

The Primitive Baptist

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

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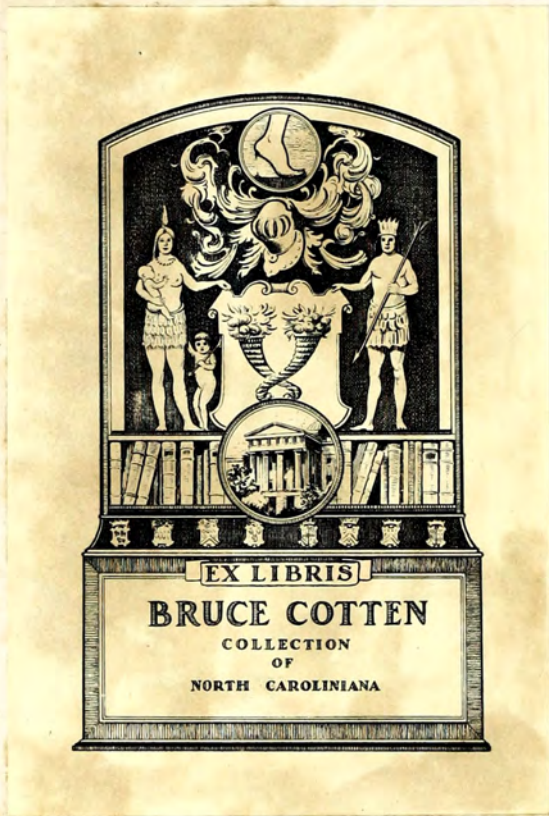
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THE PRIMITIVE BAPTIST

EDITED BY PRIMITIVE OR OLD-SCHOOL BAPTISTS

"Gone" out of Mrs. my Staples"

VOLUME II.

Printed and Published by George Howard,

TARSBROUGH, NORTH CAROLINA

1857.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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VOLUME 11.

Printed and Published by George Howard,

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1846-7.

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"Come out of her, my people."

VOLUME II

Printed and Published by George Howard,

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1854

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. II.

SATURDAY, JANUARY 3, 1845

No. 1.

COMMUNICATIONS.

Lapland, N. C., July 31, 1845.

Blessed be the God and Father of our Lord and Saviour Jesus Christ, who has caused us the Old Baptists to hear from each other all over the United States, by and through the little winged messenger the Primitive Baptist. And now, brethren, as God has blest us in hearing from each other in religious matters, I am now going to let you know what I think on particular matters.

The apostle Paul said, it was not needful for him to write to them of the common salvation; as much as to say, you all know what is best for your earthly or temporal good, which in my judgment is the common salvation of every man, for he Christ tasted death for every man; that he might reserve to himself a peculiar people, for the spiritual salvation, zealous of good works; which God hath foreordained that we the Christians should walk in them. Now you all know that happiness is salvation, and I for one believe that our common salvation depends on what way and manner we use that freedom and liberty that God has blest every man with. But we, Esau like, have sold our birthright and that for lies. And if you will consider seriously for a few moments, you will see and know that I am telling the truth.

Brethren, I am this moment afraid that this communication is to hurt some of your

feelings; but if it should, I pray forgive me, for God knows I mean no harm in doing what I am doing. For I do love and long to see the freedom and liberty of our once happy nation restored to us again, as it was when first so dearly bought by the blood of our forefathers. Our eternal salvation was bought with blood, and that by our heavenly Father; also our common salvation was bought with the blood of our earthly forefathers, and now, brethren, I charge you in the name of God not to barter it for lies.

Brethren, it is as plain as the nose in a man's face, that the wicked mischievous missionaries have been seated at the head of our affairs in our churches for many years past, and what situation have they placed the churches in? A situation of mourning and lamentation, and it is all for the want of your obeying the calls of the common salvation. Understand me, the common salvation is our earthly blessings, such as our freedom and our liberty. And now will you, my dear brethren, who are widely scattered over this sweet earthly Canaan, America, I say, will you again trample on the blood of your forefathers, a small handful of heroes, who stood by their brave General Washington with naked feet on frozen ground, to procure freedom for their dear wives and us their loving children left behind them in sorrow to mourn for the loss of kind fathers. My God, who among the sons of freedom can bear to think of this, and again bow their necks to the iron yoke of bondage.

Brethren, pardon me for this, if it should offend any of you; for God knows, I mean no harm to any man on earth in doing what I am now doing. I am distressed so much when I look all around both at State and church, and there to see our freedom at stake, that I cannot hold my peace. The very things that the people can do, they won't do; but the very things they can't do, they will try to do. If the people would only watch the movements of one another, and do what God has given in their power to do concerning our common salvation, we should have as it were a heaven here on earth; but instead of minding their common salvation, the world of mankind is now in arms, storming their way to take the spiritual salvation by violence; and would, if in their power, dethrone the God of heaven, and there reign incarnate devils through endless ages. But thanks be to God, that flaming sword is yet turning every way to guard the spiritual salvation, so that old Lucifer with all his army never will be able to pluck one leaf from its holy boughs. No, my brethren, the wisdom of earth and hell combined together, never will be able to pluck one leaf from the holy boughs of that blessed tree of life; and as this is the last communication that I ever expect to write in the Primitive, I want my distant brethren to know my mind. I am of the firm opinion that this is one of the times that God has given the lying spirit permission to prosper both in State and church. I am also of the firm opinion, that the devil is now transformed into an angel of light, and his ministers transformed even as the ministers of righteousness; and my firm opinion is, that he the devil has the greatest spite at the Old Primitive Baptists, than he has at all the rest of God's creation; for when he the devil found he could not deceive us any longer with his many societies with their different names, he the devil has now come in our own name, and I expect the old brimstone fellow now thinks the game sure, as he holds ace, deuce and jack in his own hands, and has turned Baptist for trump. But, my dear brethren, O don't

let any of those things move you, for I tell you that the general fate of belzebug and all his legions is near at hand. For when prince Emanuel comes with the trump of God, he the old brimstone fellow will be non-suited forever, him and all his legions together. They will have something else to employ themselves about, besides wallowing in straw pens at protracted or rather distracted meetings.

No, brethren, they won't be feasted on chickens and coffee then no longer; they will be better employed than riding thro' the world telling lies for truth and turning up the name Baptist for their trump. No, brethren, their awful cry will be to the rocks and mountains to hide them from the face of him that sits on the throne. It won't be for more straw for their mourners to kick up their heels on, to raise screams and yells to frighten the balance so as to come and join them in their devilment. They have fine times now, making their brags how they are gaining the uncircumcised Philistines into their ranks; but thank God, brethren, they have never caught one yet that has been circumcised in heart, nor never will; for the spirit of Christ is never deceived, and he that has not that spirit is none of Christ's. So we find the flock of Christ is ever small, and those are they that are hated by all nations for his name's sake.

So pick up courage, brethren, for there is no better mark under heaven to prove that we are right and they are wrong, than for us to be hated by all the devil's societies; for wo unto us, the Primitive Baptists, if all the devil's societies speak well of us, for so did the fathers of the false prophets. So, dear brethren, pray never forget our main watchword, that is, to come out from among them and be separate. I want all my Old Baptist brethren to show themselves valiant for the truth, as I expect my name will be seen no more in these columns; and I am sorry for it, for I love the communications that come in the Primitive, and I have been a strong advocate for their circulation for eight years, but I am now old and have broke

up and have moved to the State of Kentucky, and am yet unsettled in mind, and never expect to be much better in this life, for reasons best known to myself. I was once a happy man in this life, but I had not sense to know it.

But I want my brethren all to continue sending for the paper and never let it stop; for it has been food to my soul and still is, and I hope I still shall have the pleasure of reading them at times as long as I live. And I do hope that the first writers who are yet alive will continue to write on, so that the rising generation may see that in the nineteenth century there was a people that stood up for the truth and did expose error.

And now, my dear and much beloved brethren, if I never see your faces in this world, I do hope in God my Saviour that I shall meet you in that happy world above, where we shall lay down the weapons of war and fight no more with satan and his army, as we have had to do here in these low grounds of sorrow. But, dear brethren, fight on a little longer, the ship is yet in the midst of the ocean, the winds and storms of persecution are still rising, but our captain is brave and will command all the waves, and we shall all land safely on Canaan's bright shore, where the wind and the tide will reach us no more.

A few words more and I will come to a close. I am at this time a hundred and eighty miles from home, at the place where I moved from last fall, to attend an Association; and if I should be spared to live to get home to my family again, you will hear from this Association by somebody, if not myself.

Brethren McDowell, Whatley, Keaton, Rorer, with Randolph and a host of others who write in the Primitive, for the Lord's sake and your soul's sake stand to your post. My dear brethren, don't give one inch of ground to the enemy, I mean the accursed missionary craft, that will without God's assistance bring a worse curse on our land and nation than what it has already done; for they are now trying

to unite with every thing that will unite with them, this is all to get law power. Take care, take care, brethren, the devil has come among us in great wrath, thinking to devour the saints of the Most High; but he, the devil, is both a fool and a liar, him and all his followers. So no more at this time, but as ever yours till death.

ISAAC TILLERY.

From the Signs of the Times.

CIRCULAR LETTER

The Cumberland [Tenn.] Baptist Association, to the churches composing the same.

Our Circular will be upon the important and interesting subject of the

RESURRECTION OF THE DEAD.

We will make a few brief remarks, illustrations, and quotations, as our limits will admit but few.

That there will be a resurrection, both of the just and unjust, is evident from the scriptures, although it is denied, and has been denied, for at least two thousand years. The Sadducees, who derived their name from one Sadoc, the founder of their sect, who lived about two hundred and sixty years before Christ, believed that God was the only immaterial or spiritual being in the Universe; and besides him, there were neither angels nor spirits; and that death put a final period to human existence. See their question to Christ, Matt. xxii. 23: The same day came to him the Sadducees, which say that there is no resurrection, &c.; v. 29, Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God; v. 32, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. This proves that they still lived, although it had been fifteen hundred and sixty-six years since these words had been spoken to Moses in the bush.

The Essenes, who had their rise some two hundred years before Christ, believed

in the immortality of the soul, the existence of angels, and a future state of rewards and punishments, which, they supposed, extended only to the soul; considering the body a mass of malignant matter, the prison-house of the soul. They believed that everything was ordered by an eternal fatality, and commanded to abstain from meats, &c.

But says the Apostle, if in this life only we have hope in Christ, we of all men are most miserable. In the resurrection, we mean to be understood, this self-same body is raised, and none other; but with different qualifications; for the term *resurrect*, signifies to raise up that which was laid down. For if it is a different body, it will be a creation, or transmigration, and not a resurrection. It is that which is sown. If is sown a natural body, but it is raised a spiritual. Now, what is sown? The flesh, not the spirit. That which thou sowest is not quickened, except it die. If the dead rise not at all, why are they then baptised for the dead? This is a figurative expression, and shows our death to sin and resurrection to newness of life, and our faith in the resurrection of Christ. It is a beautiful figure; as in baptism, the same body that is buried in the liquid grave is raised again, so in the resurrection. In the fifth chapter of John, Jesus says, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. This he spake in reference to quickening the soul, or making it alive from the dead; and as the Jews were astonished at this, he says, in verses 28 & 29, Marvel not at this: for the hour is coming, in the which all that are in their graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. This could not have reference to regeneration; for none do good before they are quickened into life. Neither could he mean the soul or spirit, in the morning of the resurrection; because they were to

come out of their graves; and none will contend that the soul is buried in the grave, with the body. Nor could he mean the body was the grave, which is the tenement of the soul, as the body is nowliere called the grave. Job says, (xix. 25—27,) For I know that my Redeemer liveth, and that he shall in the latter day stand upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.— This proves positively, that Job believed, that in the latter day, (resurrection,) Christ would come; and that he, although the worms might prey upon him, yet would see him in his flesh. Dan. xii. 2, Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt. Acts xxiii. 6—8, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question—for the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both. Chapter xxiv. 15, And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Chapter xxvi. 7, 8, Unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Here we see that the Apostle was arraigned and tried, because he preached the resurrection; and he says to Timothy, that some concerning the faith have erred, saying that the resurrection is past already, and thereby overthrow the faith of some. Acts xviii. 18, And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection.

A few more quotations to prove that it is the body, that is to be raised, as you will

find in 1 Cor. xv.; So also in the resurrection of the dead; it is sown in corruption, it is raised in corruption; it is sown a natural body, it is raised a spiritual body. 1 Cor. iv. 19, 20. What, know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God? And, Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's. Rom. viii. 10, 11, And if Christ be in you, the body is dead because of sin; but the spirit is life, because of righteousness. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit, that dwelleth in you. Here the Apostle clearly shows that we are bought with a price, both soul and body; and that we should, in both, glorify God, because they are God's. And if the Spirit that raised up Jesus, that is, the power of God, it (the power of God) shall also quicken (give life) to your mortal bodies. That the soul, by regeneration, is alive by the Spirit or power of God; but the body is dead because of sin; but that same Spirit, or power, will give life to our mortal bodies, in the morning of the resurrection.

We shall next show that Jesus has arisen, and how he arose, as we shall be like him; and lastly, show what that likeness is.

That Christ has arisen from the dead, (we presume none will deny,) it is abundantly evident from the scriptures; as he testified he would arise on the third day; and upon which he founded all his pretensions to being the true Messiah. Jesus said, Destroy this temple, and in three days I will rear it up again. John x. 18, I have power to lay it down, and power to take it again. This commandment have I received of my Father. — John xi. 24, 25, Martha saith unto him, I know that he shall rise again, in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he

live. Acts xxxiii. 22, 23, Saying none other things, than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should arise from the dead. 1 Cor. xv. 3, 8, For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he arose from the dead — was seen of Cephas, then of the 12; after that he was seen of above 500 br'n. at once; after that he was seen of James, then of all the Apostles. And last of all, he was seen of me also, as one born out of due time. Verses 12, 14, 16, 17, 20, Now if Christ be preached, that he arose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. For if the dead rise not, then is Christ not risen. And if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead, and become the first fruits of them that slept.

We see from the language of the Apostle, in the foregoing quotations, that he connects the resurrection of the dead with that of Jesus; and if the dead rise not, Jesus is not raised, and all our hopes and pretensions to religion are vain. — He then answers the question, and says, But now is Christ risen from the dead; which proves positively the resurrection of the body, if he arose with the same body. Verse 26, Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And now, brethren, if you do not believe in the resurrection of the body, then never use the figure of a burial and resurrection in baptism; as the Apostle says, in Rom. vi. 3, 5, Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised

up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Here the figure is used of a burial in baptism, to show our death to sin, and resurrection to newness of life; that if we have been planted in the likeness of his death, we shall be in his likeness in the resurrection; (not that we are so by regeneration, or by being raised from the liquid grave.) Matt. xxvii. 52, 53, and the graves were opened; and many bodies (not souls) of the saints which slept, arose, and came out of their graves (not out of their bodies) after his resurrection, and went into the holy city (into Jerusalem) and appeared unto many. Luke xxiv. 36, 37, 39, 40, And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. Behold my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. See also John xx. 19, 21, 24, 26, & 27, But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the middle, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. How beautifully this shows the resurrection of the same body; for when they were in the house, and the doors closed, he could suddenly appear in the midst, and say, Peace be unto you; show them the prints of the nails in his hands, and of the spear in his side, with all his flesh and bones; and in an instant be a spirit, and vanish out of their sight.

This clearly shows the power of God, in the resurrection of the body; that

though it is sown in weakness, he can raise it in power; and though it is sown a natural body, it is raised a spiritual. 1 Cor. xv. 53, For this corruption must put on incorruption, and this mortal must put on immortality. 54, So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. If then he is raised with the same body, we shall be like him, as we have before proved. But, say the Essenes, he lost that body on Mount Olivet. But Stephen, the same year of his ascension, when he was stoned to death, said, "I see heaven open, and Jesus standing on the right hand of God." Paul, the year after saw him, as one born out of due time. But we have a quotation that defies skepticism itself. Read Rev. i. 17, 18, "Fear not, I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of death and hell. This was sixty-three years after his ascension, and he says, I am he that *liveth* and *was dead*. No person will contend that the divinity died, but the flesh; now Jesus says, that which died is alive again. But it will be said, that it is the soul that is alive. We have proved that he arose with the same body, and went to Mount Olivet; and shall believe he went into heaven itself with the same body, only it is spiritual, unless the disciples had given some evidence of that body's being left on the Mount.

Lastly, we promised to show that we should be in his likeness in the resurrection; and what that likeness will be. 1 John iii. 2, Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Phillipians iii. 21, Who shall change our vile body, (not soul,) that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself. Rev. i. 13, 16, And in the midst of the seven candlesticks, one

like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as flames of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. Matthew xvii. 2, And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. Revelations iv. 2, 3, And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat, was, to look upon, like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

O, brethren and sisters, what a glorious appearance! and although the most lively figures are used, to show forth that likeness, yet it is but a faint representation of what we shall be, when we shall be like him. We shall outshine the sun in his strength, and be forever with the Lord. When we consider all these things, what manner of persons ought we to be, in all godly conversation.—We should serve God, and love him fervently, and one another with pure hearts, as brethren. And seeing we have such a glorious High Priest, let us hold fast our profession; or stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. And although we may suffer persecutions and afflictions, yet he will finally bring us off more than conquerors, through him that loved us, and gave himself for us.

Let cares like a wild deluge come,

And storms of sorrow fall;

May I but safely reach my home,

My God, my heaven, my all.

JESSE COX, *Mod.*

JAMES PUGH, *Clerk.*

TO EDITORS PRIMITIVE BAPTIST.

Chambers County, Ala. }

Nov. 14. 1845. }

BROTHER BEEBE:—I know of no language that would more properly represent

the situation of Zion in this part of God's moral vineyard, than that made use of by the prophet Jeremiah in his lamentation—“How is the gold become dim! how is the most fine gold changed!” That God has a chosen and peculiar people here I have no doubt; but many of them, according to all human appearance, are in a very cold and indifferent state. Those distinguished by the name of Primitive Baptists, appear to be well established in the doctrine of God's eternal purpose, which he purposed in Christ before the world began; and that all men are dead in sins, and cannot, by any means or merit of their own, extricate themselves from this state of sin and death;—that God chose his people in Christ before the world began, and that Christ came into the world and laid down his life for the sheep, according to the stipulations of the everlasting covenant, and could do nothing more, nor stop short;—that the merits, sufferings, death, and resurrection of Christ, can only be applied by the Holy Ghost;—that there is no other *means* by which those sheep, who are children of wrath by nature, even as others, can be quickened and born again, but the blood of Christ applied by the Spirit;—that being quickened and born of the Spirit they are clothed with righteousness of God, and shall never perish, nor be lost, and that God calls and qualifies whom he will to preach his gospel and feed his flock, &c.

These points of doctrine, all Old School Baptists, so far as my knowledge extends, are firmly settled down upon, and I consider those points to be perfectly in accordance with the word of God. But still I must say, “*How is the gold become dim!*”

What God has done for his people, and the sure foundation upon which they are built, does not, in my opinion, in the smallest degree, set aside the duty of the Christian. While we adore and admire the rich provision of grace by which poor sinners are saved with an everlasting salvation, let us try to consider the obligations which each child of grace is under to fear God and keep his commandments, for this is *the*

whole duty of man. Many of us I fear are too often trying to do what God has never commanded nor required at our hands. It is not the duty of God's children to quicken and regenerate the soul, because God has never commanded them to do it. It is not our duty to try to find out what God has never revealed in his word, for secret things belong to him and not to us. Therefore, we should never try to prove from God's word that the devil is self-existent, for if God has said so in his "revealed things," I have not yet seen it. We are admonished to grow in grace and in the knowledge of the truth, and not so much in the knowledge of the devil, for if we are like the saints in Paul's day, we know enough of him now, and are not ignorant of his devices (2 Cor. ii. 11.) We may talk much of our love to God, and call him Master and Lord, but if we do not the things which he says, we give but little evidence of our love. Christ said to his disciples, "If you love me, keep my commandments." Have we obeyed as obedient children, and not been conformed to the world? Have we set our affections on things above, and not on things of the earth?—(Col. iii. 2.) I fear that many, if their affection is not set on things on the earth, their actions go to prove that they have but little regard for the instruction of Christ, to seek not what ye shall eat, or what you shall drink, neither be ye of doubtful mind, and therefore are become like all the nations of the world, for after all these things do they seek, but your Father knoweth that you have need of these things, and you need not fear, for by keeping his commandments these things shall be added to you, for Christ says they shall, (Luke xii. 29—31.)

I do not say that Christ is not with his churches here, (I say churches in respect to location,) because I find that the Son of Man walked in the midst of the seven churches in Asia, which are represented by the seven golden candlesticks, and yet there was *something against* all of them except two. I do not think that any of the churches here hold the doctrine of Ba-

laam, or of the Nicolaitanes, as the church in Pergamus did, nor do I think that any suffer that old *benevolent lady Jezebel* to teach among them, as the church in Thyatira did; but perhaps some have left their first love, as they did in Ephesus. (Rev. ii. 4.) Some may be like the church in Sardis, and should therefore be watchful, and strengthen the things which remain, that are ready to die. Some like Laodiceans, are neither cold nor hot, and say they have need of nothing.

May the Lord instruct his people and enable them to speak often one to another, that they may be edified, as they did anciently. But the gold is become dim, and many who say they fear the Lord *now* speak often *about* one another.

These things ought not so to be among Christians. Let love be without dissimulation. Be kindly affectionate one to another with brotherly love. This brotherly love is the love that God loves his children with, and by it, it is said we give evidence of being disciples of Christ.

The Old School Baptists here have not forsaken the assembling of themselves together occasionally to hear the word preached, but I doubt very much our having a proper regard for the admonition of the Apostle James when he says, (i. 22.) to be doers of the word, and not hearers only, and we forget what manner of creatures we are, and deceive ourselves many times by such forgetfulness. When we hear the word, like the man looking in the glass, we behold the beauties of Jesus and also our own deformity, and what poor helpless creatures we are, and when we get away we resolve and resolve again that we will "*do better*," and therefore we deceive ourselves by mounting the poor old "*do better*?" horse, and not being mindful that Christ has emphatically said, "Without me ye can do nothing." But if we would look into the perfect law of liberty, we should find that where the Spirit of the Lord is there is liberty, and if we continue therein, "this man shall be blessed in (not for) his deeds."

I will now bring my scattering remarks

to a close, by saying, these are some of the "signs of the times," and if you think this imperfect communication worthy of a place in your paper, insert it; and if not, just lay it aside and send me one copy of your paper for the ensuing year; directed to Lafayette. Yours in gospel bonds:

WM. M. MITCHELL.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 3, 1816.

We find on posting our books that the receipts in the 21st No. of last vol. were also inserted in the 22nd No. with some additions. They are, however, correctly entered on our books.

With this No. we commence the 11th vol. of the Primitive Baptist. We shall hereafter publish it on the first Saturday in each month.

As heretofore stated, the receipts for the Primitive Baptist will no longer justify issuing it semi-monthly; and as it has been suggested, that a monthly issue would be preferable to a total suspension, we have concluded to try the experiment two years, that we may make a volume to correspond with those already published.

Our terms have heretofore been \$1 per year, payable in advance, and we have not charged more if not paid in advance; while the terms of similar papers have been \$1 50, if not paid in advance. We will hereafter charge \$1 per year for our monthly paper, in the same shape and form as the present, leaving the time of payment, in advance or at the expiration of the year, to the liberality and friendly feelings of our patrons.

Those of our present subscribers who may be dissatisfied with this arrangement, and desire a discontinuance, will please hand back to their Postmaster this paper, with a request to notify us to discontinue sending it—or, if in arrears, send what is due in a letter to us, or deposit it with their Postmaster to be forwarded to us, with a notice of discontinuance. Those who act otherwise, will be regarded as be-

ing satisfied with the new arrangement, and the Primitive Baptist will be continued to them accordingly.

We re-insert the original Prospectus of this paper, agreeably to our uniform practice on beginning a new volume.

THE PRIMITIVE BAPTIST.

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.

We have repeated applications for copies of the History of the Kehukee Association, and having some copies in sheets, we have concluded to sell them at 50 cents per copy, so that persons at a distance can get them conveniently through the mail, and have them bound in their own vicinity. The price of those bound in leather is \$1. It contains 300 pages, and the title page reads thus:—

“A concise History of the Kehukee Baptist Association, from its original rise to the present time, wherein are shown its first constitution, increase, numbers, principles, form of government, decorum, revolutions that Association has passed thro’, revivals, ministers, churches, confession of faith, times and places when and where Associations have been holden, queries and their answers, and all other useful articles relative to church history—in two parts. By Elder Joseph Biggs, Pastor of the Baptist church at Skewarkey.”

TO EDITOR, PRIMITIVE BAPTIST.

Germanton, Stokes Co., N. C. }
Dec. 10th, 1845. }

DEAR BRETHREN: For the first time, I make an attempt to addressing brethren of the *Primitive faith*. But you may expect my communication to be like the writer *quite weak*. In looking over many “Primitives”, I have never seen any communication from Stokes county; therefore, I thought it not amiss to let my brethren know, in part, of *our* affairs. There are some few of us in this section that profess to be lovers of divine truth; but our love appears to be like some gold I have read of that “*Become dim*.” Yes indeed, a cloud appears to hang over us also.

The churches sometime ago became very much excited, and there are some sparks of that fire that has not gone out:

and what was the cause of this *great distress* amongst us? I can’t, I fear, give a correct answer, but I will say this much: The trial and exclusion of John L. Wilson—an old minister of the gospel—has produced this excitement. He being a minister for near forty years, in good standing, and then be excluded by his children, [those he baptized] was with some too much to bear. Some cleave to him yet, notwithstanding he being in disorder. He still preaches and holds part of his church. And so it is; and whether a reconciliation will take place, God only knows. I fear never in Wilson’s case—no prospect at this time.

And this affair, making its appearance amongst us, has roused the feelings of the non-professors and unbelievers, so much so, that almost every one wants to take a stand for or against. But, I hope that God will glorify himself in bringing about a reconciliation. Oh, that I could see it! I could give a history of the whole transaction; but perhaps it would do more harm than good. And now what shall I say more? I beg leave to say something more about times.

Although this affair took place, the brethren generally appear to be united; and they ought, seeing that there are so many adversaries. We have many; and it appears, that those adversaries are in some degree united in one thing; and that is, to put down the Old Order, or Primitive Baptists. But if God be for us, who can be against us? And although providence appears dark and mysterious with us at times, “we know that all things work together for good to them that love God, to them who are called according to his purpose.” The “good benevolent people” are coming in amongst us. They are doing what they have been doing—trying to divide the churches. I am wrong—they want all; yet they had rather get part, if they could do no better.

They call themselves, *Baptists!* and they “love the dear people” so well! and the “Heathen” too!! They *would do much for sinners*—help God more than

any people; but the "means" is scarce. They want to send the Gospel. Yes. (P. 500) "Missionaries could be immediately placed by the home Missionary Society in field;" if they had the means!!! MONEY THEY MEAN. Is the above their language in truth? Yes it is. I have it, and let them deny it if they dare. I say a money hireling teacher, is the most contemptible being in the land of America, or any where else.

According to their doctrine, if they had money enough they would soon convert the world. Brethren, what is this? May I give an answer? I will. What is it? Nothing else but *blasphemy against God Almighty*. Poor sinners are not redeemed with corruptible things, as *gold and silver*; but with the precious blood of Christ. It used to be so said, and God says, "I change not." So I can say to poor sinners that never had \$10 at once, Jesus can make you whole every whit.

If money is to be the means of converting the heathen, they have no claim to the means of grace, the application of the blood of Christ. Behold and see what they are doing in their preaching. What? say you. They have put the gospel on a middle way ground, in order to suit *nature*. They are afraid to come out plain, for fear that they will render themselves unpopular to their hearers, and such a man knows no more about the grace of God than a two year old child experimentally; and such a man, that is, such as keep back truth in order to gain popularity, is an abomination to God, and is making his way to hell as fast as time moves.

Election—Predestination. What say I of those two words? They are links of God's glorious gospel, and every Christian (if the two be explained,) will acknowledge them and love them, (to wit,) Election and Predestination. For the heirs of promise were chosen in Christ before the foundation of the world, elected, and predestinated unto the adoption of children, &c. &c. Now, free willers, missionaries, and Arminians of every sort, what say you to this? *Deny it if you dare!*

And the final perseverance of the saints is another link in this gospel chain, and you deny that too, if you *dare*. All Israel shall be saved, God says, and you carnal teachers send a part of the heirs of promise to hell, if you can; dethrone God and burst up heaven if you can, and not before.

Good news for you, brethren; the body of Christ, (the church,) will be presented to God a glorious body, having neither spot nor wrinkle. This is God's decree and will stand. I must stop. I have said enough for this time. Yours in gospel love.

R. W. HILL.

From the Signs of the Times.

CIRCULAR LETTER.

The Baltimore (Old School) Baptist Association, to the churches of which she is composed, sends love in the Lord.

BELoved BRETHREN:—Having been privileged by our heavenly Father to meet according to appointment, to hear your letters and those of sister Associations in correspondence, in return, we address you in this our annual epistle, a few thoughts on Psalms cxlv. 9:

"His tender mercies are over all his works."

The subject of God's mercy, as set forth in this text, has been greatly perverted by various commentators. The *Arminian* affirms that God has contemplated mercy for all his creatures, and offers it to them on the condition of their accepting it; and that many are so hardened that they reject the overtures, and God's benevolent designs are thus frustrated. If this view of the subject could be established in truth, it would show man to be more potent than God; that God would save them if he could obtain their permission.

It is proper here to observe, that while in the common providence of God, his mercy is extended to all his works of creation, to men, beasts, birds, &c., causing the earth to unbosom her treasures for their supply—feeding the raven, as well as the monarch; & to things inanimate as well as to living creatures; sending his rain upon the wilderness as well as the cultivated

field—and also, “That he may show his wrath, enduring with much long suffering the vessels of wrath fitted to destruction:” yet his covenant mercy as contemplated by the Psalmist in the words under consideration, is restricted to his works of grace.

The Arminians, in the absence of spiritual light, fail to discriminate between the new covenant mercies of God, and his providential mercies, and in their blindness deny even the right of God to have mercy on whom he will have mercy, and to harden whom he will. See Romans ix. 15. The Arminian puts much stress upon the word *all*, which occurs in our text, and says it is unlimited—it must apply to *all* his works. But while they thus contend, they will not admit that fallen angels are included in it, but are themselves compelled to limit the application of the word.—But, let us inquire after the mind of the Spirit, which must be in harmony with the word which he has indited. The mercies of God are found recorded early in the Book of God—in the mention there made of the woman’s seed, and also in many instances throughout the sacred volume; in one remarkable instance, when he proclaimed his name to Moses, “The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.” Exodus xxxiv. 6. It is generally admitted that God is merciful by all classes; but of the nature and manner of his mercies, there is much dissention among men. Some indulge the hope that God will have mercy on them because they have abstained from some evils, or performed some good works; and however these may disagree in many things, they seem unitedly to believe that God is in duty bound to show mercy for some supposed goodness in the creature: and it is to be lamented that many who are called ministers of Christ, are propagating the same carnal notion, and asserting that, if man will be merciful unto himself God will be merciful unto him. Many are at this day representing that God is making proffers of mercy to men who are dead in

trespasses and sins. But this is as opposite to the gospel as infidelity itself can be. While there is such diversity of opinions and doctrines entertained by professors and profane upon the subject of mercy, how important it is that we should have a correct knowledge of the subject. The mercy intended in the text under consideration, we understand to be that spiritual, new covenant, peculiar, discriminating, and saving mercy in Christ Jesus, which flows only to the election of grace through his atoning blood, and is revealed to the heart by Jehovah, the Spirit. God’s mercy is in glorious harmony with all his attributes, and not as some have supposed, that mercy is a *darling attribute*, and justice a strange work of God. Such a view presents a strange god—a god whose attributes conflict one with another—but such is not the God of our salvation, as set forth in the Bible. The God of all mercy is the God of justice, and we are not warranted by any revelation he has made, to believe that he delights more in mercy than in justice. “But the mercy of the Lord is from everlasting to everlasting upon them that fear him,” &c. Psalm ciii. 17. The only channel through which this mercy can flow is Christ Jesus, and mercy always supposes its object to be miserable, and guilty—helpless, and deserving wrath; and this is in reality the case of all the elect of God, as connected with Adam in his transgression and fall; as, in their carnal natures children of wrath even as others—equally depraved—with natures black as hell, disposed only to evil, and that continually, having neither disposition nor ability to help themselves. This being the true condition of God’s children, and God being strictly a just God—a God who will by no means clear the guilty, rendered it absolutely indispensable that a Saviour should be provided, mighty and able to redeem from sin, purge from guilt, and make righteous those on whom God designed to reveal his mercy. And the glory of the gospel is to reveal such a Saviour, who has made satisfaction to God, as a just God, for the transgressions of his elect—

cancelled the demands of law and justice, wherein they were involved. One who has, in his own person, legally endured the wrath and curse which was due on account of their sins, and by his own most precious blood cleansed them from all sin. This Saviour, Jehovah, Jesus! God manifested in the flesh—the self-existent “I am,” in thus displaying his mercy, has exhibited his love, wisdom, justice, holiness, and every perfection of his eternal Godhead. Herein is made manifest how, or in what way, he is just, and yet the justifier of the ungodly. “A just God and a Saviour!” and all therefore who are the objects of this special mercy, shall assuredly become, in due time, the subjects of it experimentally: They are called vessels of mercy, and as vessels they shall be filled with mercy, and fitted for the glory of God, in God’s appointed time. No hardness of their hearts, nor neglect of means can possibly prevent the perfect accomplishment of God’s designs of mercy towards them.

When God is about to make known his mercy to his children, he makes them acquainted with their real condition as sinners, the depravity of their hearts, and makes them see and feel the justice of God in their condemnation, and their utter inability to save themselves, and thus prepares them to appreciate the display of his mercy. In the day of his power he makes them a willing people. Not only willing, and desirous above all things to enjoy his mercy, but to honor, love, adore, and obey him as the Captain of their salvation, the High Priest of their profession, and the King and Head over all things to them. They are enlightened and made to see and admire the way of mercy through Christ as their Redeemer, and they are made to hunger and thirst as living souls, for his righteousness, and the prayer of the self-abased publican becomes suited to their case—“God be merciful to me, a sinner,” and as the happy recipients of sovereign, distinguishing, and everlasting mercy, even of the sure mercies of David, with the inspired Psalmist they will sing of his mercies forever, and with their mouths will

they make known God’s faithfulness to all generations. For I have said, Mercy shall be built up forever; thy faithfulness shall thou establish in the very heavens. Psalms lxxxix. 1, 2.

Now, brethren, May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, be with you all. Amen.

JAMES B. BOWEN, *Mod.*

WILLIAM CHISWELL, *Clerk.*

CORRESPONDING LETTER.

The Baltimore Baptist Association; to the several churches and Associations with whom she corresponds, sendeth Christian salutation.

DEAR BRETHREN:—Beloved in the Lord, we have reason to be thankful for the privilege we have enjoyed of meeting together in our associate capacity, and seeing each other’s faces in the flesh, and hearing the gospel of our Lord and Saviour Jesus Christ. We have been greatly refreshed by our messengers and ministers, and we can truly say, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good—that publisheth salvation, that saith unto Zion, “Thy God reigneth.” We are a poor, despised, and afflicted people,—we have many things to lament, and nothing to rejoice in, save in the cross of our Lord and Saviour Jesus Christ.

The state of some of our churches indicates that the Lord may be about to remove his candlestick from those places. He hath all power, and will do as seemeth him good. We desire a continuation of your correspondence. Our next Association will be with the Bethel church, Montgomery county, (near Poolesville,) Maryland, commencing on the Thursday before the third Lord’s day in May, 1846, where we shall be pleased to see a goodly number of your ministers and messengers.

JAMES B. BOWEN, *Mod.*

WILLIAM CHISWELL, *Clerk.*

Keep sound wisdom and discretion.

TO EDITORS PRIMITIVE BAPTIST.

Waverley, Tenn., }
December 26th, 1845. }

DEAR BRETHREN: I have received my papers very well all the time, that I have sent for them; and have been very much satisfied with the contents, only when I see the Old Baptists complaining of such men as Mark Bennett, for leaving them. It makes me wonder, for John says, they went out from us, because they were not of us. And when men in their zeal call on Christians of all denominations, it alarms me; for I know of none but one sort, and that is the sort that the Old Baptist claims; and they must be born of the spirit. John—the Old Baptist—said, that which is born of the flesh is flesh.

So now, my dear brethren, don't grieve after them, for he is to present to himself a glorious church without spot; for we may in our zeal take in many of the flesh, and they won't live with the spirit. And it is so with men made preachers. They preach as they were learned; but the Lord has not said to the church, send your young men to school, to make them able to cope with the world. So I think that the Lord will purge his church, and the trash he will let the antichrist crew have. But my brethren, you know the wheat is his own; for we by nature are not wheat.

So now, you may know my mind on them, for you all may learn from the New Testament how it reads, and what the Lord said on the part of his church; for he said, thine they were, and thou gave them me. And we hear the Father say, thou shall call his name Jesus, for he shall save his people from their sins. And many more we know may be found to the same point. But we know the natural man receives not the things of the spirit; for they are foolishness unto him.

I hope the Lord has saved me by his life and death, and arose for me and all of the church, and has given us his word to go by through this life. And when I see men trying to turn a people from the scrip-

tures, I think of the scriptures and cry out, a bad sign.

So now I stop, and you all may know my mind on these points.

GEORGE TURNER.

From the Goshen Clarion.

BENEVOLENT SOCIETIES.

The following is a statement carefully compiled by us, of the amount of money reported as having been received the last year by the various benevolent societies, at their late anniversary meetings in the city of New York:

American Tract Society,	\$152,376 78
American Home Missionary Society,	122,163 82
Foreign Evangelical Society,	18,744 74
New York State Colonization Society,	5,756 00
Female Moral Reform Society,	6,820 06
American Anti-Slavery Society,	8,556 00
American Bible Society,	166,652 00
American Seaman's Society,	17,322 00
Presbyterian Board of Missions,	82,672 00
Baptist Board of foreign Missions,	82,276 20
Baptist Foreign Bible Society,	34,562 70
Society for meliorating the condition of the Jews,	3,716 00
American Board of commissioners of Foreign Missions,	185,000 00
Missionary Society of the Methodist E. Church,	121,535 55
Total,	1,008,154 69

The above amount shows a large increase in the last fiscal year over that of the previous year, by several thousand dollars. The Rev. Dr. Armstrong attributes this increase in part to the secular press, which he said had been the means of diffusing a greatly increased amount of information through the land.

Against true benevolence, Heaven for-

bid that we should say one word to impair its usefulness. But owing to their great popularity, may not some be induced to aid in their support who are not governed by the true standard of uninterested benevolence, and which, in that event, would tend to bring religion into disrepute? The standard for true and uninterested benevolence was laid down some 1800 years ago, that "When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret." Are those who contribute to those societies governed by the foregoing rule? or are they seconding benevolent resolutions, and contributing their money to those institutions for the purpose of having their names heralded forth in the newspapers throughout the Union? If so "Take heed that you do not your alms before men to be seen of them, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." And may it not be that while we are contributing our thousands, and burning with zeal for the distressed condition of the Chinese, Sandwich Islanders, Siamese and the Hottentots of Africa, &c., that we are neglecting the poor who are suffering for bread and clothing in our own villages and neighborhoods? If so, we do not love our neighbor as ourselves. This subject is beautifully illustrated by the following anecdote of the celebrated John Randolph, while on a visit to a female friend. He found her surrounded with her seamstresses, making up a quantity of clothing. "What work have you on hand?" "O sir, I am preparing this clothing to send to the poor Greeks." On taking leave at the steps of the mansion, he saw some of her servants in need of the very clothing which their tender hearted mistress was sending abroad. He exclaimed—"Madam, the *Greeks are at your door!*"

FOR THE PRIMITIVE BAPTIST.

The Olive Tree. C. M.

Jesus our Lord was crucified,
For sinners such as we;

Upon the cross he bled and died,
The blessed olive tree.

He's now the way to joys on high,
And so the truth we see;
To him for refuge we must fly,
He is our olive tree.

He is the life of all that lives,
He sets from bondage free;
This life he also freely gives,
He is our olive tree.

He is the resurrection too,
His graces all are free;
His love it can all wonders do,
He is our olive tree.

He is the shepherd of the sheep,
And they shall plainly see;
His hand will all securely keep,
He is their olive tree.

He is the door they enter in,
He sets at liberty;
They find a pardon for their sin,
He is their olive tree.

He is the true and heavenly bread,
The bread of life we see;
And by his grace we all are fed,
He is our olive tree.

He is the true and living vine,
His works are all sub stance;
In him they shall forever shine,
He is their olive branch.

BENJAMIN MAY.

FOR THE PRIMITIVE BAPTIST.

The General Judgment. S. M.

This is a world of wo,
A world of sin and death;
But the bright world to which we go,
We only see by faith.

This world must fade away,
And nature faint and die;
And all must see in that great day,
The lofty burning sky.

This world of sin and death,
Must all to ruin go;
And each must lose his mortal breath,
We see, and hear, and know.

This world must pass away,
And vanish like a scrawl;
And then will come the judgment day,
And we must stand or fall.

B. MAY.

Macon, Ga. May 6, 1845.

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NEW YORK. Gilbert Beebe, *New Vernon*. **IOWA TERRITORY.** Zacheus Parker, *Iowa City*.

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TERMS.

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“Come out of Her, my People.”

VOL. 11.

SATURDAY, FEBRUARY 7, 1845.

No. 2.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Bedford county, Va. }
Dec. 16th, 1845. }*

DEAR BRETHREN; I have had it on my mind for some time to write a little piece for the Primitive, to let the brethren know what sort of people are in this section of country. There are a few amongst us who are called Old School, or Predestinarian Baptists, who receive the scoffs and frowns not only of the world, but of a multitude of professors, and some of whom call themselves Baptists; who have been asserting that there are no other people in the world who believe as we do, and prophesying that we would shortly dwindle and dwindle away, until we would come to nothing. Perhaps you would be glad to know how we distinguish ourselves from them, seeing we are all called Baptists. To tell you all the particulars it would fill a volume, so we shall name only some of the most prominent things.

In the first place, I would say according to the Baptist history of Virginia, and what the old-church record, and what our ancient brethren tell us, that nothing was connected with the church in any shape or form of what are now called benevolent institutions. No, the grace of our Lord Jesus Christ and his fame was amply sufficient to recommend his church and people to a world of wicked and rebellious sons

and daughters of Adam. But I fear it is not so now in the estimation of many; for I fear that earth-borrowed titles have gained a high place in our day and time.

Our ancient brethren tell us that no doctrine was received that was not in accordance with the word of God, and the saints received the word of God as containing the whole duty of man. But our modern teachers tell us, that there are thousands of duties enjoined upon man that are not couched in the scriptures. They also tell us that the doctrine of election and predestination is scripture, but it is unrevealed, therefore we should have nothing to do with it. What does this imply? Simply this, that poor frail man is charging the creator with leaving thousands of the duties of man out of the scripture, and putting in a doctrine that was not to be observed, or that was dangerous. What presumption! when the word of God tells us, that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

I need only to say, try those spirits—as it regards election and predestination, Paul charged his son Timothy in the gospel: Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God, 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. Now in violation of the above scripture, and many others equally plain, we are taught by our modern teachers that Jesus has paid the penalty of the law by his sufferings and death for all Adam's posterity; and salvation is offered in the gospel to all, and all have the power to accept or refuse; or, in other words, all are free agents. Making the refusal their condemnation, and their acceptance their salvation; which certainly would be according to the work they do.

They also teach us that the support of the ministry is founded upon the principle of debt, and not of charity; therefore they agree with the church for a certain price and for a certain term; therefore where the best price can be obtained they can get preaching, while the poor are neglected. They also tell us, that if we will give them money enough they will evangelize the world. They also tell us, that none but a learned ministry are competent to serve the churches.

Having given you but a small sketch of some who are called Baptists in this section, who are making proselytes by thousands, we shall also try to give you a short account of some who are called antinomians, iron jackets, hard shells, and many other things. Of this character there are not a great many, which we are willing to admit; but a small church here and there over this section of country, who I believe will feed upon nothing but the pure milk of the word, who will not listen to the lo here and lo there, who will not be governed by any thing that has neither commandment, precept, or example in God's word, who believe that God's word contains the whole duty of man, who believe there is nothing in God's word that is dangerous, who believe that the church needs no earth-borrowed titles to recommend her to the world, who believe not in a learned ministry only, who believe that the support of the ministry is not founded upon the principle of debt, who believe that Christ Jesus by his suf-

ferings and death redeemed all that God hath from the beginning chosen unto salvation through sanctification of the spirit and belief of the truth, and all who shall be heirs of salvation down to the latest generation; who believe that Jesus did not redeem that sinner who is now in hell reaping his just reward, who believe that none of Adam's posterity are free agents, that they are all justly condemned, therefore the condemned received no injustice from God by the vessels of his mercy being saved.

I have only touched on a few of the most particular traits characterizing two sorts of people called Baptists, the writer professing to be one of the latter. Dear brethren, I submit what I have written to your consideration, hoping if you see any thing defective, or that is not in accordance with God's word, lay it aside. May grace, mercy, and peace abound with all God's people, is the prayer of your unworthy brother in Christ.

CHARLES HOLLAND.

TO EDITORS PRIMITIVE BAPTIST.

Plattville, Wisconsin Ter. }
Dec. 25th, 1845. }

DEAR BRETHREN IN THE LORD: I take the present opportunity of writing a few lines to you, which you may dispose of as you think proper. I am not a subscriber for your paper, though much pleased with the doctrine that is generally therein contained. Indeed, if I know any thing of the truth of God, as revealed in his word, and as taught by the Spirit, the writers are contending for that truth. That there should be any human production free from error, we cannot expect; and I am aware that the writers of the Primitive are sensible of this truth, and are willing to confess the same. Yet I consider that the paper contains in general the truth of the scriptures.

An important inquiry was once made by an individual of some note, what is truth? This inquiry is just as important now as it ever was, and I consider it always was a

very important inquiry, however ignorant the inquirer may have been of the truth of God, religiously; for it is a truth, according to the apostles' doctrine, that if the princes of this world had known Jesus, they would not have crucified the Lord of glory; consequently their eyes were not permitted to behold his glory, in order that the purpose of God concerning human redemption might be completed.

It is a truth that there was a majority for his death, for it is through him, and him only, that sinners of Adam's race can live eternally. He died for our offences, and rose for our justification; for if it was needful that Jesus should be crucified for us, and he taught that it was needful, was there not a necessity that the time should be determined also in relation to the matter? Jesus taught that they could not take him until that same hour. He knew the time and began to feel the awful agonies, and miseries, he should experience in suffering for his people's sins. It pleased the Father to bruise him, the chastisement of our peace was upon him, and with his stripes we are healed. If the time was appointed, I ask, is it not reasonable for us to suppose, the place was also appointed where the most important event should take place that ever did take place. The crucifixion of our Lord was the most important event that ever occurred since the creation. The Messiah himself said that a prophet should not perish out of Jerusalem.

If it was needful that the death of Christ, and time and place of Christ's death, were all determined, is it not reasonable for us to suppose, that the individuals that should be employed in the act of crucifixion should also be determined; for he was taken by wicked hands and crucified and slain, according to God's determinate counsel and foreknowledge. Doubtless the very hands employed in the dreadful deed were thereunto appointed.

And last but not least, if all the foregoing events were predestinated of God, does it not appear reasonable for us to suppose

that the end of his death, and the consequences growing out of the same, are all predestinated also. For instance it is said, those that were far off are made nigh by the blood of Christ. If then the blood of Christ was shed to bring sinners nigh to God, was it determined when his blood was shed how many sinners should be brought to God by his blood, and also what sinners in particular should be made nigh by his blood. Chosen in Christ before the world began; saved also, so far as covenant matters were concerned. For I understand what Jesus finished on the cross, on the hill Calvary, he had engaged to do before the world began. And just so long as Jesus stood surety for the performance of things in the holy covenant of peace, so long has the salvation of his people been complete in him, even before they had an actual standing in Adam. Though it was according to God's will that the children should be made partakers of flesh and blood, Jesus also himself took part of the same, that he by means of death might destroy him who had the power of death, which is the devil. So it appears they must all become children of the flesh by natural birth, and also adopted children by a spiritual birth. Not that they are made the children of God by spiritual birth, but they are adopted by the Spirit; and that because they are sons, according to the scriptures.

Now, Sir, when any soul is born of God we know he was one of God's sons; he is made nigh by the blood of Jesus, he is a predestinated son of God, and as such is brought to a knowledge of his sonship. When we were born of the Spirit, and had the love of God shed abroad in our hearts by the Holy Ghost, it was something new to us; but doubtless not to God, who dealt graciously with us, and revealed his Son in us, and brought us to rejoice in his salvation. Does Jehovah do in time what he eternally intended to do, or are there new determinations arising in his mind daily? He is of one mind, and none can turn him.

This places every thing upon the foundation of God, which is Christ: and the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

I ask, brethren, are these things true? if so, then there is something consoling in the religion of Jesus; for God is unchangeable, and whom he loves, he loves unto the end. What grace undertakes it will also complete. Grace reigns a sovereign, and grace in the end will bring us to heaven, to praise him for his great deliverance; there to sing redemption through Jesus' blood forever, according to the poet:—

Sweet to reflect how grace divine,
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suffering paid.

Sweet in his righteousness to stand,
Which saves from second death;
Sweet to experience day by day
His Spirit's quickening breath.

Sweet in the confidence of faith,
To trust his firm decrees;
Sweet to be passive in his hands,
And know no will but his.

If such the sweetness of the stream,
What must the fountain be,
Where saints & angels draw their breath,
Immediately from thee.

Brethren in the Lord, pray for your unworthy servant. *P. SALTZMAN.*

FOR THE PRIMITIVE BAPTIST.

CANOOCHIE ASSOCIATION.

This member of Zion, to wit, the Canoochie Association, took its birth in Washington county, at Limestone meeting house, Ga. in the year of our Lord, 1829, on Saturday before the fourth Sunday in September. The brethren assembled and chose Jordan Smith, Chairman, and Aaron Adkins, Clerk. Twenty messengers had their names enrolled, then gave ourselves to each other to keep house for the Lord, and to be called the United Baptist Conference or Association. And at our next meeting we lost the name Conference and had the name the Canoochie Association. There were then ten churches, but if all

the churches had been represented, there would have been thirty-five this year.

CONSTITUTION.

1. This Association shall, if they think proper, meet annually as an advisory council, and be composed of messengers from the different churches.

2. Each church to have two messengers and no more, and their names inserted in their letters.

3. This Association shall have power to make rules to govern itself while in session, but none of its rules shall be binding on the churches, for they are free and ought to be so.

4. It shall be the duty of this Association to give advice in cases of difficulty, and to keep up union in the churches and arrange general meetings.

5. This Association shall admit any church or churches in order—wishing to withdraw from this Association, they may at discretion; or on application, may have a letter of commendation.

6. And as the love of money is the root of all evil, and has produced so much distress in church and State, saints and sinners, we desire to live in peace; therefore this Association shall not engage in, nor any wise encourage any religious speculation, called missionary or by other names, under the pretence of supporting the gospel.

7. We the churches composing this Association, believing the Book of the Old and New Testaments are the word of God, declare that we take the New Testament for the rule of our faith and practice; for we are not under the law but under grace.

<i>Jourdan Smith,</i>	<i>John Barber,</i>
<i>Samuel B. Tarver,</i>	<i>Joseph Hegin.</i>
<i>James Moore,</i>	<i>William Grover,</i>
<i>Jesse Collins,</i>	<i>Curtis Cobb,</i>
<i>John Kures,</i>	<i>Laban Hargrove,</i>
<i>Thomas Green,</i>	<i>Joshua Rountree,</i>
<i>William Durden,</i>	<i>Henry Brown,</i>
<i>Joseph Brantly,</i>	<i>John Clifton,</i>
<i>Hardy Johnson,</i>	<i>John S. Kirkland,</i>
<i>Ely Yates,</i>	<i>Robert Donaldson.</i>

Therefore we desire to let our Primitive brethren and sisters, them hearts of love, join with us in all the paths of true heart-felt love. We have long heard and felt your cases, though never seeing your faces. I would tell my brother Tillery to stand near my master's magazine, and fill your quivers with arrows from the almighty Jesus' hand. I was interrupted in the pulpit on the day of the Presidential election. I gave the people to understand, that the election of grace was as surely decided in the council of grace. One amongst the crowd answered, the Methodists believed in eternal and particular election, as the Baptists; that God the Father elected his Son before the foundation of the world, and his people in him. I asked him if the Methodists did all believe so? He said they did. I stated, by works faith was made perfect, to show his faith by works. He stated, that they believed baptism by immersion was right.

The missionaries have not tormented us but very little this year, and if you give them no money they will go and complain to their mother, the bald faced harlot,

To hire mules to borrow tools,
To make the rules for Sunday schools,
And the works of the mission
In every condition.

When Saul lived in Tarsus, as I do suppose,
He went to Gamaliel to get a wax nose;
That he might turn this way and then twist
it that,

Like our missionary preachers to laugh
and be fat.

But God in his wisdom will break their
false rules,

And will show to the world that its wise
men are fools;

For I feel as determined as forty years past,
To spend & be spent from the first to the last,
And sure I have trials both sharp & severe.
They make me feel cheap for to Christ I
was dear.

What shall I not render to Jesus my Lord,
For the light of his spirit in his blessed
word;

O let me rejoice in salvation so free,
All glory to Jesus for he has loved me.

ROBERT DONALDSON.

Dec. 1845.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the fifteenth annual session of the Contentnea Baptist Association, held at Nahunta m. h., Wayne county, N. C., on the 24th, 25th, and 26th days of October, 1845.

FRIDAY, October 24.

Pursuant to adjournment from last year, Elder Ichabod Moore preached the Introductory Sermon, from 1st general epistle of Peter, 5 c. and 2nd, 3rd, and 4th verses: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;—neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The delegates met together, and the Association was opened by prayer; after which, they chose Elder Benjamin Bynum, Moderator; and Ichabod Moore, Clerk; and Jesse C. Knight, Assistant Clerk. Chose brethren Wright Smith and Allen W. Wooten, a Committee on Finance.

Corresponding ministers and messengers from sister Associations were invited to take seats with us; when brethren Wm. Hyman, John H. Daniel and John Bryan, from Kehukee, took seats with us and handed in a letter with a file of their Minutes; also, from White Oak, brethren Josiah Smith and Samuel Holt, with a letter and a file of their Minutes; also, from Little River, brethren John Canaday and James Wilson, with a file of their Minutes; also, brother Parham Pucket handed in a file of Minutes from Abbott's Creek Union, of last year. Brother Wilder also handed in a file of Minutes from the Country Line Association, and one from the Abbott's Creek Union. The above named brethren were gladly received, and took seats with us.

The letters from the churches were called for, and their contents inserted in the following table.

Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised	Rec. by let ^r .	Resored	Dis. by let ^r .	Excluded.	Deceased.	Number in Fellowship.
Autrey's Creek, <i>Edgecombe</i> ,	John R Moore, Stephen Wooten,*					1		24
Beaver Dam, <i>Lenoir</i> ,	Parham Pucket L Williams,* J Heath,*	2					2	48
Black Creek, <i>Wayne</i> ,	Wm Bass,* Lissy Bell, Isham Lamb,*						2	28
Hancock's, <i>Pitt</i> ,	John Smith, Wm Mumford, L Griffin,*							21
Meadow, <i>Greene</i> ,	Benj Bynum, Wm Williams, Willie Jones,	3						29
Memorial, <i>Wayne</i> ,	Wash'n Hooks, W Holland, Wright Bass,	2						18
Nahunta, <i>Wayne</i> ,	Leonard Pate, Shadrach Pate, W Taylor,	4	1		1	2		70
Newport Chapel, <i>Wayne</i> ,	Saunders P Cox, Wm Ruse, Thomas Price,	3				1		41
Pleasant Hill, <i>Edgecombe</i> ,	W m Pearree,* Elzy Taylor,* Jacob Proctor,				2			15
Pleasant Plains, <i>Wayne</i> ,	Wright Smith,							9
Red Banks, <i>Pitt</i> ,	James Griffin,* Geo McGownds,* A Stocks,	3						56
Sandy Bottom, <i>Lenoir</i> ,	J R Croom, A W Wooten, Richard Rouse,							31
Tison's, <i>Pitt</i> ,	Samuel Moore, B Britey, Benjamin Corey,*					1		14
Toisnot, <i>Edgecombe</i> ,	Wm Woodard,* W Rountree,* L Dew,*					2		37
Town Creek, <i>Edgecombe</i> ,	Jesse C Knight, Th Dupree,* W L Fleming,							65
Union, <i>Edgecombe</i> ,	J H Armstrong, N Taylor,* Ely Robbins,					3		47
White Oak, <i>Edgecombe</i> ,	Ichabod Moore, W M Stanton,* JB Woodard,	1				2		28
Friendship, <i>Wayne</i> ,	Jas R Parker, Jacob Herring, Benj Herring,							36
	* Absent.							
		18	1	2		1		607

Called for petitionary letters. One was handed in from the church at Friendship, and after examination she was found to be of our faith and order, and was received a member in our body, by the Moderator giving her delegates the right hand of fellowship.

The Committee on Finance reported—
 Balance in hand last year, \$25
 Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes, \$6
 Paid for printing these Minutes, 7
 — 13
 Balance in the hands of the Treasurer, \$12

Circular letter called for. None presented.

Appointed our next Association to be held with the church at Autrey's Creek, Edgecombe county, N. C., to commence Friday before the fourth Lord's day in October, 1846, at 11 o'clock, A. M., brother Parham Pucket to preach the Introductory Sermon, and if he fail, brother John Smith.

Then adjourned till to-morrow 10 o'clock.

SATURDAY, October 25.

Met pursuant to adjournment from yesterday, and after prayer and praise, appointed our delegates to sister Associations, as

follows: to Kehukee, brethren Ichabod Moore, Jesse C. Knight, John Smith, Jacob Proctor, Wright Smith, Willis L. Fleming, and Parham Pucket; to Country Line and Abbot's Creek Union, Benjamin Bynum, John Smith and Parham Pucket; to the Little River, Jacob Herring, John Smith, Shadrach Pate, Parham Pucket and John R. Moore; to White Oak, Benjamin Bynum, John Smith, Shadrach Pate, John R. Moore, Washington M. Stanton and Wright Smith.

Appointed brother Benjamin Bynum, to write a Circular Letter to be printed with our next Minutes.

Called the list and noted the absentees thus *.

A question arose in the Association, from the letter from the church at Pleasant Plains; and after some preliminary remarks, it was reduced to a query in the following manner: Is it right to give to other denominations the appellation of brother and sister, or what advice will the Association give? Answer. Not right, and we advise the brethren and sisters to quit the practice.

Called for Corresponding Letters from sister Associations, when the delegates from Kehukee handed in their letter, which was read and received; also, the

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delegates from White Oak handed in their letter, which was read and received.

Appointed ministers to preach to-morrow: brethren Wm. Hyman, Wilder and Josiah Smith. Worship to commence at 10 o'clock.

Appointed brother Ichabod Moore our Treasurer, and instructed him to have 400 copies of these Minutes printed, and to distribute them as usual; also to transcribe and superintend the printing the same.

The Minutes were read and assigned by the Moderator and Clerk. Then adjourned to time and place above named.

BENJAMIN BYNUM, Mod.
ICHABOD MOORE, Clk.

SABBATH MORNING, Oct. 26.

Met at the stage at 10 o'clock. Elder Wm. Hyman introduced the worship of the day from 2d Timothy, 2d c. and 15th v.: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Elder Wilder followed from Psalms, 37 c. and 3 v.: "Trust in the Lord, and do good: so shall thou dwell in the land, and verily thou shalt be fed." Elder Josiah Smith followed from Psalms, 33 c. and 12 v.: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen, for his own inheritance. We hope the Lord will add a blessing to the word preached through the round of this meeting; and may it have been as seed fallen into good ground that may bring forth fruit some thirty, some sixty, & some an hundred fold; & may the Lord preserve us and keep us unto his heavenly kingdom for Christ's sake. AMEN.

TO EDITORS PRIMITIVE BAPTIST.

Sinclair's Bazaar, Smyth co. Va. }
Jan. 15, 1846. }

DEAR BRETHREN: I have been reading your valuable paper for some time, and it seems to be a great consolation to me, and also to my good brethren of the Primitive faith, that live in the bounds of the Washington Association, of which I am a mem-

ber, to hear of so many able ministers of the New Testament; not of the letter, but of the spirit.

Dear brethren and sisters, if ever there was a time that the servants of the Most High God should declare the whole counsel of God, it is now. It is a distressing time with us at this time, our Association and churches dividing on the missionary question and principles. The Washington Association at their last annual meeting at Glade Hollow church, which met the 2d Friday in September, 1845, dropped correspondence with Associations that had become missionary Associations, being a large majority of the delegates of the old Primitive Baptist order. And those delegates that were in favor of the money-making and all the schemes and inventions of men, rent off and left the house in disorder, and went to Russell Court House, and formed themselves in Convention, and appointed a Convention at Castleswood's church, Reasell county, Va., in May next, to try to form a missionary Association. We say let them go, for they have the spirit of monarchy, and do not preach the gospel of the Son of God, and make lies their refuge.

Dear brethren, I know I am but a poor imperfect being at best, but I think I can say with Paul, Romans, 1st ch. 16 ver.: I am not ashamed of the gospel of Christ, for it is the power of God unto salvation. Seeing then, brethren, that we have such hope we use great plainness of speech. 2d Corinthians, 3 chapter, 12 verse.

Perhaps I may write again, and transmit to you one of the Minutes of our Association and state of the churches. Elder Jas. Osbourn of the city of Baltimore, wrote to me that he had a desire to visit this part of the country. I wrote in answer to his request, but have not received a communication from him since. We have great desire that he could visit the churches in Western Virginia.

Your unworthy brother.

LEVI BISHOP.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 7, 1846.

Agents and subscribers purposing to remit us money through their Postmaster, are informed that it is necessary for him to notify the Postmaster here of his having given the receipt, as well as for the receipt to be forwarded to us. Several omissions of this kind have recently occurred.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
Dec. 12th. 1845. }

BRETHREN AND SISTERS OF THE OLD BAPTIST ORDER: Grace, mercy and peace be multiplied unto you from your Father, who art in heaven, who rules and superrules all things in heaven and on earth. He is God, and besides him there is none who is worth the worship of mortal men, or that can benefit them one copper.

Then, dearly beloved, let us the children worship this God with all the sincerity of our hearts, and thank him for all the sincerity of our hearts; for he is the giver of every good gift, hence he gives the sincere heart. Then, brethren, let us pray him for more and more of his work, on or in our hearts; for it is by the renovating influence of the Holy Ghost that our hearts are made sincere in the worship of this eternal and everlasting Lord God of heaven and earth, who works and none can hinder; who works all, not part, but all things after the counsel of his own will. See Ephesians, 1 ch. 11 verse. Here, brethren and sisters, you see this God works all things after his own will; whether we think it for good or evil to us, we must submit to God and say, Blessed and holy art thou, O God, just and right are all thy ways.

And remember, brethren, that this same God has said, all, not part; no, but all things shall, not may if this or so is done; no, but all things shall work together for good to them that love God, and are the

called according to his purpose. Then, brethren, do not fear; if you are called according to the purpose of God, it will go well with you. But O, Arminian, or you who say you were called according to your will or your purpose, here you, my friend, deny the purpose of God, no matter who you are or what you call yourself. I say to you, that God has not promised that all things shall work together for good to you. You ask why? Because you say you are called according to your own will or purpose, and the promise is to them who are the called according to God's own purpose. Hence you, my readers, can see, that this promise does not reach one Arminian or free willer.

Then I will say with Paul, Who art thou, O man, that repl est against God? O, brethren, let us pray that this eternal God would draw them from this delusion, if it can be in accordance with his holy will; for I believe the work is his, and the power is his. Then, brethren, we will do well to submit all unto him who works and none can hinder, or who works all things after his own will; for he is God and will be that same God for ever and ever, and rules in heaven, hell, and on earth. Then he is the eternal, everlasting, all wise, and unchanging God. Dear brethren and sisters, this God is the God that can make our hearts submissive to his will, and make them desire the worship of God, and that in spirit and in truth. This God is our God, and will be our guide even unto death. Now, brethren, this God is our God, not every body's God; no, but ours, who are the called according to his own purpose. Those are the people that the Psalmist was alluding to, or the church; for he says, this God is our God, or the church's God; for that is what he meant by our God, or the church's God.

Then God will be our or the church's guide even unto death, hence he God will guide them all the same way. Then there will be no falling from grace, as some vainly say; no, he will guide them safe to hea-

ven, so none will be lost. And he will guide them all the same way, and then they will all believe with the apostle and say, one Lord, one faith, and one baptism. They will be like Paul, when he says, the church should be of one mind and of one judgment, and see eye to eye, and speak the same thing. Then, my readers, one did not say sprinkle; and, another, pour; and a third say, immerse; then they all spoke the same thing, and there were no dissensions among them; and so is the church of Christ yet.

Dear brethren and sisters in Christ, I have written you a short letter after my imperfect manner; but it has been some time since I have troubled you with my writings; but it was not because I did not think of you, but because I have been very busy, and my mind much employed concerning the affairs of this life, as I am one that works for my living here. But I hope to let you hear from me again before long, if God please, as I wish to hear from the brethren.

Dear brethren, write; and sisters, write. Where is old brother Tillery? I should like to hear from him sometimes. Nothing more at present, but as ever your unworthy brother in the Redeemer of sinners. So farewell, brethren.

RUDOLPH RORER.

From the western Predestinarian Baptist.

CIRCULAR LETTER

The messengers composing the Two River Old School Baptist Association, to the Churches they represent, send greeting:

DEAR BRETHREN: By the indulgence of an allwise God, we have been once more permitted to meet together and hold social intercourse, in an associated capacity. We were gratified to learn from your letters and messengers that harmony and brotherly love (that bright evidence of the new birth,) prevails in a good degree amongst you. And, agreeably to former custom,

we present you with this, our annual epistle, in which we set forth some of the characteristics of man in his fallen state, together with the great love which has been manifested towards him in the provision that has been made to redeem and save him from his lost and ruined condition. That man is a sinner none will dare gainsay. But that he is totally depraved, dead in trespasses and sins, some have had, and still have, the effrontery to deny. In the works of grace, as well as those of creation and providence, the great first cause and upholder of all things shows himself to be a God of purpose, in opposition to the notion of those who can only regard him as a God of means. Hath he said, and shall he not do? He speaks and it stands fast.

The word of God, together with observation and experience, all bear testimony of the deplorable condition of man in his fallen state, which renders him entirely incapable of loving and adoring the great author of his existence, and the supporter and sustainer of his life. His love has been turned into hatred; he is in possession of a mind which is only evil, and that continual enmity against God, not subject to his law, neither indeed can be. So far from loving God, he is worldly, sensual, and devilish; hateful, and hating one another; running astray from God; speaking lies; wilfully disinclined to obey God, or have the great king of Zion to reign over him. It is said their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace they have not known.

Brethren, these passages are a few of the many that speak of the awful condition and depravity of man, since the fall; to the truth of which every renewed soul can testify. Now, says Paul, we know that what things soever the law saith, it saith to them who are under the law, that every

mouth may be stopped and all the world may become guilty before God. Under these circumstances, therefore, we may ask, how can we escape the damnation of hell? There is no possible way, only through the interposition of another, whose sacrifice is suitably adapted to the case, and is found to be commensurate with all the demands of the law and justice of that being who cannot look upon sin with the least degree of allowance. This character can only be found in the God manifest in the flesh, who was delivered, (not by accident or chance,) by the determinate counsel and foreknowledge of God, was taken by wicked hands and crucified and slain. To speak of this sacrifice as being only thought of after the fall, is to charge God foolishly, and to directly contradict a large portion of scripture on this subject. How could God have chosen us in him before the foundation of the world, and have given us grace in him before the world was, if he had no existence? The preparing of him a body, and his manifesting himself in the flesh, was only a development of that which existed from everlasting. Before man was formed out of the dust of the earth, all things were made by him, and without him was not any thing made that was made; and no sooner than man had disobeyed and fallen from his original rectitude than do we hear tell of him under the character of the seed of woman. That the Almighty is a God of purpose, and one whose covenants and promises are sure, the scriptures abundantly testify; and he has promised his Son that when his soul was made an offering for sin, he should see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hands; that he should see of the travel of his soul and be satisfied. Brethren, how can this stipulation be fulfilled, if after all the sufferings he has borne, one single individual, for whom he groaned and died, should be lost, and suffer the pains of eternal burnings?

But is it true that there is nothing definite in the object and extent of the atone-

ment, and that Christ died only for sin in the abstract, and barely made it possible for the sinner to save himself? If so, how are we to understand such passages as these: 'His name shall be called Jesus, for he shall save his people from their sin,' and 'blessed be the Lord God of Israel, for he hath visited and redeemed his people, and raised up unto us an heir of salvation in the house of his servant David,' and that 'he died for our sins, and rose again for our justification;' and, as Paul says, 'he loved me and gave himself for me?' What were the circumstances under which we were placed by sin? Were we not law subjects, and as such condemned, to all intents and purposes, to an awful hell? And from what have we been redeemed, but from that awful curse? As the apostle said, 'he hath redeemed us from the curse of the law, being made a curse for us, for as it is written cursed is every one that hangeth on a tree.'

Has the justice of God then reaped a complete satisfaction in the wounds that have been inflicted on his dear Son, who was pursued unto the ignominious death of the cross? and does he still hold the same demand against the sinner, who is a complete bankrupt? If so, where is the justice in the case? and if our sins were not imputed to him, how could he have borne our sins, and carried our sorrows? how was 'he who knew no sin, made sin for us?' How did he suffer, the just for the unjust? Why did he agonize in the garden until he sweat as it were, 'great drops of blood, falling down to the ground?' Was this real, or imaginary? Destroy the doctrine of speciality, and it was only imaginary, for there was nothing to press him into such agony. Did he by those sufferings, cause that the hand writing of ordinances which were against us should be blotted out, having them nailed to his cross? Is it true that by his stripes we are healed? Did he as the high priest of our profession, enter into the holy place once for all, having obtained eternal redemption for us? and has he who has graven the people on the palms of his hands

by one offering, forfeited forever those who are sanctified, or set apart? If so, then follows, as a matter of course, that God will be merciful to their unrighteousness, and their sins and iniquities will he remember against them no more? If these passages, (and they being only a few that might be introduced,) so fully sustain the idea that the whole plan of redemption has been laid in wisdom, and carried on according to the purpose of Him who worketh all things after the counsel of his own will, how low and mean must be the idea that his will and purposes are controlled according to the good or bad actions of poor worms, who, in their best state, are altogether vanity. We read that God commendeth his love towards us, (not because we were good people,) but in that while we were yet sinners Christ died for us, and much more, being now justified by his blood, we shall be saved from wrath through them. We also read that he hated some and abhorred others; and surely he did not give his Son to die for those he hated or abhorred. But he so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.

Perhaps all the false notions and inventions of men that have been gotten up and propagated by them for the last eighteen years, may be attributed to the want of a proper knowledge of themselves, and of the atonement that has been made by our Lord and Saviour, Jesus Christ. All Arminians, of whatever name or sect, are united in the belief that the atonement is general; having accomplished nothing, in part, leaving the whole matter to turn on some condition to be performed by the creature; hence the great exertions made by every sect and party to scare and alarm, and drive if possible the sinner into the performance of their own favorite condition, upon which they assure him his salvation absolutely depends. But how is the sinner to arrive at any definite conclusions? From the Roman Catholic down to the Mormon, they all differ as to what the condition to be performed is, while

they all evidently worship, not an independent but a dependent being, who is entirely dependent on poor blind mortals to move in the great work of doing something good, in order that he may save him.

And for this purpose all their powers are put into full blast, in order to force the people into the worship of their calves they have set up; and instead of their preaching the gospel, there is continual thunder from Sinai, and an awful war about hell and the damned. But can all this cause the sinner to love God? Is not an awful abyss daily placed before his eyes? and is it not abundantly manifest that the awful realities of hell itself could never inspire man with a holy reverence or love of God? nay, could he be induced to kneel, or to sit on the anxious bench all the days of his life, or be baptised into the name of the Father, Son, and Holy Ghost, or walk with grains of corn or pebbles in his shoes, for the mortification and buffeting of the flesh, or submit his body to be crushed by the great wheel of Juggernaut, it would utterly fail to remove enmity or hate, or implant within him one holy or divine principle, without which, it is impossible to see God—for Paul declares that, 'Though I had all faith, so that I could run over mountains, or zeal which would cause him to give his body to the flame, or sympathy, so as to give his goods to feed the poor, yet without charity he would be nothing more than a sounding brass or a tinkling cymbal.'

So we see that it is not by works of righteousness which we have done, but according to his mercy; he saves us by the washing of regeneration, and the renewing of the Holy Ghost. This is plain and evident when we consider our condition in nature, being dead in trespasses and sins, showing the necessity of being regenerated and born again, or being made alive from the dead. It is written, 'you hath he quickened, who were dead in trespasses and sins.' And again, 'God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins,

hath quickened us together with Christ: by grace you are saved.' The sinner, in a state of nature, is entirely blind; but God, who commanded the light to shine, shines on his heart, giving him the light of the knowledge of the glory of God in the face of Jesus Christ. The sinner, by nature, has a heart, but he cannot understand. God taketh away the heart of stone, and giveth a heart of flesh, making the 'new man, which, after God, is created in righteousness and true holiness.' In nature, he has ears, but he hears not; he is like the deaf adder, which harkeneth not to the voice of the charmer, charm them never so wisely. The gospel of the grace of God, therefore, being to them no charmer, Christ is as a root out of dry ground, there is no beauty in him; hence the proclamation of salvation in his name is unheeded by them, until God unstops their deaf ears, and sets up his kingdom within, which prepares them to listen with attention. The gospel is now good news and glad tidings; he is now prepared to set under the shadow of the Almighty with great delight, whilst his fruit is sweet to his taste.—Medicine is not administered by the physician to a dead patient, but to the living. The sinner though laboring under a disease, which, if not removed, will finally destroy both soul and body, feels under it still secure; it gives him no special pain or uneasiness; sin being his element, he rolls it under his tongue as a sweet morsel, until the great physician, who can kill and make alive, penetrates the dark chamber and opens up to the sinner's full view the awful sink of sin, the corruption of the heart, which is deceitful above all things, and desperately wicked. This constrains him to smite his breast and cry, 'God be merciful to me a sinner.' He now feels the need of remedies; he cries, 'Oh Lord, I am oppressed—undertake for me.' He needs no protracted meeting to cause his conviction to become more pungent, no extraordinary exertions need be made by professors in order to keep the flame alive, or fears entertained that he will not be converted, for he that 'beginneth the good

work will perform it until the day of Jesus Christ.' The minister's duty is now clear; he is not to undertake to save him by his prayers, but to point him to the Lamb of God, which taketh away the sins of the world—who is a fountain open to the house of David, and to the inhabitants of Jerusalem, for all sin and uncleanness. Then the sinner may wash and be clean, and drink and never die.

Thus, brethren, we have in these narrow limits given you some scriptural accounts of the children of men, in their helpless condition as sinners, and the goodness and power of God in their recovery, hoping that you may have felt the need of his saving influences, and have fled to refuge. We exhort you to cleave unto him as a strong town, where the righteous were and are safe. May he continue his blessings with you until you are called to join the great Association above, where parting will be no more, where the wicked cease from troubling, and the weary are at rest, is the prayer of your brethren in the Lord. Amen.

WM. FUQUA, Moderator.

H. LOUTHAN, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Jefferson county, Tennessee,
Jan 5th. 1846.

DEAR BRETHREN AND SISTERS OF THE Primitive order: I take this opportunity to let you know that I have not forgot you. May grace, peace, and mercy dwell with you all and with myself and family. I ought to have written before now and sent on my little mite for your valuable paper. Through hurry of business and waiting to make some arrangements, I have waited until now. I wanted the declaration of non-fellowship, that a church was constituted on last July, in Greene county, Ten. by the name of Thomasson, which I had not in possession until now, and I want you to give it a place in your paper if you think it worthy.

DECLARATION OF NON FELLOWSHIP.

We do most solemnly declare an unfe-

lowship with the Baptist State Convention, Home Missionary Society, the General Association, Abolition Society, the Temperance Society; the Bible Society, the Sunday School Union, the Tract Society and all of their kindred institutions, with the Theological school; believing them to be contrary to the word of God and in direct opposition to the plan of the gospel; that in God's word is every thing that is necessary for his church to govern them; and the rules and law therein contained, are the only principles upon which believers in Christ can come together in order and be a true church of Jesus Christ. Therefore, we have no church relation, nor fellowship with members, nor churches, that belong to any of the above named Societies, nor any member, nor church, that is in union with those that belong to any of the above named societies; believing that the ministers, that are going to and fro through our land as agents or friends, of those societies, are those men that the scriptures speak of as having men's prisons in admiration for advantage; that they with a false zeal and benevolence, through deceit draw from the poor and infants their hard earnings to live upon, and to fare sumptuously every day. We cite to the following scriptures as reasons for the above declaration. Micah, 3 c. 11v. Mat. 6 c. 31, 32, 33, 34 vs. 10c. 7, 8 vs. 2 Pet. 2 c. Rev. 18 c. 4 v.

Dear brethren, in vol. 10, and No. 16. and page 247, I see piece about liquor. I will quote a part of it and you can read it at leisure. First, I cannot in conscience make nor sell it, because it was no part of the employment of the apostles; neither in my view is the practice any where sanctioned in God's word. Now, according to the request, I put some questions in. Which is the greatest sin, to make liquor and sell it, or buy it and drink it? How could you get it if it was not made? Are we to do nothing of labor but just the kind that the apostles did? Can you find where the apostles taught a sing-

ing geography school? Did Christ make wine for the people to drink as a beverage, and did Christ use it as a beverage? Has not that piece vindicated the temperance society cause, more than the Primitive Baptist cause.

Dear brethren, I want to say something about the doctrine of the eternal, self-existent devil. I think that doctrine is contrary to what God has revealed in his word. It seems to be contrary to reason, for it makes two self-existent beings. Of course both must be almighty, for the being that is self-existent must be almighty. Now which would have the best right to give the other laws, and bind the other under obligations to him? God says, I am the first and the last, the beginning and the ending. Now if God is first, of course the devil cannot be first; for if the devil is eternal, he would be first which would make two firsts, which cannot be. Well, how did the devil come? Is that our business? I think not. That which is revealed belongs to us and our children; secret things belong to God. If you could find out all about the devil, would it make our condition any better? Let us learn to resist the devil that he may flee from us; and let us try to learn what God has revealed in his word, which will give us as much knowledge of God as he intended for our good. When we get into the Book, I think we have nothing else to guide us; then let us stay in the scriptures, and we are safe.

I now subscribe myself your unworthy brother in Christ.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST:

Alabama, Coffee county, }
Nov. 20th, 1845. }

BRETHREN EDITORS PRIMITIVE BAPTIST: For the first time, I now take this method of communicating to all my dear old brethren, who have worn themselves down in the great cause of our Redeemer, in writings and preaching on the subject of Redemption by Jesus Christ, that I

greatly delight in the contents of your valuable paper.

By the grace of our Lord Jesus Christ, I remain yet on the land and among the living, surrounded by enemies to the doctrine of election; but let us come to the conclusion of the whole matter, as seen by John on the Isle of Patmos. Behold the books are opened. We believe when the final accomplishment of all these matters are brought to an issue, that all men will know who is right and who is wrong; when the secrets of all hearts are disclosed, the hidden things of darkness are brought to light.

I had a man to stay with me last night, who said he had been in the first place a Presbyterian, and a seceder, and Methodist, and Old Side Baptist. And I told him after all, that he had been a little of any thing, and nothing at last. How empty and ineffectual, are all those refined artifices, with which hypocrites impose upon their fellow creatures, and preserve a character in the sight of men; but a jealous God who has been about their path and about their beds, and spied out all their ways, "sits before them the things that they have done." They cannot answer him one in a thousand, nor stand in the awful judgment. They are speechless with guilt, and stigmatized with infamy before all the angels of light. What a favor would they esteem it to hide their ashamed heads in the bottom of the ocean or even to be buried beneath the ruins of a tottering world. If the contempt poured upon them be insupportable, oh, how will their hearts endure when the sword of infinite indignation is unsheathed and fiercely waved around their defenceless heads, or pointed directly at their naked breasts? How must the wretches scream with wild amazement, and rend the very heavens with their cries, when the right aiming thunderbolts go abroad with dreadful commission to drive them from the kingdom of glory, and plunge them not into the sorrows of a moment, or the tortures of an hour, but into all the restless agonies of unquenchable fire and everlasting despair?

These are too shocking for reflection to dwell upon. Wonder, oh man! be lost in admiration, at those prodigious events that are coming upon the universe; the greatness of which nothing finite can measure, such as will cause whatever is considerable or momentous in the annals of all generations to sink into littleness and nothing. Jesus, prepare as for their approach; defend us when they take place, big with the everlasting fate of all the living, and all the dead. Yea, multitudes of thronging nations, rising from the earth and seas. I must see the world in flames and must stand at the dissolution of all terrestrial things, and be an attendant on the burial of nature. I must see the incarnate God issuing forth from light inaccessible with ten thousand times ten thousand of angels to judge men and devils. I must see the curtains of time drop, see all eternity disclosed to view, and enter upon a state of being that will never, never have an end:—

Great day of dread decision and despair,
At thought of thee each sublunary wish,
Lets go its eager grasp and quits the
world.

Dear brethren, give these lines a place in your paper, if you think them worthy. I should have left the writing to my superiors, but I wanted to send a few subscribers' names. May the grace of our Lord Jesus Christ be with you all. Amen.

I am your companion in gospel bonds.

M. W. HELMS.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Georgia, }
4th Jan. 1846. }

DEAR BRETHREN: I have delayed writing on account of those for whom I have subscribed, for I want to continue myself, as I like to hear from my brethren at a distance. When they tell of my trials and troubles here, it strengthens and confirms me in the way that I believe the Lord left on record for encouragement for those that wish to follow him. May the Lord enable his followers to contend for

the truth to the end of time, and may he bless and sanctify the efforts that are in operation agreeably to his word, and may he keep us by his power through faith unto salvation, is my desire for Christ's sake. Amen.

THOS. AMIS.

FOR THE PRIMITIVE BAPTIST.

The power of Faith. C. M.
Now faith it is the gift of God,
And by it we lay hold;
Receive the promise in his word,
And hope it makes us bold.

And charity it is the grace,
That never, never dies;
And so we hope to see his face,
We love the sacrifice.

By faith we see our sins forgiven,
By hope we live and die;
By love we pass from earth to heaven,
To taste the joys on high.

Now faith and hope they will abound,
Till both are lost in sight;
But love it runs eternal round,
And guides us truly right.

So love it draws us like a cord,
And points to Jesus' blood;
And so we live upon his word,
And trust our living God.

Now faith and love they both combine,
To set the pris'ner free;
Mercy and justice both can shine,
And so they both agree.

Through grace divine we hope to shine.
With Christ in heaven above;
And there to rest with all the blest,
And sing redeeming love.

The happy Travellers. S. M.

Oh, happy souls are they,
Whose sins are all forgiven;
They safely travel on their way,
And so they get to heaven.

They walk by faith indeed,
And keep the sacred road;
As such from bondage have been freed,
And made their peace with God.

They go from strength to strength,
And keep the narrow way;
They all shall overcome at length,
And shine through endless day.

And when they're called to go,
To that bright world above;

They joyful leave all things below,
And sing redeeming love.

The Spirit now says, come,
And welcome, says the bride;
They travel on their journey home,
To meet the sanctified.

The angels waiting stand,
To bear their souls away;
O'er Jordan to the promis'd land,
Where all is endless day.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder Parham Puckett.

The 1st day of March at Nahunta; 2nd, at Memorial; 3rd, at Black Creek; 4th, at Contentnea; 5th, at Tosnot; 6th, at Upper Town Creek; 7th, at Hardaway's; 8th, at Williams's; 9th, at Lawrence's; 11th, at Conetoe; 12th, at Tarboro'; 13th, at Old Town Creek; 14th, at Autrey's Creek; 15th, at White Oak; 17th, at Meadow; 18th, at the Poor House in Greene; 19th, at Rose of Sharon.

April 22, at Rose of Sharon; 24th, at Red Banks; 25th, at Great Swamp; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Beargrass; 29th, at Skewarkey.

May 1st, at Morattock; 2nd, at White Chapel; 3rd, at Concord; 4th, at Liverman's; 6th, at Gum Neck; 7th, at Bethlehem; 8th, at Sound Side; 9th, at Angeley's; 10th and 11th, at Concord; 12th, at White Chapel; 13th, at Morattock; 15th, in Washington; 17th, at Blount's Creek; 18th, at Whitford's; 19th, at Swift Creek.

AGENTS

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Her-ring, *Goldsboro'*. S. Tatam, *Elizabeth City*. Adam Hooker, *Salem Church*. Maximilian Tatam, *Cool Spring*.

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NEW YORK. Gilbert Beebe, *New Vernon*.
IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

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Thos Amis,	5	E. Bredén,	2
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Arch. Sinton,	1	M. Low,	2
John Hart,	4	Josiah Harris,	3
S. Canteberry,	3	Wilson Cooper,	1
P. A. Witt,	2	Starkv Collins,	1
Wm. Perry,	2	Mary Grandberry,	1
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Levi Bishop,	1	T. C. Chance,	1
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A. Hatley,	2		

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subseribed for by any one person. Current bank notes where subscribers reside will be received in pay- ment. Money sent to us by mail is at our risk. Letters and communications should be *post paid* and directed to "Editors Primitive Baptist, Tar- borough, N. C."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. II.

SATURDAY, MARCH 7, 1846.

No. 3.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

SOCIETYISM EXAMINED,

A Discourse delivered by the author at Catawba church, York district, S. C. 4th Oct. 1845.

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." 2nd Pet. 2nd, 10th, &c.

INTRODUCTION.—In casting our eyes on the pretext of this passage of holy writ, which the apostle Peter under the impress of the holy spirit saw fit to direct to his brethren, the believers on the Lord Jesus Christ, whom he recognized as elect or a separate chosen people, not only in name but by the Holy Ghost; being made partakers of the divine nature, having escaped the corruptions that were in the world through lust, 2nd Pet. 1st, 4th; yet knowing the assiduity of the adversary, whom he had previously described as a prey-hunting lion, 1st Pet. 5th. 8th; and that he would leave no means or device unturned, to sink the kingdom of light and sully or tarnish the glory of Christ, And hide the true source of joy from man, that he might cause them to rejoice in a thing of nought. Amos, 6. 13. And what he could not perform by open hate, persecution, and such like, he would endeavor to effect by false teachers, who should in a private way or covertly, and

by deception, &c. effect that which he could not otherwise perform; till through their grossness and hardness, or darkness, they should even deny the Lord Jesus, and bring on themselves and followers swift, and sudden, and certain destruction. 2nd Pet. 2nd. 1st verse. And that many should become followers of their pernicious ways, by whose means the ways of truth should be evil spoken of. But as all their deception could not either hide the godly (or Christ's covenant people) from the mercy and care of Jehovah, so neither could it shield them from that day and judgment which he had appointed. Acts, 17. 31st. And as it would have been tedious to have given every erroneous doctrine and practice, which would necessarily grow out of their pertinacity, as they should wax worse and worse, deceiving and being deceived, 2nd Tim. 3rd, 13th; and as they were to be known by their fruits, Matth. 7th. 16th; therefore it seemed good to the Holy Spirit to give a few of the leading traits of their character, that they might at any time under any cloak, name, or disguise, which they might and would assume, be subject to detection by those who had and were guided by the word and spirit of God.

The character of those then that were 'specially,' or the chief among those to whom the mist of darkness is reserved for ever. verse 17th: 1st. They walked after the flesh. 2nd. They despised or disesteemed government. 3rd. They were presumptuous and self-willed. 4th. They

were not afraid to speak evil of dignities. And those things they understand not, and were to utterly perish in their own corruption. verse 12, &c. It is evident then beyond the power of earth and hell to controvert, that if we shew the trait of character embodied in the text, we have brought to light one of the family of destruction, and should not own nor embrace such an one as being a fit member of the mystical body of our Lord Jesus Christ; till by repentance and reformation they give evidence of their enlightened or renewed state, and become obedient children of our heavenly Father; but withdraw ourselves from them who walk not according to the apostolic order. 2nd Thes. 3rd. 6th. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is a fool, knowing nothing; but doting about questions and strifes of words, whereof cometh envy, strifes, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness, from such withdraw thyself. 1st Tim. 3, 4, 5 verses.

1st. Then the wicked through the pride of his countenance will not seek after God. God is not nor does not rule in all his thoughts. Psa. 10th. 5th. Hence they are actuated or influenced by fleshly or worldly propensities; and a few of the grossest of these works are summed up by Paul in his fifth chapter to the Galatians, 17th and following verses. And in his address to the Ephesians, he shows this to be the natural or alienated state of the unbeliever, or those who are yet in darkness. Eph. 2nd. 1, 2, 3 verses. And we cannot rationally expect such to walk contrary to nature, but that they will embrace every opportunity to fulfil the desires of the flesh and of the mind. Eph. 2nd. 3rd. While it is said of the opposite character, that their desire is only good. Prov. 11th. 23rd. And the church of old said by the mouth of the prophet, the desire of our souls is to thy name. Isa. 26th.

8th. Hence it is easy to weigh our acts, our aims, and true standing, and know what family we are of, or belong to; whether the family of death, or family of life. For if we live after or according to the flesh, we shall die. But if we through the spirit do mortify the deeds of the body, we shall live. Rom. 8th. 13th.

2nd trait. They despise (or disesteem) government. Now it is evident both from the Old and New Testaments, that God has in a direct or providential way established civil governments, which it was sin to disobey or oppose. See 1st Saml. 8th. 7th. And brought consequential damnation. Rom. 13th. 1, 2 verses. And Paul, guided by the Holy Spirit, embodies to a degree this law with the decalogue, as to its strength and authority, and that it binds love to our neighbor according to Levit. 18. 19. Matth. 22nd. 29th. Gala. 5th. 14th. Jas. 2nd. 8th. But in connection or addition to civil government there is another, not against but superior to civil government, in its purity and intentions; holy in its rules, and glorious in its ends; being itself holy, just, and good. Rom. 7th. 12th.

3rd trait of character. They were presumptuous and self-willed, which appears to imply that they were so arrogant that they chose rather to make laws and rules of their own more suited to carnality and pride, than to obey those that were given of God and in accordance with the omnipotent wisdom of the all-wise Jehovah; and which is equivalent to saying, that they can do better than he did, and make better laws and governments than he has done; which is presumption, equalling that of satan himself. Self-willed, having a will or desire of their own, in perfect accordance with their carnal unreconciled mind; which is not subject to the law of God, neither indeed can be. Rom. 8th, 7th. Therefore they have a will of their own, at variance with the will of God, originated in a corrupt and rebellious heart, and thus they are self-willed.

4th trait. They are not afraid to speak evil of dignities. Now as the term dignities is in the plural, we shall use it in a

plurality There is no fear of God before their eyes. Prov. 36 1st. Rom. 3 18th. Now what is to be expected of a depraved human being having these traits of character, or even a majority of them? 1st. They walk after the flesh. 2nd. Despise government. 3rd. Presumptuous and self-willed. 4th. They are not afraid to speak evil of dignities. Now we understand by the scriptures, that the flesh represents a carnal and alienated state, or submission to God whether in law, precept, or government. For it is not subject to the law of God, neither indeed can be. Rom. 8 7th. They are contrary one to the other. Gal. 5 17th. Therefore under the influence of that dark rebellious spirit which would say to God, depart from us, for we desire not the knowledge of thy ways. Job, 21. 14th. And we all know that, that which we have no desire for or love of, is virtually despised or disesteemed by us. Hence being not subject to the law of God, we despise government both civil and ecclesiastical. And being thus led by a presumptuous, blind, self-sufficient, rebellious spirit, we are not afraid to speak evil of the dignity of the wisdom of God, as expressed in the justice, goodness, and usefulness of his appointments, whether in church or State. And profess and practice to make better than he has done, though the scripture says, who can make that straight which he hath made crooked? Eccl. 1st, 15th; and 7. 13th.

Now whether we understand it or not, when we undertake by our little earth-grown societies to make better laws, rules and regulations than he has done, and effect greater objects than he has done, we reflect on the wisdom and power of God, and prove ourselves to be in possession of a majority of those traits, which characterize those who are to be first or chief among the objects of vindictive punishment. Now not to be tedious, we find by scripture the Lord Jesus promised his Holy Spirit to teach his followers all things. John, 14 26th. And he should dwell in them, and

teach them to pray; or in other words, to cry, Abba Father. But one of our high-toned societies now in the nineteenth century, in their self-sufficient, high, improved state to degrading of the dignity and power of the Spirit of God, now offers you or us, a book to learn us to pray. Thus in this and many other respects, an acquaintance with the word and spirit of God is superseded.

But again. Beside these there is another, wide spread and far famed, that professes to moralize without gospel restraint, and make men almost fit for the kingdom of heaven, without a knowledge of Christ and his gospel. Yea so pure and clarifying are the tendencies of this society, rising in dignity (in the minds of many) above the dignity of the laws and precepts of the Lord Jesus Christ, that his laws though of equal dignity with his character, are disesteemed or spoke evil of as being insufficient to make a man moral and temperate. Thus it may be said of them as was said of their older brethren long ago, they have made the commands of God of none effect, by their traditions or improvements. Matth. 15th, 6th.

Now we believe that much the larger number (if not all) of those earth-sprung societies amongst us, not only sprung from the same fountain, but all produce the same fruit (to a degree;) that is, a great name, and high praise to man, and handsome gain; which pleases man and offends or dishonors God. As in the words of the text, they walk after the flesh, despise government, they are presumptuous and self-willed; they are not afraid to speak evil of dignities, even the government and dignity of the Lord in church and State. For if those things were understood and we were influenced thereby, we would need no societies but that of church and State, which are dignities or powers of his appointment, ordained of God. Rom. 13. 1st. Titus, 3rd. 1st. 1st Peter, 2nd. 13 and 14 vs. But if those that appear to be akin to the light will not bear the light of God's

word, what must become of those which are in the dark; if we bring them forth with all their high pretensions and powers of deception, and are thus characterised by the poet—

With names of virtue she deceives,
The aged and the young;
And while the heedless wretch believes,
She makes his letters strong.

Now we who are acquainted with some scraps of history know that there have been societies in past ages who have made professions very different from their real intentions, and by that means have enlisted men of morality, good men. Whereas if either the dignity of the appointments of Jehovah, or the true aim of the propagators had been understood, would have stood aloof from them, and revered and obeyed the laws of Christ the Lord.

The first that we would refer you to, is the society of the Jesuits in the sixteenth century, founded by Ignatius Loyola, as shewn by Mr. Buck in his Dictionary. And though, nothing need be more upright than their professed intentions, yet nothing perhaps more fatal in its consequences. But we can only refer you to his book, and authors quoted by him. Again, he gives us an account at considerable length of the societies of the Illuminæen, or Illuminati, established in 1776, by Doctor Adam Weishaupt. Nothing need be more praiseworthy than the avowed objects of this order, and the Doctor's perception led him to elect another, to wit, Free Masonry: which, without doing violence to any, was of the same earthly family and could not with arrogance claim more than earthly parentage. And if Mr. Buck has quoted Professor Robeson and the Abbe Barruel honestly, with respect to their real design to overturn all religions and governments, and bring the arts of civilized life into contempt, to say nothing of the grossness of the ceremonies used at old mission, awake the eye of public vigilance over all those little earth born societies. But much more should the followers of the Lord Je-

sus stand aloof from them, but we think they should view them as fully characterised in the words of the text.

Now I do not know whether Mr. Abel Person of Tennessee, is professedly either a Mason or Odd Fellow. But if he is, he is about as consistent as we (some of us) are. We deny church fellowship to those who sprinkle infants, though God has nowhere said expressly ye shall not sprinkle infants; and fall out with those that tell us, God has said ye shall not observe times, because we want to gratify our vanity on the fourth of July, &c. For though he is a great stickler for some of these little earth-born societies, yet he scruples not to say, that the infidelity and atheism which spread all over Europe in the 18th century, and at length took the name of Illuminism and Jacobinism, all arose out of the eastern and western apostacies, and was fitly represented by unclean spirits like frogs, going forth to the kings of the earth and the whole world, to stir them up to battle, &c. Nothing (says he) could be more like the spirit of devils. And he adds, any honest man that is or will become acquainted with the history of Jacobinism must feel convinced that it is the spirit of the bottomless pit. (I do not know the Doctor's reasons for dropping out so soon Illuminism and Masonry, which were all united,) according to the testimony of the authors quoted by Mr. Buck.

Mr. Person again tells us on the next page, that many of these same people thus employed against God, his government, and all religion, and all that was sacred, till they had barbarously butchered two millions of the inhabitants of France. In this carnage nothing shielded a professor but to be a Jacobin, for many of the Jacobins professed to be Catholics, that they might do the more harm to what they called Christianity.

Now how we can read the traits of character in the text, view the face of history, and despise or disesteem the appointments of God, by giving any earth born institution a superior or equal station, is enough

to strike good sense with astonishment. Once more—we know that the appointments of God in church and State are dignified powers, and worthy the term dignities. As to the rites and immunities of the State, or privileges of citizenship, we are partakers by birth or the laws of naturalization, a being once recognised; until we forfeit that right, we are entitled to all the security and protection which it gives in person, property, and character. And sufficient or ample provision is made, that we might walk together in confidence and honesty, which forms the moral tie among the members of the same great family, being thereby bound to defend the honest and the innocent, to relieve the oppressed, and help the afflicted; or, in other words, exercise charity.

Now this being understood and acted out, would supersede for ever all these little dark earth-born societies, and save us from being presumptuous enough to cast reflections on the wisdom and providence of God, or our legislators, as though we could make wiser and better laws than they had done. It is also provided in and by the same authority, for the punishment of transgressors for the good of the community. Now God has informed us that he does not approve of punishing the innocent, nor clearing the guilty; then if we provide for either of those things to effect them, we despise the government of God, and rebel against the dignity of his wisdom and justice, and fill the trait of character in the text

But again—there is another exalted government called or selected out of the kingdoms of this world, called the kingdom of the Lord, or church of Christ; said to be the pillar and the ground of the truth. 1st Tim. 3rd 15th. To or into which we are called by the grace of God, so far exceeding in its laws and privileges, that it is called the marvellous light. 1st Pet. 2nd. 9th. Under this government we are said to inherit the glorious liberty of the children of God. Rom. 8th. 21st. Now it could not

be even thought without the highest presumption, that frail depraved mortals could possibly make better establishments, or safer laws, than the Lord had done. Now being brought into this kingdom, or as the scripture expresses it, to glory and virtue, 2nd Pet. 1st. 3rd, (being afore prepared by grace,) we enter that kingdom visibly by a vow, in which we not only avouch the Lord to be our God, but professedly avow ourselves to be the Lord's people; and the scripture says, vow and pay to the Lord. Psa 74th. 11th. Again—when thou shalt vow a vow to the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. Deut. 23rd 21st. When thou vowest a vow unto God, defer not to pay that which thou hast vowed, for he hath no pleasure in fools. Ecclesiastes. 5th. 4th. We also virtually vow to live to God and renounce the world, the flesh, and the devil. And how we can after this unite in a sworn association with atheists, deists, and worldlings of almost every description, and not feel that we are virtually perjured, is what I have yet to learn. And thus through presumption and a flesh-pleasing principle, we are not afraid to speak evil of the dignity of church and State, by binding ourselves by a more solemn obligation (as we apprehend) to a band who like ourselves have virtually renounced the obligation of both church and State; and might justly be classed with those of whom the Lord complains by the mouth of the prophet thus: They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water. Jer. 2. 13.

Now it is evident that it all or mainly arises from three particulars, to wit: Love of the world, disregard to civil government and its obligations, a distrust of the providence of God, or lack of faith, or want of love to him. 1st. It is fleshly or sinister motives, for of all we have heard express a desire or intention to join the confederation, (the Odd Society,) it was

under some present or contemplated pressure there, to be helped out of the scrape. And never once thought, perhaps, of applying to him who has the hearts of all men in his hands, and as the rivers of waters turns them whither he will. Prov 21st. 1st. But rather being under a curse themselves, by departing from the Lord and making man his hope and flesh his arm, (or power.) Jer. 17th. 5th; or like wicked King Ahab, who in his stubbornness and rebellion transgressed more against the Lord, and said, because the gods of the kings Syria helped them therefore will I sacrifice to them that they may help me. 2nd Chron. 28th. 23d. But they were the ruin of him and all Israel, (let us therefore beware.)

It is also said by some it is a charitable society, and that is the reason we joined it. Now this cannot be true, for if we had alms to give there is no want of objects to receive; and the plan prescribed by the Lord Jesus is certainly the wise and best. See Matth. 6th. 1, 2, 3, 4 verses. It is not only false, but highly presumptuous, that it is necessary to form societies for the exercise of charity. The law of God and of nature, and the precepts of the gospel, all enjoin charity; and the idea that we must form societies or sworn bands for that purpose, is to reproach the wisdom of God, and despise his government. And proving it too by attempting to establish better of our own. Now for the provision for charity in the law of the Lord, we refer you to the 15th Deut. 7 to 14 verses; and chapter 24th. 19th, 22nd verses; and Matth 5. 42; Acts, 6th 32, 35. Therefore it is either falsehood or a delusion, that any have joined any earth born unscriptural society for the purpose of exercising charity. The Spirit saith, as we have opportunity let us do good to all men, specially those who are of the household of faith, (not a little sworn association.) Gal 6th. 10th.

Now if we were in possession of the necessary degree of the knowledge of the di-

vine perfections of God, and his absolute authority over us, and our obligations to him, we would need none of the patchwork of man: nor Odd, nor earth-born societies neither, to help out or better the laws and government of God. For through the greatness of his name, or power, even his enemies would submit themselves to him. Psa. 66th. 3rd.

It is said again, there is no scripture against it, (societies and sworn bands.) Then if we have shewed none, we will try again. We find in Proverbs 1st, a combination of men, or sinners, alluring youth and saying, cast in thy lot with us, let all have one purse. But the spirit of God says, my son, walk not thou in the way with them, refrain thy foot from their path, for their feet run to evil, &c. Prov. 1st 14, 15, 16 verses. Again, Isaiah, 8th. 11, 12, 13 verses. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.—Whatever thing I command you, observe to do it; thou shalt not add thereto, nor diminish from it Deut. 12th. 32nd. See also chap. 4th. 2nd verse. Add not thou unto his words, lest he reprove thee and thou be found a liar. Prov. 30th. 6th.

Now we know that the law of God and the word of God are synonymous terms and imply the same thing, sacred, dignified, and glorious. And to attempt to establish better laws, regulations, communities, or societies than he has done, is to add to his words, or law; to impeach his wisdom and his power, and presumption in the highest, and fraught with damning consequences, (witness the innovations of popery.) We also know that the Jewish economy during its existence was the most dignified in the world, both as respected its privileges and consequences; pertain-

ing not only to this life, but also that which is to come. But when the true light of the gospel day had illuminated the heart and mind of both Jews and Gentiles, and they became one in Christ Jesus, then the word and spirit of the gospel became the rule and conduct of conversation, and all other was set aside as being weak and beggarly. Gal. 4th. 9th. And those who had professed to have received this rule, were exhorted to walk by it; because there were many who were the enemies of the cross of Christ, whose god was their belly and their regard to earthly things, and they gloried in that of which they ought to be ashamed. Philip. 3rd. 1st, 19 verses.

Now all these things, both Jew and Gentile establishments, in comparison of the gospel were called weak and beggarly, Gal. 4th. 9th; being out of season and unworthy the Christian calling. Eph. 4th. 1st; and fraught with many evils, as we hope to show by the by. Hence Christians were exhorted to abstain from them, in all their appearances. 1st Thes. 5th. 22nd. And all those little earth born sworn bands that we find in the scripture, were for the commission of evil. Acts, 23rd. 12th; Prov. 1st. 14, 15, 16, 18 verses.

Again - if we are bound stronger to any earthly object, or combination of objects, than we are to the Lord Jesus Christ, whether by oath or any other tie, we cannot be his disciples or followers. Luke. 14th. 33rd. The disciple is not above his master, nor the servant above his Lord. Math. 10th. 24th.

Now we would ask common sense itself, who is to rule and who is to obey? who is to give laws and establish government, and who is to yield and obey? We answer, if the Lord be God, obey or follow him. 1st Kings, 18th. 21st. Again—if two parties or rulers are both making laws and establishing governments, they are sure to clash and disagree. (Now ask our fathers from England, Ireland, or Scotland, with respect to their experience of this fact.) And if two cannot walk together except they

agree, Amos. 3. 3rd, how then can these little sworn or combined menders of the laws and economy of Christ presume, or we admit them to the fellowship of the Lord's Supper, while they being led by the flesh disesteem the government of Christ? Being presumptuous and self-willed, they are not afraid to speak evil of the dignity of church and State, by professing to establish better.

Again--we cannot serve two masters. Math. 6th. 24th. How then can we obey two governments, one of earth and according to the flesh, the other from heaven and according to the wisdom and spirit of God; unless we could bring about a reconciliation with Christ and the devil, and harmonise light and darkness, and produce amity between flesh and the spirit, which the Holy Ghost says cannot be done? Gal. 5 h. 17th. Rom. 7th. 25. and 8 h. 7th. 1st Cor. 2nd. 14th. and 2nd Cor. 6th. 14, 15 verses. Wherefore come out from among them and be ye separate, saith the Lord, verse 17th. (speaking to the church.) Again—he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought of God John, 3rd. 21st. Let none say any more that there is no scripture against them, for what is brought forward is but a mere title of what might be brought forward; but if these do not suffice, more would not.

Now if Professor Robison, the Abbe Barruel, Mr. Buck, and Mr. Person, have given us a just account of Jacobinism, Illuminism, and Masonry, in their combined state, and deceptive names, and fatal consequences, with some facts known to ourselves, should not even the civil government regard them. (earth born societies with a careful and vigilant eye. But much more should the church of Christ stand aloof, and be careful lest she nourish vipers in her bosom; for if as stated by Mr. Person they decreed on the 27th August, 1792, that the Convention should be a Committee of insurrection against all the kings in the universe, the king of heaven not excepted.

And on the 15th of December following passed another decree to extend their system by means lawful or unlawful to all countries occupied by their armies. That the murder and banishment of millions of the inhabitants of France, burning of the Bible, the French Revolution, wars and blood, were the fatal consequences. See Person on divine government, pages 358 & 359; Buck's Dictionary, Art. Illuminati, &c.

Now every plant bears its own seed, Gen. 1st. 11, 12 verses, 1st Cor. 15th. 38th. Do men gather grapes of thorns, or figs of thistles? Matth. 7th. 16th. Again—whether the name now assumed by them (O* * * * *s), is used as a means of deception, or whether they thereby intend to intimate that they neither belong to church nor State, nor acknowledge civil nor ecclesiastical government, is not for me to decide. May the blessed guide and the word enlighten our minds that our judgment may be according to truth, for the first or chief among those whom God will destroy are walkers after or servants of the flesh, despisers of government. Presumptuous and self-willed, they are not afraid to speak evil of dignities. Hence it is written, behold ye despisers, and wonder, and perish. Acts, 13th. 41st. Then on reviewing the foregoing we discover, or may discover the necessity of examining ourselves whether we be in the faith of the gospel, or the fancy of men, for as a certain writer once observed of the (professed) church, they were all the confusion of ancient Babel, without the gift of tongues.

Now from this state the Lord calls us, saying, COME OUT OF HER, MY PEOPLE. Rev. 18th. 4th. For awful clouds of angry judgments hang over her, and God remembers her sins. Now if any ask from whence came all those clouds of error and confusion, we answer, from a spirit of deception stealing into the heart of the man or people, persuading him that he was something when he was nothing, (of what he ought to be.) Gal. 6th. 3rd. And being thus blinded by the god of this world, till their heart was filled with pride and they tacitly denied the Lord Je-

sus Christ, in his wisdom, and power, and spirit, and government. And instead of being ruled by that wisdom which is first, pure, peaceable, gentle, easy to be intreated of, full of mercy and good fruits. Jas. 3rd. 17th. And through this exalted opinion he has gone about to dictate for God, alter his laws, improve his statutes, and better his government, as his own earthly wisdom dictated to him; and have taught men that the unchanging God is in some degree subject to or ruled by man. The necessary consequence of this delusion is, if I can make one Christian (myself,) then it only requires effort to make another. And upon this ground we preach free will and great power in man, the power of God secondary or subservient to man, in the display of his wisdom and power. Hence the more we unite, the more wisdom and power, the more we shall effect, and the more will be our gain, and the more shall be our praise till we conquer the earth and reign over the whole world. And this beyond doubt is the fruitful source of these divisions, bands and parties, combinations and societies, delusions, lies, and errors, with all their fatal and God-dishonoring tendencies and fatal consequences. Having forsaken the Lord, we are gone after vain things that could not profit; having left our guide, we have lost our way; forsaking the true light, we walk in darkness; and striving to get praise to ourselves, we dishonored the Lord Jesus Christ: and going about to establish our own righteousness, we have not submitted to the righteousness of the Lord Jesus Christ. Romans, 10th. 3rd. And walking in the light of the sparks that we have kindled, we have the promise we shall lie down in sorrow. Isa. 53rd. 11th.

By this time perhaps some would ask, do you profess to be an Old School Baptist? We answer, by doctrine and precept, we do not deny it. Are you an anti-mission? we answer, no. Are you in favor of our societies and exercises? we answer, no. Are you opposed to our temperance societies? we answer, yes. Are you in favor of intemperance? we answer, no. What have

you to say of our societies in general? we answer, if they are earth-born they belong to the earth; and if they are not of the Lord's planting, they must and will be rooted up. Matth. 15th. 13th. Now we suppose some are ready to say, you appear paradoxical, will you explain yourself? we answer, by the help of the Lord we will try. Whatsoever ye would that men should do unto you, do even the same to them; for this is the law and the prophets, said the glorious Lord and Saviour. Matth. 7th. 12th. And his spirit through Paul says, as we have opportunity let us do good to all men, especially to them who are of the household of faith. Gal. 6. 10th. The household of God. Eph. 2. 19th. And doing good to all, (not a little sworn combination,) or select band of human choice. Thus we will be the children of our Father which is in heaven. Matth. 5. 44, 45 verses. Thus we have a rule or law for all, extending to all, and binding all; and those who reject it, should not be recognized as a constituent member of the mystical body of the Lord Jesus Christ; but as fully characterized in the words of the text.

Again—with respect to every society now in repute among us, of whatsoever name they be, not provided for in the word of God, we are fully persuaded that a thorough knowledge of the character of God, the purity and dignity of his law, and a knowledge of our obligation to him, and to obey his laws, would for ever sweep them in their present form from under the face of heaven. Now, to be fully understood, you must have patience till we present a miniature trait of the church in its purest state, before the wisdom of man began to try to compete with, or rise above the wisdom of God.

Now let us remember it is written, if any be hearers and not doers of the word, they are only self deceivers. Matth. 7. 21st; Romans, 2. 13th; Jas. 1st. 22 to 25th. Now Peter, addressing those who had heard or received the law or record of God and obeyed it, that they possessed a precious faith through the gracious display of the divine power; being made partaker

of the divine and benevolent, or lovely nature of their glorious head, and secured in him from the corruptions and the consequences of it, their life being hid with Christ in God. Col. 3. 3, &c. And this he calls a precious faith. And James defines between this precious or lively faith, and a dead or inactive one. See 2nd chap. and in the 8, 9, 10 verses, pointedly condemns this party or society concern. Hence when we bring them (James, Peter, and Paul.) together, they will bear testimony to the truth, and find but two societies of God's appointment, properly called dignities, church and State.

Having previously spoken of the State, a few words will suffice with respect to the church, called the household of God. And as it would bespeak that all was not right, to see households forming, covenanting, binding, and swearing themselves into different collusive bands, we would be convinced they did not intend to submit to the government of the householder; but despise and (if possible) overturn it. Now if we are in him, (Christ Jesus) as the scripture intimates, our duty then is plain; and these inventions, combinations, societies, bands, confederations, (not provided for in the word of God,) will be found superfluous, and their tendency to subvert and overturn the law and government of God and of Christ. Whereas, if the law of Christ was obeyed, there would not be room in the world much less in the church for them, no more than there would have been room in Abraham's bosom for Hagar, if Sarah had remained there. Gen. 16th. 3rd.

To understand this, let us see what the testimony of the Spirit is to those who are recognised as possessing precious faith. They were as one body, diligently to be virtuous, knowing (or understanding the will of the Lord;) temperate, patient, godly, brother-like, kind, charitable, &c. 1st Pet. 1st. 5, 6, 7 verses. So if we know God, obey his laws, submit to his rule, and lay self and pride where they ought to be, we will form two grand dignities, church and State, that may not only dwell

together in concord; but mutually promote each other's good. Now by way of application or winding up, let us endeavor to make the proper enquiry, whether the laws of the land and the rights of citizenship ought not to bind every honest, well-meaning citizen to his fellow-citizen upon the ground of mutual and equal enjoyment, of all their common and public and private or common and special privileges, possessions and property. And much more as the safety of the nation and prosperity of the commonwealth, (in a certain sense) depend upon keeping the public faith inviolate. How much more the church, the jewels of Christ, having the plain and easy understood law interwoven with it, or in them, to do to others as we would have others do to us; or, love one another as Christ hath loved us, which is law and the prophets, or the sum total of the condescension of our wise and beneficent law-giver for the government of those dignities, or church and State. And to form combinations, societies, sworn bands not provided for in the grand bond of union, but contrary to the letter and spirit of it, manifest beyond contradiction a proud, haughty, selfish, high-minded disposition, that can not only look with contempt on government, but would overturn both church and State. Witness the French Revolution with its causes, propagators, and fatal consequences, as before quoted. Hence they are certainly characterized in the text, and should be watched with vigilance and care.

Now let us propose a question or two. Would America and the Protestants be more sacred to them now than Europe was then? (1792.) And if they did not except the king of heaven then, will they do it yet? And if nothing shielded a possessor then but to be a jacobin, what will do it now? And if all the Bibles found were burnt by them then, where will we hide them now? Let all concerned be careful and watch. Again—being in this second heaven-appointed and high distinguished government, under the immediate law and precepts of the Lord Jesus Christ;

blessed with all the peculiar, distinguished privileges belonging to our station; having all the unalterable and unfailing promises of daily support, present, future, and eternal good; and we bound by our vow to him, his cause and people; yet all profaned, despised, or disesteemed, and for what? A little, earthly, sensual combination, unauthorised by heaven, and of no benefit to any honest and well meaning man, much less a Christian; dishonoring to God, and a contempt on civil government. Either, devil-like deceitful in its name, or else expressing its separation from and opposition to both church and State; and should be accordingly recognized. And beyond all things should not be recognized as being entitled to a seat at the Lord's table. For, as has been fully shown, the plea of a Christian renouncing his vow to the Lord and his people, for the sake of exercising charity in a sworn association with atheists, deists, or what not, is so grossly fallacious, I wonder they are not ashamed before God and their fellow citizens to name it. Hence law and justice say, give all their due, and they should be recognized in their true colors. And if any have ignorantly embraced it, let them renounce, turn from, and repent; then they might be viewed and treated as Christians. But while in that confederation, without casting contempt on the law of Christ, the civil compact, and common sense, and chaining down reason, consistently they cannot.

But to the other points in which we have been thought paradoxical. You recollect what we said a little back, of the union and privileges of the primitive followers of the Lord Jesus Christ; who professed this precious, joyous, soul-quickening faith, springing up from precious promises, flowing forth from a precious, unfailing, glorious fountain; cheering, quickening, and enlarging all the powers of the soul; identifying its difference from a spurious or dead faith, whose foundation is in the do, of poor frail man. And you know in the law of nature you can only make water run a degree below the fountain

head, (and so of faith;) the former faith then was to be accompanied and witnessed by that which was virtuous, and this virtue by knowledge, to wit: a knowledge of God in all his benevolence, and goodness, and mercy. Teaching us not only the un-failing obligation of obedience to him in all things, but also that if God so loved us we ought also to love one another. 1st John, 4th. 11th. And to the true or primitive followers of the Lord Jesus Christ, it was not necessary that any of the high pretenders of the day should teach them; for the anointing of Christ's spirit had already taught it to them. 1st John, 2nd. 27th. This accompanied by temperance, striving for the mastery over sin; they were temperate in all things through the spirit of this holy anointing, striving to walk even as he walked, they not only abstained from drinking to drunkenness, but they were temperate in all things. 1st Cor. 9th. 25th. Sober, holy, just, temperate. Titus, 1st. 8th. Sound in faith, in charity, in patience. Titus, 2nd. 2nd. Then where true faith existed, founded on the immutability and faithfulness of him that promised. Heb. 11th. 11th. They were patient, choosing rather to suffer with their brethren, than to have the gains of sin for a season. Heb. 11th. 25th. They lived to God, and not the vanities and maxims of the world; and having the same spirit, the same Father, the same inheritance, they suffered together and rejoiced together; felt as brethren, were kind, their souls enlarged by the expanding love of God shed abroad in their hearts. They were charitable from principle, and not to be applauded by man nor for gain.

Thus it is evident that a true gospel, truly received by the operation of the Spirit, produced this precious or pure faith, and accompanied by and producing this blessed heaven-like train; which like a glorious stream flowing from the throne of God and the Lamb, watering, cleansing, vivifying, and inclining all to heaven; and then flowed back in anthems of praises to God and the Lamb, (not conven-

tion or society.) In those days of pure gospel light, the church was one, in faith, in love, in practice; virtuous, knowing, temperate, patient, godly, (not worldly,) brother like, and charitable. Thus they were neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. Here then was the true missionary society, the whole church; the great, the true society for the spread of religious knowledge and temperance, the whole church, the proper society to administer the sweets and consolations of kindness and charity, the whole church. For that is the pillar and ground of the truth. 1st Tim. 3rd. 15th. (Not a speculative theological institution.)

But alas! alas! men have departed from the truth, have walked after the flesh, (and not the spirit;) despising the government of God, they have become presumptuous and self-willed. They fear not practically to speak evil of the dignities of both church and State, and now appear as if they waited the judgments of heaven, or the reward of Babylon. Yea the ministers (or so called) have become Levites, corrupted the visible church to gratify carnality, and made a concubine of her. And though she would flee to her father's house (or the Bible,) by tracts, fictions, tales, fables, libraries, false doctrines, a soft and flesh pleasing gospel, &c. &c., they pursue or go after her, and though they might yield to a few solicitations, yet they will not be content on a morsel of (true) bread; but must be up and away, so as to expose her in Gibeah, (or make her like the world.) Then she must be cut into pieces, (or societies, &c.) and sent through the land. Judges, 19th chapter. Now a council, then a war, (or excommunication of those who hold the truth, or else defame them by all possible means.) Benjamin desolated and his cities burnt.

In short, then; in answer to the questions proposed, I answer, let the pure word of God be preached; pray and wait till the spirit accompanying it shall produce a true and lively faith, with its fruits and testimonies. Keep strictly to the

word of God, the law of Christ. Maintain the church with all her graces, by strict gospel discipline, and all those little bands, societies, combinations, confederations, and false and childish pleas for money, will be just as useless as stars at noon day. (If this is not so we wish to be shown better.) The church will then shine in her primitive beauty, exhibit her strength, exert her influence, conquer her foes, win over enemies, triumph in redeeming grace, and glorify her head.

And now may the Lord of his free grace and covenant mercy enlighten our eyes, open our understandings to receive his word, possess faith, love and praise God our Saviour now and evermore. Amen.

So prays thy unworthy servant.

WILLIAM PERRY.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 7, 1846.

This number has been somewhat delayed in consequence of the detention of our printing paper, by the severity of the winter at the North and by being quarantined on account of the Small Pox in Washington. We will now soon bring up arrears.

TO EDITORS PRIMITIVE BAPTIST.

Wilmington, New Hanover Co., }
23rd of January, 1846. }

DEARLY BELOVED BRETHERN, if I may be permitted to call you by that appellation; for I do feel myself so unworthy when I look at my own imperfections and sinful nature, and more particularly at my practice, it puts me out of conceit of ever being a child of grace; though thank the Lord I am what I am: for if it was his wish for me to have been otherwise it would be so, and I must be content in the situation it has pleased the Lord to place me in.

Beloved brethren in the Lord, excuse me for I wrote a letter to send you some time in November last, though I have been hindered from sending it to you; but it always was my wish that you could

hear from us here in this section of country in religious matters; though it is grievous to relate that there are but few nowadays that say, like the apostle Paul did, great is the mystery of godliness. And, there are very few among us in the lower parts of the country, especially on the sea shore, that cry out, great is the love of our Lord Jesus Christ; though to the adverse it appears there are an innumerable host of them that cry out like the Ephesians of old, great is the goddess Diana. And when we come to take a full view of the case, it appears the god that they do worship is self, self-applause, self-admiration, and self-exaltation, whom our Lord and Saviour Jesus Christ calls hypocrites; and says that, they are like unto whitened sepulchres, that appear outwardly beautiful but within are full of all manner of uncleanness. Now, Jesus says, he that exalts himself shall be debased; but he who humbles himself shall be exalted.

Now, dear brethren, the Old School or Primitive Baptists appear to be an humble people, though I feel awfully afraid that I can see some symptoms of self-preferment among them; but I am not to judge, yet every tree is to be known by the fruit it bears. Let us look at those who cry out, great is the goddess Diana; and see if we can what they are doing. Why they are fighting, and seeking law power one over another. Brethren, what kind of religion is that? Can they say with the apostle Paul, the love of Christ constrains them to that? I think not, though I heard some of the missionaries swear in our last County Court, that when a man or woman was taken under dealing by the church, they were discredited and ought not to be believed on their oaths. My God, dear brethren, how far will antichrist tread on our liberty, wherewith Christ has made us free? I think that I can see, if I can't explain. Suppose I or any other member was turned out of the church, does that hinder us from swearing to the truth? I think not. It is law power they are after, for this reason; if there is any one that will not partake of their detestable things,

they shall be turned out and shall not be allowed their oath in any case.

I must close my scribbling remarks and return my humble thanks to the publisher, for his kind and indulgent attention to me in forwarding the Primitive; for I delight much in them, for they are food to my soul. So no more at present but remain your friend and brother in tribulation, and in hope of the glory of the Lord.

JAMES H. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county. Va. }
Feb. 1st. 1846. }*

DEAR BRETHREN AND SISTERS of the apostolic faith and order: Grace, peace and truth be multiplied unto you by God the Father, through sanctification of the Spirit and by the Lord Jesus Christ.

Dearly beloved, it is by the goodness of God that I am permitted to let you hear from me again, in my imperfect manner of writing; but, I will do as well as I can. But, my principal object is to let you all hear from me, hoping at the same time you all will write more or oftener.

I see a letter from brother R. W. Hill, which I was glad to see; and I say to him, I should be still gladder to see him at our Association in the spring, which commences on Friday before the last Sunday in April.

I will now notice the 15 ch. of Luke, and give you some of my views on this chapter, or the first part of it; and will not advance one idea but what will accord with the whole chapter, if God will aid me. And in the first place, I wish to shew that there is a difference between the sinner and pharisee. See the first verse: Then drew near unto him all the publicans and sinners for to hear him. Here we see that all the sinners drew near Christ, and to hear him. Now we will not believe that this all means every body, as the Arminians say it does, for they say all don't spell part; no, but it spells all the people that the apostle was talking about, and no more. And here he was talking about all

that felt themselves sinners, this is the all spoken of here, and this all wanted to hear him. And so it is yet, when a man feels himself a sinner, he then wants to hear what Christ has to say; for then he has an understanding heart, for he understands that he is a sinner; then he has a hearing ear, for that was the situation of all those publicans and sinners that wished to hear Christ, and God alone gives the hearing ear and the understanding heart.

But we will notice the 2nd verse: And the Pharisees and Scribes murmured, saying, this man receiveth sinners and eateth with them. Here we see a vast difference between the sinner and Pharisee. The sinner wished to hear Christ, and the Pharisee murmured at Christ and said, Christ eat with sinners; and by so saying they denied that they were sinners. Then they the Pharisees had no need of Christ, so they had no ear to hear him; but they had ears and heard not; hearts and understood not; for God had not given them the hearing ear nor the understanding heart. So they are the characters that Christ meant when he said, the whole need not a physician, but they that are sick. Those pharisees had no use for the great physician of souls, because they were not sinners, and murmured at him for eating with them. And so it is yet, for we see some of the same breed of dogs in this day, and they will kill sheep and suck eggs yet, and say, Christians ought not to countenance or encourage a man to any thing, that will drink strong drink. So they are just like the Pharisees of old, and will say, thank God I am not like this poor publican, for I want to see every one put to and help on with the Redeemer's kingdom, by quitting the use of strong drink, and wine, and all such, and give his money to advance the Redeemer's kingdom, or to send preachers to the heathen; and then they will say, see there is a friend to publicans and sinners, for he eats and drinks with them. This they say of us, like the old sheep-killing set did; hence they are all the same breed of dogs, and Peter calls them greedy dogs; and you know my friends those kind of dogs are

very apt to kill sheep and suck eggs. And I believe that they have got worse than the old ones, for I read that the deceivers or seducers shall wax worse and worse; hence they are worse than the old ones.

We now come to the 4th verse, which begins the parable of a man having sheep; and says, what man having a hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and goeth after that which is lost until he find it. 5th verse, when he hath found it he layeth it on his shoulders rejoicing. Now we will notice some part of this parable, as all would be too lengthy for my sheet, or time, or sense. But Christ is the good shepherd of his sheep or church, then Christ is the spiritual shepherd. Then the 4th verse—what man having a hundred sheep. Now we see this man has a hundred, then they are his, and not if he can get them, as the Arminians say. O no, for one hundred are his and he gets them. Now we will see how this shepherd or man gets his sheep. Yes, he hunts them; for he leaves ninety and nine in the wilderness and goeth after the one that is lost. Here we see the shepherd goeth after the sheep, and he finds it. But our Arminians are wrong in this matter, for they send the sheep to hunt the shepherd; for we hear them tell the people to go to Christ, come to Jesus else you will be damned. Here we see the poor souls have started wrong, and it will end wrong for them, unless Christ seeks them and brings them out of the wilderness of sin. For they are there, or they would not send the sheep to hunt the shepherd; no, they would not, but they would tell the sheep, you are lost and will be damned there, unless Jesus brings you from there. From where? say some. Why from the wilderness of sin. How does Jesus bring them? why by sending the Holy Ghost after them to bring them out. And it never fails doing what Christ wants done; so he brings them all to Christ and not one is lost, so he has the hundred.

See the 5th verse says, when he hath found it, he layeth it the sheep on his

shoulders. Here we see that the Arminians are wrong again, for we see them toling and trying to get them into the straw pen to catch them; but the good shepherd goes and finds the sheep and lays it on his shoulders, and we hear not a word about his toling or begging it to go with him, or his fixing a strawpen to catch it; no, but he the shepherd goes after that which is lost, until he finds it the sheep and lays it on his shoulder and brings it in, and rejoiceth—not because the sheep came, no, but because he hath found it. Hence we see it is the business of Christ to hunt his sheep, and not the business of his sheep to hunt him while they are lost; for they are blind, deaf, and dumb, until Jesus finds them by the Holy Ghost, and quickens them into life; and then they can hear and understand him, and then he tells them seek and ye shall find. Now they are capable of seeking; and the promise is, seek and ye shall find; not may find if thus or so is done, no, but shall find. God bless you all. Amen.

Dear brethren, I hope you will not forsake our paper, the Primitive; for I as one wish to take it still, though some worldly wise men do say it is not worth one cent. No odds, for they are only like their father the devil, and do not like the truth. So nothing more at present, but as ever your unworthy brother. So farewell.

RUDOLPH RORER.

We have received the first No. of "The Regular Baptist," edited by Elder Shelton J. Lowe, and published at Weston, Missouri. We extract from it the following.

THE REGULAR BAPTIST.

In presenting the first number of the Regular Baptist, it will be expected by our readers that we will give an outline of the character of the paper, and also the prospects before us. In reference to our periodical, our prospectus has been before the public, and from the same, the public no doubt is apprised of the doctrinal sentiments that will be advocated and defended to the best of our

ability. We will give a few prominent items which we hold sacred and abundantly proven by the Scriptures of eternal truth. 1st. That God the great and glorious object of all religious worship, is Father, Son and Holy Ghost, and yet but one God, and that he is Almighty, allwise, eternal and immutable in all his divine perfection—who works all things after the council of his own will. 2d. That man was created a good natural man, but not spiritual; that man in his creative relation was not fit for Heaven nor Hell—he being natural, he was capacitated to enjoy an earthly Paradise, but not a spiritual one. So long as Adam remained innocent, he was not fit for hell—in this innocent state, there was a harmony existing between the creature and the law, and so long as man refrained from doing, innocency was his condition—but the doing act became the sin. The old serpent, the devil, deceived the woman but the man was not. So it requires the influence of the enemy, and the consent of the man, and these two constituted the main spring to action; the result of the transgression was death, that men by nature are dead in trespasses and sins, destitute of power or will, and consequently, could only be saved by the free, sovereign, unmerited grace of God in Christ Jesus the Lord. 3d. That the elect of God, the bride, the lamb's wife was chosen in Christ before the world began, and was predestinated in time to obtain salvation by Jesus Christ the Lord, and in time will be called by his grace & renewed by his spirit or born again. 4th. The institutions of the day under the general class of benevolence, unconnected with the church are unauthorized by the Bible, and are therefore the fruitful source of strife and contention. 5th. The atonement is definite, Christ being related to his church as head, husband, surety and shepherd, shows his legal right to suffer for her and God the Father remain just in the justification of his people for what Christ is to her, what Christ has done for her by the implantation of his divine nature. 6th. The final perseverance and certain salvation of

true believers. 7th. Good works are necessary and are fruits of the spirit, and follow regeneration, and in this respect are evidences of a gracious state. 8th. Baptism and the Lord's supper are ordinances in the house of God, regenerated believers are the subjects, &c. The above points we shall, to the best of our ability, in the spirit of the Gospel defend.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder Parham Puckett.

April 22, at Rose of Sharon; 24th, at Red Banks; 25th, at Great Swamp; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Beargrass; 29th, at Skowarkey.

May 1st, at Morattock; 2d, at White Chapel; 3rd, at Concord; 4th, at Livestmans; 6th, at Gum Neck; 7th, at Bethlehem; 8th, at Sound Side; 9th, at Angeley's; 10th and 11th, at Concord; 12th, at White Chapel; 13th, at Morattock; 15th, in Washington; 17th, at Blount's Creek; 18th, at Whitford's; 19th, at Swift Creek.

July 9th, at Tison's m. h.; 11th, at Tarboro'; 12th, at Lawrence's; 13th, at Deep Creek; 14th, at Kehukee; 16th, at Joiner's Chapel; 18th and 19th, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roads; 25th, at Coneto; 26th, at Great Swamp

AGENTS

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NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germantown*. W. W. Mizell, *Plymouth*. Benj. Bynum, *Nahant Depot*. H. Avera, *Averasboro'*. Borwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cruvenville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Her-ring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

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Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Trce*.
NEW YORK. Gilbert Beebe, *New Vernon*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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“Come out of Her, my People.”

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SATURDAY, APRIL 4, 1846,

No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Tazewell, Tennessee, }
Dec'r 8th, 1845. }

DEAR BRETHREN: I am by writing as I am by preaching, I often think I will neither write nor preach any more; but viewing the deceptive measures used to inveigle the church and allure the world, in order to get them to worship the image of the beast, now being set up—and having as I sometimes hope, a love to the truth and a hatred to every false way, I have again concluded to write a few more pieces for publication; making quotations from Luther's Life and Commentary by Schöneck, that the readers of the Primitive may judge whether or not we are opposing the same principles in substance which he opposed.

“Whosoever,” says Luther, “are born and live in Christ and rejoice in this birth, have Ishmael for their enemy and persecutor. Verily it is no small grief unto us, when we are constrained to hear that all things were in peace and tranquility before the gospel came abroad; but since the preaching and publishing thereof, all things are unquiet.” Have we not been constrained to hear, that we were the cause of the division, and that now we are the cause of confusion, distress, &c. in the churches? But, says he, “The faithful must bear this name and this title in the world, that they are seditious, and schismatics, and the au-

thors of innumerable evils.” Have we not borne and do we not bear the above title? “It cannot be then, but Ishmael must persecute Isaac. Whoso will not suffer the persecution of Ishmael, let him not profess himself to be a Christian.” Does not Ishmael, or those that hold to the works of the law, or creature ability in part or whole for justification, persecute the Baptists whether they are the son of the free woman or not? I can say from my heart with Luther, let every one that cannot bear the persecution of Ishmael not profess to be a Baptist, for he will either be persecuted by Ishmael, or be disliked by the Baptists.

But says he, “was not the whole world in an uproar, and yet the gospel was not the cause hereof, which Christ and his apostles preached for the profit and salvation of men, and not for their destruction. But these things followed through the iniquity of the people, the nations, the kings and princes, who being possessed of the devil, would not hearken to the word of grace, life, and eternal salvation; but detested and condemned it as a doctrine most pernicious and hurtful to religion and common weal.” Is not the whole nation now in an uproar? was it not in an uproar when the old churches, as says Benedict, “pretty uniformly held to the Gillite plan, viz: that Christ in his stupendous sufferings made provision for none but the elect only?” Was it not in an uproar when Christ preached and asserted his divine sovereignty, when Paul preached it at Ath-

ens and other places? Did not the uproar begin to subside as the old churches departed from the above doctrine? Did it not almost entirely cease when the Baptists united on compromise instead of principles, and after the Baptist churches had adopted almost every doctrine, or at least held it among them, and had commenced uniting with unscriptural institutions, and using unscriptural means for the spread of the gospel, for qualifying the ministry, and for carrying on and carrying out morality, benevolence, philanthropy, &c. But when the Lord's time rolled on that his church should be untrammelled with man's inventions and doctrines of devils, then the "still small voice" began to whisper to God's faithful ministers to come out, and at length the happy period arrived when in different places his people came out, and salvation by grace alone is now and has been for some time preached in Baptist meeting houses. And though there is an uproar again as has always been the case when the sovereignty of God, &c. has alone been preached. Yet the churches are generally in union, though there is an appearance of sects arising, as is generally the case when the true gospel is preached. "Such tumults and hurly burlies," says he, "we hear and see at this day. The adversaries lay the fault in our doctrine." Is it not the case now?

But, says Luther, "the doctrine of grace and of peace, stirreth not up these troubles, but the people, &c. (as the Psalmist saith) rage and murmur, conspire and take counsel, (not against us, as they think, nor against our doctrine which they blaspheme as false and seditious,) but against the Lord and his anointed. Let them therefore cry out as long as they list, that we raise up these tumults and seditious; notwithstanding this Psalm comforteth us, and saith that they themselves are the authors of these troubles. They cannot believe this, and much less can they believe that it is they which murmur, rise up, and take counsel against the Lord and his anointed:

may rather they maintain the Lord's cause, defend his glory, &c. Moreover the doctrine for the which they raise up such tumults and offences, is not ours, but it is the doctrine of Christ. This doctrine we cannot deny nor forsake the defence thereof, seeing Christ saith, whosoever shall be ashamed of me, &c. He therefore that will preach Christ truly, and confess him to be our righteousness, must be content to hear that he is a pernicious fellow and that he troubleth all things."

If Luther had been describing what is now in the world, he could not have delineated it more precisely. But there are two spirits at least since Adam's day till now, both have had their subjects, they have been opposed to each other, so have their subjects been opposed one to the other. "If I speak," says Luther, "the pope cruelly rageth." Is not this the case with numbers of us. If the pope does not rage, the same principle rages. Let all examine whether they love Christ, or fame, or peace, or ease in the world best. I may be mistaken, but if there is any place of ease or peace only in Christ, I know it not. Or if there be any period of life that we are to forsake the defence of the truth, to cease fighting the battles of the Lord, to receive a flag of truce, or agree to an armistice, I have not arrived to that period. Paul gave place by subjection no not for an hour, and said, I have fought a good fight, I have finished my course, I have kept the faith. He did not say, I am too weak, too ignorant, too young, or too old to fight; but said, I have fought a good fight, I have finished my course.

Luther is opposed to the offence of the cross being removed, and says, "if we should preach that which the prince of this world and his members should gladly hear, that is to say the righteousness of works, then should we have a gentle devil, a favorable world, a gracious pope, and merciful princes." Is it not so now? Were we to cajole the devil a little, he would be gentle, were we to flatter antichrist a little, he

would be gracious enough to persecute but little; were we to let alone and not condemn the god of the world, or the world's saviour, viz: justification by works, the deeds of the law, or partly by creature effort, or grace being given because we obey or yield, &c or withheld because we disobey and refuse, then would we have a favorable world.

Luther says, "it (the gospel) sheweth that all worshippings, religious orders invented by men, and traditions concerning single life, meats, and such other things, whereby men think to deserve forgiveness of sins and everlasting life, are wicked things and devilish doctrine." It matters not what kind of worship, or what kind of works, if men think to deserve forgiveness by or for them, it is wickedness, it is blasphemy, it is a devilish doctrine; for it sets aside the true worship of God; it denies the work, merit, and righteousness of the Son of God; it rejects grace, imputed righteousness, and the blood and intercession of the Lord Jesus Christ; it denies satisfaction by the blood of the cross; it rejects a Saviour, and denies redemption by the blood of Christ; denies the holiness and infinite demands of the law, and the justice of God; rejects his mercy, sets up a government, a plan, and a worship, in opposition to God. Of creatures and rebels it makes them to be equals to a creator and sovereign, and denies the prerogative of Jehovah, and repudiates all law and all punishment, only such as are in accordance with the act of the creature and his notion of right and wrong, of justice and injustice; denies original guilt, or total depravity, or being sinners by nature; and establishes Semi-Pelagianism, and brings God to be indebted to them when they may have done all they could, and arraigns his justice if he does not forgive them for what they call sincere endeavors. Rebellion, blindness, and depravity of the human heart, to what hast thou not led Adam's fallen progeny.

You may preach against sin in man in

general and offend probably but few, but if you preach against his works, against his ability to perform them, against his filthy rag righteousness, against his wicked heart and his idolatry in cleaving to the law, depending on the ministry, leaning upon creature effort or his own obedience, &c. you touch his god, and if you strip him of these you take away his god, and with it all his hope of salvation. No wonder he is mad, no wonder the devil rages, no wonder his agents speak evil of you, and persecute you, because you unmask their god, and show him to be the god of this world. Now they rail and try to hide him from view, and to clothe him so that he may appear an angel of light and of mercy; and speak of your God as an austere man, reaping where he never sowed, &c. If you really could get the world to see this God as he is, money getting by preaching would be at an end, theological seminaries would fall to the ground, preachers taught by man, called by the devil, or prompted to preach through the pride of their hearts for money or worldly fame, would have to follow some honest employment to make a living. I say then no wonder they oppose, when you are about to bring to light their false system, and expose their god to public gaze; for you are about to deprive them of their power, you are about to endanger their craft and destroy their gain, by stripping the garb from their god, (universal charity or benevolence,) by which an avaricious priesthood will be exhibited, instead of a system of benevolence.

Had Luther lived at this day, he could not have described the religious of this age better; for says he, "There are very many at this day which pretend great religion, modesty, doctrine and patience, and yet in very deed they are ravening wolves, who with their hypocrisy seek nothing else but to discredit us, that the people might esteem, love, and reverence them only, and receive no other doctrine but theirs." Are there not numbers now in the world so full of patience, modesty, meekness and reli-

gion of some sort, that you can't move them; they will love you, they will fellowship you, &c. when with you, but so soon as opportunity serves, endeavor to discredit you, speaking every thing hard against you and your doctrine that common decency will permit; and appear among the people, not as an humble, cross-bearing, way-faring soldier of the cross, weighted and bowed down with his own nothingness, the holiness of the cause in which he is embarked, the welfare of immortal souls, and the state of God's Zion here below; but as a candidate electioneering to gain the esteem of man. And instead of laboring to prove that salvation is entirely by grace through Christ, they are endeavoring to make the people believe it is by preaching and through the ministry; that is, that God is to be propitious to them by their obedience, and that they are to be reconciled to God through the instrumentality of preaching.

Luther, speaking of the free woman and the bond woman and their teachers, says: "They therefore, that teach and set forth either the traditions of men or the law of God as necessary to obtain righteousness before God, do nothing else but gender servants. Notwithstanding such teachers are counted the best men, they obtain the favor of the world, and are most fruitful mothers, for they have an infinite number of disciples. Now because this righteousness shineth and flourisheth every where, therefore it is a mighty empress of the whole world. They therefore which teach righteousness of works by the law, beget many children, which outwardly seem to be free, and have a glorious show of excellent virtues, but in conscience (or heart) they are servants and bond slaves of sin; therefore they are to be cast out of the house and condemned."

Does not a law or creature effort religion now shine? Are not the teachers thereof called the best of men? Do they not teach the traditions of men, by any and all parts of their society, effort, or

benevolent systems? Are they not fruitful mothers indeed? Do they not "outwardly seem to be free," and have they not a "glorious show of excellent virtues?" "Contrarywise, Sarah the free woman, that is to say, the church seemeth to be barren; for the gospel which is the word of the cross and affliction, which the church preacheth, shineth not so brightly as the doctrine of the law and works, and therefore she hath not so many disciples to cleave unto her; moreover she beareth this title that she forbiddeth good works, maketh men secure, idle, and negligent, raiseth up heresies and seditions, and is the cause of all mischief." Is it not clear from scripture, that the doctrine, &c. of the church of God never has shone so brightly to human sight, as the opposite. Her religion is spiritual, and therefore not to be discerned by the world or natural man. The ceremonial parts of her worship are simple and few, and must be according to the pattern. And when great numbers of Baal's prophets were cutting themselves and crying aloud, Elijah stood alone and cried: "Hear me, O Lord, hear me"—that this people may know that I am a great man or a prophet? *no*; but—"that this people may know that thou art the Lord God, and that thou hast turned their hearts back again." They do not love salutations in the market places. They do not pray to be seen of men. They wish not to be seen of men as great men, but that the Saviour may be seen in them as a great Saviour, and that his work, &c. may shine in them, and that he may be seen and acknowledged by the world; therefore they do not call the attention of the people to hear their oratory, to believe in their preaching, or power, or goodness; but to *behold the Lamb of God which taketh away the sin of the world*, to believe in the Lord Jesus Christ. And as nature can't behold the Lamb of God, as she cannot believe in the Lord Jesus Christ, it is natural to believe in the benefit of works, and to see and believe in the righ-

teousness of the same; for when a man quits any practice thro' his own strength, he then sees and believes he is getting better and more righteous; and if he has never tried his strength, he believes he can perform, and reform. The practice indeed may be in some degree reformed, while the heart remains untouched, and cold, and deceitful above all things and desperately wicked; a cage of unclean birds truly. And therefore, as the work of grace is on and in the invisible and immaterial part, and by an invisible and spiritual agent, who there works unseen to mortal eye, the world cannot believe, only as wrought upon, and must believe according to the evidence, faith, or the witnessing testimony of God's holy spirit, or whatever evidence they may have; whether from God, the devil, or man, or their own carnal reason; and consequently will work according to the rule laid down by their leader or director, according to the testimony given by it or him, as respects the way to pleasure, happiness, to Christ; or to escape hell, yet under the restraining power of Almighty God. And therefore according to this, the church has not so many disciples to cleave unto her, as that society that preaches works, partly or wholly; and forasmuch as she forbids or denies any works to be good works, only those wrought in God and by him, and which are in accordance with the scriptures, and flow from the spirit of God, through faith, the world believes that her doctrine "makes men secure, idle, and negligent." And as she opposes every false way, they believe she raises up heresies and seditions; and if she comes out from antichristian doctrine or practice, and endeavors to draw away any of God's silly straying lambs from Babylon's embraces, and thereby shows the division heretofore existing, she is then said to be "the cause of all mischief." And as she preaches Christ the only way, whom no person who is in nature's darkness cares for, and for whom they have no love, her preaching "seems to bring no success or

prosperity, and to be full of barrenness;" and as she cuts the sinner off of all hope in human effort, her doctrine appears to be full of "desolation and desperation."

But when antichrist can raise a flood of tears through sympathy or sorrow in treating of the separation of friends, of mothers, and children, and of a persecuted son, or a daughter, and then speak of their meeting, and the reconciliation between father and son, or mother and daughter, by the parents embracing religion, a shout may be raised. The world view this as the true gospel, because they can understand it; numberless disciples are made who embrace this system because they love it, because it is in accordance with their views of religion. The church is scoffed at because she doth not gain proselytes or disciples, and "therefore the wicked are certainly persuaded that the church with her doctrine cannot long endure."

Is not this the prediction respecting the Baptists? Has it not often been prayed for, that they might come to nought? But this prayer will not prevail, for it is not made to God, nor in accordance with his will. Neither prayers put up to the god of this world, nor the gates of hell will never prevail against the church of God; for she *looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.* Jehovah is her strength, Christ is her Redeemer, builder, and foundation. The Lord God is a wall around her, and Christ the stronger man within her, by whose power she is kept through faith unto salvation. She will therefore live because he lives, and will endure till the last trump shall call her home, "to inherit the kingdom prepared for her from the foundation of the world." She will then enter into the joys of her Lord, and there enjoy the smiles of a loving Saviour for ever and ever. While those who hold to works for salvation, who say they have taught in his streets, who have "cast out devils in his name, and in his name have done many wonderful works," will

then see what they have done, and the end or reward of their doing, by hearing the irrevocable sentence, depart ye workers of iniquity, for I never knew you. Rejoice, barren, though you appear to bring no success or prosperity, yet God will bring you success and prosperity, and make you more than conquerors through him that loved you. Though you appear to be barren and desolate, and to the eyes of the world your condition in a desperate state, yet *rejoice*, for great is your reward in heaven. Rachel is yet weeping and mourning for her children, because *“they are not.”* “They are not,” in the view of the world; and many we hope *are*, according to the election of grace, and yet *are not*, according to their knowledge of it, or the enjoyment of its blessing.

Yet thine eyes, O Lord, see the *substance*, the mystical body of Christ. In thy book all his members were written, when as yet there were none of them; but in continuance they will all be fashioned, growing up as calves of the stall, to the stature of a man; for they are *“the fulness of him that filleth all in all.”* Rejoice, barren, for more are the children of the desolate, &c. These children were given to him in the covenant ordered in all things and sure; and forasmuch as they are partakers of flesh and blood, he himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were subject to bondage all their life time.” He says, behold I and the children which God hath given me. Therefore, whenever we behold him by faith, we view the church, his children, in union with him; and though they are dead, yet power is given him over all flesh, that he should give eternal life to as many as the Father has given him.

Now Rachel may weep and mourn, for she cannot bring the children to life, she cannot produce conception of them, she knows not where they are. But here is

one that has power over all flesh, that can and will give eternal life to every one of them, to all the Father gave him. Though they are dead, yet *“the dead shall hear the voice of the Son of God, and they that hear shall live.”* The servants are sent out to hunt them, and to blow the gospel trumpet to call them in; and as they know not where they are, the great master will send them to the city in which he has much people, or the desert where he has but one poor lost child, as he did Philip to the Eunuch. Weep and mourn, Rachel, a mother will weep for lost children; but do like Mary and Martha, go to Jesus, tell him your brother, your children are dead. Do not depend upon your weeping, mourning, or praying to awake them; do not depend upon the servants to bring them to life. The flesh profiteeth nothing, it is the spirit that quickeneth. Their life is in heaven, where it is certain to prevail, and to bring all the dry bones of the valley together, and also to bring them to life and clothe them with a garment that will never wear out, a robe that will never fade.

Therefore, *“rejoice thou barren that bearest not,”* thy husband will bring all thy children to life, and bring or take them all home to dwell with thee and him forever. Hold up your heads, ye children of the most high, the day of your redemption draweth near; your husband and Father, though a stern judge against his enemies, is a loving husband, Father, friend, and Saviour to you. Though you are here among the pots, though you are groaning over your imperfection, and are scoffed at by the world and rejected of men, yet your Saviour is not ashamed to call you brethren. When cast down in despondency on account of your imperfection, when the devil is telling you that your Lord cannot behold sin with the least allowance, then recollect that your sins have gone before to judgment; remember that they were laid upon your husband, that he paid the last farthing for you, that you and your sins were so entwined around him, that

you were crucified with him, that when he suffered he completely wiped away the hand writing of the law and nailed it to the cross for you; that he was touched with a feeling of your infirmities, and was in all points tempted as you were, yet without sin. And therefore all your sins were swallowed up by him, and in him; and justice being satisfied, your sins were laid on Jesus, and his merit and his righteousness imputed to you. Therefore you are accounted righteous because he is righteous, being one you cannot be righteous without him and his righteousness, nor can he have his fulness without you. You may change a thousand times, yet his love will never vary; you are neither made righteous, nor kept so, for your obedience, &c., but by his obedience you are made righteous. The world and the flesh may entice, the devil may roar to affright, but fear not; Judah's lion guards the way, he besets you before and behind, he is with you wherever you be. He does not love you because he redeemed and washed you, but he redeemed and washed you because he loved you; he does not preserve you because you love and serve him, but because of his oath, &c. and his love to you. Therefore, you need not fear the image of the beast which is being set up in the land. "All these things must needs be, but the end is not yet."

Have you not enjoyed more happiness, (though you appear to be barren,) since you CAME OUT, than you did for many years before? Suppose the world all loved you, and suppose that they were to treat you more kindly than possible for human beings in this imperfect state to act, it would not give you peace of conscience or soul one moment; you might have a natural peace, this would be all. And suppose again that you were an abandoned outcast from the society of men, and suppose all that saw you frowned on you and punished you with the most exquisite punishment, and then to add to these famine and a lingering and cruel death; you would

care for none of these things, if Jesus was in your view by faith as your Saviour, your friend, and your peace; with the bread of life to feast upon, and the love of God flowing in your soul, scoffs, reproaches, frowns, famine, peril, sword, or a lingering death, would be nothing more than chaff before you. You could sing the new song amidst all of these, and bid defiance to the world and to all the hosts of darkness, because you would then see and feel that greater is he that is in you, than he that is in the world, and that he had overcome the world and the hosts of hell; and under this impulse you would see no beauties here, you would see nothing here to court your stay.

Brethren, you are now in the furnace of affliction, but it is only a few more days we have to remain here, a few more sorrows, pains, losses, crosses, doubts and fears, and I hope to meet you on Canaan's bright shore. I have my share of trouble, but I don't wish to murmur, I don't want to be better situated than my master; I want to be willing to suffer all that his kind hand lays upon me. But proud rebellious being as I am, I can't be willing till he makes me so. Farewell.

N. S. McDOWELL.

P. S. On Saturday last I received the 2nd No. of the Prim. vol. 11th, and in it found some interrogatories, I suppose on the following words relative to my own views and feelings respecting the making and use of intoxicating liquor. The words are as follows, viz: "Dear brethren, I have opposed every society not authorized by God's word; Bible, temperance, and drinking societies, and expect to oppose them while I live. I have not kept liquor about me only as medicine for the last fifteen years. I never expect to keep it for any other purpose. I cannot conscientiously use it, nor encourage it as a beverage. I cannot in conscience make nor sell it, because it was no part of the employment of the apostles, neither in my view is

the practice any where sanctioned in God's word. If any dislike this, if they will put some questions in the Primitive, I will give my views in full."

In this I implicated no person. I gave my own views and feelings, which honestly are as follows, viz: "That the word of God in no place authorizes or justifies any man, especially a preacher, in making, vending, or using intoxicating liquor as a beverage. In this I may be mistaken. If I am, I am honestly so. I know I am imperfect, but I want the brother that interrogated me to answer as clearly and promptly the following question, as I will his in the conclusion of this. The question is, "Does any part of God's word authorize or justify any Christian, and especially a preacher of the gospel, in making, or selling, or using intoxicating liquor as a beverage?" If it does, I want him to cite to the scripture that authorizes or justifies the practice, with his reason for believing they justify or authorize it. Please to answer this definitely, as I know you are able to do it, if the scripture will support you in it. If my opinion is wrong, I know the scripture will condemn it; and with the light that Br. Witt may be able to throw upon the subject, I hope to be able to see the true scriptural rule respecting the practice. I desire an immediate answer from the brother through the Primitive.

The questions proposed to me are as follows, 1st. "Which is the greatest sin, to make liquor and sell it, or buy it and drink it?" Answer. The principle of each being the same, there would be no difference." 2nd. "How could you get it, if it was not made?" Answer. I could not. 3rd. Are we to do nothing of labor, but just the kind that the apostles did?" Answer. We are not bound to follow the same employment the apostles did to make a living, but may follow any honest honorable employment, that has no tendency to lead us, our families, or neighbors into vice, not thereby neglecting our professional duties. 4th. "Can you find where the apostles taught a singing geog-

raphy school?" Answer. I cannot. 5th. "Did Christ make wine for the people to drink as a beverage, and did Christ use it as a beverage?" Answer. Christ made wine of water, and the ruler of the feast tasted it. I do not recollect of any place in scripture that speaks of Christ using it as a beverage. 6th. "Has not that piece vindicated the temperance society cause, more than the Primitive Baptist cause?" This question does not particularly belong to me to answer, as I wrote the piece alluded to, but I will give an answer. If the Primitive Baptist cause is, to make, sell, and drink liquor as a beverage, and the temperance society cause is to use it only as medicine, or sacramentally, then and in that case, the temperance society cause was more vindicated than the Primitive Baptist cause; but I have not so understood the Primitive Baptist cause, but have understood it to be the cause of God and not the cause of liquor; and to contend for the faith once delivered to the saints, instead of contending for intoxicating liquor as a beverage.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 4, 1846.

TO EDITORS PRIMITIVE BAPTIST.

*Gum Neck, Tyrrell county, }
February 25, 1846. }*

BRETHREN EDITORS: As it has been sometime since you have heard from this section, and there appears to be no other person that will write in this cause but myself in my neighborhood, and it becomes my duty to make my little remittance for our much esteemed little messenger the Primitive paper, I will try and converse a little with you, my strange brethren and sisters at a far distance, whom I so highly esteem in the Lord; though it should be in a broken or awkward way, and I desire to be content in my situation.

Dear brethren, the blessed Lord has of late used the rod of correction on poor me for my disobedience, until I am much reduced. I have often thought of you, my

brethren writers in the Primitive, whether any of you ever felt the same rod or not; if not, try and live up to a discharge of your Christian duty, and you will do well. I was sorry to see the statements in the Primitive, showing to me that the blessed little messenger, the Primitive Baptist, was so near dead as what it was. I am very glad it is yet alive on the same bases on which it now stands. I am still willing to do what I can for its welfare.

Brother Hart, we are in a lonesome situation here. Brother George W. Carrowan has given up his pastoral care over us. I don't think he will finally forsake us; though the route was very fatiguing, and so many churches depending on him, I did not think hard of him at all.

Brethren and sisters, if I am not an old fashioned or predestinarian Baptist, I am nothing at all. That is the profession my soul desires to honor, and I believe that all the rest of the worshipping community, under different names, are the worshipers of Mystery Babylon, the Mother of Harlots. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration. Now, brethren, if the beloved disciple, to wit, John, who was so often in the Spirit with his God, should be so astonished at wicked drunkards, well may the people in these latter days be astonished. Yes, every one of his children down to the present day are drunkards, and yet they want to be called a temperate people. The old strumpet was clothed with much gold and silk, and costly raiment, and her children are equally so, for you hear them cry, give, give; but, poor deluded mortals, they never get enough. One of her runners has been among us in my neighborhood here, of late. She has educated him in the ministry, but I suppose was not able to give him an outfit. His first appointment no person met him, and he was so full of the matter and the honor of his old mother that he had to break his mind to private individuals, as I have been creditably informed; and told them he had

bought a horse and chair, and he must have some money to pay for them.

I pray God Almighty to convince his children of all unrighteousness, that they may shun these drunkards; for they are worse than whiskey drunkards.

My beloved brethren, stand to your posts everywhere, be up and doing, gird on your thighs the Lord's sword, take your lamp in your pitcher and cry mightily against the Amorites, the Amalekites, &c.; for we have only got them in a new name, the principle and practice are the same, for they thirst after the blood of the saints. So you see they are drunkards; but fear them not, brethren, for the Lord always chose a small flock to fight against the many; one can chase a thousand, and ten put ten thousand to flight.

Now brethren, I must come to a close, hoping all of you that write in the Primitive will pray for me, that I may not get in the sieve of satan and thereby wound the cause of Christ with my feelings. So, farewell my brethren. Write on in our paper, contend for the truth as it is in Jesus, and he will buoy you up under all your trials of this life; and at last save you in his kingdom beyond the reach of harm.

Yours in love,

ISAAC MEEKINS.

TO EDITORS PRIMITIVE BAPTIST.

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PROSPECTUS OF

THE REGULAR BAPTIST.

The "Regular Baptist," will be published in the town of Weston, semi-monthly, and edited by *Shelton J. Lowe*, devoted to the cause of God and truth—containing 16 large octavo pages or 8 quarto—and issued to subscribers at \$1 00 in advance, \$1 25 in three months, \$1 50 at the end of the year. And as we do not wish to deceive any, it is distinctly understood that the "Regular Baptist" will be devoted to the Primitive or Old School Baptist cause, but at all times we will pay a decent respect to the opinion of others. We shall endeavor to use soft words, but hard arguments.

We will as far as in our power, make the paper a messenger of peace, by having its pages filled with such matter only, as will be to the edification and comfort of all the dear Saints. We design publishing the entire history of the Primitive Baptists in this State, and should the work be patronised we will publish a complete history of our denomination in the United States. We further propose to our New School, or Missionary friends of Missouri, that if they will furnish us, from time to time, their history—we will publish it in the "Regular Baptist" without note or comment—a few pages of the paper will be filled with extracts from Dr. Gill's works of England, and the history of the Welsh Baptists, shewing the connecting link between us, as a denomination, and the Apostles, &c. The brethren and friends to whom this prospectus is sent, will, we hope, take all the pains they can to get subscribers and send us their names with the post-office address—none need feel any doubt of paying in advance, for we fully intend publishing one number at all hazards, but should providence prevent, every cent that is forwarded to us will be re-mailed to them again forthwith. All communications must be postpaid, directed to Elder S. J. Lowe, Editor of the 'Regular Baptist,' at Weston, Platte county, Missouri.

The first number will be published on the 1st day of January, 1846. We particularly wish to hear from all the friends by the first of January, that we can make some estimate how many numbers to publish.

SHELTON J. LOWE.

Weston, Mo. November 17th, 1845.

From the Western Predestinarian Baptist.

The Constitution of a new society, which appears in the present No. of our paper, we gave some years since, to some brethren in Kentucky, who were at that time terribly harrassed with the Agents, Solicitors and Lecturers of the various new fangled societies and institutions of the day. Notwithstanding its somewhat ludicrous

character, it was admired as a kind of curiosity, and a very suitable rebuke to the religious fanatics, and begging mendicants, with which the country was flooded; as well as the officious meddlers and hypocritical swindlers and busy bodies in other people's business. They had it published in the 'Signs of the Times,' from whence it has been re-published in several political, and other periodicals. We have been frequently requested to publish it in our paper. Several brethren, in different directions have suggested that such a society was much needed in the meridians where they lived. We have thought proper to publish it, at the solicitation of our brethren. Certainly, such a society is much needed. And notwithstanding it will be looked at as frivolous and foolish, yet there can be no doubt, but the principles laid down, if acted upon by all, would change the moral aspect of our world into a comparative Eden.

CONSTITUTION FOR A NEW SOCIETY.

[*Drawn up by Eld. R. M. Newport.*]

While so many Societies are formed, and so much pains taken to diffuse the principles of Christianity, and to improve the morals of mankind abroad, it is considered a subject of deep regret that there should be no Society formed whose aim and object should be to correct and reform their own individual vices. Or in other words, while there is no much pains taken by the numerous Societies, & by benevolent individuals to cast the mote out of their neighbors' eyes, there should be so little pains taken first to cast the beam out of their own eyes. Physician heal thyself, is an admonition coming from the highest authority; and it is humbly conceived that it is as applicable to the Scribes and Pharisees of the present generation as it was to those who were cotemporary with the Son of God on earth. Would the numerous Societies and zealous individuals who are so busily engaged in moralizing and Christianizing others, manifest an equally laudable zeal in examining their own hearts, and correcting their own errors, how much

more like real Christians would they act: would they quit lying, slandering and defaming, and lay aside all guile and hypocrisy, and practice themselves what they propose to be teaching others, in how much more favorable light would they appear to all really good men.

In fine, were a society for self examination formed, and rendered as popular as our Temperance and other kindred Societies are, it is believed it would go far towards tranquilizing the agitated elements of society at large, and we should have less running to and fro as mendicants, and far less standing on the corners of the streets and thanking God that they were not like other men. The following constitution therefore for such a society is respectfully offered to the public:

Article 1. This society shall be denominated the Self Examining Society, and shall be composed of members of both sexes, whose heads and hearts are susceptible of moral improvement.

Art. 2. The object of this society shall be that while we may see all others' faults, we shall endeavor to feel and correct our own.

Art. 3. All the members of this society shall be vested with full powers and privileges to attend to their own concerns, and they shall consider it their duty to study and mind their own business and let other people's business alone.

Art. 4. This society shall never appoint any presidents, vice presidents, secretaries, delegates, spies or committees to manage their concerns, nor to watch over and make reports of the misdoings of others, until such a work of charity shall have been commenced and approximated a completion at home.

Art. 5. There shall be no public nor private meetings of the members of this society for the purpose of transacting business as a society, or to hear lectures delivered before them; but it shall be the duty of each member to meet himself alone every day and listen to the lecture of his own conscience.

Art. 6. There shall never be any

funds raised by this society by means of hired soliciting or begging agents, nor by subscription, donation or bequest, for the purpose of defraying the expense of the society, nor for the purpose of circulating self examining tracts or self examining almanacs, nor to pay any lawyer or minister for delivering lectures before us to convince us how much easier it is to examine others than it is to examine ourselves.

Art. 7. All the members of this society shall pay due regard to temperance in eating and drinking and in every thing else; but they shall be their own judges as to what they shall eat, and what they shall drink, and wherewithal they shall be clothed; while gluttony, drunkenness and tight lacing shall be left to the gnawings of conscience and the consumption, with all the popular reproach they so richly deserve, without the benefit of clergy or the votes and lectures of a Temperance Society.

Art. 8. The members of this society shall call every thing by its proper name; they shall not put bitter for sweet, nor sweet for bitter, nor call for vinegar when they mean rum; nor for eider or beer when they mean French brandy or gin; nor shall any grocer, merchant or inn-keeper put new wine into old bottles; nor French brandy at the back door for the use and benefit of temperance customers.

Art. 9. All the members of this society shall deal truly openly and honorably; and all who do otherwise shall be delivered over to the fellowship and confidence of religious and political swindlers; and any grocer, merchant, or innkeeper who shall sell preparations of whiskey for Malaga or Maderia wine, or for St. Croix rum, shall be excluded from all good society excepting that of the Temperance Society.

Art. 10. All the members of this society shall be allowed full liberty to drink coffee or tea, cold water or hot water, buttermilk or lemonade, take snuff, smoke or chew tobacco, just as their fancies may lead, provided it be not offensive to the company they are in.

Art. 11. This society shall be and remain separate and distinct from all other societies; it shall form no religious party in politics, nor political party, under the name of the Self Examining Society. It shall have nothing to do with Masonry or Anti-masonry, the colonizing, Abolition or Anti-slavery Societies; nor with the Missionary, Bible, Tract, nor Sunday School Societies, as being auxiliary to, or in any way connected with them. But each member shall enjoy full liberty of conscience to serve God in his own way, according to his own understanding of the Bible, he shall examine his own heart and correct his own vices, however, before he presumes to correct the vices of others; he may profess what religion he pleases, or none at all, if he pleases; just as his feelings and judgment may teach him, provided he lives morally and conducts himself uprightly, without being excluded from civil society and branded as an Infidel, or delivered over to the buffeting of religious fanatics and cold water Pharisees.

Art. 12. Good society should not consist, exclusively, of the aristocracy of wealth; nor be made up of the aspirants and zealots of religious and political professions: it should include the poor who are honest, intelligent and industrious, as well as the rich: nor should that deference be overlooked which is due to the laboring part of the community, to the farmers and mechanics and all whose labors are a public as well as a private benefit. In fine, the members of this society shall examine their own hearts and lives, and guard against those sins that most easily beset themselves; they shall seek to do good and not evil, to love and hate not one another; all town and neighborhood gossips, tattlers, talebearers, backbiters and busybodies in other people's matters, will necessarily be debarred from membership in this society; because it is understood that they have so much to do in examining, and prying into other people's business that they have no leisure to examine themselves, or attend to their own business.

Art. 13. But every truly moral and

well disposed person who loves his country and delights in the peace of society, and is not a member of any moneyed society, by contributing annually or otherwise to its funds, shall be considered as entitled to membership in this society without money, fee or reward.

FOR THE PRIMITIVE BAPTIST.

Coosa county, Alabama, }
March 8th, 1846. }

The Primitive Baptist church at Mount Carmel, to the brethren Editors Primitive Baptist.

DEAR BRETHREN: We have occasion, as we think, to address you a short communication and our apology for the same is as follows, viz: Some months since at one of our regular church meetings, brother Daniel Rowe who is a member with us, an ordained minister and our pastor, in a discourse delivered to the audience on the Sabbath, made some remarks on the person of our Saviour in his humiliation, in which he denied himself the use of such terms as humanity, human nature, &c. referred to the person of Jesus Christ, alleging that two natures could not exist in a holy being; that holiness was but one nature, whether it subsisted in flesh and blood, or immortality, and that he was "God manifest in the flesh." Also, in making some remarks on his death, he said that he was God and died like a God, and repeated the following lines, viz:

God the mighty Maker died,
For man the creature's sin.

And gave his assent to the sentiment expressed and remarked, that if God had not died we could not have lived; which was referred to Jesus Christ, who was God manifest in the flesh, and laid down his body in death when "he made himself an offering and a sacrifice to God for us."

The manner of address became the subject of some conversation among the brethren, and we suppose for want of a critical observation of the sentiments expressed, or owing to some mistake of lan-

guage without design, (as we suppose,) a report went abroad that brother Rowe publicly denied that Jesus Christ had suffered in the flesh. After the report went forth, it seems that it reached the ears of some individuals, who were disposed to use it to the prejudice of his religious and ministerial character. In view of which, we think that it is our duty to say to all persons into whose hands our scrip may fall, that the report is not true, and that we esteem brother Rowe sound in the faith; and think that we shall have discharged our duty in this respect, when our short communication shall find a place in the columns of your paper.

And so we close our short address by subscribing ourselves your brethren in affliction, and in the hope of the gospel.

Signed by order of the church in Conference. *J. P. RAMSEY, C. C.*

☞ Brother Beebe will please copy this from the Primitive Baptist.

TO EDITORS PRIMITIVE BAPTIST.

Please publish the following obituary notice, and oblige a friend.

JOHN L. GRESHAM.

DIED, at his residence in Walton county, Ga. on the morning of the 17th ult. in the 68th year of his age, *Edmund Gresham*, after a painful illness of nearly two years, upon an affection of *dropsy*. He has been an orderly member of the Baptist church upwards of thirty years. Having died suddenly, (while sitting up in his chair,) we cannot tell the state of his feelings, but believe from his former life our loss is his eternal gain. He has left an affectionate wife and numerous relatives and friends to mourn his death.

Feb. 6, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Griffin, Ga. Feb. 4th, 1846.

DEAR BRETHREN: After my respects I inform you that at the last session of the Towaliga Primitive Baptist Association, we altered the time of holding our annual

sessions from Saturday before the second Sunday in October, to Thursday before the first Sunday in September; and the Association instructed me to request you to give the alteration a few insertions in your paper, for the benefit of our corresponding brethren. The next session of the Towaliga Primitive Baptist Association will convene with the church at Bethel, Butts county, Ga., commencing on Thursday before the first Sunday in September next. Your compliance with our request will much oblige respectfully yours.

S. W. BLOODWORTH, Clk.

TO EDITORS PRIMITIVE BAPTIST.

*Fayette C. H., Alabama, }
January 30th, 1846. }*

DEAR BRETHREN: I have been a constant reader of your most valuable paper the Primitive Baptist, and it is always a source of comfort to me to hear from my brethren from different parts of these United States; and to hear that there is yet a remnant that is standing on Primitive ground, and earnestly contending for the faith once delivered to the saints. Though we are despised by the world and carnal professors, yet the word of eternal truth says: Fear not, little flock, it is your Father's good pleasure to give you the kingdom. The prophet Jeremiah cries out in language thus: Stand in the way, and see and ask for the good old paths of duty, and walk in them. Another prophet says: Cry aloud, and spare not. Taking in consideration the power and wisdom of God in the covenant and plan of salvation, I am made to cry out in the language of one of old, saying: Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints, &c. My mind is full. I will come to a close, by subscribing myself your brother in tribulation.

A. M. REYNOLDS.

TO EDITORS PRIMITIVE BAPTIST.

*Franklin, Holmes county, Mi. }
December 25th, 1845. }*

DEAR BRETHREN: I have been trying

to do something for the Primitive here, but have not succeeded as yet, as it appears to be Arminianism and freewillism in this section. But I intend to continue trying to promote the paper and the cause it advocates, and as I am passing through scenes of trouble at this time, I shall omit trying to write any thing for publication. But if it is the blessed Lord's will to clear up my way, perhaps I may send on something for the perusal of the brethren and sisters. So nothing more at present.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

*Big Woods, Louisiana, }
Jan. 21st, 1846. }*

DEAR BRETHREN EDITORS: It grieves me to find that you are not more liberally supported than what you are. I will say that the wise world can't bear the everlasting truth of the Bible. I thank the Lord that he keeps his own, that is to say, they don't keep themselves. May we look unto Christ our righteousness, the rock of eternal ages, is the prayer of your weak brother. *JAMES PERKINS.*

FOR THE PRIMITIVE BAPTIST.

*Greene county, Tennessee, }
Feb. 5th, 1846. }*

DEAR BRETHREN EDITORS: By the mercies of God I am permitted at last to write you a few lines, imperfect as they may be, begging leave to make some apology for not writing sooner. A few words concerning my life.

I was born in the State of North Carolina, Wilkes county, and came from there at about eight years old. I lived in darkness till it pleased God to call me by his spirit in the year 1833, in September; and I had not been to a Baptist meeting before in fifteen years. And I do believe that Pleasant A. Witt was an instrument in the hand of God to show me my situation, which caused me to begin to pray; and the more I prayed the worse I thought I was. And I went on so for about three

weeks, and at length I thought that I had prayed enough. But alas! right there I thought that I should die, and it caused me to pray again, and caused me to cry, Lord have mercy on me, a poor hell deserving wretch. And I thought that it was nothing more than I deserved, to be sent to hell for the sins that I had done; and could not see how God could be just and save such a sinner as I was. And at last I became right willing to do God's will, if he sent me to hell it was not more than I deserved; and if he saved me, it was according to his own will. And O! the joy that sprung in my poor soul. I saw Christ had died for just such creatures as I, the just for the unjust; which made me cry out, Give God the glory for ever and ever. Amen.

Nothing more at present, but remain your humble servant if a servant at all.

ALFRED B. LOW.

TO EDITORS PRIMITIVE BAPTIST.

*Saline, Arkansas, }
Dec. 25, 1845. }*

DEAR EDITORS: I send you a few lines to inform you that I wish my subscription to be continued, as I have been a subscriber for the past four years. I must say that I am well pleased with the doctrine set forth in your periodical, and send you a few names as subscribers for the year 1846. *J. HART.*

TO EDITORS PRIMITIVE BAPTIST.

*Sharpsburg, Kentucky, }
2nd Jan'y, 1846. }*

DEAR BRETHREN: Enclosed you will find pay for the Primitive Baptist. I take the "Signs of the Times"—very frequently when I read the communications of some of the old stamp Baptists to your and Bro. Beebe's paper, it strikes me that one communication is worth more than what they cost for the whole year. If your paper was more generally known, it is my belief that you would have many more subscribers in Kentucky than you

have. Wishing success, I remain your friend, &c. *M. Q. ASHBY.*

TO EDITORS PRIMITIVE BAPTIST.

*Germantown, Ohio, }
December 8th, 1845. }*

BELOVED BRETHREN: I can still recommend the Primitive Baptist as a favorite periodical to me, and I am induced to encourage the same, therefore I very much desire to have it continued to me. I have been much afflicted in my limbs the last summer, I scarcely can write my name at present. I must stop. Sending my love and respect to the Old School Baptists generally. *JOHN B. MOSES.*

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Pike county, }
Feb. 15th, 1846. }*

DEAR EDITORS: There are among us as among others those that cannot endure the doctrine of the Primitive Baptist. It is the doctrine in which my soul delights, the doctrine as it is promulgated by Michael Burkhalter, James Osbourn, N. S. McDowell, L. Massey, and many others I could mention. I am well pleased with their productions, and hope that I shall enjoy the pleasure of hearing from them often. We have a cold time among us here, which often causes me to reflect seriously on the passage of scripture which says: "There shall not only be thirst for waters and famine for want of bread, but for the gospel among us." And sometimes it does indeed appear like it, but thank the Lord for his blessings, we have some among us that are able to preach the gospel in truth and simplicity, to administer to our souls the bread and waters of eternal life; such are R. Warren and R. Toler, as well as others that could be mentioned. We have among us some who pretend to preach the gospel, but if they are right I am wrong, for I cannot enjoy myself under the sound of their preaching.

Yours in the gospel.

HENRY CASON.

FOR THE PRIMITIVE BAPTIST.

Israel freed from Egypt. L. M.

When Israel was from Egypt led,
They all were then on manna fed,
Till they got safe we understand,
To Canaans fair and happy land.
Their bread and water did not fail,
In vain their foes did them assail;
Supported by an unseen hand,
While marching on to Canaan's land.
At Sinas Mount they had to stay,
And hear the law from day to day;
This law was given by God's command,
While marching to the promis'd land.
Moses upon the Mount did go,
While all the people staid below;
Full forty years this noble band,
Was travelling on to Canaan's land.
The manna fell on all the ground,
While Israel travel'd round and round;
They all must cross the Jordan now,
And Jericho it had to bow.
The trumpets blew a dreadful sound,
The people shouted all around;
Her walls fell down we understand,
And Israel took the promis'd land.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Elder *Wm. Hyman* will preach at Joyner's Meeting-house on the 3rd Sunday in May next.

R. D. Hart expects to preach at Skewarky, on the third Sunday in May next; Monday, at Morattoek; Tuesday, at the Schoolhouse; Wednesday, at White Chapel; Thursday, at Concord. The fourth Saturday and Sunday, at Angeley's Meeting-house; Monday, at Bethlehem.

Appointments for Elder Parham Puckett.

April 22, at Rose of Sharon; 24th, at Red Banks; 25th, at Great Swamp; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Beargrass; 29th, at Skewarkey.

May 1st, at Morattoek; 2nd, at White Chapel; 3rd, at Concord; 4th, at Liverman's; 6th, at Gum Neck; 7th, at Bethlehem; 8th, at Sound Side; 9th, at Angeley's; 10th and 11th, at Concord; 12th, at White Chapel; 13th, at Morattoek; 15th, in Washington; 17th, at Blount's Creek; 18th, at Whitford's; 19th, at Swift Creek.

July 9th, at Tison's m. h.; 11th, at Tar-

boro'; 12th, at Lawrence's; 13th, at Deep Creek; 14th, at Kehukee; 16th, at Joiner's Chapel; 18th and 19th, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roads; 25th, at Cone-to; 26th, at Great Swamp

AGENTS

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Ruleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canada, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.*

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leevess, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Cotton River*. E. Davis, *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eulaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Mis-souri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. A. Hailey, *Pintlula*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John whitehead, Jr., *Pleasant Plains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbeville*. Thomas Townsend, *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompson, *Centreville*. James F. Watson, *Geneva*.

TENNESSEE Michael Burkhalter, *Jasper*, Wm. Croom, *Jackson*. Solomon Ruth, *Westley*. Ira E.

Douthit, *Lynchburg*. Geo. Turner, *Waverly*. Henry Randolph, *Snoleysville*. Pleasant A. Witt, *Russelville*. William McBee, *Old Town Creek*. A. Burroughs, *Moore's Roads*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazeuwell*. Henry Turner, *Fayetteville*. Isaac Moore, *Ripley*.

MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterberry, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Davis, *Houstop*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Coeherham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's Roads*. K. B. Stallings, *DeKalb*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Bullieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Connor, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis-Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.
NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

A. Burroughs,	\$2	C. C. Callaway,	\$1.
S. Daniel,	1	Jno. W. White,	1
R. M. Bulluck,	1	K. R. Fortsan,	1
F. H. Turner,	3	Wm. O. Stevens,	1
MacKeen Cook,	2	R. Daniel,	1
Theo Barnes,	1	E. Daniel,	1
Rob't Martin,	2	B. R. Wade,	1
Isaac Gentry,	1		

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 11.

SATURDAY, MAY 2, 1846

No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Mill Port, Alabama, }
March 1st, 1846. }

To the brethren and sisters of the Buttahatcha Association, and those with whom she corresponds.

DEAR BRETHREN: The Minutes of our Association has just come to hand, and owing to the many alterations and errors which appear in the Circular, I have come to the conclusion not to distribute them for this reason; the enemies of truth are always, watching for some reasonable grounds to gainsay, &c., and of course as the Circular now stands, it leaves room for such to criticise. Then, dear brethren, inasmuch as I am the writer of the Circular alluded to, I feel it my privilege and duty, to set forth the Circular in the Primitive Baptist, as it should have appeared in the face of the Minutes. For I am confident that every adder will be hissing, and striking at the position I took in shewing that the scriptures are not the gospel. And should there be any of the dear saints who are dissatisfied at my position, if they will inform me of the same I will I think give them satisfaction, as I had not space sufficient in the usual limits of a Circular to illustrate as I desired to have done.

Then, dear brethren, I wish you to ponder the subject well before you approve or disapprove, as hasty judgment is not apt

to be judicious. If you will read the scriptures carefully you will discover, two deities, held forth and worshiped from a very early age of the world; the true and the living God, and the creation of man fashioned after his own fancy according to his liking. And no odds how many shapes they may be set forth in, rightly speaking there is but one such and they are called by the ancient of days idols, and their worshipers are called idolators; and it is evident, that the votaries of the idols have been always more in number than the worshipers of the true and living God. It is also incontrovertibly evident, that they have always been the rulers of the affairs of this sin-disordered world, to which the church in her militancy is consigned. Then they must have a system to act by, and Paul calls it another gospel in his day. Hence there are two gospels, as well as two deities; then if two deities, and two gospels, there must be two beliefs, and two faiths, each of which is the production of its sovereign or the result of its system, (effort, if you please.) Then two salvations or deliverances, two hopes, and two charities.

Now, Sir, says one. (perhaps,) you have said more than you are able to support—but I think not. There is the gospel of the Son of God, which is the power of God unto salvation; not the power of man unto salvation, but the power of God. This gospel acts independent to man, and is independent to the will or purpose of man. God in Christ, in covenant, &c.,

acting out by the agency of his divine spirit, that which he purposed in himself in the covenant of redemption before the world was made, in calling the needy indigent sons of want out of the horrid pit wherein there is no water; and putting them upon the rock of eternal ages according to his own purpose and grace, which was given them in Christ Jesus before the world was made.

Then I believe the gospel of the Son of God, which is the power of God unto salvation, is the work of God, effecting, that in time which he purposed in eternity; acting out his promises to his Son according to the covenant intercession and atonement. Yes in taking his children, the objects of his love and members of his body, from under the banner and out of the service of Belzebub, stripping them of their spider-web dress, taking off their short covering, old shoes, &c. and clothing them in the righteousness of his own Son; which, as old Bro. Watts says, is without the shadow of a spot. This is deliverance effected by the power of God in the purpose of God, from eternity.

Brethren, if these things seem strange to you I can't help it, for I do believe it; and had I words to indite to you what I now see upon the subject, I believe all my old brethren would agree with their unworthy junior brother, and no more hold out the idea that the scripture is the gospel. Preach, the gospel, preach the word, preach Christ, &c. not preach the scripture. Then the gospel, Christ, and the word, are all commanded to be preached, and in the beginning was the word, and the word was God, &c. &c. Then preach God in Christ, in covenant from eternity reconciling the world unto himself, and I think you will come pretty close to the mark and preach his purpose, &c. &c. Not that you or I can make it the power of God, for God's power and yours are two things; his power is unlimited, and independent; and yours is limited and dependent. Your power is the result of God's power working

in you to will and to do of his own good pleasure.

Mark that, brethren, good pleasure. Ah, my Lord, had it not have been for thy good pleasure where would, this poor sinner have been? Perhaps in a row with the antichristians, blaspheming thy blessed name. Yet it is amazing, that ever such a good being should have so condescended, as to have taken such a poor miscreant worm as I am out of the pit, of sin. Even so, Father, for so it seemed good in thy sight.

The other gospel is that which is spoken of by Paul, which is supported by an arm of flesh; and its power is to deliver the sinner from the fears of hell and damnation upon the ground of human merit, having an eye single to their own good works as a sacrifice for their sins, depending upon what they do to save them in a coming day; which is according to their own purpose and no grace given them in themselves, from the beginning of their first fears of hell. Such do not glory in the Lord, nor have no delight in his good pleasure; and if all their prayers were condensed into a solid body, and run through a sugar mill until the end of time, there never could be got from the whole bundle or body the four short phrases of, thy will be done—but enough of, my will be done, and God bless the efforts, and bless the missionaries, and bless the donors, who have so liberally supported the benevolent institutions of the day, &c. to pave the way to judgment so as almost to make it a big, broad, easy way. But oh their end, their dreadful end, &c.

The hope of God's elect is, an anchor to the soul, laid upon the rock Christ Jesus. Their hope is as an anchor to the flesh, laid upon the sandy foundation of human merit. The faith of God's elect, is the substance of things hoped for, the evidence of things not seen, which is the gift of God. Their faith is the shadow of things hoped for, and the evidence of things that are seen, &c. &c. That charity, which his

elect rejoice in, which endureth for ever, is perfect love. The charity that they rejoice in, is imperfect human love.

Now in conclusion of my few hurried remarks. If the scripture be the gospel, I can prove that there will be but one kind of people saved by the gospel. What does this scripture mean that says, repent and believe the gospel? Does it mean to repent and believe the scripture? If so and its, only by the gospel one can be saved and the scripture is the gospel, the missionaries, Arminians, &c. are just as certain to be lost as the scripture is true; for they don't believe the scripture. Then if the scripture is the gospel, the Old Baptists believe it every word; and none others do, and they will surely be the ones that will hear the welcome plaudit resound in their behalf and say, Come ye blessed of my Father, &c.

We believe the church of Christ is a little flock, because the scripture says so; and they believe that it is a big flock. We believe, that God's love to sinners, is discriminating, that the purpose of God according to election might stand—they don't. We believe that God's word shall not return unto him void, but shall accomplish that whereunto he has sent it. I say, we believe it, because the scripture thus speaks. They say it is quite likely, to the contrary. We believe, that sinners are saved by grace, according to God's own purpose and grace, &c. &c. They don't, this makes them quite wrathful. Oh how this kind of doctrine makes the devil snort, foam, pitch and tear, and kick up his big rows, and try to show us better by appointing a big row or protracted meeting, to deceive the hearts of the simple, &c. &c. Then if the scripture is the gospel, they had better believe it themselves before they try to teach others.

Brethren, I must come to a close, soliciting an interest in all your prayers. And may the Lord act out his purpose in you all, is the best prayer I can lay up for you

A. J. COLEMAN.

CIRCULAR LETTER.

The Buttahatchu Association, to the churches within her limits sendeth Christian salutation.

DEAR BRETHREN: In conformity with Baptist customs, we address you in a Circular Letter which we design for the edification of the body of Christ; and as religious canvassing has been displayed by the different sects of religionists, for the few past years in a greater degree than it has been, you have seen exhibited illustrations on nearly if not quite, all subjects that appertain to the saints of salvation. In those displays you have seen many things true, but of course you have seen many things displayed from the press as well as from the pulpit that are not true, else there would be no contradictions, nor diversity of sentiments upon the subject of religion, embraced nor taught by the human family. This being the case, we are somewhat at a loss for a subject that would edify you; but forasmuch as we have been accused, and are yet accused of being opposed to the spread of the gospel, we shall endeavor at this time to treat upon the subject of the gospel, praying God to direct our pen in every position, word and sentence.

All who stand in the ranks of the will worship or effort systems, thus impeach us, in order to impress it upon the minds of the people that we lack one of the first characteristics of the true church, to wit, benevolence. Thus the blind are taught by the blind to load us with their calumnies, aspersions and invectives, when at the same time they know no more what the gospel is, than the benighted Hottentot who never was blessed with the light of revelation, whom they so much pity for their ignorance. But they forget to remember that there is one thing that all the human family are alike ignorant in; whilst in a state of nature they are all alike ignorant in regard to the great mystery of godliness. Then, beloved, we argue that the Hindoos, the Hottentot and the Chinese, are just as wise in this matter as Alexander or any of the

learned sages of the day, unless they are taught by the spirit of God. If you don't believe us, you and the Lord for it. Cor. 3 c. 19 v.; Job, 32 c. 9 v. The world by wisdom knew not God—the wisdom of the world is foolishness to him, and though a man may have all wisdom so that he could unfold all mysteries and have not charity, he is nothing, &c. But let us contrast a little. Christ is the wisdom of God and the power of God. Cor. 1 c. 24 v. And of him are ye in Christ Jesus our Lord, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Then give the true born child of grace the light of revelation in his hand, and the candle of the grace of God in his heart, & there is no doubt but what he will grow wise unto salvation, independent to all the preceptors on earth, or all the fox fire or artificial lights which may be kindled up by over-zealous pretenders, or enthusiastical religionists. The candle of his grace in his heart to cheer him, and comfort him, and warm him, by which he is made to rejoice in the God of his salvation; and the light of revelation in his hand to guide his wandering feet, teach him how to act and what to do. This being the case, the poor afflicted, yet oftentimes comforted Christian, find no more use for the institutions of the day to benefit and further him, than the sheep finds for the lion's paw or the swine's snout; for he finds a plenitude in the scriptures, which are given by inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, &c. to engage all his deliberations, and thoughts, and actions, without doing so many things that he is not directed nor even authorized to do.

We will now proceed, in as few words as possible so as to be understood, to show what the gospel is, and then show how it is carried or made a benefit to the human family; and in the doing of this, we shall contradict those charges that our enemies have brought against us, viz: That we are

opposed to the spread of the gospel. In the doing of which we will alone advert to the light of revelation for precept and example. Then what is the gospel? Mr. Walker tells us in his dictionary that it is the holy book of the Christian religion. We do not pretend to say but what Mr. Walker is a much better scholar, and a more accurate definer of words than any of the Old Baptists. But we trow that none will prefer his definition to that of the Lord of life and glory, and although we highly esteem Mr. Walker as a preceptor in phraseology, yet we must renounce his standard when it clashes with the scriptures; for we are confident there is no variation in them, for they are as silver tried seven times in the furnace.

We have given you Mr. Walker's definition of the gospel, we will now give you Paul's definition. Rom. 1 c. 16 v. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Here we see that Paul says that it is the power of God. The most of people are of the opinion that Mr. Walker is, that is, that the scripture is the gospel. My dear brethren, the scriptures only display to us the life and power of the gospel. Now to prove this let us reason together. When Paul was writing to the different churches, propounding to them what things had been done by the power of God, did his writings cause these things to be done? or had not the things been performed before he wrote? Assuredly. Well then, his writings were only to show the church the glorious works and infinite power of God. We find the word scripture, in the scripture ten times, viz: Dan'l, 10 c. 21 v.; Mal. 22 c. 29 v.; Acts, 17 c. 11 v.—18 c. 24 v.; Rom. 15 c. 4 v.; 2nd Tim. 3 c. 15 v.—16 v.; 2nd Pet. 1 c. 20 v.—3 c. 16 v., and it is not hinted even as much that it is the gospel.

But we would not be understood to say, that the scriptures are not a blessing and benefit to the world, by any means; but we are such transcending fluctuating beings,

that we are apt to make too much or too little of almost every thing, and we do believe that the people in this day are making too much of the scriptures. Paul tells us what the scripture is for, and the full extent of its utility. He says it is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work; and he does not tell us that the scripture is the power of God unto salvation. The scripture reveals to the understanding of our mind, the existence of one only true and living God, the Father, the Word, and the Holy Ghost; and his plans and purposes in creation and redemption before the world was made, and by the light of revelation we see Jesus Christ as existing before the foundation of the world. Proverbs. 8 c. 22, 23, 24, 25, 26, 27 verses; Rev. 13 c. 8 v.; John, 17 c. 24 v.; And as the surety of his people and for their sins, John, 1 c. 29 v.; 2nd Cor. 5 c. 21 v.; whom he foreknew. Romans, 8 c. 29, 30 verses. But did the scripture make him exist? or did he make the scripture exist or cause them to be transmitted to us? The latter, of course. Then his people were saved and called with a holy calling, not according to their works, but according to his own purposes and grace which was given them in Christ Jesus before the world began.

Well, if these things be so, which no man dare to dispute—if the scripture be the gospel, the Arminians nor the Free-wills never have preached the gospel yet; for they are as ambitious at its contents as a rattlesnake is at his assailant. And I'll go further, and say that if the scripture is the gospel as most people argue, that man who advocates the institutions of the day never has preached the gospel nor believed the gospel, for they are not known in the scripture. These are hard sayings, who can hear them? None but those who are called, and chosen, and faithful—none but such as are led and taught by the spirit of

God—none but such as Christ is their wisdom, their righteousness, their sanctification, and their redemption; even the little flock who are the fewest of all people, and the weak, ignorant and despised things of this world.

We have not been a little surprised at the inconsistency of people thus. We hear it argued by a great many people that the scripture is the gospel, and we hear it argued by these same people, that there are things revealed in the scripture that it is not necessary to teach; and some will go so far as to say it is dangerous to teach them, and yet they hold themselves wise rabbies. This makes us think like Paul, surely the wisdom of the world is foolishness to God, and the world by wisdom knows not God. We hear Paul say in another place that, Christ is the wisdom of God and the power of God, 1st Cor. 1 c. 24 v.; and in another place that, the gospel is the power of God. So if Paul was inspired to write, as we know he was, his definition of the word gospel should be accepted and Mr. Walker's rejected. Paul was like the Old Baptists are now, that is, he was a mighty one to make Christ all in all; and in making him all, he makes him the very nerve, sinew and substance of the gospel, and without him there is no gospel.

But here is the idea. We oppose their craft and the institutions of the day, and they must needs accuse us of some very atrocious crime; and at these seminaries their fathers have learnt them this lesson, just to say that we are opposed to the spread of the gospel. Then they must allude that these abominable institutions are the gospel, when they say we are opposed to the gospel being spread; for we have no account of a Baptist being opposed to the spread of the gospel, until the steam system of religion took place. Since then every professor that don't assist in keeping the wheel turning, is accused of being covetous, unbenevolent, and the dear knows what. When at the same time there are no people that lack these philanthropical

qualities more than they do, for they call it benevolence to be hospitable and charitable to those who are full and fat, and would not even condescend to regard a poor distressed mortal who is truly indigent and needy. Thus they prove themselves pharisaical in the highest degree.

We will advert to one more illustration to prove our position in regard to the gospel and then hurry on, viz: the laws of our land. We elect men to our Legislature as our representatives to enact and repeal statute laws, which they do, which are termed the laws of the State. But has the law any power independent to the authorities or officers of the State? We think not, for the pirate, the rogue, the midnight assassin might imbrue his hands in innocent blood all the days of his life, and wipe them on the leaves that contain the letter of the law, and at last die and never be arrested by the authorities of the State during his wicked career. Hence we discover that the laws are the criterion by which the authorities are to be governed in all litigations; but of course the power of the law lies in the people, or the citizens of the State. We desire to dwell here and say many things, but can't for want of room. Even so it is in regard to the scripture; the hypocrite, the pharisee, &c. may have the letter of the scripture in his head, and understand all mysteries, and speak with the tongue of men and angels, and be nothing but a sounding brass and tinkling cymbal; and at last die in a state of nonconformity to God, and even be so assuming at his bar as to contradict the great Judge and say, we have eaten and drank in thy presence, cast out devils, and done every other thing needful, and at last to sink into the vortex of eternal misery. And we awfully fear that there are thousands living now upon the same vain hope, thinking that if they conform to practical religion they must needs be saved; having no other light to guide them than that of the scripture, when the scripture reflects only a partial light, operating upon the mental

powers of the creature, while the soul is untouched by the finger of divine love.

You recollect that John saw a great wonder appear in heaven, a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars. The woman is the church, the sun is the righteousness of the Son of God, the stars are the twelve apostles, and the moon the scripture. Recollect then the moon would be an invisible dark body, was it not for the reflection of the golden rays of the sun; it could not guide the traveller when the sun has gone down. So in like manner is the scripture—the light it reflects is from the Son of God, the son of man, the sun of righteousness; and whenever a passage is applied to the poor mourner or Christian to comfort them, it is this sun that gives it power to act, else it would remain a perfect dark concealed book. Therefore Paul says, the natural man cannot discern the things of the spirit, &c. And Jesus said, I will pray the Father to send the Comforter, which shall guide you into all truth; it shall take of the things of mine and show it unto you.

But if the scripture be as much as a great many people make them, they have no use for an interpreter; for by their human wisdom and their effort systems they can penetrate the deep mystery of godliness, independent to the teachings of the spirit of the Lord; and carry his gospel any where they please, whether sanctioned by him or not. And indeed we are ready to admit, that one gospel may be carried by man without the sanction of God; but we will not admit, that it is that gospel that Paul says is the power of God unto salvation. But it is another gospel, the gospel that is invented and supported by an arm of flesh; and the extent of its power is to give all mocking Ishmaels, Hagarines, Ashdods, and Judases, to persecute and mock the true legitimate heirs of promise, and blaspheme the worthy name of the God of all grace. These religionists have their system beautifully ornamented with good

words and fair speeches, and so ingenious and subtle are they that they would deceive the very elect if it were possible; but just take off their mask and you will find them to be full of dead men's bones, i. e. dead men's works, &c. appearing at the same time to be very zealous and righteous; but we should always remember that a harlot's virtue is not to be found under her fine apparel.

Those who are supporting the other gospel that Paul speaks of, under the influence of which gross darkness is to cover the minds of the people, can be very easily distinguished from those who are supporting, (or rather who are supported by the gospel of the Son of God) Thus they are trying to confine the Lord to their decrees and purposes, prescribing what shall be done, and how things may be done, &c. &c. not conforming themselves to an acquiescence with his plans, and purposes, and decrees; which shows that they are not children of light. The gospel is made a benefit to the church according to God's purpose and grace, which was given his elect, in Christ before the world was made; nor can it transcend the bounds of his glorious purpose & grace, for if it could, he would have something done which he never promised to do. Nor can it stop short of effecting that which he determined to be done before the world was made, for if it could, there would be a lack of power supposed to be on the part of God; but my word shall not return unto me void, but shall accomplish the thing whereunto I have sent it. Yet has God devised means whereby his banished shall not be expelled from him, who works all things after the counsel of his own will; who can work and none can hinder, who can shut and none can open, who can open and none can shut. Declaring the end from the beginning, saying my counsel shall stand and I will do all my pleasure. And the Lord can and does use man as an instrument in his hands, and conforms the sinner to his will and image; but the creature cannot conform God to his

will, purposes and plans; if so it could be, God would no more be a sovereign than man, each one would be sovereign and subjects alike. God then by the power of the gospel carries man's works in him, &c. and the creature never has carried the gospel yet; for if he was, he would have to carry the Lord.

Beloved, we fear we are swelling this epistle too large for a Circular—we must drop the subject, regretting that our limits will not allow us to say much more. Then in conclusion, dear children be subject to thy dear Lord and master, ever manifesting the character and disposition of a meek and submissive and virtuous bride, for thy maker is thine husband. Never disgrace thy worthy husband, the bridegroom of thy soul, so as to put forth the characteristics of an important, assuming, remonstrating, brawling, murmuring virago. And never suffer your honor and virtue to be trodden under foot by begging lazy priests, who are exalting themselves above our blessed Redeemer, by telling you of the propriety of things that he has never told you. Be not entangled again in the yoke of bondage. Each one endeavoring to stand firm in your respective spheres, the laity discharging their duty to the servant, the servant to the mistress; and the preaching brethren esteeming others better than themselves, and esteem the Lord above all unto whom be honor, praise, power, glory, majesty and dominion now and forever.

A. J. COLEMAN.

TO EDITORS PRIMITIVE BAPTIST.

Winchester, Tennessee, }
22nd Jan. 1846. }

DEAR BRETHREN: I once more address you on the subject of the grace of God, which I understand from scripture to be realised by all living, both man and beast, also by all the works of his hands; for he is the Saviour of all men, but especially of them that believe, and that he by the grace of God tasted death for every man.

I understand from God's word that there

was grace given us in Christ Jesus before the world began, I read also that if we have not the spirit of Christ we are none of his; hence I conclude that none of Adam's children were beloved out of Jesus, none saved out of him, of course none elected out of him. And as Jesus said to Peter and the rest, upon this rock I will build my church, and the gates of hell shall not prevail against it. Thus we see all the children of men by nature in the same condition, and God by the work of regeneration prepares the materials in time for the building of his church, using any means that he pleases. The disciples say, who then can be saved? With men this is impossible, but with God all things are possible. This was the answer of Jesus to them, and I firmly believe every word that God has said, and I believe in experimental preaching and writing, both to saint and sinner; that is, the one understands spiritual and natural both, while the other only understands the natural.

Now if the subject discussed is not to the understanding, we should not receive it; for instance, a man says that we are born into the world holy, and at sometime become sinners. Try this by your experience, sinner, and see if you can recollect when you had no suffering, or wanted nothing? If you can't, you may know it is a falsehood.

And to you, dear brethren and sisters too, I exhort you not to preach, write, or receive any religious idea that cannot be brought plain to the experience and understanding of the weak brother or sister, for such things gender strife. I have been talking the Primitive Baptist I think eight years, and have been well pleased with the most it contained; that is, I was glad to hear how the churches were getting along, and to read of the conversions of many, and the many trials and difficulties that the children of God are incident to in this life. I have often had my hard heart melted in to tears, when reading of these things, but when it comes to think so, and giving

opinions on this scripture, that, or the other, aside from experience, I have always passed over it; for I saw it would lead to controversy, which I am glad as respects hard savings has been kept mostly out. I read scripture for myself, and have a good Bible without paying for to have it printed in papers, without it is in close connexion with experience.

Yours in the best of bonds Farewell.
WM. S. SMITH.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 2, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va }
March 28th, 1846. }

DEAR BRETHREN AND SISTERS IN CHRIST: Grace, peace and truth be multiplied unto you through the spirit of truth, which will guide you into all truth; which the General Association of Virginia pays no attention to, or knows nothing about. This I will show from their Minutes of 1845, as I have them before me. I shall not attend to half their errors in these Minutes, as it would take more time than I have to spare, and some might say sense would be lacking. That I will acknowledge as concerns grammar, or a great education; for I am like Peter and John in this matter, an ignorant and unlearned man as concerns the wisdom of this world, so were Peter and John. See Acts, 4 ch. 13 verse. Hence you, my readers, will not expect much grammar from me, but if I write so that you and the General Association can understand me, it will be good grammar to you, for words only convey ideas. Hence if you can understand what I write, it is good grammar to you; and if there be any sneaks that are so dull in understanding that they cannot understand what I write, if he or they will come and see me, I will take much pains to instruct them on this subject.

But to the proceedings of the Baptist General Association, assembled in Lynch-

burg, Virginia, May 31st, 1845. See Minutes of the Association, 4th page says:

“Resolved, That a committee of seven be appointed to enquire into and report the best means of securing more efficient religious instruction for our colored population.”

Now, my brethren and friends, I think from reading the above resolution we might believe that this body did believe that religion is nothing more than a science which can be taught by one to another; and if this is the religion of the members of the General Association, I pray God to deliver them from it, and keep the colored population from such a delusion, if it is his will. For we as the creatures of God ought at all times and places to say, Lord not my will but thine be done.

2nd. See under the head Monday morning, 9 o'clock, same page, reads as follows:

“The committee to whom it has been referred, to suggest a plan for the religious improvement of the colored population, &c.”

Here, my friends and brethren, you can see from the above quotation that the Association believes religion is a science that can be taught as any other trade, or why should they appoint a committee to suggest a plan for the religious improvement of the colored population. Hence the Association does believe that religion can and must be taught by one to another, which is as false as the devil is false; and if our colored people have no better understanding of the plan of salvation than this committee or Association, my opinion is they will be lost, lost forever lost. Hence I will ask, where is the committee that can suggest a better plan for religious instruction than that of the apostles, and that plan is, by grace ye are saved through faith, and that not of yourselves it is the gift of God.

Here, brethren, you see the committee was wrong by suggesting a plan, without

they had suggested this gospel plan, by grace ye are saved. Yes, colored and not colored, are all saved the same way; and that way is, by grace through faith, and that not of yourselves; no, it is the gift of God. Then God has to give grace and faith to black and white, and all colors that have it. Hence if God does not give grace and faith to this committee, and to the Association, and to the colored population which they say so much about, they and the colored population all will go or get to hell, with all their religious plans or trappings. For I tell you, sneaks, it is by grace ye are saved through faith, and that not of yourselves, it is the gift of God; not of works—why? lest any man should boast. Why not boast? because, we the church of Christ are his (or God's) workmanship created in Christ Jesus unto good works, which God hath before ordained that we Christians should walk in them. Ephesians, 2 ch. 8, 9, 10 verses.

But I will pass on to the 5th page of the Minutes, which reads as follows:

“Resolved, That it is suggested to churches and pastors generally, to hold a meeting particularly for the colored people in the afternoon of every Lord's Day on which it may be practicable.”

Now, my readers, you have the above resolution as it is in the Minutes; and I think there is one of two things makes those sneaks wish to divide the colored population from the others, or to preach separately to the colored people; first reason, perhaps those gentlemen laced-jacket sneaks think that there is a plainer or easier way for colored people to get to heaven than there is for others. But I will say to you, sneaks, who compose the General Association, and to the colored also, that there is but one gospel that is worth a negro's notice, and that is, repentance towards God and faith in our Lord Jesus Christ; and that will save white and black, bond and free, male and female. Preach this gospel to white and black, all at once; and if they have the hearing ear, and you sneaks

speak loud enough, all can hear at once and the same gospel will do for white or colored people, if it is the right or true gospel.

The 2nd reason, why those sneaks wish to get the colored people to themselves to pretend to preach to them, may be for this reason, they wish to get their money and are somewhat ashamed to beg the poor blacks for their money, in so large and respectable a congregation as is there in the early part of the day; hence they will give notice to the colored people that they will meet this evening here, and you colored people are to come in the house and set next to the stand and I will preach to you. And he then sneaks off and gets his dinner and comes back and finds a large congregation of blacks there and all the people know that the blacks are to have the front seats, hence they are not there. Then this sneak can beg the poor negroes with a better appetite, and if cash seems to be very scarce he can have a better chance to tell them how to get it, and tell them what a friend he is to them, and if they do not pay him he cannot preach for them, but if you will do what you can for the support of the gospel I will preach for you, &c.

This probably is one great cause of so much talk about preaching to the blacks; but there is a great many other reasons that might be given which are no better than them I have already given. But I am as much in favor of colored people going to preaching and hearing preaching and I am as much in favor of their having religion as any man in the above named Association; but I am not going to take the work of God out of his hands to do it quicker or better, but I am willing to leave them in the hands of God who will do right, and if he converts one it is done right and if man does it or makes them profess or will persuade them they have religion, all is wrong. And I say brethren, a great portion of our pretended preachers are nothing but negro spoilers, I mean them of the sneak family.

Dear brethren, I have written a little for

the Primitive, it is for you to do what you think best with it. There are a few more things in the Minutes that I wish to notice before long, and if God will, you may hear from me again. Nothing more at present, but as ever your unworthy brother in the Redeemer of sinners. Farewell.

(to be continued.)

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Covington county, Alabama, }
Jan. 18, 1846. }

DEARLY BELOVED EDITORS: Having received the 24th No. of your valuable paper to-day, I have thought proper to express some of my feelings concerning our paper. To me it is a source of comfort and satisfaction to hear from the dear saints at a distance. I feel gratified to hear from old acquaintances and thereby learn their residence, &c. and also learn the travel of the church all over the United States, and also see displayed such diversity of gifts produced by the operation of the same unerring spirit, and all to profit withal, (viz:) doctrine, admonition, instruction in righteousness, and experience, &c. All which is a source of benefit, yet by some it is despised, and persecuted, and set at nought. But our Saviour said, Marvel not if the world hate you, &c. And the religionists of the day have got up so many systems, names, orders and institutions, and the dear knows what, to get money and deceive the simple, that it does me good to hear men I never saw, speak my mind. It makes me think I am right, when a get hold of a communication and find able persons defending the doctrine I advocate; it makes me think of the scripture which says, Thy children shall be all taught of the Lord, &c.

So, brethren, if you never hear from me any more, continue to write and let me hear from you through this medium. I should not have wrote now, had it not been to send George my remittance. So

I close this scrap by subscribing myself
yours in the bonds of love.

- DANIEL DOZIER.

A few lines of poetry to finish the sub-
ject.

A matter of import I wish to rehearse,
And so by your leave I'll put it in verse.
Come, Primitive paper, and bring us the
news,

Altho' you're rejected and badly abused.

So, Editors, all continue to write,
And pray for the spirit to help you indite;
That all may redound for the good of the
flock,

Though missions divide and Ishmaelites
mock.

Thus may you display those wonderful
gifts,

From rivers and lakes to the mountains and
clifts;

That all who may see whate'er you record,
May be brought to agree 'tis the work of
the Lord.

I'll tell you the reason I like to peruse,
This paper which some people so much
abuse;

It's so well adapted to fit the complaints
Of all those adopted, both pilgrims & saints.

One he contends for the doctrine of grace,
And one by experience can fill up a space;
Another he tells of contention and strife,
Another describes the bride, the Lamb's
wife.

One urges the duty of Christians at large,
And by admonition his feelings discharge;
And so every letter is fraught with some
good,

By which every Christian can gather some
good.

And among all those items we'll add up
the sum,

And see what an aggregate here will be-
come;

Here's predestined purpose, election and
grace,

To the heirs of salvation of Adam's lost
race.

DANIEL DOZIER,

His composure;

Done in haste,

To suit his taste.

*Georgia, Fayette county, }
February 8, 1846. }*

DEAR AND WELL BELOVED BRETHREN
and Sisters of the Primitive faith: I have

ventured to write a few lines as I am obli-
ged to write to forward some money; if
you think it worthy of a place in your pa-
per, give it publicity. I am not worthy
nor adequate to the task, for I am poor and
ignorant, without learning. I have had al-
most four months schooling at different
times, with it I learnt to read and write a
little; and so I spent my time in ignorance
and sin and folly, sinning a heap and think-
ing a little. Sometimes I thought I would
do better, but soon forgot it again. So I
continued making and breaking my promi-
ses till I was more than twenty years old,
when conviction began to get a deeper hold
of me for sinning. I then began to prom-
ise more firmly I would do better, and I
began to try to do better; but it was a poor
trial. I grew worse and tried harder to do
better, but grew worse; till I began to
think I should die and go to hell; for I
thought I was the worst sinner that had
ever lived. I knew I had not gone into
many sinful pursuits that I saw others do,
but I was a great moral sinner and not obe-
dient to my parents; and the slighting of
my mother's advice and turning a deaf ear
to her counsel, was then to me more trou-
ble than all the pleasure I had ever seen.
For I thought the Lord was angry with
me, and I thought it was right in God for
me to die and go to hell; for I could not
see how the Lord could remain just and
have mercy on me, although my prayer
was, Lord have mercy on me, if it can be
possible that mercy can be granted to me
and thou remain just.

I did believe I was the worst sinner in
the world, I feared I had sinned away my
day of grace, and thought that there was
no chance for me to be saved. I often tried
to pray, but it seemed to me that my pray-
ers fell to the ground. I thought it was
almost abomination for such a sinner as I
was to try to pray, and yet I could not
help trying to pray. Now about that time
I cannot tell no man nor mortal my trou-
bles; my burden lay heavy on me and I
was a sin sick soul, day and night I was

sick of sin. My distress I can't relate. It seemed to me or to my mind or imagination, that the bottomless pit of hell was gaping wide open just before me, and I on the brink standing leant forward and nothing but the mercy of God in lengthening out the thread of life, kept me out of an eternal hell. But God's name be ever praised, I don't yet know how I could have lived if it had not pleased him to grant mercy, for my situation was so much worse than I can describe it; and how I got faith when hope seemed to be lost, may appear strange to some. But with such a power those words were forced into my mind—I am the way, and the truth, and the life—that it settled the troubled sea of my mind; and it, with the power that attended it, seemed to make every thing in the world to look new to me. My load of sin seemed to be gone, the awful pit seemed to be behind me, my heart was filled with praise and love; I loved every thing in the world, and if I had had ten thousand tongues they could not all have praised God enough. For before this I thought I would have given all the world to believe in Jesus and could not, though I had once thought I was not an unbeliever; but I had been brought to see I was. And when unbelief gave way, and my load of guilt and sin was removed, Jesus Christ appeared to me to be my Mediator; and I thought I saw the plan of salvation for all his people so plain, and it was so complete and so good, that I could convince all the world and get them all to fall in with it and love the Lord Jesus Christ. It seemed to me that I could see that I was safe in that plan, way back in the covenant contract between the Father and the Son. And in this it seemed to me that he clothed me in a robe of his own righteousness that he had wrought out on the cross. It seemed to me that he took it and laid it all round me, and in this I hope and live by hope. Now if I ever write again, I may try to give some more of my weak experience.

Now, kind brethren and sisters, I want

to live humble and lovingly. I think I have Christian fellowship for all the Primitive Baptists, and the others I love; but I think they are wrong in some things, if they are, I pray the Lord to right them; if I am wrong and they are right, Lord have mercy on me and show me the right way; for I know I want to be right. I think I should love all Christians, yes, and all the world of mankind; for if some professed Christians do what I think to be wrong, I had rather pity them and pray for them than to speak evil of them; for who could be more wrong than I once was, and I have and do yet suffer so much for doing wrong, that I want all others to do right. I remain as ever yours I hope in fellowship.

MATTHEW YATES.

TO EDITORS PRIMITIVE BAPTIST.

Abbeville, Henry county, Ala. }
Jan'y 5th, 1846 }

DEAR BRETHREN: Our unprofitable lives have been spared to see the ushering in of another year. It has found us on the land among the living, and on mercy's side of eternity, while many of our friends are gone to try the reality of another world.

Brethren, it seems that Zion is in a dull and lifeless situation, in this part of God's moral vineyard. It seems that the enemy has slipped in and is about to take the prize. Brethren, pray for us that we may stand in our lot and contend for the faith once delivered to the saints.

This is a new country, there are but few churches established. The harvest is great but the laborers are few; the people are aliens from the commonwealth of Israel. I am living five or six miles from two Primitive Baptist churches, Salem and Bersheba; and they are all the Primitive Baptist churches nearer than twelve or fifteen miles; and but one minister in Dale county that I know or can hear from, of the Primitive order, and he moved there in December last near Bersheba.

The missionary system has not made its

advent in this county yet. There was a large old one in Abbeville, but its quicksands are giving way and it is about to fall.

Dear brethren, I have been a reader of your paper for some time, and approve of the doctrine it contains. I have every reason to believe that your paper will do much good here, and I myself will act as agent for you in this section of country.

Yours in Christian love.

ELLY B. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lauderdale county. }
January 26th, 1846 }

DEARLY BELOVED: After reading some eight or nine of your papers and finding in them the doctrine which I believe to be the very doctrine that is contained in the word of God, it seems to fill my soul with anxiety to speak a few things to you thro' the Primitive.

Dearly beloved in the Lord, although I am a stranger to you all in person, yet I hope that we are acquainted in spiritual things. For when I read your communications from one to the other, it seems in my view to speak of the wonderful works of God and not of man; and it seems to me that I have the witness within me that bears record of the same, although I stand as it were alone in the country where I live in point of doctrine, and feel as a lost sheep indeed and have to mourn and lament when I have no one to comfort me. For it seems to have fallen to my lot as it was with Moses, when he refused to be called the son of Pharaoh's daughter; but choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. So it is with me, my brethren.

About four years ago I joined myself to a people called Baptists, and lived with them about three years; and during that time I found that they were of a different stripe from what I was, and preached a different doctrine from what I believed. For they were preaching a general atone-

ment, and that there was a daily loss of souls for the want of money to send the gospel to them. And they were going into all the missionary institutions, and I was not willing to stand it; and I withstood them to the face, because I thought they were to blame, because their preachers wanted to lord it over God's heritage and compel every one that belonged to the church to pay tribute to them. But I was only willing to render tribute to whom tribute was due, and custom to whom it was due. So I had to separate myself from them, and there is no church of the Old School Baptist order near to me.

So I am living alone to myself as yet, and I thought that I should have to live alone the balance of my days; until by some means or other one of your Primitive papers dropped into my neighborhood, and it was handed from one to the other and it did not suit any of them. So it dropped into the hands of one of my Methodist neighbors, and he hated it so bad that he fetched it over to me, for he said it would just suit me.

So, brethren, I was never more lifted in my life than I was when I read the old Primitive; every word seemed to unfold the mysteries of the spirit of the gospel. So I went to the Postmaster and got him to write on for the paper, and you, brethren, were good enough to send it to me; and now I send you two dollars enclosed in this letter, and wish you to send it on to me until I direct you to stop. And if I can't pay up arrearages I will direct you to stop sending it to me, for I dislike to see so many of the Baptists getting in debt for it and for other things too, and then not trying to pay. This is a hurt, brethren, to the cause if any thing can hurt it.

But, brethren, in regard to doctrine I believe that God chose his people in Christ before the foundation of the world, and that he chose them for a certain purpose, and that purpose was that they should be holy and without blame before him in love. And not that he chose them because he

foresaw that they would be obedient. No, for we find that when Rebecca had conceived, it was said to her, that the eldest should serve the youngest. And now, what was it said to her for? why, that the purpose of God according to election might stand. Here we find, that it was not for works or worthiness which we had done, or that God foresaw that we ever would perform any; but that his purpose might be fulfilled which he purposed in Christ Jesus, before the world began; for it is written, Jacob have I loved, but Esau have I hated. What then, says the apostle, is this unrighteousness with God? God forbid. What then is the reason? Hear what the apostle says is the reason, when he cites your attention away back to what God said to Moses, for he will have mercy on whom he will—here is the reason described by God himself, when he spake to Moses. Then let us hear the reason assigned by our Saviour—as the Father raiseth up the dead and quickens them, so will the Son quicken whom he will—here is the reason; why some are chosen and others are not, is because it seemeth good in thy sight.

You will give this foolishness a place in the Primitive, if you think it will not be an injury to the cause; if so, you will cast it by with the trash. So, farewell brethren, in the bonds of love.

AUSTIN KEETON.

TO EDITORS PRIMITIVE BAPTIST.

*Pulaski county, Georgia, }
January 30th, 1846. }*

BELOVED EDITORS IN CHRIST: If the following is worth a place in your paper, you may print it; and if not, throw it by.

You know that it is written in the scripture, Ephesians 1 ch., 11 v., who worketh all things, after the counsel of his own will, that is the Creator, that hath eternal and unbounded power. You know, that the Creator, who hath almighty power in working all things after the counsel of his will, could shut up the sea as with doors; and

make the cloud, the garment thereof; and thick darkness a swadling band for it; and break up his decreed place, and set bars, and doors; and say hither shalt thou come, but no further, and here shall thy proud waves be stayed. Job 38 ch., 8—11 v. You know that he who thus worketh with the sea, the clouds, and the darkness, was, is, and will be, able to govern the minds of Cain, and his successors in office; though they might be the builders, spoken of in scripture, the council or Sanhedrim at Jerusalem, with the popes, kings, emperors, and Presidents; and thence to the lowest grade of human beings, (if these are not the lowest;) “for he (God) worketh all things after the counsel of his own will.”

These people by holding shut doors, and holding councils in the secret chambers of darkness, may devise laws to fob the money; they may devise, to put themselves into office, to be rulers of the fob; they may devise to rule the sword; they may devise to give laws to both church and State; they may devise to rule the printing offices; and so they may devise to try themselves by themselves, by their own laws. But how do others fare, when they are tried by these people for their life, money, or property? (this last may serve for a hint.) But notwithstanding all this (you know) it is written that “man’s heart deviseth his way, but the Lord directs his steps;” and so “worketh all things after the counsel of his own will.”

With regard to God’s will, I believe, that God has a secret will, a revealed will, and a permissive will. God’s revealed will, was for Abraham to offer Isaac on the altar; but his secret will, was to provide a ram. It was God’s permissive will, for the king to take Abraham’s wife; but it was his secret will, not to allow him to defile her. Recollect, my dear beloved in Christ, was Joseph sold by his brethren? was he cast into prison? did old Jacob, have to weep for his son? did the children of Israel have to groan in Egypt? did Job have to lose his property and children, and then sit in the ashes, under sore affliction? did Daniel bear the test of the lion’s den?

and the three Hebrew children, in the fiery furnace? And in all those cases, was there not an Almighty God, possessed of infinite wisdom, as it were, standing by? At any rate, the furious king, in the case of the Hebrew children said: Did not we cast three men bound into the midst of the fire? Lo! I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth, is like unto the Son of God.

And when they came to take Jesus, Peter concluded something was about to go wrong, and began to fight; but he was told, to put up his sword. And again, after Jesus was raised from the dead, two of his disciples, as they went from Jerusalem to Emmaus, he drew near and said: What manner of communications are these which ye have, the one to the other, as ye walk and are sad? No doubt, but what they were sad, and in their communications murmured things contrary to the revealed will of God, else they would not have been rebuked.

I must let this suffice, for the present, and bid you adieu perhaps for life; under this consideration, that he hath told you to forgive all men, and that from your heart: to love one another: to teach all nations: to follow him:—for all power, in heaven and earth, is in his hands, who worketh all things after the counsel of his own will. For of him, and through him, and to him, are all things. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all. I remain as ever yours in love.

JOHN POWELL.

Pleasant View, Darlington dis. S. C. }
March 1, 1846. }

DEAR BRETHREN: We send you five dollars, as we desire to read your paper; for in them we hear from our brethren in different parts of our Union. Our hearts are rejoiced to hear of the out-pouring of God's spirit and the advancement of his kingdom. We seem to be here at a low ebb, but we feel earnestly engaged to contend for the faith once delivered to the

saints. May God pour out his spirit upon the different quarters of the earth, and Zion arise from the dust of the earth and put on her beautiful garments, and be travelling in the strength of the Lord her God, is our prayer for Christ's sake, and yours with sentiments of esteem.

AMOS HILL.

TO EDITORS PRIMITIVE BAPTIST.

The Christian Experience. L. M.

Religious show is vain,
Without the life of love;
The sinner must be born again,
And that from heaven above.

The spirit works the whole,
And purifies the heart;
Amazing grace, it saves the soul,
And love it will impart.

And so he hates his sin,
And feels that he is lost,
He thinks that he will now begin
And count up all the cost.

He prays and strives and tries,
To keep his maker's law;
I'll pay this debt, O now he cries,
And so the blessings draw.

Alas! but soon he cries,
In trouble and distress;
To keep the law, in vain he tries,
The law can never bless.

He sees his dreadful case,
And all his hopes are cross'd;
He finds he must be saved by grace,
Or be forever lost.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Elder *Wm. Hyman* will preach at Joyner's Meeting-house on the 2nd Saturday and Sunday in May next.

R. D. Hart expects to preach at Skewarky, on the third Sunday in May next; Monday, at Morattock; Tuesday, at the Schoolhouse; Wednesday, at White Chapel; Thursday, at Concord. The fourth Saturday and Sunday, at Angeley's Meeting-house; Monday, at Bethlehem.

Appointments for Elder Parham Puckett.

July 9th, at Tison's m. h.; 11th, at Tarboro'; 12th, at Lawrence's; 13th, at Deep

Creek; 14th, at Kehukee; 16h, at Joiner's Chapel; 18th and 19h, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roads; 25th, at Cone-to; 26th, at Great Swamp

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SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

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FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Bullieu's Ferry*. Benjamin Gaffington, *N. greet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alshury, *Lick Creek*.

INDIANA. Wilson Connar, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts, *Cornelidsville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

Amos Hill,	\$1	Benj. May,	\$1
Wm. Rogers,	1	Wm. Lay,	1
John Sansbury,	1	Jesse P. Parker,	2
Stephen Jones,	1	Mat. Thompson,	1
Joel Philips,	1	Wm. Talley,	3
Elizabeth Gibson,	1	Rob't D. Hart,	1

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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"Come out of Her, my People."

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SATURDAY, JUNE 6, 1846.

No. 6.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Pleasant Gap, Pittsylvania co. Va. }
March 13th, 1846. }*

BRETHREN EDITORS: Please publish the two enclosed letters of Wm. H. Hall, the one to Kentuck church first and let the remarks to Upper Banister follow.

THOMAS W. WALTON.

Pittsylvania county, Virginia.

Dear friends composing the church at Kentuck meeting house: Sorry am I to plague you with a message like the present. I have to inform you that for some time my mind has been much diffculted, having more particularly examined the missionary principle. Having obtained more information upon that subject, I find it impossible for me to go with it, nor did I once think our Association would ever have gone so far. Proselytes and money seem to be the objects of that principle; when there is piping there is dancing, and no pipe no dance.

When the Baptists broke off on the right and on the left, I thought we should stand as we were; though I was told by some we should not. I contended we should, and while under that impression I said many things against those that broke off as I thought without cause. I have reflected much, I have investigated to the best of my ability, I have consulted the word of God prayerfully, as I trust, upon

the subject; and it does appear that the principle and spirit of the primitive Christians is disregarded and trodden under foot. I hope not to be blamed for the course I have taken, there has been nothing of an earthly nature that has had any influence, but quite the reverse. I am well apprized of the consequence, and was I to consult natural feelings I could not do it. Far be it from me to have any desire to undo that tie of Christian love and affection that has always existed between us; but how can we walk together except we agree. I am not only separating myself from many of my neighbors and best friends, whom I have always held in the highest regard, and still regard them as such; but it is separating from my own children. I think I anticipate something of the feeling of Paul when he said, he could wish himself accursed from Christ for his kinsmen according to the flesh. And moreover my religious life in some degree is to be sacrificed, but the fear of being turned out of the synagogue doth not deter me from that which I conceive to be my duty. Honesty is required in this day of lo here, and lo there. Glad would I have been of a letter of dismissal, but knowing as I do that they are refused in such cases, I do not ask it; but I ask you in the fear of God to erase my name from your church book. Yours, &c.

WILLIAM H. HALL.

*Remarks of William H. Hall to the
Primitive Baptist Baptist Church at*

Upper Banister. Pittsylvania county, Virginia, after he had withdrawn from Kentuck church.

Feeling as I do that deception in matters of religion is an awful thing, and that it can profit nothing in the end, I wish to relate to you as near as I possibly can, my feelings and exercise of mind, and I hope you will be candid with me, for let me deceive, or be deceived, in any thing or every thing else than in matters of religion. I was once, as some of you know, a member of this church; for the sake of convenience, I took a letter and joined at Kentuck, where my membership has been ever since, till here of late I have withdrawn. We got along with peace and harmony until the death of our beloved pastor, then the spirit of the new institutions which had made some effort before, now came like an overwhelming flood; but there was a majority that stood up in opposition to it, until we were lulled as it were to sleep by it, there being many arguments in its favor, though I think disguised. It was agreed that charity, benevolence and love were Christian graces; and that withdrawing the hand of fellowship was rigid, and manifested an unchristian spirit; and that the Roanoke Baptists, standing as they had done, getting along with the new institutions as they had done, their being entirely free, did not make them missionaries.

When Mr. Plunket was chosen pastor of that church, there was a poll held for Mr. Falkner. I voted for Falkner, but my vote was not directed by principle. Mr. Falkner said at the time the Dan River party left us, he was on the stage preaching, and he felt it a matter of indifference with him on which side he fell. Mr. Plunket appeared to be strenuously opposed to the institutions of the day, and I think that was the hinge upon which his election turned, not long before protracted meetings and apparently a powerful work commenced. About that time some began to call us missionaries, which all denied with our leader in front, and I think he de-

nies it yet. I attended some of these warm meetings, but from some cause I could not enjoy myself as others seemed to do; and that caused me to doubt my religion more than I had ever done before. I thought it was coldness of affection and hardness of heart. Some of our members becoming dissatisfied, asked for letters of dismission; they were refused, as it was said, agreeably to resolutions adopted by the Stanton River Association. They by asking letters declared non-fellowship with the church.

My doubts and fears continued to increase, while others seemed to be as it were caught up to the third heaven in feelings. I went to meeting dissatisfied, and there I found no comfort; for that which appeared to comfort and edify others, was a darkness to me that might be felt. I often felt sorry I had ever made a profession of religion. I was often examining what I once thought I experienced, and comparing it with the Bible, though that now appeared a sealed book to me. There was nothing so sweet now as a crumb from the master's table. I sometimes went to hear the old Primitives preach, and while half-way concealed in some corner, I was gathering the crumbs which were delightful food to my soul. My mind and affections became as it were glued to the Bible, and this passage would often come into my mind: "If any man lack wisdom, let him ask God who giveth liberally and upbraideth not." Of which I felt the necessity, and the more I tried to ask and the more I read, the more I became convinced that there was a departure from the faith. After carefully examining and finding out the inability of man, I felt I had been acting as unwisely as one of the builders of the tower of Babel; and as for what man with all his institutions can do, it will prove just as ineffectual.

The difficulty of suffering myself to be led off, rather than withdraw the hand of fellowship, was bad enough; but now a worse presents itself, for I found I could no more stay in the church where I was, than

the three leprous men could stay satisfied in the city of Samaria.

I had been for a long time a member of that church, I had many warm friends there, and amongst the rest a favorite daughter; and that which I felt compelled to do was a hard trial with me, perhaps something like that of Abraham's stretching forth his hand—to slay his son. I talked to some of the members and told them my feelings, and asked their advice; but none did they give, only they hoped I would become satisfied. I was asked if I found any fault of the doctrine advanced. Answer, I do; it appears to be linsey-woolsey, a mixture of works and grace that I do not understand. What objection have you to protracted meetings? Ans. I doubt its being a work of God; if it is, I am sure I am not a Christian. What have you against giving money to send the gospel to the destitute? Ans. When you give, give in secret, and your Father which seeth in secret shall reward you openly; and when you give, let not the right hand know what the left doeth—is the language of the Saviour. I think the collections taken up at large meetings is too much like sounding a trumpet, and it may be there is more given to be seen of men than is from pure motives. And the salaries given to missionary preachers I think is extravagant, and a strong inducement held out for young men to become preachers rather than work for a support.

I am now standing out doors, no one to tell me of my faults and give me advice, nor no one to look to for protection. My mind has been directed to you. I was raised in this neighborhood and was for some years a member of this church. I have come, feeling as I do my prodigality. I have asked God to forgive, and hope I have received an answer of peace. And now if this church can freely forgive and receive me into her fellowship, it will afford great relief to my feelings. If you cannot, not a hard thought will be entertained by me. But I wish you to act with

an eye single to the cause, regardless of my feelings or of what I may suffer.

WILLIAM H. HALL.

TO EDITORS PRIMITIVE BAPTIST.

Sumpter county, Alabama, }
February 13th, 1846. }

DEAR BRETHREN IN THE LORD: I live in a country destitute of the Primitive Baptists, surrounded by a host of Arminians who contend that there is a possible chance for all Adam's race to be saved, on this condition, that if they will set to the work, the Lord will meet them, or in the performance of the work or duties they have accomplished. But, my brethren, we hear of some who sought by the deeds of the law, but did not attain, because it was not by faith. I fear those that yet seek to find salvation by the deeds of the law, in truth I know they miss it. And some contend faith to be the gift of God and the act of the creature, but I say the gift of God alone, no act of the creature at all. I will refer you to one passage alone: Looking unto Jesus, the author and finisher of our faith. You all know that is scripture, without asking where it is. Contend for the faith once delivered to the saints. Farewell. This is the first time I ever wrote, excuse my scattering remarks.

JOHN W. H. CLIETT.

TO EDITORS PRIMITIVE BAPTIST.

Jasper county, Texas, }
March 11th, 1846. }

DEAR EDITORS: With the most painful diffidence, and fullest assurance of my own weakness, want of talents and ability, to perform what I have now undertaken, I think I feel fully sensible, not to name my worthlessness and unworthiness. For I was shapen in sin, and in iniquity did my mother bring me forth—all my comeliness passed into corruption. I said unto the worm, thou art my sister, and unto corruption, thou art my mother. But be—I what I may, and let my ability be what it

may, I have sat down to say or try to write something for your very valuable paper. If you think it will not be a disgrace to it, to give it a place in its columns.

The motive that influenced me to attempt, or dare to write, is the following— I have not seen any thing from the pen of a Regular Predestinarian Primitive Baptist, living in this distant region. And thinking that it would be gratifying to the few true friends of poor, little, afflicted, and not comforted Zion, that sojourn elsewhere, though it comes from one so disqualified and unworthy as myself. There are a few of the scattered flock of Jesus I think in this land, (afar off,) even in this wilderness desert land. There are two little Associations of the Regular Predestinarian Primitive Baptists, in this country, where the supremacy and infallibility of the 7th. beast, was acknowledged and contended for. But thanks be to the blessed God our Saviour, that his dominion and power is driven out of this land of liberty and freedom.

The name of the Association that I reside in the bounds of, is called the Louisiana and Texas Regular Predestinarian Baptist Association. There are but two preachers of that faith and order in her bounds. Their names are Gibson and Durham, and they live a hundred miles apart. The Lord said in that day, (I reckon he meant the gospel day,) that there should be a famine not of bread, (nor of water,) but of the hearing of the word of the Lord. (Is it not so now?) It is so here. The true few and faithful watchmen are separated far one from another on the wall, and have to fight with one hand, and work with the other. The enemy has been trying to get to build with them, and Israel will not suffer them. And now they are trying to hire counsellors against them, with the money, and are doing it. But they cannot stop the work, for Christ the spiritual Zerubabel's hand has laid the foundation of this building of wisdom's house—for he,

or she hath builded her house, and hewn out her seven pillars. (The church, the pillar and ground of the truth, is the work of God.) This woman has killed her fatlings, mingled her wines, and sent forth her maidens, and she stands upon the top of high places, &c. But the other woman, which is her enemy shall see, and shall be ashamed too.

Solomon saw her as she stood at the casement and lattice of his window, in the evening, in the twilight, in the dark night. Now is she, (in the truth a little now was she out,) she stood in the way to catch passengers as they go right on their ways— (not God's)—and she has great success, in catching her own; the foolish virgins, that have neither oil nor vessels to carry the oil in, (I have thought faith is the vessel, unfeigned faith.) She has caught an innumerable number of the foolish, and their labor will not turn out to their own advantage; for Solomon says, the labor of the simple wearieth every one of them, because they know not the way to the city. That little city in which there were few men, in which that dear, precious, poor, wise man (Christ) dwells. Apollyon may beget and spawn, and Jezebel may bring forth swarms of flies, frogs, and locusts; the flies may bite and annoy, and the frogs may croak, and the locusts may dwell in, and live on the smoke of the pit; yet they never will be able to add one more to the body of Christ, of which he is the head; neither will they be able to take one from it, not one whom he foreknew.

The army of Gog and Magog is gathering thick, and the flies, frogs and locusts, that were sent to curse Egypt. How dark the sun and air is now become, because of the smoke of error, which came out of the pit. The wings of the locust make a fearful sound indeed, like many chariots and horsemen running to battle. And indeed they are battling against the army of truth, the war is now going on in heaven as hot as at any time. This army of Gog and Magog are not only roofing or covering

over the truth with the mantle, or cover of error; but as an allied army is composed of many nations, so is this army of Gog composed of many, or rather all the numerous denominations bearing the Christian name. These all have one mind, as to the religious frauds and speculations of the day; these are giving their power, (that is, their money,) to the eighth beast, or spirit of persecution, that is now arising under his eighth head. The mystery of iniquity hath or has appeared under seven distinct heads before, but now he is appearing under his eighth and last head. He will be the last that ever will rise, he is now rising fast, and will shortly set his foot on the holy city, the true church.

And as Jezebel fed 900 prophets incessantly, so is the mystical Jezebel feeding, that is, the false church. O! what a host, what a locust legion of preachers, have gone forth now! How popular and how pleasingly are they received by the multitude. How truth is set at nought, and them that stand in defence of it; they are hated and counted the offscouring of all things, and all manner of evil is spoken of them.

The two witnesses are now prophesying in sackcloth. I have thought the church is one of the witnesses, and the true ministry the other. Differ with me and welcome, but give me better light if you please, and not darkness, for or in the place of light. Ahab and Jezebel thought that there was but one prophet of the Lord on the earth, and they were not certain but he was dead; but that they might be certain, they sent messengers and searched every nation under heaven, and took an oath of the king and people, that he Elijah was not there. He was not seen by corporal eyes for three years and six months. He was a mighty witness for God in matters of truth. There were 7000 witnesses for God, they were always silent witnesses, like silent church members; yet they had the witness in their hearts. They had not bowed the knee to Baal, nor had they kiss-

ed his image, by believing and receiving error and falsehood. God had reserved, elected, and predestinated them unto life and a belief of the truth.

And there is still a little remnant according to the election of grace, at this time. And I think there are a few of them in this distant land of Texas. They are as two little flocks of kids in the valley, while the whole country is full of the Assyrians. They are as a garden of cucumbers, or a cottage on the wall. The vast Assyrian hosts were and still are the unchangeable enemies of Israel. They are gathering the army of Gog and Magog fast, by means of the monied institutions and men made societies of the day.

The two great horns of this beast, the eighth beast, like a lamb, bearing a name like the religion of Christ. I am inclined to think that the United States is one of these horns, and Great Britain the other. These are two of the greatest powers on the earth, and are both Christian powers, and are both engaged and first to, in the missionary cause. Under these two great powers, the three unclean spirits like frogs go forth, which came out of the mouth of the beast dragon and false prophet, being the spirits of devils working miracles, going forth to the kings of the earth, and unto the whole world, to gather them together unto the battle of the great day of God Almighty. These three unclean spirits are gathering the army of Gog and Magog, which includes the friends of error, darkness and delusion. The mission spirit, the spirit of Bible society, and the spirit of theological seminaries and Baptist State Conventions; these three great institutions are going or sending forth to the kings of the earth, their men made preachers, and college-made preachers; these are very unclean doings, for it is not of God, but of man; or rather of the devil, as it is not of God.

But why were those spirits like frogs? Because in the first place they travel like frogs, by jumping and leaping at every

plan, and scheme to get money, to carry out their plans of speculation. And they are like frogs, because they are always croaking for money, or crying, give, give, like the horseleech's two daughters; they are crying in the dark, as frogs most generally do.

I would say to my brethren every where, arm yourselves with like fortitude, as did your primitive brethren, the martyrs; for if judgment must first begin at the house of God, what shall be the end of them, that obey not the gospel? Now I think that the violent spirit of persecution, is going to take the kingdom of Christ again, with a storm of per-ecution. And who shall be able to stand the fire, for I think many will have to burn or give up the truth. There are some that will not give up the truth—them that are not of the truth, will not burn for it. These things may seem as idle tales, but God has said so. He has said it shall be so, under the eighth and last beast, for he is to exercise all the power of the one before him. And he was to cause as many as would not receive his mark and image, to be slain. Think of these things, and the Lord give thee understanding in all things.

L. A. DURHAM.

TO EDITORS PRIMITIVE BAPTIST.

*Wilcox county, Alabama, }
April 22, 1846. }*

DEAR BELOVED BRETHREN, of the Primitive or Old School order: I have been a constant reader of your little messenger the Primitive paper, and it is a bundle of good news from a far country to me; and when I look over some of my precious brethren's communications, I am made to rejoice to hear from the different parts of the United States, and find that there are some that are contending for the truth as I do believe. And I should be glad to hear from old brother Tillery, if I may use the language of brother, and all of the brethren. Brethren, the society folks don't make so much fuss now about money as

they used to do. I now close my scribble by subscribing myself your unworthy brother in the go-pel and in tribulation.

WILLIAM TALLEY.

TO EDITORS PRIMITIVE BAPTIST,

*Jasper, Tennessee. }
Feb 15/h, 1846 }*

VERY DEAR BRETHREN: These lines are chiefly to let you know that I have moved from my former residence in the neighborhood of Cheeksville, into the neighborhood of Jasper; and I now say to all persons who may wish to correspond with me by letter, to address me at Jasper, Marion county, Tennessee.

I will also inform you, brethren, that I have no doubt but that the Primitive paper has done some good in many parts of the United States; but in this section of the country I cannot say that it has done much good, for the missionaries have tried their skill here but they were nipt in the bud, and I have not heard of a missionary preacher in this county for some time. I wish the writers in the Primitive to write on, and in all their writings to keep their eye on the pole star, the sacred text book, the word of God. I have found several pieces published in the Primitive that appeared to me to be strange things, a doctrine in my judgment new among the Old Baptists; it is called among us Parkerism, or the two seed doctrine. But the doctrine of unconditional election, according to the foreknowledge and purpose of God the Father, is a doctrine heartily received among the Old Baptists; but it is despised by all the Arminian host, and we that preach it are called narrow-hearted bigots, and they say of us that we will soon come to nothing. But we hope in the Lord, believing that the Lord's time always was a good time. We believe the Lord is the same Lord that was the leader and supporter of ancient or national Israel. Sometimes the people of that day, and even some of the prophets of the Lord, thought that their enemies had prevailed over

them; but in a time of extremity the Lord told Elijah that he had seven thousand that had not bowed the knee to the image of Baal. And we still believe the Lord has a people among us, and is making them manifest once in a while. The report from the churches at our last Association showed some thirty odd baptisms in the last year, so we are encouraged still to trust in the Lord.

I will in conclusion say in particular to all my relations that are readers of the Primitive, that I am able to pay postage of letters, and that I have not received a line from any of you in two years.

I am with due respect yours in Christian love.

MICHAEL BURKHALTER.

TO EDITORS PRIMITIVE BAPTIST.

*Pike county, Alabama }
Jan. 15th, 1846. }*

DEAR BRETHREN: I herein send one dollar for the present year's Primitive. The reason why I still want to take the paper is, that I can hear from the Old School Baptists throughout the United States, that they still contend for the faith once delivered unto the saints.

I say to you, my dear brethren, I am now seventy-three years of age, and I have been an Old School Baptist forty-seven years, and I know nothing but the Old Predestinarian Baptists, who professed to be the elect of God, chosen in Christ before the world began, through sanctification of the Spirit and belief of the truth.

Dear brethren, farewell. I am struggling through life with many temptations and trials, but hope to meet you in a world where trouble and trials will be no more. Amen.

JOHN SPEIR, Sen.

TO EDITORS PRIMITIVE BAPTIST.

*Hickory Grove, Bibb county, Ga }
April 18th, 1846. }*

BELOVED BRETHREN: Knowing that I have to send on for my advance for the Primitive, I take the present opportunity

of sending you a few lines expressive of my views on the subject of the strong man Samson, who was the son of Manoah, a Danite. After his mother had been a long time barren, the angel of the Lord Jehovah appeared to her, and told her that she should have a son, who should begin to deliver Israel out of the hand of the Philistines, who then had begun to oppress them. He ordered her to drink no wine nor strong drink while in her pregnancy, nor to eat any unclean thing; and to give the child to God, and to raise him up strictly a Nazarite. She went and told her husband what had happened. He prayed the Lord to send the messenger again, that he might receive farther instructions concerning the child. God sent his angel again to show the man as well as the woman, concerning this extraordinary child. They begged the angel would stay a while till they could make a feast for him. He told them he would not eat any of their meat, and told them to offer their sacrifice to the Lord. He told them his was a secret name. They knew not from whence he came, until they offered their kid on the rack as a burnt offering to the Lord; and he ascended to heaven on the fire and smoke. So then Manoah thought to die, because he had seen an angel; but his wife, more wise than he, told him better; that God had no mind to kill them, or he would not have accepted their sacrifice.

Now I have taken this preamble, in order to bring your minds to bear on this extraordinary man Samson. Now I shall step back to Abraham, in order to show the first appearing of angels to men. 1st. We learn that three appeared to Abraham, to confirm God's promise to him that Sarah should have a son, (Isaac,) and also to destroy Sodom; 2nd. Moses's case of the fire in the bush—and so pass on to the case in hand. Now the next and 3rd case that most concerns us in our subject, is the case of Zachariah, the priest in the temple. While officiating in his office, an angel appeared to him and told him that his wife

Elizabeth should have a son, and he should call his name John, &c. Our 4th case is the case of the angel Gabriel, being dispatched from heaven to a city in Gallilee called Nazareth, to the virgin Mary, &c. Read at your leisure.

Now from Genesis to Revelation, I do not recollect but four cases where angels were sent to give information of extraordinary births of children. 1st. Isaac. 2nd. Samson. 3rd. John the Baptist. 4th. Our Lord Jesus Christ. Now what I am about to try to show is, that the subject of my communication (to wit, Samson,) will bear a two-fold type or the shadow of a two-fold substance. 1st. I shall endeavor to use him as a type of our Lord Jesus Christ, on the account of his extraordinary conception and birth, in the angel's appearing to his mother, informing her that she should have a son, and the wonderful manner in which he should begin to deliver Israel from under the hand of the Philistines, who then had the power over them. Also his wonderful strength, that no cords could hold him, that he could slay them by thousands; and when they lay in wait for him at Gaza, he could rise at midnight and bear the weight of their city gate to the top of the hill; and also in his death he slew more than in his whole life, by turning over dagon's temple. Does not this prefigure our Lord Jesus Christ, in his most wonderful conception and birth; his great temptations and privations he endured, in magnifying his Father's law in the room and stead of his people; also in bearing the heavy cross up Calvary's rugged hill, in order to die the death due to his people for their sins

O wondrous grace! what tho't can trace,
This great and glorious plan;
That God should send, his bosom friend,
To rescue fallen man.

Now 2nd, I shall endeavor to hold up Samson as a type of the preachers of the gospel. I shall commence with the first preacher under the gospel dispensation, to wit, John the Baptist. Of a wonderful

conception with Samson, we all must agree that he was commissioned by the God of heaven to preach in the wilderness, and to baptize in the name of one who should come after him. And we find that the inhabitants of Jerusalem and Judah flocked out to hear him and to be baptized. Next we hear that Jesus came from Galilee to John, to be baptized of him, &c. So we find there never has been a greater sight seen, than took place on this occasion. The holy spirit descending in a bodily shape like a dove, and alighting on the Saviour's head in token of God's approbation of this great and glorious rite; by a vocal voice from heaven declaring him his beloved Son, in whom he was well pleased. &c.

But let us follow on after John a little farther, and see where we find him. Why we find him in prison, but not only so, in doubts and fears respecting the Messiah, whether he had come or not. For Herod, which I shall use as a type of the devil, had interfered with John and cast him into prison. He like Samson had long hair at first, but Herod, like Delilah, had trimmed his locks. Now he sends two disciples to Christ, to know whether he was the Messiah or not. Now I shall use the Philistines, Delilah, and Herod, as types of the world, the flesh, and the devil. Now a word to my preaching brethren. We should always try to be wide awake, in order to watch those three grand enemies; they always set their trap for the biggest heaver, and when they get one they rejoice over him with great joy, and send gifts to one another. Now I am an old man, in my threescore and tenth year. I have seen a great deal, and learnt a little. I have seen preachers die as I thought in the prime of their usefulness, and I wondered why it was so; and in a conversation with an old brother preacher, he told me that he thought that God killed some preachers to keep them from killing themselves; and others he let them alone to kill themselves, as an example to others that

might come after. Now I must dismiss the subject for the present. Yours in the bonds of love. *BENJAMIN MAY.*

Some poetry now to close the subject,

Delilah's Lap. C. M.

Samson was strong, he lasted long,
Until he kill'd himself;
So he was great, and Gaza's gate,
Was hardly by him felt.

Delilah's lap, a dangerous trap,
When we get taken in;
We lie and sleep, and then we weep,
When we awake again.

He bore the weight of Gaza's gate,
High up Philistia's hill;
Then laid it down, without the town,
And onward travel'd still.

We think we will, do better still,
And so get safe at last;
But soon we find, we are inclin'd,
To travel on too fast.

He told his strength, till they at length,
Found out his locks of hair;
Then in disguise, put out his eyes,
This was their only care.

They shav'd his head, & tho't him dead,
So then they held a feast;
They then did call, their lords and all,
From west as well as east.

Philistia's band, around him stand,
And so they had their fun;
Till he at length, receiv'd his strength,
And turn'd them upside down.

God's people all, both great and small,
Shall conquer when they die;
They will be found, on holy ground,
And reign with Christ on high. *B M*

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 6, 1846.

We are unable to supply new subscribers with the back numbers of the present volume—they can receive enough of next year's numbers to make up the deficiency.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va }
April 11th, 1846. }

DEAR BRETHREN, and all friends to truth: I again wish to address you on the all-important subject of religion, and will

say, brethren, may grace, mercy and peace, from God our Father—not every body's Father, but our Father, or the church's Father, or Christians' spiritual Father—hence he is our spiritual Father, or Father of the Christian's life. So he is God our Father, and Jesus Christ our Lord; hence he is our spiritual Lord, or the Christian's Lord in spirit and in truth; but in this sense he's not every body's Lord, but Lord of the church, or our Lord. But in another sense he is Lord of the dead and living, for he rules and superrules all things in heaven, hell, and on earth; he is Lord of all. But the text says, our Father, alluding to the saints, or church, or children of God spiritually; hence he is our spiritual Father. See 1st Timothy, 2nd verse.

I will now notice the Minutes of the General Association, as I promised to do in my last letter. See Minutes, 5th page, reads as follows:

“Resolved, That it is recommended to the churches of this State, to use their endeavors to bring the colored race under the influence of the temperance reformation.”

Now I will say to the Association, or those sneaks who compose that body, if you mean for the churches of this State to bring the colored people under the influence of the abstinence or temperance society, or cold water club—I say, if that is what you are after, you had better recommend the churches of this State to abstain from strong drink first, before you recommend them to get the colored people to abstain. For I hold it to be the duty of every church to do first, what they recommend others to do; and I should not like to see or hear of a man encouraging another to do that he would not do, and tell him at the same time it is what all should do. This is like sneaks, and if all the churches were to obey this request under the present circumstances, they or a number of them would act in the same sneaking way.

See 7th page reads as follows:

“Resolved, That this Association will

present a petition to the next Legislature, praying that body to grant us an act for its incorporation."

Here, my friends, and brethren, and fellow citizens of this State and of the United States, I call upon you all to look at this matter and say, if there is any good religion in such a petition as this to the Legislature. There is not any good about it, for you know, my friends, that there is a Law to protect the General Association as far as there is to protect any other religious body in our State; and our laws do protect all alike, and give all the liberty of conscience, and preserve to each the liberty of worshipping God agreeably to their own conscience. This has been law enough for Christians a long time, and is yet enough for Christians; but the devil and his lackies are without gospel power, hence they want to get law power just like this Association does want our Legislatuæ to incorporate that body by law, and then they can have power to collect any amount of money they can get willed to their Association. And now they cannot, and it is right to keep them so, they cannot collect that which is willed to them; for if we give them power to collect by law all they can get willed to their Association, they will not quit at begging the living, but they will beg as it were the dead, or dying man or woman, to will something to their Association; and every old man or woman they find in their dotage, they will beg them to will their Association say \$500, or \$1000, and the donor dies and his or her will is found, and the legal heirs who have worked hard to make this property, and were willing for their father to enjoy it as long as he lived, but he lives to be very old and his children have to take care of him, and he is in his dotage, when one of those sneaks comes on and begs him to do something for the support of the gospel before he dies and so gets him to will the Association \$1000, and the law gives it to them against the will of the legal heirs who worked hard for it. This is not right, and if

we give these sneaks this law power, they will attend the sick close, if they think there is any thing to will; and I fear if this law power is granted them, that few will die that have property before some of those lackies will see them and try to get them to will something to this Association.

Then I will say to my fellow citizens of this State, keep your eyes on such sneaks and vote against every man that is in favor of such power to be given to any society on earth. I would not support any man in our State that would say he wanted the old fashioned Baptist church or Association, incorporated by law; no, I would not, for that church is incorporated by a higher power than that of law, for it was incorporated in heaven and that before the world was made, by the Father, Son, and Holy Ghost in a covenant contract between those three; and Jesus has done what he undertook to do, and that was to come into this world and to take on himself our nature, sin only excepted; and to suffer in our stead or law place even the death of the cross, which he did, and hence the church of Christ is incorporated ever since Jesus covenanted for her. So I think, and so I say.

And as for those sneaks who are petitioning the Legislature to incorporate them, they only disgrace God and honor the devil; for the church of Christ has been incorporated more than 1800 years ago, and that by God the sovereign king, which I will prove. See 2nd Timothy, 1 ch. 9 verse: Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

Now, brethren, we will notice the text which was written by Paul, which says— who saved us. Here who, means God hath saved us; not will save us the church, but hath saved us, or the church of Christ. Hence the text stands thus: God hath saved the church, not will save the church if the preachers can get them in the straw

pen, or to an anxious seat; no, not so, for the text says: Who hath saved us—in the past tense. Hence the church is or was saved long ago. When? say some. Why the text says: Before the world began. Hence this church, or us, spoken of in the text, was incorporated before the world began. Hence our modern Ishmaelites are a long way behind with their petition, which I hope they will never get.

But to the text: Who hath saved us and called us with a holy calling. Here you see they the church were saved before they were called, hence they were saved in the covenant contract, when and where the Father gave them to his Son before the world began, in eternity; and now in time he God calls them and draws them to his Son by the operation of his Spirit on them. And this is done according to his own will and purpose in time, for God says: I have loved you, meaning the church of Christ, with an everlasting love; therefore with loving kindness I have drawn you, or those that he gave to his Son in covenant. And those given in covenant are the all that are spoken of in the text, for Christ says himself that all the Father gave him shall—not may—come if they do thus or so; no, but shall come to me.

And again; No man can come to me except the Father who hath sent me draw him. See John, 6th ch. 37 and 44th verses. Here we see they must be drawn in time to Christ, but are saved in eternity by Christ's covenanting for them; for all that the Father gave him in covenant he draws to him, and no more. Hence those Free-willers that do not believe in God's calling or drawing his people to repentance have no part in this covenant, for they say all can come to Christ and need not wait for to be drawn; and so make out that Christ has lied. No, say they, we believe that God draws all; but they won't come. So you still make out that Christ has lied, but I think it is you sneaks that do lie, for you are given to it.

Again, see the text says: Not according

to our works, but according to his or God's own purpose and grace, which was given us—notice, not the world, as some would have it; no, but given us, or the church; and that grace was given us in Christ Jesus before the world began, brethren. O, say some, this is the old plan of salvation by grace. I say yes, and the only gospel plan that ever was or ever will be: For I am God and change not. Hence no change in God's plan of saving sinners.

I must stop, my sheet is full of something for you to di-pose of as you please. As ever your unworthy brother in Christ. So farewell, brethren.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Pinllala, Alabama, }
Jan'y 25th, 1846 }

DEAR EDITORS: I am yet pleased with the Primitive Baptist, the contents of which is a source of gratification when I read them. I shall be satisfied with the new arrangement, provided I get them once a month. May the Lord cause his blessings richly to abound to you and yours.

Yours with esteem,

ANDERSON HATLEY.

From the Christian Index.

Southern Polemical Recorder.—We publish a prospectus for a new semi-monthly periodical which it is proposed to publish under the above title; also the letter of the editor, as requested. We know nothing of the editor, but presuming that he is a regular Baptist, in good standing with our anti-missionary brethren, we commend both his letter and his prospectus to the attention of our readers. A periodical conducted upon the principles laid down in the prospectus, we think would be likely to do great good. The views, feelings and motives of missionaries and anti-missionaries are often misunderstood and misrepresented, greatly to the prejudice of that brotherly love which should

ever subsist between us. We would suggest to our brother, that it would greatly facilitate the obtaining subscribers among us, if it were known that prominent brethren of his order, such as the brother Parkers of the Harmony Association, approved of the undertaking. Bro. C. A. Parker has made himself known to many of our readers by his mild but able defence of his brethren in our columns.—Though we differ from him, we respect his abilities and love the spirit which he has evinced.

Columbus, April 3d, 1846.

Elder J. S. Baker,—Dear Sir,—Think it not strange to receive this communication from one, that you, in all probability never saw. The object of it is to open correspondence with you.

I am an Old School Baptist, but strictly speaking, I believe that I am a missionary, though not of modern order.

I have thought proper to publish a prospectus, (one of which I herewith send you,) for the purpose of opening a correspondence with religious denominations in general, for the discussion of all religious subjects. I trust, therefore, that all will feel a freedom to write on any subject they may think proper. We shall expect them to take the liberty to point out our errors, (though, trust they will do it in a friendly manner,) while we shall claim the liberty of acting the part of a friend in pointing out theirs, to the utmost of our ability, (but trust we shall be enabled to do it in the spirit of meekness,) that all may be edified and God's people comforted.

If you think that the course, as pointed out, will be calculated to promote the object aimed at, you will please publish my prospectus, together with this communication, and request all who may feel to forward the cause of truth, to take an interest in forwarding matter for publication, and also subscribers for the paper.

You will please forward me the present vol. of the Index, and if the Recorder should be published, I will send you a copy in return, if not I will pay over the

subscription money to your agent in this place.

By acting according to the above request you will confer a special favor on your friend and humble servant.

THOS. GUICE.

Proposals for publishing, by subscription, in Columbus, Georgia, a new semi-monthly Periodical, to be entitled the Southern Polemical Recorder. Elder Thos. Guice.—Editor.

This Publication will be devoted to the dissemination of Christian Knowledge, and its columns will be open to all professedly Christian Denominations, the members of which may see fit to forward articles for publication, provided their communications are written in a friendly manner. The Editor, therefore, calls upon all who are favorable to the discussion of religious subjects, in general, to aid him in this enterprise, pledging himself, at the same time, to withhold any communication that may, in his judgment be calculated to wound the feelings of any.

A paper of this character, if properly conducted in a spirit of Christian forbearance, will doubtless be productive of much good, as it would afford each party an opportunity of examining, critically, the views of all, and also facilitate the comparison of the various creeds and doctrines of Theology with the word of God—the unerring standard of Divine Truth.

TERMS:

The "Recorder" will be issued twice a month, in the quarto form of eight pages, of three columns each, on medium size paper—at One Dollar per copy for the year—or six copies for \$5—payable on the receipt of the first Number.

The Work will be commenced, if a sufficient patronage is pledged by that time, on the first of May. All persons, therefore who are desirous of subscribing will send in their names on or before that period. Communications for the paper must come free of postage. Letters containing remittances may be sent to the Ed-

itor, THOS. GUICE, at his expense.
Columbus, Ga., March 7, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Henderson county, Tennessee. }
April 29th, 1846. }

Dear brethren of the Primitive order, that compose the church at Upper Banister meeting house, Pittsylvania county, Virginia: I am glad to see the stand that you have taken against the missionaries in your church and section of country, and as you are sensible that manism and error, in all their forms, are assiduously and somewhat successfully propagated, I consider it needful for us to be on our watch, and contend earnestly for the faith which was once delivered unto the saints.

The Primitive Baptists in this and many other countries, are continually abused and charged with the crime of bigotry, for trying to keep the money-fanglers from among them; but we are right for so doing, for the Bible is the true standard by which all religious principles are to be tried, and nothing should be done or practiced in the church of Christ, unless we have thus saith the Lord for it. The pattern by which we should act and be governed, is laid before us in the example of the first churches which acted under the immediate direction of the inspired apostles themselves; and we should always recollect that an apostolic example is equal in authority to a positive precept.

Beginning at Jerusalem from thence the apostles and great itinerant evangelists issued forth, publishing the glad tidings of salvation in the name of the Lord Jesus; wherever their labors were effectual, and Jews and Gentiles were called to the obedience of faith, they were united together in fellowship. The church at Jerusalem was formed the evening after our blessed Saviour ascended to heaven, in an upper room, and consisted of about a hundred and twenty believing men and women; and we are informed that the believers, who

constituted the first churches, were of one heart and of one mind, steadfastly contending in the apostolic doctrine and fellowship, and in breaking of bread, and in prayer; and the multitude of them that believed were of one heart and of one soul. Such was the happy and united situation of the Primitive churches, before man-errors and the traditions of men disturbed their repose, for they were all of one heart and of one mind and of one soul; and it is so to this day and will be until the end of time. The man-errors that have crept into the churches are not the churches; and I am glad to hear you are apprised of that, for you may depend the missionaries are wolves in sheep's clothing; they will devour widows' houses and for a pretence make long prayers; and if it was possible, they would deceive the very elect himself. They will even wrestle money from the pockets of the poor, and they will even condescend to beg money from the negroes, and I am of opinion they will induce them to steal; for I have been informed that they have been stealing chickens to sell to get money for the missionaries already. And they ought to quit begging money from them, and telling them the money is not for themselves, it is for the Lord; for the Lord wants nothing that is stolen.

And, brethren, we are commanded from such to turn away, and not to give them money; for they are like their father the devil, they are liars from the beginning. Although they may by chance tell the truth, yet it is a lie to them. Their watchmen are all blind, they are all ignorant, they are all dumb dogs; yea, they are greedy dogs, which cannot have enough. And they are shepherds that cannot understand, and they all look to their own way, every one for his gain from his quarter. They are sons of the sorceress, the seed of the adulterer and the whore. They are children of transgression, and a seed of falsehood; they go forth as soon as they are born, speaking lies. They used to compass sea and land to make one proselyte,

and after they had made him, he was two-fold more a child of hell than they were that made him.

Brethren, they are serpents, they are a generation of vipers, and how can they escape the damnation of hell? For they are worse than their ancestors were if possible; for instead of compassing sea and land to make one proselyte, they have learned a faster way of making them; for sometimes they make fifty in one night, and we cannot be too much on our watch, for I tell you it is a hard matter for us to understand all the windings of the forked-tongued serpents. And we may think they are all done and will not trouble us any more, and as soon as they think we have laid down our arms of warfare, they are up to their arms again and are harder to subdue than ever. And we must not sleep at our post, or rest upon our oars; for if we do, we know there is danger of our enemies getting the advantage of us. For when the good man slept, the enemy came and sowed the tares among the wheat.

Brethren, our opponents remind me of a buzzard; they have no use for a pure and a sweet piece of meat, but as soon as it becomes a little rotten like themselves, then it suits their taste and how quick they will partake of it. Brethren, they do not feed the good flock, for such food as they like and partake of a sheep will not eat; but a wolf in sheep's clothing would eat any thing they would offer him. I heard of two of them riding together and found a sheep in the mire, and they concluded that it would never do to leave the poor creature in that condition; they got down and threw some chumps and one of them walked in to the sheep and took hold of the fleece and pulled out his handful and stuck it in his pocket, and continued doing so until he got all the fleece off the sheep, and then turned to his brother and said, they had as well let it alone for it was of no account no how, and off they went and left the sheep in the mire. The fleece is what they are after, and if you will notice them

closely, you can almost see their sheafs sticking out of their pockets. And they do make the people a greater promise than their father the devil made our Saviour, when he took him on the pinnacle of a mountain and shewed him all the kingdoms of the earth. The devil only promised our Saviour temporal things, if he would fall down and worship him; and we hear his children doing worse than that. They say to the people, if they will do thus and so and give us a little money, you shall have a spiritual reward for it; and if they have any spirit at all, it is an evil one.

Brethren, our opponents sometimes flourish, but we should not be discouraged at that, for when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever. They try to induce us to believe they are a very prayerful set, and will say a great deal of something like prayers, and they say they pray for us their enemies; but it is not so, we are not their enemies. And there never has been a missionary prayer prayed upon earth, and in fact never will be; for prayer to Almighty God consists of nothing but truth, and if they are commanded at all to pray, it is by their father the devil, for his works they will do.

But, brethren, Israel's God does not command us to pray for this people; for he says to you, Pray not for this people for their good. When they fast, the Lord says he will not hear their cry; and when they offer burnt offerings and oblation, he will not accept them. But he says he will consume them by the sword, and by the famine, and by the pestilence.

Our opponents have abundance to say about man's being a free agent to act for himself, and his salvation or damnation depends greatly upon his as they say good or evil deeds. And if man was left entirely to himself, he never could or would be saved; for he cannot even think a good thought, much less perform a good deed. And I have seen as many tame wild geese,

and as many white blackbirds, as I ever have seen free servants or free agents; and there is no agent free, for he is bound to act according to directions given him by whom he is agent for.

I must quit. My health is bad, and has been for eight or nine months, and at this time I am scarcely able to set up. I remain yours in the bonds of love.

R. N. WALTON

*Negreet, Sabine Parish, Louisiana, }
February 10, 1846 }*

Beloved Editors: So long as I can spare one dollar and continue to like the Primitive as well as I have heretofore, I for one wish to be your reader. Though it is true there are some few in this bewildered country, that would like to read your paper, but they do not feel able to pay for it. But a very large majority of professed Baptists of this country would much rather pay or give their money to an hireling, who has two horns like a lamb but speaks like a dragon, than to give their money for a paper which would tell them the truth. But the comfort and consolation that I have received from reading the Primitive, is such that I desire to continue to read it. With respect, yours. BENJ. GARLINGTON

From the Western Predestinarian Baptist.

CORRESPONDING LETTER.

The Wabash District Association of Regular Predestinarian Baptists now in session, at the Gladly Fork meeting house, Lawrence county, Ill. To the several associations with whom she corresponds sendeth this, her Annual Epistle of information. Dear Brethren in Christ:—Through the unceasing kindness, of the great giver of all good, we have past the many difficulties of another year; and have met in an associated capacity, where we have heard from most of the churches, which compose our body; and also the associations of our correspondence. The representation from our churches, has been small, which seems to be on account of Sickness; our churches complain of coldness, but are mostly in the enjoyment of peace; and a small ingathering among some. And while other sects are boasting, of large ingatherings, we wish to

be contented, with the increase that God is pleased to give us, for it is God that giveth the increase. There seems yet to be some difficulty, between the Lamotte, and other churches, unsettled; but we hope not of a serious character; there seems to be some misunderstanding, about the way Lamotte church, was treated last year when she presented her charges against the North Fork church; our constitution places churches, in the same relation to each other, as individuals stand in churches; and when one church, becomes grieved with another, they have to deal according to the 18th ch. of Mat.; the church grieved must go alone, if she gets satisfaction it stops, if not, she is to take one or more, and this for reconciliation. Now Lamotte church, being grieved with North Fork, went alone, and did not get satisfaction; she then took Gladly Fork, and labored with her, and then she came to the association; but the association did not think it in proper order to be taken up by them, because the helps failed to report to the association; and learning through the North Fork church that they found them both wrong, the helps not being witnesses for Lamotte or North Fork either, we insert this, that our brethren abroad may understand the reason why the association did not take up the case of the Lamotte church. We have had but a small correspondence this year, but we suppose it to be on account of sickness or something over which you have no control; but, brethren, we want to continue our correspondence with you; your Preachers and ours when they met all seem to be engaged in defending the doctrine of all sufficient grace. By reference to our minutes, you will see who of your members met with us; and also who of our brethren agreed to visit you. Our next association will be held with the Turman's Creek church, Sullivan county, Ind, when and where we hope to hear from you again; till then dear brethren farewell in the best of bonds. Done and signed by order of the association. R. M. NEWPORT, Moderator.
J. Vaught, Clerk.

Appointments for Elder P. Puckett.

July 9th, at Tison's m. h.; 11th, at Tarboro'; 12th, at Lawrence's; 13th, at Deep Creek; 14th, at Kehukee; 16 h, at Joiner's Chapel; 18th and 19 h, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roads; 25th, at Cone-to; 26th, at Great Swamp

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OHIO. John B. Moses, *Germanton*.

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VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

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Jas. M. Kirk,	\$5	Wm. Fewell,	\$3
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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarboro', N. C."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS:

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

“Come out of Her, my People.”

Vol. 11.

SATURDAY, JULY 4, 1846.

No. 7.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

The following Discourse was delivered at Republican, Chester district, South Carolina, Oct. 17th, 1845, on the subject of observing times, &c.

The reason or cause was as follows: Being fully persuaded in my own mind that the exercise and amalgamated ceremonies performed at this and other places on the 4th of July, 1845, were not in accordance with the letter and spirit of the gospel; and as the brethren went heartily and almost unanimously into it, (and I supposed without due reflection,) I thought I had a right to converse with my Christian brethren, or ask their advice in any case whatever. So I told them simply that my mind was not composed with respect to the above celebration as it was called, or the propriety of participating therein. But having no mind to force my opinion peremptorily upon them as positive law, and not knowing but what they had some better light upon it, or ground of justification which I knew not of; and though I knew children or madmen sometimes done things without reason, but not being willing to class my professed brethren with either of them, I ventured to ask them for the ground of their justification, professing at the same time the probability of its satisfying my mind, which I think they ought to have done. But from some cause or other, they appeared to con-

strue it into an open and full accusation, and things are misrepresented till the community are taught to look upon me as being arrogant enough to accuse the whole of them, as being guilty of the unpardonable sin. Therefore, by the request of the more sincere brethren, that I should give my views and sentiments more fully on the subject, knowing the propensity of some to misrepresent, and that for base purposes it is to be feared, we have concluded to commit it to writing, that it may be either copied, repeated, or examined, as need may require. So our friends who practice writing their sermons, will not we hope accuse us of doing it in mockery to them, but for propriety's sake. I observe also, that if any are previously prejudiced against me because I have been at any time laid under the painful necessity of reproving their graceless or ill-bred sons or daughters, or upon any parallel ground, we do not expect nor much hope to benefit them. But we do hope with the help of the Lord to instruct, and in the end to comfort our honest well meaning brethren, and sisters, and friends. And these are the ends with the glory of God we shall aim at, knowing no man after the flesh. For if we are seeking to please men, we should not be the servant of the Lord Jesus Christ.

TEXT—“And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.”
1st Samuel, 12th, 21st.

In taking a view of the pretext of this

passage, we discover the ancient people of the Lord though highly favored, yet they were given to backsliding, rebellion and ingratitude; insomuch that the Lord said by a prophet, she was like a backsliding heifer. Hosea, 4th. 16th. Hear, O heavens, and give ear, O earth: I have nourished and brought up children, and they have rebelled against me. Isa. 1st. 2nd. My people (saith the Lord,) are bent to backsliding from me: though they (the prophets) called them to the Most High, none at all would exalt him. Hosea, 11th. 7th. Therefore, being convicted by the word and spirit of God, at the mouth of the prophet Samuel, and making humble confession and request, they received the following directive cautionary declaration: Turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

Then as these dangerous and vain things are not specified in the text, if we can find prevailing practices of the description given, unprofitable and vain, they must be embraced in the text and condemned by it. The text then reads: And turn not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

We will examine 1st, whether the observance and celebration of the Fourth of July, according to the present popular plan, is either compulsory, scriptural, or profitable. If not, it is vain, and consequently sin, and forbidden by the word, and spirit, and practice of Christ and his apostles, and primitive followers; and prohibited to the followers of the meek, the lowly, self-denying Lamb of God. For he that saith he abideth in him, ought to walk even as he walked. 1st John, 2nd. 6th. Let us then enquire with respect to the subject or practice, 1st, if it is not unprofitable, voluntary, and vain; 2nd, unscriptural, unpreceptive; and 3rdly, sin.

1st. Then when we shall ransack the whole summary of divine and human laws, as acknowledged by Protestants in this

highly favored land, we shall find that neither the word of God, nor the wisdom of our venerable legislative bodies, have enjoined any such thing; which is sufficient evidence that it is voluntary. And as there is no evidence of any benefit arising from it, neither to the State, the church, nor individuals, it follows of course that it is unprofitable, voluntary, and vain; and even on that ground condemned as sin. For the thoughts of foolishness is sin. Prov. 24th. 9th.

Then 2ndly, let us enquire whether it is condemned by the law of the Lord, the practice of Messiah, and his more pure and primitive followers, before the time of falling away spoken of by Paul, 2nd Thes. 2nd. 3rd. (Now mark) They tell it is the observation or celebration of the 4th of July, a time, &c. Then to the law and to the testimony let us bring it, and weigh it in the balance of the sanctuary, and it will be found wanting or faulty; for we will find it classed with the abominations of blood eating, enchantment, or wizardry. For thus saith Jehovah, ye shall not eat any thing with the blood, neither shall ye use enchantment nor observe times. Levit. 19th. 26th. Yet that same generation joined themselves to Baal Peor, and eat the sacrifices of the dead. Numbers, 25th. 3rd. Ps. 106th. 28th. And that noted Jewish sinner, who made the streets of Jerusalem to run with innocent blood, and multiplied abominations too numerous to be recorded, yet the Holy Spirit in the catalogue has placed as the second item in connection with all his sins and grievous abominations, he observed times. 2nd Kings, 21st. 6th; and 2nd Chron. 33rd. 6th. Yea and made Judah and the inhabitants of Jerusalem do worse than the heathen whom the Lord destroyed before the children of Israel. 2nd Chron. 33rd. 9th.

Then shall we wonder that Paul should be so astonished, and cry out with feeling expostulation to those who had professed to receive the gospel, and ask them how it was that they who professed to have turned

from darkness to light, and from idols to God, that they should again embrace those unprofitable, unscriptural, vain, delusive, flesh pleasing, heathenish, disobedient ways; to exclaim: Ye observe days, and months, and times, and years. And with all the anxious emotions of a despairing father over a hopeless son: I am afraid of you, lest I have bestowed upon you labor in vain. Gal. 4th. 10th, 11th. And after exhorting them and calling their recollection back to their first profession, then asks them if he had become their enemy because he told them the truth. verse 16th. And though the thing seemed strange to Paul, yet it is neither new nor uncommon; for the Jews sought to kill the Son of God, because he told the truth. And Paul, if now present under existing circumstances would say, I stand in doubt of you; or according to the marginal translation, I am perplexed for you. Gal. 4th. 20th.

And now, as the law or commands of God are general under the gospel, and he commands all men every where to repent, Acts, 17th. 30th; then inasmuch as notwithstanding the light of the gospel and the good seed in the world, there remained children of wrath or darkness, and tares among the wheat, Matth. 13th. 38th. Eph. 2nd. 3rd. and 5th, 8th. In consequence of these things the Lord saith by his spirit through an inspired apostle: Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? or what concord hath Christ and Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye (believers) are the temple of the living God. As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people; wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and

daughters, saith the Lord Almighty. 2nd Cor. 6th. 14th—18th. For the Lord spake thus to me, and with a strong hand instructed me, saying, Say ye not a confederacy to all whom this people shall say a confederacy; neither fear ye their fear, nor be afraid; but sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. Isa. 8th. 11—13th.

Having then examined it by positive law, and found it to be not only unprofitable and vain, but an actual transgression against the law of God and a sin, we will 2ndly, examine it by the precept of the gospel, and see whether it is in accordance with the mind of Christ or not, Now as the Lord hath promised that he would at a certain time set up a different, more glorious and everlasting kingdom, Daniel, 2nd. 44th; which in its laws, its light, its power, its glory, should smite the dark state of the benighted heathen world on its feet, or standing, which is darkness or ignorance, and cause that its idolatry, vain observance, superstition, follies and ignorance, should become as chaff of the summer threshing floor; and the wind or the light and power of the gospel in word and practice should drive them away, Dan. 2nd. 35th; when the branch out of the root of Jesse, with the spirit of the Lord in wisdom, power, light, and the fear of the Lord, Isa. 11th. 2nd; who should smite the earth (or the darkness of Paganism) with the rod of his mouth, or his word; and with the breath of his lips, or purity of his precepts, slay the wicked, or destroy or disperse all those vain, heathenish, idle, unprofitable rites, observances, and practices. Isa. 11th. 4th.

Now let us see what the gospel precept is. Christ saith positively, my kingdom is not of this world. John, 18th. 36th. That is, not according to the then existing superstitious state of the Jews; nor the dark and ignorant, nor idolatrous state of the Gentile world. And his followers were not of the world, therefore the world hated both him and them. John, 15th. 18th, 19th.

Now the gospel precept says: Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove (or bear testimony) what the will of the Lord is; or that good and acceptable and perfect will of God. Romans, 12th, 2nd. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind: having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness or hardness of their heart: who, being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ, (or of Christ,) if so be that ye have heard him, and been taught by him as the truth is in Jesus: that ye put off the old man, (or former natural state,) which is corrupt, (or unrenewed,) according to the deceitful lusts; and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. 4th. 17th—24th.

Again, with respect to the course and vain practices of the unbelieving world he saith: Be ye not therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of

the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Eph. 5th. 7th—21st.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance: Eph. 6th. 10th—18th.

And walk worthy of God, into whose kingdom ye are called. 1st Thes. 2nd. 12th. And not walk as the Gentiles, which know not God. 1st Thes. 4th. 5th. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, and delivered us from the power of darkness, and translated us into the kingdom of his dear Son. Col. 1st. 12th, 13th. Then being translated or brought into the light of the gospel, and forbid to walk as children of darkness, we cannot be partakers with them. Eph. 7th. 5th. The things which the Gentiles sacrifice they sacrifice to devils, not to

God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1st Cor. 10th. 20th, 21st.

Now having thus far searched the gospel precepts and finding that the observance or celebration of days are not embraced in, but contrary to the precept of the gospel; of course, worldly, traditional, unprofitable and vain; and as such, sin. And by the by, we intend to try to show that it is of pagan origin, and unfit to be practised by Christians. But for the present we must proceed to the third proposition, to show that it is contrary to the example of Christ. It being only gratifying to carnality, the fleshly or sensual passions, and vain.

Now it is written of the Lord Jesus that he was holy, harmless, undefiled, and separate from sinners; and in his example self-denying. Heb. 7th. 26th. He laid aside his glory to rescue our fallen race. John, 17th. 5th. Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. 2 Cor. 8th. 9th. And laid aside his garments to wash his followers' feet. John, 13th. 4th. Yea, his whole life while as a man he sojourned here on earth, was a life of humility, love, benevolence, and self-denial. John, 13th. 1st. Phil. 2nd. 8th. Now it is expressly written, he that saith he abideth in him ought himself to walk even as he walked. 1st John, 2nd. 6th. Then we would not be found in ball rooms, at card or billiard tables, chess boards, horse paths, grog shops, vain shows, worldly traditions, nor celebrating days, nor observing times after the manner of the heathen. Not seeking petty offices, worldly honors, neither courting the smiles nor fearing the frowns of any. Hid in himself when the people would have made him a king. John, 6th. 15th. And bidding defiance to Herod, when he threatened to kill him. Luke, 13th. 22nd. The same in substance will be found in the ex-

ample of Paul and others, who counted the things that were gain to them, loss for the cross of Christ. Phil. 3rd. 7th. And took joyfully the spoiling of their goods, knowing they had in heaven a better and an enduring substance. Heb. 10th. 34th. Hence as the wisdom of God has not enjoined it, and those worthies have not exemplified it, of course it is unprofitable and vain, consequently sin.

Fourth proposition. We promised to try to show that the origin of observing times, were of heathenism. We cannot now tell exactly the commencement, but if we look back to the 19th chapter, 26th verse of Leviticus, 1490 years before Christ, we will be convinced that it existed before that time to that extent the all-wise Jehovah saw fit to prohibit to his people: Ye shall not observe times, &c. But that same rebellious generation joined themselves to Baal Peor, and eat the sacrifices of the dead. Numbers, 25th. 3rd. Ps. 106th. 28th. Now I would ask any man of common good sense what is the meaning of eating the sacrifices of the dead, if it is not eating those feasts made in memory of ancient worthies, as they are called? And I would ask, who Baal Peor was if he was not one of the ancient of, and perhaps the founder of the kingdom of Moab, and his name Peor? But being deified, as the custom was, he was called my Lord Peor, or my Idol Peor, which is the true meaning of the word, or term. And that wicked man Manasseh, who made Judah and the inhabitants of Jerusalem to do worse than the heathen that were round about them, 698 years before Christ, observed times, &c. 2nd Kings, 21st. 6th. Now I am not prepared to say, whether the feast of the great Ahasuerus was his birth day, or his coronation day; but he was a pagan, and it was the observation of a time, and terminated in the divorce of his fair queen, 519 years before Christ. Esther, 1st. 3rd. Ten years after this the paganised Jews took upon themselves the observation of a time, to wit, the days of Purim, or feast of

Esther. 9th. 26—31st, 32nd. Again: Herod, a paganised Jew, observed or kept his birthday; which proved as fatal to the forerunner of Christ, as the observance of days have proved to thousands of his followers, and the profession of Christianity since. Matth. 14th. 6th, &c.

Again: On the pages of history we shall find many hundreds of deities and worthies, (some tell us more than thirty thousand,) acknowledged by the pagan idolators and nominal professors, whose days have been kept, their times observed, and they themselves idolized by the poor, benighted world of mankind. And Mr. Jones somewhere in his church history informs us, that those idol pagan sacrifices and observances was one of the means whereby the pagan persecutors discovered many of the followers of Christ; who chose to suffer death, rather than partake in the observance of times, or idol sacrifices. Hence we think it is evident, that the origin of the practice of observing or celebrating times, is paganish, traditional, voluntary and vain, and a sin in the sight of a pure and holy God, who has said, Ye shall not observe times.

Then, dear brethren and Christian friends, having examined the subject briefly according to the law of the land in which we live, the reason with which the Lord has blessed us, or endued us, the law he gave us, the gospel precept, the example of Christ and his immediate followers, the history of the world, its fatal consequences—and proved it to be voluntary, traditional, unprofitable and vain—God-dishonouring, fatal in its consequences and a sin, let us make some application by way of improvement.

Let us in the fear and love of God, bring our practice to the light of God's spirit, as exhibited in his word; for the word which he has spoken, for the same shall judge us in the last day, saith the Lord the Saviour. John, 12th, 48th. Then let us ask ourselves, as in the presence of the all-seeing, heart-searching rein-trying God, whether

we are walking in the precepts of the law blameless; or if not rather according to the course of this world, and the prince of the power of the air, the spirit that yet rules in the children of disobedience. Eph. 2nd. 2nd. Are we shewing our love to the Lord Jesus by keeping his commandments? John, 14th 15th. Why shall we be willingly and practically so inconsistent as to cry Lord, Lord, and not do the things which he says? Matth. 7th. 21st. Yea, have we discovered not only the holiness, justice and goodness of his law, purity of his precepts, the grace of the gospel, and that glorious blessed light of his example; while the practice of the many ten thousand who have gone to receive their reward, did while here on earth, like the innumerable orbs of fire in their attendance on the silver queen of night, scatter the darkness of heathenism and superstition from the moral atmosphere of this our fallen world. And shall we be the active, willing instruments to draw back again the dark curtain of ignorance and vain observations, till the spirit, the glory, the grace, and the light of the gospel shall be withdrawn, and sink our world in one eternal night. Yet notwithstanding while these things are going on in this our day, like fields, and woods, and hills and dales, being all on fire darkening the atmosphere with clouds of smoke, proclaims to the beholder afar, ruin, ruin. And as these flames are urged on by the gentle air, or made more terrific by the passing wind, so by the soft tongue, and lively and hearty example of Christian ministers, (so called,) all is consumed, destroyed. And O! my God, where are the watchmen, or who shall answer for, or bear the blood of these men.

But again: Have we considered how much we are sinning against Christ the Lord in his members, even while we indulge in things indifferent, to the wounding of their conscience. Now some of us understand by the scriptures that God chose, and Christ purchased or redeemed

his church, that they should be a separate, peculiar people, and zealous of good works. Titus, 2nd. 14th. That they should not do as the Gentiles, which know not God. They have also learned that what is not of faith is sin, that sin dishonors Christ their head, so they are wounded and grieved; and Christ says, this is done to him. And there is as it were grief in heaven and on earth, that God is not glorified.

Now a different spirit pervaded the breast of Paul, who counted all things loss for the cross of Christ, the glory of God, and the good of the church; suffering all things for the elect's sake. 2 Tim. 2nd. 10th. Declaring if meat made his brother to offend, he would eat none while the world stood. 1st Cor. 8th. 13th. Again: when ye sin so against the weak brethren, and wound their conscience, ye sin against Christ. 1st Cor. 8th. 12th. Then O! my brethren, where, O! where is that love we felt in our souls when we first believed and rejoiced with joy unspeakable and full of glory, and rejoiced in hope of the glory of God? O! my inconstant love and fickle wandering mind, shall I, O! shall I trample on eternal love, call back the gloomy night of Gethsemane, wake up the knotty scourge, and wet the pavement with his blood; bring forth the cross, the nail, the spear; and while he is crucified afresh, surround, and gaze, and mock, and hide the smiles of heaven from men.

Once more, let us with respect to the exercise, apart from the term observe, celebrate, time, &c. examine it by analogy. Now as we were not eye witness of the scene, we must trace it by enquiry. And as the precept and example of Christ, the apostle Paul, and primitive Christians bears no affinity to it, and the Jews would scorn to own it as belonging to them, therefore it did not come from heaven; consequently, the opposite region. And in its features more like the worship of the heathen at Samaria, when they feared the Lord and served by sacrifice eight heathen deities of their own make, or as Paul calls

them, devils. 2nd Kings, 17th. 33rd, and connection, or the worship of the golden calf. Ex. 32nd. 6th. When they sat down to eat and drink, and rose up to play. Or perhaps the greatest resemblance will be found to exist in those sacrifices which the Pagan world have continued to offer to, or in memory of their worthies, or titular deities with which history abounds, and is beyond doubt the true origin of the present practice; and Paul calls it, sacrificing to devils. The names of three only we shall give at this time, with some features of their worship. 1st. Mars, the god of war; and worshiped by tactical parades. 2nd. Apollo, the god of profane music; and worshiped by bands and concerts. 3rd. Vacuna, the god of idle persons, and worshiped by wandering idly to and fro. (See list of heathen deities and worship.) Now let us suppose for a moment that one of the ancients, say Paul for instance, who was acquainted with the heathen and Jewish worship, in his journey had accidentally arrived at Republican, or Ebenezer, on the fourth of July last, (1845;) both places (professedly) set apart for the worship of that God who says he will be worshiped in spirit and in truth. Now from the appearance he would have said, they are going to have a sacrifice here to-day; and being a stranger in these parts, yet knowing that it differed materially in all its visibility from the Jewish worship, and that there was no such thing connected with the Christian worship; I can fancy the strength of that deep fetched sigh, and heart-rending groan, while pain would have thrilled through his trembling frame, I am again in a heathen land. While thus absorbed in thought, and swallowed up in pain, and grief, and wonder, the time arrives for ceremonies; and he, anxious to discover the objects, for acts of devotion are now performed, but in a language unknown to Paul. When the loud roaring of that devouring, desolating engine of death and mourning proclaims with voice like thunder;—

Midst trembling earth and parting air,
Proclaims 'tis Mars, the god of war;
Apollo then in strains most sweet,
His sacrifice we now will eat;
While a numerous host behind, before,
And some above and some below,
Their homage to Vacuna show.

Now just suppose we all had had labels on our hats in Greek, and Paul had read on one, a Christian; on another, a Christian minister; on a third, a Baptist; it appears to me he would in agony of soul have exclaimed, Good God! and retired, and mournfully have said, this people have certainly received, and read, and preached the word in vain. Gal. 4th. 10th, 11th. In vain do they worship, teaching for doctrines (even less) than the commandments of men. Matth. 15th. 9th. Now suppose (as might have been verified on the day) that he next finds one in solitude deeply mourning and in tears, Jeremiah like, bewailing the state of his people; what advice, think ye, he would have given? From such withdraw thyself. 1st Tim. 6th. 5th. And now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. 2nd Thes. 3rd. 6th. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5th. 11. And he must have thought the people worse than the Athenians, for there was no inscription on their altar, to the unknown God. Acts, 17th. 23rd. And when numbers were hardened and believed not, but spake evil of the gospel way before the multitude, he departed from among them and separated the disciples. Acts, 19th. 9th, &c.

And what would the Lord have said to this weeping, mourning, disconsolate one, who in the midst of his grief and agony of soul thus ventures to expostulate with God: Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus

saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jer. 15th. 18th—21st.

Flee out of the midst of Babylon, and deliver every man his soul: be not a cut off in her iniquities, for this is the time of the Lord's vengeance. Jer. 51st. 6th. We would have healed Babylon, but she is not healed. Forsake her and let us go every one into his own country. For her judgments reacheth unto the heaven, and is lifted up even to the skies. verse 9th. And I heard another voice saying, COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Rev. 18th. 4th, 5th. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. Jer. 4th. 19th. 20th. Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of way faring men; that I might leave my people, and go from them? for they be all adulterers, an assembly of treacherous men. And they bend their tongues like they bend their bow for lies: but they are not valiant for the truth upon earth; for they proceed from evil to evil,

and they know not me, saith the Lord. Jer. 1st—3rd.

And now, as things are as they are, and we in such a world as this, and in a time when iniquity abounds, the love of many waxing cold, Matth. 24th. 12th; and sleeping timorous dogs afraid to bark, and greedy ones that can never have enough, Isa. 56th. 10th, 11th; truth and righteousness falling to the ground, equity shut out and the true Zion of our God mourning, and the powers of darkness triumphing; vanity, hardness, and unbelief, as an impetuous rolling flood, threatening to involve the world in everlasting night, and consequential ruin. Where, oh! where shall we flee, and to whom shall we go, and who shall we obey, but to that God who has given us the word of his grace, Acts, 20th. 22nd, his direction, and his promises? And though for a season we are in heaviness through manifold temptations, yet we must endure like good soldiers; for in due time we shall reap, if we faint not. 1 Pet. 1st. 5th; and 2nd Tim. 2nd. 3rd.

And though carnal worldly professors are become wanton, and nourishing their hearts as on a feast day, and condemn and virtually kill the just without resistance; therefore we must wait till the Lord comes, for his coming draweth nigh. Behold the Judge standeth before the door. James, 5th. 5th; and he will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and lay low the haughtiness of the terrible. Isa. 13th. 11th. Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty or many waters; the nations shall rush like the rushing of mighty waters, but God shall rebuke them and they shall flee far off, and be chased as the chaff of the mountains before the wind. Isa. 17th. 12th, 13th. Therefore hear, oh! ye nations, and oh! congregation, what is among you. Hear, oh! earth; be-

hold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words nor to my law, but rejected it. Jer. 6th. 18th. 19th.

Now hear the Lord's prophet once more and we are through with this part of the subject. He says in the close of his address on the subject of our text: I will teach you the good and the right way; only fear the Lord and serve him in truth with all your heart. For consider how great things he hath done for you: but if ye shall still do wickedly, ye shall be consumed, &c. 1st Saml. 12th. 24th, 25th.

Now upon reviewing the subject we perceive there is much room for enlargement or improvement, but nothing to retrench. We shall proceed to the improvement or use of the subject. We then in the first place discover according to what the Lord has been pleased to reveal of himself to us, the possession or existence and exercise of seven powers, (called by the learned divines, attributes;) united and harmonising in himself, displayed to his glory, and for the good of his people. Those seven are thus expressed: wisdom, power, holiness, justice, goodness, mercy, and truth; justice and judgment supporting his throne. Now it is abundantly evident, that after the fall and redemption of man, that there remained in man while in the flesh notions of or inclinations to sin, and to follow vain things. And as his judgment was weak and his knowledge imperfect, it pleased the all-wise and merciful God to give him a law, directive and prohibitory; and one said this law was a lamp to his feet, and a light to his path, &c; and another testifies that it was holy, just and good; and it said of the Lord Messiah the Saviour, he magnified it and proved it honorable.

Now this law not only directs by its precepts, but by the authority of its author says, thou shalt not, &c; and by its precepts, points out necessary consequences arising from a departure from it and its author, as in the text, following after vain

things, &c. Hence if we can bring our conduct to the light of God's word, under the softening rays of God's gracious spirit, we must of necessity discover that we have sinned and come short of the glory of God. Then being guilty we should not add stubbornness to our disobedience, knowing he will judge us not only for our outward acts, but also for our inward and most secret thoughts.

Then while it is written, he that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy, Prov. 28th. 13th; Ps. 32nd. 5th; 1st John, 1st, 9th, 10th; and though we might have done it ignorantly, as the apostle said to the Jews; we can only use the same precept and say, repent, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let us take with us words and turn to the Lord and say, take away our sins and receive us graciously. Let us seek the guidance and enlightening influence of that spirit which would enable us to behold and learn marvellous things out of the law of the Lord, that we might cease to do evil and learn to do well, seek judgment, relieve the oppressed, and plead for the widow.

Come now let us reason together, saith the Lord; though your sins be as scarlet they shall be as snow, and though they be as crimson they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be destroyed; for the mouth of the Lord hath spoken it. Let us remember that a small sin unrepented of, will damn the soul. What is the eating of an apple, and what is observing times but disobeying God's command? Then again let us hear the offered mercy and consolation of penitent Israel. And Samuel said to the people, fear not; ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart. For the certain consequences of turning aside was, they would of

course go after vain things, &c. It is also evident from the examination of the subject, that we sin not only against the positive law of God, but against his precepts, his examples, his people, his bones, and his flesh. And woe to him that thus offends one of these little ones belonging to Christ; it were better for him that a millstone were hanged about his neck and he were cast into the depth of the sea. Matth. 18th. 6th.

Then, dear brethren and friends, let us call upon you for the sake of the character of that God that has created, and blesses you with numberless blessings, that you endeavor to honor and obey him in the light of that law which leads none astray. And O! ye professed followers of the Lamb deceive not yourselves to suppose you may call him Lord, Lord, and trample on his holy law. Let us be cautious that we do not kiss and stab at the same time; or cry master, master, and deliver him to his enemies to mock, and scourge, and crucify. But with all our numerous sins and multiplied transgressions, with all our blindness, darkness, hardness of heart, inconstancy, fickle-mindedness, feebleness, dullness, errors and unprofitableness, our miseries, our wants, our woes, impenitency, and obduracy of heart, let us come near and bow down at the foot of the cross of the suffering Son of God, and ask, why thus scourged and torn? why bathed in blood? why washed with tears? why nailed to the wood? why agonise in death, thou lovely one, thou tender, spotless Lamb of God? And shall we be told, it was to redeem and save his people from the bond, the curse, the love of sin? that they should be separate, peculiar, and zealous of good works; shewing the light, the power, the grace, and the glorious excellency of the cross of Christ; being thereby crucified to the world, and the world with all its vanities crucified to us.

Then should we in deed and in truth become the visible followers of the Lamb, which is impossible, while the world, its

love, its honors, its pleasures, its profits, its friends, its smiles and vanities, obtain our minds, employ our time, delight our hearts, and sink our love to the Lord Jesus Christ; who says, love not the world nor the things that are in the world. 1st John, 2nd. 15th, &c. And such undoubtedly was the light, the love, the ways of those in early days who counted all things loss in the world, and of the world dross and dung for Christ; who took joyfully the spoiling of their goods, knowing they had in heaven a better and enduring substance; who forsook all to follow him, professing him to be the chief among ten thousand and altogether lovely. Being filled with his love, renewed by his grace, redeemed by his blood, justified by the power of his resurrection, raised by his quickening spirit, they soared above this little perishing world; they defied their enemies, feared not death, and triumphed over the devil; for their God had promised to bruise him under their feet ere long. Romans, 16th. 20th.

But alas! alas! these golden days are gone, are gone—are they forever gone? We have the name of Christians, but oh! thou heavenly, triumphant, absent power, art thou forever gone? O! hast thou said, I will go and return to my place, till they acknowledge their offence and seek my face. Hosea, 5th. 15th. And O! my God, what a miserable set of substitutes have we found, and medicines which make the disease worse, daily worse; and like death with doleful groans speaks dissolution near. Yea they are not the root, the leaf, nor fruit of the plant of renown. Eze. 34th. 29th; but the most poisonous products or minerals dug from the bowels of this dissolving tottering earth, and only that which would equally delight a heathen, is in repute with us. The riches, the amusements, the fashions, the praise, the pride, the vanities of this poor perishing world, supply us with full delight in the absence of that power in whom those soldiers of the cross did triumph. And the wisdom of

this world, the improvements and inventions of men have made holiday for the spirit of God. And instead of receiving the Lord Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption, 1st Cor. 1st. 30th; and have not only made him to serve with their sins, and wearied him with their iniquities; Isaiah, 23rd, 44th; making him to them such as they would have him to be, and thus our creature instead of our creator and lawgiver. Jer. 16th. 20th. For being able to make a preacher when we please, we can make him preach what we please; and when the law of God don't please us in our carnality, we make it over again to suit our carnal mind, and justify ourselves by professing to believe it is right. And as we have at first worked ourselves into his favor, if we take liberty to sin a little, and he should frown upon us, when we have eaten the sweet morsel then we will go back and work for him again till he gets in a good humor and forgives us; for it is natural for man to conclude, what I have done once I can do again.

Thus, brethren and friends, the law of God becomes of no effect, but is cast behind our back; and though he should say, don't touch the fruit of that fair looking tree yonder, we say I don't see any harm in eating an apple. And though he should say, thou shalt not commit adultery or be a fornicator; yet we say to ourselves, I don't see any great harm in embracing my female servant, she is my money and I have a right to do what I will with my own. He says, ye shall not be like the heathen; but we must imitate the world. He says, ye shall not observe times; but we say, we ought to celebrate the Fourth of July. He says, obey my voice; but we say, we are free men. He makes a preacher and we polish him; he raises up a praying man, and we furnish him with a book to learn him to pray; he gives us his precepts, and we alter them; he says that man shall be mine, and we say you must

take that one too; he says his kingdom is not of this world, but we make it just like it; he says, his kingdom must be of living materials, but we drag the dead in; he says forsake all and follow me, but we say we have a wife, and friends, and oxen, and merchandise, and we cannot come; he says abstain from the appearance of evil, and we say to ourselves this is not the unpardonable sin; he says be not conformed to this world, but we strive to keep time with it; he says walk worthy of your high vocation, and we say I wish he was not so hard to please. He loves holiness, and we to gratify the flesh; he looks for truth in the inward parts, but the hypocrite's robe will do us; he says he will be worshipped in spirit and truth, the form does us; he requires the whole heart, and we give the world the big half.

Thus, fellow passengers through the deep enchanted vale of this delusive world to the grave and to eternity, we now make our lest appeal to you. Who are we? where are we going? to whom are we accountable? who shall decide our fate? who is the judge? My soul, oh! who? Can it be him? who? Can it be him who gave his law, who came under it, who magnified and made it honorable? who made the way of life sure, the path of duty plain, the ways of obedience delightful, and his footsteps glorious, and can yet show mercy to the contrite and humble one; can be just and in equity justify all that believe. Justice and judgment unite, grace and righteousness, and grace and peace to embrace each other. And though sin had almost closed the heaven of mercy, and clouded the glittering skies of grace, and shut the world in heathenish night, and plunged mankind in hopeless despair; yet the day spring from on high hath visited us, and life and immortality is brought to light through the gospel. And God our creator, preserver, redeemer, declares his grace, makes known his goodness, shows his mercy, declares his love. Turn, O! backsliding children, saith the Lord, and I will

take you, one of a household and two of a family, and bring you to Zion, &c. Jer. 3rd. 14th. Declaring the blood of Christ cleanseth from all sin. 1st John, 1st. 7th.

Then if we take the word of God we shall not only become acquainted with the character of God, the wisdom and purity of law and what is sin, which we never could learn on the broadest stretch of depraved human reason, much more would it be impossible to learn what is sin from the thoughts of a heart already prone to evil and that continually, nor from the vain propensities and lusts of carnal appetite; which too often is set as judge, and to decide in such cases. And if it gratifies vanity, it enlists our verdict, and we say modestly we don't see any harm in it, (as in the case under consideration.) But turning from this treacherous tribunal to the word of God, we find not only what is sin, but that we are sinners of almost Manasseh dye; but yet with him there is a beam of mercy, a ray of hope, and grace triumphant calls to return. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn to the Lord who will have mercy upon him, and to our God who will abundantly pardon. Isa. 55th. 7th. But if ye shall still do wickedly, ye shall be consumed, &c. 1st Samuel, 12th. 25th.

Then by the law we are condemned, but many transgressors are condemned who are never humbled, but are executed without mercy. O! that we might have a glimpse of that purity against which we have sinned, that we might be humbled, and that a sense of the goodness, the love, the mercy, the compassion, the long suffering of our God might melt us down in humble contrition at the sovereign feet, that he might in the glorifying of triumphant grace lift us up in due time. 1st Pet. 5th. 6th. Let us take with us words and turn to the Lord and say, take away our sins and receive us graciously. Hosea, 14th. 2nd. Beseeching him in the name and for the sake of his Son Jesus Christ, to have

mercy upon us, to spare, to have pity for his great name sake. Let us under a sensibility of our sinfulness, in view of his grace and mercy, draw near to him, beseeching him earnestly, fervently, and perseveringly, that he would have mercy on us and his Zion, and restore unto us in the magnitude of his grace the joys of his salvation. *Psa.* 51st. 12th; that he cast us not away from his presence, nor take his holy spirit from us, *verse* 11th; but that we might again rejoice in his smiles, delight in his law, walk in his precepts, and joy in his holy name; entreat him to display his glorious power, open the bosom of his love, unfold his bleeding hands, display the banner of his love, reclaim all our wanderings, and give us to feel, and see, and realise the beauties of holiness, which becomes the house or church of God forever. *Psa.* 93rd. 5th. And thereby draw us away from the world with all its vanities, its pride, its pomp, its show; with all its follies, deceptions, delusions; its errors, sins, snares, temptations, vices, curse and death, and consequential damnation. When we shall be set free from snares and griefs, and doubts and sins, and cares and death, follies will no longer engross and fill our mind.

Let us then with all our weakness, fickleness, sins and failings, cast ourselves at his feet saying: Here, Lord, I give myself away; 'tis all that I can do—when he will purge our conscience, enlighten our darkness, inflame our love and quicken our zeal, purify us and make our hearts a dwelling place for his holy spirit to teach and guide us in all truth; and enable us with an unwavering tongue to cry, Father, Father. May the Lord hasten the time to remove darkness, expose errors, restore the wandering, purify our hearts, purge our souls, and bless his Zion with light and peace, to the praise of his glorious triumphant grace, through Christ the Lord, his word and holy spirit. Amen and Amen.

WILLIAM PERRY.

17th Oct. 1845.

From the Western Predestinarian Baptist.

Elizabeth City, Pasquotank co. N. C. }
Jan. 24, 1846. }

Dear Brother Newport: While in the furnace of affliction, both in body and mind, I have to sympathise with you and your dear afflicted companion, hoping the Lord will deliver us out of them all, either in this world or that which is to come, as it seemeth him good. I have long wished some able minister would write out their views on the latter times, since, so many have touched on it, but not to establish a scriptural line of doctrine in a manner to distinguish between the anti-christian opinion, and give the true time of night. I am not able to write much, but while I have strength, I desire to send my best Christian respects to all the brethren and sisters, readers and writers of your paper, that earnestly contend for, and believe in the one Lord, one Faith, and one Baptism; for I hope I love all that love our Lord Jesus Christ in sincerity and truth; but, especially those that practice holiness in the fear of the Lord. Dear brother Thomas Paxton, where is he? slain in the gospel field, or weary in well doing? In due season we shall reap if we faint not. I could wish the Lord would send him here with the rest of the faithful ministers, if consistent with his will. We are almost destitute here. I could wish I had brother Paxton in my withered arms, I could unbosom myself to you, and let you know what the Lord has done for me, through your writings, as an instrument, at the very time of need—at the Lord's time—at the appointed time the blessed Lord, I think, revealed to you in Louisiana, in your third letter on the New Creature, the very doctrine in dispute, and which seemed to have its desired effect in correcting the errors and causing the aggrieved brethren to return home with tears of repentance.

I have many dear brethren who once were neighbors in days past that are now scattered beyond the western hills, that I

should like to hear from. With them I have enjoyed many precious moments in the presence of the Lord. Brother and Sister Sawyer, James Mason, Redick Calley, and others were with us in some of our severest struggles with the anti-part of our Baptist brethren. Brother Sawyer stood to his post as a faithful soldier of the Cross, and earnestly contended for the faith; may the Lord, who is our only hope, refresh our wings while wafting o'er the western hills to anticipate that heavenly oneness toward God and each other. Dear brethren, it is a very cold time with us, some of our churches are almost surrounded with a people who teach for doctrine the commands of men as the ancient Pharisees. Dear brethren, those of you who may chance to see this scribble—scripture and some experience have taught me the more earnestly you contend for the faith, the more you come out from the world; and the plainer you can make the truth, as it is in Jesus shine, the more you can refute and confound the doctrines of the day, the more false worshipers will persecute you, and the sooner you would be called the offscouring of all things for Christ's sake, by them that know not God; for he that was born after the flesh persecuted him that was born after the spirit, it is even so now. But the scriptures command us to cast them out, for they shall not be heirs; the law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come (Christ,) we are no longer under a schoolmaster; then the necessary change of priest, word and law, from a ceremonial to a spiritual killing letter; for, by it, is the knowledge of sin in its literal and spiritual contents on the mind. The ten commandments says: "Thou shalt not kill, steal, bear false witness," &c., charging man with ten thousand sins, which he hath committed, setting home the condemnation of the law; this natural & spiritual men can see & measurably feel, hence he discovers the holy commandments, showing thou shalt do unto all men as you would they should do unto you;

thou shalt love the Lord, and thy neighbor as thyself, and be holy and perfect as your Father in heaven is perfect, &c. Here he engages to form or work out a righteousness in trying to fulfil the requirements of the commands, &c. Here the self-righteous, wanders in the field of uncertainty or broad and frequented road to destruction, with no other zeal but a slavish fear; while the holy contents of the law imparts on the quickened soul its condemnation, and shows him the sinfulness of his own heart, and destroys the first-born of his strength or former hope. Here the dreadful peals of Sinai's thunders roll into his guilty soul—here he sees he must be lost without a better Saviour than his own righteousness—here he discovers a Saviour, but not for him—here a godly sorrow works a repentance, not to be repented of—here he sees his sins hath crucified the Lord of glory, and put him to an open shame—here despair reaches his guilty soul—here his dying cry is, God be merciful to me a sinner—here sin revives and he dies; those commandments he thought was unto life, proved to be unto death, crying, Lord save or I perish—here Christ shows himself the end of the law for righteousness, to the believer in language like this; be not faithless, but believe; son or daughter be of good cheer, thy sins which have been many are all forgiven thee. Here the soul is made righteousness of God in him, and though once an enemy by wicked works hath he reconciled by the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight; that the righteousness of the law (the fulfilment of the commandments) might be fulfilled in us who walk not after the flesh but after the spirit—that those holy commandments, that so condemn the soul in self, and justifies him in the spirit, and evidences his justification in Christ's righteousness which rejoices his soul, and often makes him cry out with full thanks be to God which giveth us the victory through our Lord Jesus Christ.

Those things hinted at, I hope I am interested in, and under that filial tear due

to parents and companions in honor of our heavenly Father, submitting ourselves to his parental care so as to excuse ourselves in practical godliness, and to keep a conscience void of offence toward God and man. Yours in hope of eternal life.

SAMUEL TATUM.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 4, 1846.

FOR THE PRIMITIVE BAPTIST.

Died, on Monday, the 29th June, in Louisburg, N. C. *Mary*, the wife of Elder C. B. Hassell, of Williamston, aged 35 years. The deceased was the most affectionate of wives and the most devoted of mothers, sparing neither trouble or pains to render all around her comfortable and happy. Her health had been delicate for the last ten years, but yet through all this time she was nearly constantly laboring for her family in some department or other. For the benefit of her health and that of his children, her husband had taken them to Louisburg, where they spent the last summer and intended to spend this also there. Her general health however did not much improve, and after giving birth to an infant eight days previously, she yielded up her spirit on the 29th, as above stated, amidst the kindest attention of her friends and in defiance of the best medical skill.

The deceased has left behind her four children, besides her tender infant of a week old. Her loss will be much deplored by her relations and friends, for those who knew her best loved her most. She led a very exemplary and Christian-like life, but never had made any public profession of religion.

TO EDITORS PRIMITIVE BAPTIST.

*Ballardsville, Logan county, Va. }
May 24th, 1846. }*

DEAR BRETHREN EDITORS: I wish to obtain some information concerning a sister of mine who lives in Georgia, by the

name of Lucy Pitts. In a letter addressed to James King, of Cabell county, I learned that she lived in the State of Georgia, but county not known.

It would give me great satisfaction in writing for your valuable paper, but I am getting very old and infirm, and my mind becoming impaired. I am now in my 78th year. I shall continue to take your paper for the present year, and probably longer if I should live. I desire to be remembered to all my Christian friends of the Primitive faith and order. I delight in reading your communications, for truth must stand when every thing else fails.

I have nothing more to add at present, but remain your affectionate sister in the church.

SALLY MILLER.

FOR THE PRIMITIVE BAPTIST.

The Good Shepherd. C. M.

Great Shepherd of the sheep below,
On thee we all depend;
O give us grace that we may grow;
And hold out to the end.

Tis by thy grace we grow and thrive,
While on thy bounty fed;
O keep our drooping faith alive,
Our Shepherd and our head.

By faith we walk and not by sight,
O keep us in the way;
And guide our wandering footsteps right,
And teach us how to pray.

And we shall stand and never fall
And in the way be found;
Until we quit this earthly ball,
And tread on holy ground.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

July 9th, at Tison's m. h.; 11th, at Tarboro'; 12th, at Lawrence's; 13th, at Deep Creek; 14th, at Kehukee; 16th, at Joiner's Chapel; 18th and 19th, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roads; 25th, at Cone-to; 26th, at Great Swamp.

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NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanfon*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahant Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatam, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.*. Amos Hill, *Pleasant View*.

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ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Clauborne*. E. Daniel, *Church Hill*. I. Carpenter, Sr., *Clinton*. J. McQueen, *Downdesboro'*. Wm. Talley, *Mount Moriah*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jamesston*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Misouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. A. Hailey, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. F. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John Whitehead, Jr., *Pleasant Plains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbeville*. Thomas Townsend, *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompson, *Centreville*. James F. Watson, *Geneva*.

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FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Nogreet*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. Wilson Connor, *Columbia*.

OHIO. John B. Moses, *Germanston*.

KENTUCKY. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lanford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

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Wm. Harrison,	\$2	R. R. Thompson,	\$1
E. Eatman,	2	Thos. Latta,	1
Wm. Price,	1	Sally Miller,	1
N. N. Barmore,	2	Levi Bishop,	1
Saml. L. Arrington,	1	Samuel Rogers,	5
Jacob Lindsey,	1	Jason Matlock,	2
Jer. H. Pickens,	1	Geo. W. Caraker,	2
Jas. L. Morgan,	1	N. S. McDowell,	1
Wm. Croom,	1	Isaac Horn,	1
P. Burn,	1	John Hurst,	1
Robert Atehison,	1	Jacob Butcher,	2
Thos. H. Taylor,	1	Benj. Tubb,	5
John Smith,	1	W. Moore,	1
Isham Edwards,	3	A. Atkins,	1

TERMS.

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"Come out of Her, my People."

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SATURDAY, AUGUST 1, 1846.

No. 8.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Bellmont, Alabama, }
30th April, '46. }*

BELOVED: I am desirous to contribute my mite once more to our highly respectful, consoling, animating, little, fleeting, despised, calumniated paper. For my part, I esteem and doat on it in a peculiar manner, knowing and believing the good that has evidently resulted, for these ten years and more; ardently hoping it will continue its profitable endearing progress for years yet to come, in connexion with the Signs of the Times, &c. &c. Who is it pray that has undergone a thorough, effectual, renovating change of heart, can be in opposition, or, even speak lightly of its sacred, animating, enlivening pages? None, 'tis presumed. If there is a solitary one indeed; I have my doubts, be he who he may, that he has never yet undergone the necessary changes constituting the new birth.

We cannot expect it to be perfect, no, indeed, for we of ourselves are full of imperfection. 'Tis attached to our corrupt, depraved nature; 'tis conspicuous, diffusive light, that the annals of duration never will nor can effectually obliterate and annul. No, indeed, men and devils combined cannot effect it; and why? 'tis founded on truth, which is omnipotent, all-powerful. The particular reason it is so detested, is its detection of prevalent, dan-

gerous error, stalking about under disguise of sanctity, and ardent pretended zeal and plausible hypocrisy: O, beloved brethren, don't be backward and dilatory in your communications; let them be frequent, vacant time can't be better employed. The good that is effected from your writings, is incalculable in various respects; don't plead inability, &c. &c.; if it is ever so little and despicable in your own estimation, (esteeming others better,) 'tis good indeed, and strengthening, and consoling to us. Pardon repetition, the suggestion of anxiety; don't let our paper be deficient, for heaven's, yours, your children's sakes, and those in embryo. 'Tis presumed there is enough, and more than enough of subject, profitable matter, to occupy fully its sacred improving pages, therefore, be up and on the alert, &c. Assiduity and industry are only requisite to effect the desirable laudable end.

I felt much elated indeed and encouraged, to find that bro. P. Saltzman was yet alive, and had not totally forgotten us in our languid, depressed state. Permit me to return my grateful thanks for your last favorable, consoling piece. May you again renew, and that frequently too, is our ardent anticipated wish.

A small incidental circumstance, as it were, often produces in a relative point, something of greater moment than was first conceived of, as in the present following instance. In travelling lately the road, a lady of respectability and a professor too of the missionary order, overtook

me. She asked me if I was then going to meeting? I replied, not to-day, but that I intended to go to-morrow; from which a religious discourse mutually ensued. In the result, however, I enquired if she belonged to such a church? She answered, she did. And is the Rev'd Mr. W. the pastor? He is. Did he baptise you, ma'am? I was baptised, Sir, in Anson county, No. Ca. Are you satisfied to be where you are, and to continue?—believing her to be a Christian. She replied, she was satisfied and contented. Well, ma'am, if you can enjoy yourself and are satisfied, my simple advice is to continue where you are. Why, Sir, I don't see any difference at all, and I don't see why they can't come together and be as one. No, indeed, there is a material, essential difference both in principle and in practice, quite opposite. As to their coming together, they retaining their present sentiments, 'tis an impossibility; neither is it right they should, for they could not live in mutual peace together, that's certain, the infallible criterion being judge. I could not help reflecting on her disadvantages, both in Anson and in her present situation, the corrupt ministry that she was and is now under; for I do verily believe she is a peculiar one, a Christian divinely taught.

I could not avoid thinking of an important impressive circumstance that occurred in North Carolina, Lenoir county, at the m. h. Loosing Swamp, six miles north of Kinston. The event was on this wise, viz: The Freewill Baptists requested of the Neuse Association an interview, (before she the Neuse had separated,) to see if they could come together and be as one. The Neuse Association accepted the invitation. They appointed, I think, six representatives each. They met, I think, on Friday in April. It must be twenty or more years since the occurrence took place. It was twenty miles or more from me, but I was desirous to see the meeting. When met they took their seats in an opposite di-

rection. They appeared to me as two armies, (as indeed they were,) now fully arrayed for mutual contest. Their first motion and resolve were to relate their evidence of faith. This was acceded to and performed alternately, first one and then the other, till completed. It appeared to me there were a deficiency, a discord, not a full likeness, excepting *one* of their party, which was Elder P. The rest could pronounce *Sibboleth* very fluently, which is not the true explicit countersign. This perhaps may be pre-judice in me, being anxiously favorable to my own party; but the result however, evidently will show to a clear demonstration, beyond a doubt even; i. e. the next proposition was, nothing shall be introduced but scripture proof, let scripture prove scripture, and fair and impartial deductions therefrom. O heavens be astonished and wonder, this they utterly and absolutely refused. O shame, shame! for a religious body thus to refuse. Tell it not in Gath, publish it no more in the streets of infamy and reproach. They shamefully refused the good Book, the infallible standard. This was fair gulling, and an intended imposition, a cheat; but instead thereof they would introduce a little noted book compiled by themselves, their creed, which they said they were willing to abide by, in preference. This takes the "rag off the bush." Infamous, indeed. This was suggested and offered by their principal, their arch, enterprising, ingenious one, Elder J. H. But his odious proffer was contemptuously refused, with utter disdain and contempt. They held their meeting three days, and then parted in quite an ill humor, seemingly much irritated; so their parting was worse by far than their meeting. They were finally disappointed in their fond, erroneous anticipation. This of itself goes to show clearly, beloved, that the Baptists are a sterling, obstinate, a distinct people; and ought and will be separate from the perverse. And why? They are of the royal blood, princes and principles allied to

the blessed Jesus, the prince of order and peace, &c.

I went to the meeting from curiosity, and was highly gratified; for I could not see how it was possible for them to come together and be united as one, when the difference was so great; and they believing as they did, quite in opposition to each other. It would be like joining God and belial in unison as one, &c. This is not a novel, a strange thing; no indeed, beloved. it has ever been from the commencement of time, and will continue while time is suffered to last and continue. And why, pray? 'Tis the Lord's doings, and it is great and marvellous, indeed beyond our full conception. And why again, pray? He has declared the war himself, and we as his subjects are bound of necessity to contend and persevere in the laudable, just, equitable war. Let it be in sincerity and truth, and from a right principle, because it is his blessed cause, and he will strengthen, and embolden, and animate us, in his righteous cause, to the discomfiture of the perverse and wicked. Remember, never to compromise on no terms whatever, incompatible with his blessed word, the declaration of the blessed spirit.

In reference to the above, the enemy frequently and sneakingly endeavoring to introduce, to intrude, and impose themselves, their corruption, and to get unlawful entrance into the true church, has ever been; and now is, and will ever be the case, is undoubted; and cannot be plausibly denied, to call attention and to quote from Buck's Theo. Dict.

"**ARMINIANS**, persons who follow the doctrines of Arminian, who was pastor at Amsterdam, and afterwards professor of divinity at Leyden. Arminius had been educated in the opinions of Calvin; but, thinking the doctrine of that great man with regard to free will, predestination, and grace, too severe, he began to express his doubts concerning them in the year 1591; and, upon farther inquiry, adopted the sentiments of those whose religious system extends the love of the Supreme Being and the merits of Jesus Christ to all

mankind. The Arminians are also called Remonstrants, because, in 1611, they presented a remonstrance to the States-general, wherein they state their grievances, and pray for relief.

"The distinguishing *tenets* of the Arminians may be comprised in the five following articles relative to predestination, universal redemption, the corruption of man, conversion and perseverance, viz:

"I. That God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end; and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election was conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness.

"II. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of divine benefits.

"III. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

"IV. That this divine grace or energy of the Holy Ghost begins and perfects every thing that can be called good in man, and, consequently, all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with a greater latitude.

"V. That God gives to the truly faithful who are regenerated by his grace the means of preserving themselves in this state. The first Arminians, indeed, had some doubt with respect to the closing part of this article; but their followers uniformly maintain 'that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins.'"

"Some of the principal writers on the side of the Arminians have been Armini-

us, Episcopius, Vorsijs, Grotius, Curcellous, Limborch, Le Clerc, Wetstein, Goodwin, Whitby, Taylor, Fletcher, &c. &c.

"Some of the principal writers on the other side have been Polhill in his Book on the Decrees; John Edwards in his *Veritas Redux*; Cole in his sovereignty of God; Edwards on the Will, and Original Sin; Dr. Owen in his Display of Arminianism, and on particular Redemption; Gill in his Cause of God and Truth; and Toplady in almost all his works."

This we may call Arminianism in full colors and splendid array in opposition, endeavoring to sully and obliterate, and derogatory to his character as a full and complete Saviour, a propitiatory sacrifice, fully adequate in all respects, determined and fixed in eternity, without a particle of reservation whatever. The creature has no part nor lot in the matter, and I am glad and rejoice that it is so indeed. And why? 'Tis a sure and solid foundation, that the gates of hell cannot penetrate and discomfit in no wise whatever.

It may be seen from the quotation, that the boasted, the chieftain of Arminianism, had his opposers in the memorable time two centuries past, who contended earnestly and vehemently for the truth, and sealed the truth with every privation, and ultimately with their precious blood. They speak and ask loudly yet; 'tis a lesson, 'tis admonitory; take prudent assiduous care of the little flock, guarding against the numerous devouring wolves in disguise, in sheep's clothing, &c. They are stalking about almost in every direction, hunting for the rich the desirable fleece. These aluded to wolves are easily known, and why? they often over act their conspicuous, obnoxious, hateful part; devil like they carry the noted impress, the signet on their external figure and odious appearance, i. e. frizzled foretops, scented and stiffened with sweet scented odoriferous pomatum. Then only notice their high, lofty, aspiring, self-important looks of self approbation. This crowns all—where they strut they can act divers parts in the ignominious drama, being profoundly system-

atically taught by the old fiend their preceptor in all the advantageous crafts, &c. They can assume and act many lucrative, ingenious, profitable, accumulative parts, equally as well as a stage actor, &c. Undoubtedly their father the devil can boast aloud in their proficiency. No doubt he has pronounced them great and wonderful things, for their assiduity in patterning after and coming so near to—

"BAXTERIANS, so called from the learned and pious Mr. Richard Baxter, who was born in the year 1615 His design was to reconcile Calvin and Arminius; for this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation."

"Mr. Baxter maintains that there may be a certainty of perseverance here, and yet he cannot tell whether a man may not have so weak a degree of saving grace as to lose it again.

"In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author. 1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering.—2. It was to Adam, as the common father of lapsed mankind, that God made the promise (Gen. iii. 15). The conditional new covenant does equally give Christ, pardon, and life, to all mankind, on condition of acceptance. The conditional grant is universal: *Whosoever believeth shall be saved*—3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits of his procuring.

"There are, Mr. Baxter allows, certain fruits of Christ's death which are proper to the elect only: 1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ, as his living members.—2. The actual forgiveness of sin as to the spiritual and eternal punishment.

—3. Our reconciliation with God, and adoption and right to the heavenly inheritance.—4. The spirit of Christ to dwell in us, and sanctify us, by a habit of divine love, Rom. viii. 9—13 Gal. v. 6.—5. Employment in holy, acceptable service, and access in prayer, with a promise of being heard through Christ, Heb. ii. 5, 6. John xiv. 13.—6. Well grounded hopes of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and earth, Rom. v. 12. Heb. xii. 22.—7. A special interest in Christ, and intercession with the Father, Rom. viii. 32, 33.—8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection, Phil. iii, 20, 21. 2d Cor. v. 1, 2, 3.

“Christ has made a conditional deed of gift of these benefits to all mankind; but the elect only accept and possess them. Hence he infers, that though Christ never absolutely intended or decreed that his death should eventually put all men in possession of those benefits, yet he did intend and decree that all men should have a conditional gift of them by his death.

“Baxter, it is said, wrote 120 books, and had 60 written against him.”—Buck’s Theo. Dict.

Beloved, watch them closely, ’tis needful. Brethren, stand to your several assigned posts, guarding every avenue. They can assume the white devil at pleasure, especially whenever any extraordinary thing is to be effected, they’ll put on the white plausible deceptive dress, &c.; for they can transform themselves at any time when ’tis necessary to dissimulate, &c. Sometimes they are over-righteous much, they are very condescending, extremely kind, placid, and benevolent to a fault. You may see very devil himself in miniature resemblance internally, operating externally in appearance, &c. Therefore, beloved, be on the assiduous alert, for ’tis given to you, the unction, the spirit of discrimination to know the spirit of actuation from whence it rises, &c. and judge correctly.

I will endeavor to come to a close, as I have said enough to entitle me to another blessing from the good and benevolent folks round about, who are very liberal to

me indeed, in bestowing their encomiums of hatred; ’tis a rich legacy and bequest given me in eternity; they give me my due, and in gratitude I must and do cordially thank them, when in a right approving spirit to receive. Well done, bestow on my inheritance the diadem, &c.

Before I come to a final close, however, I must relate a little anecdote, for you to see how good and plausible it is. A noted preacher, formerly of renown and not far distant, went to a church with a mouthful of woful dire complaints; in the most moving, plaintive, pathetic manner, observing to the benevolent church, that his wife at home was very sick indeed, and very fearful indeed that it was a sickness unto death: (don’t laugh, brethren, for he’s a full blooded missionary;) and that he never more expected to see her alive again, (poor man,) and that his poor destitute family were in a state of starvation, for the want of peculiar necessaries, &c. But his agitated mind was disturbed and impressed, for the great worth of souls, so that he could not abide at home. (O thou pious, benevolent philanthropist, O how admirable!) The worth of souls was so interesting and impressive, they very liberally contributed an eagle, say \$10 00, and for him to give it to his unfortunate sick wife. What they gave him in addition I don’t know, but to be sure something for his ardent zeal in visiting them and exhibiting to them all he possessed; which I presume was not of much value to them, unless they could feed on swine’s food, &c. But the best is to come yet, for instead of his spouse being bed-ridden, as was represented and nigh unto death, she was up, then going about the neighborhood, only a bad cold attendant. This is a new singular craft to get some of the needful, a low, lying craft indeed.

Beloved, write on; “don’t give up the ship.” The fury of the storm has not subsided, ’tis yet raging furiously. I still, brethren, feel myself as a sinner of the greatest magnitude, and do yet remember

the wormwood and the gall, and how I was carried to and shook over the bottomless pit; the appalling, awful thunders of Mt. Sinai, I never shall nor can forget; and the unexpected exulting relief I obtained through the atoning blood of the blessed One.

“O come, my dear brethren, count all things but loss,
Your treasure’s in heaven, don’t shrink from the cross;

You’re fav’rites of heaven, dear lambs of the fold,

By devils surrounded, be faithful & bold,

Go on, my dear brethren, and stronger you’ll be,

’Till you come to Zion your Saviour to see;

And then all the ransom’d will join you to sing,

Sweet anthems of praises to Jesus your king.

You do not, nor can any, yet fully see,
How glorious and happy the Christians will be;

But this for your comfort in scripture is clear,

That saints shall be like him when he doth appear.

Farewell, my dear brethren, beloved of the Lord,

The footsteps of Jesus you find in his word;
Then follow your leader wherever he goes,
Stand fast and unshaken, whatever oppose

Brethren, the Lord bless and keep you
Adieu, beloved, yours as usual

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee. }
May 8th, 1846 }

DEAR BRETHREN: I have often said and have often written that the principal cause of the difference in religious matters between any two individuals, is their difference of opinion on the character and divine perfections of God, and the character and nature of man, and the relation he bears to his great creator and sovereign. Man appears to be a creature fond of worship, and as his ideas, are of God, so will his worship be. Some may sing around a

golden calf, or cry aloud to Baal, while others may offer incense to the queen of heaven. The Greeks may have their 30,000 deities, and other Gentiles may have vast numbers. Multitudes may follow Mahommed, or the Pope of Rome, others may adore the Grand Lama, Boadh, Fo, or Sha, or offer their lives a victim under the wheels of Juggernaut. And in Christendom and among Protestants there are idols innumerable. “gods many and lords many,” instituted instead of the God of heaven. For whatever object may have special hold of the affections, or may be looked up to, or in any degree relied on as a deliverer from sin or from hell, is a god to that being, that thus adores, or relies on. A man with a Bible in his hand professedly contending for it and its principles, may not have his affections supremely on the God who is its author. He may cry aloud, his congregation may weep and mourn, and the worship of God not be carried on, contrition for sin may not be felt, nor one feeling of a solemn joy mingled with sorrow because of a suffering Saviour bearing their sins may not thrill through their souls. Faith may not view the suffering Son of God as their deliverer, nor his blood as the only fountain that can wash away their guilty stains; and therefore they “worship they know not what.”

Man having any dependence in himself has none in God. If he relies at all in his own wisdom, works, merit, righteousness, power, sincerity, or intentions, he has poor opinions of and no true reliance on the wisdom, works, merit, righteousness, power, faithfulness, or purpose of his Creator. He does not feel any need of the holiness or righteousness of God, because he has never discovered what he is, nor what God is, nor the great distance between them; he has no true knowledge of the great disparity between his wisdom, works, righteousness, &c., and the wisdom, &c. of God. He consequently levels the perfections of God, to the capacities of a creature, and judges how he works and how he

should work, and is ready to murmur, fret, and repine, against the dispensations of Providence, when adversity overtakes him, instead of being resigned to his allwise purpose; believing himself to be capable of judging or determining what the works of the Almighty are, what his government and justice are, and what his judgment should be.

But poor man he knows no more of the *modus operandi*, the manner or way of his operation, than he does of the *modus existendi*, how he exists. He knows not that there is as much difference between him and his creator, as there is between time and eternity, light and darkness, life and death, wisdom and folly, iniquity and holiness, finitude and infinitude; and therefore he relies on his free will, free agency, power of choice, righteousness, obedience, &c., as the ultimata by which he is to come into the favor of God, and be heard or received by him. And he certainly places himself independent of the dominion of God or the devil, when he holds that man has power as much to do good as to do evil: that he can choose or refuse, receive or reject, worship or not worship; worship aright or worship wrongly. And thus he places himself as it were between God and the devil; God wooing and beseeching him, the devil alluring and tempting him; and he thus situated can according to his opinion turn to God or the devil as he may please.

Tell me, ye wise logicians, ye powerful reasoners, whether or not, (if the creature has the power of choice,) he cannot equally choose to remain where he is, and neither follow God nor the devil? For it is evident, if he has power to turn to the one, or the other as he may please, he has equal power to remain where he is if he pleases. And what would become of him? he would neither be a follower of God, nor the devil; he would not be taken captive by satan at his will, nor under the dominion of Jehovah. He would neither be under the reign of grace nor of sin, the strong man armed

would not have his palace nor obtain it, but would only be trying to get it; neither would the stronger have possession, nor be likely or able to obtain it, for he might choose to remain where he is in defiance of both, and set up for himself. He would be neither good nor bad, he would have no goodness in him to move him towards God, nor no iniquity to move him towards satan. Where would he be? Would he not be between truth and falsehood, enmity and love, iniquity and holiness, belief and unbelief, justification and condemnation, light and darkness, life and death? He would neither be righteous nor sinful, he would neither be a saint nor a sinner, he would have no Saviour to save; nor no need of, nor desire for one. And as the devil could not overcome him, I ask emphatically, where is he? Yes, where is he? He is on the middle ground so much esteemed by money hunters, and gospel perverters; and as he has finally to die, and as this world is to be destroyed, where would he, according to the power of choice system, eventually land? He has not been a follower of God nor of satan, neither grace nor sin have had dominion over him. He cannot enter into, nor see the kingdom of heaven, because he is not born again. God is too just to cast him off to hell, except he has been a follower of satan, and where will we find him? He must exist somewhere. I know of no place for him to occupy, except the only middle ground the scriptures reveal, viz: the gulf between the rich man and Abraham, at which place, though between them, he would not be able to act out free will, free agency, nor power of choice. Surely those who believe in free will, &c. are not like me—

For they have not feelings like me,

Nor know themselves wretched & lost.

I was not between God and the devil, but taken captive by satan at his will. My will was, I will not come till I and my will were subdued by the power of God, and brought in sweet subjection by the reigning power of divine grace. Heaven

born souls do not want a middle ground, because they know there can be no middle way, except there are at least two others leading to the same place. They know but two ways and these are not parallel, but diametrically opposite; the one leads to heaven, the other to hell. They want no freedom except that which comes from truth and the Son of God. They know nothing about a middle belief or doctrine, they know of but two, the one following or originating from faith as the gift of God, or the witnessing testimony of the Holy Spirit; the other, from the imagination of man, or testimony or delusion of satan. They do not become better and wiser in their own view, but view an infinite distance between them and their God. They view an infinite disparity between their best performance and the demands of the law, and the work and holiness of God. They view an infinite distance between their faculties and perfections of God. They are free to acknowledge that God's work of creation, from the smallest minugia of matter to the most ponderous mass, with every intermediate part of matter, is a mystery to them. The ways of Providence are inscrutable to them. Whenever they endeavor to search out the purpose of God, or any of the divine perfections of Jehovah, their minds are lost in their infinitude. They find each and all to be greater and greater, higher and higher, and deeper and deeper the more they discover of them; and that like the river revealed to Ezekiel, though they can wade to the ancles, the knees, or the loins, they will find that the further they may progress in their knowledge of each, of any, or of all the divine perfections, ways, work, or judgments of God; that any, each, and all will be an impassable ground. If their minds turn to the self-existence of God, they will there find infinitude impassable. If they turn to the eternity, immutability, omniscience, omnipresence, omnipotence, justice, love, goodness, righteousness, truth and faithfulness of God, they will find in

each and in all infinitude, eternity, and immutability, incomprehensibly impassable, and in incomprehensible union of the one incomprehensible and ever living God the Father, Son and Holy Spirit.

Could we, dear brethren explore, the height and depth, and length and breadth, of the infinitude of any of the ways, judgments, or perfections of Jehovah, with the rapidity with which a ray of light passes from the sun to our earth, we would find each and all (so to speak) to become infinitely wider, deeper and higher; and we would after spending eternal ages in this manner, be so far from comprehending the infinitude of each and of all, as we would fall short of filling eternity. And when the bride shall have got home, and shall have feasted on the riches of God's grace eternal ages, she will be as far from diminishing the richness and sweetness thereof, as she will be of finding out the end of eternity, or the length of the duration of her Saviour and God. She will sing a new song forever and ever, and gaze with holy rapture on the superlative glories of King Emanuel, her husband and redeemer, in a never ending eternity. O eternity! how sweet thy name! How transporting to meditate on the happy employment in thee, of praising God in an infinite strain of heavenly melody. "Alleluia, the Lord God omnipotent reigneth." Being with him and being like him, and seeing him as he is, without a veil between, is, what will make heaven to be a place of infinite rest, of infinite happiness, joy and peace. What a Saviour! what a heaven! what riches of grace and infinite enjoyment, for God-provoking, heaven-daring, hell-deserving wretches! But Christ has died and risen, and intercedes and prevails; and has a righteousness that will hide the sinful deformity and heart-felt pollution of every one of his chosen. Their wills, will be swallowed up in his; his choice will be theirs, he is their judge, counsellor, advocate, husband, righteousness, Saviour and God Farewell.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 1, 1846.

*North Carolina, Edgecombe county, }
July, 1846. }***A FEW LINES FOR THE PRIMITIVE.**

I have seen some writings in the Primitive that I much approved, and some I did not like so well. When I see a piece upon Christian experience, and the ups and downs of a Christian life upheld by sovereign grace, I am well pleased; but when I see some partake too much of ridicule and bombast, I do not like it, for truth wants no such helps. Let us use the word of God and solid arguments, to confound these gospel speculators and disturbers of our peace; their own weight will bear them down. Let us, my brethren, stand up to the truth and bear our united testimony against this mass of corruption, with all its peace-breaking influence.

When I first became a Baptist which is about forty-two years ago, I heard nothing about this missionary noise and clatter, and brethren dwelt in love and peace together. But about the year 1803, it was brought into our Association, and very quickly began to spoil our peace and cause division and strife, and so on until the present time. We, the Kehukee Association put it out of doors in 1827, but travelling mendicants will come within our borders, and tell the people they are on original ground, and the old predestinarian Baptists are gone off to antinomian ground. And hear one of them and a more rotten Arminian can't be found, if among that sect, but sometimes will try to imitate the old Baptists, and as far as they can go is into Fullerism, and sometimes into Campbellism; and depart from the old track of gospel truth, that firmly unites the old Primitives in one band.

Their plans of modern invention are enough to sicken any man or woman of grace, to look and see how modern priestcraft can plan and invent schemes to deceive mankind, and lead them into error and falsehood. But God's truth will

stand, and his Elijah's must defend it, if alone. It appears to me that these modern religionists are trying to do away the office of the spirit of God, and substitute the spirit of delusion in its place; for these new sort of Baptists are heaping to themselves teachers having itching ears, that shall turn them from the truth and shall be turned to fables. And all this noise, and rant, and protracted meetings, and Baptist fairs, which I think little better than gambling shops, if I hear the truth of them, are fabulous and false. We are but few, and we had better be few and be in peace, than many in strife and contention. We must bear our testimony against this mass of corruption. I don't expect to be here much longer, as I am seventy-three years of age; but let us, my brethren, turn to our own house and keep it as clean as we can, and keep out all disorder from among ourselves. If we are but few in number let us try to keep up good discipline in our churches. The greater part of us have become too much after the world and its flattering toys, and neglect our own conference business; but we must try in this cold and lifeless time to do our duty and leave the event to our God, and watch and pray, and try to keep our garments unspotted from the world, and turn our back upon all false teachers and their doctrine.

I will now address myself to Benjamin May, who writes in the Primitive as a poet. I expect you, Sir, and my wife are own cousins, if you are the son of Jonas May, who went from this country when I was a boy. I can remember three brothers, Mark, Jones, and Samuel, and my father-in-law, Col. Nathan Mayo, was their brother. His sons are all dead. I live in Edgecombe county, near Tarborough, and would be glad to have a line from you at any time. I return to my communication.

I see in the last No. of the Primitive there are some of our old sort of Baptists away yonder in Texas, and they talk like our folks. Some of these modern schemers complain we are hard with them, be-

cause we won't fellowship them; that is right, turn them every one out if they will hold and cling to these modern Jesuits. For give them power, and they show themselves to be a priest-ridden set of despots. Not long since a very prominent man among them who professes to be a great advocate for liberty, offered a resolution in his church to deal with a member of the same church for reading the Primitive; that don't look much like gospel liberty, but like religious despotism. I have never run after them for controversy, and I will not run from them for fear of them. I stand my ground and have for thirty years, and think no better of them now than I ever did, but rather worse. I hope their plans and inventions are going down hill, for their State Convention is likely to come to nought for want of funds; but they do twist and turn every way but the right way to keep their little viper alive, but I hope it will go like tadpoles in a mudhole, when the water is gone. If lies and misrepresentations can keep it alive, it may stand awhile longer; but I hope God's truth will kill it yet.

Now in the bowels of Christian love I bid you farewell. *WM. HYMAN.*

TO EDITORS PRIMITIVE BAPTIST.

*Henry county, Virginia, }
May 25th, 1846. }*

DEAR BRETHREN of the Primitive faith: Thinking it might afford you some pleasure to hear from this region, though by the pen of a bad writer; if you think proper, you can give my communication a place in your paper. Though the writer is very weak, yet the battle is not to the strong, nor the race to the swift, but of the Lord. Knowing not what I shall write, I feel dependent on the Lord for subject matter and manner of writing.

In this neighborhood some time past we had a great excitement in religious matters, caused by the missionaries declaring themselves to be the old Primitive Baptists, spreading themselves like a green bay tree, and getting up a considerable church

where there was none; and for some time, seemed like the whirlwind that Elijah heard. But thanks be to God, he sent his small still voice amongst us, and the enemy became as still as a stone. I sought him and could not find him, for he was soon cut down and lo he was not.

In this section the Old Baptists go by the name of old ironsides, and it is a name given us by the Babylonians. Though a hard name, I don't think we shall be much loser by it; rub the rust off of iron and it will shine the brighter, and so we don't appear righteous to men but rusty, but God knows them that are his. But what discriminations does the word of God make between the old ironsides and the missionaries? Some very clear ones, I think, to be discovered by the spiritual-minded man, of which is the following. In the 12th chapter of Daniel, you will find Daniel in prophecy of a kingdom that exalted itself above all that is called God, and that should divide the land for gain; this is the mission kingdom. Daniel goes further and says, he shall have power over the treasures of gold and silver, and shall stretch forth his hand upon the countries. What is this but what they call sending the gospel to the different heathen countries? But Daniel says, that tidings out of the east and the north shall trouble him; therefore he shall go forth with great fury to destroy. The east here spoken of is the Holy Ghost, for when the wise men saw his star in the east, they came to worship him; which was a figure of the Holy Ghost leading to Christ. The north here spoken of is the old ironsides, for they say how cold I am, how barren; yet they have to bear the tidings of the Holy Ghost. As Jeremiah the prophet says, the Lord shall raise up a people from the north country against Babylon, and archers that should shoot at Babylen and spare no arrows; and that is why the old ironsides have to shoot at missionism and pull down the strongholds of her craft. For the weapons of our warfare are not carnal, but

mighty through God to the pulling down of strongholds.

When you shall see the desolation spoken of by Daniel the prophet stand in the holy place, then let them which be in Judea flee unto the mountains. This scripture has been fulfilled. The holy place here spoken of is the church, the desolation is the false doctrines introduced into the church by the missionaries, before they divided the church for gain; which abomination of desolation was the false doctrine of educating young men for the ministry, and sending the gospel by the money power. Abominable, sure enough. Those that be in Judea were the old iron sides portion of the church, for he is not a Jew which is one outwardly; but he is a Jew which is one inwardly. The mountain here spoken of is the promises of the gospel, as says the 87th Psalm, 1st verse: His foundation is in the holy mountains. The promises are the holy mountains that the old iron sides fled unto.

But a missionary will tell you that a man can't preach without going to a seminary first to get a great education; but let us see what the holy mountain will hold forth. I come not preaching with the wisdom of words, lest I make the cross of Christ of none effect. For it is written, I will destroy the wisdom of the wise; God hath chosen the foolish things of the world to confound the wise, and the Lord knows the thoughts of the wise that they are vain. A missionary will tell you that unless the people throw in money enough, that the gospel can't go to the heathen. John says, I saw an angel fly through heaven, having the everlasting gospel to preach to every nation, tongue and people. We read that the love of money is the root of all evil, can a missionary then take the root of all evil and make it bear the fruit of all good? I trow not. I would as soon believe the hemlock could bear figs. By their fruits you shall know them. And so I must come to a close by subscribing myself your unworthy serv't. *JOHN D. WADE.*

TO EDITORS PRIMITIVE BAPTIST.

*Elount county, Alabama, }
June 21st, 1846. }*

DEAR BRETHREN: Through the mercies of God I am yet permitted to stay on the stage of action, and blessed with a good degree of health. I know not how to express my thanks to God and the brethren for the satisfaction I have received through the medium of the Primitive Baptist. It is a consolation to my soul to hear from the brethren, though I have never seen many of them, nor never expect to see them in this world, I expect to meet them where troubles will be done.

Dear brethren, I am young in years and young in grace, and feel weak in mind; but I wish to ask my Primitive brethren one question, and that is a scriptural one. I wish to know if the glorification of a certain people that God foresaw, does not solely depend on the justification, and the justification on the calling of God, and the calling on the predestination, and the predestination on the foreknowledge of him who worketh all things after the council of his own will? Romans, 8th chapter, 29, 30 verses. I hope some of my Primitive brethren will give their views on this important subject, for, brethren, there are many in this country who call themselves Christians, who deny that God will save any without some effort by the dead sinner to eternal life. And I am accused of preaching absurd doctrine, when I preach salvation by grace; or, that the correct tree cannot bring forth good fruit.

Brethren, I am surrounded by this kind of people. I hope my brethren will write as plain on the subject as they can. So I will close these remarks by assigning myself yours in Christian bonds.

JEREMIAH DAILY.

P. S. I wish to say to brother Lloyd that I think there is considerable demand for his Primitive Hymn Book in this Association, viz: Mt. Zion. There are some over four hundred members, who profess

to be of the Primitive Baptist order, and there is a considerable want of Hymn books among them. And if you, brother Lloyd, will send some of them to Blountsville, Blount county, Alabama, I will act as agent for you to the best of my skill and ability. *JEREMIAH DAILY.*

TO EDITORS PRIMITIVE BAPTIST.

*Lick Creek, Illinois. }
June 5th, 1846 }*

BRETHREN EDITORS: I shall take this opportunity to write a few lines for the Primitive, as an epistolary letter to brother James Osbourn, of Baltimore.

Dear brother in the Lord, I shall take this method of writing a few lines for your perusal. You need not think it strange of a boy writing to you, although a stranger in the flesh, but I hope not in the spirit. You are a man I never have seen the person of, nor heard you preach. The first time I ever had a knowledge of you, was seeing your name in the Signs of the Times concerning your difficulty in the Miami Association. Then thought I you must be a corrupt man, as many hard things were said about you; but since that time I have learned that a servant of God has to suffer many things for the gospel's sake, and cause of Christ. There is a familiar spirit that exists among the people of God, by which they know each other in the face of Jesus Christ. I one time was on a tour among the brethren, and there was a brother by the name of David Heart, who handed me a book titled *The Lawful Captive Delivered*, which was your life. In looking over it, things I found which were much to my delight, in seeing your life set forth, your Christian conversion set forth in it, and also your travel in your Christian warfare.

Dear brother, in looking back to the time and place of your deliverance under the preaching of Elder Harm, and the singing of the song,

This is the day the Lord hath made,
He calls the hours his own, &c.

It had that tendency to me, although years before my birth, that I could look back to the time and place of your deliverance, and rejoice with you of your sins slain, your enemies destroyed, and not to rise again. In perusing your life, and many communications which you have written, I can claim a full relationship with you in Christ, although your heavenly work was done in the old country, and mine in the Western States of America. God's method in saving poor, lost, and helpless sinners has been one and the same plan eternally. A saint of God by faith can look back in this generation, and claim relationship with righteous Abel, who brought a more excellent offering than that of Cain. They can claim the same with old faithful Abraham, as the scripture saith, Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. We can find old David, a man after God's own heart, who was in possession of the same like precious faith of old Abraham, who could say to the God-fearing people, that the Lord had separated his sins from him as far as the east is from the west. We further hear the apostle say, by faith Moses when he came to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt. Indeed we might bring a cloud of witnesses to testify to one and the same thing, but space will not permit in the limit of a short letter; but there is one thing I wish to say concerning the matter of those witnesses,

and that familiar spirit or knowledge that exists among the people of God. It is in such a manner and way that they can't be mistaken in the matter; as we hear the apostle say: For this is the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. It is that invisible work wrought in the soul, that newness of life in Christ Jesus, that we should not walk after the flesh, but after the spirit.

Dear brother, when we are in Christ we shall not want, for he is our all in all; and may you through the further progress of your ministry, be enabled to feed the lambs and sheep of the fold, and say with the apostle: I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes. May you be in possession of that principle of the apostle, that you should feel to be a debtor to the Greek and barbarian, to the wise and to the unwise. Say unto the poor, the blind, halt, and lame, to come to the feast, behold, all things are ready. There is a gospel that is debted to the Greek and not to the barbarian, to the wise and not to the unwise; has soothing words but an empty sound, which is calculated to deceive and give currency to the prophet Baal, or to Hagar's children.

Dear brother Osbourn, I hope you will visit us in these parts of Illinois soon in your travels. I hope your mind has been led in this part of the world. Religion is cold here at this time, but I hope the Lord will soon raise up a people here famous for the name of Jesus. Come over and help us, and may the Lord bless you. I would be glad to see more of your books, and

hope the time is not far distant when I will be able to send and procure a lot of them. So I will have to come to a close by saying, when it goes well with you remember me. May the time not be far distant when I shall hear from you again. I would be glad you or any of the brethren would write to me. Direct to Lick Creek, Sangamon county, Illinois. So no more at present.

J. ALSBURY.

TO EDITORS PRIMITIVE BAPTIST.

Black Hawk, Mississippi, }
June 29, 1846. }

DEAR BRETHREN AND SISTERS IN THE Lord, scattered all over these United States: This is to let you know that I love the little messenger, for I think it brings good news to me almost wherever it comes from. For it is pleasure for me to read my brethren's writings, when they tell their experiences and the travel of their minds on religious matters. I believe that God is carrying on his work, and will do all his pleasure and save all his people; and all the praying, and all the preaching that the people can do, will not add any to his kingdom nor make any the less; for his people are bone of his bone, and flesh of his flesh, and when the right time comes he will let them know that he is acquainted with them. And he will shew them what great sinners they are; and make them believe in him; and he will make them walk in good works, for he has ordained good works for them to walk in. And he is not to be frustrated in any of his calculations.

Religion is at a low ebb here, but I think the Lord has some people here, and they have a hard time of it; but I think that is their portion in this world, but the Lord has promised them a crown when they leave this world, and a robe too, and this ought to make them willing to bear a great deal. These are my doubts sometimes, whether I have ever tasted grace or not; I have so many things getting in my way, that I cannot bear them as I wish to, on account of my not doing what I think I

ought to do, it almost makes me feel ashamed to own that I am a Baptist. But there is no other name so sweet. I believe he that is a Baptist is one that is a Baptist inwardly, for it is not the outward appearance that will do.

My race is almost run, I feel like I was almost alone. My children are all most grown, and none of them belong to the Primitive church as I know of. I would ask the brethren to remember them in their prayers. I think every Christian has prayed for them, but I would like to see them buried in the liquid grave before I leave this world, if the Lord is willing.

I would like to see some more of that brother's writing that lives in Texas, for he has wrote one piece I like to read. Brother Durham is his name. My dear brethren, I hope we will get out of the reach of these temptations, where trials will be no more. Amen.

THOS. MATTHEWS.

Thomas county, Georgia, }
July 6th, 1846. }

DEAR BRETHREN: Please publish the death of two of our ministers, a statement of which I give you below, though I do not think it necessary in common to trouble our Editors with such publications; but preachers generally have an extensive acquaintance, and for the sake of those distant friends with whom a Christian intimacy has been made, obituary notices would likely be acceptable. Yours in Christian love. PRIOR LEWIS.

Elder WILLIAM HAWTHORN departed this life the 15th day of May last, after a short illness of about three days. He was about eighty years of age, had been in the ministry about fifty-five years, was a man of talent, and devoted a long life to the cause of God and the people. He was affectionate to his family, tender of his brethren, and given to hospitality—has fought a good fight and kept the faith, and is gone to realize the blessed promises of the gospel; leaving his aged companion with a number of children, and children's great grand children, together with his nu-

merous Christian friends to lament their bereaved state. From whom the melancholy tears had but just been wiped away, which were shed at the death of—

Elder ELIAS O. HAWTHORN, (son of the above,) which took place on the 19th of February last. He was in the forty-first year of his age, had labored in the gospel fourteen years, and remained steadfast in the Primitive faith. He left no children, but a widowed companion to mourn the loss of an affectionate husband.

Both the above died at their own residence in Decatur county, Ga.

From the Signs of the Times.

BROTHER BEEBE: A few days ago I received a letter from my father in Macon county, Ala., informing me of the death of my beloved sister LUCINDA TOWLES, of Russell county, Ala., and in this letter I am requested to furnish a short notice of her life and death, to be inserted in the Signs.

She was born in Chester district, South Carolina, and my father, together with the family having subsequently moved to Troup county, Ga., it was there, in the thirteenth year of her age, that God through his abundant mercy was pleased to give her a discovery of her situation as a poor, lost, and helpless sinner, and also the same year she received an evidence of her justification before God through the merits of Jesus Christ and was enabled to say as Thomas did, My Lord and my God! In her fourteenth year she was united to the Baptist church at Emmaus, Troup county, Ga., being the first of my father's family who was enabled to claim a hope in Christ and follow Jesus in the way. Though I was nearly two years older than she was, her knowledge in the written word, was much better than mine, and in the spiritual import she was far superior, for I was at that time "without God and without hope in the world." It was a very cold day in which she was buried in Baptism, but I feel disposed to pass no encomiums on the memory of my departed sister, all the praise is due to God alone;

her motto was, both in life and death, "By the grace of God I am what I am." That she truly walked in newness of life is evident to all who knew her, but she was destined to wade through much tribulation and affliction of soul during the early part of her Christian life. The fog and smoke arising from the inventions of man seemed likely to obscure the rays of gospel truth and becloud the minds of a large majority of the Baptist denomination. At this juncture of time in my father's house she had none to console her, nor any one who was *wise unto salvation* to give her any advice, and therefore she consulted none but God and his word; and by such teaching as this she was settled and grounded in the faith, doctrine and practice of the Old School Baptists. In the winter of 1837 my father moved to Macon county, Ala., here she was received at a Primitive church about eight miles distant, some difficulties also arose in this church, during which I have often seen her consulting the oracle of God with her eyes flowing in tears, yet she was never heard to murmur or speak evil of any person; she appeared willing to admit (if overpowered in argument) that she might be wrong in her views, but if so, she said it was for the want of a better understanding of the word of God. She was taken with a bad cough and sore throat and, in April last, she was prostrated on her dying bed. I visited her about three weeks before her death and she then told me that she was fully persuaded her time in this life had nearly expired, but said she felt thankful to God that she had no fears of death. She told me that she had heard me preach on the fifth Sunday in March about the *hidden manna*, Rev. ii. 17, and that she felt that God had applied it to her poor soul and she hoped shortly to take an everlasting feast with Jesus her Priest and King. My father writes that on the night before her death she gave the family and friends who conversed with her, entire satisfaction as to her acceptance with God, and about three hours before her death she inquired after my mother's health; my mother told

her she was well and that it would afford her great consolation to know that Lucinda was happy, to which she replied: *Well, Ma, I am happy, my soul is now in heaven.* Shortly afterwards her soul and spirit took their exit from the body. She has left a tender husband, and one child about 18 months old, and a father and mother, three brothers and two sisters, with other relatives, and numerous friends to mourn her loss. She died June 20, 1846, aged 25 years, 5 months, and 28 days.

WM. M. MITCHELL.

Chambers co., Ala., July 3, 1846.

The Covenant of Grace. L. M.

God's covenant stands forever sure,
From age to age it will endure;
And so before the world was made,
Redemption's plan was fixt and laid.
Before the sun that shines so bright,
Or moon and stars that shine by night;
Before a man was form'd or made,
Salvation's plan was fixt and laid.
His wisdom ran eternal round,
His love and mercy had no bound;
His justice too was satisfied,
When Christ the Saviour bled and died.
The law in covenant found us dead,
We now are by the Spirit led;
To faith and hope within the veil,
As such his promise will not fail.
To Abraham and his numerous seed,
The promis'd land he gave indeed;
So Israel was a chosen race,
Chosen and saved by sovereign grace;
Israel by faith must live indeed,
Because they are a chosen seed.
For Christ the great atonement made,
The ransom price he fully paid.
And now he intercedes above,
And shows himself a God of love;
And sinners now made heirs of heaven,
And pardoning grace is feely given.

BENJAMIN MAY.

Lexington, Mi., 2nd July, 1826.

DEAR EDITORS: Please give the following a few insertions in your paper.

The Primitive Baptist Association will

hold its ninth annual meeting with the Lewis's Creek church, Carroll county, Mi., commencing on Saturday before the third Sabbath in Sept. 1846. O. S. Baptists are especially invited to meet with us.

I remain with great respect your obedient servant.

SAMUEL CANTERBERRY.

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The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Farborough, N. C."

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“Come out of Her, my People.”

Vol. II.

SATURDAY, SEPTEMBER 5, 1846.

No. 8.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tarewell, Tennessee, }
May 26th, 1846. }

DEAR BRETHREN: I will send you some scraps and thoughts that I cannot clearly understand.

1st. I cannot understand how a plan, scheme, or purpose, can be called all-wise, that may be thwarted, frustrated, or nullified, by an inferior power and wisdom.

2nd. I cannot see any thing like omnipotence, in that power which may be checked or overcome.

3rd. I cannot understand the nature of a covenant, that has in it no certain and definite stipulation.

4th. I cannot understand how a price can be paid, and a purchase made, excepting something definite is given for the price, and obtained by the purchase.

5th. I cannot understand how a child being born makes it a child, nor how a man feeling like he is an heir, or believing he is an heir, or receiving a part, or the whole of an inheritance makes him an heir.

6th. I cannot understand how it is possible that there can be an inheritance without an heir, or heirs.

7th. I cannot understand how James K. Polk being President, elected him; nor how a soul being regenerated, makes it to be one of the elect; for I really thought

J. K. Polk's being elected was what entitled him to the office of President, and that any creature being born again was the result of the previous choice of the great I AM.

8th. I cannot understand how infinite justice and holiness, could demand and receive satisfaction of Christ, for all the sins of any creature, and afterwards punish that creature eternally in hell.

9th. I cannot understand how a Christian can say, that God almost makes a Christian of any, and because the creature refuses, or rebels, the Spirit takes its everlasting flight, and the soul sinks to hell: except that Christian so saying had experienced every part of it.

10th. I cannot understand the doctrine that says, “If you refuse and rebel you will be lost, but if you yield and obey you will be saved”, in any other way than that the creature is neither in a state of condemnation, nor justification, and that his condemnation depends upon his refusal, and his salvation upon his obedience.

11th. I cannot understand how grace reigns, and yet loses its subjects.

12th. I cannot understand how any regenerated soul, can believe that the Lord ever failed to save any that he undertook to save; except he believes he himself was more yielding and obedient, or better by nature than any that are lost.

13th. I do not know why Christians do not see an infinite difference, between a call of conscience, or of parents, or the ministry, and the call of the Spirit of God.

14th. I do not know what is the reason that professors believe that a creature can, by his opposition to God, stop God's work on his soul, when he cannot stop the wind (a creature of God) from blowing where it listeth, nor its progress in the world; neither can he any more carry on the work of God than he can cause the wind to blow when and where he pleases, or carry on its progress in the world in a manner to please his own fancy.

15th. I cannot see the reason why Christians do not know that Christ did not stay the sword of justice for any that are lost, longer than their natural life, and that he did not stay it eternally for every one that is saved; for as the sword of justice never was, nor never will be bathed in the blood of the redeemed, it is incontestible evidence, that it is eternally stayed for them and is satisfied in the blood of their Redeemer. and on the other hand it is incontrovertible, that it was not stayed for the finally impenitent longer than their natural life, and that it had not received satisfaction in the blood of Christ.

16th. If any creature is reconciled to God by the death of his Son, I cannot see any need for any other mode or means of reconciliation. God in Christ is all the way I know. Neither can I see how it is possible for any other mode, or means, to effect reconciliation, for there is no necessity for reconciling, the reconciled, neither can such a thing be performed.

17th. If Christ by his death destroyed him that had the power of death, I cannot understand how it is possible for him that is destroyed, to destroy the redeemed of the Lord.

18th. I cannot tell why professors hate the doctrine of election, except it is because they do not believe that they have an evidence that they are one of the elect.

19th. As a regenerated soul is a new creature, and old things have passed away and all things have become new, I cannot tell why the professor holds the old practices, or doctrine, or belief, he formerly held; and as the disciples were warned to beware of the leaven (doctrine) of the

Pharisees, and as we are told to purge out the old leaven that it may be a new lump, I cannot tell why professors love and contend for the same old leaven (doctrine) and do not beware of it, excepting it is because they are still the old lump, instead of the new creature, old things remaining, instead of passing away, no new lump, nor new creature appearing.

20th. When I hear a preacher preach and contend for, and against, the same doctrine and principles that the wicked non-professing world generally does, how am I to tell which is the Christian? If it is said, because the preacher is a professor—profession don't make a man a Christian. If it is said, because he is more moral—neither does morality make him one, and besides there are many non-professors who are moral.

21st. Though I am opposed to dram drinking as a beverage, yet I cannot see the reason for so much outcry about drinking moderately when the weightier matters of the law are neglected, viz: judgment, mercy, and faith; and when so little is said against false and deceptive doctrine, or against flattery, deception, covetousness, fraud, extortioning, envy, backbiting, hatred, variance, pride, vanity, luxury, neglecting the widow and the orphan, oppressing the poor and the hireling in his wages, &c. &c.

22nd. I can see no use for a society to encourage that which is right, nor to check or stop the progress of that which is wrong; excepting there was a society including offences and to stop their progress, and also one for every thing which is praiseworthy.

23rd. I cannot understand how a preacher preaches the truth, when the world generally says, "That is my preacher, for he preaches what I always believed"—except the world always believed the truth.

24th. I cannot understand how a creature can be a free agent, and at the same time a servant of sin, and taken captive by satan at his will.

25th. If the devil cheats any soul out of his interest in heaven, or his title to the

incorruptible inheritance, I know no reason why satan shall not get possession of those possessions or each creature's part (thus cheated) out of that inheritance.

26th. I do not know why professors talk of repentance and faith being acts of the creature, neither can I tell the reason why they cannot understand what the scripture says about them, except it is because they have never felt the power of either.

27th. I cannot understand how any man that believes in God, can believe that he in wisdom made the world with all appertaining to it, without predestinating what he would do with it; neither can I understand how a man that believes God to be infinite in understanding, eternal, immutable, and omnipotent, can believe that he does not precisely carry on and effect his first great design in spite of all opposition from men and wicked spirits.

28th. I cannot understand what ideas a man has of God, if he does not view his wise counsel, his handy work, his protecting arm, his overruling power, and his providential care in, and over all events and circumstances; and in, and over all things from the least to the greatest.

29th. I cannot tell why so many professors, try so hard to separate, the foreknowledge of God, and his divine decrees.

30th. I do not know why so many people speak of the government of God, and of his holy law and purpose, as though they completely understood it, when they do not understand the laws of their own country, nor the nature, principles, and manners of earthly governments.

31st. I cannot tell why so many professors hold precisely the doctrine I did when profaning the name of my Lord, excepting they are in the same darkness I was.

32nd. When Christians study, how it is, and why it is, that they are saved, while so many equally good by nature, and probably much better by practice than they were are yet in their sins, I cannot tell why they are not convinced of the doctrine of election, excepting they believe their works were meritorious.

33rd. When people join the church by telling her that God began, carried on, and completed the work of salvation, and their works, duty, or obedience had nothing to with it, but that it was solely of grace and mercy, I cannot tell why they afterwards tell people a different road to heaven, and a different way to obtain salvation.

34th. I do not know why professors acknowledge a doctrine to be truth according to scripture, and yet say it ought not to be preached, excepting it is because they have not "received the love of the truth."

35th. I do not know why professors say that if they believed the doctrine of election and predestination, "they would take their fill of sin," or at least "would take but little care how they acted;" excepting it is because their love of sin has never been destroyed in them, nor the love of holiness implanted in their souls."

36th. I can see no essential difference between the doctrine the serpent preached to Eve, and the doctrine of many in this day. The one said, "ye shall not surely die;" the other, "ye are not dead."

37th. I do not understand what is a "non-essential in religion," for if God has not commanded it, it should not be attempted; but if he has commanded any thing, it is not non-essential, but should be followed.

38th. I do not know why Christians do not see that had it not been for the decree of God concerning them, and his election of them, that they never would have chosen him but would have sunk to hell without a remedy—the remedy (so to speak) being provided in the decree of election.

39th. I cannot tell what people mean by one life quickening the soul and another life saving it. I know of but one efficient life—Christ our life—eternal life.

40th. I do not know why churches license a man to preach that they do not wish to hear, nor why they set one forward for ordination, whom they would not (being destitute) be willing to receive as their pastor.

41st. I do not know why preachers so seldom quote the following, "Having food and raiment therewith be content;" except they having food and raiment want more than a kind God has given them, or because they are not content with the rule laid down in scripture, nor the divine dispensations of the providence of God.

Lastly. I understand but little, I know but little, but I sometimes hope God has taught me to know, how little I do know, and that without divine teaching I should know nothing as it should be known; nor do nothing as it should be done, nor say nothing as it should be said. It may be that my brethren know or can understand what I cannot. If they do, they will please write in answer to these. Farewell.

N. S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

*Cotton Gin Port, Mississippi, }
July 8th, 1846. }*

DEAR EDITORS: Please give the within Circular Letter a place in your paper.

Yours in respect.

J. S. DANIEL.

CIRCULAR LETTER.

Of the Buttahatcha Association, 1844.

To the churches composing the Buttahatcha Association, Greeting:

BELOVED BRETHREN: According to our forms and custom heretofore, you have a right to expect from me a Circular Address, on some religious subject; and as such, I call your attention to the union that exists between Christ and the church. In shewing this union we will take a view of the godhead, and to find this glorious Redeemer we must call your attention to the scriptures of eternal truth.

The existence of a God is manifested by the light of nature and good reason, and in making this declaration we do no more than the apostle has given us authority. In Rom. 1st chapter, 20th verse, it is said: For the invisible things of him from the creation of the world, are clearly seen; be-

ing understood by the things that are made, even his eternal power and godhead, so that they are without excuse. In the 1st chapter and 1st verse of the book of Genesis it is said: In the beginning God created the heavens and the earth. Here the work of creation is assigned unto him, which implies eternal and almighty power. To create heaven and earth with all the things which they contain, implies a previous existence, or the eternity of God. To create at all, implies almighty power. In Exodus, 3rd chapter, 14th verse, God, in speaking to Moses says: I am that I am. Thus shalt thou say unto the children of Israel, I am hath sent me unto you. This name which God applies to himself, implies self-existence, independence, unchangeableness, eternal.

Dear brethren, we will now take a view of the equality of the Son with the Father. As a proof of the divinity of Christ, we shall first shew that the name of God is given by the Holy Ghost to the Lord Jesus Christ. John, 1st chapter, 1st verse: In the beginning was the word, and the word was with God, and the word was God. And to shew who this word was, it is said in the 14th verse of the same chapter: And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And in the 1st Timothy, 3rd chapter, 16th verse, the name of God is applied to the Lord Jesus Christ: And without controversy great is the mystery of godliness; God was manifest in the flesh. Isaiah, 7th chapter, 14th verse, which is applied to Christ in this language: Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is God with us. Hebrews, 1st chapter, 6th verse: And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. Verse 8th: But unto the Son he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness

is the sceptre of thy kingdom. And we hear Jesus say: I and my Father are one. John, 10th chapter, 30th verse. We think the above quotations sufficient to prove the divinity of Christ.

Dear brethren, we shall next shew by scripture evidence of the divinity and equality of the Holy Ghost, that he is God. And in making this attempt we will call your minds to the 1st chapter of Luke, and 25th verse: The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. Acts, 5th chapter, 34th verse: But Peter said, Ananias, why hath satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? And in the 4th verse it is said: Thou hast not lied unto men, but unto God. The evidence then is clear that the Holy Ghost is here said to be God. John, 14th chapter, 26th verse: But when the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. Also in John, 15th chapter, 26th verse, we have similar language: But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me. So we will add one more passage of scripture and think that ought to be enough for every person who wishes to know the truth. Here it is: 1st John, 5th chapter, 7th verse: For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

We will now take into consideration the union of Christ and the church. Bringing in this union in a clear light, we will call your attention to Ephesians, 5th chapter, 23rd verse: For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body. Here Christ and the church are brought to

view under the similitude of a man and his wife connected. Brethren, they are said to be one flesh, and to prove this, look at the 1st chapter of Genesis and 27th verse: So God created man in his own image, in the image of God created he him; male and female created he them, And God blessed them, and God said unto them, be fruitful and multiply. Then we see in the 5th chapter of the same book and 2nd verse: Male and female created he them, and blessed them, and called their name Adam in the day when they were created. So we see the man and his wife are one flesh. So when God caused the deep sleep to come upon Adam, and he slept, God separated the rib from Adam and made the woman, she was no less related to him than when she was in him; for God breathed one breath into them when they both existed in one body. So we see when she was taken out of man, it was just Adam multiplied, the means through which God intended to people the world. And when we see the offspring of Adam, we just see Adam multiplied. And the great love that Adam had for his wife when she transgressed the law by taking the fruit that God commanded them not to do, he partakes at her hand and did eat also, and fell under the curse, and his sin became our sin. So by the disobedience of one man sin entered in the world and death by sin, so death hath passed on all men, for all have sinned. This ought to be enough to this point.

So, brethren, when we take into consideration the golden cord of God's great love that he had for us, and thereby united us to Christ and called us his bride; when we view Christ and the church we view them as one, for St. Paul in his address to the Ephesian church says: For we are members of his body, of his flesh, and of his bones. 5th chapter, 30th verse. Also in Isaiah, 54th chapter, 5th verse: For thy maker is thine husband, the Lord of hosts is his name; and thy redeemer the holy one of Israel, the God of the whole earth shall

he be called. So we see the very maker of this glorious being the church, is said to be the God of the earth; then he claims her by creation and redemption, and calls himself her husband. And in Ephesians, 5th chapter, 9th verse: For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. So we see when Adam's bride had fallen in sin by transgressing the law, that he yet loved her because she was his flesh; even so when the bride of Christ had fallen in sin by the transgression of one man, even Adam, that it was the very flesh and bone of Christ, even the church. And God in his wisdom and by his all-seeing eye, beheld her helpless state and condition that she was lost in by reason of sin, and that she was unable of herself to extricate herself from the state in which she had gone into; therefore God had fixed the glorious plan of salvation in the trinity of that three-one God before the foundation of the world, and agreeably to the foreknowledge and eternal counsel of God, that he proposes and covenanted with the Son, that he would send the darling of his bosom into this world to die for her.

And in showing of this covenant, we will take a small travel in the scriptures and shew who this covenant was made with. Psalms, 89th chapter, 3rd verse: I have made a covenant with my chosen—which chosen was his Son. Zechariah, 9th chapter, 11th verse: As for thee also by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. 2nd Samuel, 23rd chapter, 5th verse: Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure. And now to prove the eternal existence of this covenant, Paul in Hebrews said: Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. Here in the last quoted text it is clearly proven, that the blood of that covenant is as old as God

himself; and we are bound to believe that this same blood is the price of our redemption; for when Paul had called all the elders together, he charged them to take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his blood Acts, 20th chapter, 28th verse. There we see that the church is called the purchase of his blood. Thus when Christ viewing his precious bride ten thousand talents in debt in sin, that he was made sin for her 2nd Corinthians, 5th chapter, 21st verse: For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Then the church is the righteousness of God in Christ, and no where else, for the life she now lives is in Christ, for there was grace given her in Christ before the foundation of the world. 2nd Timothy, 1st chapter, 9th verse: 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.

Then we see Christ united to the church and the church to him, and God loved her in him with the same eternal love; and now we see that she is united to God in Christ, and that God, Christ, and the church are one. To prove this to be the truth, we will refer you to John, 17th chapter, 23rd verse: I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. In the next verse we hear him: For thou lovest me before the foundation of the world. So we see that the godhead cannot be complete without the church in it. So when they suffer he suffered with them, when they rejoice he rejoices with them. Then he bears them as the vine the branches. John, 15th chapter, 5th verse. He here compares himself to the vine, and them to the branches, the same vine that ye are the branches of. So when we see a vine

planted by the wise husbandman, it then springs up; and when we see the little tender branches shoot forth, it is the same vine, as it was multiplied into many; yet the same root bears them all. A beautiful figure indeed of Christ and the church, Christ being planted in the fruitful soil of God's eternal love before the foundation of the world, and all his elect church in him; therefore, as the church is in him, so are the branches in the vine. Inasmuch as the vine could not be complete without the branches, God gave them one nature that they might receive from the same root the same sap, that they might have one life. So that when we view Christ, we view the church right in him. See Colossians, 2nd chapt. 9th and 10th verses: For in him, that is in Christ, dwelleth all the fullness of the godhead bodily; and ye are complete in him, which is the head of all principality and power.

So, brethren, for a further proof of this glorious union, man and wife by their marriage, they become as one flesh in union. So Christ and the church are one spirit. 1st Cor. 6th chapt. 17th verse: But he that is joined unto the Lord is one spirit. Then, brethren, as one spirit in both the head and the members in the natural body, so the one spirit of God dwells in Christ and the church. So if any man have not the spirit of Christ, he is none of his. Romans, 8th chapt. 9th verse: Then being chosen in Christ, as it was revealed to Paul. Eph. 1st chapt. 4th 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. So when we see the church, we just see Christ multiplied. So as the vine and the branches constitute one vine, so Christ and the elect constitute one church; and when the great God of all good saw the church fallen in sin, and under the curse of his righteous law, and justly condemned and exposed to eternal death; and she being unable of herself to satisfy the just claims of the law being a sin; and God

viewing her in Christ as her head, having loved her as his own he loves her to the end. And when we receive mercy, it must be in a way of justice; for God can do nothing unworthy of himself, therefore as justice must be satisfied and God looking down from heaven to see if there were any that done good, and there were none. Having viewed Jesus from all eternity as the great covenant head, and he viewing his bride in him, and her in sin, and the law not satisfied, it now calls on her husband for full payment, and nothing could satisfy its demands but life, seeing the penalty of the law is death.

Now in the great council of heaven we hear him saying by the mouth of the prophet Zechariah, 6th chapt. 13th verse: And the counsel of peace shall be between them both. And we hear it spoken by the mouth of the apostle Peter, in Acts, 2nd chapt. 23rd verse: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. Also in John, 10th chapt. 10th verse: I am come that they might have life, and that they may have it more abundantly. And viewing her under the curse of the law, he redeems her from under the curse of the law by being made a curse for her. Galatians, 3rd chapt. 13th verse: Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree. Also in Isaiah, 63rd chapt. 4th verse: I have trodden the wine press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment; for the day of vengeance is in my heart, & the year of my redeemed is come. And 52—3: For thus saith the Lord, ye have sold yourselves for nought, and ye shall be redeemed without money. And the 63rd chapt. 9th verse: In all their affliction he was afflicted, and the angel of his presence saved them in his love, and in

his pity he redeemed them, and he loved them, and carried them all the days of old. And in the 8th verse he says: For he said, surely they are my people, children that will not lie. So he was their Saviour. And in Luke, 1st chapt. 67th verse: And his father Zechariah was filled with the Holy Ghost, and prophecied—saying in the 68th verse: Blessed be the Lord God of Israel, for he hath raised up a horn of salvation for us in the house of his servant David. Hebrews, 9th chapt. 12th verse: Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13th: For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the flesh—14th verse: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God. Purge your conscience from dead works, to serve the living God.

We will here close our remarks on redemption from the curse of the law, having cited your minds to the above passages of scripture. We will now look for the speciality of redemption, by searching the scriptures; for there is no other source to which we wish to go for testimony, believing them to be the truth. Revelation, 5th chapt. 9th verse: And they sung a new song, saying, thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. 10th verse: And has made us unto our God kings and priests, and we shall reign on the earth. 16th chapt. 4th verse: These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God and to the Lamb. 5th verse: And in their mouth was found no guile, for they are without fault before the throne of God. Also we

hear Paul in speaking to Titus in the 2nd chapt. 14th verse saying: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Isaiah, 51st chapt. 11th verse: Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away.

Therefore, we see God has redeemed his elect church, which he claims to be his flesh, viewing Jesus to be the object of God's eternal love; and we by him, which gives him the right of redemption. Then we may safely conclude that the union between Christ and his people is such, that they as members of his body, of his flesh, and of his bones were in him in his birth, that they might inherit eternal glory. We see Christ prepared and qualified to accomplish the work that was before him, by taking on himself a body of flesh, and made a little lower than the angels for the suffering of death, the death of the cross, which was due us here. We see Jesus nailed to the tree, not that it was his willingness, but the approbation of divine justice; for we hear him say, Father if it be possible let this cup pass. Inasmuch as the church was in Jesus, when he suffered they suffered in him; for when his blood was shed the whole church was then shrouded in blood. Isaiah, 53rd chapt. 10th verse: Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. Verse 11th: He shall see the travel of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Then he was delivered for our offences, and was crucified, and the third morning, the appointed day, rose for our justification, and is gone to prepare a place for us, and has said he will come again and

take us to himself. Then this mortal will put on immortality, and then we can say, O death, where is thy sting? When God will call home all his dear bride, and receive her to himself as a chaste virgin, having neither spot nor wrinkle.

I shall now come to a close by requesting all my brethren to pray for me, that God may direct me whilst in this unfriendly world; that I may meet you all in that great Association, where God will be our great Moderator. Farewell.

GAINER JEFFREYS.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 5, 1846.

TO EDITORS PRIMITIVE BAPTIST

Gum Neck, Tyrrell county, N. C. }
July 24, 1846 }

DEAR BRETHREN IN CHRIST, PRESERVED and called: Grace, mercy, and truth be unto you, and peace from God the Father and from our Lord Jesus Christ.

Dear brethren, I have a long time been thinking to write to you, but my courage so oft has failed me when remembering my unworthiness. But the time has arrived that I am rather constrained by the unsearchable love of Christ to take my pen in hand, whereby I do send greeting unto you,

Brethren, beloved of the Lord, my imperfection will not admit me to write any thing worthy of publication, but you can do with this as you think proper. I am now in tolerable good health, and I believe that it is a blessing bestowed upon me from above, for which I hope that I am humbly and truly thankful to him who is the giver of every good and perfect gift. Though we do have to encounter with many trials, and great ones too; for verily, dear brethren, our enemies are strong and many, who draw the sword and spear, and are often shooting with their bows, and hacking at our heads, or stabbing at our hearts. But all in vain so long as our king doth

reign triumphant in the castle, and fortifies the city of our God.

Yes, brethren, they ride rough shod over us as they think, and make the Bible their text book, which causeth the people to give audience; and then by telling great tales, using many theological words which they nor their hearers do understand, as by rushing violently against the bosses of Jehovah's buckler, they by so doing gain the whole army of the enemies of God, and equip them with the noble uniform of human skill and worldly wisdom, and set themselves in battle array against the saints of the God of terrors, who is the God of love.

This is the state of things in this part of our Lord's vineyard at this time, but blessed be the Lord our God who giveth us the victory. We do not fear those that are only able to kill the flesh, but are not able to destroy the soul, I do not feel able to spiritualize the word of God to part of such, but I do wish those brethren who are able would not be backward in helping us here in this low ground of sorrow, where there are many prowling beasts endeavoring to devour the little flock of Christ. Therefore, pray for us, dear brethren, and come unto us as often as you can; for the little lambs get very hungry between feeds. It is their desire to feed on nourishment, desiring milk, not being able to bear meat. So nothing more at present.

B. H. HUNNINGS.

Ye wanderers through this dreary land,
 In search of Canaan's shore;
 Gird on your shield, your sword in hand,
 Prepare to meet your foes.
 For Satan doth his banner raise,
 And hellish monsters come;
 They shoot with one infernal blaze,
 Though different are their drum.
 Now pilgrims in this wilderness,
 To danger are exposed;
 While devils clad in warlike dress,
 Doth to the saints disclose.
 Now fiery serpents doth appear,
 And dragons do roar too;
 Which often makes the pilgrims fear,
 They never shall get through,

But when our Captain doth appear,
 And doth his banner wave;
 We're undismay'd and cannot fear,
 Then songs of gladness raise.
 Then when our King in martial dress,
 His little flock doth arm;
 They fight with vigor for that grace,
 Which keeps them safe from harm.

Then, brethren, let us never fear,
 What man to us can do;
 They only can afflict us here,
 With words and actions too.
 Ye humble followers of the Lord,
 Who wait upon his word;
 Let's bow submissive to the rod.
 Of our incarnate God. *B. H. H.*

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
 July 4th. 1846. }*

BELOVED BRETHREN AND SISTERS IN
 Christ Jesus; May grace peace and truth
 abound with you through our Lord Jesus
 Christ; for he is the author and finisher of
 the Christian faith, or the faith of all the
 elect; which are all the Christians that
 have been, or are now, or ever shall be.
 For you, brethren, know that Jesus said:
 Neither pray I for these alone—that is, he
 (Jesus) says, he prays for them also, which
 may or will believe through their word,
 or through the words of the apostles.

O, brethren, this is what the free will-
 ers, or free agent fellows say; and this is as
 near the truth as the devil their master
 wants them to come, for Jesus never said
 so. But see the 17th ch. of John, 20th
 verse: Jesus says, neither pray I for them
 (that is, for the apostles) alone, but for
 them also that (may, O no, brethren, there
 is no may here; but Jesus said, for them
 also that) shall believe on me through their
 or the apostles' word. Now, brethren,
 we will notice the word also. You know
 Jesus says, he prays also; that is, Jesus
 prays for them that shall believe just like
 he did, for them that did believe. Hence
 he will save all he will save, the same way;
 and that way is agreeably to his Father's
 will, and the will of the Father is, that of
 all which he gave to his Son, he (his Son)

should lose nothing, but should raise it up
 again at the last day. See 6th ch. of John,
 9th verse.

Now we will notice again the Father's
 will is, that his Son (or Christ) should
 raise up all that he (the Father) gave him
 (his Son,) and none were to be lost. So
 you, fallers from grace are wrong. But
 who did he (God) give to his Son? Why
 he gave him all who shall believe through
 their word; that is, all that shall believe
 through the words of God's ministers—not
 seminary or college preachers, no, but
 through the word of God's apostles and
 ministers. And it does not depend on if
 he can, or if you do; no, it does not; but
 all that shall believe through their word,
 and not as our modern Ishmaelites say, if
 you will, or please, or run, or do, or get in
 the altar or straw pen, or to an anxious
 seat. No, brethren, it is not of him that
 willeth, nor of him that runneth, but of
 God that sheweth mercy. Hence he will
 have mercy on them that shall believe
 through their word.

But, say some, every body can believe
 if they will. O yes, say I, if they will;
 but you know, brethren, they (the world)
 will not believe, because they are carnally
 minded; and you also know, that the car-
 nal mind is enmity to God, not subject to
 his law, neither indeed can be. So they
 must be made subject to the will of God,
 and that must be done by the spirit of God.
 See 7th ch. of Romans, 7th verse. Again,
 see 14th ch. of John, 17th verse: Even the
 spirit of truth whom the world cannot re-
 ceive. Here, brethren, we hear Christ
 say the world cannot receive the spirit of
 truth; but we hear our reformed infidels
 say, all can receive the spirit of truth, and
 so disgrace God and please the devil by
 contradicting Christ; for Christ says, the
 world cannot receive the spirit of truth;
 but our religious infidels say, all can re-
 ceive it. So you, my friends, may judge
 who tells the truth, Christ or those reli-
 gionists or modern infidels.

Now, brethren, I wish to let you and

the Roanoke Association know that one of their preachers has passed about here several years by telling the people he was not a missionary and so deceived some. But I knew he was of the sneak family all the time, and for that cause I forbid his preaching at the Union meeting house. Now, Mr. Plunkett, you know this is so. Yes, brethren, his name is William H. Plunkett. Now, Mr. P., you know I suppose when you had that great protracted meeting at Union, and it is said that you were electioneering at the same time for the care of that church. This all happened before I was a member of that church, but I lived or breathed near there then; and what I say about the matter is the truth, and if Mr. P. does deny any of it, and will let me know he wants me to prove it, I will try to do so and think I can do it to his dissatisfaction.

But I will say to you, Mr. P., in a plain and friendly way, that you know one day of your meeting above named was on Saturday of their church meeting in August, 1812. Brother Adams was not there, you acted as Moderator, and in the time of the church's sitting the missionary subject was talked about; then and there you denied being a missionary. Some seemed to believe you, and I suppose some did, as they have since acknowledged you had deceived them; but I was not deceived in you, Mr. P., for I never believed you was sound in the faith of God's elect, therefore I could not believe you told the truth when you said you was no missionary, Mr. P. And some of your own church say you deceived them, since they have seen the Minutes of the General Association held in Lynchburg in 1815.

Now, my friends and brethren, we have heard from Mr. P. for several years back, and we always hear he is no missionary; whether or not, he says he is a missionary now. I cannot tell, but I should like to know where he and all the go-betweeners have got to, since the Roanoke has become a missionary body. But, brethren, I reek-

on it does depend pretty much on the company they are in, for that has been the point a long time on which their principles hung.

But we will now notice the Minutes of the General Association of 1845, and see where he is now. See Minutes, 13th page. Here we see Mr. P. has got a seat in the General Association, and he (Mr. P.) paid into their funds \$43 24. Now, my friends, you who have said Mr. P. is no missionary, what do you say now? Why I think he is a red boned missionary—yes, and so do I, and so I have all this time although he denied. See 20th page, there we see Mr. P. has had the honor of being appointed on a committee for to do business for this missionary body. Hence I think he nor his friends will not deny his being a missionary now; no, I hope they will not if they continue to be his friends, for such a lie as that would make any thing but the devil blush. But there is only one position which Mr. P. can take to prove he is not a missionary, and that is my friends he may say he has never been hired and sent out to preach by that body, so no missionary. But I will say to Mr. P., if that is what makes a missionary you nor I never will be a missionary; for I think your preaching is worth so little to that respectable body, they never will hire you. But if they should get so bad off for preachers as to hire you, the old proverb would be fulfilled—the devil has daggered himself.

So nothing more, Mr. P., at present; but may the Lord turn you and you shall be turned. Do not get mad, Mr. P.; I am not mad with you nor any person on earth at this time; but as ever your friend and well wisher. Farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Stump Bridge, Madison county, Mi. }
July 10th, 1846. }*

DEAR FRIENDS: I feel to be under the necessity of publishing some of the acts of Doak's Creek church. We were constitu-

ted in the fall of 1833, or '34, on predestinarian faith and principles by Elders G. W. Noland and Wm. Denson. At that time all that came in the constitution refused to be constituted on any other faith. Some refused to come in on the faith, they said they did not believe that way. Both the Elders seemed to believe and contend for the faith of the church. Elder Denson was called to supply the church, which he accepted for several years and seemed to try to preach and contend for the faith of the church. We got along in peace with some increase. Some came and wanted to join that refused to join before on account of the faith and hold the former principles. I was surprised that the church, all but myself, were ready to receive. I proposed that he must not oppose or fight the faith of the church as formerly, which was agreed to. Some three days meetings and protracted meetings were held, and a considerable increase in number to the church. Some of the members with Elder Denson seemed to be mightily up with the missionary cause, began to try to get it in the church, myself and others opposed its coming in, then difficulties began to arise.

They wanted to join or liberty to send delegates to the Convention. The vote was taken, 13 male members present, the question put for them opposed to rise first; 7 out of 13 rise, no sister rises. Then put to them in favor to rise—6 male rise, give a sign to the sisters, some of them rise—the first time any sister voted in Doak's Creek church, only in receiving and excluding members, and in a few cases in calling a supply and sending delegates to the Association, so fetched it in that way. Still they say it should not affect fellowship. Some appeared much dissatisfied. After some time it was voted out for the peace of the church, which is certain, for part of the church seemed much hurt at the way it came in, or its coming in at all. It was voted out on that account, and promised to keep it out, but not minuted.

About this time secret talks of a few

members off to themselves, Rev'd Denson taking a very active part in these conferences before and after preaching, then strange notions and resolutions brought in public conferences, such as no church or church book can show. I think the acts of meeting appear satisfactory. After a few meetings the Rev'd Denson not satisfied it must be taken up and tried again. The friends of the institutions of the day are most in number, and carry their strange order with much ambition and party spirit. At one time after a great many troublesome difficulties, a committee came to try to settle them, but failed. At the request of Rev'd Denson and others, for each to acknowledge their faults and live in peace, several of them acknowledged some of their faults. Likely some told all. It seemed the most hard feelings had arisen from the way the missionary question had been agitated or carried on in the church. I then proposed to keep the missionary question out of the church. The Rev'd Denson made an amendment to the proposition, by saying to keep it out on the church meeting days. Not opposed by any.

After several acknowledgments and propositions, all appeared to be in love and good feelings. Such a time I have not seen before or since at the church. Each eye appeared wet with the tear of sympathy or love. The right hand of fellowship was given or passed generally, as some thought, to sanction the acts of the meeting, forgive the past, and for the future to try to take the scriptures for our guide and live in peace. The acts of this meeting seemed to be short lived, not long remembered. In a short time the missionary question was urged and preached with warmth by the Rev'd Denson and others. The doctrine so changed, they seemed to find the scriptures are not translated right. If they had said the scriptures did not sanction their institutions, I would have believed as soon. The preaching seemed to try to condemn the faith the church was constituted on. Some of the members began to

argue the same. Some have said they never believed in the faith of the church, but thought they would be strong enough to change it after awhile. Preachers began to come to the protracted meetings, as if their object was to establish the missionary cause and a general atonement. It has been preached by several that the natural man could come to Christ, and the church receive it in contradiction to the scriptures.

Several of the members that could not receive the doctrines of men as they thought so many promises made and broke by the church, took letters in fellowship when it was for the want of fellowship they left the church. Still the members generally, though some of them in constitution, say they have not changed but believe as they formerly did, although they have changed the articles of faith. I opposed the change of the faith and the doctrines that were preached and advocated by the members. I refused to commune with the church. I have told them I could not feel like I was at home when at the church, and I had no fellowship for their conduct.

One day myself and one of the members in company, after some talk about the church he asked me if I did not think I was lying to the church in not communing with her. I said, not worse than the church was lying to me in not keeping her promises, in not keeping the missionary question out and other promises. He said that was very rough. I made all the apology that I thought necessary. I suppose he thought not, as they were a church. He reported me to the church, I appeared and told them I said it, and how it was in answer to the question asked me. Also, I had more charges if they would hear them. They denied such promises, kept it on hand several meetings, sent a committee to labor with me; some of them denied that they had broke their promises. They reported no satisfaction, the church sent for a committee to try the case. They appeared, from Sharon, Wm. Joiner, James

Richards, Robert Shipp; Jerusalem, S. J. Denson. The trial commenced, the informer told them the case was not minuted as he told it. I asked them to correct it, I had more charges if they would hear them. The committee and church actually refused to correct or hear any more, but proceeded as they stood. I asked the Rev'd Wm. Denson if the church had not agreed to keep the missionary question out of the church. He said, as myself and several others believe, that they had for the peace of the church. S. J. Denson then said, nothing was actionable at common law but what was reduced to writing. I told him it was at common law and equity too. I could have proved the same by others that were in the house at the time, but thought it was sufficiently proved, though I suppose it is desired, since it seems the church suppose as these promises were not minuted nothing. There have been other acts of considerable importance not minuted in the book; others minuted and not regarded. The committee reported about to this amount: Brother Coleman Nichols has entirely failed to make proof in his attempt to slander the church in saying the church had lied and departed from former practices. Wm. Denson, Chairman.

The church very readily received the report. I appealed to the Mount Pisgah Association to try to get another committee, but could not attend on account of sickness in my family. At the Association the same S. J. Denson and Wm. Denson were appointed on the committee. Wm. Denson it is said was not one of the committee at Doak's Creek church. He signed their proceedings as Chairman in the case that they investigated before now; whether it was generally known by the Association or not, I don't yet know, but it is certain it was known by the delegates from Sharon, Jerusalem, Pisgah, and Doak's Creek. The case was disappointed or thrown out, and agreeable to S. J. Denson's rule not actionable: for the committee were told that it was not written or minuted

right. They may have thought they would put a stop to the case.

I would say to those that want to know concerning these promises of the church, to call on those that took letters from the church on account of the change of doctrine and their failing to keep their promises. I have proposed, as there appears to be a difference in our hearing the evidence, also disappointed at the Association, to leave the case to some steady citizens, members of the church, for them to hear the evidence and say who has been slandered. Not acceded to. Some may say, do you want their fellowship, I say no, but want to get the infamous charge of slander on them that should bear it. The meeting house seems to be open for all others, that are common in the country, but the predestinarians; or the doctrine that was received by the church at the time the house was built is not invited, still they say no change.

I must close, my sheet is full. If any exceptions are taken to this. I must write again and be more plain. Yours in the bonds of love.

COLEMAN NICHOLS.

TO EDITORS PRIMITIVE BAPTIST.

Vienna, Ala. }
May 14th, 1846 }

DEAR EDITORS: By the request of the friends and relations, you will please publish the enclosed obituaries in your paper, and oblige yours very respectfully.

R. WEAVER.

“OBITUARY.”

Died, at his residence in Pickens county, Alabama, on the morning of the 27th April, A. D. 1846. *Hudson Harris*, in the sixtieth year of his age. The deceased was born in Wake county, North Carolina, from whence he removed with his parents to Richmond county, in the same State, where he lived for many years, respected and esteemed by a large circle of friends and relations. In the year A. D. 1828, he

emigrated with his family to the State of Alabama, where he resided until his death.

In recording his death it is but just to his memory to speak of the many excellent virtues of this truly good man. He embraced the Christian religion at the early age of seventeen, and attached himself to the Baptist church of Christ, whose cause was his chief delight. He was licensed to preach the gospel. Often has the writer heard him pointing the sinner to the Lamb of God in such touching strains that the most obdurate was wont to weep. In his speaking from the pulpit, he was mild and courteous, but not shrinking to declare the counsel of God. In his theme he seemed to melt at the touching incidents of the cross of Christ, a subject on which he delighted to dwell. But his true worth does not stop here, in his private life he was honorable, and truly amiable.

To the fatherless and the widow, he was a father, to the poor he was charitable and kind; and to the disconsolate he was soothing, pouring in oil to the broken heart and causing many to be glad that sorrowed. Long will he be held in remembrance by the poor and needy of his acquaintance. During the short illness which terminated his earthly career, he was patient and resigned, and often spoke of his dissolution with calmness; and near his last moments, when the sting of death had already fastened itself upon him, his confidence in his Redeemer was firm and unshaken, and in his patience he seemed to say “thy will be done.” He has been called from among us, to a better world we trust, where he may be reunited to his companion, who was called from his embraces a few years previous. He has left a large family of children, all of whom he was spared to see arrived at the years of maturity; and a wide circle of friends and relations to mourn their loss. But they sorrow not as those who have no hope, their loss is his eternal gain. Often will the friends and relations, and particularly the servants of the deceased to whom he was ever kind,

repair to his grave, and drop a tear in memory of him whose face they will see no more on earth; and returning from thence will recount the many acts of kindness which they have received at his hands. Sleep on, thou sainted one, sleep on; thy memory still lives. And when the trump of God shall sound to wake this sleeping dust, may it be united to his happy spirit in glory and there in the church triumphant, and around the throne of God and the Lamb, meet his children, relations, and family, where parting will be no more.

But the destroyer stops not here Also at the residence of her daughter, in Pickens county, Alabama, on Sunday evening the 3rd May, 1846, *Elizabeth Harris* (mother of the above deceased,) aged eighty eight years. The deceased was the wife of Sherrod Harris, and was a native of Virginia, from whence she removed to Wake county in the State of North Carolina, where she lived for many years, useful in her sphere, respected and beloved by a wide circle of relations and friends. At an advanced age she removed to Alabama with her children, with whom she spent the declining years of her life. The deceased was no ordinary character, she was one of those mothers who has witnessed perils in the dark days of our country's adversity. In her character she was energetic, noble and free, and although her life has been spared far beyond the common lot of man, and until the course of nature seems almost to have done its work, yet her death is much to be deplored, because on earth we will see her face no more. Although the deceased had not attached herself to any church on earth, yet we have no doubt but that her name was registered in the church above, having for many years lived the life of a Christian. She has left that testimony behind which is the unerring fruits of a pious walk and a godly conversation. The day before her death she set up in bed had the little matters pertaining to her burial brought to her and adjusted. She told her friends that the

time of her departure was at hand, and that she was ready to go, and in the language of the apostle, she had "fought the good fight and kept the faith." She has gone we trust where the wicked cease from troubling and the weary are forever at rest.

I would say then to the relations and friends, weep not for her, she cannot return to us, but let us be prepared to go to her, The young *may* die, and the aged *must*,
R. M.

*Sinclair's Bottom, Smyth county, Va. }
August 1st, 1846. }*

DEAR EDITORS: You will please publish the death of your Agent in your paper.

ANDREW J. ROUSE.

Died, at his residence in Smyth county, Va. on Sunday the 12th day of July, 1846. Capt. *Levi Bishop* in the 70th year of his age of a protracted dyspepsia of 13 years. Capt. Bishop was a pure model of all the perfections of piety. He was a kind, confiding and affectionate husband, father and friend; a truly good neighbor, kind under all circumstances to the poor, so far as his ability extended; and a kind and very agreeable companion. But above all, he was a true worshiper of the great I AM, and a faithful believer in the atonement made by our Lord and Saviour; and for the last 31 years has been a member of the Sinclair's Bottom church; and although deeply afflicted for the last few years, yet he was meek and patient under every trial, and his faith seemed as an ever rolling stream, smoothly gliding along to the ocean of eternal glory. Perfectly resigned to the will of his Lord and Master, he had nothing to bind him on earth but a strong affection for a doting, attentive and confiding wife and children. But when the time of his departure came, he passed the vail without a struggle or a groan, with a good countenance, as if invited away by angels to the skies. He is gone and his family sadly mourn his loss; but their sorrow is not like the sorrow of those who have no hope; they mourn, but their sorrow is mingled with joy from the recollection, that their loss is his eternal gain. Let us all imitate his bright example, and then we shall find peace on earth, and eternal joys at God's right hand for evermore.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder D. J. Mott.

Sept. 19th, at Newport Chapel; 20th, at Cross Roads, in Johnston county; 22nd, Mt. Gilead; 24th, at Rocky Spring; 25th, at Salem; October 2nd, at Falls Tar River; 7th, at Tarboro'; 8th, at Coneto; 9th, at Gum Swamp; 10th, at Flat Swamp; 11th, at Great Swamp.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Mi., 2nd July, 1826.

DEAR EDITORS: Please give the following a few insertions in your paper.

The Primitive Baptist Association will hold its ninth annual meeting with the Lewis's Creek church, Carroll county, Mi., commencing on Saturday before the third Sabbath in Sept. 1846. O. S. Baptists are especially invited to meet with us.

I remain with great respect your obedient servant.

*SAMUEL CANTERBERRY.***AGENTS**

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*; R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canada, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

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[Other Agents' names omitted this No.]

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L. C. Pool,	\$3½	C. Nichols,	\$1
Frances Bryan,	2½	John Lawrence,	1½
John Halbert,	1	James Page,	1
Wilson Parrish,	2	John Cotton,	1
Thomas W. King,	1	O. Satterwhite,	4
Levi Stevens,	1	Benj. Bynum,	1
John McQueen, Jr.	1	Wm. Burns,	1
Jesse Ivey,	1	Goodwin Evans,	1
Jesse P. Tatum,	1	Hiram Barton,	3
Thos. W. Turner,	1	Thos. Tillery,	1
H. Wilkerson,	1		

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“Come out of Her, my People.”

Vol. 11.

SATURDAY, OCTOBER 3, 1846.

No. 10.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Benevola, Pickens county, Ala. }
July 3rd, 1846. }*

DEAR BRETHREN: I send you a piece wrote by Simeon M. Kee, which I wish you to publish. It was wrote by him while in the Arminian church, and he contended for the doctrine of the apostles; and they could not stand it, and he wrote his belief and read it to them, and they called it the doctrine of devils. And he sent it to be published in the Alabama Baptist, but they would not publish but half of it, and said it would be injurious to the cause. So he did not think that all were Baptists that held the name, and has come home to the Old Regulars, the Baptists. So no more at present, but remain yours in Christian love.

B. UPCHURCH.

DEAR BRETHREN: By the request of some brethren I send you the following essay for publicity, as it was written when I remained with the Missionary Baptists. I was displeased with their preaching, (and advantages sought to turn me out of the church for my principles of doctrine and faith in Christ,) was the cause of my writing the following essay. Some of them acknowledged the doctrine to be true, and some said it was false; let others say what

they will, it is what I believe to be the doctrine of our Lord Jesus Christ.

ELECTION.

As the doctrine of Election, has been the subject of much debate, and long controversy, and as it is worthy of an examination, to see if it be true, I will endeavor to speak the things which become sound doctrine. Psalms, 139 c. 16 v. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Isaiah, 46 c. 9 v. I am God and there is none like me. v. 10. Declaring the end from the beginning, and from ancient times the things that are not yet done; saying my counsel shall stand, and I will do all my pleasure.

As God is omnipotent, omnipresent, and omniscient, will it not be admitted he is eternal, infinite, and universal; extending to all places, times, and things, and knows all events by his own essence, independently, distinctly, infallibly, and perpetually. And as God is that sovereign being that made all things by the word of his power, determined to create man in his own image, and to leave him to the freedom of his own will, possessing holiness and elevated faculties, and large capacities, for enjoyment, was designed to answer his eternal purpose. Nor was the entrance of sin subversive of his great design; but made subservient to it, in various ways. It was impossible such an event as

sin, should bring confusion into the plan of divine operation or eternal counsel, which the trinity had formed (yet man sinned.)

God foreseeing man would certainly fall, he chose his elect in Christ before the foundation of the world, out of the fallen race of Adam; which he did ordain, or predestinated them unto eternal life, to be saved in the dispensations of the fullness of time. As it pleased him, they should have their existence in this world by the merits of Christ, who was virtually a Lamb slain from the foundation of the world, and in the fullness of time he was actually slain for the sins of his people, which I will prove. Isaiah 53 c. 8 v. He was taken from prison, and from judgment, and who shall declare his generation; for he was cut off, out of the land of the living, for the transgression of my people was he stricken. Verse 10. Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin (he shall see his seed, he shall prolong his days,) and the pleasure of the Lord shall prosper in his hand. Verse 11. He shall see of the travel of his soul, and shall be satisfied, by his knowledge, shall my righteous servant justify many; for he shall bear their iniquities. Verse 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

It is very plainly shewn in the above quotation of the prophet, that the sufferings of Christ, should be for the sin of his people, or his elect; as he was stricken for the sins of his people, and speaking of justifying many, and he bear the sin of many; which words, cannot be understood all, or every person. Again, we will refer to the words of Christ in proof of this doctrine. John, 6 c. 37 v. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. Verse 38. For I came down from heaven

not to do mine own will, but the will of him that sent me. Verse 39. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. The Jews then murmured at him. Verse 43. Jesus therefore answered and said unto them, murmur not among yourselves. Verse 44. No man can come to me except the Father which sent me draw him; and I will raise him up at the last day. Verse 45. It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. John, 10 c. 11 v. I am the good shepherd, the good shepherd giveth his life for the sheep.

Christ is a shepherd of his Father's appointing and sending, to whom the care of all his sheep, or chosen, or predestinated ones, was committed; and under the character of a shepherd, died for them, and arose again, and is accountable to his Father for every one of them. Yes, he lay down his life freely for the sake of the sheep, in their room and stead, as a ransom for them, that they may be delivered from death, and might have eternal life. Verse 15. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. The Father knows Christ as his own Son, and loves him as such, and has entrusted him with his chosen, or elect; and as he lay down his life for the sheep, proves him to be the good shepherd. Verse 16. But ye believe not, because ye are not of my sheep. On the contrary, this text proves that they were not given to him, by his Father, if they were they would have come to him (that is) have believed on him; they were not the chosen of God, (predestinated) unto eternal life, for as many as were ordained to eternal life believed; but these not being the elect of God, had not the faith of God's elect given to them. Verse 27. My sheep hear my voice, and I know them, and they follow me. Verse 28. And I give unto them eternal life, and they shall never perish, neither shall any pluck them

out of my hand.

It is evident from this text, that the gift of God is eternal life to his people; yes, Christ is made unto them wisdom, and righteousness, and sanctification, and redemption; as it is written, he that glorieth, let him glory in the Lord. Although they were lost in Adam, and in a perishing condition, in themselves during their state of unregeneration, in which condition, they see themselves to be, when convicted by the Spirit of God, and come as persons ready to perish to Christ, as a Saviour, resolving if they perish they'll perish at his feet. Great God thy everlasting love has brought them to the feet of Jesus, and none can perish there, but are freely pardoned for Christ's sake. Yes, the saints are a crown of glory, in the hand of the Lord, and a royal diadem in the hand of their God; they are a signet on his right hand, that shall never be plucked off; they are engraved upon the palms of his hands, and their walls are continually before him. Verse 29. My Father which gave them me is greater than all: and none is able to pluck them out of my Father's hand.

Is it not surprising that this doctrine will not be believed, by many who say the Lord hath sent them to preach the gospel? This last text shews that there is no power that can destroy them, although they have a messenger of Satan to buffet them, least they should be exalted above measure; which at times, causes them to cry out and say, surely if I was one of them, who are kept by the power of God through faith ready to be revealed in the last times, it would never be thus with me. John, 17 c. 2 v. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Verse 9. I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine:

Jesus whilst on earth prayed for his people in submission to his Father's will, and in his prayer he says, all mine are thine and thine are mine, and I am glorified in

them. He prayed not for the world, but for his people that were given him by the Father before time began. Romans, 8 c. 29 v. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. By his knowledge he foreknew all things, and all men in a general sense; and if this was the proper meaning of the text, all men were predestinated to be conformed to the image of Christ; called, by grace, justified, and glorified. Now it is evident that this is not the meaning of the text, for Christ says, at the last day there will be many that will speak of their good works that they suppose they have done; and his answer will be, depart from me, ye workers of iniquity, for I never knew you, (that is, in the eternal counsel, or plan of redemption.) But whom he did foreknow in the determinate counsel, or covenant, he did predestinate to be conformed to the image of Christ. Verse 30. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

In the above text, I will boldly say, all the men of learning, and cunning craftiness, and all the powers of darkness, can never make void, the plain sense and dominion of Almighty God, that is brought to view in this text, in predestinating, calling, justifying, and glorifying, all that he gave to Christ, to be saved with an everlasting salvation; not in consideration of any thing good in them, any more than those that perish, but according to his own eternal purpose, which he purposed in Christ Jesus before the world began. Verse 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. That is, God the Father delivered him according to the determinate counsel and foreknowledge, into the hands of wicked men, into the hands of justice, and to death itself; not for all men individually, in a saving sense of the righteousness of

Christ being imputed to them; for all do not come to Christ, nor do all men receive the gift of grace, and all things freely with Christ; no, all men do not receive Christ, nor all men are not delivered from condemnation and death by him. If he was delivered up for all men individually, by the determinate counsel he must be delivered in vain for some, which would charge God with derangement in his eternal purpose and counsel. But for us all, whom he foreknew, predestinated, called, justified, and glorified, according to his own good will and pleasure, without any conditions, for he is not moved thereunto, by any thing in them, or performed by them. Rom. 9 c. 11 v. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) In this text it is plainly shewn that God viewed all mankind alike by nature, and in a deplorable and most wretched condition, when as yet, he had not made man; consequently, they had not done any good or evil, yet the purpose of God according to the election must stand.

It is evident from the scriptures that the elect, were chosen in Christ before the foundation of the world. Verse 13. As it is written, Jacob have I loved, but Esau have I hated. By this text the apostle proves God's eternal love to his people, by refering to God's revealed love to Jacob, and his hatred or rejection of Esau, as to his choice who should possess the kingdom; although, Esau was Jacob's brother, and the same by nature, yet it pleased God that Jacob should be ruler of his brother, and be the lot of his inheritance. As it is written, concerning Jacob, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Again, I am the Lord, I change not, therefore ye sons of Jacob are not consumed; which plainly shews that Jacob was not loved, and saved, by any condition that he performed, any more than his brother that was hated or

rejected. Mark God's words to Jacob. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. After such a complication of charges exhibited against Jacob, who could expect but the next word would flash vengeance and denounce utter destruction. But lo, rejoice, oh ye children of men, every word teems with consolation. I even I am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Verse 15. For he sayeth to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

The apostle continues to prove this doctrine by testimonies from the writings of Moses, shewing that God had delivered the doctrine of election to Moses by saying, I will have mercy on whom I will have mercy, &c. This is produced, in favor of special, particular, and personal election, and to clear it from any charge of unrighteousness: and by it, it appears, that God bestows his grace and mercy in time, on such persons as he has willed, and determined from all eternity to bestow it. Seeing no new will can possibly arise in God, God wills nothing in time, but what he willed before time, and that this grace and mercy, are shewn only to some persons, and not by the works, and merits, or conditions of men. Verse 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

That is, his glorious riches and perfections; his love grace, and mercy; his wisdom, power, faithfulness, justice, and holiness; all which are most evidently displayed in the salvation of his people, here called vessels of mercy, which he had afore prepared unto glory, as creatures made and brought into being; termed vessels of mer-

ey, as fallen beings, and by sin become miserable, for only such are objects of mercy. They are by nature children of wrath even as others, but called of God by his infinite goodness, and filled them with his mercy, in the regeneration of them by his spirit, and these are by him afore prepared unto glory, (virtually;) and in consequence of which virtue, are called, in time and reveals the knowledge of Christ's righteousness being imputed to them, according to his good pleasure and eternal purpose, which he purposed in Christ Jesus our Lord. Who can charge the Lord with unrighteousness in thus acting? Romans, 11 c. 6 v. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace otherwise work is no more work. Here the apostle forms an argument sufficient to stop the mouths of all gainsayers or conditionists as regards their works, shewing the contrariety, and inconsistency of works; as grace is unmerited, free favor, and works of men by nature void in that affair, proving that it must be by one or the other, and if by one then not by the other, and that these cannot be mixed. and blended together by no means in this matter.

This is the axe or sword that is drawn by Jehovah, with its sharp and glittering edge, to cut down all the pride of man, and the Arminian boasted works of condition, and beloved free agency. Verse 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Who can dispute the truth of this doctrine, which the apostle has so clearly proven by the revelation of God and the dictates of the Holy Spirit? It is as clear as the sun, it is out of all question, to stand in opposition to this doctrine; yes, those persons spoken of in the text obtained favor of God by virtue, and in consequence, of their being elected, for which reason mercy was shewn them, grace was bestowed upon them, and the righteousness of Christ

was imputed to them, faith was given them. And so God's elect in all ages, and nations where the knowledge of God has been revealed, obtain the same things, and will obtain, for the counsel of the Lord shall stand, and he will do all his pleasure. His word and oath are immutable, his eternal purpose inviolable, his grace unalienable, and his power omnipotent. And the rest were blinded, or stumbled at the word of the gospel, being disobedient whereunto they were also appointed. See 1 Peter, 2 c. 8 v. And a stone of stumbling, and a rock of offence even to them which stumble at the word, being disobedient; whereunto also they were appointed.

Yes, the apostle was well aware the preaching of Christ crucified, always was, and still is a stumbling block unto many, because their carnal mind is enmity against God, therefore they could not comprehend or conceive the works of God, and they refused to submit their carnal reason to the doctrine of Christ. He being set in the counsel, and purpose of God, as for the rising of some; so for stumbling and falling of others and for a sign that shall be spoken against. For as there are some whom God has appointed, and foreordained to believe in Christ, and on whom he has determined to bestow true faith in him, so there are others, left in that disobedience, and enmity into which the fall brought, and included them, through which they stumble at Christ and his word, and in consequence thereof, justly perish. Ephesians 1 c. 4 v. 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. This choice cannot be understood of a national one, for the persons the apostle writes to were not a nation, nor does he address all the inhabitants of Ephesus, only the saints, and faithful in Christ; and this choice is made in Christ, and by being chosen in him they come to him by the will of God, and as the kingdom was prepared for them from the foundation of the world, the end of this choice

follows that they should be holy, and without blame before him in love. Verse 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

This shews that the elect of God were predestinated before time to be adopted children in time, to be heirs of God and joint heirs with Christ. Verse 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Verse 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Verse 11. In whom also we have attained an inheritance, (the question may be asked why?) being predestinated according to the purpose of him who worketh all things after the counsel of his own will. This text plainly shows that they obtained salvation in consequence of their being predestinated; and this text also shews God's dominion, eternal purpose, and will, and counsel to be unchangeable, and undeniable.

Again, when Paul admonished Timothy to consider what he said, that God might give him understanding in all things, and to remember that Jesus Christ was raised from the dead according to the gospel, he adds: Wherein I suffer trouble, as an evil doer even unto bonds; but the word of God is not bound. 1 Tim. 2 c. 10 v. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. This evidently proves there is a certain number of persons whom God has chosen in Christ from everlasting unto salvation, who shall certainly be saved; for these Jesus Christ suffered, and died; and on their account is the gospel sent, preached, and published to the world. Yes, for their sakes, and ministers fitted and qualified to preach the gospel, that they may also obtain, as well as those that have obtained.

After so many strong and undeniable proofs of the doctrine of election has been revealed by the Spirit in the sacred volume

of inspiration, yet it is said to be a mystery, that has never been revealed to man. Let us hear what the apostle Paul says about the mystery. Ephe. 3 c. 2 v. If ye have heard of the dispensation of the grace of God which is given me, to you-ward. How that by revelation he made known unto me the mystery, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles, and prophets, by the Spirit; whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power. And to make all men see what is the fellowship of the mystery which from the beginning of the world, hath been hid in God who created all things by Jesus Christ. To the intent, that now unto the principalities, and powers, in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; yes, by grace are ye saved through faith; and that not of yourselves, it is the gift of God.

Is not this enough to make the child of God exclaim, in an exalting yet an humble sensation of soul, didst thou record my worthless name in the book of life, and constitute me a member of that mystical body of which Christ is the head? Didst thou, my God, in the original plan of salvation, provide for the honor of thy justice, as well as the glory of thy grace, in thy eternal purpose and counsel by appointing a surety (thine only Son) to perform the obedience, to which I am bound as a creature, and to suffer the punishment that I deserve as a criminal? And in order to effect the amazing design, didst thou determine before I had a being or time com-

menced, to deliver up the Son of thy love, clothed in humanity, to suffer the stroke of stern justice, and the ignominious death of the cross, and to arise again, and ascend to thee on high to make intercession for such a worm as I; and all this to magnify, to rescue, to save, to ennoble and to dignify? Oh, be astonished, oh my soul at this, (marvellous grace.) Didst thou enter into an everlasting covenant with the Son of thy love, to save me from final ruin, and bring me to immortal bliss, and shall not I freely engage with hand and heart, to be thine forever? Bind me, oh blessed Lord, forever bind me to thyself, with the delightful cords of thy love, that I may never desert thy service, that I may never dishonor thy name.

But however comfortable this doctrine may be to such as are persuaded of their interest in the love of God, is it not adapted to discourage the inquiring soul, and to overwhelm the awakened sinner, with desponding fears? Does it not administer abundant occasion, for a sinner, thus to reflect; I know not whether Christ and his salvation be free for me, if I be not of the number of God's elect. All that make such objections do not seem to have a sufficient knowledge of the work of the spirit, and entire depravity of human nature; which is wholly corrupt, and their natural mind is enmity against God, and is not subject to the law of God, neither can be. Seeing that this is the situation of man by nature, it is evident that the spirit of God has quickened the dead faculties of his soul and convicted his guilty conscience if he is hungering and thirsting, after the righteousness of Christ. These are the very characters the Lord has drawn, and in his word invites to Christ; and I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them; and crooked things straight. These things will I do unto them, and not forsake them. Yes, the natural man is addressed by inspiration in the following words:

Hear ye deaf, and look ye blind, that ye may see. After Jesus had opened the eyes of one that was born blind he conversed with him and said, for judgment I am come into this world, that they which see not, might see; and that they which see, might be made blind. And the Pharisees said unto him, are we blind also? Jesus said unto them, if ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth.

A sinner while under conviction, should endeavor to claim such promises, as Christ has promised that apply to his condition. Blessed are they that mourn, for they shall be comforted. And we will say by the authority of the word of God, that all that truly mourn, and have been convicted by the spirit of God, are embraced in the covenant, or plan of redemption. In proof of this doctrine see Philip, 1 c. 6 v. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. And because ye are sons, God hath sent the spirit of his Son into your hearts crying Abba Father. And as the eternal glory of God in the consummate happiness of all his chosen, is the exalted end of the decree of election, so the means appointed to accomplish the wonderful design, are equally worthy of infinite wisdom. The principal of these means undoubtedly are the incarnation of the eternal Son, and his divine mediation, the sanctification of the Spirit, and belief of the truth.

Again, Isaiah, 59 c. 21 v. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, sayeth the Lord, from henceforth and forever. Isaiah, 55 c. 10, 11 v. For as the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall

my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The above means, with many others which the Lord has been pleased to use, yes by the foolishness of preaching it pleases God to save them that believe; for there is the same reason that the appointed means of God, and the choice of his elect should unchangeably stand, as there is for any other of his eternal designs, and that immutability is stamped upon the divine decrees in general the scriptures abundantly show. Thus it is written, the Lord of hosts hath purposed and who shall disannul it. My counsel shall stand, and I will do all my pleasure. He is in one mind, and who can turn him. To shew unto the heirs of promise the immutability of his counsel. With whom is no variableness neither a shadow of turning.

Nor can we suppose that God should reverse his decrees or alter his purposes, without impeaching either his omniscience as though he did not foresee the events that would happen, or his omnipotence as if he were not able to execute his own designs; neither of which, can possibly attend that infinite being whose will cannot be changed, and whose words can never be reversed. The only wise God had no need for second thoughts, as he is wise to perfection he sees no cause of reversing his eternal purposes or decrees. To suppose therefore that any who were chosen to eternal glory should fail of enjoying it, when salvation is all of God, is an imagination absurdly impious, as it suggests a charge of palpable imperfection against Jehovah and would make him a deceiver and violator of his oath and promise.

This doctrine of election has been trampled under foot, by many who profess to be called of God to preach the gospel of peace, and it has been said by some of them that the doctrine of election, and God's eternal purpose, in saving the elect, had

its first origin in the dark regions among the devils. It is considered by many to be unworthy of a close examination, as worthy of no more regard, than to be called the doctrine of devils, which bring to our mind the persecutions of Christ; when he cast out devils, it was said he had a devil, and cast out devils thro' the prince of devils; & accused him of blasphemy and said, he is guilty of death. Methinks I can behold the forbearance of the Saviour and his humble precepts to his disciples saying: The disciple is not above his master, nor the servant above his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household. It is also declared to be an enemy to the work of godliness. Oh may we adopt the language of Jude, 9 v. Yet Michael the archangel when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. But these speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves.

Again we will adopt the language of Paul, 1 Tim 6 c. 3 v. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. He is proud knowing nothing, but dotting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings, of men of corrupt minds, and destitute of the truth. Isaiah 8 c. 20 v. To the law and to the testimony: If they speak not according to this word, it is because there is no light in them, Isaiah, 50 c. 1 v. and from 8 to 13. Wo to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people,

lying children, children that will not hear the word of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

SIMEON M. KEE.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 3, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Va. }
Aug. 12, 1846. }

DEAR BRETHREN: Having to send on my remittance for my papers, I thought I would write a few lines to the agents, and readers of the Primitive Baptist, to stir up your pure minds by way of remembrance, for fear the paper would be discontinued altogether.

Dear brethren and sisters, I can say of a truth that I am always glad when the time rolls round for me to get my paper. I can from this source hear from the brethren in various quarters throughout the United States, and the prosperity of Zion. We read in the word of God, 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 for them that feared the Lord and thought upon his name.

Speak, brethren, through the papers one to another; speak of the goodness of the Lord, and of his wonderful works to the children of men. Let us not be weary in well doing, but exhort one another daily to love and to good works. My bible I hold in preference to all other books, and hold its sacred contents most dear. But

still I am not tired of reading the communications of my brethren, and I hope the brethren are not tired of writing, although it must be discouraging to the printer to see so many discontinuances.

Brethren and sisters, I think with a little more exertion we can sustain the paper. It is very true we cannot compel any person to subscribe for them, but I wish the paper kept up. Brethren can write their doctrinal views of the plan and scheme of salvation, and their experiences, and their trials; churches through their clerk, speak of their travel; preachers can have their appointments published, &c. I would suggest another idea, let the clerks of the different Associations of the Primitive order, after the adjournment of their respective Associations, send on a copy of their proceedings to be published; then we should have a history of the proceedings of the Associations throughout the United States, all of which would be a satisfaction to the people of God while in this world of sin and sorrow.

And now, brethren, suffer a word of exhortation. First, I would say to the ministers of God's word, be faithful in preaching for God, and the good of souls; take heed to yourselves and to the doctrine; continue in them, for in doing this thou shalt save thyself and them that hear thee. 1st Tim. iv. 16. Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away. 1st Pet. v. ch. 2, 3, 4 verses. Your work is of great importance, but the reward is sure; and when you shall have filled up the measure of your days here on earth, God will take you to himself on high. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1st Cor. xv. 58.

And I would say to the private members

of the church, brethren and sisters, be careful to attend your church meetings; don't let little things keep you from the house of God; be careful to maintain good works; let your light shine before men that they may see your good works, and glorify your Father which is in heaven. Not that I believe there is any merit in any, performance that you can do, but it is an evidence of a change from nature to grace, and from death unto life; for by grace are ye saved through faith, and that not of yourselves: it is the gift of God. Eph. ii. 8. And this grace was given the church in Christ Jesus before the world began. When I speak of the church, I don't mean the meeting house; I mean the mystical body of Christ. Those that are born of the spirit of God; flesh of his flesh and bone of his bone. The church of Christ is spoken of under the idea of living stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. 1st Pet. ii. 5.

With these remarks I stop for the present.

WILLIAM BURNS.

TO EDITORS PRIMITIVE BAPTIST.

Columbus, Miss }
July 9th, 1846. }

DEAR BRETHREN: By request I wrote out my views of the *five Points*, without any design of having them printed, but I send them on. Should you think them to be of any use at this time, use them at your pleasure.

First, *Predestination*. 2nd, *Total depravity*. 3rd, *Effectual calling*. 4th, *Particular redemption*. 5th, *Certain perseverance*.

We know there is too much written and published on both sides of the old controversy, that is for, or against, *Arminianism*, and *Calvinism*, and as the latter appears to be much overrun in this our present day, and as the truth appears to be very much on its side, why not say something on its behalf? We should take heed to the things the Lord hath spoken by his inspired Prophets and Apostles. And if

some twist or tangle the scriptures to subserve a purpose, or gain proselytes, we should earnestly contend for the faith once delivered to the saints. I did not intend casting stones, or putting stumbling blocks in any body's way, but must make this remark, that an empty barrel sounds the loudest.

First, *Predestination*. Why should any body deny this, and yet believe in the foreknowledge of God. To deny the *prescience* of God would be to deny his existence. But to the scripture declarations, Isaiah, 47 ch 9 and 10 I am God and there is none else: I am God and there is none like me.' 'Declaring the *end* from the *beginning*.' See Acts, 2. 23: JESUS of Nazareth, 'being delivered by the determinate counsel and foreknowledge of GOD, ye have taken and by wicked hands have crucified and slain.' Again, Acts, 15. 13: 'Known unto GOD are all his works from the beginning of the world. GOD's foreknowledge being infinite and unchangeable, does not thereby make him the author of sin, or the murderous Jews might have had an excuse when the apostle Peter charged it on them, that they by wicked hands had crucified and slain the LORD JESUS

Now then it will be admitted that foreknowledge had no influence on their fault. Now if one thing, item, hair, or sparrow, was foreknown, all things were; and if it were not so, it would be all uncertainty from beginning to end. Prophecy would be false, useless and vain. But GOD sits on no uncertain throne, no contingency can disturb his repose: Being infinitely wise, he knows the past, the future, as well as the present now. GOD then is the first cause of all things, for we read (Col. 1. 16.) 'all things were created by him and for him.' The cause has its effect, the effect may produce a second cause, so we may say there is a succession of cause and effect, a series of cause and effects following one another, as in the case of Joseph and his brethren, *Jesus Christ* and all his saints. Let us

hear St. Paul's inspired reason on the subject. Rom. 8. 29 Eph. 1. 11: 'For whom he did foreknow he did also predestinate—predestinated according to the purpose of him who worketh all things after the counsel of his own will.'

This then is predestination in the abstract point. Let us now consider it as the effect of a cause. That cause was previous determination, or a resolve in the mind of GOD, to counsel, and accomplish his designs of *love* and *mercy* in the plan of salvation to man. The prophet says, 'I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee.' (O, how humiliating and consoling, to the believers to think that the LORD JESUS should have thoughts of mercy and peace toward them, whilst as yet they had no earthly existence.) 'For whom he did foreknow he also did predestinate to be conformed to the image of his Son.' We read in Acts, 13. 48: 'As many as were ordained to eternal life believed.' St. Peter uses the word elect, and thus begins his first epistle: 'Elect according to the foreknowledge of GOD. Thus we see, predestination runs parallel with election. Election is to choose from among and before hand. Paul was a chosen vessel unto God, 'Jacob have I loved, but Esau have I hated.' (Esau was profane.) Now you may see, that it is much better to be in the hands of that BEING, who is unerringly wise, and sees all the downward tracts of time, and regulates our ways; than to be in the hand of blind chance, (so to speak,) where all is uncertainty and disorder. Although GOD knows all the fates of men, why should that dishearten us, but rather encourage us to *trust* in his name; like good old Job said, although HE slay me yet will I trust in him. So Cromwell disciplined his soldiers to trust in GOD: but keep their powder dry. So I dismiss this point, by a few more scripture sayings: Thus our eternal happiness being provided for, our holiness is next promoted 'This is a faithful saying, and these things I will that thou affirm constantly, that they

who have believed in GOD, might be careful to maintain good works: these things are good and profitable unto men. Tit. 3. 8. But GOD is in one mind and who can turn him.'

The 2d point, *Total Depravity*. The great CREATOR pronounced all things good, as coming from his pure hand. Adam and Eve made in the image of GOD did not thereby give them the full attributes of GOD, or they might have had creative power as GOD, and given law as GOD. But not so, they were creatures, and free actors; nor did not blame their *Maker*, or their making. They were capable of keeping the law, but liable to fail, which they acknowledged. But Adam, though free, by a train of circumstances which he could not foresee or prevent, failed in his obedience to the law, and so incurred the penalty which was death. His failure caused his bankruptcy, which was so *total*, when called to an account, as *Job* says he could not answer one *sin* of a thousand; therefore he had to ask favors by calling on God to have *mercy*. So our representative at the court of heaven who transacted the business for us, forfeited our bond, and subjected us all, to death, to sin, and total depravity. So to say with Milton, Adam's crime, made guilty all his sons.

See the picture before Noe's flood. Gen. 11. 5. 'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' Not sometimes good and sometimes evil, but continually evil, *totally* depraved in his purposes and desires. The total man as the prophet has it from the crown of the head to the sole of the foot. And as the prophet says (of every unrenewed heart,) desperately wicked who can know it, JESUS says, (Luke. 9. 60) 'Let the dead bury the dead.' In a state of nature totally dead as to spiritual life. The apostles were taught by the spirit, said the same things. See Eph. 2. 1, 2, 3. Dead in trespasses and sins. James, 3. 8: 'Full of deadly

poison.' See the many various scripture representations to the same *point*; lost, ruined, in the pit where there is no water, in the open field of ruin, helpless, standing guilty before God, indebted ten thousand talents, nothing to pay, blind, halt, and maimed, in a waste howling wilderness. In this situation they need a Saviour. It is the sick man that needs the good physician's cure. A just God, and SAVIOUR, no where else to be found, but in CHRIST JESUS, the LORD.

Now let us pass on to the *Third Point*, effectual calling. The short meaning of this, effectual calling, is whereby those *totally depraved* and lost sinners savingly believe and obey the *gospel*. Called effectually, awaked, the dead faculties of the soul quickened and made alive by the SPIRIT and power of God, called from nature's darkness, to the marvelous light, and liberty of the gospel, being predestinated and loved with an everlasting love before the world began. Now this love is made manifest, and believing they rejoice. So the virgin Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my SAVIOUR. (Luke, 1. 46) Some times it is called an holy calling, as in 2. Tim. 1. 9: 'Who hath called us (all the saints) 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.' So we see how this *point* agrees with the others—'called to be saints,' (Cor. 1. 2) Those who are called effectually, are called to receive gifts—'the gift of God is eternal life, through JESUS CHRIST our LORD.'

JESUS CHRIST while here on earth, went about doing good, *effectually calling*, healing and blessing whom he would. The lepers were cleansed, the deaf heard, the dumb spake, the blind see, the lame leap for joy. Devils are cast out, the dead restored to life, the lost found. This is an emblematical representation of sinners in a state of nature, dead in trespasses and sins, and this is the case of man in every age

and clime. Election is known by the *effectual calling*. Adam after he fell was blind, but the LORD called him, and gave him promise of a better Paradise than he lost. Abel was called and given faith to offer an acceptable sacrifice. Enoch was called to walk with God and then called to heaven. Noah was called to preach righteousness, and was saved in the ark from being drowned. Abraham was called from his father's idolatrous house, and believed in God and it was imputed to him for righteousness. Isaac, Jacob, and Job, were called to the same faith, with an innumerable company of old saints.

CHRIST says, before Abraham was 'I am.' See Heb. 13. 8. JESUS CHRIST, the same yesterday, to day and forever. The apostles were *called* to be apostles and saints with *Cornelius*, *Lydia*, and many others. See Cor. 1. 26. "For ye see your *calling*, brethren, how that not many wise men after the flesh, not many mighty, not many noble are *called*." JESUS CHRIST, the same to day, calling whosoever he will. The blind, the deaf, and those dead in trespasses and in sins, calls them to be saints, and followers of the *Lamb*. Strangers and pilgrims, elect according to the foreknowledge of God. Calls and sanctifies them, works in them to will and do according to his good pleasure.

Now in this effectual calling something must be known and felt. The Lord prepares the heart (man may prepare the head.) Who has this good experience, a white stone and in the stone a new name written which no man knoweth, save he that receiveth it; or can say, whereas I was blind but now I see. Every one who sees salvation must be born again. Many are called, but few are chosen, this runs into the fourth point.

Particular Redemption. Particular, not general; something that makes to differ, from something else; as Paul asked the question, 1 Cor. 4. 7. "Who maketh thee to differ from another?" The answer would be redeeming grace. Now the sun

rises on the evil and the *good*, and the rain is sent on the *just* and the unjust. We see that mankind are classed into two parts, just and unjust, saint and sinner, and often the difference is so small it is hardly distinguishable, but the Lord knows them that are his. But to take another start. To redeem, to deliver sinners from the power of sin, satan, and death and hell by the purchase of Christ's blood. Christ then is the Redeemer, and has the best right, as he paid the greatest price and has the highest power. The apostle says, 1 Pet. 1. 18: Ye were not redeemed with corruptible things, as silver or gold, but with the precious blood of Christ. Now we admit that Christ made a complete atonement, and I cannot see how it could be general, or universal, without destroying the harmony of the *attributes of God*.

Now as we are called rational creatures, let us reason a little on this important point. Isa. 53. 6, not all the verse. 'The Lord hath laid on him, the iniquities of us all.' This all does not mean all mankind,—the prophet did not conclude that way. Nor did he promise that way. See how he (the prophet) begins the chapter: 'Who hath believed our report,' or declaration of the *Messiah*, none did but those believers, to whom the *arm* of the Lord was revealed. And so the prophet concludes; 'He (alluding to Christ) should justify many, for he shall bear their iniquities.' Not all, or it might not have been said in verse 12; 'Therefore will I divide him a *portion* (The Lord's portion is his people) with the great, and he shall divide the spoil with the strong.' *And he bore the sins of many.* But the prophet concludes, that the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.' The same prophet, Isa. 56; 8. 9. speaks of a way of *holiness*. The unclean shall not pass over it, but the redeemed shall walk there.' So in the New Testament also, *redemption* is made out as a particular thing. Thus 'Christ redeemed us from the curse of the

law, being made a curse for us.' Gal. 3. 13. Christ laid down his life for his sheep, and though his flock is always small, when he *calls*, they hear his voice and follow him, and he gives unto them *eternal* life, and they shall never perish, neither shall any man pluck them out of my hands.

If I were to believe in a general redemption, or a general atonement, I should be a Universalist, and think finally all might be redeemed; for it would reflect on the wisdom and love, justice and power of God, to assume humanity, and die for all, and not have means or power to save all. But hell redemption is not a link of our chain. Fallen men are represented as owing a debt, which they cannot never pay; if *JESUS CHRIST* paid the debt for them, their bond is cancelled, and as Elisha said, (Job. 33. 24.) 'Deliver him from going down to the pit, I have found a ransom.' an atonement, no other name under heaven whereby men can be saved. But I will dismiss this *point*; with a verse of the poet's:

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

The fifth point—certain perseverance, Let us take *Walker* for the definition of the word perseverance, who says it is, not to give over a design. That will do, and it accords with the scripture doctrine of certain perseverance, which is a link of the same chain, in the plan of salvation. God is said to be immutable in his designs, of love and mercy—having his own he loved them to the end. I know there are many objectors to this doctrine, but I did not design to answer objections, but to quote scripture proofs, in confirmation of this point. See John, 10. 27, 28. 'My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hands.'

John, 14. 19. 'As I live ye shall live also.' Can there be any stronger language than this? The *master* said it, the servants repeat it, who can gainsay it? Rom. 2 28: 'And we know that all things work together for good to them that love God, to them who are the *called* according to his purpose.' Thus Paul reasons and proves up *predestination*, and *effectual calling* and *perseverance*. See his question, (verse 23,) 'Who shall lay any thing to the charge of God's elect?' 'Who is he that condemns? It is Christ that died,' &c. So Paul concludes that the saints, the Christians, shall be more than conquerors; nothing to separate them from the love of God, which is in Christ Jesus our Lord.' The work which his love has begun, his power will complete; for his promise is *yeu* and *amen*, and never was forfeited. Then, those who have the earnest of the spirit, will finally persevere. And though all nature should change, not one of God's promises can fail. Yours in Christian love.

JOHN HALBERT.

FOR THE PRIMITIVE BAPTIST.

Hickry Grove, Bibb county, Ga. }
10th June, 1846. }

DEAR BRETHREN IN THE LORD: I feel again just like Elihu once did in the case of Job, to act my part and show you my opinion, on a certain portion of scripture which reads as follows: Genesis, 3rd. 22 v. And the Lord God said, behold, the man is become as one of us, to know good and evil, and now lest he put forth his hand, and take also of the tree of life, and eat and live forever, 23 v. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 v. So he drove out the man, and he planted at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Now we find there were two noted trees in the garden of Eden, the tree of life and the tree of knowledge of good and evil. So now in the first instance Adam was not

prohibited from eating of the tree of life, but had free access to every tree in the garden, only one excepted, which was the tree of knowledge of good and evil. Note this also, that the tree of life grew in the midst of the garden. Now this tree of life which grew in the midst of the garden of Paradise, was a lively figure of Christ. You know when Adam fell, God turned him out of the garden of Eden, and he planted at the east of the garden cherubims and a flaming sword, that turned every way to keep the way of the tree of life, lest he put forth his hand, and take also of the tree of life and eat and live forever.

Now 1st, I shall notice the cherubims and flaming sword, being planted at the east of the garden. We all know that any thing planted is securely fixt, and why at the east of the garden? why, to show that the sun of righteousness should arise in the east with healing in his wings, and should illuminate the world by his healing and warming influence.

2nd, I shall notice the cherubims, and flaming sword which turned every way, to keep the way of the tree of life, &c. Now cherubims, represent angels, and angels, were figurative of the prophets & apostles, and also of God's true ministers of the gospel; under the New Testament dispensation, till time shall end.

3rd, I shall notice this flaming sword, which turned every way to keep the way of the tree of life, lest man should put forth his hand, &c. This flaming sword represents nothing more nor less than God's holy and righteous law, which man had violated and fallen under its curse; and entirely come short of the glory of God.

4th, I shall try to show some of the schemes and plans which man has hunted up to try to put forth his hand, &c. Cain was the first that started to come to this tree of life, he reached out his hand, but you see he failed. Next we find the pharisaical Jews made a very bold start indeed, and what did they do? they made broad their phylacteries and enlarged the borders of their garments; and for a pretence made

long prayers, and sounded a horn at the corners of the streets when they went to give alms, so we find they failed to get to this tree.

5th, I shall now come down to the New Testament, or gospel dispensation, and notice a few plans among us to try to get to this tree of life. So now as the Arminian plan appears to be the most familiar to us, I shall give it a passing notice. They tell us that we must begin to pray and keep at it, and God will meet us on the half way ground, and so we shall be sure to get to this tree, if we do not fall from grace.

6th, I shall notice one more very broad plan to get to this tree of life, and then dismiss the subject of the tree, and try to say a little something about God's plan. Now there are many plans fixt to get to this tree of life. The wide plan is to come to this tree by baptism. They tell us that a little water thrown in your face is just as good as to put you entirely under. Others say it is better to take a horn or pitcher, and pour it on the top of the head. This is their way of getting to this tree by baptism. Now I could fill a volume with this subject, but my limits will not let me do it.

7th, God has devised a plan, and that from eternity, whereby sinners can be freely justified from all things, by which they could not be justified by the law of Moses, and freely come to this tree of life which is Christ. By repentance toward God and faith in him who is their great law fulfiller, or the propitiation for their sins, as also the end of the law for righteousness to every one that believeth, to the Jew first and also to the Greek, he is the power of God unto salvation.

Again, John the Revelator tells us, that he saw a pure river of water of life, clear as chrystal proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.

Once more, we learn that God called

Moses up on the Mount and showed him a pattern of the tabernacle and all the furniture pertaining to the ceremonial worship, so after he had shown him the whole, he gave him a strict charge, for see said he, that thou make all things according to the pattern shewed to thee in the Mount.

All this, I think, goes to convince all unprejudiced minds, that the God of heaven has devised a plan for the salvation of lost, wretched, miserable, and dead sinners—yea, dead in trespasses and sins—through the instrumentality of the preaching of the gospel, being the most ordinary means to the awakening sinners and bringing them from nature to grace, from darkness to light, and translating them into the glorious kingdom of Christ. For the apostle says, 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, &c.

Now it is as much impossible for poor puny man to undertake to form any other plan one side of God's plan, in order to get to the tree of life, as it would be for him to rise and take a voyage to the moon. But the natural mind of the human family has ever been fruitful, hewing for themselves cisterns and broken cisterns too, which never can hold any water.

So now I must conclude for lack of room. I now shall give you in the close, some of my homespun poetry in confirmation of God's plan in the salvation of sinners, yea, the worst of sinners.

God's covenant sure, it will endure,

From age to age the same;

O come and see, his grace is free,

And glorify his name.

The scheme was laid, the covenant made,
Before the world began;

This plan of grace, we now can trace,
Before he made a man.

This good old way, we think and say,
Will save the chosen seed;

This gracious plan, is sure to man,
And truly safe indeed.

This is the way, we boldly say,

The prophets trod of old;

This way is straight, and so is the gate,
Which truly makes us bold.

This covenant strong, has lasted long,
From age to age the same;
We love this grace, our hiding place,
And glorify his name.

Who fixt the plan, for dying man,
To shun eternal pain;
That he might be, from sin set free;
And rise and live again.

BENJAMIN MAY.

*Appointments for Elders Parham Puck-
et and D. J. Mott.*

At Red Banks, 29th October; 30th, at
Great Swamp; 31st, at Flat Swamp; 1st
Nov. at Spring Green; 2nd, at Baregrass;
3rd, at Skewarkey; 4th, at Picot's; 5th, at
Moratock; 6th, at White Chapel; 7th and
8th, at Concord; 9th, at Angeley's; 10th,
at Bethlehem; 11th, at Sound Side; 12th,
at Little Alligator; 15th, at Powel's Point;
16th, at Coenjock; 17th, at Sawyer's
Creek; 18th, at William Forbés's; 19th, at
Flaty Creek; 21st, at Sawyer's Creek;
22nd, at Coenjock; 24th, at James Brin-
son's; 25th, at Peticogue; 26th, at Roanoke
Island; 28th and 29th, at Powel's Point;
1st, Dec. at Lake Alligator; 2nd, at Sound
Side; 3rd, at Bethlehem; 4th, at Angeley's;
5th and 5th, at Concord; 7th, at White
Chapel; 8th, at Moratock.

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“Come out of Her, my People.”

Vol. II.

SATURDAY, NOVEMBER 7, 1846.

No. 11.

COMMUNICATIONS.

MINUTES

Of the Kehukee Baptist Association, held at Williams's m. h. Edgecombe county, N. C., commencing Saturday before the 1st Sunday in October, A. D. 1846.

SATURDAY, Oct. 3rd, 1846.

1. The Introductory Sermon was delivered by Elder Blount Cooper, from 1st epistle of Peter, 5 chapter and 8, 9, and 10 verses.

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder C. B. Hassell, and proceeded to business; when Elder William Hyman was chosen Moderator, and Bro. Joseph D. Biggs Clerk, who called to his assistance Elder C. B. Hassell.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us, when Elders John Stadler from the Country Line; Josiah Smith and D. J. Mott, from the White Oak; Ichabod Moore and John Smith, from the Contentnea; and Burrell Temple, from the Little River Association, seated themselves.

4. On motion, the Rules of Decorum were read.

5. Letters from 31 churches were handed in, read, the names of the delegates enrolled, and the representation stated in the table of churches.

Elders Moore and Mott, were requested to occupy the stage to-day.

6. Petitionary letters for membership in this Association were called for, but none were received.

7. Letters of correspondence and corresponding delegates were called for, when a file of Minutes from the White Oak Association was handed in by their delegate, Elder Josiah Smith; Elder John Stadler handed in a file of Minutes from the Country Line, and Elders Ichabod Moore and John Smith handed in a file of Minutes from the Contentnea Association.

On motion, the following Preamble and Resolutions were adopted:

WHEREAS, that portion of the Circular Letter attached to our Minutes for the year 1844, treating on the subject of ministerial support, has not been well received by some of our brethren, who have construed it differently from other some; therefore

Resolved, That we wish it distinctly understood, by all, that we disavow any intention in said Circular, to either build up or encourage a gospel ministry by unlawful means; and that it is foreign to our design to predicate a preached gospel on a monied foundation. And as such seems to have been the inference drawn by some, we now frankly say to such, that we intended to declare no such sentiments by the adoption of said Circular Letter.

Resolved, That we believe the minister of the gospel, to be the servant and ambassador of God; and as such must look immediately to his Lord and master for all kinds of support and reward, while in the exer-

cise of his vocation. But as in the wisdom of God he designs to give temporal support to his ministering servant, through the medium of the church, (and not supernaturally as he does spiritual aid,) therefore the minister may indirectly look to the church for that kind of encouragement, and it is the bounden duty of the church to attend to it, being thereunto required by the laws of her king.

Individual members of the church being moved by the Holy Spirit of God to administer to the temporal necessities of his ambassador, not by constraint or grudgingly, but of a ready and willing mind, by doing so, act under the direction of the Almighty, whose they are and whom they serve, and the minister thus receiving a portion of his reward, receives it, it is true, indirectly from the church, but directly

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptized.	Rec'd by let'r.	Disced by let'r.	Deceased.	Restored.	Number in Relationship.	Assoc'n Fund.		Yearly meetings Sunday & Saturday before.	
								\$	Cts		
1 Beargrass, <i>Martin county</i> ,	WM. WHITAKER, David Woolard,			1	1		21	1	00	3d in Aug,	
2 Blount's Cr'k, <i>Beaufort</i> , -†										3d in Mar	
3 Conoho, <i>Martin</i> , -	BLOUNT COOPER, John Bryan,	4	1		1	3	43	1	00	1st in Sep,	
4 Concord, <i>Washington</i> , ---	Samuel Lewis,* Max. Tatum,					3	2	32	1	00	4th in Sep.
5 Conetoe, <i>Edgecombe</i> ,	JOHN H. DANIEL, Wm. Thigpen,			1		2		28	1	50	3d in Sept,
6 Cowenjock, <i>Currituck</i> ; †	SAMUEL TATUM,						1	15	1	00	3d in Mar,
7 Cross Roads, <i>Edgecombe</i> ,	WM. HYMAN, Sov'n Purvis,							30	1	00	2d in Sept.
8 Cedar Island, <i>Carteret</i> , -	THOS. ROBASON,				1			24	1	50	
9 Deep Creek, <i>Halifax</i> , -†										75	
10 Falls Tar River, <i>Nash</i> , -	JOS. S. BATTLE, James S Battle,	2		5	5	3		54	2	00	2d in Sept,
11 Flat Swamp, <i>Pitt</i> , -	W. W. K. Philpot, I Page T Chance			2	1			35	1	25	1st in Sep,
12 Flatty Creek, <i>Pasquo'k</i> , -†	D. B. Pendleton,* W. F. Banks,*				1			16	2	00	2d in Nov.
13 Fishing Creek, <i>Halifax</i> ,	W. Powell, Henry Nickels,					2		38	1	00	4th in Sep,
14 Gum Neck, <i>Tyrrell</i> , -	Isaac Meekins,					1		50		50	
15 Great Swamp, <i>Pitt</i> , -	Benj. Flemming, Wm. Shiver,	5	1			1		55	1	00	3d in Sep.
16 Goose Creek, <i>Beaufort</i> , -	James Potter,				1			22	1	00	3d in Sept.
17 Joyner's, <i>Northampton</i> , -	Thos. Joyner,* Isaac Outland,*					1		16	1	00	
18 Kehukee, <i>Halifax</i> , -	Turner Brewer,* Jno. Stamper,							105	75		4th in Aug
19 Lawrence's, <i>Edgecombe</i> ,	Arthur Parker, John White,			1				43	1	00	
20 Little Alligator, <i>Tyrrell</i> , -†											
21 Moratock, <i>Washington</i> ,	W. W. Mizell, D. T. Ayres,	7		2	1	4	1	76	1	50	
22 North Creek, <i>Beaufort</i> , -	Jos. H. Clark, Jno. Harrington,	1			1		1	36	1	25	4th in Aug
23 Picot, <i>Martin</i> , -											3d in Aug.
24 Powell's Point, <i>Cur'k</i> , -											2d in Jan.
25 Pungo, <i>Beaufort</i> , -	Aquilla Davis,* J. W. Satchell,*						1	23	80		2d in Aug.
26 Rocky Swamp, <i>Halifax</i> ,	L. B. BENNETT, S. Nickels,*	6			2	1		64	1	00	3d in Aug.
27 Sappony, <i>Nash</i> , -†											1st in Sep,
28 Scuppernong, <i>Tyrrell</i> , -†											
29 So. Mattamuskeet, <i>Hyde</i> ,	G. W. CARROWAN, T. Bridgeman,	1		2		4		82	2	00	1st in Sep,
30 Sandy Grove, <i>Nash</i> , -†	[R. M. G. Moore,*										2d in Oct.
31 Skewarkey, <i>Martin</i> ,	C. B. HASSELL, Jos D. Biggs,					2		48	1	50	2d in Aug.
32 Sawyer's Cr'k, <i>Camden</i> , -†	Wm. Forbes,* [Gardner,	1						13	2	00	
33 So. Quay, <i>So'ampton, Va.</i>	E. HARRISON, J. J. Lawrence, A. L.					5	3	70	2	00	1st in Jan.
34 Smithwick's Cr'k, <i>Mar'n</i> -	John Hodges, D. Singleton,							17	75		4th in Aug
35 Sound Side, <i>Tyrrell</i> , -	A. J. Swain,* Saml. Rogers,	2	1		2	2		32	1	00	
36 Spring Green, <i>Martin</i> , -	J. Griffin, Aldridge Andrews,					2		30	1	00	4th in Sep
37 Tarboro', <i>Edgecombe</i> , -	Rob't D. Hart, Colfield King,				1		1	54	1	50	1st in Aug
38 Washington, <i>Beaufort</i> , -†	Jacob Swindel,* L. Wallace,		1	1	1	3	1	23	1	20	1st in Aug
39 White Plains, <i>Beaufort</i> ,	J. WALLACE, A. Waters, J. Bowen,							28	1	00	1st in Aug
40 Williams's, <i>Edgecombe</i> , -	D. Bradley, Ed. Power,							31	1	00	3d in Aug,
		29	5	15	23	35	10	1154	39	75	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic*; those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

from God; whose servant and ambassador he is, and who is the great author of the whole movement.

8. The following committees were appointed, (viz:) Brethren James S. Battle and Robt. D. Hart on finance; Brethren, Stadler, Smith, Temple and Biggs and the writer, to examine the Circular Letter.

9. Resolved, that we correspond by letter and delegates with the following Associations; White Oak and Contentnea. Jno. H. Daniel was appointed to write to White Oak, and brother Hart to Contentnea.

10. The Minutes of the different Associations with which we correspond were distributed to the delegates.

11. On motion agreed that the name of the Sound Side church be changed to Bethlehem.

12. Elders Stadler, Temple, and Hassell were requested by private ballot to occupy the stage to morrow in preaching, and that worship commence at 10 o'clock, A. M.

13. Queries were called for, when the following were read.

Query. Does this Association think it according to gospel order, to continue in fellowship with a church, whose members are in a state of such disorder that they are not in a condition to commune, and yet continue in this state from year to year without taking the steps necessary to remove the difficulty which prevents communing.

Query. Is it consistent with the spirit of the gospel for an Old School Baptist to attach himself to the society called Odd Fellows?

The Association adjourned till Monday next, at 9 o'clock, A. M. with prayer by Elder Josiah Smith.

SUNDAY, Oct. 4th.

Elder C. B. Hassell opened the services of the day and preached from 8 chapter John, and latter part of the 12 verse: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

Elder Burrell Temple, followed and preached from 4 chapter of 2nd Kings, and 34 verse. "And he went up and lay

upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm."

Elder John Stadler also followed and preached from 15 chapter of 1st Corinthians, 25 and 26 verses: "For he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death."

MONDAY, Oct. 5th.

The Association assembled and was opened with prayer by Elder Blount Cooper.

The names of the delegates of this Association were called over, and those absent, marked as such in the table of churches.

Elders John Stadler and Burwell Temple were requested to occupy the stage today in preaching.

The committees appointed on Saturday were called on to report. The committee of finance reported that,

There was in the hands of the Treasurer at the close of last Association the sum of	\$51 55
Paid for printing the Minutes of last year.	\$25 00
For superintending the printing and distribution and recording one copy on record	10 00
	35 00
Now in the hands of the Treasurer,	\$16 55
Received in contributions from the churches at this time,	39 75
	56 30
Making	\$56 30

The Association concurred with the report and the committee were discharged.

Elder John H. Daniel, who was appointed to write to the White Oak Association, handed in a letter which was read and approved; and Elder Blount Cooper and Brethren Robt. D. Hart and John Bryan appointed to bear the same.

Resolved, that Elder John H. Daniel and brethren Robt. D. Hart and James S. Battle be appointed our messengers to the

Little River Association, and carry 25 copies of our Minutes.

Brother Robt. D. Hart, handed in a letter to the Contentnea Association, which was read and approved; and appointed Brethren Wm. Thigpen, and R. D. Hart, and Elder John H. Daniel to bear the same.

Resolved, that brother Robt. D. Hart and Elder Lemuel B. Bennett be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

Resolved, that the Clerk be directed to forward to Abbott's Creek Union Association 25 copies of our Minutes.

The committee appointed to examine the Circular Letter reported, that they had performed their duty and recommend the reading of the same; it was read, approved, and ordered to be attached to these Minutes.

Resolved, that our next Association be held with the church at Spring Green, m. h. Martin county, to commence on Saturday before the first Sunday in October, A. D. 1847, and that Elder Wm. Hyman be requested to preach the Introductory Sermon, and in case of failure, C. B. Hassell; worship to commence at 11 o'clock, A. M.

A file of Minutes from Abbott's Creek Union Association was handed in and distributed.

On motion Resolved, that we appoint committees of investigation to visit the churches at Sappony, Sandy Grove, Little Alligator, Scuppernong, and Blount's Creek, to enquire into their condition and report to next Association; whereupon, brethren R. D. Hart, James S. Battle and Joseph S. Battle, were appointed a committee for Sandy Grove and Sappony; and Brethren Arnet Waters, Samuel Rogers, and M. Tatum, were appointed the committee for Little Alligator and Scuppernong; and Elder Wm. Whitaker, and brethren David Singleton and James Potter, were appointed the committee for Blount's Creek.

Queries introduced on Saturday were again read and answered—No.

Resolved, that brother Joseph D. Biggs

be requested to prepare these Minutes for the press, superintend the printing thereof, have 700 copies printed, and record one copy on the Association record, and distribute them as usual, and that he be allowed \$10 for his services.

The Association then adjourned with an address by the Moderator and singing.

WILLIAM HYMAN, Mod'r.

Jos. D. Briggs, Clerk.

CIRCULAR LETTER.

The Elders and messengers of the Kehukee Association, now convened with the church at Williams's meeting house, Edgecombe county, N. C., to the churches they represent; send Christian greeting.

DEARLY BELOVED IN THE LORD: Four-score years with all their mighty events; have forever passed away, since the formation of our Association. And in view of the commotions, felt in the moral and physical world, during this period of time; how exceedingly thankful to Almighty God should we feel, on the present occasion; for that special grace and protection, which he hath given us and our predecessors, and for the perpetuation of our name and order, independent of all external and internal commotions, from the year 1765, down to the present time!

Our coming together at this our annual meeting has been one of pleasantness and peace; and we humbly trust, a practical illustration of the object our predecessors had in view, when they first organized the "Kehukee Association." We think we have met in gladness, — deliberated in love, and are about to separate in peace; with this word of encouragement to you.

There are two things, we believe, that appertain to the Christian character, viz. Faith and Works. These in the economy of salvation, have been held, as inseparably united in the child of God: and in precisely the order in which they stand here; viz. Faith first and Works last. To change this order of the terms, would be to deviate from the word of God, reflect on his wis-

dom and attack his system. And to exalt either one at the expense of the other, is a pretty sure way to prove the existence of neither, in the individual who attempts the achievement. Both must stand or fall together. For as faith without works is dead being alone, James, 2. 17, even so works without faith is also dead, Heb. 9. 14 and 11. 6. Therefore what God hath joined together let not man put asunder.

First then of faith. What is faith? "Faith is the substance of things hoped for, the evidence of things not seen. Heb. 9. 1. Faith is the gift of God. Eph. 2. 8. Faith is that in the believer, which "is counted for righteousness" to him, Rom. 4. 5; 9. 30. and 10. 16. Faith also stands for justification to the believer; who by it apprehends Christ, "who was delivered for our offences, and was raised for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in the hope and glory of God." Rom. 4. 25 and 5. 1, 2. Faith is a firm belief in the Lord Jesus Christ, as being the Son of God and also the son of man. As being the "wonderful counselor, the mighty God, the everlasting Father and the Prince of peace." Isaiah, 9. 16, and also the tender offspring of Mary, wrapped in swaddling cloths and laid in a manger. Luke, 2. 19. As being possessor of heaven and earth, the infinitely great God, almighty creator and supreme ruler of the universe, without variation or the shadow of a turn. 1 Cor. 10. 26. John, 1. 3. James 1. 17; and also the despised Nazarene, "made of a woman, made under the law, to redeem them that were under the law." Gal. 4. 4, 5. Faith is a firm belief in Christ as the atoning sacrifice for our sins, and is a perfect reliance on him for life and salvation and all the blessings of this world and that which is to come. Rom. 8. 32. Psalms 84. 11. Faith apprehends God as subsisting in a trinity of persons called "the Father, the Word and the

Holy Ghost and" that "these three are one. 1 John, 5. 7. And that this God is engaged in the salvation of his people; neither does it allow of any other God. Isaiah, 48. 9, 10, 11. 45. 22. Col. 2. 2. Faith receives the Old and New Testament as the word of God, and believes all scripture to be given by inspiration of God and to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3. 16, 17.

Therefore it is an evidence of faith in us to believe that God from all eternity knew that man would fall from his created righteousness; and without some heavenly interposition would sink into endless ruin—that he determined the eternal salvation of a portion of this fallen class of beings, in consequence of his eternal love for them; and therefore gave them to his Son and prepared a place for them in heaven before the foundation of the world. 1 John, 3. 20. Acts 4. 12. Matthew, 1. 21. and 25. 34. Jer. 31. 3. John, 17. 2, 24. That when in eternity God's chosen people were given the Son, grace was given the people; and they, consequently were elected in Christ and predestinated unto eternal life;—by and through which theirs becomes an eternal salvation, though only manifested to them after time began,—according to the saying of the apostle: "God who hath saved us and called us, with a holy calling, not according to our works, but according to his own purpose and grace which was given us in 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 through the gospel." 1 Tim. 1. 9, 10. And again, Peter to the brethren says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1. 2. And again Paul to the Ephesians, 1. 4, 5: "A

ording 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."

It is an evidence of faith to believe that all those thus ordained to eternal life, shall believe in Christ, grow in grace and never fall finally away; but on the contrary be "kept" in Christ by the power of God through faith unto salvation, ready to be revealed in the last time. Acts, 13. 48. 2 Pet. 3. 18. John, 6. 54. and 10. 23. Phil. 1. 6. 1 Pet. 1. 5.

Faith therefore, to say nothing at present of various other points of doctrine, at least includes these, viz: Election and predestination and the final perseverance of the saints in grace. These are bright and prominent pillars in the temple of faith: and were it possible to remove them, faith itself would be destroyed by tumbling into ruins. Any pretension to faith, therefore, where these points are rejected is a sure indicative of a dead faith and one which is not according to the gospel of God.

And these points which are very beacon lights and polar stars to the Christian mariner, pointing him to the fair haven of eternal rest; become overhanging cliffs and awful breakers to the unskilful pilot, against which his frail bark is dashed to pieces. Fashion so rules the hour and falsehood so exalts itself in this our day and generation, that judgment is turned away backward and justice standeth afar off, truth is fallen in the street and equity cannot enter. Isaiah, 59. 14.

Many who profess to have evangelical faith are either unwilling or afraid to advance these truths: thereby proving themselves recreant to the cause of Christ and virtually planting themselves within the ranks of the enemy. They attempt to bring the doctrine of the gospel into disrepute, by causing the opinion to prevail that it is either uncharitable, unprofitable,

or obsolete. And priestcraft, by the promulgation of a variety of wishey-washey, linsey-woolsey, ring-streaked and speckled kinds of doctrines and commandments of men; all in opposition to the Christian faith; have produced a host of false worshippers throughout the length and breadth of many so called Christian lands, who are ready unless grace interposes to join the standard of the beast, whose deadly wound is healed, and who will again shortly come forth to battle against the saints of the most high.

But beloved ye have not so learned Christ, as to forsake him in the hour of danger; and although your professions of friendship to him may not be the loudest of all others, yet we believe them genuine, and that you will stand by the cause of your Redeemer, and contend for his truth and his honor down to the latest period of your lives. Then when the hour of conflict arrives, when antichrist shall again lead forth his armies against the Lord and his chosen, (for they will be led forth,) if within our day, we shall expect to see your Christian profession shine brighter and brighter, while marching triumphantly to the fire, the faggot, the stake, the inquisition, the rack, the torture and the torments of satan's emissaries, saying as ye go, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15. 57.

So we desire to stir up your pure minds by way of remembrance, to a renewed contemplation of these things and to the great importance of strong and abiding faith in the Son of God. That lively and evangelical, holy, deep and abiding, high and lofty faith of which we have been treating, is a great thing in peace; and if possible a still greater in war. For when conflicts arise it shines more conspicuously, and whether they come from within or from without, in life or in death, it inspires a hope which is to the soul as an anchor both sure and steadfast—Heb. 6. 19. and enables the man of faith while grappling even with the

king of terrors to cry out, "O death where is thy sting? O grave where is thy victory?" 1 Cor. 15. 55. God's people anciently "through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens"—Heb. 11. 33, 34. And the children of God now and hereafter through like precious faith shall be enabled to accomplish like wonders and come off more than conquerors, with the great captain of their salvation.

Secondly of works. What are works? Good works, negatively are not of that character exhibited by men in a state of nature. Not one deed ever yet performed by man of himself and while in nature, since the fall, can be denominated a good work. This is obvious from the fact that all men since the transgression, are fallen; are evil and that continually; are all gone out of the way; there are none good, no not one—Gen. 6. 5. Rom. 3. 12. Matt. 19. 17. Seeing therefore no man is good, it follows as a matter of course that no works of man can be good. No proposition it seems to us can be more plain to the human understanding than this, and nothing more reasonable, allowing the truth of the scriptures. See Matt. 15. 19. and 12. 35. James 3. 11, 12.

All the works of all carnal men, either separately or combined, are incompetent to beget faith or save a soul. In the matter of eternal salvation they do not amount to a feather's weight and are not worth the paper on which we write this letter. Like their original author, they are forever evil and according to God's holy word, must ever be denominated bad works, dead works, and deeds of ungodly men which they have ungodly committed. John, 8. 4. 4. Jude, 15 verse.

These things are premised, in order to remove the rubbish and open the way for the introduction of the main subject which

is "Good works" in the positive form. Affirmatively then, good works are of that character which properly belong to, and are manifested in the lives of the living in Jerusalem. God is not the God of the dead but of the living. The living—the living—those who have been made alive from the dead and are alive for evermore—these are they and these only of all the sons of men, who can live, move and have their being in the spiritual kingdom of Christ, and who are competent to the performance of works acceptable to him—Isaiah 4. 3. and 38. 19. Matt. 21. 32. and 5. 16. Ephesians 2. 10. Titus 2. 14. These people therefore are exhorted by the good word of God to abound in good works, inasmuch as they are able to perform them—these are encouraged to be up and doing—to work while it is day—to flee idolatry—to sleep not on the watchtower—to avoid defilement—to touch not the unclean thing—to keep their garments unspotted from the world—to become beacon lights, ensamples and patterns to others—to adorn the doctrine of God their Saviour, and to work out their salvation from the errors and delusions of the world with fear and trembling; ever bearing in mind that it is God who worketh in them "both to will and to do of his good pleasure." Titus, 2. 10. and 3. 8. Eph. 6. 6. 1 Thess. 5. 8. 1 Cor. 10. 14. Matt. 5. 14. and 24. 42. Mark, 13. 37. Col. 2. 21. Phil. 2. 12. 13. These and many other things we might name, are what we term good works, and they are certainly good and profitable to men.

These exhortations are both scriptural and reasonable. They are scriptural as hath appeared by the references above made. And it is no disparagement to the church of God, therefore, or departure from the doctrine of the gospel to make a frequent repetition of them. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah, 28. 10. And Peter, addressing the household of

faith, says—"Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." 2 Pet. 1. 10, 11, 12. Here we find the apostle declaring that the brethren knew the things about which he was writing, and were established in the truth; nevertheless he deems it expedient to call their attention to them again, and urge them onward to diligence in the service of their Redeemer. So it is not because we like you the less, brethren, but because we love you the more, that we exhort you in the name of our Lord to abound in good works—yea, to continue steadfast in that work of faith and labor of love and patience of hope, in our Lord Jesus Christ, in which primitive saints abounded, who were declared by the apostle Paul to be the elect of God at the same time. 1 Thess. 1. 3, 4.

These exhortations are reasonable, because they are addressed to those who can understand them, appreciate their importance and comply with their demands. Temporally speaking, if we say to a dead man "rise up and walk" we shall be guilty of an absurdity, because he neither hears or is able to comply with the command, and it is not our prerogative to raise the dead. But if we should say to a living man "rise up and walk, run, sit or talk" we act reasonably, inasmuch as he can both hear and comply. Even so in spiritual matters; if we urge the dead in trespasses and sins, to move onward in the divine life, to grow in grace and work out their salvation with fear and trembling; we shall be using words in vain and the exhortation will fall lifeless at their feet: because they have no ears to hear, eyes to see, or hearts to understand, the voice, the beauty, or the

doctrine of our Lord Jesus Christ, in that spiritual kingdom which is not of this world. Mark 4. 12. But let these exhortations be made to the living—to those who have been made alive by a quickening spirit—to those who have experienced the new birth, and have been translated from the dark domain of satan into the bright and glorious kingdom of the Prince of peace, and there is no absurdity involved—there is a proper reasonableness and fitness of things, that come aptly to the comprehension of all judicious minds: because the exhortation in such instance comes to those who can both appreciate and comply.

For want of a proper discrimination here, a large portion of the professing world have made shipwreck of themselves. They first set sail under the false colors of original perfection, and by the flattering breezes of popular favor are wafted onward in their career, they are lost in unknown seas, and at length are entirely swallowed up in the vortex of that Maelstrom of satan called "do and live" which has spread the boundaries of its impetuous whirl far and wide, and roared most awfully in the sea of human life, ever since the great transgression.

But we are addressing the living men in Jerusalem, who are of "the circumcision, which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." Phil. 3. 3 Those who have tried enough of doing to live, and who now by the grace of God are "living to do," and who through love to God, and not through servile fear desire to walk "in all the commandments and ordinances of the Lord blameless." Luke 1. 6. Those who are created in Christ Jesus unto good works, which God hath before ordained they should walk in them. Eph. 2. 10.

As such we address you, beloved, not in a dictatorial spirit or as those who have authority over you; for the former we deprecate and the latter we disclaim; but in that spirit of brotherly kindness and forbearance, which one disciple of Jesus should

ever cherish towards another. Let us not then be found imparting more advice, than we are willing to receive, either, when we say that it is an evidence of our abounding in good works, when we are at peace one with another, and have only one Lord, one faith, and one baptism to our profession. Eph. 4. 5. When we bear "one another's burdens and so fulfil the law of Christ." Gal. 6. 3. When we "love one another with a pure heart fervently." 1 Pet. 1. 22. When we speak evil of no man, are not found brawlers, but are gentle, showing all meekness to all men and ready to every good work. Titus, 3. 1, 2. When we pray in our families and live a godly, righteous and sober life, before our children and servants. Psalms, 92. 2. Titus 2. 12. When we do not neglect the assembling ourselves together in a church capacity, but are regularly occupying our proper places in the house of God, and improving the talents given us of the Lord, to do all things therein decently and in order, to the honor of God and the prosperity of Zion. Heb. 10. 25. 1 Cor. 14. 20. When we quench not the spirit, and despise not prophesyings; but rejoice evermore, pray without ceasing, and in every thing give thanks—knowing this to be the will of God in Christ Jesus concerning us. 1 Thess. 5. 16, 17, 18, 19, 20. When we do not look up too much to others to go forward in church business, but consider ourselves individually charged with a responsibility there, which must be met and a duty which must be performed. Luke, 12. 47. John, 7. 24. Matt. 18. 15, 16, 17, 18. When we hold up the hands of our minister. Exodus, 17. 12, and guard his reputation well, that he may "have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3. 7. When we look well into his moral character, and examine well the doctrine he advances; and provided he is deficient in either, advise him as a brother, entreat him as a father and warn him of the danger that lies before him. See

1 Pet. 5. 1, 2, 3. 2 John, 9. 10, 11. 1 Tim. 3. 2, 3, 4, 5. 1 Titus 1. 7, 8, 9.

It is an evidence beloved of our abounding in good works, when we are found ready to share the burdens of the church in all lawful matters; particularly when we readily administer to the necessities of the saints. 1 Cor. 16. 1, 2, 3. And freely contribute of our carnal things to those who administer to us in spiritual things. 1 Cor. 9. 11. And when we esteem such very highly in love for their works' sake, who are over us in the Lord, laboring with and admonishing us in things heavenly and divine. 1 Thess. 5. 12, 13. It is also a good work to stand fast by the landmarks of our forefathers and not allow them to be removed. Associations are one of those landmarks, and therefore let Associations be honored and perpetuated, so long as they subserve the purposes of their organization. In such case, brethren should not be hasty to repudiate them, but ready to protect and defend them.

If they should transcend their limits, grow despotic, or become tyrannical in their nature, then of course they must be brought to terms or abandoned by the churches. A union or Association of churches, is but the creature of the churches, and of course must perish whenever they withdraw their support; which they have always the original and reserved right to do. We think it ranging high in orthodoxy to say, that each and every well regulated church of God, is the highest ecclesiastical authority in the world, and was never intended by the great head of the church, to be forced into measures contrary to its will, by either, conventions, councils, boards, or Associations. Yet the remark is no less true, that from the earliest ages of Christianity, down to the present time, there has ever existed a desire on the part of individual churches, to associate, to correspond with each other, and to send letters and messengers to one another; in order, apparently to cherish a more extensive brotherly acquaintance—to enlarge the labors of the

ministry—to hear of each others' welfare—to seek edification in the things of the kingdom and to preserve uniformity of faith and works, throughout the bounds of the Catholic or Universal church of God, so far as time, place and circumstances would allow.

We find the beginning of this recorded in the fifteenth chapter of the Acts of the apostles, (which book is the best commentary on the gospels, in the world, and we can do very well without any other,) but the end is not yet, for like customs will prevail, among God's people, from generation to generation, in ages yet to come. Then, brethren, seek to cherish this annual assembling of yourselves together, by affectionate epistles and faithful delegates. The more effectually to insure the perpetuity of your Association, be sure to guard against all its encroachments, keep it within the line of duty, the path of humility, and shorn of all unlawful powers; then will it stand upon the strongest of all foundations, viz: love. For if it has your affections it lives; without which it dies. If well conducted it has your affections. It hath been so conducted and we trust will continue so to be, as an advisory council of many churches, strengthening and increasing in your confidence and good wishes.

Brethren, farewell. May the grace of our Lord Jesus Christ, the love of God, and communion of the Holy Ghost, be with you and all the true Israel of God, and finally conduct us all into that Association of saints on high, which is never to rise—where the words good bye are never heard and where parting is no more—where congregations never break up and Sabbaths never end; but where one eternal day, will witness the praise and adoration of redeemed spirits of earth, all ascending high to the throne of God, and glorying in the light of his countenance forever. AMEN, and AMEN.

☞ Admonish thy friend; it may be that he hath not done it, and if he hath, that he should do it no more.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 7, 1846.

We have several communications on hand that we are unavoidably compelled to defer publishing—but they shall be inserted early the ensuing year.

TO EDITORS PRIMITIVE BAPTIST.

Tarborough, Oct. 6th, 1846.

DEAR BRETHREN IN CHRIST: Another year has passed away and the Kehukee Association commenced her eightieth session on Saturday the 3rd day of the present month. This body convened with the church at Williams's meeting-house, Edgecombe county, and closed her session on Monday the 5th, after having attended to and conducted the business of the same; and we can say of a truth that seldom if ever, at any previous session, have we witnessed such congeniality of sentiment and unanimity of action, as was generally observed during the session first above alluded to, and which closed yesterday forever. You can more easily imagine, than I can describe, the thrilling scene which usually ensues on the first day of our assembling together.

To see the various ministers and delegates of the much despised and calumniated mother of Associations, all coming together from their respective (and some of them distant) homes, eagerly and affectionately shaking hands while their countenances are lit up by smiles, and their cheeks oft bedewed with tears of joy, at the pleasing thought of meeting with the long and well-tried soldiers of the cross, who have long stood shoulder to shoulder, battling for the rights of man, the cause of Christ, the freedom of conscience and against spiritual wickedness in high places; nor should we neglect to notice here the ministers and messengers of the different Associations of our order, which yearly and without fail, find their way among us to sit with us in council and to witness our deliberations, whose looks

and actions seem to respond to the language of Ruth to Naomi: Whither thou goest I will go; and where thou lodgest I will lodge: Thy people shall be my people, and thy God my God. These come from the Country Line, Little River, Contentnea and White Oak Associations, whom we believe to be of the same faith and order, and contending for the same glorious truths, as does their ancient mother, the Kehukee Association. The Introductory sermon was delivered by Elder Blount Cooper and being of a persuasive, instructive and consoling character, we have some reason to hope that some good may result from it.

The Association then went into conference by choosing our aged bro. Hyman, Moderator and Joseph D. Biggs, Clerk.

Letters from 31 churches were read.

On invitation, the following visiting ministering brethren took seats among us, to wit: Elder John Stadler from the County Line, Elder Burwell Temple from the Little River, Elders Josiah Smith and David J. Mott from the White Oak; and Elders Ichabod Moore and John Smith, from the Contentnea Associations. A Circular Letter was handed in by Elder C. B. Hassell, and we exhort our brethren to read and observe its contents.

Elders David J. Mott and Ichabod Moore occupied the stage on Saturday. Elders C. B. Hassell, Burwell Temple and John Stadler on Sunday, and Elders Temple and Stadler on Monday; and from the intense interest and anxiety manifested generally, we believe that times are better among us than usual.

The weather was very pleasant; but a long drought had prevailed up to sitting of our Association, the result of which was, as usual, dusty roads, paths, &c. But the stage and seats were so admirably situated, that the congregation suffered little or no inconvenience from the dust. Although the assemblage on Sunday was (as usual) large; yet, it seems to be generally remarked, that as little frisking and gadding about, and as good order and universal attention has seldom if ever been

observed on a similar occasion. Notwithstanding the Association sat in a neighborhood, where there are very few Baptists; yet the distant visitors were kindly and hospitably entertained by our non-professing friends: and no where did there seem to be more room and welcome, than in the hearts and houses of our Methodist friends. Thanks be to God for his goodness to us-ward.

And now brethren, let us cast a retrospective glance at our past history. The Baptists have long been a divided people. In the year 1689, a division took place among the Baptists in and about London; the one calling themselves Regulars, the other party composed of members which called themselves Separates. The Regulars adopted and published a profession of their faith, and were united together upon the Calvanistic creed. The Separates on the other hand were Arminians (or Pharisees.)

We have observation and history both united to teach us something of the strife, contention and heart-burning, which here ensued and which has marked the progress of contending parties up to the present time, and which divine truth and experience have taught us to look for among such discordant materials as are Arminians and Predestinarians.

The Kehukee Association was organized and sat with the church at Kehukee meeting-house, Halifax county, N. C., in the year 1765. The few churches which first met in an associate capacity, did not for several years publish any thing like a profession of their faith, till it became evident that the spirit of error had found its way among them. Whereupon the churches were requested by the Association in 1779; to send to the ensuing session, in their letters of correspondence, a profession of their faith, when it was discovered that 4, of the 10 churches which then composed the Kehukee Association, were dissenters from the regular or apostolic order; and thus they continued till the Association numbered 51 churches and 3944 members, and a happy union *said*

to have been effected between the Regulars and Separates; but from recent events, it is clearly manifested that the Regulars were more unfortunate in their supposed happy re-union, than in their separation in 1779, since we are told that two can't walk together except they be agreed.

The Kehukee Association in 1790, was composed of 61 churches and above 5000 members; and about this time it was proposed and agreed to, that the churches in Virginia should peaceably separate from those in North Carolina, and form a distinct body, but upon the same principles by which the whole had long been united. These two bodies seemed for a season, to see eye to eye and speak the same things; but that bad leaven—the spirit of error, which was suppressed and concealed in '79 and '80 under the name separatism, was again resuscitated and developed about the year 1820, under the assumed name of missionism—the baneful effects of which have been too plainly seen and sensibly felt among us, to require any testimony now of the facts as they have long existed. After separating, the Association in North Carolina numbered 42 churches and retained the name of Kehukee. The one in Virginia took the name of Portsmouth.

A correspondence was kept up between the Kehukee and most or all the other Associations round about, both in Virginia and North Carolina, till about the year 1827, when the Kehukee Association declared a non-fellowship with all Missionary and Bible societies, and Theological seminaries, and the practices resorted to by them, for the purpose of supporting the same by a system of begging not recognized by the scriptures of divine truth, nor (we believe) practiced and persisted in by any strict adherent to the cause of Christ: whose kingdom is not of this world, and who redeemed his church not with corruptible things as silver and gold, but his own heart's blood.

But to return. We stated in the outset that the Kehukee was the mother of Associations. We have reference to North

Carolina more particularly, (the Philadelphia being the first that was constituted within the American Colonies;) and let us notice for a moment the conduct of some of her giddy and untoward daughters, towards their aged and discreet mother.

Ist then. The Chowan Association has long since declared non-fellowship with and withheld her correspondence from the Kehukee, and her ministers and members generally unite in villifying and traducing the latter; and endeavor to defame and bespatter her character, and never once do her the justice to publish or even allow, that she yet stands to and abides by the same Articles of Faith that she was constituted upon; and which, the Chowan has transcribed and professes to have adopted, verbatim—which Articles emphatically profess and approve the apostolic doctrine of election and predestination. And notwithstanding they may be and are condemned (in heart and principle) by all the missionary or New School churches and Associations in Christendom, (the Chowan included,) still we believe they fellowship them in theory or profession only, merely to keep up a show of consistency while (we repeat) they repudiate, and violate, and condemn, and set them at nought by *practice*; and we here take the liberty to use the appropriate language of inspiration in their behalf, which they should address to the Kehukee: We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach. Isaiah, 4 c. 1 v.

Notwithstanding the bitter invective and denunciation, which the Chowan has indulged in towards the old, uniform, consistent, and unpretending Kehukee Association; still we remember that but a year or two back, the former petitioned the latter for a renewal of their former correspondence and offered terms of compromise; thereby demonstrating beyond cavil, that *Old Ironsides* was not in deed and in truth as odious in the esteem of the Chowan, as she had hitherto pretended to think. But we hasten, and as we glance hurriedly along we must notice briefly in

the 2nd place, the youngest daughter of the family.

In 1831, ten or fifteen churches withdrew from the original compact, and convened with the church at Mearns's chapel, in Nash county, N. C.; when and where they were constituted into an Association, and took the name of the Tar River.

These churches, like those of the Portsmouth, professed to withdraw alone for the sake of convenience; but never have they on the first occasion evinced a disposition to correspond or sit with us in council. Thus has the Tar River forsaken her chaste, constant, and devoted mother; and wandered after strange lovers and blind guides; till she has become so completely enveloped in the smoke of Arminianism, alias human-effortism, that the dim, stiller light of Fullerism is not sufficient to comprehend and disperse the darkness with which she is overwhelmed; and hence she cannot retrace her steps, unaided by the light of revelation. And unless Jehovah should make bare his own arm in her behalf, she must still remain among her twin sisters of every name or denomination (from the first Episcopalian Society in 1534, down to her diminutive self in 1846,) in Mystery, Babylon the Great, the mother of harlots and abominations of the earth. Rev. 17 c. 5 v.

And now we assert in conclusion, that notwithstanding our number of churches has dwindled from 61 to 40, and our number of members from 5000 to 1200, still we feel well assured that our condition was never sounder, and our members generally never more determined to expose error, condemn heresy and to contend earnestly for the faith once delivered to the saints.

And brethren, we do and we will rejoice while we inform you that old Kehukee is yet herself, and still remains undismayed and unterrified by the numerous and increasing host of outer-court worshippers, who threaten and would gladly accomplish her overthrow and extermination; unseduced by the arts, devices and flattery of a fawning, sycophantic, fashion-

able priesthood, who have long endeavored to lead or drive her from her stronghold. But having thrown off the ecclesiastical yoke, with which her would-be-rulers in vain attempted to entangle her, may she continue true to herself, and stand fast in the liberty wherewith Christ hath made us free, and not suffer herself again to be entangled with the yoke of bondage; but may her last request to her survivors, be that of a dying Lawrence: Don't give up the ship. **ROBERT D. HART:**

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, convened with the Mount Pleasant church, Barnwell district, S. C., October 2nd, 1846, and days following—sixth session.

The Introductory Sermon was delivered by Elder J. G. Bowers, from 1st Corinthians, 9 chapter and 16 verse: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, wo is unto me, if I preach not the gospel." After which the delegates assembled in the house, and after prayer by Elder John Galloway proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates; and minuted the state of the churches.

2nd. Elected Jacob G. Bowers, Moderator; and Stephen Youmans, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum were then read.

4th. Called for corresponding letters—none.

5th. Appointed the following committees, (viz:) On revision, Elder John Galloway and W. Hardy; on preaching, Hemendine Bowers, Saul Harvey and Charles Plunket.

6th. Called for the Circular Letter, which was prepared by J. G. Bowers—read, approved and ordered to be printed with the Minutes.

7th. Appointed Stephen Youmans to prepare our next Circular Letter.

8th. Appointed Elder John Galloway to preach the next Introductory Sermon, and Elder W. B. Villard his alternate.

9th. Called for and received the report of the committee on revision.

10th. Called for and received the report of the committee on preaching.

11th. Our next Association will be held with the Bethlehem church, Edgefield district, So. Ca., Friday before the first Sunday in October, 1847.

12th. Called for contributions for Minutes, as follows in the state of the Churches.

Saturday morning, met according to adjournment—prayer by the Moderator—called the names of the delegates—proceeded to business.

Resolved, that this body return their thanks to this church and the neighborhood, for their kind treatment and hospitality, during this meeting.

Adjourned until the Friday before the first Sunday in October, 1847.

Preaching was continued at the stand, through the day. Sunday the 4th, preaching was continued by Stephen Youmans, W. B. Villard, J. G. Bowers and John Galloway, in the order of their names, to a large and attentive audience. We hope not without effect.

JACOB G. BOWERS, Moderator.
STEPHEN YOUMANS, Clerk.

CIRCULAR LETTER.

The Lexington Primitive Baptist Association to the churches she represents, sends Christian salutation.

DEARLY BELOVED BROTHERS AND SISTERS: Our former practice will authorize you to expect an anniversary address from us in our present session, and with pleasure on our part we cheerfully comply. And the subject that we call your attention to in this our little epistle, is the 10 verse of the first chapter second epistle general of Peter: Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall.

So, dear brethren, if the Christian is in the miserable condition that the apostle says that they are in before conversion—Paul to the Ephesians, 2 chapter and 2 verse: Where in time past ye walked according to the course of this world. 3 verse. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. 4 verse. But God who is rich in mercy, for his great love wherewith he loved us, 5 verse. Even when we were dead in sins, hath

STATE OF THE CHURCHES.

Churches.	Districts.	Delegates' Names.	Baptized.	Restored.	Rec'd by letter.	Expelled.	Dismissed.	Dead.	Total.	Contrib'n's for Min's. \$ Cis
Mt. Calvary,	Lexington,	No delegation.								
Water Pond,	Hartwell,	J. Galloway, C. Plunket,			1	1	1		17	1 00
Bethlehem,	Edgefield,	W. B. Villard, W. Hardy,							14	1 25
Sardis,	Beaufort,	S. Youmans, J. Johnston,	3		1		1		40	50
Black Creek,	Beaufort,	G. W. Smith, C. Anderson,					2	1	48	1 00
Prince William,	Beaufort,	J. G. Bowers, D. Rivers,	5	1		3	2	2	96	1 25
Mt. Pleasant,	Barwell,	H. Bowers, S. Harvey,	13	2		1	2	1	46	1 00
			21	3	2	5	7	5	261	6 00

Prayer by Stephen Youmans—adjourned till to-morrow morning, half past 10 o'clock.

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quickened us together with Christ, by grace ye are saved. And as it is by grace and not by works that we are brought to the knowledge of our salvation, so we can plainly see that the text has no allusion to the calling of men to the ministry, nor any other office in the church of Christ; but as all men have sinned and come short of the glory of God, it proves very evidently that all God's elect were children of wrath even as others, until we are brought from that lost estate by the grace of God, which is his eternal love and good will. Romans, 11 chapter and 6 verse: And if by grace, then is it no more of works. 2 Timothy, 1 chapter, 9 verse: 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. 1 Peter, 2 chapter, 9 verse: But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 10 verse of same chapter: Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. 2 Thessalonians, 2 chapter, 14 verse: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

And these quotations of scripture we deem a sufficient proof, that all the followers of Jesus Christ are brought into a church estate by grace and grace alone; and as we see that many are called, but few chosen, Matthew, 20 chapter, 16 verse; and also 22 chapter, and 14 verse, we truly and sincerely with the apostle pray you, brethren and sisters, to give great diligence to make sure that you have the right call of God, which truly requires a close examination to find out if you have the right faith, which is truly necessary in all God's children. For Paul in the 2 Corinthians, 13 chapter and 5 verse says: Examine yourselves, whether ye be in the faith; and

Hebrews, 11 chapter, 6 verse says: Without faith it is impossible to please him.

So we pray you all, dear brethren and sisters, to try and make sure that you have the right faith; that faith which works by love and purifies your souls. For if ye do these things, ye shall be more than conquerors through him that loved you; for we are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord.

And now we close our little epistle, by praying you to remember him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and forevermore. AMEN.

Honor thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things that they have done for thee.

Honorable age is not that which stands in length of time, nor which is measured by number of years; but wisdom is the gray hair to man, and unspotted life is old age.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elders Parham Pucket and D. J. Mott.

At Red Banks, 29th October; 30th, at Great Swamp; 31st, at Flat Swamp; 1st Nov. at Spring Green; 2nd, at Baregrass; 3rd, at Skewarkey; 4th, at Picot's; 5th, at Morattock; 6th, at White Chapel; 7th and 8th, at Concord; 9th, at Angeley's; 10th, at Bethlehem; 11th, at Sound Side; 12th, at Little Alligator; 15th, at Powel's Point; 16th, at Coenjoek; 17th, at Sawyer's Creek; 18th, at William Forbes's; 19th, at Flatty Creek; 21st, at Sawyer's Creek; 22nd, at Coenjoek; 24th, at James Brin-

son's; 25th, at Peticogue; 26th, at Roanoke Island; 28th and 29th, at Powel's Point; 1st, Dec. at Lake Alligator; 2nd, at Sound Side; 3rd, at Bethlehem; 4th, at Angeley's; 5th and 5th, at Concord; 7th, at White Chapel; 8th, at Morattock.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averá, *Averáboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canada, *Crayensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Millon Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Her-ring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whip-py Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Las-setter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thomp-son, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. W. Dearing, *Cotton River*. E. Davis, *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. B. Upchurch, *Bene-vola*. S. Hamrick, *Plantersville*. James S. Mor-gan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John W. Pellum, *Franklin*. John Harrell, *Miss-souri*. Wm. Thomas, *Gainer's Store*. E. M. A-rkos, *Midway*. Allen Moore, *Intercourse*. John Bryant, Sr., *Fallersville*. Benj. Lloyd, *Wctumpka*. N. N. Barriere, *Mill Port*. A. Hauley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufau-la*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John Whitehead, Jr., *Pleasant Plains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbeville*. Thomas Townsend, *For-land*. Robert Grady, *Bluff Port*. R. R. Thomp-son, *Centreville*. James F. Watson, *Geneva*.

TENNESSEE. Michael Burkhalter, *Jasper*. Wm. Croom, *Jackson*. Solomon Ruth, *Wesley*. Ira E. Douthit, *Lynchburg*. Geo. Turner, *Waverly*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russelsville*. William McBee, *Old Town Creek*. A. Burroughs, *Moore's Roads*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazewell*. Henry Turner, *Fay-ettenville*. Isaac Moore, *Ripley*. James Salling, *Bull Run*.

MISSISSIPPI. William Huddleston and Ed-mund Beeman, *Thomaston*. Simpson Parks and Samuel Canterbury, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeens*. Wm. Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Car-rollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *Mc-Leod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's Roads*. K. B. Stallings, *De-kalb*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughy, *Bullieu's Ferry*. Benjamin Gar-lington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Levi Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. Wilson Connor, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts, *Cornelius-ville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. W. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edge-hill*. Thomas Flippen, *Laurel Grove*. Thomas W. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

Thomas Davis,	\$1	Ste'n Youmans,	\$6
Mrs. N. T. Davis,	1	Sanders Mills,	1
Spencer Kallam,	1	Thomas Low,	1
Stanford Carver,	1		

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in pay-ment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tar-borough, N. C."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

Vol. 11.

SATURDAY, DECEMBER 5, 1846.

No. 12.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Jackson county, Tennessee, }
August 23, 1846. }*

DEAR BRETHREN of the Old School order: It is through the mercy of an all-wise God, that I am yet in the land among the living, and enjoying a reasonable portion of the comforts of life; for which I fall short of returning the thanks that are due to Almighty God.

I would say to my brethren and sisters of the Primitive order, that I removed last year from Blount county to Jackson county, Tennessee; and, dear brethren, I feel to thank God that he has cast my lot among his children, among a people that can endure sound doctrine. I live in the bounds of the Caney Fork Association of Old School Baptists. This Association, so far as I have learned, is composed generally of members that are sound in the faith. There has been a considerable increase for the last two years in this section of country, yet there are some Arminians here; they mostly consist of the Methodist denomination. The church that I put my letter in appears to be travelling, for it is said that when Zion travels she brings forth. There have been five baptised since I came here. Love, peace, and unanimity appear to abound among the brethren, and the word preached appears to have effect. Saints rejoice together, and praise God for his rich, free, and unmerit-

ed grace bestowed on fallen man, while sinners are made to cry, men and brethren, what shall I do to be saved?

There are many things that I should like to write, but lest I should be in the way I will stop after saying to our brethren, go on in the strength of Israel's God to write and sing; for the little messenger does always some good tidings bring. As ever your unworthy brother in tribulation.

JOSEPH HAMPTON.

FOR THE PRIMITIVE BAPTIST.

*Owsley county, Kentucky, }
June 22, 1846. }*

DEAR BROTHER DAVIS: After my best love and Christian fellowship to you and family, I wish to inform you that I am still in the land of the living, and still in the gospel field and at war with principalities and powers, and spiritual wickedness in high places, as God has commanded his ministers to do. Brother Davis, the harvest is great and the true laborers of the gospel are few. You know that the devil and his preachers have always been trying to cut me down ever since you knew me; but thanks be to God all their schemes, plots, and lies, are in vain. I stand my ground, and by God's assistance still keep the field. I want you to tell old Mr. Roberts, if he is yet alive, that I often look back at Pine Creek and think of his treatment to me, poor old man. I hope if he is yet alive that God may not kill him till he truly repents for his conduct.

Brother Davis, we old fashioned Baptists in this country where I now live, are in peace and love one with another; and we don't suffer a forked tongue, dirt-eating Baptist even to ask a blessing at our table, nor go to duty in one of our houses. We view them as enemies both to God and man, and bringing a curse on the whole earth. I tell you in plain English, this missionism is one of the worst devils that ever was wrapt up in a sheepskin yet; and thank God the people are beginning to see its cloven foot in Kentucky. The mission name is beginning to make some of the people heave up the black vomit, and I love to see the poison of missionary craft work them severely. And I say, well done, missionaries, kick them and cuff them, pull them and tug them, lug their money out of them by handfuls. They loved your poison so well that you have given them; that I think many of them that have taken such large doses will be apt to die with it in them. There is but one medicine in heaven or on earth that can cure them, and that is the grace of God; and I feel very doubtful whether they are in reach of that medicine or not. For whenever God sends a man strong delusion to believe a lie so that he may be damned, it is certain death; no cure for that man in time nor eternity.

So I would advise those dirt-eating kind of Baptists to beware of missionary poison, for the bite of a rattlesnake is nothing to be compared with the bite of a missionary. Poor, trifling, lazy, miserable wretches; they once thought they had the true church of Christ completely sunk in the mire of delusion by their lies; but, brother Davis, God has never left his church and given it to the devil to be trampled under foot by him yet, nor never will. Thanks be to his beloved name, for his goodness to his church and people.

Brother Davis, fear them not; they are nothing but chaff and stubble, that will be consumed by fire and brimstone; for God has declared it, and he cannot lie. What

can you or any other man think of a preacher that will beg a poor servant girl for a brass ring off of her finger to help him spread what he calls the gospel. I can tell you what I think about him. I think all such are nothing more nor less than tessa-boys for the devil, and ought to have their backs well slashed with a good cow hide.

As I know no better way to write to my friends than to write to Tarborough and there have it printed; I have taken this method. And now, brother Rorer, you know when the lion roars the beasts of the forest tremble, and those beasts the missionaries ever since the roaring of the Primitive, have been trembling for fear their craft will come to nought. And it has come just to what I ever expected, that is, shame and disgrace to themselves and to their followers. And, brother Rorer, I don't want you to show them any favors or give them any quarters. Take the two-edged sword and chop off every one of their heads wherever you find them.

And you, my well beloved brethren, that work with the snake pole, thrash them down wherever you find them, and mash their heads well; for of all the serpents on earth, those missionary serpents are the worst to bite; other serpents can only kill the body, but those missionary serpents when they get a fair grip with their long teeth, and dart their poison in with their forked tongue, they kill soul and body. Therefore, my brethren, don't leave them only half killed, be sure you flatten their heads well with your snake snake poles. And, brethren, don't think that I will be idle all the time, while you are snake poling; although I am an old man, I assure you that I will be smashing about among them with my club axe; and whenever I get near enough with my club axe, be you well assured that I will give them a spanker.

Dear brethren, some of you that read this piece will no doubt say that I am too hard on the missionaries; but, brethren, if you knew as much about them as I do, you

would not think so. For I do know, and God knows that I do know, them to be wilful and designing liars. There is not one man on the whole earth that knows a missionary better than I do, they had me a prisoner as they thought for something like fifteen years; and I as much believe as I believe there is a God, that if they only could have got law power on their side, they would have had my head off or my body burnt at a stake years ago. Yes, brethren, I as much believe what I am now writing, as I believe the pen is in or between my fingers. And I do firmly believe that they the missionaries do hate me worse than any other man on earth, and I can firmly say that I don't believe there is one drop of love lost between us; for I can say in truth, that of all the kinds of people that ever lived on earth, from the days of Adam down to the present time, I know that I do abhor their way the worst. Let any man on earth have the same trial with them that I have had, and if he don't have the same opinion of them that I have, I will give that man leave to come to Kentucky and cut my head off with an old light wood axe.

And, brethren, what will you think when I tell you, that those same forked-tongue vipers when they meet or see me they have the impudence to call me brother Tillery, and say they will love the old-fashioned Baptists whether they love them or not. O thou deceitful Lucifer, thou brat of hell, how I hate you and all your legions with you. O thou old horny-headed brimstone king, well may you be called legion.

And, George, I want you to publish this little dodging piece of mine as soon as possible, so that my old brethren in the different States may know that I am not dead yet. And, George, I want you to send me on my beloved paper called the Primitive, and direct it to Kentucky, Clay county, Manchester post office, and oblige your old friend Isaac Tillery. And, George, I think it won't be long till I shall have to

send on for several new subscribers. There are several persons that have spoke to me and requested me to act as agent for them here in Kentucky, and if I should consent to do so, I expect a good many old subscribers will take the paper again that have quit. Brother Levi Hunt is dead, their old agent. He died the last of October in the year 1845, and is much lamented by his brethren; worse than all, his loss in his own family. And his death has also brought more hardship on me than I should have had if he had lived. I have to supply two churches that he had the care of, beside the one where my membership is.

I thought when I left North Carolina, that I never would take the pastoral care of another church while I lived; but, brethren, what can a servant of God do, when the children of the most high are looking up to him and calling him a father in the gospel, and begging him to feed them with the bread of life? On those grounds, brethren, I give up all and go. I am bound to love my Father's children wherever I see them, and to comfort and feed them in those days of famine where the hirelings are so plenty. I mean those missionaries who are poisoning the people with their filth.

Brother Henry Randolph, I wonder if you possibly can think that I have forgotten you all this time? No, no, nor never shall while sense and memory lasts. I long to see you and hear you preach again, my dear old brother; many long miles and high mountains are between our bodies, yet in heart and soul we are together. Brother Randolph, I want you to keep thrashing with that heavy flail of yours till you thrash down the mountains of priestcraft.

Brother McDowell and brother Witt, I love you both and I think you both know it; and as I am a far older man than either of you, I advise you both to quit chunking one another. If either of you or both of you want a dram, drink it and throw no

chunks about it nor over it at one another. I know you both, and know you both to be sober steady men; and according to my judgment both what I call real gospel preachers.

Brother Wilson Oliver, pick up the crooked ram's horn and blow down the stately walls of missionism. Brother A. Keaton draw up your anchor and hoist every sail to the breeze, and give the pirates another chase. Brother Pate, gird on your shepherd's bag and pick up your sling and pick up the little stones out of the brook; the giants are yet in the field, defying the armies of the living God. Knock their brains out, brother Pate. Brother Gregory, come into the ranks with your rod in your hand and throw it among the missionaries; and let it become snakes to bite them every one. Brother Thomas Dudley, rally your forces; the Midianites have spread themselves all along the valley of confusion as thick as grasshoppers for multitude. They have got them a President, a Vice President, a Secretary, a Cashier, and the dear knows what all; they think they are in a mighty good fix for war, and boast of their number. Brother Tom, fetch up your three hundred lappers and hoist your flag, and what you don't kill will run from Dan to Barsheba, or across Jerich for what I know, for they dread the weapons of your warfare.

My brethren in the State of Georgia, I know you to be equal to the Benjamites in the days of old. You can throw a stone to a hair's breadth, and knock down a missionary every lick. As for poor old North Carolina, in the time of the Revolutionary war I know there were a great many Tories there, but thanks be to God she has now many choice whigs in her ranks; to be sure there are many Tories there yet, but when they hear the sound of the whigs' drum marching into the field, they dodge and squat like rabbits.

Brother Osbourn, you belong to the rifle company, and as your gun has two sights to it, it is no wonder that you make such

close shoots and wound the enemy's cause as bad as you do. Brother Osbourn, we have some excellent marksmen here in Kentucky, when they get rightly engaged I tell you they cut hide and hair as they go. And, my dear brethren, as I have not been to see you for a long time, I have concluded at last to pay you another visit; and I hope you will excuse me for my short dodges and quick turns. I have heard it said, that it was a poor preacher that could not make the people laugh nor cry neither. And as there are so many of you that write such excellent pieces, I have concluded to leave all such beautiful joint work as a great many of you make, for better heads and pens than mine.

But, brethren, there is one thing that I do know and God knows it too, and that is, I do love God and his dear children if my poor old heart does not deceive me. My dear brethren, it is as natural for me to joke and have a little merriment with my precious brethren as it is for me to live, and God does know that I mean no harm by it. And I have always been from first to last and yet remain a true friend to the Primitive press and its work. Yet I have been so unsettled in my mind, that I have not known what to do; but thanks be to God, I have got much better satisfied than I once thought I ever should be again. When I first moved to Kentucky I do think that I was if possible the most dissatisfied man on earth; but I have met with so much friendship among my precious brethren, both rich and poor, they have acted the part of fathers and mothers, brothers and sisters indeed. I feel myself bound to love my neighbors, and as I have one most particular neighbor who belongs to no society, I feel bound by duty to mention his name to my distant brethren, so that if they ever should see him or any of his family, I hope they will treat them well for his kindness to me; and not only to me, for he is a true friend to all honest and industrious men. I here give you his name, it is Robin Morris. This same man

gave me a good plantation when I first came to Kentucky, with a reasonable good house and a first-rate orchard on it, and told me to stay on it as long as I lived if I saw proper to do so. This is not all, brethren, this same man gave me five good killing hogs for my meat the first year, and bread to eat with it. The reason I mention this man's name in particular is, because he belongs to no church, but he is a true friend to the old fashioned Baptists and I believe to all honest men; and, in short, my neighbors are all good and kind to me.

And I tell you now, my old daddy Adam's family, while ever you choose rotten hearted deceitful men to rule over you in church and State, you need never look for better times. I am not a prophet, nor the son of a prophet, but I now give you my opinion and that from the heart, I am bound to believe that the wrath of God is kindled against the nations of the earth, and that he will shortly send the sword, the famine, the pestilence, death and destruction, and destroy the greater part of the earth, if not all.

My dear brethren, when I look all around me and see the great curse that the devil and his ministers has brought on the human family, I am brought to cry out, Lord, who will be saved in those days of darkness? Then I can say, none, Lord, but the elect lady and her children whom thou lovest in truth; while the strange woman that is now riding on the four winds of the earth, with all her large family, will be cast into hell with all the nations that forget God.

My dear old fashioned Baptist brethren and sisters, don't let any of these things discourage you; gird on the gospel armor, be ready at your general's call, fear not your enemies; God is king in Zion, he has enclosed you with walls and bulwarks of salvation around you. The victory is his, he will give it to his own children, he will not give it to the strange woman nor her children, for they are not lawful heirs.

You know, my brethren, that bastard children can get nothing of their father's estate at law, though they are his children; and the reason is, they are not by a lawful wife. So likewise the children of anti-christ cannot be heirs with the children of Jesus Christ. Hagar and her children will be cast out, while Sarah and her children will fall heir to the kingdom. Here are Hagar's children, who depend on their good works cast out; here are Sarah's children, who depend on the promise of God, which promise or covenant was made before the world began. And now, devils, with all your lying legions, break it if you can.

My dear old fashioned Baptists, I tell you that the devil has been employing false witnesses ever since Adam was in the garden, to break this covenant or will that God made to his Son, and this covenant or will is signed and sealed in heaven with seven seals, and there is none in heaven nor in earth that can open the seals and look into this will and read it, but the lion of the tribe of Judah. And this lion spoken of is the Lord Jesus Christ, the only heir of God the Father; and he, God, has given him, Jesus his Son, the keys of death, hell, and the grave; he can open and none can shut, he can shut and none can open.

And now where are you, you poor, forked tongue dirt-eaters? what say you to all this, you great fellows who are going about setting up missions to make preachers and Christians? God pity such preachers and Christians as you can make. I am ashamed of you, you greedy dogs. Brethren, did you ever take notice of those greedy dogs, when they go to pray, as they call it, how they will wallop their great white eyes, and look like a poor dying calf, and calling Jesus Christ to come down from heaven with his bloody garments and shake them among the people. They even command the God of heaven, with as much authority as they would a bloody butcher out of the slaughter pen. Now ca

man on earth, with common sense, believe that the God of heaven will put up with such conduct much longer? They are nothing but mockers of heaven and him that dwells therein. I view them even a scandal to the open and profanely wicked part of the community. O lucifer, thou king of the brimstone den, how long will the blessed God of heaven suffer you to go on with your hellish schemes of deception and delude Adam's family?

And now if the forked tongue missionaries, those generation of vipers, won't be too mad at this piece, the next I write I will tell them some more about it, as the half has not been told yet. My dear old fashioned Baptist brethren, I must bid you farewell for the present, by subscribing myself your friend and brother till death.

ISAAC TILLERY.

MINUTES

Of the 16th annual session of the Centennial Baptist Association, held at Autrey's Creek m. h., Edgecombe county, North Carolina, on the 23d, 24th, and 25th days of October, 1846.

FRIDAY, October 23rd.

1st. Pursuant to adjournment from last year, Elder John Smith preached the Introductory Sermon from 1st Timothy, 4

c. and 16 v.: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

2nd. The delegates met together, and the Association was opened with prayer and praise by brother James Griffin.

3rd. Appointed brother Benjamin Bynum, Moderator; and brother Ichabod Moore, Clerk; and brother Jesse C. Knight, Assistant Clerk; and brethren Moses Baker and Sanders P. Cox, a committee on finance.

4th. Ministers, and messengers from sister Associations, were invited to take seats with us; when brethren William Thigpen and John H. Daniel, from the Kehukee, handed in a file of their Minutes and took seats with us. From Little River, brethren Burwell Temple, John Cannady, and Rufus Temple, took seats with us, and the two latter handed in a file of their Minutes. From White Oak, brethren Robert Aman and Aaron Davis took seats with us, and handed in a file of their Minutes. From Country Line, brethren Latta and Jesse P. Parker took seats with us, and handed in a file of their Minutes.

5th. Called for the letters from the different churches in this Association, and entered their contents as appears in the following table.

Names of Churches, and counties wherein situated.

NAMES OF THE DELEGATES.

Autrey's Creek, Edgecombe,
Beaver Dam, Lenoir,
Black Creek, Wayne,
Friendship, Wayne,
Hancock's, Pitt,
Meadow, Greene,
Memorial, Wayne,
Nahunta, Wayne,
Newport Chapel, Wayne,
Pleasant Hill, Edgecombe,
Pleasant Plains, Wayne,
Red Banks, Pitt,
Sandy Bottom, Lenoir,
Tison's, Pitt,
Toisnot, Edgecombe,
Town Creek, Edgecombe,
Union, Edgecombe,
White Oak, Edgecombe,

John R Moore, Ste'n Wooten, John Cobb, Parham Puckot, A Jones* I. Williams,* Wm Basa, Linsy Bell, Abraham Lamb,* Jacob Herring, Benj Herring,* Jas R Parker, E Griffin, John Smith, Wm Mumford, Benj Bynum, Wm Williams, Jos Rasberry, Woodard Holland, Washington Hooks, John Smith, Shadrach Pate, Leonard Pate, Sanders P C x, Wm Rouse, H Howell, Jacob Proctor, Elzy Taylor, Fred Proctor, Wright Smith, James Griffin, Caleb Nelson, Allen Stocks, J R Croom, Reddin Croom, A W Wooten,* Samuel Moore, B Briley, Benjamin Corey,* N t represented. Moses Baker, Jesse C Knight, T Bynum, J H Armstrong, N Taylor, Ely Robbins, Ichabod Moore, W M Stanton, J B Woodard,* Absent.

Contrib- utions	Con- tra	Number in Following	Excluded.	Dis by let- ter.	Historic.	Rec by let- ter.	Baptized
35	50					1	
41	50		2				
21	50	2				1	
13	75		1				
21	1 00	1				1	
29	1 00					2	
19	1 00				3		
70	1 00		4		3		
47	1 00		1	1		5	1
13	50			2			
8	25						
58			1	2		4	1
17	1 00						
14	50						
62	1 50		3				
38	1 00			4			
28	1 00						
17	2	7	8	9	9	637	13 50

6th. When the letter for Sandy Bottom was called for, there were two letters handed in; which the Association received so far as to have them read. And after they were read, it appeared from them that a division had taken place in that church; and brethren Benj. Bynum and Jacob Herring being well acquainted with the circumstance, by the request of the Association explained the matter in a brief manner. After which several explanatory remarks were made by several of the brethren, and the Association withdrew from the church, leaving herself the privilege to receive one or both parties back again if she chose. And after a few minutes, Joseph R. Croom petitioned for himself and sixteen other members, which was received into this Association in the name of the Sandy Bottom church, and the names of their delegates appears in the table of the churches.

7th. Petitionary letters called for—none present.

8th. Called for a Circular Letter, and one was handed in, and a committee appointed to examine the same, consisting of brethren Burwell Temple, John Cannady, John Smith, Joseph R. Croom, with the writer, and to report to-morrow.

9th. Appointed our next Association to be held with the church at Black Creek, Wayne county, to commence at 11 o'clock on Friday before the fourth Lord's day in October, 1847.

10th. Appointed brother James Griffin to preach the Introductory Sermon, and if he fail, brother Benjamin Bynum.

11th. Then adjourned till to-morrow 10 o'clock.

SATURDAY, October 24th.

12th. Met pursuant to adjournment from yesterday, when the Association was opened with prayer and praise by Elder John Cannady.

13th. Called the roll, and noted the absentees thus *.

14th. The committee appointed to examine the Circular Letter reported favorably to its reception; after which it was

read, received, and ordered to be printed with these Minutes.

15th. The committee on finance report:

Balance in hand last year,	\$12 00
Contributions this year,	13 50
	<hr/>
Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes,	\$25 50
	\$6 00
Paid for printing last year's Minutes,	7 00
	<hr/>
	19 00

Balance in the hands of the Treas'r, \$12 50

16th. Appointed messengers to sister Associations: to Kehukee, brethren John Smith, James B. Woodard, Benjamin Briley, John R. Moore, Jesse C. Knight, and Washington M. Stanton; to White Oak, Joseph R. Croom, Benjamin Bynum, and John R. Moore; to Little River, Jacob Herring, William Bass, John Smith, Sanders P. Cox, and Joseph R. Croom; to Country Line and Abbott's Creek Union, Benjamin Bynum, John Smith, and Ichabod Moore.

17th. Called for letters from sister Associations, when brethren Robert Aman and Aaron Davis handed in one from White Oak, which was read and received.

18th. Appointed brother Ichabod Moore to write a Circular Letter to be printed with our next year's Minutes.

19th. Appointed ministers to preach to-morrow, brethren John Cannady and Burwell Temple, and that preaching begin half after 10 o'clock, A. M.

20th. Appointed brother Ichabod Moore our treasurer, and to transcribe and superintend the printing and distributing these Minutes, and have 450 copies printed, and distribute them as last year.

21st. The Minutes were read and assigned by the Moderator and Clerk, and then adjourned to time and place as above named.

BENJAMIN BYNUM, Mod'r.
 ICHABOD MOORE, Clerk.

SABBATH, October 23th.

Met at the stage at half past 10 o'clock,

when brother John Cannady opened the worship of the day and preached from Psalms, 127th chapter and 1st verse: "Except the Lord build the house, they labor in vain that build it: Except the Lord keep the city, the watchman waketh but in vain." Brother Burwell Temple followed and preached from Revelation, 21st c. and latter part of the 9th verse: "Come hither, I will shew thee the bride, the Lamb's wife." A large, respectable, and well behaved auditory attended the word preached, and we hope the Lord God, of his goodness and mercy, will bless the same; and our prayer is, that the meeting may prove a blessing to the neighborhood and all those who are interested in the same, for Christ's sake. AMEN.

CIRCULAR LETTER.

The Contentnea Baptists Association to the Churches of which she is composed, sendeth greeting:

DEAR BRETHREN: God who has been in all time, the support of his church and solace of his people, has not withheld from us in the past year, the mercies of his hand, The enlivening sun and the genial showers, the products of earth, (and perhaps as much as usual the blessings of health) the charms of nature and the sweet converse of friends, and above all the delightful interchange of Christian affection, and the consolation of the gospel of Christ, have all been extended to us by a kind Providence and an indulgent parent. And what have we rendered in return for all these benefits? Alas, brethren, nought but ingratitude, which swells above our faint praises and feeble aspirations, and lifts its brazen front on high and irreverently claims the bounties of heaven as its due. Nature, fallen and corrupt, knows nothing of God, or Christ, or heaven. Christ is as a root out of dry ground to it; the carnal mind is enmity to God. Self is the idol upon whose altar all the powers and capability of soul, spirit and body were offered up. No age, sex or condition is exempt

from its operation. No effort of the mind, no energy of the body, no sacrifice of the hand can eradicate these things from the heart, for they constitute its being.—But, brethren, we have not so learnt Christ, if so be that we have heard him, and have been taught by him, as the truth is in Jesus. That truth has taught us to know something of ourselves and something of God, and Christ, and heaven. Its first lesson aroused us from the slumber of carnal security in which we reposed; we awoke and found ourselves undone. The spell which bound us was broken, but we were left weak and powerless as the feeble infant when first it sees the light. Light had indeed penetrated the dark recesses of our hearts, and exposed to our view some of the pollutions there. God in his mercy withholding a full disclosure. Oh, who can know the corruption of the human heart. Time may furrow the cheeks and silver the locks of the child of God—and could his life be prolonged till time should be no more, yet the depths of that hideousness could not be fathomed by him, for it is deceitful above all things and desperately wicked.

Brethren, we cannot trust it; it has prompted us, and it will prompt us again to rely upon our own strength; whereas we are as weak and helpless now as when we first believed. The experience of every day shows us that in our weakness lies our strength, that in prosperity and in adversity, in sickness and in death, in trial and in triumph, in joy and in sorrow, in all the vicissitudes of this mortal life, the dust from whence we sprung, and to which we must return, is our proper place. Humility is the atmosphere in which the child of God breathes most freely, and in which he is enabled to do all things through Christ which strengtheneth him. But this lies on, engraven on our hearts by the spirit of God, not only taught us our weakness and nothingness, it not only laid open the fountain of our pollution, but it taught us something of God, and Christ, and

heaven; it directed us to the tree of life, whose leaves were for the healing of the nations. We had all our lives, like the rest of mankind, heard of Jesus; but our eyes had never beheld the King in his beauty. We had all our lives, heard of his mercy and kindness, but the half had not been told us. It was when all self-righteousness and self-dependence failed, when wretched, and miserable, and poor, and blind, and naked, we felt our condemnation; it was then that his mercy, in all its richness and abundance, sheltered our weary sinking souls, and filled us with joy unspeakable and full of glory. But it was not merely the kindness of Jesus in lifting us above the ruin of fallen and depraved nature; it was not alone the sense of safety from impending destruction that gladdened our hearts and tuned our tongues; the mercy of God though extending far beyond our utmost thoughts, and running over in regard to our deliverance, had not been exercised at the expense of justice; for then our cup of rejoicing could soon have been exhausted; but mercy and truth had met together, righteousness and peace had kissed each other. — Justice had received infinite satisfaction in the surety's blood, we had been introduced to the privileges and immunities of the Father's house, where Jesus reigns and where there is no law but love.

From hence the holiest duties flow,
Of saints above and saints below.

And now, brethren, as the object contemplated by a Circular Letter, is to address personally each individual member composing all the churches of the Association, and to apply the consolations as well as the precepts of the gospel to each mind and heart; as such, it not only becomes our duty to instruct and comfort the Christian, by the solacing doctrine of the election of God and all its happy consequences; but it becomes our duty also to point out to the Christian those duties incumbent on him from the relationship he sustains to God, and to urge upon him the import-

ance of faithfully discharging them, whereby God is glorified, and the fruits of righteousness abound in the Christian life. According to our views of the plan of salvation, and the economy of God's grace, all Christians stand upon a level in Christ Jesus. They have all been redeemed at the same expense, and are all destined to the same mansions of glory. Therefore, let us consider what are the mutual duties of church members. — Every set of members, either in public or private, which is calculated to influence in any degree the discipline of the churches, it is conceived is properly embraced within the compass of the question.

The government of a church signifies something more than the business ordinarily transacted on the days of meeting. It reaches to all that salutary kind of influence, which the grave and more orderly members exercise over those of an opposite character. The conversation and example of such persons create a sort of wholesome government over others — connected with which is the very important consideration of watch care. When the primitive disciples gave themselves to the Lord, and to one another, one of the essential benefits designed to be secured was watch care. They did not unite to resist the authority of the land, which held its sword at their bosoms, nor to enhance their temporal interest. No, there was a higher and nobler object held in anxious contemplation, it was the assisting each other to lead a life so holy and harmless, both in word and deed, that their persecutors should be constrained to acknowledge they had been with Jesus; (and such brethren, should be our course in the present day, for we are proscribed and every where spoken against.) But they were too well acquainted with the natural depravity of their hearts to expect to accomplish their object, without a constant and sharp sighted watch care. Self interest and prejudice blend in us, and we therefore need the impartial minister, who will survey our ae-

tions and point out our faults, destitute of that interest which is inseparable from righteous self. Hence we discover the necessity of brotherly rebuke, which is one of the great Christian duties inculcated by the Saviour in the 18 c. of Matt., and if those incipient measures there introduced by him, were more closely adhered to in the present day, no doubt but our churches would be more healthy and prosperous. There was a faithfulness in the performance of this duty among the primitive disciples of Jesus, which is a stranger in the church in these days of worldly conformity.

Their own liableness to err is urged as an excuse by many for neglecting to rebuke others. But the secret of the affair is, we are too unfaithful, too much afraid of the cross to discharge these duties, as it becomes the self-denying Christian. The spirit of this plea for neglecting to rebuke, when the good of wanderers requires it, would relax if not destroy every nerve of Christian discipline. David remained insensible of his crime until Nathan rebuked him; and Peter had no compunction of conscience for his profane denial of Jesus, till his penetrating eye called up the transaction of a previous hour.

When the Christian errs, which all are liable to do, & such error is pointed out to him in the spirit of meekness, he is always ready to make suitable concession. The duties named are common every day duties; but there are others to be performed by the church, as a body. Here motions are to be made and seconded, subjects to be discussed candidly and freely, and votes to be given. That manner which obtains in some churches of allowing silence to decide a great portion of the questions for consideration, we conceive to be a subject well worthy of our deliberation; and in all transactions of importance, the decision should be known by the expressed will of the church; for church acts not only relate to our peace and happiness here, as church members, but they are predicated upon the authority of Christ; and should be so

conducted, that each member might express his approbation or disapprobation by his vote, which, if silence were to decide, he might not express.

It is the duty of every church to frame a decorum, or a rule of government, predicated upon the scriptures, and each new member should be well acquainted with those rules. We are aware that there are some who are opposed to decorums or creeds, alleging that the Bible is a sufficient rule of faith and practice. That we cheerfully admit, but that is no ground of objection. To those that thus object, we would say, the minister takes his text and deduces therefrom the doctrine inculcated in the scripture by making quotations, or bringing up certain passages or subsidiaries or proofs of his views. Now if you object to the creed or decorum, the preacher should continue to quote scripture in succession, till proof arose to demonstration, and not to select certain passages, for what is a creed or rules of church government but certain passages of scripture, so that the eye may catch them at a single glance.

We have a custom among us (and one of much importance too) for church members, when speaking in debate, to rise from their seats and address the Moderator; though sometimes with regret we see members keep their seats while speaking in conference. Now if it is the duty of a church member, when speaking in debate, to rise from his seat and address the Moderator, could there be any impropriety in having it so expressed in the rules of decorum. We expect the Moderator of a church to have all her business conducted in good order, and yet there are no rules by which he or the church are to be governed. And suppose, as is sometimes the case, that some member may be frequently absent from church meetings, until the feelings of other members become hurt; you have no rules by which you dare say to him it is his duty to attend conference.

It is true, the scripture says, not forsake

king the assembling of ourselves together: but who is more competent to determine the times and places of assembling, than the church collectively? And we all know, that it is the duty of all church members, without some good cause of absence, to attend their church meetings. And could it do any harm to say, in a rule of the church, that it should be the duty of each male member in particular, to attend as above, and then in the event of such repeated absence, it would become the duty of the church to notice such absence.

But some will say, if members are not influenced by the love of God and a love for his cause to attend, it would be useless to coerce attendance by a church discipline. So say we. But we contend that if members by neglecting to attend their church meetings reproach the cause and wound the feelings of other members, that the church should have some rule to reclaim them, or to cease to be accountable for their acts. For it is better for one refractory member to suffer, than for the whole church to suffer, or the cause be brought into disrepute.

To all religious bodies, there should be wholesome rules of government, to which they could at any time appeal for the adjustment of all difficulties. Finally we cannot terminate that portion of our subject, which relates to Christian duties, without mentioning some others, though not immediately connected with the government of the church. Brethren, who of you but have witnessed, with gratitude to God, the reformation in the churches, in doctrine which has been brought about, within a few years, by those who have so ably defended the truths of the gospel, and by the withdrawal of the churches from the popular innovations that were corroding her vitals. And whereas, the dear children of God were deprived, to a considerable extent, of that gospel that disclaims all human merit, and predicates the salvation of the lost sinner, upon the righteousness of Jesus, as being the result of

election and sovereign grace. You now have it in the fulness of the revelation of God through the ministry, by which it is apparent that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. Yet, we have still to regret a want of reformation in Christian duties, the faithful performance of which exert so happy an influence over the churches, and reflects so high a degree of praise to our heavenly Father.

How many of us, in the enjoyment of a blessed gospel and Christian privileges, employ those means by which we are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Who of us obey the injunction of the Saviour, "search the scriptures, for in them you think you have eternal life, and they are they that testify of me." How many of us call our families together at evening, or morning, and instruct them from the scriptures, and invoke the blessing of God upon them and us; or do we forget the great responsibility that rests upon us as the heads and directors of those the Lord has given into our charge, and for the welfare of whom we feel so much anxiety. It is therefore the duty of each Christian parent, to order his household according to the direction given in the scripture, and if we would realize the blessing, we must learn that it is in his deeds that the righteous are blessed.

But how many professing parents do we now address, whose children have never heard them pray for them, and how will our children know we desire their salvation and welfare, unless we point them to the Saviour and ask his pardoning mercy upon them. And though we may offer up our secret prayers, and shed a thousand tears before the Almighty for our children, yet this does not exempt us from that important duty, in view of which, the patriarch Joshua exclaimed, "Let others do as they may, as for me and my house, we will serve the Lord." But in passing

from these duties, we wish to impress on your minds, that your obligation to perform them, arises not from the relation ship you sustain to man, but to God. And if the love and mercy of God, made manifest to us through Christ, have imposed these duties upon us, how can we omit them? for it is through the manifestation of God's mercy, that we have a knowledge of Jesus Christ, whom to know is life eternal.

But, brethren, the knowledge of Christ, though constituting eternal life, is as imperfect as the knowledge of ourselves. Here we know but in part—we see through a glass darkly,—the full display of the brightness of the Father's glory is not adapted to human sense, for no man can see God and live. It was only by being veiled in a body of flesh, that the Godhead could become visible to, and acceptable to mortal touch: hence, the words of our Lord, "He that hath seen me, hath seen the Father; and yet the grandeur of Jesus cannot be fully comprehended by us, for he was without sin. Clogged with the infirmities and frailties of his people, we may follow stumblingly in his footsteps. Our longing eyes may trace indistinctly the pathway to glory, which he has marked out; but it is reserved for another state of being, to see him as he is, and to know him as we are known. We have learned to admire his wisdom and his righteousness in the scheme of redemption, where nothing is left to human imbecility or to blind chance; but all our interests, temporal and eternal, are bound up in the sure mercies of David, where our own righteousness is cast aside as a worthless thing, and in its stead we have the soul sustaining the substantial assurance, that the Lord is our righteousness. Brethren, do we want more? Can our hungry souls long for better food?

Is not the grace of God adapted to every exigency and to all our necessities? Certainly it is. And can we desire again to be in bondage to the weak and beggar-

ly elements? No, the knowledge of Christ is far superior to earthly paradise. The knowledge of Christ is heaven, for where Christ is, there is heaven. Now Jesus dwells with his church, his bride; he reigns in Zion, and if we are his, our names are written in heaven. He bears our names on the palms of his hands, our bodies are the temples of the Holy Ghost. Yea, those vile bodies, though defiled with sin, to the dust, are the habitations of the spirit of Christ; for if we have not the spirit of Christ, we are none of his. These same bodies, after they have suffered the penalty annexed to transgression, when every thing earthly shall have been swallowed up in the grave, these same corruptible bodies shall be raised incorruptible, and fashioned like unto the body of Christ.

Here we have but an imperfect view of the glories of that state, like the infant upon whose feeble vision surrounding objects make but a slight and transient impression. Here it doth not appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. It is by this hope we are saved, saved from the allurements and temptations of the world, saved from its follies and extravagancies, saved from the promptings of our own deceitful and wicked hearts; and indeed but for this hope, why do we encounter the scoffs and derision of an ungodly world? Of what advantage all our suffering and patience, if the dead rise not?

But, brethren, be not deceived; so bright a dawn cannot be shrouded in eternal night, so blissful an expectation cannot terminate in disappointment; for Christ has risen from the dead, and as he is our life when he shall appear, then shall we also appear with him in glory. This cheering, this glorious hope, should encourage us to endure, with patience, the tribulations of the way, to render our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service.

Finally, brethren, let us remember, lay

members as well as ministers, that death will soon put a period to our active duties, that in a few short years the labors of the young of this body, as well as the aged, will terminate, and we shall be called to render up an account of our stewardship.

The grace of our Lord Jesus Christ be with you all. AMEN.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 5, 1846.

This number closes the subscription year of the Primitive Baptist. The papers of those who have directed them to be discontinued, will be stopped unless their subscription is renewed—where we have not been thus notified, the papers will be continued as heretofore.

In consequence of having the Minutes of several Associations to print, this number of the Primitive has been somewhat delayed, but we will soon make up the time. The Minutes of the S. C. Primitive Baptist Association will appear in our next, together with a receipt for the money sent.

Those friendly to the continuance of the Primitive Baptist paper are informed, that it is in contemplation to issue it at the close of the ensuing year from perhaps a more favorable location in this State, under a competent Editor, and semi-monthly as heretofore.

TO EDITORS PRIMITIVE BAPTIST.

*Gum Neck, Tyrrell county, N. C. }
Dec. 18th, 1846. }*

DEAR BRETHREN AND SISTERS IN CHRIST, whom I hope the Lord hath brought me to love: The time hath come that it is my desire to write to you, but not being able to admonish my brethren with any thing worth much attention, I shall only give a few sketches of what I would wish to tell; but not being willing to crowd your valuable paper with my scribbling, I will cut it short.

That valuable little messenger, called

the Primitive Baptist, when I read it, gives great delight to me to hear from brethren in every quarter almost, contending for that faith which was once delivered to the saints, and for the truth as it is in Jesus. Thy servant is not able to assist in the conflict, but is a well wisher to all who are. Now, brethren, if in these perilous times I can be allowed to speak for myself as was Paul when accused by his enemies, I will give you a few words of the dealings of God with my soul, if he ever has dealt with me in and through a Mediator. Being taught the way of life by the law of Moses, which was and is the manner of the day in which we live, so I was convicted of sin and being called converted, I joined the Methodists and so went on trying to do the best I knew, and thought I was almost a Christain.

This began in the year 1836, which was the 18th year of my age. So I continued a Methodist after modern order for the space of five years, which brought 1841; at which time the Lord revealed himself to me as a God of terrors, if ever at all. Then oh how sad the state of my soul. I found myself in a deplorable condition indeed. Then was I brought as it were to the very bar of God, arraigned and tried, and found guilty. There all my secret sins were made manifest, and I was for the first time given to see my bad heart. After all my outward performances I found I was a sinner of all men the worst. The law by which I thought to be justified, condemned me and became a killing letter to me. Then I knew not what to do, but being brought by a way I knew not of, I saw that Jesus Christ the Son of God stood as an advocate for poor sinners, holding forth his righteousness for their justification. Then before his feet did I humbly fall, imploring him to have mercy on me a sinner; and thus the law was my schoolmaster to bring me unto Christ. While I remained pleading for mercy, I received a most glorious answer, saying, my grace is sufficient for thee; which made a great calm in my soul.

This took place in the year 1843, and

being led by the Holy Ghost, I believe, to hear an old Baptist preach, it sounded to me like truth, for he preached my very experience; and it seemed to me as if an angel had come down from heaven, having the everlasting gospel to preach. And to me it was as a great sound of a trumpet, that spake peace to my soul. This was in the summer of the same date aforesaid; and I went home rejoicing much at the heavenly fruit I received that day. And so I went on, sometimes mourning, sometimes rejoicing, until the opportunity arrived for me to meet the church a second time, and to hear the gospel preached. Then was there a door opened and I offered myself and was received April 23, and was baptised on the 24th, 1844, with my beloved wife.

In those days, my dear brethren, my soul was lifted up and it seemed that winter and clouds were all passed away;

And I could sing in joyful lays,
My great deliverer's worthy praise.

So have I been ever since, sometimes up and then down, and thus I pass thro' this howling wilderness to the promised land of rest, if I am not deceived. So pray for me and mine, dear brethren, and leave the event to God. Excuse my scribbling, and do with this as you think proper; if you lay it by it will not insult me. So I am yours in the bonds of love.

BALDWIN H. HUNNINGS.

To him who sought me when a stranger,
May I endless praise ascribe;
To him who shed his blood to save me,
And washed me in the cleansing tide.

Then, O my soul! give adoration,
To Christ who ope the fountain wide,
That thou might prove his great salvation,
By coming near the Saviour's side.

Then for the grace of God abounding;
To wretched sinners such as I;
O may we ever be surrounding,
The throne of grace with voices high.

Through faith in Christ, the Mediator,
Is brought salvation for the poor;
To him be glory, glory, glory,
Honor and praise forever more.

TO EDITORS PRIMITIVE BAPTIST.

Mobile, Alabama, Nov. 3, 1846.

DEAR BRETHREN: It is through the goodness of God I am blest with this opportunity to say something about it, unworthy as I feel. The founding of election upon grace affords us such useful instruction, as to fall down and adore the great God, for this unspeakable discovery of his love to men. It is one of the richest mercies that he would not entrust in our own keeping; that another, and he one that had not the least need of us, should be more provident for us, than we would have been for ourselves; that our chiefest interest should have the highest security; that it should be founded upon grace, the attribute which our great king most delights to honor; and that he should do it, as it were, against our wills. For so it is, inasmuch as to graft our happiness on the will of another, is contrary to nature; of all bottoms, we should not have pitched it there; and yet, in truth, no other ground would hold us. His name may well be called wonderful; "it is not after the manner of men: this is the Lord's doing, and let it be marvellous in our eyes." Psalms, cxviii. 23.

It shows what reason we have to discard and cast off forever that groundless and blindfold opinion, which lays the stress of salvation on a thing of nought; for what else is the will of a frail and mutable man? To forsake a living fountain, and rest on a cistern, a broken cistern, what folly is it? To cast our eagles' wings, and trust to a post out of joint, who would do it that is not void of understanding? Surely Job was aware of it, when he professeth, - he "would not value a life that depended on his own righteousness." Job, ix. 16. 21.

The grace of God is a little beholden to that doctrine, which would give the glory of it to a graceless being; and as little have the souls of men to thank it for. It feeds them with dreams and fancies, which, when they awake, will leave them "hardly bestead and hungry: and it shall come to pass, that when they shall be hungry,

they shall fret themselves, and curse their king and their god; and look upward." Isa. viii. 21.

Therefore, sit not under the shadow of that gourd; it hath a worm at the root; and they will not be held guiltless, nor kept from the scorching sun, whoever they be that shelter themselves in the covert of it. It is a spark of men's own kindling, wherewith, tho' compassed round, they will lie down in sorrow. chap. I. 11. Therefore, let those who disrelish this doctrine, because it founds not salvation upon itself. Look well to their standing, and shift from it in time; fall in practically with the doctrine of election, as founded upon grace, as it was grace which gave you your elect being. So let it be your spirit and utmost endeavor, to improve this your being to the praise of that grace.

1. Give it the sole honor of election's original: suffer not free will grace, or any thing else, to pretend to a share in the parentage of it: let not your faith, whether foreseen or perfected, be reckoned the ground work or motive of your election; it is a branch of it; and the branch, you know, "cannot bear the root." Rom. xi. 18. Even faith itself must not, and if it be right faith it will not, "gather where it hath not strewed." Own nothing therefore, that may detract from the honor that is due to sovereign grace.

2. Bear yourself upon this grace, against all your weakness and unworthiness: let not these discourage you, but rather plead them as occasions by which grace will be manifested and magnified, and shew itself to be what it is. By this, I hope, the proposition is made evident, with something of its usefulness, namely, that whatever things are requisite to salvation are freely given of God to all the elect, and wrought in them effectually by his divine power, as a part of that salvation to which they are appointed; and are all contained in the degree of election; and I cannot but reckon it one, and that a principal part of those works of God that stand forever; and is a good introduction into, you, and argu-

ment for the final perseverance of believers.

Brethren, much more might be said on this subject. It is growing late. I must come to a close. I subscribe myself your unworthy sister in Christ.

Mrs. M. T. LLOYD.

FOR THE PRIMITIVE BAPTIST.

Communion. C. M.

That awful night, this glorious rite;
Our blessed Saviour gave;
His death to show, while here below,
With all his power to save.

The bread he broke, before the stroke
Of death was on him laid;
This glorious sign was all divine,
And he our priest was made.

This wine, like blood, to show the flood
That he for us must shed;
The time draws nigh that he must die,
Be numbered with the dead.

But he must rise above the skies,
And leave this world behind;
The way to show, that we must go,
Eternal life to find.

Exalted high, no more to die,
Our advocate is made;
And now he stands, and shows his hands,
He is our royal head.

And we must go, from here below,
To join our glorious head;
So we must die, in dust must lie,
Be raised from the dead.

BENJAMIN MAY.

Macon, Ga. May 6, 1846.

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ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*. **ILLINOIS.** John Alsbury, *Lick Creek*. **INDIANA.** Wilson Connor, *Columbia*.

OHIO. John B. Moses, *Gerantanton*. **KENTUCKY.** Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Fandy James, *Somersel*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. West, *Wheatley*. William Barnes, *Davis Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas W. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*. **NEW YORK.** Gilbert Beebe, *New Vernon*.

RECEIPTS.

T. B. Irwin,	\$2	Geo. W. Rogers,	\$10
Nicholas Darnell,	1	Jona. Ellis,	1
Robert Smith,	2	C. B. Landers,	7½
Mrs. M. T. Lloyd,	1	Jacob G. Bowers,	5
Mrs. R. Hairston,	1	Michael Griggs,	1
Iehabod Moore,	12	M. Burkhalter,	1
James Weed,	1	David Daniel,	1
E. G. Clark,	1	W. R. Taylor,	1
Isaiah Parker,	2	James Shelton,	5
Allen Nettles,	1	Samuel Forest,	1
Joseph Aldridge,	1	Rudolph Rorer,	6
Hardy Britt,	1	R. Manning,	1
Wilson Oliver,	1	Jos. Barker,	1
Q. A. Ward,	1	C. Rouee,	1
John Kennard,	1	Wm. Harris,	1
Charles Garrett,	1	David Gorntoy,	1
A. W. Herring,	1	L. H. Henderson,	1
James Walker,	1	Benj. Jenkins,	1
R. W. Smith,	1	Peter Jones,	1
J. B. Crow,	1	W. W. Worley,	2
Henry Cason,	1	Amos Green,	1

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at One Dollar per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be post paid, and directed to "Editors Primitive Baptist, Taborough, N. C."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

Vol. 11.

SATURDAY, JANUARY 2, 1847.

No. 13.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the South Carolina Primitive Baptist Association, at her seventh anniversary, held with the Beaver Dam church, Kershaw district, So. Ca., commencing on Saturday before the second Lord's Day in October, 1846.

1st. The Introductory Sermon was delivered by brother Amos Hill, from Hebrews, 13th chap. 14th verse: "For here have we no continuing city, but we seek one to come."

2nd. After a few minutes intermission, repaired to the school house. The Association was opened by prayer by brother Daniel Wooten. Called for and read the letters from the churches and enrolled the names of the delegates.

3rd. Elected brother Marshal McGraw, Moderator; and brother William Nelson, Clerk.

4th. Called for corresponding letters—none.

5th. Read the Constitution and Rules of Decorum.

6th. Agreed that we discuss all requests and queries in the body.

7th. Agreed to leave it with the church at this place to arrange the preaching for to-morrow.

8th. Appointed messengers to sister Associations, viz: To the Springfield Asso-

ciation, brethren David Duncan and Marshal McGraw; brother Jonathan Mickle to write the letter. To the Lexington Association, brethren John L. Simpson, J. C. Lucus, B. Taylor; brother William Nelson to write the letter. To the Bear Creek Association, brethren Daniel Wooten, Amos Hill, William Nelson; brother J. L. Simpson to write the letter.

9th. Called for, read, and adopted the Circular.

10th. Adjourned till Monday morning, 9 o'clock. Prayer by brother Amos Hill.

11th. *Sabbath morning.* The services of the day were introduced by brother Marshal McGraw, from Revelation, 20 chap. 12 verse: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works."

Followed by brother William Nelson, from Genesis, 35 chap. 3rd verse: "And let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Followed by brother John L. Simpson, in a very animating exhortation, singing and prayer.

After a few minutes intermission the services of the day were continued by brother Daniel Wooten from Galatians, 4th chap. 1 and 2 verses: "Now I say that the heir as long as he is a child, differeth

nothing from a servant though he be lord of all; but is under tutors and governors until the time appointed of the Father."

Followed by brother Samuel Hammonds, from the 46 Psalms, 4th and 5th verses: "There is a river the streams whereof shall make glad the city of God. The holy place of the tabernacles of the most high God is in the midst of her, she shall not be moved; God shall help her and that right early."

The congregation by far the greater part were not only attentive in observing good order, but were serious and from appearances, we are comforted with the belief that the word of our God was precious to many souls present.

12th. *Monday morning*, 9 o'clock. Met according to adjournment. Prayer by brother Amos Hill. Commenced the business of the Association.

13th. Called the roll and those absent marked defaulters.

14th. Read the Minutes of Saturday.

15th. Received seven dollars twenty-one cents and one fourth, for the printing of our Minutes, and handed the same to the Clerk.

16th. Agreed that Mr. George Howard be requested to print our Minutes in the Primitive Baptist paper, and as many in pamphlet form as he can for the money sent.

17th. Took the query from Jackson's Creek church: Is the washing of feet considered a public ordinance of the Christian church under the New Testament dispensation?

18th. Agreed that the query be continued until our next annual meeting, leaving it for the consideration of the churches composing this body; at which time the churches, by letter, or verbally by their delegates, will each give their views respecting the query.

19th. Called for, read and approved, letters of correspondence to sister Associations, and handed them over to the messengers.

20th. Appointed the next meeting of this body to be held with the Jackson

Creek church, Richland District, eight miles east of Columbia; to commence by divine permission on Saturday before the second Lord's day in October, 1847.

21st. Appointed brother Jonathan Mickle to write our Circular, the subject to be the duty of the preachers to the churches, and the duty of the churches to the preachers; brother Daniel Wooten his alternate.

22nd. Appointed brother William Nelson to preach the Introductory Sermon; brother Marshal McGraw his alternate.

23rd. Appointed Union Meetings as follows: at Mount Olivet, Darlington District, on Friday before the fifth Lord's day in November; the second Union Meeting to be held with Colonel's Creek church; the third Union Meeting with Pilgrim's Rest church; the fourth Union meeting with the Big Creek church.

24th. Agreed that our Corresponding Letter to our sister Associations be inserted in our Minutes.

25th. Agreed that in case any brother appointed by this Association as a messenger to a sister Association should fail to attend the meeting of such, he will be expected at the next annual meeting of this body to state to the Association the reason of such failure.

26th. Whereas, the Twenty-five Mile Creek church has failed to represent herself in the Association for two meetings, Agreed to appoint brother John L. Simpson, brother Jonathan Mickle and brother Daniel Wooten, to visit said church and learn the cause of failure, and report at our next Association.

27th. We, the South Carolina Primitive Baptist Association, do return our sincere thanks to God, the Beaver Dam church, and vicinity, for their kind and hospitable treatment during our session. We feel thankful to Almighty God for the unanimity of spirit that has prevailed among us during our meeting.

Adjourned to the time and place above mentioned.

Prayer by brother Marshal McGraw.

MARSHAL MCGRAW, Mod'r.
WILLIAM NELSON, Clerk.

STATE OF THE CHURCHES.

Churches.	Districts.	Post Offices.	Ministers and Delegates.	Bapt'd	By Regl	By dis	Rest'd	D's d.	Dead	Excom	Total	Con.	D'of p	By whom supplied.
25 Mile Creek, Jackson's Creek, Crooked Run, Ararat, Mt Olive, Colonel's Creek, New Salem, Bethsaida, Crane Creek, Beaver Dam, Big Creek, Plymth's Rest,	Fairfield, Richland, Fairfield, Fairfield, Darlington, Darlington, Richland, Darlington, Kershaw, Richland, Kershaw, Anderson, Lexington,	Laylorsville Columbia, Brown's Cookham Pleas' V'w. Columbia, Effingham, Camden, Columbia, Camden, Stantonville Lex'n C. H. B.	No representation, SAMUEL HAMMONDS, Jas. Lee, MARSHAL MCGRAW, J. Nickle, J. L. SIMPSON, Geo. Simpson. Amos Hill, James Sansbury, Urich Lee, Charles Frost, Wm Simmons, L. Morris Wm Nelson, Isom Jackson, Henry Price, H. Cornelius, D. WOOTEN, J. Warren, DUNCAN, E. Eubanks, DUNCAN, W. Scofield, *Did not attend.	1	1	1	1	1	1	4	22	50	2	S. Hammonds.
				1	1	1	1	1	1	4	38	50	2	M. McGraw.
				1	1	1	1	1	1	4	48	75	4	M. McGraw.
				1	1	1	1	1	1	4	18	50	3	A. Hill.
				1	1	1	1	1	1	4	5	50	3	S. Hammonds.
				1	1	1	1	1	1	4	13	50	3	A Hill.
				1	1	1	1	1	1	4	12	1 00	2	W. Nelson.
				1	1	1	1	1	1	4	9	50	4	D. Wooten
				1	1	1	1	1	1	4	18	96	3	D. Wooten
				1	1	1	1	1	1	4	5	50	1	D. Duncan.
				1	1	1	1	1	1	4	16	1 00	1	M. McGraw.
				1	1	1	1	1	1	4	6	217	7	91

Ordained preachers names are in SMALL CAPITALS—licensed, in italics. The first column shows the number that have been baptised during the past year—the 2nd,

those received by letter—3rd, by disavowal of New School principles—4th, restored—5th, dismissed—6th, dead—7th, excommunicated—8th, total number—9th, contributions for Minutes—10th, days of preaching.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association unto the churches in her connexion:

DEAR BRETHREN: Permitted by the tender mercy of our God, we have had the pleasure of meeting once more in an associate capacity according to appointment; we have been favored with nearly a full representation of the churches in our Union, and by this means we are made acquainted with the present standing and condition of the churches, composing our Association at the present time. The business of the Association has been transacted in peace and in order; Christian fellowship seemed to pervade the Association. We thank God our heavenly Father, who through our Lord and Saviour Jesus Christ by the office work of the Holy Spirit, the comforter, still continues faith upon the earth, the faith once delivered to the saints; so there are a few walking in the way the fathers trod, and from the evidence given in letters addressed by the churches to our Association, confirm us in the belief that these are the children of the heavenly king, and these alone are they who sing as they pass on:—

We are travelling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

The above is the pleasant part of the relation that we are able to make to you. But O, dear brethren and sisters, there is other information received by your Association from the churches, which must bow the head of every humble child of God who hears such sad tidings. The Zion of our God mourns, a pretty general complaint in the churches of coldness. O brethren and sisters, is there not a cause?

Dear brethren and sisters, one and all without exception, we ask you each one for your own self, see if prepared to answer the following questions: Have I or am I living in the discharge of my duty as an humble child of God? Do I feel to have a conscience void of offence toward God and my fellow man? Am I engaged in obedience to the command of my divine Master in observing all things whatsoever he has commanded? Do I meet with my brethren and sisters in the house of God punctually at our regular stated meetings? Am I engaged in the duty of cultivating peace in the church of Christ, with the household of faith and with all mankind, as far as in my power lies? Am I letting my light so shine in the world that others may be constrained to glorify my Father in heaven? Do I feel to esteem my brethren and sisters, in honor, preferring them? Am I engaged in the duty of love in watching over my brethren and sisters, and feel that I am clear of the sin of exposing them by exhibiting their faults to others and publicly unto the world? Do I feel to prefer to suffer for the truth sake as it is in Jesus, with my brethren and sisters and the church? Have I discharged my duty towards him who ministers in word and doctrine unto me? Have I made myself acquainted with his condition in life in a temporal point of view, and while he has been engaged in ministering to me in spiritual things, have I ministered to him in temporal things? Have I kept myself clear from wounding his feelings, by not being absent at our regular church meetings? To sum up the whole, have I been engaged in every good work, for the glory of God and comfort of his church and people.

Now, brethren and sisters, if we feel free to give an answer to the above questions in the affirmative, we feel assured, you have comfort notwithstanding there is a general coldness complained of. But if we have, from a sense of neglect of duty, to answer in the negative, then we say, here is the cause of coldness. Now if the

cause is removed, the effect will cease; then, brethren and sisters, by the help of our God let us make an effort to remove the cause; and once the cause is removed, the effect will cease, and then we may look for a refreshing from the presence of our God. We know that the creature, when affected with a sense of the goodness of God, after all that it can do is free to acknowledge itself an unprofitable servant.

But brethren and sisters, let us not be weary in well doing.

As we intended brevity, we will now come to a close by giving the apostolic exhortation. Brethren, as faithful soldiers of the Lord Jesus Christ, stand to your post, quit yourselves like valiant soldiers. Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day; and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. And above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, watching thereunto with all perseverance and supplication for all saints.

May the God of all truth and grace bless you all with all spiritual blessings, while advancing on your pilgrim journey to the heavenly Canaan. Finally, brethren and sisters, we bid you all farewell, having the comfortable hope of meeting you all in glory.

MARSHAL MCGRAW, Mod'r.
WILLIAM NELSON, Clerk.

CORRESPONDING LETTER.

The South Carolina Primitive Baptist Association to the Springfield, Bear Creek, and Lexington Primitive Baptist Associations, send Christian love.

DEARLY BELOVED BRETHREN IN THE

LORD; In these times of divisions and contentions among the professed followers of Jesus Christ, we hardly know how to address brethren, or to keep up an epistolary correspondence with them, without giving them to understand on what kind of platform we stand as a religious denomination. Ever since our first recollection until about some fourteen or fifteen years ago, we knew of but one denomination of Baptists in this country, and that was what we now call the hard-shell. Whenever we saw a Baptist, even if he was a total stranger, we took it for granted that he was of the old Petrobrusian or Calvinistic school. Such of us as were then destitute of religion, did not like him much the better for what we took it for granted were his principles. However, whatever he was or was not, we could not help it; we had to let him pass just as he was. He did not seem anxious to win our love or good opinion by a temporising course. But some fourteen or fifteen years ago a number of Baptist brethren in the ministry in this country, made a new off-set (so to speak) in the matter of religion and of church affairs; they seemed to be bent on getting up what they called revivals of religion by human efforts alone, doctrinal foundation on which to build religion, was considered by them as worse than nothing and vanity. They went altogether for raising superstructures and for having large churches, let the materials be of what sort they might; as if they did not know, or did not consider, that a strong basis is essential to the stability of the edifice built upon it. From their course they seemed to think that laying a doctrinal foundation was working under ground and out of sight, and to be doing nothing to any purpose. They were determined, if possible, to see immediate visible effects of their word, and that was to see the people flocking up in troops to submit to the ordinance of baptism and be united to the church.

And though there was a great deal more preaching, by the gathering together of preachers and the protracting of meetings,

and larger congregations flocked out to attend them, than we had usually seen among the Baptists; the visible effects did not appear in the way that the ancient fathers and others in Israel desired to see them. Instead of our witnessing more clearness in religious experiences, more consistency of life, and more thoroughness of views; there was in our apprehension, an evident diminution in all these respects. And even they, who for the time ought to have been teachers, seemed to be such, that some one had need to teach them which were the first principles of the oracles of God.

These things we wondered at and deplored in secret, for a time we kept silence, but the fire burned within us till we had to speak out. But no sooner did the leprosy (as they called it) in us break out, than they put some of us away out of their camp; others they laid under an interdict, and other some they merely treated with a cold indifference, or avoided as if we had had some infectious disease. But whenever we could meet with one of our own sort, we would interchange our views and feelings with regard to the dark dispensation the visible church was getting under.

At length we had an itching to form ourselves into an associate capacity, that the world might know that there was such a people as we were. And this we did, and have continued unto the present, though a feeble folk and are laboring under many discouragements from without.

Now, brethren, you may guess what sort of people we are, and if you are of the same family in Christ with us, we pray you to come and see us. We would be glad to hear from you often and to see some messengers from your body, especially, brethren that can preach for us when they come. We have appointed our beloved brethren, whose names you will find in the foregoing Minutes, to bear this communication to you and to inform us, of your state; send us some written communication to inform us how you are getting on. But, above all, we would be glad to see some of

the ministering brethren from your body. We reckon, that if we could, we would be like saint Paul, when he saw the brethren that came to meet him as far as Appii forum and the three taverns, we would thank God and take fresh courage.

Together with this communication, we forward you our corresponding letter to you of last year, so that you see that we have not grown cold or indifferent toward our brethren of sister Associations; although there has been a temporary failure in the regular correspondence. By divine permission, our next annual meeting will be held at the Jackson Creek church, Richland district; and begin on the Saturday before the second Lord's day in October. October 12th, 1846.

MARSHAL MCGRAW, Mod'r.
WILLIAM NELSON, Clerk.

Extract from the Minutes of the Primitive Baptist Association, held with the Lewis Creek church. Mi Sept. 1846.

OBITUARY.

DIED, at his residence, in Yallobusha County, Miss., on the 26th of June, 1846. **ELDER FRANCIS BAKER**, in the 66th year of his age, after a protracted illness of seven weeks. He was awakened to a sense of his lost state in his 20th year—obtained a hope in Christ in his 27th year—was baptized in his 29th year—commenced preaching in his 41st or 42d year, and was ordained the same year.

As a man he was firm, frank, candid and courteous; beloved by his friends and respected by his enemies.

As a Christian, he was firmly established in the faith of God's elect—believing that salvation is of God, and not of man—by grace, and not by works—that they who work not but believe on Him who justifieth the ungodly, their faith is counted for righteousness. He believed that without faith it was impossible to please God—that all men have not faith—that true faith is the gift of God, and is given to those only who were chosen in Christ before the foundation of the world, and was

predestinated to be conformed to the image of His Son—and that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate them from the love of God, which is in Christ Jesus our Lord. He believed that good works are an evidence of a gracious state, and are the effect of the faith of God's elect, and not the cause; that the elect were created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. His walk in life was such as to show his faith by his works; he took the Scriptures for his rule of practice as well as faith, and out of them he recognized no Christian duty.

As a minister of the Gospel he was sober, grave, temperate, sound in the faith, in charity, in patience—in all things showing himself a pattern of good works; in doctrine showing incorruptness—endeavoring to keep the spirit of unity in the bond of peace.

When the separation of the O. S. B., and N. S. B., took place, his patience and forbearance were such that he lingered behind for two or three years, laboring and striving for a restoration of gospel order. But when he found that all his efforts were unavailing, and that the N. S. party were bringing in here-y like a flood, he came out from among them and declared an unceasing warfare against all their errors—for which he received a full share of that portion of a Christian's legacy which consists of persecution. But none of these things moved him—he was prepared by the word of God to expect them. He saw that the N. S. party had become unsound in faith and doctrine, and that their works were of a like character—like faith, like works—like always begetting its like—and he ceased not to warn the people against their unscriptural doctrine and practice. This he did from a high sense of ministerial duty, notwithstanding he knew that those who could not endure sound doctrine would

be offended; nevertheless he shunned not to declare the whole counsel of God—knowing that it was impossible to preach sovereign, discriminating grace without giving offence. Witness the effect of Jesus' remarks relative to the Widow of Serepta and Naaman, the Syrian. It seems that they heard him patiently, perhaps willing to call his doctrine conservative, until he came out openly and preached sovereign, discriminating grace, and then the ire of their father was kindled within them, and they were filled with wrath and sought to destroy him. The servant is not greater than his Master—and Brother Baker knew that if they thus persecuted the Master, they would also persecute the servant—and hence, he marvelled not as if some strange thing had happened to him.

He was elected Moderator of the Primitive Baptist Association, and served two sessions before his death, in which capacity he fully sustained the character of a peacemaker among his brethren. His earnest exhortations to the brethren, to walk worthy of God who had called them unto His kingdom and glory—to dwell together in love and unity, and not fall out by the way about things that do not pertain to the Gospel; together with his meek, gentle and courteous deportment, exercised such an influence over them, that they seemed to appreciate their calling, and in some high degree to realize what it is to sit together in heavenly places in Christ Jesus.

He has now departed and was permitted to depart in peace. During his illness he reviewed his ministerial life, and stated that the result was—"that if the Bible was God's revealed will, he had stood up for God—and felt thankful that he had the privilege of dying in the faith of God's elect—yes, the faith of God's elect."

He has fallen asleep, and we are left to mourn the loss of a father in Israel, but not as those who have no hope—we expect to see him again with our Redeemer, standing upon the earth in the latter day; and though worms destroy these bodies, yet in our

flesh shall we see God, with all the holy nation of Jews (he is not a Jew that is one outwardly)—whom we shall see for ourselves and not another; and the earth shall be purified with fire, and made anew, and a nation born at once shall come with everlasting joys upon their heads—and shall obtain joy and gladness; and sorrow and sighing shall flee away.

*Jasper, Marion county, Ten. }
November 22d, 1846. }*

DEAR BRETHREN: The time is fully come that I should send on my mite to the aid of the Publisher of our valuable paper the Primitive. I thought that it might not be amiss to send a few lines for its columns, and wishing to do unto all men as I would they should do unto me, therefore I feel disposed to give you a sketch of the times among us as Baptists.

The Sequatchee Valley Association, I believe I may say, is of one mind and of one soul as respects doctrine and practice. At her last session, there was but a small addition by experience and baptism; yet we hope the time will shortly come to favor Zion. In order that you may know who we are, I will give you some of the leading tenets of our faith. We believe in one God, the Father, Son and Holy Ghost; and that these three are one. We believe in election, according to the purpose and foreknowledge of God, and with the purpose of God are connected the means to effect the end. So that the salvation of the church is certain to be accomplished in God's own time; for it is the work of God, Though it be done by men as instruments in his hands; so that all that is done in time that is truly the work of God, (in the effecting the salvation of the church,) is but the effect of a previous design of God in eternity before time.

We also believe in a call to the work of the ministry, and that God is able and does qualify all of his servants for the work he intends them to do. We think the polish of a theological school unnecessary.

Churches ought to be careful to set each gift in its proper place, then the body (the church) will be edified and the cause of God advanced.

We have no fellowship with the notions of Daniel Parker. The eternity of the devil is a doctrine that we think to be unscriptural, and that he has a propagated or infused spiritual seed distinct and separate from the seed of Adam or Christ, so as to place one seed under the law of God and the other not, we also think to be unscriptural; but that Christ has a seed that shall serve him, and that seed was chosen of God in Christ, (out of the world) before the world was, we believe according to the foreknowledge of God. But as Adam; while all of his posterity was in him, received the law and transgressed it, therefore they with him are considered sinners; and that out of the mass of sinners God chose his people in Christ Jesus before the world was. And that there is no difference existing among this mass of sinners, till grace makes the difference. The gospel is to be preached to all, by men called to that work; but that God by his spirit makes the application of his grace to the heirs of salvation, and thus the gospel becomes the power of God to every one that believes.

I have sat these things forth as the faith of the Sequatchee Valley Association, and if there be any one that would not acknowledge them to be their faith, I know it not; at least, I am willing to say that the above is my faith.

As it respects the times among us, union and fellowship prevails in all the churches as far as I know, with some additions to the churches; but we have had a very serious difficulty with the Coney Fork Association, that we were in correspondence with. But we settled it by dropping correspondence with them, for holding the doctrine that we call Parkerism, or the two seed doctrine, as held by Daniel Parker.

Our next Association is to be held with

the church at Swift Shoal, where my membership is, about five miles above Jasper, in Marion county, on Friday before the second Saturday in August next; to which place I cordially invite all old Baptist preachers without exception.

I will take this opportunity to invite brother James Osbourn, as we hear of his travelling through the States, to visit us, if in his power, at the above Association; for there are many that would be glad to see his face and hear his speech in the pulpit.

I will now give for those of my acquaintance sake, a short account of myself and family. We have had a serious spell of affliction, my wife was taken sick about the middle of August and has but recently got about; since that time six of my children have had the remittent fever. I also was taken at the Coney Fork Association with the same fever, and I am still unable to do any labor. Yesterday I had a very hard fever, to day I am clear of fever and am able to sit by the fire and write. So I must conclude by subscribing myself the friend to all the lovers of truth. Farewell.

MICHAEL BURKHALTER.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 2, 1847.

This number begins the subscription year of the Primitive Baptist. The papers of those who have directed them to be discontinued, will be stopped unless their subscription is renewed—where we have not been thus notified, the papers will be continued as heretofore. Should this number be sent to any who do not intend to take the paper any longer, they will please hand it back to their Postmaster to be sent to us again.

In consequence of having the Minutes of several Associations to print, this number of the Primitive has been somewhat delayed, but we will soon make up the time.

Those friendly to the continuance of the Primitive Baptist paper are informed, that it is in contemplation to issue it at the

close of the ensuing year from perhaps a more favorable location in this State, under a competent Editor, and semi-monthly as heretofore.

GEO. HOWARD, Publisher.

We received a few days since, a letter post-marked "Mobile, Ala. Jan. 10." in which was enclosed a \$10 bill, accompanied with the following remarks:

"To the Editors of the Primitive Baptist. Dear Sirs, inclosed you will find ten Dollars, considered due you by
JUSTICE."

Our subscribers at Mobile, have always been punctual in their remittances, and consequently we are at a loss to conjecture the location of "Justice." We have credited his contribution in our receipts, and hereby tender to him our acknowledgements for the same. This is another among the numerous testimonials we have constantly received, for eleven years from our readers, that our efforts in their behalf are properly appreciated. And we assure them, that it is with unfeigned regret we view the time approaching, when we shall be unable to afford them an opportunity to express their views on "men and things," in religious matters, in their own way and in their own language.

GEO. HOWARD, Publisher.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
December 17th, 1846. }*

DEAR BRETHREN: The year has again rolled on near the end, which makes it my duty to let you hear from me, as agent for the Primitive Baptist; and I must say to you, I have been so much engaged about temporal concerns, that I have neglected to let you hear from me for some time which you know; but I hope I am in time with my subscription, as I wish our paper to continue. And I wish the brethren to do better for it than I have done, and not neglect their duty in writing; but to be diligent in every good work and word:

and may the Lord give us a desire to speak often one to another, and to hear from each other; and fill us with brotherly love for each other; and give us the spirit of prayer, that we may pray for one another, that brotherly love may abound from breast to breast; that we may be enabled to keep the unity of the spirit in the bonds of peace, and contend for the doctrine of the gospel in a right and becoming manner, seeing eye to eye, and speaking the same thing in Christ Jesus, for the salvation of the soul. For you know, brethren, there is one Lord, one faith, one baptism, for the church of Christ, and only one. But, for the world and carnal professors, there are lords many; and as many faiths and baptisms as there are lords.

Hence, we hear some carnal professors contending for sprinkling, pouring, or immersion, or none, just as the candidate pleases. But this is contrary to the doctrine of the gospel of Jesus Christ, the Son of God. And I had rather have no baptism, than either of their baptisms, when administered by one of those any way fellows; for the church has only one Lord, one faith, and one baptism. Then, you see, they that believe in any way are not of the church, for this faith here spoken of is the baptism of the Holy Spirit, by which faith is given; and this Spirit only gives one faith, and after this faith then comes one baptism, which is water baptism. Then those three way fellows, or any way folks, are wrong and do not belong to the church of Christ, for his church has but one Lord, one faith, one baptism.

Then, brethren, let us contend for the ordinances of the church, or house of God; and we should not receive any members into our church on the baptism or with the baptism that those any way folks can administer. Hence I think we must require of them to come to our church and to be baptised for the answer of a good conscience towards God, by a gospel administrator, just as we would one out of the world. Then, brethren, they must bring

to the church fruits meet for repentance, and then be baptised for the answer of a good conscience towards God. Then we are all of the same stripe, and will love each other if all are of the same blood and birth; or, if all are regenerated and born of the Spirit. Then we will agree in doctrine and ordinance, hence we can see eye to eye and speak the same thing for the salvation of souls; and that thing is, by grace you are saved through faith, and that not of yourselves, it is the gift of God, Ephesians, 2 ch 8 verse.

Now let us notice the words of Paul, in the 5th verse. He says, by grace you are saved; then not by works, as some vainly say. No but through faith is the way. O yes, say some religionists, but this faith is the act of the creature; and if he does not do or act his part, he will be lost. But this acting faith is false, and does dishonor God and honor the devil. For Paul says, this faith is not of yourselves, it is the gift of God. Here you, my readers, can see that faith is the gift of God. Hence those faith actors do dishonor God and honor themselves, by doing God's works.

Notice the 9th verse. Here Paul says, not of works (why?) least any man should boast. Here we see faith is not of works, for if it was, there might be boasting in the church of Christ, or members of Christ. But not so with the members of Christ, but those religious infidels can boast of acting faith, and of doing many wonderful works.

Again, we will notice the 10th verse, same ch. For we, the apostle says meaning the church of Christ, or children of God, or saints of the most high, are his, or God's workmanship, created in Christ Jesus unto good works; which God hath before ordained that we, the children of God, should walk in them, or good works. Paul says, the saint or Christian is God's workmanship, and says, they are created in Christ Jesus, not by good works. No, but unto good works. Now the reason why God created us, or the church, in Christ unto good works, is because God

had before ordained that we, Christians, should (not might) walk in them; but should walk in them, or in good works.

Now, brethren, if we are created in Christ unto good works, then God hath before ordained that we should walk in good works; then let us try to do all the good we can, and as little harm as we can to our fellow creatures; and pray God to create them in Christ Jesus unto good works, if it is his will; and then thank God for what he has done for us in ordaining us to walk in good works. For salvation is all of the Lord, and every good and perfect gift is of the Lord; hence if we do any good, let us thank the Lord for it. For it is written, let him that glorieth, glory in the Lord. So, brethren, farewell. May the spirit of all grace be with you all.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Davis's Creek, Kanawha county, Va. }
Sept'r, 1846. }*

DEAR BRETHREN EDITORS: I design sending you a Minute of the Pocotalico Association for publication, if you think it worthy. Brethren, I am well pleased with your valuable paper, and often my bosom is made to swell with joy while reading over its faithful pages. Now in conclusion, may the great head of the church enable you to carry on a good work, and I earnestly hope much good may be done by the publication of religious periodicals such as the Primitive Baptist. May the Lord bless you with all things necessary for life and godliness, and nothing overrated. So I must bid you farewell for the present. EZEKIEL W. MAYS.

CIRCULAR LETTER.

The Pocotalico Association to the several Churches composing her body, sendeth Christian Salutation:

DEAR BRETHREN: A custom of long standing, authorizes you to look for a Circular, and as it is common in writing Circulars to take some portion of the Word of

God as a foundation or touchstone, we will ask your attention to Col. 3d ch. and 11 verse, "Christ is all." The necessity of having some religion, is generally admitted even by the most ignorant and profane; all agree that we ought to be religious; but what true religion consists in is very much disputed, every man forms a system for himself and then flatters himself it must be right; but as there are various schemes contradicting each other, all cannot be right. The unerring Word of God is the only rule by which we can determine which is right. Bring every thing called religion to this touchstone, bring it to this text, "Christ is all." He is the sum and substance of true religion, the beginning and the end of it. Paul is here speaking of a conduct agreeable to the Christian profession, he is recommending to the Colossians the mortification of all corrupt affections, to put off the Old Man of sin and put on the New Man even Jesus Christ, for a true Christian is a new creature, and in this state of renovation there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free; but "Christ is all, and in all," that is, under the Gospel.

God has no partial respect of persons on account of country, customs or situations in life. Christ has taken down the wall of partition and Jew and Gentile stand on a level before God as to duty and privilege; and for this reason Christ is the all of the Christian, let him be who he may, Jew or Gentile rich or poor, master or servant. Christ is the Christian's whole salvation, hope and happiness from first to last. We are taught the grand truth that "Christ is all," in the religion of the Gospel. This is the general language of the Scriptures. Whatever we want in religion we must have from Jesus, so Paul spoke 1 Cor. 1. 3, "Christ is made unto us wisdom, righteousness, sanctification and redemption." We are ignorant and foolish in the things of God, Christ is by his spirit made wisdom to us; we are guilty sinners liable to God's wrath, he is made righteousness to

us; he is our great atonement and sacrifice; we are all depraved and corrupt, he is made sanctification to us, he is the source of all grace, and out of his fulness we receive grace for grace; we must die and see corruption, but he will raise us up again and deliver us from the power of the grave, and so be made redemption to us, thus he is our all, that no flesh should glory in his presence; but that as Christ is all, he may have all the glory.

Whatever we want in religion, we have in Christ. To be accepted of God, to be sanctified in the heart, and to be made happy here and hereafter, are the great things we seek in religion, in Jesus we have them all. Now when God sees fit to extend mercy to a sinner, he opens his eyes to behold his true condition, he perceives that he has to do with a holy God who hates sin, and will surely punish it. He sees plainly that he is a sinner, a rebel against God, he is alarmed and justly too, his fears are well grounded, and in the manner of persons terrified at the approach of danger, cries out, What shall I do to be saved? Is salvation possible? How can I obtain it? I would fly from the wrath to come, but whither must I fly? To a soul in this state, the Gospel is welcome, indeed, it affords tidings of great joy; it sets before the trembling sinner, just what he wants, a Saviour mighty to save all who come unto God by him. He no longer wants shelter in the world's hiding place, viz: (I will amend my life and if I do my best it will suffice.) no he sees that this is not making Christ all, but is making him nothing at all, for he is our all or he is nothing; see what the Scriptures say on this point.

Is the wrath of God due to sin, Christ has delivered us from the wrath to come, 1 Thes. 1 ch. 10 v. Does the holy law denounce a curse against every transgressor, "Christ has redeemed us from the curse of the law, being made a curse for us." Gal. 3. 13. Can there be no remission of sin without the shedding of blood,

"Christ has shed his blood for the remission of sin," Mat. 20 and 28. Does the law require of us a perfect righteousness, "Christ was made sin for us that we might be made the righteousness of God in him," 2 Cor. 5 and 21. Are we far from God, "He died to bring us unto God," 1 Pet. 3 and 18. Are we justly rejected, "we are accepted in the beloved," Eph. 1 and 6. Are we every way imperfect in ourselves, "we are complete in him," Col. 2 and 10. Are we pursued by the law, "we have fled for refuge to lay hold on Christ, Heb. 6 and 16. Are we filthy by reason of sin, "the blood of Christ cleanseth us from all sin," 1 John 1 and 7.

Dear Brethren, we must close our remarks at present as our limits will not admit of our pursuing the subject, but we hope brethren you will give them a careful examination and practice what they teach, and may God grant you the influence of his Spirit to conduct you safe through this wilderness and land us all in the rest provided for God's people, is our feeble yet we trust sincere prayer for Christ's sake, farewell.

TO EDITORS PRIMITIVE BAPTIST

*Big Woods, Louisiana, }
December 24th, 1846 }*

DEAR BROTHERS EDITORS: It has been sometime since I have dropped you a few lines. I will say to you, brethren, that experimental religion appears to be low in these parts; we seldom hear Christ preached as the true gospel, but we hear another gospel to the mountain that burns, directed there for life and the god free will. But it is strange, brethren, to hear men and women say, they can turn at any time and get religion of the blessed Redeemer, and live forever; when we see them let their best friends and relatives die, and them in possession of every means to the eye and ear of the natural man, a mighty day of religion.

Brethren, it seems now as in the days of old, in the building of the second temple;

the young men rejoiced, and the old wept. I think true religion is at that ebb now. Brethren, there is something wrong among the few Old Baptists. We, the church, have muzzled the old faithful ox that treadeth out the grain. I at this moment weep to see the little flock scattered all over the mountains, like sheep without a shepherd. My brethren, Israel of old was punished for their disobedience, and so it is now. I think the little flock must all be brought down to the water's edge and lap as dogs; we must become as mean as dogs in the view of the religionists of the day.

But Christ our righteousness has said, fear not, little flock, &c. O the consolation to the living, to be pointed to such a Redeemer and surety. Brethren, I will say to you I am one of the weakest among the weak; I crave and entreat the prayers of all God's elect, for their prayers are heard day and night. And may the Lord sustain and give you grace to be humble, and all his dear children the world over, is the prayer of your unworthy brother in tribulation.

JAMES PERKINS.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
October 2nd, 1846. }*

BROTHERS EDITORS: I herewith send you for publication a letter, as you will see, which was written by a sister, a young professor, to a sister of riper religious experience. It seems to be your wish, as well as it is the wish of all the different Editors of your most excellent paper, to set forth divine truth in its oriental beauty, and native simplicity; which is a dress contradistinctive to all nominal religionists, and the dresses wrought by the most learned and ingenious amongst them; which also contains a solid nutriment, that has a natural tendency to build up truth, and make clear discriminations between lovers of gospel Zion, and lovers of human traditions.

Experimental matter, wrought by divine teaching, such as the following letter con-

tains still evidences that Israel's God has not left Zion's prosperity, (as thousands say in amount,) to depend on chance, contingency, human learning, seminary advancements, human efforts, free will, and dead works; but evinces divine teaching, gracious dealings, and a holy union with himself, through our Lord Jesus Christ. And that gospel Zion is a spiritual bride, all glorious within, and her clothing is of wrought gold and that she worships God in the spirit, and rejoices in Christ Jesus, and has no confidence in the flesh, nor the works of the flesh. And as Christ is her wisdom, she can, and does, clearly see through the great religious nominal cheat, that is now spreading itself over the religious world, like a green bay tree, and duping thousands, in its prolific branches.

The apostles spake the wisdom of God in a mystery, even the hidden mystery, which the Lord ordained for the glory of the church, which is too mysterious for nominal religionists to understand; likewise possessing an aliment that their squeamish stomachs cannot digest, as they have but a natural temperament. Neither can they inhale gospel water of a pure fountain, nor can they eat the flesh of the Son of man as they have no life in them; but their glory is in bodily exercise, protracted meetings, spurious doctrines, worldly applause, and an abundance of eating, luxuriously feeding the flesh, and collecting money. And, dear sir, as I conceive that the following letter, though written as a private letter for a family and relative correspondence, contains nutriment calculated to fill the children of God. It is hereby recommended to have a place in your excellent paper.

ARTHUR W. EANES.

LETTER.

MY DEAR COUSIN: It is with great pleasure that I take this opportunity of writing to you, and I flatter myself it will be a pleasure to you to read this my feeble let-

ter; and feeble as it may be, I hope you will unite with me, to praise the Lord, when I tell you what great things I hope he has done for my poor soul. Yes, my dear cousin, I hope he has done great things for me whereof I am glad. Surely if any one on earth has cause to bless and adore a dear Redeemer, I have. If ever the Lord did awaken me to view my lost and ruined condition, it was about nine years ago, at preaching at Leatherwood m. h. when Mr. Eanes and Mr. McNealy preached there that I viewed myself a vile and helpless sinner, and oh! how miserable, sinful, and guilty I felt.

I never can describe my feelings; those that have felt the same, can understand something about it. I tried to pray, but my prayers seemed like nothing. I felt like that I had sinned so much against a good and merciful God, that it was sinful for me to beg his mercy; but still I would beg, and beseech the Lord to have mercy upon me. In this way I went on, though at times not as much distressed about my condition, until the 14th day of May, when I hope it pleased the Lord to manifest unto me the forgiveness of my sins. I felt more concerned than usual that morning and I went alone by myself to bemoan my lost and ruined condition; and I begged the Lord to allow me to call upon his name while I lived, for I felt that after death I should be banished from him for ever. I was not willing to be lost and oh! how I did beg for mercy.

The punishment of hell I never dreaded, but it was the thought of being banished from my God that so much wounded my feelings; and while I was mourning over my sad condition, for indeed it was sad, it was the most awful time I ever experienced. I was sitting, not knowing what to do, nor what to say; but still begging for mercy; using every argument I could; but it was nothing at best, for I plainly saw that it was nothing that I could do that would induce the Saviour to pity me. And I hope it did please the Lord to do

that for me, that which I plainly saw, I could not do for myself.

Whilst in this deplorable condition, I cannot tell how; but my burden, that heavy burden that had been such a weight to me so long, left me, and these words with great force came to me, "because I live, you shall live also;" and that time I was filled with praises to my God, and oh! how I did praise; rejoice, and thank my Lord for his great mercy to me. Not only that he had kept me from hell, but that he had also given me faith to believe he was my Saviour; and that because he lived I should live also. What more could I want, than to live with and by Christ? Why nothing, for I was as happy as flesh could be for some time. But it was not very long before I began to doubt, thinking peradventure that I had taken hold on something that did not belong to me; for I thought I had sinned too much, to receive such signal mercy really. But thank the Lord, my blessed master, that I am not altogether given to doubting; for I sometimes (as it were) view my life hid with Christ in God, and then I have sweet communion with the Father. And it is my great desire to live near to my Saviour and to walk in the light of his countenance; but there is so much sin dwelling in me, that at times I fear that I am not one of the Lord's chosen ones, and if not, after all I must hear the awful sound, depart. But I hope I am one, that he loved before the foundation of the world; and if I am, nothing can separate me from my God.

My dear cousin, when I consider the merciful dealings of the Lord to me, I can but be astonished! to think that he should remember and take care of me, when I did not take care for myself. Oh! the compassion of Israel's God.

Why was I made to hear his voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come.

It was the love of my blessed Jesus,
That sweetly forced me in;

Else I had still refused to taste,
And perished in my sin.

God's love, is an everlasting love; and it is with loving kindness that he draws his children to him; and oh, that I could always feel that I was drawn by the sweet cords of his love, then I could say that Christ was mine and I was his. But my nature is so sinful, and I am so apt to do that, which is sinful, that I am often made to cry out and say, can ever God dwell here. But although I am beset with so much sin here, yet when I look forward to a coming day, when Christ will gather together all his jewels; and I shall behold my Lord, and see him face to face; and when I shall be like him, I am filled with a blessed, and joyful anticipation, what more could I want than to be like him? It will be enough, my soul will rejoice to see that happy day. And it is my soul's sincere prayer and desire to be kept from sin, and the power of satan until that day. I want to be humble and near my Saviour, and oh, that it may be his good pleasure to keep me truly devoted to my Lord. Never let me be tempted above what I may be enabled to bear, and his great and almighty name shall have all the praise.

I subscribe myself your sincere and affectionate cousin.

SARAH M. GRIGGS.

To Frances Griggs.

TO EDITORS PRIMITIVE BAPTIST.

Bowers's, Virginia. }
December 28th, 1846. }

DEAR EDITORS: It has pleased the Lord to take from me my bosom companion, and as she highly esteemed brother Parham Pucket and brother Lewis Pucket as Christians and ministers of the gospel, if you know where you can write to them, I wish you to let either of them know, and if I cannot get them, brother D. Mott, whenever they make a visit to old South Quay, in Virginia, that they would set apart one day to come to my house to preach her funeral; and by so doing you will

much oblige your strange but sincere friend.

JONATHAN LANKFORD.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Alabama, }
December 30th, 1846. }

DEAR BRETHREN, of the Primitive order: I send on again for your valuable paper. I have done every thing I could for the spread of it, and am well pleased with it myself, especially when I get pieces from brethren James Osbourn, N. S. McDowell, and Perry and others that write from South Carolina.

Brethren, I really feel right smartly built up, when I read their pieces, for they suit my feelings, whether I am right or not. And, brethren, if I am not right, I want to be right. We have some just such preachers here as I hear you talk about, and some that call themselves Baptists too; but brethren I do believe that God's people are all taught of the same spirit, and they do understand one another when they talk about the grace and mercy of God towards them.

Dear brethren, I do desire your prayers for myself and family, for the prayers of the righteous avail much. Nothing more, but I wish to remain your brother and friend until death.

HENRY CASON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Washington county, }
November 18. 1846: }

DEAR BRETHREN: Religion is at a low-ebb in this county at this time, than I ever knew it before since I can recollect. It seems the Primitive is the best messenger we have in this section of country. I remain yours with respect.

JOSEPH DANIEL.

TO EDITORS PRIMITIVE BAPTIST.

Lauderdale county, Ten. }
Sept. 15 1846. }

BELOVED EDITORS: So long as I can

spare one dollar and continue to like the Primitive Baptist as well as I have heretofore, I for one wish to be your readers; though there a great many in this country that cannot bear to read it, they say that there are too many hard sayings in it for them.

I have concluded to send you the above you can dispose of it as you think best.

ISAAC MOORE.

FOR THE PRIMITIVE BAPTIST.

Death and Judgment. C. M.

It is appointed once to die,
And then to judgment go;
And then our spirits they must fly,
And leave this world below.
So as we die we then must rise,
And in our order come;
To meet the Saviour in the skies,
And hear and know our doom.
The righteous then, a royal band,
Will there be drest in white;
And meet their Lord at his command,
A shining army bright.

The wicked then they wont be so,
They'll in their order rise;
And down to hell they all must go,
With wonder and surprise.

Great God! we feel for sinners lost,
To see them dead and blind;
To think they will not count the lost,
But to their idols joined.

The work we own, is theirs alone,
Great God! we truly see;
A Paul could sow, while here below,
But had to look to thee.

BENJAMIN MAY.

Macon, Ga. May 6, 1846.

Such is the condition of life, that something is always wanted to happiness. In youth, we have warm hopes, which are soon blasted by rashness and negligence; and great desires, which are defeated by experience. In age, we have knowledge and prudence, without spirit to exert or motives to prompt them.

AGENTS

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canada, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

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FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

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ILLINOIS. John Alsbury, *Lick Creek*.

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PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

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Wm. Nelson,	\$7	Justice,	\$10
James Shaw,	1	D. S. Reasons,	4
Moses Pipkin,	5	John McKenney,	4
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Hartwell Watkins,	2	Jno. D. Strange,	2
John H. Daniel,	1	Jas W. Dudley,	1
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TERMS.

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THE PRIMITIVE BAPTIST.

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‘Come out of Her, my People.’

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SATURDAY, FEBRUARY 6, 1847.

No. 14.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Barbour county, }
January 11, 1847. }*

BRETHREN EDITORS: It has been some time since you heard from me, and it has become my duty as agent to send on some money which I am indebted; and having procured some new subscribers for your much esteemed messenger, the Primitive, I have concluded I would send you a few of my thoughts, and scriptural proofs why there are so many in this our day that speak so much evil of your sweet messenger.

The reason why it is so much spoke against is, because what the precious brethren write are the words of eternal truth. For, brethren, I believe there are the very same kind of self-righteous Pharisees in this our day, as were in the day of our blessed Redeemer when he was tabernacling here on earth, preaching his own everlasting gospel. For he told them at a certain time, because I tell you the truth ye believe me not; and further said, which of you convinceth me of sin, and if I say the truth why do ye not believe me. And he further said, he that is God heareth God's word; ye therefore hear them not, because ye are not of God.

Brethren, have those self-righteous religionists of the present day ever convinced us that what the precious brethren

write in the Primitive are not the words of eternal truth? I can say for one they have not convinced me, neither can they convince one that knows what truth is. I do not wonder at so many following their pernicious ways, the reason they follow them because the way of truth is evil spoken of; and our Saviour said, why do ye not understand my speech? Even because ye cannot hear every word. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it. These words, brethren, were spoken by our blessed Redeemer to the self-righteous Pharisees.

Dear brethren, sorry am I to have to tell you, that we have among us in this section of country a people called Baptists, which I esteem no better than those very people which our Saviour spoke of: Ears ye have, and hear not; and eyes, and see not, &c. I fear that the interior ear of their understanding has never opened to the blessed gospel of Jesus Christ, and him crucified; nor they never have been made to see with an eye of faith, that God for Christ's sake had pardoned their sins. For if they had been brought to the knowledge of truth which is in Jesus, they would not speak so much evil of the truth. And ye shall know the truth, and the truth shall make you free. Hence, dear brethren and sisters, don't it appear very plain

from the words of our blessed Jesus, who spake as never man spake, that wherein a poor dead sinner is made free through the truths of the gospel, that he then is free from his father the devil; and will no longer speak evil of the truth.

Dear brethren, I am a poor unworthy creature not meet to be called a Primitive Baptist: but if I know any thing about myself, my desire is to live and die a Primitive, though of all people we are persecuted the most. But, dear brethren, one of the greatest proofs that we are the children of God is when we suffer persecution; for our Saviour told his disciples before his ascension, that they would have to bear persecution; and we should not think it strange that we suffer the same conflict.

Now, brethren, I wish to let you know that there is a kind of Baptist about here that preach up freewill and free agency, &c. We have a preacher in our settlement that has gone so far as to tell the people that if they would do their part, he would be security that Jesus would do his; that they could meet Jesus on the half way ground by their good deeds and performances.

Brethren, we are commanded not to judge; I cannot help judging, when I hear a man teach such doctrine; for it is giving the lie to all the truths of the gospel. For if grace is obtained by any good deeds, or performances of the creature, I can say for one that I have never been able to do any of those good works as they esteem them, for I find when I would do good, evil is present.

Brethren, when such men preach such spurious doctrine, giving the lie to all the true gospel of Christ, having no authority for such doctrine in the holy Bible, which is the man of our counsel: can it be said that such characters, are of God? If they were, they would hear God's words.

Now, my dear beloved brethren and sisters, a word of consolation. There is one thing that should make us lift up the hand that hangs down, and the feeble knee,

when we hear that we poor despised feeble few are so evil spoken of; for if we were of the world, the world would love it's own. For in a certain place our Saviour told his disciples, wo unto you if all men should speak well of you. We find that the followers of the weak and lowly Lamb of God have ever been a persecuted people, and evil spoken of; it began when Cain slew Abel, because Abel's offering was received and Cain's rejected. For, brethren, we know that which is of the earth is earthy; how can any poor earthy creature, who is dead in trespass and sins, re-instate himself in the favor of God? For we learn, that in Adam all died, and in Christ all shall be made alive..

Yea, brethren, I believe that all that were given to the Son of God in the covenant, will be quickened and be made alive; not by their own freewillability, but because we are sons. God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Was this done by the creature's good deeds and performances, or free will ability? I think not, but I find it was all done through and by the blood of the everlasting covenant, which was ordered in all things and sure.

I must close by subscribing myself your unworthy brother.

YOUNG SMITH

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the eighth annual session of the "Zion's Rest" Primitive Baptist Association, held at Primitive Mt Pleasant church, Marengo county, Ala. commencing on Friday before the 3rd Lord's day in October, 1846.

CIRCULAR LETTER.

The Zion's Rest Primitive Baptist Association, to the churches whom she Represents sendeth Christian love:

DEARLY LOVED BRETHREN IN THE LORD:—I through a well ordered chain of God's Providence we are permitted as humble instruments, in his hands, to ad-

dress you, by way of a Circular. And some now brethren to call your attention to the all important subject of effectual calling. Effectual calling is the work of God's spirit, whereby convincing us of our sin, and misery, enlightening our minds with the knowledge of Christ and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel. This may be considered as a call from darkness to light, from the fellowship of the world to the fellowship of Christ; from misery to happiness, from sin to holiness; finally from all created good to the enjoyment of eternal felicity; it is considered in the Scriptures a holy calling, a heavenly calling &c. "Whom he did foreknow them he also did Predestinate, to be conformed to the image of his son, and whom he did predestinate them he also called." And whom did he call them to? he called them to Holiness, to Glory, and to virtue; and whom he called them He also justified, and Glorified; and it is termed an holy calling 2nd Tim. Not only as it calleth us to Holiness, but as it is sacred, peculiarly set apart, and appropriated to an holy people, namely: those whom the Lord set apart for himself, whose eternal, sanctifying them in his decree was the original cause of their being sanctified, actually. He loved them with an everlasting love, therefore with living kindness doth he draw them—Jer. 13 3. In effectual calling the creature is not turned to God by the hair of the head nor doth He content himself with willing and wondering, wooing and beseeching, that it might be so, nor merely by propounding moving and striving by moral suasion and threatenings, which are of little avail, with a dark understanding and fixed enmity which every man is acted by. But by the putting-forth of a power invincible, a power that will not hear nay, but that it will do what it undertakes. To do a thing, effectually is to do it perfectly, thereby successfully. The opposer of truth is ready to ask if the spirit of the

Lord does not strive with every man alike, in answer we say if it does, why did not Abram's father's whole house go from Chaldea, as well as Abram? And in the days of Lot, why did not the Angel take the rest of the People of Sodom, as well as Lot? and why not Christ have taken Zeb-edee as well as his sons? And why did Christ speak to the world in Parables? and when apart with his disciples expound the whole matter to them, "saying unto you it is given to know the mystery of the Kingdom," when given to them?

Before the world began, "according as he hath chosen us in himself before the foundation of the world, that we should be holy and without blame, before Him in Love." But there is a knowledge of good and evil, that Adam attained by transgression, and every rational being possesses more or less of it; even a Murrell was filled with it. When the dreadful consequences of hell, and Sinai's thunder pours forth upon a guilty head, — conscience says to the creature I am a sinner, so far from this feeling being the spirit of God that giveth life, it is an operation of the Law that worketh death, and awful it is to remember, that there are thousands now shining professors in the world that have only heard the sharp clap of Sinai's thunder, and have mistaken it for the word of life; while it is only the voice of death, saying pay me that thou owest, for if there had been a law given that could have given life, verily righteousness should have been by the law. But faith and holiness are the effects and certain consequences of election. The counsel of God concerning election is secret. The minister knows not who are the objects and therefore must preach to all according to his commission. And yet how often is it that you see several persons seated together and one deeply affected by the operation of the Spirit of God, and all the rest perfectly unconcerned, is he better by nature than they? by no means, but the Lord deals in this as in the matter of lots. Saul was foreappointed to

be King, yet all Israel must come together, and lots must be cast on the whole nation, as if the person was yet undesigned. 1st Sam. 9. 16, with chap. 10, 28, 21st. The falling of the lot was wholly contingent as to men, another might have been taken as well as he it fell on, but the Lord disposed it and it fell on the right person. Prov. 16, 33rd. So touching the Gospel it is sent to a place where perhaps one, or very few elect persons are, and those only shall be taken by it and yet it must be published to the whole promiscuously, but the Holy Ghost, who knoweth the deep things of God brings it to the hearts of those for whom it is prepared—of which the Jailer and Lydia, and others are examples.

And further, it is worthy of remark what sort of men the Lord called to the work of the Ministry while on earth in the flesh—not the learned, but the illiterate; and of these such most eminently as had neither elegance of speech nor majestic presence—2d Cor. 10. 10th. and the end of this was that it might appear and men might be convinced that their faith stood not in the wisdom of men, but in the power of God—1st Cor. 23, 5. The natural unaptness of the person commonly wrought upon, to receive those high born principles, not many of the wise and noble, but the poor, base, and foolish, that is, in comparison of others. And why so? Because no flesh should glory in his presence, and yet take notice that the wise and the noble were not excluded; witness the wife of Herod's steward, Joseph Nicodemus, Sergus Paulus a prudent man, which further illustrates the power of God, in that he did by those weak and contemptible means, bring in also such as these. To whom then does those requisites of salvation belong? To elect persons, and that in right of their election. Elect, believer, are controvertible terms. Every believer is an elect person, and every elect person is or shall be a believer in his time, according to his foreordaining or saving, for who has saved us and called us with an holy

calling. 2d Tim 1, 9. Then if the Divine power be so absolutely necessary, rest not on means or ministry though the best, use them as means but still have your eye towards that power and grace which alone can make them effectual. Elisha smote the waters with Elijah's mantle, but it was the God of Elijah who parted it hither and thither to make a way over, 2d Kings, 2, 14. Men rolled the stone from Lazarus' grave, but Christ brought Lazarus forth, John 11, 41, 44. So the ministry preaches Christ to the people. But it is God only that gives the understanding to know Him. If all that pertain to salvation be given in right of election, then let every soul that seeks for spiritual gifts and would be sure to obtain, apply himself to electing love, and let our thankfulness for all that we have or hope for, be referred to that love, for that is the rock of which they are hewn, the fountain and spring from whence they proceed. Electing love not only provides us a home, but sends us the Divine Spirit to be a company keeper and director by the way, so we see that spiritual blessings are a gift, and will not admit any plea that may seem to make them wages.

Lazarus loved Christ yet his sisters would not use that as their argument. But "Lord be whom thou lovest is sick," John 11, 3. What the Scriptures holds forth as a moive with God that we may plead, and that in his name, and indeed nothing else is pleadable at the throne of Grace. "For we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. 8, 26. No creature ever yet prayed aright till such intercession was made, and such intercession the effect of electing love. God sends forth his spirit from his throne, and breaths into the heart of the creature, and though he may have been all his life a vile persecutor, like a Paul he falls to the ground in the inner man, saying willingly, "Lord what wilt thou have me to do." If we feel poor we need not be over solicit-

ous, how we shall speak nor think we shall fare worse, for coming in so tattered and pitiful a condition. Free grace is compassionate rich and beautiful, you are not the less welcome because you bring nothing. The best qualification is to find yourself ill qualified, empty, blind, miserable, hungry, poor, naked, &c. Electing love hath provided enough and more, not only bread and water, though those would be readily received by a hungry and thirsty soul, but wine and milk. "Wine on the lees a feast of fat things. Isa. 25, 6. Not fig leaf aprons, but long robes of linen white and clean," Rev. 19, 8.

Time and our limits call us to a close, and we shall submit these remarks to you with Paul's admonition to his Roman brethren, "Let us walk honestly as in the day, not in rioting and drunkenness, not in clamoring and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lust thereof." Then brethren, having done all we can, let us walk humbly as living on another's bounty, assuming nothing to ourselves, but ascribing the whole of our salvation to electing grace. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Madison county, Ky. }
Jan'y, 25, 1847. }

DEAR EDITORS: Having formed some slight acquaintance with the "Primitive Baptist," through old bro. Isaac Tillery and some other brethren in the mountains who are subscribers; I concluded also to become a subscriber.

As to my faith, or the doctrine I maintain by which alone, God can be just and the justifier of him that believeth in Jesus; it is called hard doctrine by the large mass of professors of various denominations among whom I live. Yet in truth it is the only easy doctrine. It provides all things for the sinner—all spiritual blessings—and then bestows them freely, "with-

out money and without price." I believe all sinners are by nature, "dead in trespasses and sins." Eph. ii. 1; and the reason they do not thus remain, is, that "God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sin, hath quickened us together with Christ." Hence I have no faith in the *doing powers* of ungodly men to get religion as they call it. "Make the tree good and his fruit shall be good."

I believe the righteousness of Jesus Christ imputed to the sinner is the *only* ground of his acceptance with God. "Now to him that worketh, the reward is not reckoned of grace but of debt: But to him that *worketh not*, but believeth on Him that justifieth the ungodly, *his faith* is counted for righteousness."

I have thus, in a short way, given you a few items of my faith, that you may understand my "whereabouts." Respectfully yours.

JAS. W. DUDLEY.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida, }
Jan. 13th, 1847. }

DEAR FRIENDS: After a long delay I attempt to send you a few lines and to send on my dues; and to bid farewell to my readers that are afar off. I have been a reader of the Primitive Baptist about six years, and seen and read many interesting communications that were and are calculated to establish and comfort the saints.

In the bounds of the Ocklocknee Association the last year, there were baptized, 33—received by letter, 53—confession of faith, 1—restored 6,—dismissed by letter, 62—excommunicated, 38—dead, 21—total in fellowship, 897. The Old Baptists have many trials here, but the Lord will deliver them out of them all; and they will at last be safely landed away, where sorrow and sighing will be no more. Some times when my mind soars away to that heavenly world, and contemplates the joys that will there be felt, I then feel like I

want to go to that country. But at that day I shall have to stand in my lot. Fare well to you all.

HARTWELL WATKINS.

TO EDITORS PRIMITIVE BAPTIST.

*Lowesville, Madison county, Ala. }
Jan 1847. }*

DEAR BROTHERS EDITORS: Please give the following Obituary a place in your paper, and you will oblige the undersigned.

DIED, at his residence fifteen miles north east of Huntsville, Madison county, Ala, *John Layman*, aged 70 years and 22 days. Farther Layman was born in Pennsylvania, near Yorktown, in the year of our Lord one thousand seven hundred and seventy seven, and lived part of his time in Virginia and some in East Tennessee; but lived near 40 years in Madison county, in which county he died on the 22nd day of January, 1847.

The subject whose death we are now going to delineate, was a kind, loving and affectionate husband; a good citizen, an accommodating neighbor. But we come now to speak of his Christian character, which is the most pleasing part. He was a member of the Primitive Baptist denomination for near 45 years, and though the head of this good old soldier of the cross had become silvered over with the frosts of 70 winters, yet he retained his temper as smooth as ever; and with a strong mind was ready to welcome death, and speak of going to God and to everlasting bliss with great firmness. And even while conflicting with the king of terrors, he exhibited a great knowledge of his approaching dissolution. And though he suffered much pain, he said he soon should go to God and glory at the right hand of God in heaven.

The day before he died, I asked him if he was willing to die? He answered yes, I am going to pay a debt that I owe to God. At this time, his faithful wife asked him to take some medicine; he refused and crossed his hands and said to her, let me die in peace. He then prayed the following

short prayer: Oh, Lord, save my soul, Upon seeing this, his wife wept. He said to her, my dear, weep not for me; the Lord will take me home to his everlasting habitation. He then cried, I am happy, I am happy; and lost his speech.

Thus died Father Layman. He left a faithful wife to sorrow for him with many kind friends to mourn after him; but he is now singing the theme of redeeming grace and dying love, far from this world of sorrow.

GEO. N. CLAMPITT, writer.

N B. The Huntsville Democrat will please copy the above.

A verse composed by the writer.

May all his friends in love combine,
His widow's sorrow to soothe;
And pray that God by grace divine,
May keep her by his love.

G. N. C.

From the Signs of the Times.

CIRCULAR LETTER.

The Miami Association of Regular Baptists, unto the several Churches whom she represents, sends Christian love:

DEAR BROTHERS IN THE LORD:—

Through the tender mercies of our Heavenly Father, we have again been favored with the privilege of meeting together in an associate capacity to consult on the things that pertain to the Redeemer's Kingdom, and peace of Zion's children, From the letters of Correspondence from the several Churches, and our sister Associations, we see that the enemy has broken in amongst us to mar our peace, notwithstanding some have been added to our number by baptism, as the face of our minutes will show.

In accordance with a long established custom you will doubtless expect from us a Circular Address; in which we would state that we believe that God regenerates sinners by his Holy Spirit independently of any means; for it is the Spirit that quickeneth; and the Saviour says, "I am the way, the truth, and the life." And

again he says, "No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day."—John vi. and 44th. And again he 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 x. 27. 28. Many passages might be quoted to prove our doctrine, but this must suffice at present. Paul says that, all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works;" the substance of all the Scriptures being contained in the New Testament, for it contains a revelation of Christ, with all his saving benefits, which is the subject and burthen of the Law and the Prophets; therefore we go to it, to be thoroughly furnished unto all good works; and being thus furnished by the great Head of the Church, let us walk by the same rule, and not veil the fair habitation of Zion, by mingling therewith the falsely called, benevolent institutions of antichrist to whom they belong; for whenever they have been countenanced by the Church they have never failed to produce discord, strife, and divisions among the brethren. And indeed from this course of receiving the commandments and traditions of men, instead of the Oracles of God, the Church has suffered the greatest calamities that have ever befallen her, in all ages of the world. If you would promote Christian love and fellowship, guard well the pulpit, be sure that your minister is sound in the faith of the Gospel, before you give him the oversight of the churches; let it not suffice that he privately profess, to know and love the truth, or in a few discourses publicly declares it, for this the emissaries of Satan will often do, in order thereby to gain admittance into Churches, and by their fair speeches deceive the hearts of the simple; but prove them to be such as constantly affirm the things that become sound

doctrine—that contend earnestly for the faith once delivered to the saints, and that are not afraid nor ashamed, on all occasions to declare the truth in all its parts and beauty, and expose the doctrines of men and devils, in all their deformities. Be not deceived by the popular cry that, your minister will be unpopular, and your congregation small; for it is far better to have an unpopular minister, a sound church, and a small congregation, than a large congregation, a corrupt church, and a popular minister of Satan at the head of it. Therefore, brethren, if there come any unto you that bring not the doctrine of Christ, receive them not into your houses, neither bid them God speed, remember that they that bid them God speed, are partakers of their evil deeds. Then brethren, as you regard the fellowship of the saints, the love of God, and the welfare of Zion, guard against imposition from this quarter. You had much better be without a pastor than to call, encourage, or even countenance an imposter. Let your past sufferings and trials from this source be a lesson to you for your future practice. Look well also to the discipline and rules laid down by your blessed Redeemer for the government and regulation of the social affairs of the Church, that they be faithfully executed. Be careful that you do not nourish, or encourage in your own houses, any root of bitterness or disorderly practices that tend to rar your peace or the fellowship of Brethren. But walk in love, even as Christ also has loved us and given himself for us, an offering and a sacrifice to God for a sweet smelling savor. We would also suggest to you the importance of being on your guard in the reception of members, let not your judgment be overcome by your passions, but try every experience related to you, by the unerring word of truth, before you extend to them the right hand of fellowship; knowing that graceless professors are not only useless members in the Church, but are burdens and weights to be borne by the Church until with diff-

culty they are removed. Finally, Brethren, cultivate among yourselves love, peace, meekness, brotherly kindness, be kind and affectionate one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you: while on the other hand we would admonish you to stand aloft from Antichrist and all his progeny, touch not, taste not, handle not, any of the abominations which are all to perish; beware of Mystery Babylon, that you receive it not into your house, that you be not partaker of her plagues, but keep yourselves from the world, so shall the fellowship of the saints abound; being knit together in love, so shall you keep the unity of the Spirit in the bond of peace. In conclusion, a word of exhortation to those who are placed as watchmen of Zion's walls.

Dear Brethren, remember the great responsibility resting upon you that are called to be soldiers under the king of Zion, for you are set forward in defence of the gospel of Christ, against the kings and adversaries. That you are to wrestle, not with flesh and blood, but, against principalities and powers, against spiritual wickedness in high places; remember that you will often have to meet your enemy in disguise for Satan himself is transformed into an angel of light, then you need not marvel if his ministers profess to be ministers of righteousness, for this character they generally assume, the more easily to accomplish their diabolical schemes. They will come in the character of friends, and endeavor to beguile you with the spirit of compromise and flattery; but stand aloof from them, so long as they carry the body of Antichrist, whether professed friends or avowed enemies, and give no place to them, no not for one hour. But take to yourselves the whole armour of God, and stand fast in the liberty of the gospel, and fight the good fight, compromising with none at the expence of the gospel; take heed to yourselves and to the doctrine; continue in them, for in so doing you shall save your-

selves, by walking according to the gospel rule, and thus be ensamples to the flock of God, by declaring the gospel faithfully on all occasions without reserve; and by so doing you will stop the mouths of gainsayers and save yourselves from the chastening rod of your heavenly Father, the reproach of the enemy, and of being cast away by your brethren. Take heed to the doctrine by preaching it faithfully and fearlessly, and drawing the line of distinction between truth and error; by exhibiting Christ with all his charms, glory, and saving benefits to the believer; and by showing Antichrist with all his abominations, hypocricies, deceptions, and lying wonders you will thereby not only feed the Church of God which he has purchased with his own blood, but save them from the errors and impositions of the Man of Sin. By pursuing this course you will doubtless be slandered and reproached by the Ishmaelitic mockers and enemies of Christ, and have all manner of evil spoken of you falsely, but let none of these things move you; let the love of Christ, his truth, and the little ones that believe in Jesus, prompt you to faithfulness in the Redeemer's cause, and to endure hardness as good soldiers of Christ, so that when the Captain of your salvation shall call you hence, you may with a good conscience say, "I have fought the good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all them that love his appearing."

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 6, 1847.

Those subscribers whose accounts are forwarded to them will please make the proper corrections, should they have paid part of it—and send us the balance, or their Postmaster's receipt for the same.

GEO. HOWARD, *Publisher.*

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson county, Ga. }
1st February, 1847. }

DEAR BRETHREN: I again take my pen in hand, to inform you that I am yet in the land of the living; and have nothing of importance to write you, more than we are at peace with one another, as a denomination of Primitive Baptists. I am now near fifty-eight years of age and cannot flatter myself to live but few more years, if any more; though I have a hope that is more precious to me than glittering gold.

No more at present, but when it goes well with you, remember me.

WILLIAM TRICE.

TO EDITORS PRIMITIVE BAPTIST.

Jefferson Co., Tenn., }
December 19th, 1846. }

DEAR BRETHREN and sisters of the Primitive Baptist faith, throughout the United States: I once more take my pen in hand, to let you know that I am in the land of the living, and still contending for that faith that was once given to the saints, that is, saved by grace without works. I am glad to hear from you all, that you are still sound in the faith and not lead away by the delusions of the day which are so popular with the greater part of the people.

I now turn to another subject. I call your attention to that piece of brother McDowell's on the subject of liquor, and my questions that I put in the piece that I last wrote; and his evasive answers to them are I think a little harsh, which I think none of us ought to get so with one another, but let all of our writing be seasoned with grace and brotherly love; and I will try to give my views in that spirit on the subject of making and using spiritous liquor, as brother McDowell has asked me to do. I say that God made every thing on the earth before he made man, and then he made man with a capacity to receive every thing as food and drink, that it should be satisfactory to his taste as well

as nourishing and strengthening. I now turn to the scriptures to show how we ought to use all blessings and not abuse them.

Numb. 28 ch. 7: And the drink offering thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering: 14th. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb: this is the burnt offering of every month throughout the months of the year. Read the chapter through. Numb. 6 ch. 20, last clause, and after that the Nazarite may drink wine. See that chapter. Deut. 14 ch. 26, And thou shalt bestow that money for whatsoever thou lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household. These scriptures show, that at the solemn feasts that God commanded his people to perform, that they had to bring forward wine for the priest to drink; and them that lived too far from the place of worship to carry their food and drink, that they had to buy it at the place and such as they loved best.

I have quoted but a few passages out of a great many, but I hope the reader will examine the word of God for to get more information. Again, when speaking of the Hebrew servant, God has given the owners of them direction how to send them away in the seventh year. Deut. 15th, 14th: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. The above scripture shows that they had to give their servants drink as well as food: think of this you that own servants. I now come down to the New Testament. Luke 7, 33, For John the Baptist came neither eating bread nor drinking wine, and ye say he hath a devil. 34. The Son of Man

is come eating and drinking, and ye say. Behold a gluttonous man and a wine bibber, a friend of publicans and sinners. 25. But wisdom is justified of all her children.

This shows that Christ drank wine, and did not stop drinking it when they called him a drunkard; and if his children drink the same as he did, wisdom is justified in saving of them. Mat. 6. 31: Therefore take no thought saying, what shall we eat or what shall we drink, or wherewithall shall we be clothed. 32. (For after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. This is spoken to the apostles, that they should go and preach, and God would take care of them; and insured them food, drink, and clothing, and that God knew that they had need of drink as well as the balance that they would need in this life.

1 Tim. 5. 23: Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Here it is recommended to be used by a minister for his health. So down to the present day. 3 ch. 3: Not given to wine, &c. This is giving the character of a bishop. 8 v. Not given to much wine, &c. This is spoken to the deacons.

These passages proves that it is right to use wine as a drink. I think that the point is fully proven that we have a right to use wine as a beverage. What I mean by a beverage, is to drink it for gratification not just when we are sick, but when we are well; not to get drunk, nor drink it to an excess; but use it and not abuse it, as we should do with all other blessings.

I now cite your minds to the 2nd ch. of John, first part, to show the right of making it. The first miracle that Christ wrought, he turned water to wine for the people to drink; and that after they had drunk up what wine they had for the marriage, and the governor of the feast said that it was the best wine. But was there enough to make the people drunk? Yes, if they had not any before; to allow each

pot to have held two firkins a piece would make 108 gallons.

If Christ made wine, his ministers surely have a right to make brandy or whiskey for the people to drink; and if they (the people) get drunk, it is their fault; for I think I do despise drunkenness as bad as any body else. I cannot see any odds in drinking wine or brandy, or any other drink that we can get drunk on, and if I could not make liquor and have it about my house without getting drunk, or my family, or having other people drinking it to excess, I would not have it at all. So I advise my brethren to keep sober and civil houses. I think I do. Who has a right to distil spiritous liquor but a sober man? Surely not a drunkard. Then let the sober man make the liquor and deal it out moderately, then all is right. But there are I fear too many in our day, that say you must not use it only as medicine, and through deception put into the liquor a little bark, or some other little thing, and drink it through deception; but God will judge them.

Christ never drunk wine as medicine, for he never was sick; and surely his children have a right to drink any kind of drink that they may think proper to drink; but be sure that none of us have a right to drink to even make ourselves hot with it, or the least intoxicated. See the scriptures to know the judgment of God against the drunkard. Always cry out against drunkenness, fornication, lying, thieving, &c.; but let temperate people alone. The worst drunkenness that I have ever known, is to be drunk with the delusion of false religion.

I now cite you to the following passage, to prove that drinking will never be put out of the world while it stands. Luke, 17. 27: They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark; and the flood came and destroyed them all. So even thus shall it be in the day when the Son of Man is revealed. Under the law dispensation, one of the judgments of God against the children of

Israel was, to take away the drink offering.

I now cite you to brother Lawrence's Sermon on the 4th of July, and you will see my sentiments about liquor. I did not ask the question that I put for brother McDowell to answer, respecting the apostles teaching a singing geography school, with any design that he was doing wrong by teaching such a school; but I thought that he would be as far from finding where the apostles taught such a school, as I would where they made liquor, as that seemed the only reason why he could not make liquor.

I now want all to know that God's cause is a drinking cause and eating, as well as to obey his commands in worshiping him. While we live here we have as much need of the things of this world as any body else. God said that the meek shall inherit the earth, and I cannot see how they are to inherit it but to use the blessings that God has given us.

I want to let the people know that spiritous liquor is a cure for any snake bite or spider bite, taking it inwardly as much as you can bear; camphor dissolved in liquor rubbed on the place is good. I think it right to publish this for the benefit of the public.

I now come to a close by saying, may God keep us from all evil and enable us to increase in brotherly love, that our hearts may be knit together more stronger in love. I love to hear from you all. Farewell for a while.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST,

*Farmersville, Union Parish, La. }
December 30th, 1847. }*

BRETHREN EDITORS: I have had a long acquaintance with the paper, titled the Primitive Baptist, in Alabama; and am now living in this wilderness country, where the name of Old School is almost forgotten. I have been here twelve months, and have not heard the first sermon preached yet, only by the soft sodder

folks, and that is like gall and vinegar to me; and I have become hungry to hear the truth. So I wish you to send the Primitive paper, and I have no doubt but I can obtain you several subscribers here.

J. R. PARKER.

FOR THE PRIMITIVE BAPTIST.

CORRESPONDING LETTER.

The Licking Association of Particular Baptists, now in Session at Mt. Gilead Meeting house, Mason county, Ky. To the Associations with which she Corresponds, wishes grace, mercy and peace from God the Father, and from our Lord Jesus Christ.

DEARLY BELOVED BRETHREN:—We are greatly pained to witness the apathy which seems to prevail so extensively in the Zion of our God. Her enemies are mustering their numerous hosts, and watching an opportunity, when she shall be off her guard, to make a deadly assault upon the citadel of truth. Brethren, are not the signs of the times ominous of an awful crisis just ahead? Should the army of the living God lay aside their weapons of defence, and go to sleep on their posts; as though they were encamped among their friends? It is not rational to suppose the army of the alien feel any sympathy for us. The commander of his, Israel's forces, has issued his order, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "Be ye faithful unto death and I will give thee a crown of life." Should we not then buckle on our armor, that we may "fight the good fight of faith, and lay hold on eternal life"?

"Sure I must fight, if I would reign,
Increase my courage, Lord;
I'd bear the toil, endure the pain,
Supported by thy word."

The commander of the enemy's forces, is cunning and artful he watches cautiously for an opportunity of surprising our camp. Let us hearken to the voice of our Captain,

"Watch and pray lest ye enter into temptation." Let us cry with one of old, "Quicken us, and we will call on thee: Draw us, and we will run after thee."

We conclude the church of Christ has placed herself in that condition antitypically; in which the Jews (the type) placed themselves anciently, when the servant of God cried, in the bitterness of his grief, "O! that they were wise, that they understood this; that they would consider their latter end." And when the Prophet was commanded to "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand." We are aware that sluggards will say, "It is vain to serve God." But we trust, dear brethren, you and us have been made willing to "serve him with the whole heart;" yea, to "serve him acceptibly, with reverence and godly fear." We are sure his ways are ways of pleasantness, and all his paths peace. The King has said, "If any man serve me, let him follow me, that where I am, there my servant may be also: If any man serve me, him will my Father honor." To think of being honored with a "name and a place in the house of God better than sons and daughters"—To have the God of Jacob as our leader and commander, while we wade through this wilderness of sorrow; and to reign with him in eternal bliss in the world to come—To be made kings and priests unto God—To have an immortal crown of glory placed upon our heads, and a palm of victory in our hands—To fight under a commander who has never lost a battle, and who has said, "Fear not little flock, it is your father's good pleasure to give you the kingdom;" Are these thoughts not enough to inspire us with a holy boldness, and to cause us to pant to meet the foe? Victory is certain, and the army certainly destined ere it is long, to raise the shout, "O death, where is thy sting; O grave, where is thy victory." "Thanks be unto God, who giveth us the

victory through our Lord Jesus Christ."

Let us remember, that "here we have no continuing city,"—that we seek "one which hath foundations, whose builder and maker is God," until we arrive at which, "the munitions of rocks are appointed for our defence, the Eternal God is our refuge; and everlasting arms underneath." It is his to provide; ours to obey. "If we suffer with him, we shall reign with him." Let us "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." May his commands be our delight,—may we contend for that faith which was once delivered unto the saints, and prove by our works, that we possess it; then may we appropriate to ourselves the language,

"Fear not, I am with thee, O! be not dismayed,

I, I am thy God, and will still give the aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand."

What more, dear brethren, can we want? "it is written, I will never leave thee, nor forsake thee"

"The soul that on Jesus, hath leaned for repose,

I will not, I will not desert to his foes;
That soul, though all Hell should endeavor to shake,

I'll never, no never, no never forsake."

Let us remember, that to fear God and keep his commandments, comprises the whole duty of man.

"Then fighting in the Saviour's strength,
Though mighty are our foes;

We shall be conquerors all, at length,
O'er all that can oppose."

Let us remember, that prayer is a strong weapon in putting to flight the army of the alien.

We desire to thank God that we have had a comfortable interview,—peace and love pervaded the borders of our Zion. We received your letters and messengers, who participated with us, and we trust

they had no cause to regret their visit. May God bless you and us, dear brethren, and keep us in the truth and fellowship of the Father and his Son Jesus Christ.

Our next Association will be holden, the Lord willing, with our sister Church, called Salt river, in Anderson county, Kentucky, on the 2d Saturday in September, 1847. When, and where, we hope again to hear from you.

Done by order of the Association, and signed in her behalf.

THOS. P. DUDLEY, *Mod.*

Attest: JAS. S. PEAK, *Clerk.*

TO EDITORS PRIMITIVE BAPTIST.

Saline, Arkansas, }
Jan. 12, 1847. }

DEAR BRETHREN: In renewing my subscription, I send you a few lines to inform you that the churches of our order are in peace, though we are in a cold state and much persecution is cast on us. I hope you may keep an eye single to the glory of God, and may you keep your columns free from all litigation, as Park-erism or the two seed doctrine; as it appears to me to be vain. I hope to see your paper revive and become prosperous, and may it be to the comforting of many disconsolate souls.

May God move the minds of his ministers to draw out of the treasures of the gospel, for the edification of the church and the awakening of sinners.

JOHN HART.

From the Regular Baptist.

Cool Spring, N. C. April 22, 1846.

VERY DEAR BROTHER LOWE:—If I may be permitted to use the appellation, for I assure you without affectation, when I take a view within, and see and feel my imperfections and sins, and of my proneness to wander from the God, I hope I desire to love and worship; under these reflections, I often fear surely a Christian could not be so often led astray in forbidden paths; have such wanderings of mind,

if properly exercised and under the influence of the spirit of God, am led to exclaim Lord save or I perish; in me there is no help, and if I am saved it must be by the grace and mercy of God. I feel that I am a sinner, and as Christ died for sinners, I have a hope at times, that I have an interest in his precious blood; but if I am deceived in this most important matter, how awful will be my disappointment in the day of accounts, when the books shall be opened, and another book and all whose names are not written therein, shall be cast out &c; many shall cry out in that day, saying Lord, Lord, open unto us; but he shall say depart, I never knew you—how dreadful will be the sound? Good Lord deliver us from error, deception, and every evil way, and keep us by thy power, for if left to ourselves we are sure to err.

I received a short time since, the first number of the Regular Baptist, a paper published at Weston, Mo. I am much pleased with the principles and doctrine it seems to advocate; I wish it great success in this day of darkness, even deception and lies; go on the strength of Israel's God, cry aloud and spare not, show Israel her transgressions and the house of Israel her sins, and contend earnestly for the Faith once delivered to the Saints; and may the God of Jacob be your buckler, shield and fortress in all of your trials and tribulations, and give you grace to defend his blessed word, that is so often trodden under foot, and accounted insufficient to accomplish his purposes; and his name shall have all the glory, for to him it is justly due.

I should like to get the history of the Welsh Baptists, by J. Davis. I hope Brother Thorp will be a contributor to the pages of your paper whenever he should be moved thereto, as I firmly believe the sentiments he advanced in his short epistle, and their orthodoxy and soundness, notwithstanding the scoffs and contempt they are held by the Ishmaelites of the present day. Our God is a God of purpose, and

his will shall be accomplished, although the world, flesh and devil oppose. Who works all things after the counsel of his own will, and none can hinder his Almighty power. Excuse the few unconnected sentences I have written, I only write that I may get your paper. Whether saint or sinner, I hope I wish the prosperity of Zion, and it gives me much pleasure to peruse such papers as yours. When it goes well with thee remember poor unworthy me, and if a saint one the least of all.

JAMES S. BATTLE.

From the Western Predestinarian Baptist.

CIRCULAR LETTER.

The Messengers of the Vermilion (Illinois) Association of Regular Baptists, to the Churches of which they are members, and Associations with which we correspond, sendeth greeting:

BELoved BRETHREN IN THE LORD:
—The time has again rolled round, when, according to our common usage, you will expect an address from us; and while embracing the present opportunity of writing this short epistle, we feel bound to render gratitude to God on every remembrance of his mercy towards us, and the general peace and prosperity of the daughter of Zion, who has long been bewailing herself on account of murderers. But the Lord hath said, comfort ye, comfort ye, my people; speak comfortably to Jerusalem, say unto her that her warfare is accomplished—that her iniquity is pardoned, for she hath received at the Lord's hand, doubt for all her sins, rejoice O barren, thou that did'st not bear, thou shalt not be put to shame, nor remember the reproach of thy widowhood any more, fear not for I am with thee: I will bring my seed from the east and gather thee from the west—I will bring the blind by a way that they know not—I will lead them in paths that they have not known—I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them; why then, brethren,

should we be discouraged, though floods and tempests, fire and smoke should appear: the Lord will make a way in the sea and paths in the mighty deep; and all they that were incensed against thee shall be ashamed—they shall be as nothing, therefore, brethren, be strong in the Lord, and in the power of his might, and as Christ suffered without the gate, let us go forth unto him without camp, bearing his reproach, knowing that the foundation of God standeth sure; having this seal the Lord knows them that are his, and no weapon that is formed against them shall prosper, and no tongue that shall rise up against thee in judgment but what thou shalt condemn. This is the heritage of the Saints, and their righteousness is of me, saith the Lord.

Dear Brethren—seeing these things are so, what manner of people ought we to be! in all Godly conversation and honesty, looking for the blessed hope and glorious offering of the great God and our Saviour, and we exhort our brethren in the ministry to cry aloud and spare not, lift up your voice like a trumpet—say to Zion thy God reigneth, contend earnestly for the faith once delivered to the Saints, and may you be filled with all the fulness of Christ to the edifying of the body, in love exhorting unto every good work; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine; study a form of sound words that cannot be gainsayed, but avoid endless genealogies and questions that gender strife rather than Godly edifying; and may the Lord endow you and us with that wisdom which cometh from above, which is first pure, then peaceable, gently, easy to be intreated, full of mercy and of good fruits, without partiality and without hypocrisy.

JAMES NORRIS, Moderator.

JOHN C. DICKEN, Clerk.

*Big Woods, Louisiana, }
Jan. 20, 1847. }*

MY BRETHREN:—How long will it be before the great contention will be over?

Ó that those who profess to know Christ, might learn to know that the gospel which is from above is the power of God, and not man. There seems to be a notion gone out in the world, that the preachers can save. I sometimes rejoice to know that the God of all the earth cannot do wrong. Farewell, brethren. When it goes well with you remember me and mine.

JAMES PERKINS'.

From the Predestinarian Baptist.

The Okaw Association

Of Regular Baptists, held their annual meeting on the first Friday, Saturday, and Sunday in the present month, with the Concord Church, Little Wabash Point, Coles co. Ills. The representation from the Churches was tolerably full, and there was quite a number of visiting brethren in the Ministry from corresponding Associations. In consequence of their having changed time of holding the annual meeting, the brethren who attended were mostly volunteers, and did not attend by the direct appointment of the Associations from which they came. Elder Wm. H. Martin was chosen Moderator, and Nathaniel Parker, Clerk. We have seldom, if ever, witnessed more harmony, and unanimity at any Association we have ever visited. The brethren met, apparently in love, transacted their business as an Association in peace, and with the utmost cordiality. It has been the lot of this Association, within the last few years to pass through quite a fiery ordeal, and it is predicted by some, that her difficulties are not yet done. This may be the case to some extent, as we think it not unlikely that there are some Armenians lurking in some of the Churches for the want of a better or more agreeable home; still we think there are few, and of course do not apprehend any very serious difficulty. Their next Associational meeting is to be with the Union Church, on the Friday before the first Sunday in June, 1847.

To mourn without measure, is folly; not to mourn at all, is insensibility.

FOR THE PRIMITIVE BAPTIST.

Manna in the wilderness. P. M.

When Israel saw the manna fall,
They gathered fast, it pleased them all,
It covered all the ground;
But soon they found it would not keep,
In vain they tried to save a heap,
Corrupted soon was found.

This manna was most precious bread,
When all the host was truly fed,
The rest did melt away;
In vain to hoard it up they tried,
It then bred worms and putrified,
And so it would not stay.

They had to gather day by day,
For so they found it would not stay,
It must be had anew;
They slept secure through all the night,
And when the morning brought the light,
The manna was in view.

Of this kind care—how sweet the proof,
Who gathered most had just enough,
Enough who gathered least;
When first it fell, they found it good,
From heaven it came, 'twas precious food,
They had a royal feast.

They soon began to cry for meat,
For manna now they could not eat,
For it was only bread;
The Lord in anger sent them quails,
To show his treasure never fails,
On quails they soon were fed.

Although the corn and wine should fail,
The prayer of faith it will prevail,
For blessings from on high;
And so our gracious Lord provides,
For every thing we need besides,
Though creature streams go dry.

He is the shepherd of the sheep,
His hand will all securely keep,
And so they shall be fed;
Though dangers thick and every snare,
They all shall live and persevere,
They shall be gently led.

And when they're call'd from hence to go,
They joyful leave all things below,
And soar to worlds above;
Their happy souls forever blest,

And there they shall forever rest,
And sing redeeming love.

BENJAMIN MAY.

Macon, Ga. May 6, 1846.

AGENTS

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NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germantown*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Ruleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

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FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

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MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alshury, *Lick Creek*.

INDIANA. Wilson Connor, *Columbia*.

OHIO. John B. Ses, *Germantown*.

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PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

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TERMS.

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"Come out of Her, my People."

Vol. 11.

SATURDAY, MARCH 6, 1847.

No. 14.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A crumb from a child to the little children.

Comfort ye, comfort ye my people, saith the Lord. Feed my lambs, saith Christ. Feed the flock of Christ, saith Paul.

You see, little children, from the above, chapt. we have the best authority, for offering you a crumb, of that which we have freely had given to us. Time has been with you, and I that we could live on the vanities of this world; but since we have tasted that the Lord is gracious, we can no longer be contented with trash. Our souls now thirst, for living water, that if a man drink he shall no more thirst, but it shall be in him a well of water, springing up into everlasting life.

The water of this well as Jesus calls it, is the thing we are delighted in, such as fiddling, dancing, sporting, dressing, &c. &c. &c.; which can never give durable nor perfect peace. No, nor could we possess, all of Caesar's gold, and all of Alexander's fame and greatness, it would not hinder us from thirsting again. Thirsting for riches again? Thirsting for, more and more, of the same trash, thinking that if I could attain to this or that I would then be happy, and contented. But when the poor blind sinner, aspires to that pinnacle, or succeeds, in getting into the possession of the object which he has before him, he is just as dry, as thirsty as he was before, yea and

more so.

But he (says Jesus) that drinks of the water that I shall give him shall never thirst; but it shall be in him a well of water springing up into everlasting life. That is, they that drink, the everlasting love of God, which is strong as death and better than life, shall never more thirst in their souls, for return of their former wicked practices. For this water of life, does so completely effect that for the soul, which the soul desires, and needs, that it never can consent, to return again to the weak and beggarly elements of the world; or as the sow, to return to wallowing in the mire; or as the dog, to return to his vomit. So you see, when one of the chief shepherd's under shepherd, speaks of the pharisees and hypocrites, he calls them dogs, and sows; but he speaks softly to his little ones, and calls them little children and lambs.

The enemy, little children, will tell you, that, because the sow will return to her wallowing in the mire, and the dog to his vomit again, that you may, apostatize and lose the favor of God. But, do you suppose, that Jesus would call those who are bone of his bone, and flesh of his flesh, and members of his body, dogs and hogs? When he says, if ye being evil, know how to give good gifts to your children, how much more, shall your heavenly Father give the spirit to them that ask him. Oh, says one little child, if I knew that I was one of his children, I could be content; but I have done so bad, and acted so little like a heaven-born soul, I fear that I am

not born again; I fear that I am a dog, or a hog; or, I fear that I have fell from grace. We will give you a crumb by, explaining the difference between the washing of the sow, and washing of the Christian; and the vomiting, of the dog, and the vomiting of the Christian; and then come to the trial of your title.

We told you just now, that the enemy, used the case of the sow and dog to prove the possibility of falling from grace; and we told you that we believe, that they were comparable to the pharisee and hypocrite, and not to the sheep and lamb; and you should know, that, the washing of the sow, is different to the washing of the Christian.

We will now hunt for the sow, then for the dog, and then for the sheep. You should remember, that, the swine, is an unclean beast; it does not chew the cud nor part the hoof, therefore the Lord says, ye shall not touch their dead carcasses, for they are an abomination unto you. Though they part the hoof as doth the sheep, yet they don't chew the cud, or can they, or does the pharisee, chew the cud though he parts the hoof; that is, he parts with his outbreacking practices, and conforms to a moral life, prays three times a day and fast twice a week, and gives tithes of all that he has, &c. Yet when it comes to feeding on the truth as it is revealed in the scripture, he fails, and like the sow, would rather go off into some mire, and hunt up the carcass of an old dead cow, or horse, or dog, and tear it up and eat it. So does the hypocrite refuse the doctrine of the Bible, and hunt up some old dead commentary, and feed on it; it is adapted to their swinish taste.

But they can't chew the cud,
Nor feed upon the word of God;
For the truth has not yet made them free,
And therefore hogs they yet will be.

They can live on flesh, corn, roots, nuts,
peas, pumpkins, potatoes, or any thing
So can the hypocrite and pharisee; they
can live in the temperance society, in the

Sunday School, in the missionary society, or any other society or any thing else; when the cud is not used to masticate the food. Then, little children, we think the spirit is the cud, and therefore they that have not the Spirit of God, are none of his.

So as the swine was none of Moses's, because it did not chew the cud; the hypocrite is none of Christ's because, he does not feed upon the word of God. Sometimes it is the case that we see, herds of swine, and flocks of sheep, together in old fields, and such like places; but if they are feeding, you will discover, that the swine, is working, for his living, while the sheep gets his food with more conveniency and ease. The swine will have their heads likely in a deep hole, which they have rooted out, for the purpose of getting roots, &c to eat; and sometimes, he will crop a little grass, when he can get nothing else; but, he is without the cud and therefore it is no nutriment to his nature; for it goes through him whole. This being the case, he would much rather have a stinking carcass, of a dead animal.

So we sometimes see Christians, and pharisees, and hypocrites, living in churches together and one or the other is continually suffering; for if the supply, is one that has went to school, and gathered his basket full of roots, and dead flesh, he will feed the pharisee and hypocrite, and the little ones don't get a crumb, and therefore they are always bleating; they don't know the voice of the under-shepherd, and therefore they are always bleating, for they are hungry for a crumb. The preacher always says pigue, instead of co sheep, i. e. work and live, instead of live and work. And sometimes, if the Christian remonstrates against this hireling, he will give him, a few chunks and rocks, such, as to tell him, he is an antinomian, a fatalist, &c. Oh, says the poor sheep now, when shall I get a crumb; for I am starving, for something that I can eat. I can't eat this rotten, stinking Arminian, scholastic stuff, which this hireling offers me; and if I re-

use it, what shall I get but chunks.

You must know that all this time the swine is curling his tail and boasting on the hireling that brings him this good rotten stuff; but the sheep wants a crumb of the heavenly loaf; he wants one to tell him what Jesus has done for him in covenant long time ago, while he was in embryo; he wants one to tell him what he has promised to do for him in time, and what he will bestow upon him freely in a coming day, of his own goodness and mercy; he wants one to describe his lovely features and tell his glowing beauties; he wants one that Jesus has taught the secret of redemption and the mystery of godliness in bush college, between his plow handles. Yes, one that has been taught of the spirit, and he cares nothing for ornaments and flowers.

Then if in compliance with his wants, the Lord sends him such an one, the swine will raise their bristles at him, the old boars will whet up their tusks, and the old sow will huddle up her pigs, and the swine feeder will gather up his basket of rocks, and bundle of roots, and begin to score the poor preacher, with—you anti-nomian, you hard shell, you steel jacket, you calvinistic wretch. And all his swine family will smile, and some will be so much gratified, that they will laugh right out; but Jesus says, wo unto them that laugh now, for they shall mourn and weep.

But no odds, the good shepherd has sent his sheep an under shepherd, and this under shepherd, says, co-sheep, poor little lambs, how come you so poor; and to the old sheep, how come you so closely sheared; to which the lambs say, the swine feeder, the hireling, has been chunking me to death, because I could not nor would not eat his rotten stuff; and he would give me no milk, nor no herbs, nor even no corn; and I have got so poor that I can hardly go. Then the honest shepherd, puts his hand unto his treasure, and says, my master who gave me this vessel and filled it full for me, says, freely ye have received, freely give. Then he pulls out of his vessel this

crumb: My sheep know my voice, and they follow me, and I give unto them eternal life, and they shall never perish..

Then the poor little perished lamb knows the shepherd's voice, it is the voice of grace and he eats the crumb; and by the agency of the spirit (the cud) he has the nutriment conveyed to his soul, and by and by he gets strong enough to bleat, and he turns his perishing eyes to the shepherd, and asks him for another crumb. He then gives him the nurturalizing crumb of promise: All that my Father gave to me shall come to me. From this the old sheep hear the voice too, and they know it; then the old sheep and lambs all huddle up together, and all eat together, and the under shepherd is quite familiar with them. He then begins to try to cure the broken legs of the little tender lambs, and heal their wounds; he applies the balm of consolation, yea he takes them in his arms, and washes them, for they have been lying among the Arminian pots, until they are quite sullish, and was it not for their bleat, the shepherd could hardly tell whether they were hogs, dogs, sheep, or goats.

He then interrogates the old sheep upon their having been so closely sheared, upon which they tell him, that the swine feeder, the hireling, or (said he) robber, if you please, came amongst us, and he clipped part of my wool with his shears, and where you see the skin is off, he threw chunks at me, and rocks, and almost killed me with his stinking Arminian stuff. And so you see by my wool's being gone, and my food withheld, I have become poor and sickly; so much so, that it will take light diet to recruit me; for I have not strength enough to crack the old hard corn of Canaan.

During the time of this conversation, the swine feeder, or hireling, is strutting, foaming, and splashing, and chunking the under shepherd; and the old sow and her pigs, and the old boars and barrows all have their bristles up, because the children are about to get a crumb, and their craft is about to be exposed. But the honest un-

der shepherd cares nothing for them all; he holds fast to sound words; and now and then he gives the hireling a jolt under the short ribs with, Wo be unto you, scribes and pharisees, and hypocrites; ye shut up the kingdom of heaven, ye neither enter yourselves, and them that would, ye hinder.

Upon this the whole swine family raise their bristles, and begin to whet their tusches at the good under shepherd; and they are so mad at him, that their eyes turn fairly green. Now the under shepherd commences conversation with the sheep and lambs altogether; says he, it is contrary to the order of our chief shepherd and bishop of our souls, for you to be thus situated. How, said they? Why for you to be living, in a fold, amalgamated with hogs. Upon this one old sheep responded, that he had long since told them that they were doing wrong; for I told them, added he, that our great shepherd had said, Be ye separate. And they would have believed me, in my construction, had it not have been for the swine feeder, who said it did not mean what I said it did at all; that it had no allusion to sheep & swine living together; and besides, added the old sheep, he told me I was too busy and forward any how, and was always dabbling where I had no business. And the swine all said, Amen. And the rest of my brethren said nothing, for they were all under the cow, and I had received so many wounds from the hard hearted deceivers, that I dreaded each succeeding blow.

Surely, said the under shepherd, you acted right in that particular; for, the chief shepherd says, in addition to what you told the brethren, to **COME OUT OF HER, MY PEOPLE**, which alludes to this same sow, that the apostle says will return to her wallowing in the mire again, and, which John calls the mother of harlots and abomination of the earth. And although she and her pigs look so fat and slick, they have got it all from dead food; they never have ate or drank any thing

that has any life in it. And though they are so fat and gay, they have no life in them, they are dead, and their food is dead, and they never will be any thing else than dead swine.

They all get wrathful again, and make another charge at the under shepherd. The old sheep tell him to take care, they will hurt him; (i. e. the swine injure his moral character by telling scandalous lies upon him.) Upon which the under shepherd tells them, that he is truly sorry that they have lost the word of command and become cowardly; and he adds, fear them not. Then the children get another crumb, and they begin to look refreshed very much. The good under shepherd then commences a general conversation with them all. Said he, I want to ask you sundry questions which I want you to answer me fairly and faithfully; and they promised they would; but agreed that the old sheep, that had somewhat instructed them against the legitimacy of their living in their present situation should be spokesman for them all; for they then perceived that if they had taken his advice, that they would not have been entangled again with the yoke of bondage; but they would have been in a thriving condition, and had all their wool, and would have been living in harmony and unanimity.

Well, said the good under shepherd, the chief shepherd and bishop hath sent me hither as his under shepherd, to give you a crumb to raise you up, so that you can bear the march onward to your heavenly inheritance; and as I must act according to the statute, and not violate one command of my master, I want to know upon what grounds, or terms, you became to be in this situation, so that I may commence in a lawful way to lead you from hence. Therefore tell me, said he, how you first became to be in this state of disorder, defiling yourself with swine flesh, and drinking the broth of abominable things. The old sheep then informed him that if he would give attention he would answer his question to the

best of his recollection.

Said he, some twenty or thirty years ago, we were living here alone; there were but few of us, and we were truly lonesome; there were but two or three of us in this wall or pasture, but we had all peace, and this old sow, was then a pig and looked very inoffensive and harmless. She was continually coming to our bars, and begging us for entrance, and we refused. She said she was a sheep, that she was just as we were, that she believed in the doctrine of grace, and of election by grace. &c. Well I told my brethren that I did not like her looks nor her voice. I told them I thought, she was hairy, and looked too dirty. She overheard me I suppose, and went and washed and ornamented herself, and came and put one of her feet on the bars, and said she wanted to live with us because we were all brethren. And if we refused her membership she would sue us, for violating the constitution, which made provision for the reception of all such.

Upon this some of my younger brethren became alarmed and overcome by her good words—they said, let down the bars; I said, don't be too hasty. They said she was a sheep, for there was her foot just like ours, (shod with the preparation of the gospel of peace) I said they looked too sharp. She said no wonder, when she had stood round the fold, and pawed the bars so much. I told her to let me hear her bleat. She did so, but I told them I thought it was between a bleat and a grunt; however, she had heard us bleat so much, that she imitated us very much; but as just remarked, I thought it was half work and half grace. However by her begging and teasing us so much, we let down the bars and in she hopped, and she had but just cleared the bars when I heard her grunt very swinish, (works, life by the law;) though she grazed with us very agreeably for a time, upon which she began to get very poor. Upon this I wondered at seeing one that was a sheep, look so ill thriven upon our green pastures. But by and by

she began to mend up finely, and curl her tail.

So here I wondered again, but soon after that I spied her with her head down in a deep hole and she was very dirty, so I asked her what she meant by that mode of business? She said she was working for her living. I told her that was a strange way for one of our family to live. She said if she lived and did well, what's the difference, you can but live; and if I work for my living, said she, and get it out of the ground and live by it, it should cause no difficulty. I choose this way and you, have the liberty to act as you choose. Well to my human understanding, this seemed very reasonable, but I was not satisfied; I could think of nothing but hog, swine, sow, from day to day, for I saw she was different from any of the gang, in many respects. One of her peculiarities was, that when we would retire from the pasture in the heat of the day, she would go to the river and there she would grunt, and tumble, and root in the mud; and thinks I to myself, a curious sheep indeed, you are one of a different family forsooth.

But I was afraid of doing wrong, so by the persuasion of my younger brethren I agreed to be at peace. Though by and by I discovered, she was dirtying our gate posts, and bending them down; for as soon as she was done wallowing in the mire, she would resort to the gate or bars, when she came in, as hogs commonly do, and would rub off her filth to my great dissatisfaction. So one day as we were cooling under our shades in (he is as the shadow of a great rock in a weary land) the heat of the day, there came to the gate whilst she was rubbing, one of her kin of the masculine gender, and asked her for entrance; and she let him in unbeknown to any of us, and by and by I discovered an increase in the swine family. The masculine had long tusches, and vexed me very often, by biting the little lambs; but as for myself, I did not value her personal attacks.

So when the increase of the swine fami-

ly was manifest, I discovered a legion of little, young swine. Well, said I, you are a different generation to ours, for we never increase so fast; if we increase one or two at a time, we are doing well; but you have many (protracted meetings.) So I declared and avowed again and again to my family (the church) that they were another stock; they said probably not, let us hold on a little and see. I told them they bred so fast that they would soon outnumber us, and take possession of our pasture (church rites,) and cause us great distress. I discovered too that little pigs, shoats, old male and female would wallow in the mire, and bedaub our walls, and pastures with their filth; so that the little lambs in wallowing and resting, looked sometimes, nearly like little swine. This grieved me to the heart, for I knew the good shepherd had directed, our family to keep themselves unspotted from the world. So I began to murmur, and looked quite sulky at them; and they would bristle up to me, and call me anti, yes antinomian, anti-missionary; and the old male would go so far as to call me antichristian, for being so nice about these things. I told him I was commanded to work by the rule of my chief shepherd, who was wiser than the wisest, and better than the best, (to do all things after the pattern.)

Ah, they said, we need not be so particular, that our shepherd did not intend to bind us down entirely to that rule. (the scripture.) I told them he did, and had pronounced a curse upon any that would be so assuming as to add any thing to his written code, or diminish thereof. They appeared to treat my assertion with indifference, and even contempt.

So while we were thus quarrelling, I heard a dog, or I thought it was a wolf, and so I suppose both names are appropriate to him. Upon this the little ones began to run and bleat, and I felt strange myself at hearing such a strange voice so near; though I picked up courage to bid them stand fast in the liberty wherewith Christ

had made them free. So this greedy dog began to bark and howl, like he was seeking a prey. The swine family went grunting carelessly up to the bars, and ours stood at a distance. So the old sow asked him what he would have, and he said he was hunting sheep; and he discovered a fine flock there, and for her to let him in, (the wolf cometh not but to kill and devour.) Upon this the old male, said surely (let us hire a collegiate.) The wolf being so eager to get to the sheep, and the swine so eager for him to devour them, that their haste caused them to tear down the bars, and in came the ferocious devourer with his high head looking fierce and crafty. And with him he brought a train of damnable heresies, and about the first howl was life by the law, do and live: upon this the swine family all grunted their amen. The sheep began to mourn. The next howl was, protracted meeting. I staggered up and asked them what this was for; they said, to make more sheep. Good Lord, said I, a wolf and swine gender a sheep. The swine said yes, and the dog said yes. Said I, this is a strange law of nature to me. Said they, you are an ignorant creature any how, no wonder these things surprise you; it must be attributed to your ignorance. Said they, we'll show you now that we can do so.

So on comes the protracted meeting, more wolves come over to the howl of the old leader. They all howl, works, works, do and live, come to the mourner's bench and bow. Here they come by scores, and bow, and howl, and yell, and yell, and squeal, and grunt, and such another swine and dog meeting was never before heard in a Baptist church. So out comes a host of young ones, (professors,) there, there, say they, look at the great good of our protracted meeting. Said I, it is pig; they say, no more bigotry, more ignorance. Said I, it grunts works, works, do and live, &c. So if the Lord during this time brings in one of his, they say, ah ha, see that, is not that sheep? Said I, yes, but you are not

the father of it, it bleats—hear it—it says. grace, free grace. I told them that was one of my family; they said, their effort had done it. I said no. And so they contended and contended, but this little one would not grunt, nor bark, nor howl; and it chewed the cud and parted the hoof too, and bore wool there.

The next howl the wolf brought, was temperance society. I opposed this. He abused me for it, and said I was a drunkard, a friend of publicans and sinners. I told him I was no drunkard, but that my chief shepherd had said, every creature of God is good to be received with thanksgiving; and that I thought the church was a good temperance society when properly disciplined. He seemed to pity me for my ignorance, and told the rest of the swine and dog family, that they ought to be charitable to me and attribute it to my ignorance. They agreed to do so, but I knew it was only from their lips while they inwardly hated me.

The next howl, was Sunday school; the next, was Bible and tract society; the next, missionary society; the next, theological school. Good Lord, said I, they are tearing down our wall, and letting every thing in the pasture. So our house was made a house of merchandise, and a den of thieves.

So I began to look around me, and I discovered our pasture was ruined. The old sow and her family, had rooted up our grass, (rooted out the true meaning of scripture.) The dogs had vomited all over the game, and the poor little tender lambs, could find no clean place to put their feet, and no good nurturalizing pasturage, and our house was converted into a work shop for the wicked one. The old laws of God repealed or abrogated at theological school, and the result hailed in every church; great things are going on, we'll soon convert the world. All of this was truly something new to me, and I discovered these greedy dogs could never get wool enough; and so you see by their begging and chunking, biting and devouring, we

have all gotten poor while they are rich and fat.

Well, said the honest under shepherd, I discover the cause of your affliction; you have acted very wickedly, and your Father hath visited your iniquity with stripes and your transgressions with the rod, &c. I say you acted very wickedly in letting the old sow in at the bars, when she was a little pig; if you had have went to repairing your bars, instead of letting them down for her, you would have had all the promise of your king to the obedient; but as it is, you have to suffer loss for your disobedience; but remember henceforth, that to obey is better than sacrifice; and to harken, than the fat of rams. I know it is often the case, that pride, lust and the devil, will tempt good Christians to believe, that some other way will answer, for the government of the church, than that which he hath revealed in the scripture; but when we attempt a violation, we should remember Vashti, the Queen, what loss she suffered for disregarding the mandate of the King Ahasuerus. She thought probably it would be no great harm to, disregard his orders in so small a matter as that; but the example would probably have been followed by all the women in the kingdom, so that soon it would have been the case, that women would have had the rule of their husband's houses; and, the families would have been brought to vassalage, by having to submit to the rule of an ignorant woman, who knew nothing of government. And so it will be, whenever the church leaves the pattern revealed in the scripture; she is then presumptuous and self-willed, not willing to be controlled by her husband, and she says in her actions, as she said relative to Jesus when he was here, we will not have this man to rule over us.

Says the old sheep I told them all this, but they seemed to mock me rather than regard me. I told them what this sow and her family would do when they got a sufficiency of power. I told them she would remove the landmarks, and change the

truth of God into a lie; and the sheep would have given me more attention than they did, because that I was the eldest, but the swine would contradict me, and tell the rest of the family, that they had no intention of altering the rule of the house, or of altering the landmarks, or of changing the truth of God into a lie. I asked them if they did not believe, that in their establishing those societies in the churches, that they were adding or altering. Upon this they sneered and hooted at me; some would deceptively laugh at me, and some would deride me, and some would chunk me, and some hackbite me, and some tell lies on me, and some would say it would be God service to put such a pestilent fellow out of the way. Some would pity me for my ignorance, some would call me covetous, some would call me iron jacket, some would call me antinomian, some hard shell, some antimissionary. I told them to call me what they pleased, but one thing I knew and that was, that strange sounds had gotten amongst us, and the grunting of swine, and howling of wolves, was a strange thing in a sheepfold, and I was dissatisfied at the arrangement. They said, for me to attend to my own business, and I might enjoy my covetous principles if I chose, but let them alone in their benevolent efforts; if I had not a mind to give, let others do as they choose.

Well, I knew no better than to accede to this proposition as we were then situated, for we had let her in as a pig peaceably, and we had no right to turn her out when she got to be a sow. So I concluded, we would just have to groan under the hog constitutions and laws of heretics, until we died. For I discovered that by their good words and fair speeches, they had deceived the hearts of the simple sheep and I seemed to be all alone.

Under shepherd. How did they manage to deceive the hearts of the simple sheep?

Old sheep. Why many ways. They said the apostles were missionaries, and the

Saviour was a missionary. I told them no, but prove it. They said they could do so very easy. So one would talk a while and the other a while, and one would tell how Paul went to such a place and preached; and another would tell about Peter's mission to such a place; and another, about John's mission, and so forth; and one would tell about Christ's mission. Well, they made every thing look plausible to the unlearned, but did not give satisfaction to me. So I asked them to tell me if Christ and his cotemporaries were missionaries, why we never have the example by them, as practiced by them. I told them I never read of the word missionary in the scriptures as being applied to any person or sect. I told them I never heard of any of these societies in the scriptures, and that when Jesus sent his apostles, he never told them to beg a purse, nor beg for shoes, nor for coats, nor rags, nor stockings, as they do. So I thought if Jesus and his apostles were missionaries, they were different from those.

I also told them I never read of one of those going to school to learn how to preach, nor did I ever hear of one of them demanding of a church a stipulated salary before they would preach. They argued with me that the world had changed considerably, that a great improvement had taken place in the human family, and people were much more refined than they used to be. I told them I thought that a bad sign, for if an improvement was manifest it was that the proud hearts had been better cultivated, and the world was more tasty than they used to be, in the objects that are congenial with the pride of the eye, the pride of life and lust of the flesh.

Upon this some said if I had my deserts my mouth should be broke, and no doubt but what they would have done it, if it had not have been contrary to sheep customs; and they were sort of transformed, and they knew if they had have resorted to such measures as this, it would be manifest that they were swine; for you must know

they wanted the name of sheep, to take away their reproach amongst sheep, because the term was honorable and famed.

Now, under shepherd, said the old sheep, I have answered your first question, in part, and I want you to instruct me how we may rid us of these people by whom we are oppressed, and have been these several years.

Under shepherd. There is no way for you to turn them out now upon legitimate terms, for you let them into your pastures, or you let in the pig, and the pig got to be a sow and she let in the male, and the family let in the greedy dog, and so you are the aggressor in this matter; for the good shepherd who gave you your orders, knew that a dog would bark and hogs would grunt, and that their natures were swinish and dogish, and that they would get into any mischief they could. But you had another nature, and better things were expected of you, (eyes and see,) than to receive into your fellowship an unclean kine; and therefore it is right for you to be afflicted for your wrong as you have been, to teach you the propriety of letting God be true and every man a liar. And you ought to have known when this little pig looked so innocent, and talked so kind and begged so hard for entrance, that it would grow to be a sow, and increase, and spoil your pasturage with her unclean brood, (the carnal mind is enmity to God.)

Old sheep. I knew that, under shepherd, as well as you; but it is too late, and as I told you before, if the younger portion of the flock had have went with me, I would never have let her in. But we can't help it now, we are in a starving condition, and if you know of any way that will comport with justice by which we may get rid of these kine, we pray you to suggest it and we will act by your direction.

Under shepherd. I have no directions. I am an under shepherd and have to go by the order of the chief shepherd; and if I were to prescribe a way not known in his canon, I would be similar to those dogs and

hogs that have spoiled your pasturage. But there is a way by which you may be separated from them.

Old sheep. Pray, under shepherd, tell us that way for, I am anxious to get out of the noise and smell of this stinking kine.

Under shepherd. As you have judiciously remarked, there is no way by which you can according to the canon get rid of them, by excluding them; for you let them in, in peace, and they have made a complete change in every thing. So now you must leave them.

Upon this, under shepherd lifted up his voice like a trumpet, and said, in the name and under the command and direction of chief shepherd and bishop of our souls, **COME OUT OF HER, MY PEOPLE.** At this sound, the old sheep bleated loud and strong, and said, I know my shepherd's voice. Then the little lambs began to rise and their little fainting bleats were heard all over the wasted pasture, the bells began to ring, the sheep began to huddle together and march to the under shepherd's voice. (*Remainder next No.*)

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SATURDAY, MARCH 6, 1847.

TO EDITORS PRIMITIVE BAPTIST.

*Tyrrell county, Gum Neck, }
February, 19, 1847. }*

VERY DEAR BRETHREN: It is through the kind and protecting care of an all-wise God, that my life is yet spared and my family with me. I have suffered a great deal of affliction for the last year, yet I desire to be thankful, for I believe the blessed Lord works all things after the counsel of his own will. And I dare not say, why doest thou? for he that knows his master's will and does it not, shall be beaten with many stripes.

Brethren, I know I have neglected my duty in many cases, still the blessed Lord has been mindful of me, notwithstanding my short comings before him in a discharge of my duty. And I now think my

life will be spared to see an ingathering of the Lord's people, for when I was confined to my bed the blessed Lord did not forsake me; he visited me there and showed me a vast crowd of people, nearly all of them had their backs on the Lord and were marching the downward road to eternal ruin; and that he, the Lord, had a people among them which must be called and instructed. There was a small part of that work I had to do, and I groaned within myself for my situation, the task was so great. And the blessed Lord showed me a mighty man, filled with the Holy Ghost, and with power from on high, who was already in the field who would meet me almost at the beginning and accomplish the mighty work.

Brethren Editors, when viewing the plan and the scheme of redemption, that was fixt in eternity before Adam's dust was fashioned to a man, and then made manifest in these latter times through the death and resurrection of his dear Son, to accomplish that plan whereby poor sinners can be saved; and then receiving the perfect obedience required of his children in a discharge of their duty, I am oftentimes led to believe that I am not one, for it is with reluctance when I attempt to speak or to write on the goodness and mercy of God, for fear I should wound that precious cause which saved my poor soul from eternal ruin. And my very soul's desire and prayer to Almighty God this night, while writing is, that I could live nearer up to a discharge of my duty, that I could love him more and serve him better.

My precious brethren and sisters in the Lord, pray for me that my faith fail not. And oh, my precious brethren every where, when you come to reflect on the day, the hour, or the time, or the place, that the blessed Lord spoke peace to your poor sin-sick souls, was not your hearts at that time all praise and prayer? Methinks I hear you say, it was; well, why have so many forgotten the fruits of that good spirit? Call your little families around you, and hold them up in your prayers before God, that he would do for them as he

has done for you; for I believe the prayers and intercessions of the parents are often visited upon their children, when their remains, are mingled in the dust.

Brethren, there is but a little handful of us here in Gum Neck church; but thanks be to the blessed Lord, we are in peace and love one with another.

Brethren Editors, I here enclose you five dollars, for the last year's paper, please to excuse my neglect, as you can see I am neglectful in more weightier matters. Your paper gives me great satisfaction to read it, it is a good lesson where there is but little preaching. Yours in Christ, I hope,

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

From the Ministers and Messengers composing the Bear Creek Primitive Baptist Association, met at Jerusalem church, Anson county, N. C., on Saturday before the fourth Lord's Day in Sept., 1845.

BELOVED BROTHERS AND SISTERS: It seems that nothing could be more appropriate to the condition of the Churches than Christian duty, if we should be successful in illustrating the subject consistent with the precepts and examples of the Gospel, which we wish to do in love. And as the under shepherds occupy a principal station in the Church, we commence with them, believing that the Lord has not resorted to any new method, neither in the conversion of sinners, nor supplying the pulpit—for our Saviour laid the foundation of the Christian religion in his life and finished it in his death, and rose triumphant over the grave, and gave gifts unto men, and left the promise of sending his Holy Spirit for the purpose of guiding his children into all truth, which we believe has been done. For notwithstanding the rage of persecution in the days of the Apostles, and under the reign of the Pope for several hundred years, Christ's glorious gospel has been preached, and his militant kingdom established. And as he did sustain

his holy religion through all those perilous times, independent of theological institutions, we think we may venture to trust him to the end of time. Though the Gospel preachers in the present age are (literally speaking) more highly favored, as they are not compelled to flee from city to city, to escape the oppressive hand of tyrants, but are privileged with the enjoyment of domestic life, and the comfort of their families, which most of them have, with their field of ministerial labor allotted them by the great Shepherd of the sheep, and not by men—and thus they preach the Gospel from Sabbath to Sabbath, as did the Apostles—and when opportunity is afforded, they think it no dishonor to labor with their own hands for the relief of their several charges, still following the apostolic example. Indeed, such as are unwilling to partake of the hardships of domestic life, might be induced to take the oversight of the flock for filthy lucre. Moreover, idleness connected with covetousness, will lead to wickedness—yes, spiritual wickedness in high places. But these terrifying evils are not so dangerous in the persons of the ignorant and illiterate. Though we have but little to say of literature, of course it could do no injury unless improperly used. Yet it is not uncommon for professional men of learning to expect a living from the sweat of the laboring men, and it would be less exceptionable in any other class than that of the clergy. But if this is oppressive in the United States, it is as yet in such a mild form that it is scarcely perceptible, though in England, our mother country, quite a fair sample of this oppression might be had, where the learned clergy, (as it seems,) with a seared conscience, is lawfully allowed the tenth part of the scanty remains of the poor laboring tenant. So much for theological schools.

But our business, at present, is chiefly with the God-called ministers, whose duty it is, as much as possible, to make the Gospel without charge, and in every respect to prove as examples to the flock, by endeavoring to imitate the beautiful descrip-

tion given of such by St. Paul to Timothy, as follows: "A Bishop, then, must be blameless, the husband of one wife; vigilant, sober, of good behaviour; given to hospitality; apt to teach; not given to wine; no striker, not greedy of filthy lucre, but patient; not a brawler; not covetous; one that ruleth well his own house, having his children in subjection, with all gravity; not a novice, and of good report of them that are without." This is not only descriptive of the ministers of Christ, but a solemn charge, and should not be lightly esteemed by those that serve to the laying on of hands, least they should do it suddenly. For, if we understand the apostle, the above qualification must, in a greater or less degree, be attached to the subject for ordination. This being the case, the servant of the Lord is prepared for his ministerial race which he runs, but not uncertainly, i. e. not first on one track and then on another; and in using the weapons of his warfare, is cautious lest he should be one of those that beat the air; and above all, his delight is to feed the flock of God which Christ purchased with his own blood. This he does willingly—not of constraint, nor yet for filthy lucre, but of a ready mind. And for a more full description of a Gospel minister and his duty, search the Scriptures, with which we turn to our brethren in general.

Beloved in the Lord! Christian duties are pleasant to the believer when attended to; but if neglected, are productive of a train of evils which our small space forbids us to enumerate. But the wise man foreseeth the evil, and hideth himself. And among the many duties which the Christian affectionately discharges, those to their ministers should share an equal portion of esteem; for notwithstanding the industry and good economy which ought to be attached to every Gospel minister, from the loss of time, there is an increase of burthen experienced by himself and family. But those personal disadvantages will not tend in the least to diminish from the building of God; but to disregard his precepts and Gospel examples, would de-

prive the Christian of an essential evidence of his inheritance above. And, as touching our duty to the ministers of Christ, we find chiefly in the Epistles of St. Paul, and he treated on this subject very cautiously, knowing as he said, "that after my departure, grievous wolves will enter in, not sparing the flock." And in like manner, we cautiously lay hold of this subject, and should there be an omission of any duty among Christians, the mere deficiency arising from it is not a matter of so much concern, as the principle which has produced such negligence among the followers of Christ; but whether or not there is any deficiency among the Primitive Baptists on the subject of duty to their ministers, is known to each individual, provided they have searched the word of the Lord, with the necessary inquiry, "What wilt thou have me do?" With such, the word of our Saviour is familiar, which says, "the workman is worthy of his meat."

And could he have meant that his preachers should be fed upon the good things of this life, and their families left as widows and orphans, and perhaps in a melancholy condition, anxious for the return of him to whom they daily look for relief? And can it be possible that any reflecting Christian, in easy circumstances, could receive the repeated services of their preacher without compensating his destitute family? and whether destitute or not, it is a compensation of reward, as the ministers of the Gospel cannot be considered as subjects of charity, but should be esteemed for their work's sake. And if we esteem them, how shall we manifest it—by words or by deeds? This can be answered by those that have been spiritually taught to understand and observe the golden rule. But if self is not denied, it may discover many obstacles in the way, expecting to attend to those Christian duties at some distant period of life, until our aged ministers are worn down in the service of the Churches and their families may be happily removed to the enjoyment of a better inheritance, leaving those that could have alleviated their necessities to regret their

own inattention. And how to account for Christian living in the resistance of known duties, we know not; for faith without works is dead, being alone; and it is by works that faith is made perfect. And as the Scriptures are our acknowledged rule of faith and practice, in justification of our preceding remarks, we quote the following from St. Paul: "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" &c.—with which we might conclude this imperfect epistle: but supposing there might be some inquiry how this duty to our minister should be discharged—whether in private or in public? To which we reply, that no one should be ashamed of the precepts and examples of the Gospel. In giving, it is said we should not let our left hand know what the right hand doeth. But this, we hardly think would apply to the preacher. We have already said that ministers could not be considered as subjects of charity, and in this case we might act in public, that our good example might be extended to our younger brethren, but never to sound our good works as with a trumpet, and those that feel disposed to contribute to the support of the ministry, can do it by subscription or otherwise, as they may think proper. And after we have done all that we can, without charity it profiteth nothing, for christian duties do not make a christian, they are only the effects of being one; but it is grace that stays the hand from oppression, the tongue from falsehood and slander, the affections from fraud and dishonest gain, and affords a will to do unto others as we would they should do unto us; and a Church made up with materials thus qualified, may well be said to be as a city set on a hill which cannot be hid.

And, dear brethren, that you may be able to stand and combat with the vanities of a deluded world, put on the whole armor of God, and endeavor to know what is His will concerning you here, and "see that you refuse not him that speaketh."

We have quoted Scripture without citing the places, for the saving of space, as our letter is lengthy. Now may the grace of God abound in you, to the keeping of the unity of the spirit in the bond of peace. Finally, Brethren, farewell.

GEORGE LITTLE, Moderator.
CARY TOLSON, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
January 22nd, 1847 }*

DEAR BELOVED BRETHREN: I write to you not because you don't know, but because I hope you do know and will bear witness to the truth of what I may write, if I am enabled to understand the truth; and I pray God to give me the understanding of the truth, and to enable me to write the same.

Now, brethren, you know I have tried several times in my feeble and weak manner to show how God by the Holy Ghost did and does quicken dead sinners to life. This is only effected by the power of God through the office work of the Spirit, hence the quickening and regenerating power is only in God, and that according to his purpose and will; for God's purpose never did work against his will, so the salvation of the soul depends alone on the power, purpose and will of God. And God's power always has been engaged to accomplish his will or purpose, hence the prophet was right when he said, what the Lord purposeth shall come to pass. The reason why the purpose of God shall come to pass is, because the power of God is engaged to accomplish it; hence the purpose or will of God cannot fail until his power fails. So I think, brethren, the purpose of God stands sure.

Then, brethren, I will say to you, let us go on, relying on the strength of Israel's God; and do all the good we can for or to our fellow creatures here, and as little harm as we can. For we are wild creatures, brethren, while in the flesh, and are very subject to the buffetings of satan. Then I

will notice the desire of satan. see Luke, 22nd ch. 31st verse: And the Lord said, Simon, Simon, behold satan hath desired to have you. Here the Lord says, the desire of satan was to have Peter, and I believe his desire is to have every saint or child of God. Then, brethren; if the desire of satan is to have the saints, or such men as Peter, I think we ought to be on our watch and look out, and see whether we are in the faith or not; and whether we do what the Lord hath commanded us to do; or whether satan has not persuaded us it is not worth while to obey God.

I say, brethren, we should examine ourselves and pray for God to give us an understanding heart, that we may understand our duty towards God, and our duty in resisting the devil and his desires. Then I believe the desire of satan is, that the church members should not come together at their church meetings. So he persuaded one, the preacher won't come; and another, it is too hot to day, or too cold, or I am very busy; hence none come, or but very few. Then the desire of satan is carried out, and he is well pleased.

Those things ought not to be so, brethren, but let us recollect that the command is, we should not forget the assembling ourselves together. Then let the members attend their stated meetings, and so disappoint satan; but if you only go to fill up your seat, and have not the love of God and his cause at the heart, I don't think you disappoint satan much; as I believe the desire of satan is, to have as many carnal men and women as he can get to go to meeting, and talk as much about going to meeting as they can, and talk much about love, and tell a heap about charity, and say they love all professors. This is all of the devil, for you will find those carnal creatures at the same time abusing the people that believe in the doctrine of the gospel or election, and say it is false. Yet they love this false belief, or will commune with them that believe it, and say it is false. This kind of going to meeting or religion,

fulfils the desire of satan, and I think one God-made Christian is more trouble to satan, than a thousand such religious infidels; and for this cause I think so; the devil is such a fool he thinks he can seduce the Christian to destruction, and so tries his plan; and it takes pretty well sometimes, like it did with Peter, when he denied the Lord. Then the devil thought he had him, the poor fool did not know that Christ had prayed for him, that his faith should not fail. So he got disappointed, and so he will be whenever he undertakes a saint; for God is above the devil, and Christ is the Christian's life. Then the devil can't get the Christian, without his life; hence he must get Christ, or not the saint of Christ.

But, brethren, he is such a fool he don't know it, or he would not trouble them as he does; for it is all for their good and God's glory, and the disappointment of the devil. And here I will give you one of my thoughts of the devil. I think the devil when he got Peter to deny his Lord, he strutted around like a presiding elder when he converts a rich or great man; and when he can't get him to join their church, he then sinks down and shabs off, and says he is not much. And so I think it is with the devil, whenever he undertakes a saint of God; for a Christian is God's workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them. See Ephesians, 2nd ch. 10th verse. Then we will notice that we, or the church of Christ, are created in Christ Jesus unto good works. Then we did not create ourselves unto good works, no, but we were created by some other power; and then he goes on and tells us that God hath before ordained that we should walk in them, or good works. Here God hath before ordained that we should walk in good works; who dare say they will not walk in good works now?

Brethren, I am persuaded that the devil with all his Arminian artillery can't put

aside the ordination of God; if so, then they will walk in good works.

Now, brethren, I wish you all to encourage our paper, as I am not willing for it to fall through. Nothing more, brethren, so farewell.

R. RORER.

From the Regular Baptist.

Cave Spring, Hart Co., Ky.

DEAR BROTHER LOWE:—I have received two numbers of your paper. I do not know through what agency it was sent to me, for we are strangers to each other in the flesh, though I was glad to receive them, and inclosed you have the money for one year. I am taking three others at this time, I am glad to hear from my brethren every where. I live in Kentucky, and I am surrounded on every side by Pharisees of a great many names, but I class them altogether, as there are but two religions—there is the religion of the flesh, and the religion of God—one is carnal or natural, and the other is spiritual—one is born of God, the other is of the flesh—that that is of God loves God's word, and what they are in a religious sense is from principle, and the other is from a slavish fear; put death and an awful eternity out of the way and they would not give a cent for God Almighty. All men fear punishment and they want to escape the wrath of God, just so it was with the Pharisees when Jesus Christ was on the earth. I view the Arminian world as descendants from the old Pharisees, I do not care what they call themselves. There is but one true church; there is but one Lord, one faith, and one baptism—there may be some of the children of God in some of their ranks for what I know. If there is, I would say COME OUT OF HER, MY PEOPLE, and not partake of her sins—that does not pester my mind like the great bickering there is among the Regular Baptists about words and the two seed doctrine. There is not one among the Old School Baptists, that is really an Old School Baptist, one that the Lord has made to understand himself, and to know that he is a poor

helpless sinner, but what believes in sovereign and electing grace, and, really, there is no justice in the atonement of Jesus Christ without a union of Christ and the church, which is his body. The Arminian atonement is an arbitrary thing in the Lord to give his only Son when under no obligation to do so, to lay down his life for a world of wicked men, when at the same time, he knew that they all would not be benefited.—What advantage would it be to me for my friend to heir me a large estate, when he knew I never would get it? would he not be very simple? Paul says it is grace for grace, and there was grace given us in Christ before the world began, and how long I can't tell, it was given for his bride the church, and the church being his body or his fullness—he was under all obligation that we can conceive of, and in this view of the matter the atonement is just, and salvation is sure to all the heirs. The heir in scripture is called a seed—a seed shall save him, and it shall be accounted to him for a generation; when thou shall make his soul an offering for sin, he (Jesus) shall see his seed. I am truly hurt in my feelings to see the Old Baptists falling out, but brethren, I suppose they are like Gideon's army, too many. I must stop.

I have the name of being a Baptist, but my bro. I am as bad as satan can make me, and as good as I can make myself.

JAMES WILSON.

An Acrostic. C. M.

Eternal Love, how sweet the theme,
To rebels in distress;
It makes the sinner white and clean,
In Jesus' righteousness.

Dear Saviour, can thy pard'ning love,
Embrace a wretch like me;
O! look in mercy from above,
And set the captive free.

Werily and justice now can meet,
And so they can agree,
In Jesus' righteousness complete,
To set the sinner free.

Unchanging love, how sweet the sound,
Through all the world below;

And sinners, heirs of glory found,
This wondrous love to show.

Not all the gold in Opher's bound,
Nor jewels charm the sight,
Compared with love cannot be found;
To shine so fair and bright.

Did not the Lord of glory bleed,
For sinners such as I?
Amazing love! O love, indeed
To suffer, bleed and die.

Great spirit of eternal love,
I own thy sacred sway;
So Judah's lion guards above,
And shows the narrow way.

In all the paths through which we pass,
And all my journey through;
His love will guide me safe at last,
My journey to pursue.

Let hungry lions lack their prey,
The Lord will still provide;
And I shall hear and know and see,
My wants will be supplied.

But while I travel here below,
I'll sing redeeming love;
And when to that bright world I go,
I'll sing the same above.

Eternal wisdom drew the plan,
And love prescribed the way;
That Christ should die for sinful man,
O wondrous love, I say.

Religious form is always vain,
Without the power of love;
We must be truly born again,
And that from heaven above.

Teach us, O Lord, by grace divine,
To run the heavenly race;
That we may then in glory shine;
Through free and sovereign grace.

BENJAMIN MAY.

Appointments for Elder C. B. Hassell.

Elder Hassell expects to preach on Monday the 10th day of May at Picot m. h.; on the 11th, at Moratock; 12th, at the school house; 13th, at White Chapel; 14th, at Concord; 15th, at Angeley's; 16th, at Sound Side; 17th, at Bethlehem; 19th, at Gum Neck; 21st, at Bethlehem; 22nd, at Angeley's; 23rd, at Concord; 25th, at Moratock; and 26th, at Picot.

Appointments for Elder Stephen I. Chandler.

Fall's Tar River Thursday, 27th of May; Williams's, 28th; Hardaway's, 29th; Old Town Creek, Sunday 30th; Tarborough, Sunday night; Conetoe, 31st; Cross Roads, 1st of June; Log Chapel, 2nd; Lawrence's, 3rd; Sandy Grove, 5th. *Com.*

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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*. and directed to "Editors Primitive Baptist, Tarborough, N. C."

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"Come out of Her, my People."

Vol. 11.

SATURDAY, APRIL 3, 1847.

No. 16.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A crumb from a child to the little children.

Comfort ye, comfort ye my people, saith the Lord. Feed my lambs, saith Christ. Feed the flock of Christ, saith Paul.

(continued from last No.)

The dog began to growl, howl, and bark; and the old sow and all her pigs had their bristles raised at the under shepherd. At this great noise and bustle, the old lion roared in his fiery den, and asked, what meaneth all this? His kine informed him, that a man had come there called under shepherd, who was taking away the sheep. Upon this he arose from his fiery slumbers, and made space to the shepherd, with his fire brands and pointed darts; and swore by all that was diabolical, that he would destroy his life. Upon this the under shepherd began to stagger a little, (now the sheep were herded in dismay, and looked with anxiety for the issue of this dreadful commotion;) whilst the good shepherd appeared rather alarmed, one spoke in an audible voice, put ye on the whole armor of God. So he obeyed the mandate, and began to equip himself, and make his sling, and gather his pebbles; and he scarcely had time to make ready, before the black banner was hoisted and the infernal band, with their swords and staves, in their fine equipage, under command of the dragon, began to approach the shepherd.

He appeared rather dismayed, until a small still voice whispered and said, one can chase a thousand, and two can put ten thousand to flight; stand still and see the salvation of God.

At this the old sheep and lambs began to bleat, and march to the sound of the trumpet; (whenever you hear the sound of the trumpet, march ye thither.)

Upon this the wolf began to howl to the Legislature for help, for surplus funds; and the dog began his begging mission, and the lion began to roar his anathemas; the old sow and her pigs began to squeal, at protracted meetings, and they soon compassed with their sounds and runners both sea and land to make proselytes; and sometimes they would all shout as with the voice of one saying, great is Diana of the Ephesians. Legislature help, Congress help, lawyers, and doctors, and statesmen help; for this our craft of shearing sheep, and begging wool, and devouring lambs we, make our living, and this our craft is in danger. This pestilent fellow (under shepherd) has brought in great confusion amongst us, we were all in peace; until he began to cry out, against our government. Yes, says one, he had the impudence to say, that our flourishing (missionary societies) vines bore poison fruits.

About this time the flock seemed to be scattered, being deceived at the numberless hosts that had come to the assistance of the little sow pig, and their great talents, and many facilities in rooting, and grunting, and barking, and howling, and

roaring, until under shepherd lifted up his voice and said, the race is not to the swift, nor the battle to the strong; but of my spirit, saith the Lord. Hath not God chosen the weak, ignorant, and despised things of this world to confound the strong, wise and great; and the wisdom of this world is foolishness to him. Upon this the sheep began to bleat and herdle together, for they knew the voice of the shepherd.

Then said the shepherd, why halt ye between two opinions? If God be God, serve him; but if Baal be God, serve him. Turn ye, turn ye, oh, house of Israel, why will ye die? Make not the temple of the living God a member of a harlot. Upon this the old sheep bro't a loud bleat, and made for the bars, where there met him a host of swine, and several dogs and wolves, and essayed to hinder him, by barking, howling, &c. The old sheep said, me and my household are determined to serve God; and then he turned him to the flock and said, follow me to the sound of the trumpet. At which they all herdled round him and the under shepherd. Then the dogs began to snap and growl again, and the wolves began to howl, and the lion roared tremendously. At which under shepherd fixed him a pebble in a sling, and skilfully aimed it at the lion; upon which he began to gnash, and foam, and roar, and swear by the infernal legion, that he would neither eat nor drink until he had killed him.

Upon which the chief shepherd exclaimed, fear not, little flock; stand firm, contend for the faith once delivered to the saints. He that loses his life for my name's sake and the gospel's, the same shall find it. At this the lion began to sheer off and say, I know thee whom thou art. At which under shepherd peeled him, with this pebble, get thee behind me, satan. And so the lion paced off.

But all this time the dog and wolf stood at the bars or gate, between under shepherd and the sheep; and the old sheep bleated and said, hinder me not. Then they be-

gan to bark and growl, when the old sheep; becketed him a pace; at which the dog thought he was done; but he brought a charge at the dog, and pounced him so severely, in the head that he lost the use of his jaw, and could neither bark nor bite; and so off he paced, with a mournful and lamentable whine. The wolf looked fierce and resolute, yet now when the old sheep; gave the dog such a jolt, the old sheep made his elopement through the bars, to where the under shepherd was.

Then the wolf, and old sow, and her pigs began to court the young sheep and lambs, thus: I would not go with these enthusiastical heretics, they are a set of antinomians, they are a covetous set of ignorant mountain cow drivers; come, stay with us, we will do so and so. They are a despised people any how, nobody likes them, and they are always different from any body else, and I would not follow no such a set. Upon this some of the sickly lambs, began to think I had best then stay here. But under shepherd interrupted them by saying, let my people depart. Then the old sow bristled up again for fight, and the wolf rose to his feet and made at the under shepherd; but the under shepherd unsheathed his sword as he came, and gave him a severe stroke on the head, and the old fellow dropped his tail, and run with all his might, bellowing as he went, booh, booh; and the last time I heard from him he was in Mississippi, barking for one of the old sow's pigs and her family, at \$1000 per year.

During the last combat the old sheep almost broke the old sow's head, for he had got sort of mad at the many wrongs he had suffered by them. And upon this the old sow and all her gang, broke for the river, for they had gotten sort of feverish, by the fatigue of the rally, and to wallowing in the mire she went. At which, all of the flock broke out of the bars, (or where the bars used to be, but now they were torn down so that any thing might go in, but they would suffer nothing to go out,) ex-

kept some of the little weak lambs who were huddled off by the herd. You must know that these little lambs, had sucked the breast of the old sow a little when they were about to perish, and therefore they had some of her nature; and they had also been brought up with the little swine, and they felt attached (by the ties of consanguinity.) So now it has happened to them after the old proverb, the sow has returned to her wallowing in the mire, and the dog to his vomit again; while the sheep return from the error of their ways, and obey the call of the shepherd, **COME OUT OF HER, MY PEOPLE.**

You must remember, however, that those little sickly lambs who stayed with the swine, and who had become sickly by sucking swine milk, when they got to the mire, they did not wallow nor grunt, but they chewed the cud and bleated too; tho' they were among the unclean kine, yet they were of the clean kine. Now after they were separated, the under shepherd began to give them some crumbs. He told them, that though they had acted treacherously, in mixing with unclean stock, yet the Lord has said that he will receive them, and that they should in no wise be cast off: but that he would heal all their backslidings, notwithstanding they had transgressed his laws, yet his loving kindness he would never take away from them. Upon this they all commenced the bleat, and the little lambs began to be recruited, and began to look stronger. Their eyes appeared to be strengthened, so that they could see much better than before they could. Then this conversation took place with them and the under shepherd.

Old sheep. Under shepherd, I perceive that in answer to our prayers, the good Lord who knew the bondage and afflictions of his children, hath sent thee hither to teach us in the ways of duty, and we acknowledge thee to be our benefactor thus far in guiding us from the fellowship of these filthy kine, with whom we mixed, by giving way to human sympathies, and

disregarding the direction of the great law-giver. Now be entreated, to offer some plan by which we may enter into our pasture again according to the great constitution, and also, how we may be certain never to be interrupted by these unclean kine any more.

Under shepherd. By the consent of the flock and your assistance, I will draft a rule the which, they may accept or reject; which shall secure to them uninterruptedness and peace, from the grunting of swine, the squealing of pigs, the barking of dogs, the howling of wolves, and the roaring of lions

To this the old sheep and all the flock agreed. Then under shepherd and all the sheep went into the following resolutions:

Rule 1st. Whereas, we have in past times, neglected a due regard to the laws of our great sovereign, Lord and king, by opening our church doors, and making our churches accessible to the unclean kine, by leaning to our own understanding and fleshly sympathies. The result of which is, that our walls have been torn down, our landmarks removed, our house converted into a house of merchandise, our green pastures trodden under foot, our spring converted into a mire for swine to wallow in; by which our little ones have suffered loss, and become sickly, our holy offering been given unto dogs, &c. &c. The blame of which we take entirely upon ourselves. And whereas we have obeyed the call of our shepherd by coming out from them, therefore to secure to ourselves those inalienable rites and immunities which our sovereign Lord hath bequeathed, and guaranteed to us of his mercy and goodness. Therefore, in order to keep those immunities unsullied, we do solemnly and in the fear of HIM, covenant and agree, in our hearts, to enter into the following resolutions:

Resolution 1st. That we build us another wall around our pasture, after the order of the pattern shewn in the scripture.

2 Resolved, that no person shall be al-

lowed to assist in the building of said wall, only such workmen, as are faithful and self denying.

3. Resolved, that each workman shall have him a sword and a trowel, and before he shall go to work on said wall, he shall know how, and when to use the sword and trowel both at the same time.

4. Resolved, that we utterly reject the offer of Sanballad and Tobiah; wherein they offer to assist in building the wall.

5. Resolved, that there be no earthly treasury to defray the expences of building the said wall, but that each servant who may assist in the great work, shall be recommended to the king, who shall reward him according to his work.

6. Resolved, that the walls be built of such materials as will prove Sanballad and Tobiah liars, wherein they have laughed at its strength.

7. Resolved, that the wall be built so high that no thief can scale it, and spy out our liberties.

8. Resolved, that we have but one way, to enter into the said wall, (I am the way.)

9. Resolved, that the bars be made strong and close, and the posts set up into the ground deep.

10. Resolved, that all be appointed to mind the bars.

11. Resolved, that no unclean kine shall enter, and if any offer themselves or beg admittance, they shall be examined by all; and if they cannot chew the cud, and do not part the hoof, they shall be rejected, and branded in the back and breast with antichristian.

12. Resolved, that the fold be all of one mind, and if it shall be discovered that any one is leaning too much to human sympathy, and pleads for the admission of another little sow pig, he shall be turned out of the wall, and have the fellowship of the wolf, hog, and dog, until it shall be discovered that he hates them with a perfect hatred, and is willing to let God be true and every man a liar, and deny himself; upon which he shall be received, provided

he shall wash himself well and get rid of all the mud, filth, &c. which he has gotten on him by lying in swine's beds.

13. Resolved, that if those sickly lambs who we left with the swine shall come and demand entrance, that they be received, by their solemnly promising, to adhere to each and every resolution embraced in this covenant.

14. Resolved, that we enter into no league of no kind with any people: but that we be a peculiar, separate, and distinct nation from all others, in honor to our great Father and benefactor, of whom, to whom, and through whom, are all things. Amen.

UNDER SHEPHERD.

OLD SHEEP.

YOUNG SHEEP.

About this time, the dog that the old sheep gave such a blow over the head had recovered, and returned to his old party alone; and he was making a terrible fuss, for he had recruited himself so that he could bark again. Some of the flock wondered what could be the cause of the fuss, upon which they were informed that some of the little ones that they had left behind, wanted to march to the sound of the watchman's trumpet, and that the dog had got in the way and was trying to scare them back, and keep them from thence. Upon this, under shepherd girded himself, and unsheathed his sword, and took his trumpet, and went to their relief; and when he got in hearing, he blew the trumpet thus, **COME OUT OF HER, MY PEOPLE.**

At which the little lambs essayed to obey, and some escaped, and came to the sound of the trumpet, and some were kept back. With those who came to the sound he returned to the pasture, and they sung as they went,

I once was lost, but now am found,
Was blind, but now I see.

So under shepherd knew what was to pay whenever he heard the barking of the dog and the bleating of the sheep; for he stood on the wall continually as the chief shep-

herd had directed, and every now and then he would blow the trumpet, **COME OUT OF HER, MY PEOPLE**; at the sound of which the dog would bark, and the sheep would bleat; for they knew the sound, and they wanted to obey the shepherd's voice. But the dog was there to shut up the kingdom of God (the church;) he would not enter in himself, and them who would be hindered. So the dog caused the under shepherd a great deal of unnecessary trouble and labor, in getting the flock together; but he was a dog, and could be nothing but a dog.

But by and by I discovered that they were nearly entirely separated any more than, there remained a few of the flock amongst the herd, who were kept there by the barking of the dog when they attempted to leave and go to the fold. Now the swine family went to repairing their gap, which once belonged to the flock, which they had rubbed down in their grunting frolics. At this I was something astonished, until I reflected a time. Why, said I, should the herd mend up the bars now, after the separation has taken place? Mr. Observation, informed me that they only done it to keep any from going out, that they did not do it to keep any from going in; for, said he, you may notice, and when you see any demand entrance, whether sheep, goat, hog, dog, or what not, the bars are let down and they are welcomed in; but if one essays to depart, the bars are put up and the dog begins to bark.

At seeing this I asked Observation, why they refused to let any depart? He informed me that, they being unclean, their design was unclean; that their proud hearts had not been humbled, by grace, and all the design they had in congregating, was to monopolise; and that numbers answered the same purpose in effecting that proud and wicked end, that so many little tributary streams, answered in filling the channel of a large river.

So I discovered after the separation, the storm of contention rather subsided, and a

great calm ensued, save, that now and then under shepherd would be interrupted a little by the greedy dogs who were barking round him; and once in a while the wolf would pass through his vicinity in the night and howl at a dreadful rate; which frightened some of the little lambs. But under shepherd would calmly say, fear them not, for he that is for you is greater than they that are against you. If ever the wolf came along in the day time, he had him on a sheepskin, and would do his very best to bleat; and could imitate a sheep so much, as to cause some of the simple lambs to rub against him, and bleat back to him (brother;) but whenever they looked down and saw his cloven foot, they would holloa out, quadruped, unclean, wool, money hunter, sheep devourer, &c. &c.

Now during the time of the calm, which the flock enjoyed they entered into conversation as follows:

Under shepherd. Well, my father's children, I am truly glad and thankful to God, that he has brought you out of this difficulty into which you had plunged yourselves; and I as your under shepherd want you to give all the praise and honor to the chief shepherd and bishop of your souls; for I am a man of like passions with yourselves, and for my having been kept back from this spiritual delusion, into which you have been ensnared, I can only say, that it was the mercy and goodness of God that preserved me. And now I will reiterate the language of my master and say, **WATCH**, lest ye enter into temptation, for the flesh is weak. Put ye on the whole armor of God, fight the good fight of faith, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.

At which the flock said, so be it, if God will.

Then said the old sheep, I am truly sorry to my heart, that we ever gave way so far to seducing spirits and doctrines of devils; and I hope that our troubles, therefor,

may be a caution to the flock for many years to come. And you, my brethren, who are more to blame in this matter than I am, perhaps have not considered of the magnitude of our crime. It is forsooth a crime of the deepest dye. We were once in bondage to sin, lust, and the devil; and our heavenly Father released us therefrom, through the merits of the blood of his own Son; at which time we swore allegiance to him. Upon which he gave us his written will, for the man of our counsel, and told us to search it, and make all things by it, and try all things by it, &c. And we have disregarded his mandate, deserted our post, and listened to the directions of false prophets, and gone off after images, or imaginary gods; for which our Father hath in his mercy, visited our iniquities with stripes. But because we were members of his body, he could not spurn us from his presence for our wickednesses, but has sent us a faithful under shepherd to lead us out, whom we esteem as worthy of double honor.

Then let us do our duty to him, as one who is laboring for the good of the flock and the glory of God; and cease to do as we have been doing in gone-by days, when we were disobeying the command of God in giving that which was holy to the dogs. For when we give our mites to the support of the ministry, and bestow it upon one who is a hireling, we are then giving holy gifts to dogs, or clean things to unclean kine.

Then said one of the little lambs, I want you to tell me, how the sow is washed, and how she returns to her wallowing in the mire; and how the dog vomits, and how he returns to his vomit again; and the difference between the washing of the sow and the washing of the Christian, &c.?

Under shepherd. I will enjoin it upon the old sheep to comply with this request of yours, for that he hath been in their company so much longer than I, he knows their manœuvres and manners better than I do. And Mr. Observation, a good friend

of ours, may assist him if he wishes any assistance. With all my heart, said the old sheep, and for your good it is that I wish to explain this matter, and I will in some particulars want the assistance of Mr. Observation; and we will be as short as possible, in order that you may retain the subject in your minds.

1st. You wish to know how the sow is washed. All the human family in a state of nature are comparable to this unclean animal, because of their aversion to God and their filthy and sinful inclinations; and nothing short of an application of the merits of Christ, by the agency of the divine Spirit, can change the nature of the sinner, and cause him to lose his swinish instinct. Then whenever a big meeting is appointed, for the purpose of making heirs for Jesus, and a great revival ensues, as the result of general effort, and children are conceived and born in a day or two, or a night, when the preacher before they have had any pregnaut pains of conviction, calls them to the mourner's bench a time or two, and pours out a flood of human sympathies upon him, and then tells him or her that they are Christians, fit for the fellowship of Christians, &c. &c. Their nature not being changed, they will eagerly and injudiciously espouse the cause, and deny the power of God; but by and by they will begin to embrace and teach heresy, oppose the doctrine of grace; they can't graze, they must root, and their natures being unchanged, they are at enmity to God in their hearts. But they must be religious, but they can't go with the flock; then they must alter the rules and doctrine of the church, so as to have it compatible with their swinish natures. So they change the truth of God into a lie, or return to sins of the vilest kind, spiritual sins.

They are washed at the pool of human sympathy, but never made clean; therefore they can't endure the truth, and they return to their own notions, regardless of the many contradictions they meet with in the word of God. Such lean upon their

own understanding, and can establish as many societies as they please. And from such professors as these, have originated all the heresy that now is or ever has been. And they are more filthy and abhorred before God than they were, when they were wallowing in the first mire of fleshly sins; and therefore Jesus said to such, the publicans, and the harlots shall enter into the kingdom of heaven before you.

Mr. Observation I reckon knows all these things. Yes, says Mr. Observation, I have observed all these and many more which I could here insert to benefit you in your position; but for fear of wearying the minds of the interrogator, I will only add one more, viz: I observed that these kind of professors are more zealous than true Christians, because their whole success depends upon an arm of flesh; and in their strength they stand, or in their weakness they fall. Of such Paul had an allusion to in his day, when he observed that they had a zeal but not according to knowledge.

2nd. You wish to know, how the dog vomits. Any public man, who has the name of a preacher of Jesus Christ, when he is not called of Christ to preach his gospel, comes under the low title of a dog with Jesus; but with the numerous sect, they have many higher names. They are called by one who was wise—greedy dogs, they can never get enough filthy lucre; they are always begging, give, give. And Paul tell us to beware of them. The reason why they are compared to dogs is, on the account of their greedy disposition. A dog will eat any thing, whether clean or unclean; and it takes no little to do him. So do these greedy spiritual dogs, they can take the clean offering from the Christian which is forbidden, or the unclean offering of the swine. They will take money if they can get it, and if not, they will take any thing that money can be realized from; such as hosiery, spun thread, old rags, wool, &c. &c. Thus they eat those things which are forbidden, greedy like a dog, and vomit or strain at lesser matters. For

instance, if they see a Christian take a dram, they strain, they vomit, a dreadful matter indeed; and they will turn round and eat a cart load of forbidden fruit, and say, I have done no evil. They will beg a poor ignorant negro out of his picayune, which cost him hard labor, and make a dreadful howl if a man takes his own money that he has earnt with his own industry, and buys him a dram or a twist of tobacco. And Jesus called it straining at a gnat and swallowing a camel. Thus, little children, we think the dog in the true sense of the word, who returns to his vomit, is he who quits his little sins of nature ocularly, and commences a business of sinning under a cloak of religion. Such as these, we think, Paul looked at when he said, it hath happened unto them after the proverb, the Judaizing teacher (dog) hath returned unto his vomit again, and those whom he seduced (the sow) to her wallowing in the mire.

Now the sow is not washed as is the sheep. The Christian is washed with clean water, called the washing of regeneration and renewing of the Holy Ghost; which he hath abundantly poured upon us through Jesus Christ our Lord. So if they were washed in this water of life, which we named in the outset, it would be salutary, and they would hate sin of every sort; though they might fall into sin, yet their sighs, and groans, and mourning therefor would prove that they did that which they would not. And if they were washed in this water, they would have no relish nor desire for membership in no society, but the church of the Lord Jesus.

Upon this explanation, the little ones, the under shepherd, and all said, Amen.

Dear children, I promised in the commencement of this epistle to give you a crumb; and what I meant by that was, to impart unto you a little truth. And as soon as I commenced I unexpectedly dropped into a kind of allegory, and went a course that I did not intend. And I would when I dropped into allegory, have swell-

ed it much larger, but I was afraid of making the wings of the Primitive too heavy to carry it to you. So I hope you may all understand my meaning, as I have written like a child to little children; and I ever want to imitate the child in simplicity and godly sincerity more and more. And I want you all to see, who can be the least in honor to Him, who hath called us little children. For in our day, the most of the people are trying who can be the greatest and wisest; some are going to school to learn heavenly wisdom, and so wise have they got, that they make out that they can make the sinner acquainted with God in his divine character in a few hours. But, little children, don't you never get so wise and so assuming as this; for if you do, your master will justify his children in calling you dog and sow.

What I mean by the little sow pig, is the missionary spirit when it was first introduced into the church. What I mean by the pasture, is the church. What I mean by the bars, is the way by which Christians, &c. should be received into churches. What I mean by the wall, is the discipline of the church. What I mean by the male swine, is the bigoted professor who is too proud to come into the church in her humbleness. What I mean by the under shepherd, is the faithful minister of the gospel, such as old brethren Lawrence, Tillery, Petty, Cook, Hass H. Puckett, Rowe, McDowell, and hundreds of others I could name. What I mean by the old sheep, are such lay members as brethren Rorer, Keaton, Spruill, Smith, and others. What I mean by the little ones, are such as myself and other poor weak young Christians.

What I mean by the wolf, is the big theological dandy, such as old S. McG. — M. C., and others, who after they split the churches asunder fled to Mississippi to work for hire. What I mean by the dog, that got a severe blow from under shepherd, are such barking, lack a boys, as remain amongst us, who are barking lies for wool and such like stuff, of whom there is

a host in this country. What I mean by the old sow's pigs, are the multiplied institutions of the day, &c. and young missionaries.

So little children what I have written to you I have written in the fear of God, and I believe it every word from my very heart, and I am sorry I did not have room to have expanded the allegory. So with the crumb I bid you all good day, and may the Lord bless and support you all, and the little despised messenger the Primitive Baptist; and may her call, (COME OUT OF HER, MY PEOPLE,) be obeyed by all who yet remain in the church of anti-christ, is my prayer.

Brethren, be at peace, love one another, and pray for me the least of all saints if one at all, who has a hope that he is and will be saved with an holy calling, according to God's own purpose and grace given me in his Son before the world was made. Adieu.

From A. J. COLEMAN,

A weak and stumbling child of Pickens county, Ala., to all the little children throughout the U. S. A.

P. S. I will finish in my next, that is, try the spirits in allegory, as I feel impressed so to do, which will fill out my proposition.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 3, 1847.

We received a few days since a letter from Georgia, enclosing \$5 for arrearages of subscription to the Primitive Baptist, for which the writer will please accept our thanks.

As this is somewhat of a rare occurrence, we will take the liberty to state the particulars. The person alluded to became a subscriber to the Primitive Baptist some ten years since, and about one year's subscription was paid for. The paper was sent four years thereafter, when no pay coming, his name was stricken from our books, with an account standing against him of \$4. The \$5 now sent pays principal and interest. We hope this praise-

worthy example, in connexion with the one recently stated of \$10 being sent us by "Justice," will have a tendency to "wake up" some of our other delinquent subscribers. *GEO. HOWARD, Pub'r.*

TO EDITORS PRIMITIVE BAPTIST.

*Henry county, Virginia. }
March 12th. 1847. }*

DEAR BRETHREN: For the first time I make an attempt to address you, therefore you may expect the communication to be like the author, as every like begets its likeness; therefore as the father is weak, you may expect the child to be feeble.

I have been a professor of the Baptist religion about thirty-three years. I mean the religion that they used to profess, but that sort is very scarce with us at this time; and some that appeared to have it, seem rather in favor of that which is more popular, and I believe it is for the want of grace in their heart. I have been trying to preach the gospel of the Son of God about twenty-three years, and by those sort of Baptists above hinted at, I was apparently approved of; but now some of them seem to be like the base woman was in Solomon's day, that wished the child divided. And because I will not agree to it, some of them call me uncharitable and abusive; but I read, it is not good to give the children's bread to dogs; for my Lord and master says, gather up the fragments that nothing be lost.

Now, brethren, I believe this passage signifies, that dogs have no business with the bread of eternal life; and they that apparently divide it to them, prove clearly that they are more friendly to dogs than they are to the sheep of the fold. Now, brethren, dogs are a nasty kind of animal, and ought not to be allowed to slobber over that which is designed for sheep to feed on. Therefore, brethren, I read, those that are taught of the Lord are of one spirit; and as sheep and dogs naturally differ, so do the sheep of Christ and sinners differ in their principles. Therefore God

says, come ye out from amongst them, and touch not the unclean thing, and I will receive you, said the Lord Almighty.

Therefore, brethren, pray God that we may be as Gideon's men, every man standing round about in his place, and keep clean hands, and not fuddle too much with dogs. And when the host goeth forth against thine enemies, then keep thee from every unclean thing; if there be a man among you that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp, but it shall be when evening cometh on he shall wash himself with water; and when the sun is down, he shall come into the camp again. Thou shalt have a place also without the camp, whither thou shalt go forth abroad, and thou shalt have a paddle upon thy weapon; and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith and shall turn back and cover that which cometh from thee. For the Lord thy God walketh in the midst of thy camp, to deliver thee and to give up thine enemies before thee. Therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee.

Therefore, brethren, as the devil can transform himself into an angel of light, we need not marvel if his ministers transform themselves into the ministers of righteousness; and as the devil knows the Son of God, he also knows the bride, the Lamb's wife. And as his spleen is against her, he instructs his servants to shape themselves as near like the bride as they possibly can, and to get the sheepskin on as neatly as possible, that they may appear like a sheep among sheep. But they are wolf yet, and are still unclean by reason of uncleanness that chanceth them by night; for so we read, darkness hath covered the earth, and gross darkness the people.

Therefore, brethren, let us who are of the day be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not

appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Wherefore, comfort yourselves together, and edify one another, as also ye do. Yes, brethren, I can say I am edified in reading the Primitive paper, where I find so many bold soldiers fighting the battles of the Lord. Therefore, as the missionary principle has spread far and wide, and as wolves are creeping about in sheep's clothing, and as we are by our Lord and master told to beware of them, and as their dog like relish craves sheep, we may expect them to be found slinking about among sheep.

Therefore, brother Tillery, and brethren all who are soldiers under Jesus Christ, put on the whole gospel armor, that ye may be able to withstand the wiles of the devil; and having done all, to stand. Let us stand, therefore, having our loins girt about with truth, and our feet shod with the preparation of the gospel of peace. And there is not much peace for sheep, where there are wolves; so rub up the gospel rifle and as under shepherds to feed the flock, draw a fine sight and kill every wolf if possible; as I believe the good shepherd of the sheep will reward you for every scalp. And in order that no mistake should be made, and wound the sheep for a wolf, as the wolf has the sheepskin on; they that feed the sheep know that the sheep forks the hoof and chews the cud; not so with the wolf, he possesses the nature of a dog, even of the dog that Isaiah had a prophetic view of, which he calls greedy dogs that can never have enough. And they are shepherds that cannot understand, they all look to their own way, every one for his gain from his quarter.

I say, brethren, those dogs can be discovered by their greediness, by Christ's under shepherds; they do not chew their cud, and they are so greedy their yell is, give, give; and I never have yet heard one say they have enough. And they are so greedy, when they swallow what is given

them, it never comes back to be chewed on. Now, brethren, I will tell you how you may be sure to know them. Give them a repeated dose of the gospel, without any mixture of money or works, and you will find this too sound for their stomach, and he will turn again to his vomit, and as though he was mad. And really, brethren, I believe he is mad, because you do not give him that which suits his stomach. And some of them will tear off their sheepskin, and pitch at the sow that was washed, and into the mire she will go to wallowing in the mud, and will look equally as mad and as filthy as the dog.

But, brethren, they are in their element; and so are the sheep in their element too, chewing the pure cud of the Son of God without a mixture. I say, brethren, you sheep feeders and wolf scalpers, those hints above are a few of the marks by which we may distinguish the wolf with the sheepskin on, from the real sheep.

One more signal, brethren, I must give. Paul says, mark them that cause divisions among you, contrary to the doctrine ye have learnt, and avoid them. Brethren, I have been trying to mark some of them; and some of them howl so distinctly in the wolf's voice, that sheep and dogs can both know them; while some of them, being apt to learn, can mimic the sheep, and can give the watchword so nigh as to say Sibboleth. And some will say, let them pass; but I believe that all God's children are taught of him, and they know the truth.

And now, brethren, as for silver and gold I have none to relish the stomach of those above that I have hinted at; but such as I have give I unto thee in the name of Jesus of Nazareth; and may God bless it to the good of saint and sinner, if it is his will, and enable them to rise up and walk, as did the lame man at the beautiful gate of the temple. Now I believe the temple here spoken of, represents the true church of God, which temple ye are; and this beautiful gate of the temple represents Jesus Christ, the glorious and beautiful Son

of God. I also believe the lame man represents a poor, lame, penitent sinner. I also believe Peter saying, as for silver and gold we have none, represents that there is no help in Peter and John naturally, nor in poor, lame, deformed sinners. And as the beautiful gate was the place of admittance in the temple at Jerusalem, so Jesus Christ is the gate by which we must enter in to the temple of God, to be accepted of him. But this beautiful gate appears to greedy dogs without form, comeliness, or beauty; therefore, like thieves and robbers they climb up some other way, to get among the temple of God; not that they have any love for them, nor for their progress for their heavenly journey, but for sake of the fleece and to annoy them all they can.

Now I must turn them over to you, brethren. I hope you know better what to do with them than I do, for they put me to my wit's end; and as I expect they will growl and snarl at me for what I have already said, I shall quit them for this time. Therefore I will give you a short sketch of my experience.

I hope and believe that through the goodness, love, and mercy of God, he brought me to see that I was a poor, lost, dead, and helpless sinner. And as the lame man was brought to the beautiful gate, so I believe God brought me to Jesus Christ; for I saw, brethren, that I could not walk any more than the man could naturally walk who was cured and laid at the beautiful gate. And as he begged for alms, for that was all that he could do, and as he was holy dependent upon those who were charitable towards him, God for a purpose best known to himself, restored his feet and ancle bones, and caused him to leap up and to stand and walk, and to enter with them into the temple, walking and leaping and praising God. I say as this was the case with him, in like manner I saw myself a poor, deformed, helpless sinner; entirely dependent on a holy and a merciful God, who in justice might have

sunk me down to eternal perdition. I say, whilst I discovered the justice of God in sending me down to the dark abodes, my fears were awful.

Brethren, God as I believe for a purpose best known to himself, applied those words to my awful case: Fear not, little flock, for it is your Father's good pleasure to give to you the kingdom. There and then faith sprang up, and I was made glad to receive the kingdom of God; and love, joy and peace sprang into my soul. And now, brethren, the lame and deformed feet and ancle bones of my soul, and that from my mother's womb, were strengthened, and it leaped up, and stood and walked, and entered with them in the temple; walking, and leaping, and praising God. And I discovered by faith that I entered by Jesus Christ the most beautiful gate that ever was on earth or in heaven; as by and thro' him such a poor and helpless sinner as I saw myself to be. I believe he lived for me, became the end of the law for me; that is to say, he fulfilled the law for me, died for me, ascended on high for me, prepared a place for me; there intercedes for me and says, because he lives I shall live also.

O, brethren, is not this enough to make the soul that believes in him leap for joy and praise his holy name. Brethren, help me praise his blessed name, this beautiful gate by which you and I are admitted into this temple, and compose a part of the same; for ye are the temple of the Holy Ghost, which is in you; and ye are not your own, for ye are bought with a price. Therefore glorify God in your bodies and in your spirits which are his. O this beautiful gate, by which we enter into the temple; who was delivered for our offences and rose again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

I do believe, brethren, of all the people

on earth it seems that I am the greatest debtor to grace. Once more, brethren, I ask you to help me praise his holy name; and though many of you I may never see in time, nor change my voice with yours in conversation or preaching, yet I delight in your communications, and hope to meet with you in the upper worlds of eternal glory. There we shall mingle our voices together in praise and adoration to God and the Lamb forever and ever; for they shall come, says Christ, from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God. There the wicked cease from troubling, and there the weary are at rest. The voice of the oppressor is not heard, the great and small are there, and the servant is free from his master. There we shall see eye to eye, and with the tongue speak the same thing.

I must conclude my scattering remarks, and brethren Editors, as the deformity of the feet and ankle bones of my soul is not sufficiently perfect, while in this old tabernacle, to be the father of a perfect communication; I therefore hope you will look over and look at this little deformed infant of mine, as it is the first I ever was the father of; and give it any correction that you see it stands in need of, so its principle is not altered. And if you think fit, give it a place in your paper; give it any direction you can, but do not send it to a Sunday school. Brethren, if I have given wrong ideas don't spare me, for faithful are the wounds of a friend. Your unworthy brother in Jesus Christ.

SILAS MINTER.

TO EDITORS PRIMITIVE BAPTIST.

*Louisiana, Caddo Parish, }
February 28th, 1847. }*

DEAR EDITORS: Being requested to send the names of some persons who wish to become subscribers for your paper, I take this favorable opportunity to address you a few lines; and also to inform you,

that I am yet a spared monument of God's mercy, and am on the land of the living, for some purpose or other, though in a different land from where I once took your paper. A few days since there were a few numbers sent me by a friend in Arkansas, in which I found my paper was still continued.

I find in your paper letters of communication through different parts of the Union; they seem to express a oneness in faith and doctrine, which reminds me of the saying of the apostle Paul: God has never left himself without a witness. Again—Isaiah: And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

Brethren, I believe that it is a marvellous work of God's spirit upon the heart of the individual, who is said in scripture to be dead in trespasses and in sin; that quickens the dead faculties of the creature, and shows him what he is by nature and what he must be by grace; and so carries on the work, until Jesus Christ the hope of glory is formed in that soul. So then being taught of God's spirit, which teaches the self and same thing, dividing to every one severally as he will, and that peace being imparted to them by Jesus Christ the Son of God, which shall never—O glorious word indeed—that never shall be taken from them.

Then, brethren, where there is peace there is liberty. Then the people of God in time of adversity, when their master's name and power are spoken against, by placing in the free will abilities of man, one wresting the scriptures and perverting them from the proper meaning in order to make them suit the carnal mind, which cannot discern the things of the spirit. I say then, they have the liberty, it is their right, it belongs to them; while the fashionable religionist (who changes according to time and circumstances,) are saying and doing those things for them, (the people of God.) to stand and proclaim boldly against these things.

Brethren, the scripture is not of a motley mixture as some would have it; but it is of one continual chain of connection, bringing to view the everlasting love of God in choosing his people in his Son before the foundation of the world; which evidently shows his foreknowledge in choosing them, for the reason assigned, that they (the people of his choice) should be holy and without blame before him in love. O delightful thought indeed! God is love.

Brethren, I could stay and write until time would fail me, how God at first made known his love to a poor, helpless, lost, undone, hell-deserving sinner; when I had tried by my works and self righteousness of my own, that they all failed me, and served to condemn me. For I found sin mixed with all I done or said, but when I saw the sword of justice awake against his shepherd, the man that is his fellow, and that he had borne my sins in his body upon the tree, and nailed them on the cross, that he had found a ransom; and these words seemed to sound in my ears, son be of good cheer, thy sins be forgiven thee. My soul was made to rejoice in God my Saviour, and I was not afraid of the doctrine of election, nor am I afraid to preach it, nor think as some do, that it is a dangerous doctrine to preach to the little lambs of God, for it is hard and crumbly and will choke them to death.

No, brethren, I don't believe a word of it. The apostle Peter's charge was, to feed the lambs. Let us hear how he feeds them in his first letter: To the strangers scattered throughout, &c. elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. He also tells them that they were redeemed, not with corruptible things such as silver and gold, but with the precious blood of Christ; who verily was fore ordained before the foundation of the world. He also calls them babes, in the 2nd chapt. Now the lambs that are fed with this kind of doctrine, will grow and

thrive thereby, because they are fed on the sincere milk of the word.

Dear brethren, two years ago I arrived in this section of country. I found only one old soldier of the cross, who seemed to stand aloof from the doctrines and commandments of men. We labored together against the popular religion of the day, the Lord who sheweth mercy hath blessed us as I hope, and has given us some refreshing seasons. Some other ministers have moved in, and we have constituted an Association with a few churches on the Primitive faith.

I will now close my letter, for I have wrote a good deal more than I expected to have written when I commenced.

GEO. W. ROGERS:

From the Regular Baptist.

CIRCULAR LETTER.

To the brethren composing the Sixteenth Regular Baptist Association of Missouri.

VERY DEAR BRETHREN IN THE LORD:

Custom has taught you to expect a circular letter to accompany our minutes; in consideration of which we feel it our duty as well as our privilege, to say something to you upon the subject of religion. We would therefore call your attention to a subject of vital importance, and one that we consider peculiarly interesting to the children of God, scattered throughout this world of sorrow; which is the eternal union of Christ and his church. We know the word eternal often alarms some of the children of the meek and lowly Saviour. But we should not be scared at the word of inspiration; for we are informed that God is eternal, immutable, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure, Isa. 46 c. 10 v. Mal. 3rd ch. v. for I am the Lord I change not, therefore ye sons of Jacob are not consumed; again, Rev. 1st chap. 8th v.—I am Alpha and Omega, the beginning

and the ending, saith the Lord which is and which was and which is to come, the Almighty. Now brethren, when we take into consideration the divine character of God, we are bound to say that he is a God of wisdom and a God of power, not only so, but that he is a God of love we presume will not be denied. Now brethren could love exist and no object for that love to rest upon, we presume not; therefore the prophet Jer. says, 31st chap. 3rd v. The Lord hath appeared of old unto me, saying, I have love, therefore with loving kindness have I drawn thee. Therefore we understand the words eternal and everlasting as meaning the same thing; thus the same; thus the Saviour says John 3rd chap. 14th, 15th, and 16th verses. And as Moses lifted up the serpent in the Wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish but have eternal life, for God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. Therefore, eternal and everlasting as relating to God and the life of a christian are the same. But we know that this doctrine is objected to, (and why?) because it destroys all human agency or ability in meriting or obtaining salvation by works, and brings to view God as being a God of purposes and of love, also his discriminating grace, his wisdom and power in delivering the object of his love out of the power of darkness, and translating of them into the kingdom of his dear Son. So brethren we see that if Satan was cunning enough to beguile our fore parents; God be thanked his power was not sufficient to hold them. (But O, the love of God that passeth all knowledge, for what he once purposed he always purposed and what he once loved he always loved, for as quoted above I am God I change not.) For the Apostle says, Romans 5th chap. 12th 13th and 14th verses, Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. For until the law, sin was in the world, but sin is

not imputed when there is no law. Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Thus we are informed of the introduction of sin into the world, and that death is the effect of sin—we understand in the figure brought to view, the union of Christ and his church, (Paul says who is the figure,) the question then arises how is he (Adam) the figure of Christ, &c. To be short, we learn that when man was created there was not a helpmate for man, so God caused a deep sleep to come upon the man, and he took from his side a rib and made woman, and brought her to the man, and Adam says she shall be called woman for she is bone of my bone and flesh of my flesh; Gen. 2d chap. 29th v. but the serpent beguiled the woman, and she took of the forbidden fruit, and it is said that woman being in the transgression was deceived; therefore she could no more come to him, but he could go to her. Thus we see it was for the love of his bride, she being bone of his bone &c. that he went to her. Hence we see it was for the love that Christ had for his bride, she having taken of the serpentine nature, and become sinful, she could no more go to him, but he could come to her. Therefore the Apostle says, Heb. 2nd chp. 14 v. Forasmuch then as the children are partakers of the flesh and blood he also, himself took part of the same, that through death he might destroy him that had the power of death that is the devil. For notwithstanding they had become fallen, sinful, corrupt mortals, the relationship was not destroyed, Eph. 5th Chap. 29, 30th v's.—For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church, for we are members of his body, of his flesh and of his bone. Brethren the limits of a circular must forever fail to do the subject justice. But, O what do we see; the bride, the lamb's wife the object of God's everlasting love fallen under the condemnatory sentence of God's righteous and holy law. There-

fore when John saw the book that was sealed with seven seals, and no man in heaven nor in the earth, nor under the earth was able to open the book and loose the seals and look thereon and he wept, but one of the elders says weep not, for behold the lion of the tribe of Judea, the root of David hath prevailed to open the book, and loose the seals thereof, he is called a lion, he is called a lamb, he comes lion like and meets the law of divine justice without shrinking, like a lamb he suffers its penalty without a murmur. Therefore, we hear it said, Luke 24th chap. 46th v.—Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, etc. As if he should say thus it is necessary, or thus it is right for me to suffer, why? as before remarked the law was violated in person, and therefore in person it must be satisfied for its requirements were a perfect personal and perpetual obedience. Therefore man being imperfect he could not satisfy a perfect law, therefore we see the necessity of a mediator between God and man. But when the fullness of the time was come, God sent forth his son made of a woman, made under the law, that we might receive the adoption of sons, and because ye are sons God sent forth the spirit of his Son into your hearts, crying Abba Father.—Thus we see heaven and earth uniting in the salvation of his spouse, for as God he could not suffer, as man he could not bear the weighty vengeance of a God therefore he was verily God and verily man. John 1st chp. 1st v. In the beginning was the word, and the word was with God, and the word was God; and 14, verse, and the word was made flesh and dwelt amongst us, &c. For verily he took not on him the nature of angels but he took on him the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of his people, Heb. 6th chap. 17th v. Therefore my brethren it was for the love that he had for his bride, and that before the

world was, that he came into these low grounds of sorrow, and veiled his Godhead in a body of clay, that he become obedient unto death even the death of the cross; for we hear the Apostle saying, Eph. 5th chp. 45th v. Husbands love your wives, even as Christ also loved the church and gave himself for it (the church) that he might sanctify and cleanse it (the church) with the washing of water by the word, &c. Here my brethren is brought to view in the most emphatic language the object of God's everlasting love. Therefore we understand the church to be his in a three-fold sense; first she is his by the covenant, his by creation and his by adoption, thus we hear the Saviour saying, John, 17, 6. I have manifested thy name unto the men which thou gavest me out of the world, thine they were and thou gavest them me, &c.—(When were they given) 1st Tim. 1st and 9th. Who hath saved us and called us with a holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began. Will any of the Lord's children be scared at this, we trust not, for God has determined you shall be just what you want to be, Eph. 1st chp. 4th v. 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. That is the desire of God's children, they want to be without blame before him, this was his errand into the world, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Thus the Saviour says John 10th chp. 27th v. My sheep hear my voice and I know them, and they follow me, and 28th. And I gave unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me is greater than all, and none is able to pluck them out of my father's hand. Therefore the Apostle says ye are dead and your life is hid with Christ in God, and when he who is our life shall appear, then shall ye also appear with him in glory, therefore my brethren we

commend you to God and the word of his grace, who is able to keep and preserve you world without end.

WM. DAVIS, Moderator.

AMOS BECK, Clerk.

Appointments for Elder C. B. Hassell.

Elder Hassell expects to preach on Monday the 10th day of May at Picot m. h.; on the 11th, at Morattock; 12th, at the school house; 13th, at White Chapel; 14th, at Concord; 15th, at Angeley's; 16th, at Sound Side; 17th, at Bethlehem; 19th, at Gum Neck; 21st, at Bethlehem; 22nd, at Angeley's; 23rd, at Concord; 25th, at Morattock; and 26th, at Picot.

Appointments for Elder Stephen I. Chandler.

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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in pay-ment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tar-borough, N. C."

THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

Vol. 11.

SATURDAY, MAY 1, 1847.

No. 17.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Arkansas, Union county, }
February 18, 1847. }

BRETHREN EDITORS: Please publish the Circular of the enclosed Minutes in the Primitive paper, by my request. In so doing you will confer a favor on your humble brother, an old Predestinarian Baptist.

JOHN DAVIS.

CIRCULAR LETTER.

Of the South Arkansas Primitive Baptist Association, held with Bethesda church, Ouachita county, on the 3rd, 4th, and 5th days of October, A. D. 1846.

The Ministers and messengers composing the South Arkansas Primitive Baptist Association, to the churches they represent, send Christian salutation:

DEAR BRETHREN: We address you at this time upon the origin, and identity of some of the great, or leading denominations, called Christians.

It pleased the Father of light to represent the setting up of his kingdom by a little stone cut out of the mountain without hands. This stone became a great mountain, and filled the whole earth; it is never to be destroyed, and the gates of hell shall not prevail against it, because of the covenant of redemption, and the oath of confirmation, that by two immutable things in which it was impossible for God to lie, the covenant children should have

strong consolation. In the covenant of redemption, it was ordained that the kingdom militant of Jesus Christ should be governed by a specific code of laws, which the founder caused to be published by twelve heralds, whom he called and qualified for the express purpose. Of the laws of this kingdom, believers in immersion, is one; a life conformably to holiness, is another; equality, is another, and using the elements, bread and wine, as laid down in the law, is another. “To observe all things whatsoever I have commanded you,” was about the last words of the great lawgiver of Zion; but antichrist, was in the world in the days of the Apostles, had arrived to manhood, in about 282 years after the resurrection of Jesus, and seizing upon the words of Jesus to Peter, he assumed the name Christian; arrogated to himself the power of opening and shutting the kingdom of heaven; of changing the laws of Messiah, and of creating a distinct, and privileged order of clergymen, and of conferring fat livings upon them. This is the origin of the Roman Catholics, who are represented in Revelation, 17th chap. 5th verse, as “Mystery, Babylon the great, the mother of harlots, and abominations of the earth.” They have the mark of the beast; that is human institutions, and inventions in their religious worship, and changing the gospel ordinances and those prominent truths upon which the whole plan of salvation rests, into a lie; for it was not long after the establishment of Christianity by law, that minor baptism began to be practiced by the Catholics.

These minors were first instructed in the principles of their religion, and then were dipped in fonts in or near their churches. [Robinson's his. bap.]

A doctrine, also began to be propagated among the Catholics, that baptism was essential to salvation, and those catechumen who died before Easter and Whitsuntide, (the periods in each year for baptising) was supposed for the want of baptism, to suffer the pains of an endless torment. Such doctrine could not sit easy on the minds of tender mothers, who would very naturally desire the happiness of their offspring, who might be called from time, before they were capable of being taught as catechumen. Infant baptism first made its appearance in Africa, in the beginning of the third century, and coming out of that country into the west—it resembles old Jacob tottering into the presence of Pharaoh, and saying, "Few and evil have been the days of the pilgrimage of thy servant."

Those little infants were able to ask to be baptised, and were accompanied by their sponsors, or guardians. Tertillian is the first writer who mentions the baptism of children, and he dissuades from it. The baptism of boys does not affect the case of babies. It was permitted for Africa, the most ignorant and impure part of the Catholic world, to give birth to the baptism of newly born infants. They were in the habit of sacrificing their children to demons, even after they had professed to be Christians; for when Agathocles was about to besiege Carthage, the inhabitants attributed their misfortunes to Saturn's anger for offering to him the children of strangers and servants, in place of their own. To make amends, a brazen statue of Saturn was set up, his two arms brought almost together, and were extended downward over a fierce fire. Mothers kissed, and decoyed their children into mirth, laid them upon the arms of the statue, and rolled them into the fire; and a rough music drowned their shrieks, lest they should hear and repent. Plutarch says, "they

who had no children used to purchase them of the poor, for this horrid purpose." Fidus, a Catholic bishop in Africa, lived amongst those who bought stolen, captivated, and burnt children; and who was filled with Jewish notions of dedicating children to the true God, and marking them by circumcision, wrote to Cyprian and obtained a council to determine the proper age to dip a babe. Fidus thought that eight days old, others thought differently, but certain it is, that infant dipping was practiced in the country where Fidus lived, and it is reasonable to suppose he intended his babe baptism to save the lambs of his flock from burning. The doctrine of no salvation without baptism, continuing to increase, the two points could no longer be maintained that baptism was immersion, and that immersion was essential to salvation.

In this state of things the Catholic councils determined at what period the soul united with the body. They also passed laws compelling lying-in women to have a vessel large enough, and water to dip the child in, in case of danger of death; but it sometimes happened that the child died unbaptised, either for the want of an administrator, or a vessel large enough to dip it in. This inconvenience was remedied by an act in council, stating that to wet a child with water by the midwife, or any other person, it should be a valid baptism. [Robinson's his- baptism, page 379.] But the first law for sprinkling, in place of dipping, was passed by Pope Steven III. in the spring of 754; this is accounted the first law for sprinkling, yet it does not forbid dipping.

The reduction of the Christian religion to the size of babes, has been the ruin of the credit of Christianity, it has been dismounted from its original pedestal, frittered into puerile playthings, and at length despised, broken and thrown away. Thus in emblems, the river became a bath; the bath a font, the font a basin, the basin a cup, the cup a cruet, the cruet a sponge and

tyringe; instruments unknown in New Testament baptism. The same has happened with the Lord's Supper. Infant communion began with a cup given to boys at Alexandria, it went on with a spoon in which a few crumbs of bread were soaked in wine, and put into the mouths of little ones. When babes became communicants, the spoon fell into dis-use in communicating them and the bread, for they sometimes would not swallow it, then the priest dipped his finger in the wine and moistened the lips of the infant. Thus it was that in a very few centuries the three that bear witness in earth, the Spirit, the Water, and the Blood were thrown aside, and lost in attenuated particles, shades and nonentities in the Catholic church, and traditions; such as image worship, prayers to saints, the masses, clerical domination, sprinkling infants for church members, universal restoration, or the freewill doctrine, taking oaths of the clergy to kill heretics, scores of pagan ceremonies, many pharisaical works, together with poisoning, stabbing, imprisoning, putting out eyes, cutting off limbs, smothering between mattresses, confining in dungeons, assassinating in various forms; these were the works of the great, but debauchery was the general character of the clergy, the monks and the common people.

Luitprand and Ratherins, bishops of Verona, and Otho, bishop of Verucoli, say the clergy were all adulterers, or something worse. It is certain that they were murderers of the virtuous and truly pious in all countries where they had authority, and in accordance with their oaths they have shed Christian blood enough were it collected in a mass to cover an area of two hundred miles, to the depth of $3\frac{1}{2}$ feet: Rev. 14 ch. 20 v. Even as late as the year 1814, to 1820, the Protestants in the city of Nismus, and surrounding villages, were murdered by the Catholics indiscriminately. Those scenes were only equaled by the scenes in Piedmont, in 1655, and 1686. Such is the nature of all religion based in

error, superstition, human inventions, works and institutions; that where the civil authorities will admit it, the work of murder will be witnessed whenever there is faith and virtue enough to oppose their human institutions.

We will now introduce a few of the daughters of this old lady; we say daughters, because she is a mother, and they are her legitimate offspring. The first we shall notice, is the Lutheran sect; it originated with Martin Luther, who was a Roman Catholic, and broke off from that communion about the year 1521, and formed this denomination. Although Luther reformed some of the Catholic abuses of the Christian religion, yet he brought out many of her pagan rites and ceremonies, such as sprinkling for a Christian ordinance, paschal water, (holy water) festival and holy days, the use of bells, a distinct order of clergy, the surplice and mass, etc. Luther in the Eucharist, taught the people, that the presence of Jesus was in the bread and wine, as the matter of heat is in red-hot iron. Instead of transubstantiation, he called it consubstantiation. His mother idea of uniformity lead him and his followers to persecute dissenters, and at Augsburg, and other places, from the year 1528 to 1538, they burned, drowned, and beheaded about four hundred and thirty of the Baptists, because they would not admit whole parishes to their communion, and for teaching believers' immersion. Benedict's Hist. Baptists, vol. 1st, page 143-4. Luther, as his mother had done before, committed fornication with the nations of the earth; uniting world and church, and using pagan lustration for gospel baptism, which he had received from the Catholics, but not from the Bible. The mark of the beast, his name, and number of his name are imprinted in large capitals upon this sect, and the stigma of murder will vibrate from continent to continent, as long as history and time endures.

The second daughter of the old mother, is the Calvinists, whether under the name

Congregationalist, Presbyterian, or Brownist. This sect arose with John Calvin, who was a Catholic, and protested against the control of his mother about the year 1539. He had some clear views of gospel doctrine, but upon the subject of gospel ordinances, church discipline, and uniformity, he resembled his sister the Lutherans; zeal for his cause and sect at Geneva, led him and his followers to burn Michael Servetus, a Baptist, because he would not pronounce the word, consubstantial, with approbation; this was a sin against the reformer, for which, there was no absolution; the good man had to die for it, yet they never doubted their Christianity for burning him to ashes at the stake.

The principle of killing heretics was carried into Scotland in the year 1559, by John Knox, a furious Calvinist, who instigated his followers to raise a civil war, and to denounce curses against the Baptists, calling them limbs of antichrist, fit to be damned to unquenchable fire. Such was the spirit and disposition of the founder of the Calvinists, called Presbyterians in Scotland. This sect lost none of its persecuting disposition in the colonies of North America. Under the titles Congregationalists and Presbyterians, we find them ruling the colonies of Massachusetts and Connecticut, and passing into laws principles base enough to make a heathen blush. The following is a fair specimen from the Primitive Judicial code, commonly called the "Blue Laws of Connecticut."

"No one shall be a freeman, or give a vote, unless he be converted or a member in full communion in one of the churches allowed in this dominion.

"No one shall hold any office, who is not sound in the faith, and faithful to this dominion, and whoever gives a vote to such person shall pay a fine of one pound; for the second offence he shall be disfranchised.

"No Quaker, or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election

of magistrate, or any officer.

"No food or lodging shall be offered to a Quaker, Adamite, or other heretic, (Baptist included, we presume.)

"If any person turns Quaker, he shall be banished and not suffered to return on pain of death.

"No Priest (Roman) shall abide in this dominion. He shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

"No one shall cross a river but with an authorized ferryman. No one shall run on a Sabbath day, or walk in his garden, or elsewhere, except reverently to and from church. No one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave on the Sabbath day. No woman shall kiss her child on Sabbath or fasting days. No one shall buy or sell lands without a permission of the Selectmen. A drunkard shall have a master appointed by the Selectmen, who is to debar him from the privilege of buying and selling. No minister shall keep a school. A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction. Whoever sets fire to the woods and burns a house, shall suffer death, and persons suspected of the crime, shall be imprisoned without the benefit of bail. No one shall read common prayers, keep saints day or Christmas, make minced pies, play cards or play on any instrument of music, except the drum, the trumpet, and the Jew's harp. Every male shall have his hair cut round, according to a cap."

In the year 1651, Massachusetts passed a law to banish the Baptists from the colony for persisting in the promulgation of their sentiments. It was in vain for Baptists to remonstrate against infant sprinkling, which is the bone and sinew of a national church. They compelled them to have their children sprinkled; a refusal brought upon them fines, confiscations, imprisonments, whipping, banishment and death. The Quakers suffered as severely from the hands of these Protestants as the

Baptists. These overzealous Calvinists could delight in cutting the ears, and boring the tongues of these honest Christian friends with a hot iron. Christ. Baptist, vol. 1st, page 156. Some were put to death for refusing to leave the colony. These, and many other similar facts recorded in the history of those colonies, speak volumes against the followers of Calvin, called Presbyterians. They have the same religion now, the same infant sprinkling, the same priesthood; nothing has been changed but the laws, which will not allow them now as in days of yore, to seize our lands, our cattle, or our household stuff, to make the tythe or tax money, to fatten or enrich their lazy priests. From historical facts, we are forced painfully to say, that as a body of men, they have followed in the steps of their mother, the Catholics, and their escutcheon is stained with chains, flames and shrieks, that pierce the hearts of men from generation to generation, wherever the bloody tale is told.

The church of England is the next religious sect we shall notice. She is the third daughter of the old mother, and came into a distinct existence under the following circumstances, viz: Henry the VIII, King of England, became enamoured with one Ann Boleyn, and in order to marry her lawfully, was to divorce his Queen, and as the Pope was the proper person to bind or loose; Henry applied to his holiness to loose him from his matrimonial bonds, but his holiness saw proper to defer it for a while. Henry determined to be divorced, and to marry Ann Boleyn; to do which, he must separate from the church of Rome. About the year 1533, he declared himself head of the church in England. He reformed some of the Catholic abuses, but retained the essence of that church, such as infant sprinkling, free will doctrine, tythe, or tax laws, persecutions and disfranchisement of dissenters, confirmation, and absolution, and titles, honors, and fat livings for the clergy. Henry founded it in adultery and blood, and it is not to be presumed

that an unclean, can bring forth a clean thing. The church of England had received and drunk deep of the cup of human inventions, institutions, orders and works of men; and it was in the midst of all this smoke and din of the pit, that John Wesley was born and grew up to manhood, and received his education. The church of England was his lawful mother, and when about to choose for himself, his future course, and being undetermined which doctrine to preach, the doctrine of Election and Predestination, or the doctrine of Arminius—he cast up a penny, heads or tails, to determine the wavering mind. It fell to the side of Arminius, and says Mr. Toplady, who was a clergyman of the church of England, and coeval with Mr. Wesley, a happy fall for us." He dares Mr. Wesley to deny it. Toplady on predestination. Mr. Wesley has no where denied the charge in any of his writings that we have seen, and as he is the founder of the Methodist Episcopal sect, we may very justly say, that it owes its origin to the flip, or toss of a penny.

It was about the year 1739, that Mr. Wesley founded a distinct society; this society protested against some of the missteps of her mother, and most violently opposed the image worship of her grandmother, the Catholics; but sweetly embraced the golden cup of human inventions, doctrines and commandments of men, infant sprinkling, and of Good Friday. See Wesleyan Methodist Magazine for March, 1823. They also hold to clerical domination, see Methodist discipline. The laity is governed by the class leader, and he by the circuit rider; the circuit rider by the Elder, and the Elder by the Bishop. No lay member is admitted a member of any of their ecclesiastical courts or councils of which there are three, the quarterly, annual, and general conferences. We know that all religious societies holding and practicing infant sprinkling, wherever the laws of the land would permit, have invariably persecuted immersing Baptists, and

as all sprinklers are possessed of about the same spirit, we are constrained to believe that if the protection afforded us by law, were taken out of the way, it would not be long before many of us would have to burn at the stake for contending earnestly for the faith once delivered to the saints.

The Catholics early laid aside the law of Jesus as the only rule of faith and practice in the church, and introduced infant baptism. They also introduced sprinkling, instead of dipping. They established Christianity by law, and administered an oath to the clergy to put down heresy and heretics. They persecuted dissenters with fines, imprisonments, confiscations, racks and burnings. They were the first to establish a distinct order of clergymen, and to train up, and send out missionaries, and to erect theological schools to educate their ministry.

The Lutherans hold infant sprinkling—they at Zurich, were recognized in the law and by the statutes, compelled people to have their children sprinkled; and in 1530, made it punishable with death for a Baptist to dip one who had thus been sprinkled in infancy. Benedict's Hist. Baptists, vol. 1, page 143. They persecuted dissenters with fines, tortures and death. Their clergy ruled the laity—they taught theology in schools, and sent out missionaries to win men over to their peculiar tenets. Thus in infant sprinkling, in shedding the blood of dissenters, in clerical dominations, in human institutions for the Christian religion, they approximate so closely to the Catholics, that one can hardly determine which is the worst, to be burned in a Catholic's or Lutheran's fire.

The Calvinists or Presbyterians, hold to infant sprinkling, and to law religion. They have persecuted dissenters with fines, confiscations, imprisonment, and death, in the new as well as the old world. Benedict. Hist. Bap. vol. 1, pages 186, 393, and 469. They have theological seminaries for the raising up of young Balaams to curse Israel. The clergy rule the

laity. They have missionary societies and send out their young clergymen to convert the heathen to the cold charities of Presbyterianism; upon the whole, we think there is such a striking resemblance between the daughter and mother, that were the daughter arrayed as her mother in secular apparel in the year 1816, she would show as much of the crimson color as her mother did when she visited the valleys of Piedmont, in 1686. As proof, the reader will recollect the effort made a few years since to stop the United States mail on Sunday, and failing to stop it, this threat was published in the papers—"That in thirty years, they would fill Congress Hall with young men of their own raising up, and then they asked no odds of the nation, they would pass such laws as suited them." We presume they intended the Sunday School Union to effect this grand object. The church of England too, have stained her garments in the blood of dissenters. Her Babylonish rite of infant sprinkling is held dear to her as life. Her clerical power, and absolute submission of the laity; her missionary operations and her human institutions, confirmation and absolution, causes one almost to suppose himself to be in the midst of the streets of Babylon.

The striking likeness between the grand mother and grand daughter, the Methodist Episcopal Society, lies chiefly in their holding tenaciously to infant sprinkling, clerical domination, speaking evil of believer's immersion, monarchical government, in administering a solemn injunction to the Elder to put down heresy, (Baptism and Baptist principles, we presume to be part) In pursuing closely the missionary operations in all its ramifications—in theological institutions—in not allowing the societies to govern themselves, but to be lorded over by the circuit rider at his pleasure. These things scent strongly of Babylon, and although of the third generation, yet she retains a lively resemblance of her grandmother, and has thrown around herself so many of the appendages of the dark

ages that when beholding the two, we are compelled to recognise a relationship between them.

We have shown that infant Baptism and infant sprinkling originated with the Roman Catholics. That law religion, persecution and bloodshed, clerical domination, theological institutions, missionary operations, &c. originated with the same people, together with the idea of uniformity, superstition, works of supererogation. Mosiacal emblems in their worship, which renders it so imposing upon the illiterate and superstitious. We have also traced the origin of some of the Protestant denominations and found that they sprang from the Catholic people, and that they have uniformly adopted the Catholic baptism, [sprinkling or pouring] and those who have had the power of the law in their hands have not failed to shed the blood of dissenters. We have shown that in these, and many other things they have carried out Catholic principles and doctrine so nearly that we are made to wonder why they rejected their ancient name. Our readers who may be inclined to think that we have misrepresented things, may be perfectly satisfied by perusing the following works:—Robinson's History of Baptism, Jones' Church History, Fox's Book of Martyrs, by Goodrich, Religious Ceremonies, by Goodrich; Christian Baptist, Benedict's History of the Baptists, 2 vol. Religious Encyclopedia, Key to Popery, &c.

TO EDITORS PRIMITIVE BAPTIST.

*Covington county, Alabama, }
March 8th, 1847. }*

DEAR AND WELL RELOVED BRETHREN IN THE LORD: I have had so many applications for The Hypocrite, i. e. the first composition of poetry I ever made, that I thought I would give it to you all through this medium. It is as follows:

C. M.

A hypocrite I do despise,
Into the church they creep;

A wolf they are all in disguise,
Among my master's sheep.

These are a people I disdain,
Their faults are all conceal'd;
Of all the rest they do complain,
And fill themselves with zeal.

Of all the vermin here below,
I think these are the worst;
They're wrap'd up in sheepskin so,
They do deceive us most.

Among the flock they're sure to go,
And keep themselves conceal'd;
They wear a fleece as white as snow,
Until the time to yield.

But when the hour is just at hand,
No longer they can keep
Conceal'd in deception's band;
They're sure to wound the sheep.

Now these are they that I do hate,
So well they know the way;
They snarl and growl in every gate,
And cause the sheep to stray.

A wolf and hypocrite are one,
Their nature is the same;
They have no word of good begun,
Then let them bear the blame.

For these are wolves that cannot kill,
Yet threaten to devour;
For he that does his master's will,
Is not left in their power

Altho' the wolves when they're found
out,

May keep a constant yell;
The sons of God may sing and shout,
Through all their raging swell.

Old Simon has his money got,
To buy the gift of God;
But in the matter he's no lot,
No, nor no part with God.

For the apostle has condemn'd
The sorcerer and his plan;
Although he had a noble scheme
To make his money gain.

He thought if he could buy the art,
To give the Holy Ghost;
He tho't he would be counted smart,
In this his mind did boast.

And of their money he was sure,
If he had but the power;
If their diseases he could cure,
In their distressing hour.

The love of money is the root
Of every evil here;

It makes a man a hypocrite,
And they're the ones I fear.

They do reproach my master's cause,
And make his church to mourn,
There is no hold for civil laws,
Their conduct must be borne.

So let the wheat and tares grow on,
Until the harvest come;
And then the judge will quick discern
And give the tares their doom.

O Lord! communicate thy grace,
To every saint below;
And let us live in perfect peace,
Though with the tares we grow.

Give us to know that we have past
From nature unto grace;
May love and union ever last,
Until we reach the place.

A glorious place where hypocrites,
Can never me molest;
A throne on which my Jesus sits,
I hope there to be blest.

So, my brethren, for the present in the
hope of a blessed immortality I assign my-
self your brother in tribulation.

DANIEL DOZIER,
His composure.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 1, 1847.

TO EDITORS PRIMITIVE BAPTIST.

Cool Spring, Washington county, N. C.
March 31st, 1847

DEAR BRETHREN EDITORS: I like to read the Primitive Baptist papers, though some don't suit my notion as well as others. I do not like the plan of placing high encomiums on papers, or men, or brethren, or publishers; for I think the blessed Lord ought to have all the glory. For man by a few of these pleasing words of praise will soon get the devil and man propped upon the pinnacle. But I feel inclined to say a few things on another subject, although I do not profess to be a preacher, nor a scholar, nor a writer, nor a grammarian; but if not deceived I profess to be a Christian, and I think that God reveals some things to me.

The subject is on the shortening those days. Matthew, 24 chap. and 22 verse: And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.

For the elect's sake they shall be shortened. Some say these are days of persecution, which has formerly been a general opinion. I hear some say, these troublesome times. I don't know whether they mean persecution, or tribulation; but the days must be shortened or no flesh should be saved. If this means persecution, how was Abel saved? for he was persecuted to death, and that was before the days were to be shortened, or the time to be shortened, from the nature of the Saviour's speech.

I am making too long a letter, I must stop and go back and show mine opinion. In the ancient dates of eternity God predestinated according to his eternal purpose and foreknowledge, in covenant with his Son, that through the Son he would create a world and people; and that this world, after a long series of prophetic days, and days of idolatrous worship, that he would send his Son into this world and change it to another course of worship; that he would do away all these types in sacrifices, and perfect one offering by the death of his Son Jesus Christ; and that plan should stand unshaken, which he says by the apostle Paul, Hebrews the 12th, cannot be shaken; which signifies the removing of these types and shadows, these prophetic days, which are shortening.

I say the plan of redemption was fixt before the world was, and that was, that Jesus Christ should die in the fulness of the time; that is, in the time appointed of the Father in the contract; and being done, should shorten those days of the old world, which is a partial shortening. But when the last saint of God is taken to heaven, there will be a final shortening, as Paul says; all things will be made perfect, which cannot be without us. God having provided some better things for us, that

they without us could not be made perfect. See Hebrews the 11th and 40th.

For fear you should not understand me, I will say a few words on the tribulation: For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor never shall be. No, brethren, there never shall be such another circumstance of tribulation, as for Christ to suffer again; no, his days were shortened by having his heart's blood drawn out for sinners; and he arose from the dead, and ascended to a new mansion where flesh and blood cannot inherit, nor flesh and bones never did inherit until then. And he only left a part of the tribulation for a Paul and others to fill up. And when the last saint ascends to glory, then the last shortening will be over; it will be a glorious time indeed, to them that overcome through the blood of the Lamb.

I must stop, by subscribing myself your unworthy friend and I hope brother in the Lord. *MAXIMILIAN TATUM.*

TO EDITORS PRIMITIVE BAPTIST.

*Halifax county, Virginia, }
March 16th, 1847. }*

DEAR BRETHREN: As it is a cold day, literally speaking, and perhaps more so spiritually, I would just say in these few lines I think it is the coldest time in matters of religion, and the most trying time with the churches I have ever seen since I have professed to know the way of life and salvation. And it seems to be so generally, or so far as I can hear.

But, brethren, I think there is a difference in just simply speaking of coldness in religion, and actually feeling our dead and lifeless state. I think when the believer in Jesus begins to feel in his own soul his lifeless and torpid state, he begins to examine his former course, and his plea will be something like this: Oh! that I knew where I might find him: that I might come even to his seat! I would order my cause before him, and fill my mouth with argu-

ments. Job, xxiii 3. 4. But this self examination and searching of heart is produced by the Holy Spirit. We can no more produce lively feelings in our soul, than we can make a world; hence the promise of God: And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son: and shall be in bitterness for him, as one that is in bitterness for his first born. Zech. xii. 10. And the Lord Jesus said to his disciples, without me ye can do nothing.

When I first joined the church, which will be twenty one years ago, if I should be spared to see the fourth Sunday in April; I joined the church at Winn's Creek meeting house, Halifax county, Va., and was baptised the fourth Sunday in April, 1826, by Elder Robert Hurt: I can truly say, as it was said by one of old, I went on my way rejoicing; until the tempter, (the devil,) told me I had committed the unpardonable sin, for joining the church and being baptised without religion. I began to think it was so, and got powerfully alarmed about my condition and deeply distressed until it pleased the Lord to deliver me from my distress. This text of scripture was presented to my mind: We know that we have passed from death unto life, because we love the brethren. 1 John. iii. 14. This promise seemed to suit my case, for I thought if I was not deceived I did love the brethren.

In those days we would meet at church meetings, and sing the songs of Zion; and were glad when it was said, let us go up to the house of the Lord. Then it was all peace and love, the Baptists were then all as one family; no divisions then in churches and Associations. We travelled on in this way until the little petty societies of man's invention was introduced in the church. The first was called temperance society. Nearly all the church joined. Myself and a few others refused to join.

About this time I began to feel imprest to declare the way of life and salvation thro' our Lord Jesus Christ publicly; but feeling too unworthy to engage in a work of so much importance, until I actually got to fear the Lord that he would inflict some severe punishment upon me. I believed he had all power in heaven and earth. I at length submitted, and engaged to try in my feeble manner to hold up Christ as the only way of acceptance with God. The church saw cause to send to the Association for a presbytery for my ordination, and I was ordained to the ministry in August 1829, by Elders G. Dickinson, W. Blair, D. B. McGehee, S. Mustain, and J. G. Mills. Having therefore obtained help of God, I continue unto this day, &c. Acts, xxvi. 22.

The Roanoke Association at her spring session in 1823, appointed me a messenger to the General Association of Va. held in Petersburg; and there I think I saw about as proud a body of men calling themselves Baptists, as I had ever seen. Money appeared to be the mainspring of action. At that Association they altered the 3rd Article of their Constitution, charging \$10 for every messenger that was sent from any church, society, or Association; and a messenger for every additional \$10. When I reported to the fall session of the Roanoke Association the alteration of the 3rd article of the Constitution of the General Association, it was then referred to the churches whether they would become a member of that body or not. A large majority of the churches said in their letters they would not. Then a shyness took place and confusion, until twelve churches were dismissed off to form the Dan River Association. We hoped for peace and love then as formerly; but no, Achan was in the camp, no peace yet.

The Mount Zion church, where my membership was and is, left them and joined the Country Line Association. Then the churches composing the Stanton River Association left them; and the old Roa-

noke was left like Gideon's fleece, very dry. Judges, vi. chap.

And now, brethren, I will tell you why I have taken this ramble. I have been looking over the old Minutes of the Association, and comparing former times with the present. May we then, brethren, indulge in the pleasing hope that our God has in store a shower of divine blessings for his poor and afflicted children, that cry unto him day and night. My belief is, that he has and will in his own time visit them in mercy. This ought to encourage us to look to him and plead with him for his blessings upon us.

And now, brethren, suffer a word of exhortation. Preach the truth as it is in Jesus, shun not to declare the whole counsel of God, contend for the faith of God's elect. The Lord has promised to be with his servants to the end, and will not forsake them.

A few words to the brethren and sisters generally. Beloved, if God so loved us, we ought also to love one another. God's love is displayed in his choice of us in Christ. Here we are brought into a sacred union to him and each other. Also in his quickening us when dead in trespasses and sins, again in revealing to us Christ as the Lord our righteousness, our peace, our hope of glory. Also in leading us to trust on this foundation laid in Zion, and in sweetly constraining our wandering feet to walk in paths of obedience; thus bringing us to his banquetting house, where his banner over us is love. The reception of these mutual blessings freely bestowed upon us as the objects of his love, surely should influence us to love him supremely, and each other fervently. This bond of union to him, and to one another, renders our joys and sorrows, hopes and fears, our interests and ends, one common lot. Why should not persons thus united, love one another?

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things

are pure, &c. think on these things. Phil. iv. 8. I remain yours in the bonds of the gospel.

WILLIAM BURNS.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant View, Darlington dis., S. C. }
March 29th, 1847 }

BRETHREN EDITORS: I once again take my pen in hand to send you a few lines to inform you, that we the little few of Old School Baptists in this section of the country, are still contending for the faith once delivered to the saints, and are at peace among ourselves. But we have a cold and wintry season, and are surrounded by a host of the missionary or New School Baptists.

Brethren, when it goes well with you pray for us; and we should be glad to see some of our ministering brethren of the Primitive faith and order from afar, to come over and help us.

AMOS HILL.

TO EDITORS PRIMITIVE BAPTIST.

Loweville, Alabama, }
March 20th, 1847 }

DEAR BRETHREN: I am in great distress, and have been hesitating whether or not I should continue your paper; but as God and his people are all my trust, I wish to continue it and with it your prayers and all God's people. The communications of my brethren and sisters afford me great consolation. My dear brethren and sisters, when you go to a throne of grace oh remember your afflicted sister.

JERUSAH LAYMAN.

From the Regular Baptist.

CIRCULAR LETTER.

To the churches composing the Cumberland Association.

Our Circular will be upon the important and interesting subject of the Resurrection of the Dead.

We will make a few brief remarks, illustrations and quotations, as our limits will

admit but few.

That there will be a resurrection both of the just, and unjust, is evident from the scriptures, although it is denied, and has been denied for the last two thousand years. The Sadducees who derived their name from Sadoc, the founder of their sect, who lived about two hundred and sixty years before Christ, believed that God was the only immaterial or spiritual being in the universe; and besides him, there were neither angels nor spirits; and that death put a final period to human existence. See their question to Mat. xxii. 23: The same day came to him the Sadducees, which say that there is no resurrection, &c. 20. Jesus answered and said unto them. Ye do err, not knowing the scriptures nor the power of God. 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. This proves that they still lived, although it had been fifteen hundred and sixty-six years since these words had been spoken to Moses, in the bush.

The Essenes, who had their rise some two hundred years before Christ, believed in the immortality of the soul, considering the mass of malignant matter, the prison house of the soul. They believed that every thing was ordered by an eternal fatality, and commanded to abstain from meats, &c.

But says the apostle, if in this life only we have hope in Christ, we of all men are most miserable. In the resurrection, we mean to be understood, this self same body is raised, and none other; but with different qualifications, for the term resurrect, signifies to raise up that which was laid down. For if it is a different body, it will be a creation, or transmigration, and not a resurrection. It is that which is sown. It is sown a natural body, but it is raised a spiritual. Now, what is sown? The flesh, not the spirit. That which thou sowest is not quickened, except it die. If the dead rise not at all, why are they then baptized

for the dead? This is a figurative expression, and shows our death to sin and resurrection to newness of life, and our faith in the resurrection of Christ. It is a beautiful figure; as in baptism, the same body that is buried in the liquid grave is raised again, so in the resurrection, in the 5th Chap. of John Jesus says, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. This he spake in reference to quickening the soul, or making it alive from the dead; and as the Jews were at this, he says in ver. 28, 29, Marvel not at this; for the hour is coming, in the which all that are in their graves, shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. This could not have reference to regeneration, or none do good before they are quickened into life. Neither could he mean the soul or spirit, in the morning of the resurrection; because they were to come out of their graves; and none will contend that the soul is buried in the grave with the body. Nor could he mean the body was the grave, which is the tenement of the soul, as the body is no where called the grave. Job says, xix, 25, 27. For I know that my Redeemer liveth, and that he shall in the latter day stand upon the earth, and though, after my skin, worms destroy this body, yet in my flesh, shall I see God, whom I shall see for myself and mine eyes shall behold and not another. This proves positively, that Job, believed that in the latter day, resurrection, Christ would come: and that he although the worms might prey upon him; yet would see him in his flesh. Dan. xii. 2. Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt. Acts xxiii, 6, 8. Men and brethren, I am a Pharisee the son of a Pharisee: of the hope and resurrection of the dead I am called in question—For the Sadducees say that there is no resurrection, neither Angel nor

Spirit; but the Pharisees confess both. Chap. xxiv, 15. And have hope towards God, which they themselves also allow, that there shall also be a resurrection of the dead, both of the just, and the unjust. Chap. xxvi. 7, 3. Unto which promise our twelve tribes, instantly serving God day and night, hope to come, for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Here we see that the apostle was arraigned and tried, because he preached the resurrection; and he says to Timothy, that some concerning the faith have erred, saying that the resurrection is past already, and thereby overthrew the faith of some. Acts xvii 18. And some said, what shall this babbler say? Other some, he seemeth to be a setter forth of strange Gods; because he preached unto them Jesus and the resurrection.

A few more quotations to prove that it is the body, that is to be raised; as you will find in 1 Cor. xv. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body. 1 Cor iv. 19, 20. What, know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God? And ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your Spirit; which are God's. Rom. viii, 10, 11. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you. Here the apostle clearly shows that we are bought with a price, both soul and body; and that we should in both, glorify God, because they are God's. And if the Spirit that raised up Jesus, that is, the power of God, it (the power of God) shall also quicken (give life to) your mortal bodies. That the soul by

regeneration, is alive by the spirit or power of God, but the body is dead because of sin; but that same spirit or power will give life to our mortal bodies in the morning of the resurrection.

We shall next show that Jesus has arisen, and how he arose, as we shall be like him; and lastly show what that likeness is.

That Christ has arisen from the dead, (we presume none will deny it) is abundantly evident from the Scripture, as he testified he would arise on the third day, and upon which he founded all his pretensions to being the true Messiah. Jesus said, Destroy this temple; and in three days I will rear it up again. John x, 18. I have power to lay it down, and have power to take it again. This commandment have I received of my Father x1, 54. 25. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said I am the resurrection, and life; he that believeth in me though he were dead, yet shall he live. Acts xxvi, 22, 23. Saying none other things, than those which the Prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should arise from the dead. I Cor. xv. 3, 8. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he arose again the third day, according to the scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; after that he was seen of James, then of all the apostles. And last of all he was seen of me also; as one born out of due time. Verses, 12, 14, 16, 17, 20. Now if Christ be preached, that he arose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead; then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. For if the dead rise not, then is Christ not raised. And if

Christ be not raised, your faith is vain, ye are yet in sins. But now is Christ risen from the dead, and become the first fruits of them that slept.

We see from the language of the apostle in the foregoing quotations; that he connects the resurrection of the dead with that of Jesus; and if the dead rise not, Jesus is not raised, and all our hopes or pretensions to religion are vain. He then answers the question and says: But now is Christ risen from the dead—which proves positively the resurrection of the body, if he arose with the same body. Ver. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

And now, brethren, if you do not believe in the resurrection of the body, then never use the figure of a burial and resurrection in baptism; as the apostle says, in Rom. vi. 3, 5: Know ye not, that so many of us as were baptized into his death; that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Here the figure is used of a burial in baptism, to show our death to sin, and resurrection to newness of life; that if we have been planted in the likeness of his death, we shall be in his likeness in the resurrection; not that we are so by regeneration, or by being raised from the liquid grave. Matt. xxii. 52, 53. And the graves were opened; and many bodies not souls of the saints which slept, arose and came out of their graves—not out of their bodies—after his resurrection, and went into the holy city, (into Jerusalem) and appeared unto many. Luke, xxiv. 36, 37, 39, 40. And as they thus spake, Jesus himself stood in the midst of them and saith unto them, peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. Behold my hands and my feet, that it is I myself, handle me, and see, for a spi-

rit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. See also John xx, 19, 21, 24, 26 and 27. But Thomas one of the twelve called Dydimus was not with them when Jesus came. And after eight days, again his Disciples were within and Thomas with them; then came Jesus the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. How beautifully this shows the resurrection of the same body, for when they were in the house, and the doors closed: he could suddenly appear in the midst and say, peace be unto you; show them the prints of the nails in his hands; and of the spear in his side with all his flesh and bones—and in an instant be a spirit, and vanish out of their sight. This clearly shows the power of God, in the resurrection of the body; that though it is sown in weakness he can raise it in power; and though it is sown a natural body, it is raised a spiritual. 1st Corinthians 15. 53. For this corruptible must put on incorruption, and this mortal must put on immortality, 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. If then he is raised with the same body, we shall be like him, as we have before proved. But say the Essenes, he lost that body on Mount Olivet. But Stephen the same year of his ascension, when he was stoned to death, said, 'I see heaven open, and Jesus standing on the right hand of God.' Paul the year after, saw him as one born out of due time. But we have a quotation that defies skepticism itself; Read Rev. 1, 17 18. Fear not, I am the first and the last, I am he that liveth and was dead; and behold, I am alive forever more Amen; and have the keys of death and hell. This was sixty-three years after his

ascension, and he says; I am he that liveth and was dead. No person will contend that the Divinity died, but the flesh; now Jesus says that which died is alive again. But it will be said, that it is the soul that is alive. We have proved that he arose with the same body, and went to Mount Olivet; and shall believe he went into Heaven itself with the same body, only it is spiritual; unless the disciples had given him some evidence of that body's being left on the Mount.

Lastly, we promised to show that we should be in his likeness in the resurrection. 1st John, 3. 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is. Philipians iii. 21. Who shall change our vile body, (not soul) that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Rev. i. 13. 15. And in the midst of the seven candlesticks, one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as flames of fire; and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. Mat. xviii. 2. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.—Revelations iv. 2. 3. And immediately I was in the spirit; and, behold, a throne was set in Heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow around about the throne, in sight like unto an emerald.

O! brethren and sisters, what a glorious appearance, and although the most lively figures are used, to show forth the likeness; yet it is but a faint representation of what we shall be, when we shall be like him. We shall outshine the sun in his strength,

and be forever with the Lord. When we consider all these things, what manner of persons ought we to be, in all godly conversation. We should serve God, and love him fervently, and one another with pure hearts, as brethren. — And seeing we have such a glorious High Priest, let us hold fast our profession; or stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. And although we may suffer persecutions and afflictions, yet he will finally bring us off more than conquerors, through him that loved us, and gave himself for us.

“Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all.”

TO EDITORS PRIMITIVE BAPTIST.

*East Florida, Alachua county, }
March 1st, 1847. }*

BRETHREN EDITORS: Please give the following an insertion in the Primitive.

I take this method to inform my brethren and friends, that I have removed from Wetumpka, Alabama, to East Florida, Alachua county; and shall patronise Miccanopa post office, where I shall be happy to receive any communication that any brother or friend shall see proper to favor me with. Yours in the best of bonds.

JAMES MURRAY.

From the Regular Baptist.

Mississippi, Oa. Co., Dec. 25, 1846.

DEAR BROTHER LOWE: I am very glad to hear of the Old Baptists in the West, and that they are contending for the faith, as it was delivered to the saints.

I am much pleased with the brethren's communications, as it is the very doctrine that I have loved for forty years, and expect to love as long as I am permitted to stay in this tenement of clay. The Old Baptists are scarce here, and antichrist is gaining ground; but none of these things will move me or discourage me; for I be-

lieve the truth will stand, and error will fall.

Brother Lowe, I have been in the Baptist church forty-three years, and I think that falsehood, error and deception is more prevalent now than I have ever seen it, at any time in the course of my life. There are some counties in these parts, that have not one Old Baptist preacher; and yet there are a number of preachers, and a great many professors.

In my next I will give you something more about our affairs here. I will now conclude, by subscribing myself yours, most affectionately.

JOHN KINNARD.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder Parham Puckett.

April 23rd, at Rose of Sharon; 24th, at Red Banks; 25th, at Great Swamp; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Baregrass; 29th, at Skewarkey; 30th, at Picot; May 1st, at Moratock; 2nd, at White Chapel; 3rd, at Concord; 4th, at Liverman's; 5th, at Gum Neck; 6th, at Bethlehem; 7th, at Sound Side; 8th, at Lake Landing.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder Stephen I. Chandler.

Fall's Tar River Thursday, 27th of May; Williams's, 28th; Hardaway's, 29th; Old Town Creek, Sunday 30th; Tarborough, Sunday night; Conetoe, 31st; Cross Roads, 1st of June; Log Chapel, 2nd; Lawrence's, 3rd; Sandy Grove, 5th.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder C. B. Hassell.

Elder Hassell expects to preach on Monday the 10th day of May at Picot m. h.; on the 11th, at Moratock; 12th, at the school house; 13th, at White Chapel; 14th, at Concord; 15th, at Angeley's; 16th, at Sound Side; 17th, at Bethlehem; 19th, at

Gum Neck; 21st, at Bethlehem; 22nd, at Angeley's; 23rd, at Concord; 25th, at Morattock; and 26th, at Picot.

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SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. W. Dearing, *Cotton River*. E. Davis, *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Hayana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. I. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Loueville*. F. Pickett, *China Grove*. John W. Pellum, *Franklin*. John Barrell, *Misouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. A. Hatley, *Pintlula*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John Whitehead, Jr., *Pleasant Plains*. M. W. Helms, *Bridgville*. Elly B. Turner, *Abbeville*. Thomas Townsend, *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompson, *Centreville*. James F. Watson, *Geneva*.

TENNESSEE Michael Burkhalter, *Jasper*. Wm. Croom, *Jackson*. Solomon Ruth, *Westley*. Ira E. Douthit, *Lynchburg*. Geo. Turner, *Waverly*. Henry Randolph, *Snodysville*. Pleasant A. Witt-

Russelville. William McBoe, *Old Town Creek*. A. Burroughs, *Moore's Roads*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazewell*. Henry Turner, *Fayetteville*. Isaac Moore, *Ripley*. James Salling, *Bull Run*.

MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterberry, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Davis, *Houstou*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's Roads*. K. B. Stallings, *DeKalb*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. Wilson Conner, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. W. West, *Wheatley*. William Burns, *Davis Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas W. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

Max'n Tatum,	\$1	Isaac F. Wood,	\$1
Benj. Hammonds,	1	Sam'l Wortham,	3
Mrs. J. Layman,	1	John Ward,	2
Wm. Aldridge,	1	Amos Hill,	4
Kin'n Strickland,	3	Thos. Kimsey,	10
Mrs. M. Ware,	1	Enoch Bell,	2½
John Speir, Sen.	1	N.S. McDowell,	6½
Daniel Dozier,	1	Wm. Fewel,	2

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*. and directed to "Editors Primitive Baptist, Tarborough, N. C."

THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA,

“Come out of Her, my People.”

Vol. 11.

SATURDAY, JUNE 5, 1847.

No. 18.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee, }
March 27th, 1847. }

DEAR BRETHREN: In the 13th No. of the Primitive Baptist, Br. Tillery advised Br. Witt and me to quit “throwing chunks” at one another. For this advice I thank him, though I am not conscious of having “thrown any chunks” at Br. Witt. In the first I wrote, I gave my own views and feelings, and implicated no one; in the last, I answered the Br.’s questions in as clear and concise a manner as I could. I hope, Br. Tillery, I have too much regard for fellowship, for union, and for the cause of God, “to throw chunks” at any of my brethren. I may differ in opinion with some of them respecting ardent spirits, and as it is the duty of every teacher to let people know his sentiments on faith and practice, and as I hold none that I am either ashamed or afraid to avow, and as I have barely hinted at the subject, and as I love the Old Baptists and desire their prosperity, which I know belongs wholly to God to bring about; and as I do not believe the Primitive Baptist cause is a cause or the cause of drinking, though they are accused of it because they are opposed to temperance societies; and because some of them, as also some of other denominations, drink too much or use ardent spirits improperly; and because some have spoken inadvertently or improperly about drink-

ing, and wishing and desiring that the world with all opposing denominations may know that I with the Baptists as a denomination, do not hold to the improper use of spirits; nor that we do not wish to encourage it either directly or indirectly, it not being contained in our articles of faith, nor in the word of God. Neither do I think we wish to countenance it more than others, though with sorrow we have to acknowledge, that in many cases spirits are used improperly among us, and that the proper discipline as respects their use is in many cases not enforced.

As what I have written may have produced some feeling, or may not be properly understood, and for the above with many other reasons, I will in a series of letters give my views on the scriptural use of intoxicating drinks; and also give my views on those passages of scripture which are sometimes used to prove the right of drinking, &c. I do not write for the sake of controversy, but for the sake of the Baptists, and the cause of God, and for the love I have to society, and the hatred I have to drunkenness. Though I do not write for the sake of controversy, yet I say to my brethren, that if I give any view or opinion contrary to the scripture, or the spirit of Christianity, that I want any or all of them to write in the Primitive, showing their opinions. Truth is my aim.

I will here say, that if drinking, excepting as authorized by scripture, is the Primitive Baptist cause, then I am not one. And I have no hesitation in saying, and

also wish the world to know, that I say that God's cause is not a drinking cause, or the cause of drinking; but is like himself, holy! holy! holy! That sin is the cause of all evil, and that evil results from the excessive use of spirits, no Christian will deny; and that the greater the quantity of spirits made, the greater the quantity used; and the greater the quantity used, the greater the evil proportionally resulting from the increased use, surely none doubt or will deny. Man by the fall being totally depraved, his appetite must also be depraved; otherwise he is not totally depraved. Being born in sin, sinful practices in a greater or less degree, are as certain to develop the nature and principles of sin in him, or that he is a sinner, as the playful and apparently innocent young tiger will when grown develop the tiger. All men are born in sin, all are therefore by nature sinners; and all when growing up, are certain to develop by practice that principle which they have by nature. If all men were born drunk, then would all be drunkards; for as sin is the principle, which is universally developed by sinful practices in some way; so if man was born drunk, would drunkenness be universally developed, for it would be his nature and principle. We see many unrenewed people who are not drunkards, we must therefore, conclude that drunkenness is not by nature; but that it is having sin for its basis, from the custom of drinking that a habit of drunkenness is acquired in the confirmed drunkard; and that it is alone by drinking too much, that we become intoxicated. For the man that does not drink too much, is never drunk; and if he is never drunk, he is neither a wine bibber nor whiskey drunkard.

No man, or at least no Christian, believes that if sin were removed from the world there would be a drunkard in it; neither does any man believe that if intoxicating drinks were removed from the world and were forgotten by man, that there would be such a character on earth

as a whiskey drunkard or wine bibber. We must then conclude, that neither sin nor spirits alone make a drunkard; but that it takes both of them united. Though there were no intoxicating drink in the world, man would still be a sinner, still need the new birth, still be an unbeliever and rebel in the government of God; but he would be a better citizen, a better father, a better husband, a better son, &c. in a natural, moral, and social point of view. That false religion is the worst intoxication, that has ever appeared in the world is undisputable; and that we ought to COME OUT from, and abstain from every appearance of it, no Christian will deny. And though we ought to abstain from every appearance of false religion, yet this should not influence us in the least degree to neglect true religion and true worship; neither should we throw aside the proper and lawful use of wine or strong drink, because numbers abuse it. But we ought to consider well what is the proper and lawful use. Therefore, let us not consider what may be profitable to us in a pecuniary point of view, nor what may gratify our depraved appetite; but let us seriously meditate on what the scriptures say about it, what truth, reason, humanity, and the spirit of Christianity says.

That God made all things that were created there is no doubt, yet he no more made whiskey or brandy than he made playing cards, faro, or billiard tables. He created the materials of which each is composed; but the whiskey, the brandy, the cards, and the gaming tables, are each and all man's invention. Did the Lord create antichrist. Did he create the wine of the wrath of her (Babylon's) fornication. Did he create the spirit of antichrist, or does he cause his practice? Did he create sin or unbelief or confusion, or is he the author of any of them? Is not a false religion and false worship more particularly spoken against in scripture than profanity, and are they not represented by fornication?

tion or whoredom and drunkenness? If false religion and false worship are worse (so to speak) and more derogatory to the perfections of God than open profanity, and we ought to abstain from all appearance of them, is it not certain that we ought to abstain from all appearance of fornication and drunkenness, which are used as figures of the infatuation and practice of antichrist. And as the Lord represents that which is most in opposition to his word and his ways, and which is the most delusive and infatuating by whoredom and drunkenness, and told us to beware of the leaven (doctrine) of the pharisees, and to abstain from all appearance of evil, ought we not to abstain from these figures of Babylon and its practices? And not only from the realities or things themselves, but also from the least appearance of both, and not only of both together, but of each separately. Ought we not to obey every command of God as given in his word; and if we cannot obey every or any command, ought we to plead justification because of our imperfection? Imperfection can never justify us, but solely and alone the Lord our righteousness. And shall we undertake to plead that which without a better would sink us to destruction? or shall we plead justification for our imperfection, because we have justification through Christ? I want nothing for justification except that which justifies. A man is either sober or drunk, there is no medium; and as drunkenness is an evil, we ought to decide at what point between drinking none and drinking too much, is the appearance of evil. It cannot be in the least degree of intoxication, for that is the evil itself.

That spirits are nourishing or strengthening, except as spoken of in Proverbs. 31st chap. to say the most is doubtful. Give strong drink to him that is ready to perish, is yet practiced by physicians; and also wine to such as are faint. 2 Samuel, 16 ch. 2. But that either is to be drunk for mere gratification, I do not believe can be made to appear by scripture. "Drink ye

all of it," sacramentally, use no longer water but a little wine for thy stomach's sake and thine often infirmities," is scripture; and such cases as the above, viz for him that is ready to perish, to such as be faint, for thy stomach's sake, &c. and to show the Lord's death till he come. The use of wine under the ceremonial law no more authorizes us to use it for gratification, than we are authorized by the same to go up to Jerusalem, and offer the lamb, the kid, &c. There is a very mistaken idea about the drink offerings. Read Gen. 35 c. 14 v.; Ex. 29 c. 40 v.; 30 ch. 9 v.; and all other scriptures which speak of the drink offering, and you will find that instead of their being drunk they were poured out; and that instead of the man that was to bind up the money, &c. Deut. 24th, 26. and to give it for whatsoever he lusted after, you will find it was to be given for whatsoever his soul (not his carnal or depraved appetite) lusted after; or for whatsoever his soul (not his depraved appetite) desired; and he was to eat (not drink) there before the Lord. Verse 29th. And the Levite, and the stranger, &c. shall come and shall eat (not drink) and be satisfied, &c. Deut. 15th, 14. They were to furnish their brother (the Hebrew man or woman who was sold to them and served six years and sent out in the seventh) liberally out of the flock, the floor, and the vineyard; yet this is typical and points to the kinsman Redeemer and the liberated soul, and has no allusion whatever to drinking intoxicating drinks for gratification. Neither does the liberty to drink, given to the Nazarite after a certain time, authorize the drinking for gratification.

These things were a part of the ceremonial worship, for though the man might take the money to the place appointed, yet he at home could eat his daily meals, and yet at home and in offering he might eat nothing except such as God had appointed. These things were figures for the time, then present, which stood only in meats and drinks, and divers washings and carnal

ordinances, imposed on them till the Reformation. Read Hebrews.

The first Baptist did not come drinking wine, and as we are so strenuous respecting his baptism, let us be equally so in his habit of not drinking wine; not because he drank none, but because we can find no such thing as drinking for gratification of our depraved appetite in the book of God. Christ came eating and drinking, but does the scripture say he ever drank wine? Christ said, Mat. 26 and 29th: But I say unto you I will not drink henceforth of the fruit of the vine, until that day I drink it with you in my Father's kingdom. We tread the wine press alone. And even supposing that he drank wine every day, does this authorize his followers either to make or drink whiskey, or to drink wine for gratification? He was a sovereign, and we are only subjects. He was possessor of heaven and earth, and he had a right to do as he would with his own; but we as subjects and children, only receive from him as a bounty, and are under obligations to use his blessings as he has commanded. he had the right and power to forgive sins, &c. which we had not. When he was wearied he called for water at Jacob's well, not for wine or strong drink. It is said he never drunk wine as medicine, for he never was sick. But what does he say, Mat. 25. 36: I was sick and ye visited me; inasmuch as ye did it unto one of these little ones, ye did it unto me. For himself bare our sicknesses and our infirmities. Did Jesus hunger? Did he sleep? Did he thirst? Was he wounded? was he bruised? was he stricken, smitten of God and afflicted? was he tempted? was he in all our afflictions afflicted? was he touched with a feeling of our infirmities? was his soul exceeding sorrowful even unto death? Did he sweat as it were great drops of blood? Was his soul made an offering for sin? Did he lay down his life for the sheep? Well, if bearing our sins caused, or was any means to make Christ suffer—if bearing our sins made him to be sorrowful, and if he was touched with

a feeling of our infirmities and bare them, he was also touched with our sicknesses when he bare them. If he was not afflicted for me, I shall not see peace. If he was not touched with a feeling of my infirmities, I shall remain infirm and sink under its weight. If he was not wounded for me, I shall remain filled with wounds and bruises. If he was not sick for me, I shall never have health. If he did not taste of death for me, I shall never live with him. If he could bear sickness without being sick, then might he die without tasting of death. If he could bear his people's sickness, without being sick; if he could be touched with their infirmities, without feeling them; if he could be afflicted, without feeling their afflictions; if he could be sorrowful, without feeling their sorrow; if he could die, without tasting of death; then were his sufferings apparent, and not real. Then was there no union between him and his members, and not one would be saved. And if his bearing our sicknesses and infirmities, suffering and dying for us, was not real, then our hopes of salvation, our joys in anticipation of a better world, and all our feelings of the work of his spirit, all our evidences of regeneration, &c. &c. are not real nor do not centre in, nor are built or depend upon (so to speak) the wounds, the sufferings, blood, &c. of the Son of God, for us; suffering what we in justice might have suffered.

But our salvation would depend upon apparent sufferings in Christ, and real sufferings in ourselves, and the pity of God towards us for what we suffered. Instead of depending upon an unchanging plan, demanding an infinite satisfaction either by infinite or eternal punishment, or by real suffering by an infinite character, one that was able to bear all the temptation, all the sicknesses, all the infirmities, &c. of all his people; and bearing all these, feeling all these, and suffering for all; if he did not need wine, none never did. For though he was holy, harmless, undefiled, separate from sinners, higher than the heavens, and

very and eternally God; yet he was made a little lower than the angels for the suffering of death, and crowned with glory and honor, that he by the grace of God should taste death for every man. He was numbered with transgressors, for the transgression of my people was he stricken; therefore, though holy, harmless, &c. yet in union with transgressors; with his members he could but suffer really and in every sense that they suffered, or were bound by the justice of God to suffer. And though he was very and eternally God, yet he was made flesh; as the children partook of flesh and blood, he likewise took part of the same.

We can therefore say that the child born, is the mighty God; the Son given, is the everlasting Father; and that every blessing we receive rolls from the throne of the eternal, and flows to us through the sufferings, the wounds, the bruises, the stripes, the blood, the death, the life, the resurrection, the intercession, and the righteousness of the God man, the mediator, the kinsman Redeemer; who bare all our sickness, and infirmities, &c., that we might enjoy his healing, his life, his joys, his kingdom, and himself, in a happy, a heavenly immortality. Where affliction, pain, sickness, sorrow, tribulation, anguish, doubts, or fears, will be felt no more; because Christ has felt them, God's justice removed them.

It is thought by many, that Christ's turning water to wine authorizes his ministers or creatures to make spirits; but let us carefully examine the marriage, &c. If you will read the first chapter of John, you will find nothing there to satisfy your mind why the day of the marriage in Cana was called the third day. Scripture has something higher in view than mere narration of facts, and we cannot account for this third day by natural computation; therefore we must conclude that Christ had something higher in view than to inform us of a natural marriage alone, and that through this marriage, &c. he intended to

bring to our view the marriage of the Lamb and the Gentile or gospel church, and the change from ceremonial to gospel worship. The third day representing the same thing, as the three measures of meal into which the woman (the church, represented here by the mother of Jesus,) put leaven which leavened the whole lump; and also representing by the three flocks of sheep, all watered from one well. Gen. 27 ch.

This third day being that day in which the great trumpet shall be blown, Isa; the marriage signifying the same as the marriage of the king's son, and also that spoken of in connection with the ten virgins; and the time or third day, the time spoken of in connection with the ten virgins. And the time or third day, the time spoken of in Song. 8 ch. 8 verse: We have a little sister and she hath no breasts, (no wine:) what shall we do for our sister in the day (the third day) when she shall be spoken for? Also represented by the barren that was told to rejoice. Isa. Cana signifies possession, and Galilee "revolution of the wheel;" the wheel of salvation, to revolve and roll on, (paved with love for the daughters of Jerusalem,) to gather in the "purchased possession," the "children of the barren" Jesus and his disciples both called to the marriage, the apostles going into all the world to preach the gospel, Christ going with them—lo, I am with you—the mother of Jesus (representing the church) saying they have no wine, no gospel provisions or privileges, shown by his saying "mine hour is not yet come."

But the third day, the gospel kingdom, the kingdom of heaven, the kingdom spoken of by Daniel is at hand, is about being set up. The priesthood changing, there must also be a change from the ceremonial law to gospel privileges. The manner of the purifying of the Jews, about to give way to gospel rites; the pots after the manner of the purifying of the Jews, no more to hold the element of outward washing, or purifying. The time is at hand when the

sons of Levi will no more pour out the drink offering, nor anoint with oil, nor offer the kid, the lamb, the ram, nor the bullock; Martha, cumbered with much serving, succeeded by Mary; or rather, the much serving (ceremonial law) is succeeded by the good part—good wine—gospel privileges, or provisions; gospel kingdom, which shall not be taken from Mary, (the church in a figure.) This kingdom “shall never be destroyed,” “shall not be given to other people, but shall stand for ever.” The saints of the Most High shall possess it.

The water for natural purifying of the Jews turned to wine. The manner of purifying, or ceremonial law, which stood only in meats and drinks, and divers washings, &c. imposed till the time of the reformation—the third day, when the high priest after the order of Melchisedec, a high priest of good things (good wine to come, should by a greater and more perfect tabernacle, not made with hands, not of this building, (not after the manner of the purifying of the Jews,) neither by the blood of goats, but by his own blood, he entered in once into the holy place, &c. The water pots filled with water, the water changed to wine. In this mountain, &c. wine on the lees, Isa. 25—the good wine the gospel dispensation, or worship; the servants ordered to draw the water, and bear it to the governor of the feast. As there is generally joy at a marriage, says Isaiah, 12 ch. 3rd and 4: Therefore with joy shall we draw water (yes as saints draw the water) out of the wells (water pots) of salvation.

And in that day (the third day) shall ye say, praise the Lord. Yes, servants, draw the “living water” at command of your master. And when the ruler of the feast had tasted the water, (not the juice of the grape) that was made wine, and knew not whence it was because it was supernaturally made, so with the heaven-born soul. As the wind bloweth where it listeth, &c. so is every one that is born of the spirit.

But the servants which drew the water knew, they had seen something of the operation. The servants (the apostles) had tasted the feast of fat things, the feast of wine on the lees; the veil cast over all nations had been removed from them, they had felt the power that could change water to wine, they had seen as it were the manner of the purifying of the Jews, with its divers washings, changed to the simple and glorious and heart-cheering institutions, privileges and provisions of the gospel; they had seen, as it were, the Levitical priesthood recede, and the high priest after the order of Melchisedec appear.

The ruler of the feast called the bridegroom and saith unto him, every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. Every man acts differently to this bridegroom, showing clearly that God's ways are not our ways, and that he acts differently to any man and to all men. The bridegroom (Christ) kept the good wine, the gospel kingdom, gospel worship, &c.; “the good part” which Mary had chosen; the best robe put on the prodigal till now. This good wine does not come or is not made by the ordinary process, it is not of the juice of the grape, nor by fermentation; but by a change, by the power of him who has all power in heaven and earth in his hands.

And as we have no account of any being tasted, except by the ruler of the feast, nor of any of the water being wine, except what was drawn; let us not assert that there was a great quantity made, or that it was the strong wine mentioned in scripture, but “the good wine.” And if we take license for making whiskey or brandy, because Christ made wine; let us first consider that the wine he made was not the juice of the grape, nor by natural process; but by a supernatural work and sovereign right, prefiguring the marriage of the desolate, and the privileges and blessings of the gospel. If we follow making because he

did, let us recollect that he said, "See thou make all things according to the pattern shewed thee in the mount."

Now if you can turn water to good wine, to good whiskey, or good brandy, for marriages alone; and then drink none yourselves, and direct the servants to bear it to the governor of the feast alone, then proceed and make it, whenever your mother may say they have no wine. It is entirely gratuitous to say, that any other tasted it but the governor of the feast. But if you have it, in a contrary way to the example or pattern of Christ, and by other means and for another purpose, then have some other plea than following his example. Then meditate, and as you will admit there is an evil in drunkenness, abstain from all appearance of it and of every evil. Christ says, take no thought saying, what shall we eat, or what shall we drink, &c.; for after these things do the Gentiles seek. If the drink spoken of means spirits, do we want to follow a Gentile or heathen practice? But are we not taking thought for these worldly things, or what we shall drink, when we are making a drink to drink for mere gratification. Take no thought for the morrow, &c. "sufficient unto the day is the evil thereof." If taking thought be evil, it is surely a much greater evil to make what we shall drink, in a way and by a process that none of the antediluvian Christians, the patriarchs, the prophets, nor Christ nor his apostles ever used.

When we undertake to justify ourselves in making spirits, or in any other practice, by quoting as in the days of Noah, so in the coming of the Son of man, &c., because the practices may continue; we ought to recollect every species of sin and wickedness on earth, and even sin itself, will continue to the end of all things. If we make this quotation as a plea for any practice, so we may for all. Are we authorized to follow any practice whatever, because it will continue? If this is our authority, we on the same grounds have authority for any and all practices. Let us

not suppose because we believe in predestination, that we have no duties to perform; nor because the Son has made us free, that we are at liberty to do any thing whatever that may not violate the laws of the land. Let us not suppose that because the drink offering was taken away, that that prohibited them from drinking, and was consequently a judgment; the drink offering was poured out. Let us not suppose that we can make much spirits and so dispose of them, that all who drink will drink moderately. Let us not suppose that because we keep an orderly house and sober family, though we make spirits, that we may not be contributing to make disorder in some other house, or distress in some other family. Do not suppose, my brother, or friend, or stranger, that you hate drunkenness as badly as I do, if you intend to continue or to commence making spirits; for I am sure if you did hate drunkenness as I do, you would never make another doubling.

Do not let us suppose that either our eating or our drinking make either of them to be God's cause. On this ground our sinning, or any or all other acts, would make them to be God's cause. God's cause is like himself, holy and independent of our acts. Neither let us suppose that because drink offerings were offered, that God's cause is a drinking cause. On the same ground we may say his cause is a waving cause, a heaving cause, a burning cause, and a sinning cause; because he appointed wave, heave, burnt and sin offerings. Let us return to primitive practices respecting drinks. When Christ was weary he called for water at Jacob's well. He said at the passover, "Drink ye all of it;" as oft as ye do this in remembrance, &c. Use no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. The bishop is as respects one part of his character to be not given to wine; the deacon, not being given to much wine; and the bishop not given to wine, proves clear-

ly that the bishop is to use none except as Christ commanded and Paul advised. Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. Prov. 31st. Wine for such as be faint. 2nd Saml. Heb. 2.

Let us conclude that it is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Rom. 14th. Though there be no harm to ourselves, nor crime in drinking moderately for gratification; yet I expect to show in my next, that we ought not to drink lest we embolden others, and through our influence and example be the means of others drinking too much. I am still opposed to all societies but those appointed by Jesus Christ in his word, either drinking societies or others. (to be continued.)

N S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 5, 1847.

TO EDITORS PRIMITIVE BAPTIST,

Smithfield, North Carolina, }
April 8th, 1847. }

DEAR BRETHREN EDITORS: Having to send on my remittance to the Publisher, I can inform you that myself and family enjoy good health; and I hope I feel thankful to Him who rules and superrules in heaven above, and does his pleasure on earth, for all the blessings me and mine have received.

Dear brethren, with sorrow I record the death of my much esteemed brother and fellow laborer in the gospel. Elder James Lassiter, who was much esteemed by almost all who were intimately acquainted with him, departed this life March 19th, 1847, leaving a wife and I believe seven or eight children, with a large circle of relations and acquaintances, to mourn his loss. And I do think he will be as much missed as any one man who could have died between Black Creek and Middle Creek in Johnston county, N. C.

No doubt many of you have heard of the affliction and insanity of James R Barber, for the last two years past. I can say, bless the Lord he is again restored to his reason, and is engaged in preaching the gospel with as much apparent zeal as in years past.

In conclusion, I feel confident that God has blessed all that love and serve our Lord Jesus Christ; and may he continue his blessings to them all, is my prayer for his dear name's sake. ELY HOLLAND.

From the Regular Baptist.

Pasquotank County, N. C. }
Sept. 28, 1846. }

DEAR BROTHER LOWE: I feel if a servant one amongst the least, but notwithstanding, I have at times to try to feed the sheep and lambs of God in this section of the country. We have but one ordained minister of the Old School order in this section, from fifty to one hundred miles; so you can judge how I am embarrassed at home, and besides, I am a poor man; and have to labor when I am able and sometimes when I am not for the support of my family. We have to suffer persecution and many hard names, for contending for the true faith of Christ and his apostles.

Dear Brother, we prize your paper, amongst the rest that hold forth the true doctrine of Christ and his apostles; we feel truly gratified, and are made to rejoice that the true gospel is held forth from north to south, and from east to west.

Your brother in Christ, in hope of eternal life.

SAMUEL TATUM.

From the Regular Baptist.

CIRCULAR LETTER.

The Messengers composing the Conn's Creek Regular Baptist Association to the Churches composing the same.

DEAR BRETHREN AND SISTERS IN THE LORD: Through the kind and well ordered providence of a merciful God, we are blessed with the privilege once more of meeting

in an associate capacity, and to hear from the different branches of Zion; thanks be to God, for his goodness to us poor creatures. In this our annual epistle of love, we would invite your attention to the doctrine of the Union between Christ and his chosen people; without this doctrine we cannot see how any of the fallen family of Adam can be saved; without it we cannot know how God is a just God and a Saviour. In relation to the earthly Adam, we see all the human family dead in trespasses and sins, under the curse of God's holy law, which will by no means clear the guilty; now without the existence of a union between Christ and his people, prior to their becoming sinners, we cannot see how the justice of God will appear in this divine testimony; all we, like sheep have gone astray; and the Lord hath laid on him the iniquity of us all; but blessed be God, the scriptures bear testimony to this God honoring, and soul comforting doctrine. Do the scriptures testify of Christ? It is always in relation to his people; do the scriptures say that Adam is the figure of Christ that was to come? Now the figure cannot exist before the substance; hence, we are taught that Jesus who was to come did exist before creation. Christ speaking by Solomon said the Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When he prepared the heavens, I was there, rejoicing in the habitable part of his earth; and my delights were with the sons of men. Prov. 8th chap.

From the above quotations, we see that Christ clearly taught the doctrine of eternal union with his people; and that they were his delights before the earth was. Do we see Adam the figure of Christ brought forth in relation with his unborn posterity, we look through the figure and the blessed Jesus the only begotten of the Father the beginning of the creation of God brought forth before the mountains were settled in union with his people. Do

we see in the figure all his posterity have an actual standing, and blessed with the breath of life; and all temporal blessings in him; we look through the figure and see Christ's spiritual seed have a spiritual standing and blessed with eternal life, and all spiritual blessings in heavenly places, or things in him. Christ speaking by David to the Father, said; "thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalms, 139th chap. 16th v. Thus Christ owns the relation with his people, and acknowledgeth his substance, and his members; "for we are members of his body, of his flesh and of his bones." Eph. 5th chap. 30th v. Again, "but now are there many members yet but one body." 1. Cor. 12th ch. 20th v. Again, "for the body is not one member but many." 14th v. Again, "for as the body is one, and hath many members, and all the members of that one body being many are one body; so also is Christ." 12th v. Now brethren, we see that the scriptures testify, that Christ and his people are one body; Christ the head and they the members, in the everlasting covenant, ordered in all things and sure; God hath given him to be the head over all things in the church, he is not head to all things but over all things to the church only; "which is his body the fulness of him that filleth all in all," Eph. 1st chap. 23d v.

We cannot think of a living head, only in union and close connection with a body; we cannot rightly think of the blessed Jesus, only in union and close connection with the church, which is his body. Paul said of the church, "we are God's workmanship created in Christ Jesus." Eph. 2nd ch. 10 v. The faithful and true witness testifies that Christ Jesus is the beginning of the creation of God." Rev. 3rd ch. 14th v. Christ is "that eternal life which was with the Father, and was manifested unto the apostles." 1st John, 1st

ch. 2nd v; "And this is the record, that God hath given to us eternal life and this life is in his Son." 1st John, 5th ch. 11th v. "Your life is hid with Christ in God." "Christ who is your life." Col. 3rd ch. 3—4 v. From the scriptures adduced, it is evident that Christ eternally stood in union with his people, not only as head to the church, which is his body, but also the life of his body. It takes the head, and all the members, and the life, to make a perfect man; and they must all be united, otherwise there would be schism in the body; "but now hath God set the members every one of them in the body, as it hath pleased him." 1st Corinth. 12th ch. 18th v. And what God hath joined together, none is able to put asunder.

Now brethren, this perfect man is the object of God's eternal and immutable love. Hence Christ said to the Father in reference to the members of his mystical body. "thou hast loved them as thou hast loved me," "for thou lovedst me before the foundation of the world." John 17th ch. 23 and 24 v. This perfect man is also the object of God's eternal and immutable choice; when God chose Christ, he chose all his people in and with him; God did not choose the head distinct from the body; but in the act of choosing the head all the members of that one body were chosen in union with the head; hence, "God hath blessed them with all spiritual blessings in heavenly places in Christ," "according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love." Eph 1st ch. 3—4 v. Hence saith God, "behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him." Isa. 42nd ch. 1st v. Thus we see that there is an eternal union between the eternal God, and Christ the head and all the members of that one body, and the Almighty God is the strength of our life—then may Zion sing:

"How can I sink with such a prop,
As my eternal God."

"If God be for us who can be against us?" Blessed be God, "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us (not a going to be given) in Christ Jesus before the world began." 2nd Tim. 1st chap. 9th v.

Now of the things which we have spoken this is the sum; the Lord's people have two distinct standings; in relation to the natural Adam, they have all sinned, and are all the children of wrath even as others; but in relation to Christ, their spiritual head, they are complete in him, "who of God is made unto them wisdom, and righteousness, and sanctification, and redemption." 1st Corinthians 1st Chap. 30th v. We ask when did God do all this for his people? On this subject Paul was speaking of God's act, not man's; Paul testifies that "the works were finished from the foundation of the world." Heb. 4th chap. 2d v. And Solomon testifies that God's work is perfect, none can add to it, nor take from it; therefore God will not behold iniquity in Jacob, nor perverseness in Israel; "thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; fear not: for I have redeemed thee, I have called thee by name; thou art mine; since thou wast precious in my sight, thou hast been honorable and I have loved thee." Isaiah 43d chap. 1st and 4th v. In relation to Adam they were ten thousand talents in debt, and nothing to pay. But "Zion's Maker is her husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel. The God of the whole earth shall he be called." Isaiah, 5th ch. 5th v. And he has eternally stood in her law place, and satisfied every legal claim that was against her, and fulfilled all the jots and titles of the law in her behalf. "For as by one man's disobedience many (that is all that were in him) were made sinners; so by the obedience of one shall many (that is all that were in him) be made righteous." "Therefore, as by the offence

of one judgment came upon all men (in him) to condemnation, even so by the righteousness of one the free gift came upon all men (in him) unto justification of life." Rom. 5th chap. vs. 14—19.

In relation to the earthly Adam, the Lord's people are in common with all mankind, under the ministration of death; and the law calls for the life of the offending members, and nothing but the life can satisfy the law; well the law knows Christ as the life of all the members of his body; for there is one body, and one spirit, (or life,) and Jesus said "I am the life; and John bare witness that Jesus is that eternal life." In this view of the subject the justice of God appears in laying our iniquities on him; and making his soul an offering for sin; in making him to be sin for us, that we might be made the righteousness of God in him; in consequence of this union, God hath made the blessed Jesus to be sin for his people; by imputing their sins to him, him being delivered by the determinate counsel and foreknowledge of God, thus he was a lamb slain from the foundation of the world; and they are made righteous by God's imputing Christ's obedience to them. Hence he is the Lord our righteousness: therefore, their iniquities are forgiven, and their sins are covered. In this relationship God never did, nor never will impute sin to his people: "blessed is the man to whom the Lord will not impute sin." Rom. 4th chap. 8th v. Therefore, the Lord speaking by Solomon to the church said, "thou art all fair, my love: there is no spot in thee." Songs, 4th ch. 7th v.

But when the fulness of time, according to God's determinate counsel was come, God sent forth his Son, and testified saying, "he shall save his people from their sins, and as a righteous judge and sovereign said, awake O sword against my shepherd: and Christ said "I am the shepherd, I give my life for the sheep; I am come to finish the transgression, and to make an end of sins; and to make reconciliation for

iniquity, and to bring in everlasting righteousness; I am he, let these my sheep, my children, and members of my body go, for I have loved them, and bare them and carried them all the days of old; so I was their Saviour." Isaiah 63d chap. 8—9 v. "My goings forth (in their law place) have been from of old, from everlasting. Micah, 5th chap. 2nd v.

Brethren, the riches of Christ are unsearchable. O, the depth of the riches both of the wisdom and knowledge of God. The Lord hath given charge saying, comfort ye, my people, saith your God: well what is best adapted to the comfort of mourning Zion? Why cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. To this end the Lord hath ordained the preaching of the Gospel; and he gave some, apostles, and some prophets, and some evangelists, and some pastors and teachers; (what for? for means and instruments to quicken sinners that are dead in sins?) not so; but for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus throughout all ages—world without end. Amen.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
March 26th, 1817. }*

DEAR BRETHREN: I am again blessed with the privilege of letting you hear from me through the Primitive, for which I wish to be thankful to God. But I will say, brethren, that you or some of you know that I have written an answer or a reply to a Sermon, written by Mr. S. S.

Bryant on Baptism; which he says is the nature and mode of baptism.

Now, brethren, I only want you and all who saw my reply to Mr. B.'s sermon to know, that I replied to his sermon on the nature and mode of baptism. Now compare what I said about his sermon with this sermon, and you will see that I have done him justice; but since I have written my reply to Mr. B.'s sermon, there has been another sermon put into my hands of the same date, written by Mr. B., called the obligation and benefits of infant baptism. Now if my readers have compared my reply with this sermon, it will not agree; but if you will compare my reply with Mr. B.'s sermon on the nature and mode of baptism, you will find I quoted his right. I only have made these remarks to let my readers know, that Mr. B. has two sermons on baptism, and if they did not compare my reply with his sermon, I only ask them to get his sermon on the nature and mode of baptism, and then I do not fear a comparison, but wish it to be done by all the Methodists. If they will let scripture decide, I am safe.

And you know, brethren, that scripture is the law and the testimony by which the children of God must be governed, and not by the evidence got out of the book of I think so. No, brethren, this evidence will not do for a child of God, but you find it will do for the sneak family here, and is all they have got; which I will show from Mr. B.'s sermon on infant baptism. But I do not intend to answer Mr. B.'s sermon in full, for it is so insignificant that it is not worth a notice; but yet for the love I have for God, and his ordinances, and his children, I will try to show that Mr. B. has only dishonored God and pleased the devil by writing this sermon.

Now, brethren, I have charged Mr. B. of dishonoring God and pleasing the devil, which I now will show from his sermon on infant baptism, if God will guide me; for I am dependent on him for every good work or word. But now, Mr. B, I will notice

your sermon. 1st page you say, others contend that it (speaking of baptism) gives spiritual life, and is the only medium of regeneration; then you say, avoid both of these opinions (yes, say I, Mr. B. those opinions are very erroneous and should be avoided) for that of baptism giving spiritual life is of the devil certain—and you hold forth that idea. See 6th page, Mr. B. says: Suffer infants to come; that is, to be brought unto Christ. But, says Mr. B. they cannot come unto him (Christ) unless by being brought into the church, which cannot be but by baptism.

Now we will notice, Mr. B. in the first place says, that we should avoid the opinion that baptism gives spiritual life. Then on page 6th he says: Infants cannot come unto Christ unless by being brought into the church, which cannot be but by baptism. Here Mr. B. says: Infants cannot come to Christ but by being brought into the church; and they cannot come into the church but by baptism. Now, Mr. B., I charge you before God and the elect angels, of making a Saviour of baptism, or that baptism gives spiritual life; for if you were right when you said, infants could not come to Christ but by being brought into the church, and they could not come into the church but by baptism, hence if not baptised they cannot get to Christ. Then, Mr. B., all that are not baptised you say the devil gets; for you know, sir, that there is no half way place. Hence if they cannot get to Christ without being baptised, then all that are not baptised go to the devil. Then you see, my readers, that Mr. B. makes a Saviour of baptism, which he denies at first; so I say he has not told the truth, and tried to dishonor God, and has pleased the devil.

Now we will notice the 8th page of Mr. B.'s sermon. Here he pretends to quote the scripture, and in doing it he perverts the scripture to his own destruction; for he takes part of two verses, and destroys the meaning of Peter by saying: Repent ye, says the apostle, and be baptised; for the

promise is unto you and your children. This is Mr. B.'s quotation, and I do hope there are some of the Methodists that are honest enough yet, to do themselves, their God, and me justice; for there is no such scripture as ever I have seen, if there is, I should like to see it, and would take it as a favor of Mr. B. or his friends if they would show it to me. For Mr. B. is very clear of telling where it is, but I will tell where I think he got it from, but it is not in my book like Mr. B. has it. See the 2nd ch. 38 and 39 vrs. of Acts. 38. Then Peter said unto them, repent and be baptised 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. Now you can see how Mr. B. sneaked over this verse, by taking three words out of this verse, and then slipping into the 39th, and taking about half of that to suit his purpose, and never says where we can find it. Now I think this is just like a sneak, as Mr. B. is, for he has perverted the scripture.

See 39 verse: 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. Now, my readers, you have the two verses in full that Mr. B. culled over to get proof for infant baptism; but you will find in 38 vrs Peter says, be baptised every one of you (who have repented;) that is the you, Peter meant here should be baptised for the remission of sins. Not to remit sins, as Mr. B. said: for you all know, or can know that will get hold of one of Mr. B.'s sermon on infant baptism, that he says 6th page, that children cannot come to Christ but by baptism. So Mr. B. makes baptism remit sin, but Peter said, repent every one of you that believe, (for this is the you, Peter meant should be baptised) for the remission of sins.

Hence you, my readers, will see that Peter's way was to baptise for the remission of sins, or after the remission of sins; but Mr. B.'s baptism is to remit sin. I

would not have troubled you with this letter or subject, if I had not thought may be some of my brethren have got hold of one of Mr. B.'s sermons on infant baptism and compared it with mine, and could not find Mr. B. saying what I said he said, and might think I had not acted right; but I hope it will all be right.

(to be continued)

RUDOLPH RÖRER.

TO EDITORS PRIMITIVE BAPTIST.

Harrisburg, Fayette county, Indiana, }
March 3rd, 1847. }

BRETHREN EDITORS: Feeling myself to be a poor unworthy sinner, whose only hope of salvation is in and through the Lord Jesus Christ, and knowing that I am but a babe in Christ, if a child at all, I feel it to be my place to say but little, lest I should darken counsel, or multiply words to no purpose. But being desirous to become a more constant reader of your paper, I thought I would fill this sheet for your disposal, and send you the necessary remittances for your paper, which I wish you to send me.

I have read with great satisfaction many communications published in your paper, especially those of brother Rorer, whose bold and uncompromising defence of the truth I can but admire; and I confess that my desire to see that brother and hear him preach has been so great, that before this time I should have visited the South, if I could have done so without doing injustice to my family. But if we cannot see each other face to face, we can converse together through your paper, and thus to some extent become acquainted with each other's joys and sorrows.

The fan has been at work among us, and we hope the chaff is chiefly blown off; but we know that he who holds his fan in his hand will thoroughly purge his floor, and will gather his wheat into his garner, and we should rejoice in the division. Altho' the chaff makes the most show, and the wheat should appear but as a little handful,

the Lord will keep the precious grain; for it is the purchase of the Redeemer's blood, and none shall be able to pluck it out of his hands; but he will purify his church from all dross, for "he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

And I do believe that I can say of a truth, that in a few of the last months I can witness the truth of the above; for since the Ashdods have left us, we all get along in peace, holding salvation to be of the Lord, and that he works every thing after the counsel of his own will; gives life to the dead, hearing to the deaf, seeing to the blind, and understanding to the dumb, according to his own good pleasure; independent, and apart from all *means, agencies, instrumentalities, or works performed by men*. For the apostle Peter says: "Begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead;" and it cannot therefore be by *good preaching*, or a combination of efforts on the part of men, for it is the Spirit that quickeneth. And I rejoice to find the old fashioned Baptists, wherever I go, united in this God-honoring doctrine.

I have travelled since the middle of last August, through a large portion of Kentucky, some in Ohio, and through the whole breadth of Indiana; attended five Associations, visited perhaps near a hundred churches, and have heard a great number of our brethren preach, living in these States, and others from Illinois and Missouri; and have not heard the jarring voice of an Ashdod in the whole tour. And I can truly say, that the society of the Baptists has never been so interesting to me as it now is. O! that the Lord would keep his people from sinning against him by marrying strange wives, for the Lord's people are to dwell alone and not to be

numbered among the nations. What names the laughing Ishmaelites of the South may give the lovers of the truth I know not, but in the West they call us *iron jackets, hard sides, straight outs*, etc. and say we love to preach about eternal election, etc. but say nothing about practical godliness.

What is godliness? It is to be conformed to God, and such a conformity, is realized by us, when we enjoy a sweet reconciliation to the sovereignty of God, and a heart felt acquiescence in all the acts and manifestations of that sovereignty. No act of ours, however virtuous, benevolent, or praiseworthy it may appear to men, is godly, if self applause, or self gain, is the moving cause that produces it. All good works that spring from godliness is the effect of a divine impulse, and are only the outward gestures of inward sentiments, written by the Holy Spirit on the fleshy tables of the heart. The eye of the natural carnal mind is full of idolatry, and cannot cease from sin; but is so completely enmity against God, that it abhors and detests his sovereignty, and wages an uncompromising war against such a God, and all the glorious exhibitions of his divine perfections in the heavenly scheme of salvation; adapted in every way to the helpless and lost condition of ruined sinners, thro' rich, free, distinguishing grace in the immaculate Redeemer.

On the other hand, the eyes of the understanding being enlightened, the ear unstopped to hear, and the heart circumcised to love the Lord God, they see his glory as in a glass, and are changed into the same image from glory to glory by the Spirit of the Lord. In this work called regeneration, an incorruptible seed is implanted within, which is Christ in you; for God by his spirit dwells in every renewed soul, filling them with such gifts and graces, as shall enable them in some degree, to comprehend with all saints, what is the hope of their calling, and to know the love of God which passeth human knowledge, and to

contemplate with ineffable delight the inheritance of the saints, and to experience with delight what it is to be filled with the love of God. This holy and heavenly principle, is called the divine nature, which we are made the partakers of according to his promise. Now this heavenly principle is the germ, root, or foundation of all our godliness, and its fruits or streams externally exhibited, or practically manifested, is what I call practical godliness. Of these demonstrations the following are a few, viz: love, joy, long-suffering, gentleness, meekness, faith, charity, brotherly kindness, patience, etc. If these things be in you and abound, they make you to be neither barren nor unfruitful, in the knowledge of the Lord Jesus Christ. To such a renewed mind in which this active and fruitful principle resides and abounds, the sovereignty of God is a source of great comfort, and of joyful contemplation.

Election, or that sovereign preference, which he exercised in his eternal love to his bride in general, and to every member of his mystical body in particular, when viewed by an eye of appropriating faith, has an humbling effect on such an one. While the self-righteous are breathing out the malign vapors of hatred and sarcasm against God and his sovereignty in unconditional and personal election, the Christian in view of this doctrine, sinks into the depths of humility and self-abasement; and while he sees and feels the vileness of his own nature, and the enmity of his carnal mind to God, he is entirely convinced that if his salvation had been suspended on the free volition of his natural will, left free to its own dictates, it never would have loved or chosen either God or his ways; and as he was all pollution, had God chosen a virtuous, humble character, and left the helpless sinner out, his love never could have embraced such a vile depraved rebel as he knows himself to be. But an humbling sense of God's sovereignty in choosing and loving one so vile, and so entirely unworthy of such love and choice, fills the quickened soul with gratitude to

God for love and grace so full, so free.

(to be continued.)

G. M. THOMPSON.

Dublin, Fayette county, Alabama, }
March 27th, 1847. }

DEAR BRETHREN: After a long delay, through much affliction, I attempt to send you a few lines.

I have been a constant reader of the Primitive Baptist for many years, and am well pleased with them; for the doctrine they contain is food to my soul. Though there are many religionists in this country that hate them as an enemy, I wish the continuance of the papers as long as they contain the principles they do. I think I shall be able to send you some more names in a short time, as I am solicited strong to become an agent for the Primitive.

I am your unworthy brother in Christ.

A. M. REYNOLDS.

Farmersville, Union Parish, La. }
March 29th, 1847. }

BELoved BRETHREN EDITORS: I wrote on for the Primitive Baptist. I received one number, which was as manna to my hungry soul, for I had been in this State for twelve months and had not heard the first sermon preached only by the Missionary Baptists, which I call no Baptists at all hardly; and I am sure that the circulation of the little paper in my neighborhood, will injure me in the estimation of some of my neighbors, as I have found six believers in the truth here, that wish to read the little volume so much so as to request me to send on, to have the paper forwarded to them.

I expect to get some more subscribers. I shall use my utmost endeavors. I subscribe myself your very unworthy friend and servant.

J. R. PARKER.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder C. B. Hassell.

Elder Hassell expects to preach on Monday the 10th day of May at Picot m. h.; on the 11th, at Moratock; 12th, at the school house; 13th, at White Chapel; 14th,

at Concord; 15th, at Angeley's; 16th, at Sound Side; 17th, at Bethlehem; 19th, at Gum Neck; 21st, at Bethlehem; 22nd, at Angeley's; 23rd, at Concord; 25th, at Morattock; and 26th, at Picot.

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OHIO. John B. Moses, *Germanton*.

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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in pay-ment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*. and directed to "Editors Primitive Baptist, Tar-borough, N. C."

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“Come out of Her, my People.”

Vol. 11.

SATURDAY, JULY 3, 1847.

No. 19.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee, }
March 30th, 1847. }

DEAR BROTHERS: In my last, I promised to write on the influence of example. I expect to use no authority but scripture and experience, or observation, I will refer you to the children of Israel, from the time they left Egypt till the coming of Messiah; and you will there ascertain the influence of the example of good or bad men among them, especially those in office. I will next turn your attention to the influence of the ministry for the last twelve to twenty years, and to the words of Solomon, Prov. 22 ch. 6: “Train up a child in the way he should go, and when he is old he will not depart from it.” Read 29th ch. 17 v.; also 14th ch. Rom. and 8th ch. 1st Cor. “One man,” says Paul, “believeth that he may eat all things; another who is weak eateth herbs; let not him that eateth, despise him who eateth not; and let him that eateth not, judge him that eateth; for God hath received him.”

If this rule be followed, there will be no “chunks thrown.” Admitting that we may drink moderately without sinning as respects ourselves, yet ought we not to refrain from it for the sake of others, who have not the same self command and consequently not the power to drink moderately that we may have; and who may use the liberty we take, as a license for

them to drink. “Let us not 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.” In one sense, all of Adam’s race are brothers, and while any part of a sinful world may be looking up to us as teachers or examples, we certainly ought to walk in wisdom before them. If I am a Christian, I certainly am as imperfect as any other. I see it, I feel it. Yet how often have I been stunned by hearing some of the world say, “Mr. — is a good man and a good preacher, and he makes whiskey or brandy and drinks it.” Though I know that these poor creatures would not be so ready to follow any good example, for it is not their nature nor principle; yet when they make use of the good name and good character and good opinion they entertain of the preacher, either as a plea, or a pretext for their drinking, I think it is time for him to pause, to reflect, and to meditate, whether he is not by his example encouraging a practice that may lead to drunkenness, or contribute in some degree to its continuance.

All Adam’s race are sinners by nature, and totally depraved; yet we discover a very great difference in their dispositions, habits, &c. Does not the manner of education, the influence of example, and the circumstances which surround them, contribute in some degree to this difference? We see some likeness or similarity in the customs and manners of intimate and constant associates; we see a similarity in the customs and manners of people of the same

neighborhood who may mingle together. We see different opinions in different neighborhoods, towns, villages, &c. We again discover a change sometimes takes place by the removal of one man either among us or from us. The influence of the good or evil example he sets, came with him or goes with him in some degree. The good example of one influential man works slowly, while the evil example of another influential man will develop rapidly by evil practices. All of you reflect and carefully meditate on the different habits, or customs and manners people have had since your recollection. Let the most slothful man you may know, suddenly fall into a deep and cold stream of water, and he will use exertions far beyond any thing you have ever seen him perform. In like manner, if men be placed in different circumstances or situations, they will at every change act differently. We are so constituted in general, that we assimilate to each other's customs. Then why should not every friend to order, use the influence he may have in order to produce it.

Let me suppose a case, viz. Suppose that every preacher and every professor of every denomination, and every sober man, in any county of any of our States, was to use his influence as strongly, and as smoothly, and as eagerly and anxiously to produce a reformation in the county respecting the improper use of spirits, as numbers do to elect one of their party to the Legislature, to Congress, or as President of the United States, do you not believe that people would generally quit the practice before three years, or would remove from the county to find a people whose habits were more congenial to their own?

I am but one, I have no children, and the little family I have are entirely temperate and I have no fears of the reverse; yet I can feel for others, and I hope and trust in God, imperfect and weak and worthless as I am, that I may never say a word, or do any thing that may have the least tendency to lead any creature to love the wine

of Babylon, or the spirit of grain, or of fruit. You may now say according to your idea, God has nothing to do in the management of the world, or the governing of the universe; believing that he has, is one great cause or reason why I have been trying to keep people from falling in love with spirits for nearly twenty years. I formerly drank, and the Lord gave me a kind companion who was distressed at my drinking, and who at the same time treated me so kindly, that for her sake and because I discovered I had acquired a false taste for liquor, I quit drinking nearly thirty years ago; when I had no regard for my soul's salvation, but I had for my companion, my friends, and my standing in society. And now being fifty years old, and having tried drinking moderately, and immoderately; and also having tried abstinence, excepting as medicine, and finding that spirits never benefitted me when I was well, but always left my system more languid than before I drank it, and having but a little time to live in this world of sorrow, and believing that through the kind influence of my companion that I was bro't to reflect and to cease drinking, I wish to speak kindly to my brethren as I do to the young men under my tuition, and of my acquaintance, hoping that they will unite with me, in endeavoring to influence the rising generation not to tamper with that which has brought natural ruin and distress on millions of Adam's fallen family.

Believing that God rules, I have hope to proceed, for I am well aware that if men and satan ruled, or if even man in his fallen state ruled, instead of a kind, indulgent, long suffering and forbearing God, there would be no hope to proceed. God is not the author of confusion, but peace. He is the author and finisher of our faith, but not of our evil or sinful nature or practice. I think I know whence my former drunkenness came, viz. because a depraved being had a depraved appetite, that by the custom of drinking spirits acquired a false taste or relish and thirst for them, and for

the effect produced by the spirit they contained. Knowing that I became a drunkard, by means of frequenting drinking company and as above, I wish to advise others not to make the first step, and to avoid such company and so ensnaring a practice. There is some hope of a habit acquired by custom or practice being forsaken. There is hope that the creature who has acquired a bad habit may be reclaimed by reasoning kindly with him; but that which is by nature can only be overcome by Him who spake as never man spake. And even in that alone, which is a bad habit from custom or practice, we can have no hope only in God, of prevailing to do any good, or to prevail with any creature to refrain from any practice.

Every good gift, and every perfect gift, comes from God; and if any of us have discovered the error of any practice, ought we not to endeavor to show others the danger of falling into like habits. Man may be a means under God, by example, &c. of influencing others in a moral, social, or political point of view: so may he under the power of satan, if beloved, influence man to immoral acts, which, he would not have performed had it not been through this influence. But influence towards immorality works much more rapidly than it does towards morality, because man is by nature a sinner. Looking back to childhood, can we not view how much more easily we were led into habits of vice, than virtue? Have we forgotten the first step we made towards some vices, and the means by which, or the person by whom, we were influenced to take the first step? Have we forgotten the feelings we had at the time, and how these feelings in some cases were stifled, and by custom the habit became agreeable? Have we forgotten that the kind admonition of parents, would rise in our minds as checks to prevent our plunging into vice?

The kind advice when seven years old given me by Mr. Edgar, near Dandridge; nor the kind advice, when sixteen years

old, given me by Mr. Eccles, near French Broad; nor the firm, candid, and feeling warnings given me by Mr. Carson near the same place and about the same time, respecting drinking, and the kind of company I ought to keep, I have not forgotten. I have not forgotten the influence Joab Gapps (now a brother-in-law) had over me, when in the army the first tour. I have not forgotten the kindness with which John Walker, now no more, warned me of drinking, and his influencing me to quit the practice so long as with him, when in the army the last time. I have not forgotten the influence my captain had over me, respecting card playing. I have not forgotten the influence drinking and gambling companions afterwards had over me. I was not naturally a drunkard, at home I seldom tasted spirits; I never went in search of spirits excepting for the sake of company, as well as drinking. When with those who did not drink, or drank but little, I drank but little except I was travelling. But all the good counsels and the good examples set before me, and a good companion and good friends, were of God and his gift.

But, brethren, if neither proper education, nor good counsel, nor good examples, nor good society, had an influence to prevent vicious practices, then why pay attention to any of them? And if neither the want of proper education, nor good counsel, nor good example, nor good society, has any influence, then why attend to education? why give good counsel? why set a good example? why seek good society? And if neither a vicious education, bad example, nor wicked counsel, nor profane society, nor good of each, nor the want of each, has any influence to mould the character or form the manners, then why pay attention to any of them? But every reasonable man knows that each, whether a proper education, good counsel, good example, good society, or the want of each, or each being vicious or profane, has its influence according as it may be giv-

en or may be used.

But let us turn to higher authority. "Train up a child in the way he should go, and when he is old he will not depart from it." Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snarl in the midst of thee. Deut. 34 ch. 12 v. Make no friendship with an angry man, and with a furious man shalt thou not go, lest thou learn his ways and get a snare to thy soul. Prov. 22 ch. 24 and 25 v. Their graven images, &c shall ye burn, &c. lest thou be snared therein; Deut. 7 ch. 25 c. Take heed to thyself that thou be not snared by following after them, &c. Deut. 12 ch. 30 verse. "For consider him who bare such contradiction of sinners against himself, lest you be wearied and faint in your minds" Heb. 12 ch. 3 v. Also being led away by the error of the wicked, fall from your own steadfastness. 2 Pet. 3 ch. 17 v. But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preach another Jesus whom we have not preached, &c. 2 Cor. 11 ch. 3 and 4 vs. And he doeth great wonders, &c and deceiveth them who dwell on the earth by the means of those miracles, &c. Rev. Read Rom. 16 ch. 71 v. Nehemiah, 8 ch. 7, 8, 9: But ye have departed out of the way, and ye have caused many to stumble at the law, &c. Mal. 2 ch 8. Prov. 7 ch. 21. Read 2 Pet. 2nd chap. 1, 2, 3 verses.

If these passages will not prove that man is a creature who may be influenced by education, example, counsel, or society, I will bring one more. viz. Take heed lest by any means this liberty of yours become a stumbling block to them that are weak, &c. Shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weak brother perish for whom Christ died?" 1st Cor. 8 ch. Does not this prove conclusively, that man

may influence man, and who is in fault.

It is often said, that if a man gets drunk "it is his own fault;" so it is, yet if the liberty of another in whom he has confidence, or "who has knowledge that he himself can drink without drinking too much," by any means emboldens the weak brother to drink who cannot so control himself, then "when ye sin so against the brethren and wound their weak conscience, ye sin against Christ." "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This is the spirit of love, this is the spirit of Christianity, this is the gospel rule, this is the rule to which we should all accede.

Some may say, this is not speaking of drinking, but of eating. Read 14 chap. of Rom. and you will discover that it is not only eating, but "any thing whereby thy brother stumbleth, or is offended, or made weak." Who that has been in the church eighteen years, and has travelled much among the churches, has not heard some poor brother acknowledge his error in drinking too much; and who that heard his offending brother, and saw his offending brethren, and viewed the wounded cause of God, that did not wish never to see that sight, nor to hear of the like circumstance again? Did not every Christian then feel like he wished that brother to drink no more?

There is not a heaven-born soul upon earth that will intentionally get drunk, yet we think that in some cases Christians have drunk too much. I may have no fears of drinking to drunkenness, though I drink a little every day; yet I have long since learned that I am no better, no purer, no stronger, nor any clearer of imperfection, than the weakest child of God. I cannot say, I will not do this, or that, for I know that I am not better nor stronger than Peter. If any one Christian has ever been drunk, (which we know was the case of Noah,) may not every one that drinks at all as a beverage, or for gratification, fear

he may be overcome? "Let each esteem others better than himself," and not let him suppose that notwithstanding his brother has got drunk, he can drink without danger. Let none of us hold ourselves to be wiser, better, or stronger than the weakest; for I do most certainly know, that I never feel so well as at the feet of Jesus, and at the brethren's feet, looking up to them. I have looked down at them, but I always fell below them, so that I could have the happiness of looking up again.

Brethren, though we are called to liberty, let us not "use our liberty for an occasion to the flesh, but by love serve one another." If we drink for any other purpose than health or to show the Lord's death till he come; if we do not use our liberty for an occasion to the flesh, I know not what would be using it. "Let not your good be evil spoken of, for the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost;" neither "smite your fellow servant, nor eat and drink with the drunken." Why churches do not deal with every one that they know of being in a drunken company, drinking with them, even if they do not get drunk, as soon as they would for "smiting a fellow servan," I know not. "Let us therefore follow after the things that make for peace, and things wherewith one may edify another." Is it either the nature or the effect of spiritous liquor, drank for gratification, to make for peace, or to edify? Let us not please ourselves, but "let every one please his neighbor to edification."

"Though I am persuaded that nothing is unclean of itself," and though "to the pure all things are pure," and though "it is not that which goeth into the mouth defileth a man, but that which cometh out of the mouth from the heart;" yet notwithstanding this, and without recurring to the Old Testament, we find that the "conscience of the weak is defiled by eating that which is offered to an idol;" and "that it is evil to

to him who eateth with offence." The scriptures are a whole piece. Though "all things are lawful, yet all things are not expedient;" and, though "all things are lawful," yet "all things edify not." There is a great difference in doing any thing from principle, and through constraint or deception, or in doing it because it is right in a moral, social or political view; and in depending on it for salvation, or as a stepping stone to it.

Christ in 15 chap. Mat. and 7th Mark, is neither speaking in favor of drinking, nor is he giving us liberty to eat or drink as we may; but is speaking of and against the Jews manner of worship. For he said, "well hath Esaias prophesied of you, hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me." "But in vain they do worship me, teaching for doctrine the commandments of men." He is speaking against their dependence for salvation on outward form, and "often washings of hands, of cups, and pots, and brazen vessels, and tables."

This is the reason why I have unwaveringly and unhesitatingly opposed the whole modern society system. I viewed each and all to be unauthorized by the word of God, and to be part and parcel of a system to carry on and carry out by human effort and by a union of effort, that which belonged to God alone to accomplish. The doctrine, generally speaking, of those connected with and contending for the society system, I viewed to be a system of works directly or indirectly dependent on money, human means, human effort, human learning, free will and free agency for its accomplishment. In this system I viewed an outward form, outward show, "a binding of burdens," "loving the uppermost rooms," "and chief seats," "greetings in the markets," and a desire to be "called of men Rabbi, Rabbi;" and instead of opening the "kingdom of heaven," held to in the system, I viewed it to be a "shutting up of the kingdom," and opening a

system to compass sea and land to make proselytes; and as setting up institutions to Christianize or evangelize the world, without authority from God's word, "omitting the weightier matters of the law," "judgment, mercy and faith."

These things, (God's work as given in his word,) I thought they ought to have done, and not leave the others, (benevolence, temperance, &c.) undone. I viewed it as a dependence for salvation as on a broken reed, and as only "cleansing the outside," "whitening and garnishing" it, while the heart remained untouched, cold, and lifeless. Though there are some united with temperance societies, who do not depend upon them for help to salvation, yet the leaders and lecturers generally intimate, (if no more,) the salvable benefits to arise or commence their growth through them. Therefore I am opposed to one and all.

Christ speaking of the Pharisees says, Mat, 23rd; "All therefore they bid you observe, that observe and do; but do not after their works, for they say and do not." Now, brethren, do the missionaries say that the "gospel ought to be preached to the heathen, the destitute," &c? then do better than them in this. Do not wait for an outfit. Do not depend upon or look to missionary boards, nor man, nor money, nor human learning, nor human wisdom; but go in the name of your master, and dependent upon the aid, the direction, the wisdom, and the guidance of that spirit who taught you to lisp the heavenly name of the babe of Bethlehem. And if any of you, my brethren, can't trust your families and your all in the hands of God to go at his bidding, for the Lord's sake quit trying to preach.

Do they say, you ought to support the gospel? Well, do better than that; tell them, "the gospel is the power of God unto salvation," and therefore his work. But they mean "support the ministry," when they say "support the gospel." Well, do better than that; support or assist all that

are really needy, according to what you have. Do they say, you ought to preach free grace; then as you have freely received, freely give. Tell them that grace is free, without money or price. Prove it to them by telling them, "he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." As grace was given us before we were fashioned, sinned, or fell, it certainly is free. Do they tell you, that you ought to perform good works; tell them that it is God that worketh in us both to will and to do of his good pleasure, and therefore we his children are to work out (not work for) our own salvation with fear and trembling. Also inform them that your master has told you, John, 14 ch., "If a man love me he will keep my words;" and has told you "to keep his commandments," "to do to all men as we would they should do to us," "to do good to all men, especially the household of faith"—"shew your faith by your works."

A living faith will produce living works; a dead faith, or rather a mere belief, may produce almost any sort of works. Do they want you to join a temperance society; tell them you have already joined the "pillar and ground of the truth," in which you are bound to live, and have pledged yourself "to live in accordance with God's commands as given in his word;" and in this pledge or obligation you are bound to "live (not only) soberly, (but) righteously and godly in this present evil world." And that you are under obligation not only to live soberly, but to "think soberly." Rom. 12 ch 3 v. And also, as Paul "reasoned on righteousness, temperance, and judgment," that God's ministers ought to do the same. Tell them you love temperance, because the "fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and because such are right, and "against such there is no law." But that the works

of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." And that against such there is a law, for "they that do such things shall not inherit the kingdom of God;" and that "they which are Christ's have crucified the flesh with the affections and lusts." Gal. 5 ch. And "that having escaped the corruption that is in the world through lust," and besides this, giving all diligence you are "to add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in us and abound, they make us that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind and cannot see afar off," &c. 2nd Pet. 1 ch.

Tell them that your teachers or bishops must not be given to wine, no striker, not greedy of filthy lucre, (not greedy enough to preach for it, nor make spirits to obtain it;) but a lover of hospitality, a lover of good men, sober, just, holy, temperate, &c. And that as the steward of God he is neither "to smite his fellow servants, nor to eat and drink with the drunken," who may be drunk either on the juice of the grape, or the wine of Babylon. And that your teachers are bound to speak the things that become sound doctrine, viz that the aged men be sober, grave, temperate, sound in faith, charity and patience. Tit 2 ch. To be sober and vigilant, because the adversary, &c. 1st Pet. 5 ch. Tell them that Paul says, 1 Cor. 9 ch. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring

it into subjection, lest that by any means when I have preached to others I myself should be a cast away."

And, brethren, after you have told them that you and the bishops are thus under obligations—have thus pledged yourselves in covenant together, then live up to it, act it out. We all know that great evils have arisen in some manner through intoxicating drinks. Notice the Lord's commands concerning these drinks, and then use them precisely as he has told you, regardless of the opinions of man. And now, brethren and friends, for the sake of the cause of that God who made and redeemed you, try to have confidence enough in the wisdom and kindness of your Lord to believe that he has told you every necessary way, every profitable way, every right way, to use either wine or strong drink, viz. Give strong drink to him that is ready to perish—as physicians do in this day. Drink ye all of it—to commemorate his death. Use a little wine for thy stomach's sake, and thy frequent infirmities. Has not a kind God told us how and for what purpose to use it, viz. for health, and sacramentally? If we use it in this way alone, we have the authority of high heaven for it; but if we use it in any other way than as he has commanded, we have not a "thus saith the Lord" for our course; and therefore have no authority to say, we are doing right or acting in obedience to God's commands. Keep in memory that if sin was banished from the world drunkenness would not be in it; and also, if all intoxicating drinks were removed from the world, and forgotten by man, there would not be such a character as a wine-bibber or spirit drunkard in the world. Therefore it must take sin and spirit both together, to make a whiskey drunkard.

And now, my brethren preachers, let one of the most unworthy that bears the name, say to you if the bishop is not to be given to wine, and as the deacon and aged women are not to be given to much wine, is it not sufficient to prove that the bishop

should not use wine at all, excepting sacramentally, and as Paul advised Timothy? Had it been the practice of the apostles, why have we no account of it? Why should Paul say, 'use a little wine?' Let us follow the practice of the first Baptist, who did not come drinking wine; and not have for a plea or pretext, Christ's coming drinking. He did many things which it would not be lawful for us to attempt. He was a sovereign. He bare our sins and iniquities. He forgave sins. He cast out devils. He raised the dead. He arose from the dead. He commanded the winds and the seas. He walked on the sea. He destroyed him that had the power of death. None of which we can do, nor ought we to attempt to do them. Farewell.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 3, 1847.

We purpose issuing a few numbers of the Primitive Baptist sooner than the regular time, that we may not again get behind during the approaching sickly season.

FOR THE PRIMITIVE BAPTIST.

1 John, 4 chapter, 16 verse: And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.

Dear brethren Editors, the following communication was written (with much diffidence) at the request of an interesting young man and intimate friend, (who has for a long time been a subject of great affliction.)

I trust it may not be altogether uninteresting to the readers of your valuable paper.

The subject of the love of God furnishes the heavenly host with the highest and most exalted strains of adoration to his name, and to us is the most important theme the human heart can dwell upon; for this is the great cause that produces all

the happiness we are capable of enjoying here, and embraces all the bliss of that high and holy state, which we look forward to in a different mode of existence. And although the mind may be made susceptible of its fruition, yet it never will be able to unfold its excellencies.

We would then first inquire, how a knowledge of this love which God has for us is made manifest? The context says, God is love; and we justly conclude, God's purposes of love and mercy towards his children are immutable. And a revelation of this is made through Christ the Son of God, through whom God can and does forgive sins. Because ye are sons, he has sent forth the spirit of his Son into your hearts, crying Abba, Father; and, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Then instead of the death and sufferings of Christ being the cause that produces the love of God to the sinner, or the cause of salvation, it is a manifestation of that love in the purpose of God. Hence the scripture says, God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. So then that immutable love brought to view in the text, is made manifest by the Saviour; which also is the effect of that love God ever bore to his children. Here then is deep unfathomable love, centering upon its objects chosen in Christ before the earth's foundations were laid; ere man was formed and ere he fell, this love lay beautiful in the womb of eternity, embracing all its objects. From this love and purpose of mercy has proceeded not only the gracious promise of salvation through the Saviour, but the Holy Spirit also, which taketh of the things of the Father, and showeth them to the lost and helpless sinner, and communicates to such sinner the efficacy of the atonement made by Christ as the result of that love. And manifests beautifully the unity of the trinity, by applying the atonement to all those who are embra-

led in God's purpose of love and mercy, and whose sins were borne by the Saviour on the tree of the cross.

We propose next to show by what process we are brought to a knowledge of this love. For every effect there must be a cause to produce it. Then the first cause that induces the sinner to seek God, is the principle of life communicated to the heart by the divine spirit. You hath he quickened who were dead in trespasses and sins, and by this touch of life the enmity of the heart is slain; that enmity against God which never could have been overcome, only by a sense of God's love to us. And from this incentive in the heart the sinner is induced to seek the favor of that God, whose goodness and mercy have overcome all his hatred for God. And under the teachings of the divine spirit, we are permitted to exhaust all our own resources for life and salvation, in our attempts to obtain divine favor by our own works. And when we are brought to see our entire dependence upon God, and are made willing to cast ourselves alone on his mercy, then the Spirit reveals to us a Saviour who takes away all our sins:

The guilt of twice ten thousand sins,

One moment takes away;

And grace when first the work begins,
Secures the crowning day,

Hence the scripture says, my people shall be willing in the day of my power. And when the love of God is revealed in the sinner's heart, and he made free from the law of sin and death, that love thus revealed to him inspires in his heart love to God. We love him because he first loved us. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Now this love in the heart never could have existed until inspired there by the love of God being revealed to us. Some suppose this method pre-supposes the idea, that the sinner is coerced contrary to his own will; but not so, it is the silken cords of God's love that draw him after holiness. Draw

me and I will run after thee. And every heaven-born soul can witness, that after he was quickened all his wish and prayer was to find the Saviour and obtain his pardoning mercy; and he would have given a thousand worlds for one moment's scriptural assurance that his peace was made with God, consequently there was no necessity that he should be coerced by an arbitrary power to seek after that object he desired above all others, and having been taught that there was salvation in no other. And now having known and believed the love that God hath to us, and being brought into union with God, we love him, his ordinances, and his house; and delight to walk in his statutes, and dwell on the delightful theme of salvation by grace; also, we love his cause and his people, which is an evidence of our gracious state. By this we know we have passed from death unto life, because we love the brethren. And it is often the case, that the young Christian is diffculted in his mind, because he loves some people more than others. The reason we love Christians is, because they bear the image of the Saviour and walk in his footsteps; consequently the more meek and the closer the brother or the sister walks in the statutes of him we love, the more we love them. And now then, he that dwelleth in love dwelleth in God, and God in him, for God is love.

From hence the holiest duties flow,
Of saints above and saints below.

Ye are created in Christ Jesus unto good works, which God has before ordained that you should walk in them. Faith and repentance precede good works, and good works follow as the legitimate result of faith in God; and we are not thus created in Christ Jesus unto good works to make us heirs of heaven, but we are thereby prepared for these good works, ordained for us to observe and brought into a state that will make us fit subjects for heaven, before prepared for us, and for which we were redeemed. It is the constant prayer of the heaven-born soul to know and to do the

will of God, and as he that loveth dwelleth in God and God in him, the whole Christian life converges to holiness. Ye have your fruit unto holiness, and the end everlasting life. Then the motive of the soul that is born of God, leads him to love and serve God; and how could it be possible that we could dwell in God and God in us, if we had any love for sin? Also, it is written, how can we that are dead to sin live any longer therein? Know ye not that ye are the temples of the Holy Ghost? Then he that loveth dwelleth in God, and God in him.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love.

Perfect love casteth out fear, and the child of God serves him from the principle of love, and ascribes all the honor of his salvation to sovereign grace and the mercy of God alone.

The countless multitude on high,
Who tune their songs to Jesus' name;
All merit of their own deny,
And Jesus' worth alone proclaim.

What I have written, I have written;
would it were better. With the highest considerations of Christian regard and esteem for all the dear saints, I remain their brother and servant, &c.

BENJAMIN LLOYD.

Wetumpka, Ala., April 24, 1847.

TO EDITORS PRIMITIVE BAPTIST.

Harrisburg, Fayette county, Indiana, }
March 3rd, 1847. }

(continued from last No.)

When we read our heavenly Father's immutable will, confirmed to us by the oath and promise of the eternal I AM, and remember that the adorable Jesus is bound as surety and mediator, to execute it and indemnify all the heirs of that will, and thus is the legacy or promise in our Father's will made sure to all the seed; for it is well ordered in all things and sure, not an if, to tarnish its excellence, nor a condi-

tion to jeopardize its certainty. Christ amply fulfilled or executed all this will as its appointed executor, or mediator, and we as the chosen heirs have by him received an inheritance; being predestinated thereunto, according to the purpose of him, who worketh all things after the counsel of his own will. Is not this a practical subject? Can any soul see and feel the influence of these truths, and enjoy a sensible evidence of his filial relation to such a Father, a fraternal kindred with such a brother as Jesus Christ is, and his standing with him as a joint heir, to such an eternal and incorruptable inheritance, and yet feel no practical emotions? No, such love—such grace—such relations—and such bequests, all flowing from such divine sovereignty, unmerited clemency and self moved benevolence, must ever prompt the soul, that is brought under its all absorbing influence, to feel as the poet sings:

“O’ for such love let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Saviour’s praises speak.”

If we love God, we shall also love his word; his ordinances, his people and all his precepts. The word or eternal revelations, which God our Father has graciously published for the benefit of his children, exhibits so much of our heavenly Father's paternal character, and furnishes all his children, in this imperfect state of their pilgrimage with such ample instruction in doctrine, correction, reproof, etc. that the man of God may be perfect, thoroughly furnished to all good works. In this infallible school book, the disciple loves to read and learn the mind of his Father, and the works and example of his elder brother, and make it the rule of his faith and practice. It becomes his daily business to practice every lesson it teaches, for he loves and cordially approves of every act it dictates, and every emotion it inspires. He feels his heart drawn on in obedience to his Lord, and in conformity to the ex-

amples, he has set for our imitation. Thus in baptism, and the Lord's Supper, he loves to own and follow his blessed Saviour. The people of God are his people, bound together in an indissoluble tie of fraternal love, knit together in one spirit, called in one hope of their calling, one Lord, one faith and one baptism, one God and Father of all, who is over all and to all, and in all, and one Lord Jesus Christ.

This love of the brethren leads each believer to lay at his brother's feet, willing, nay desirous to serve and advance the happiness of all; and to rejoice with them that do rejoice, and to weep with them that weep. The precepts of the Lord are right, and in keeping them the Christian finds great delight. The anticipation of a glorious resurrection, and a blessed immortality in a world of perfection, and in the image of our glorified Jesus, to part no more forever; but to gaze with ineffable delight, and holy transport, on the uncreated splendor of the divine glories of our Father, while swelling anthems and harps celestial shall ring with grateful responses to God and the Lamb, who hath loved us and hath washed us from our sins in his blood. Can such anticipations break upon our vision in the light of truth, and exert no practical influence upon our lives, while we are moving onward and upward to join such a heavenly theme, and company?

"Since from his bounty I receive,
Such proofs of love divine;
Had I a thousand hearts to give,
Lord they should all be thine."

Is the response of every heaven-born soul, under a view of God's unchanging love toward such poor worthless worms of the dust as we are. And while we mourn over the hardness of our hearts, and the sinfulness of our natures, we rejoice that it is not for works of righteousness which we have done, but according to the riches of his mercy he has saved us by the washing of regeneration, and the renewing of the Holy Ghost. And while by faith we look to the heaven of eternal repose, where

all tears shall be wiped from our eyes, and our bark shall not be tossed by another angry wave, we rejoice that we are kept by the power of God, who has said that the gates of hell shall not prevail against his church. Upon the immutability of his promise the poor tempest-tossed soul may rest in perfect confidence, and join with the poet and sing:

"Fear not I am with thee, O, be not dismay'd,
I, I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous omnipotent hand."

I have now about filled my sheet, and if you think that these few thoughts coming from a poor unworthy sinner, whose only hope for salvation is in the Lord Jesus Christ can be of any advantage to Zion's way-worn pilgrims, you are at liberty to use it as you please.

I must again express my great desire to visit the South, but the Lord only knows whether I shall ever be able or not; but if any of my southern brethren should think me worthy of a place in their Christian fellowship, I hope they will remember me a poor hard hearted sinner at a throne of grace. Farewell.

G. M. THOMPSON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Putaski county, }
March 5th, 1817. }

DEAR BRETHREN: A word or so to the Old School Baptists, for their consolation; and to all, as far as this may go. I ask, is there light and darkness, is there summer and winter, is there a straight way and a crooked way, a smooth and a rough way, health and sickness, love and hatred, happiness and distraction, life and death, creator and creature, good and bad, high and low, rich and poor? All which must be agreed to, by every person, possessing

common sense; inasmuch, as it is plain before our eyes.

Now the creator set before Adam and Eve in the garden, life and death, blessing and cursing. Put water on land that is high and low, and the water will have action by reason of the presence of gravitation, or weight of the water. We see that opposites are the cause of action. Now there is the opposite of Old School Baptists and New School Baptists, and there has been action; and I enquire, what has been produced? a blessing or a curse. My beloved brethren of the Old School order, I think that God has allowed the New School Baptists to oppose you, to draw out of you the strong vindications of the truth, that are delivered from the pulpits and stands, and are set forth in the Primitive Baptist paper; and thereby blest his people greatly, in giving the loaves of bread that came down from heaven, and water of life. How could we be sensible of health, without sickness; or of life, without death? Let not your heart be troubled, all things work together for good to them that love God; and he that is possessed of infinite wisdom, knows what he is about.

Now if there be any casting out devils in the name of Jesus, and "he followeth not us, forbid him not; for there is no man which shall do a miracle," in the name of Jesus, that can lightly speak evil of him; let them alone. And if there be any that have made enquiry, why you have not obeyed the traditions of Boards of Foreign Missions, and State Conventions; and are mad because you have not washed your hands of your honest earnings, before you eat, in preaching and hearing the gospel; Jesus said: "Let them alone;" For, "in vain do they worship me, teaching for doctrine, the commandments of men." "They be blind leaders of the blind. And if the blind, lead the blind; both shall fall into the ditch." And, "every plant, which my heavenly Father hath not planted; shall be rooted up." For God who is Almighty, and possessed of infinite wisdom, is ev-

er able to root them up. I remain yours, unworthy as I am as ever

JOHN POWELL.

TO EDITORS PRIMITIVE BAPTIST.

Cass county, Georgia, }
March 11th, 1847. }

DEAR BRETHREN: In order that you may know who I am, and how to treat me when you find me, I will tell you and the public, the appellations by which I am called in the bounds of my acquaintance; for the public generally judges a person by their home character,) which is as follows: brazen headed, iron-sided, copper bottomed, blue-stockinged, death-hammer, demerocratical-Baptist. All of which I will account for as well as I can, in the following manner; first, I discover that the ancient prophets spoke as they were moved upon by the Holy Ghost, regardless of men's views. 2nd. The tenor of the scripture upon the doctrine of election shows that the church was given to Christ in the covenant of redemption so complete, that he should see of the travel of his soul and be satisfied; therewith not one be lost, nor one too many, and that this salvation is of the Lord, as Jonah has positively declared. But how it is, that men of grace can complain of this soul-consoling doctrine, and call it as they do a hard, narrow, contracted doctrine, is strange to me, seeing that the believer was chosen or created in Christ before the world was; for the same express purpose that God sent his Son into the world not to condemn the world, but that the world through him might be saved. And the church is the light of the world, as Jesus has truly said.

Again I say, how is it that men of grace in this our day, favored as we are with the Bible in our hands, or under our feet, (for the Bible Society has made it as the mire of the streets, if not for plenty it is so by estimation, for they neither read nor practice it much in these parts,) can complain or do complain of the Almighty's sovereign acts, which are so plainly manifested

in his word? For they all admit that the ancient saints were men of God, and I never hear one of them complain of the Almighty as acting partial in their choice, or in the purpose for which they were chosen. But to the contrary, I find Abraham in whose seed all the nations of the earth were to be blessed, (not an individual cursed,) acting in obedience to the heavenly mandate. Again, I find Paul another of the Lord's choice to bear the name of Jesus to the Gentiles, accounting all the blessings of this life as dross, if he might but win Christ.

The next is copper bottom, in consequence of the so called Temperance Society, which was objected to, alleging that the religion of Jesus is sufficient to keep people in the bounds of morality. As to blue-stockings, I suppose it was civilly to stigmatise the party or denomination as antinomians, as is now hurled upon us outright. As to the appellation of death-hammer, I shall let it pass at present, as measurably explained in my comment on the 2nd item. Democracy I look upon as a grace specially given to the church of Christ whereby she is distinguished from the antichristian church, and to which the world is indebted for all the republicanism that it is in possession of.

Without further observation, I must turn my attention to your (as I esteem them) valuable papers, one of which I have now before me; but of so ancient a date that I can hardly with propriety expect you to be still engaged in the good work of letting the world know that the Lord still is God, for if you was no better patronized than you have been, or than I expect you will be in my acquaintance, you will have to pursue the course that Elijah did. If still engaged, direct one of your papers to Adamsville, Cass county, Georgia, and I will be one subscriber if no more. Respectfully yours. *NATH'L ADAMS.*

*Pittsylvania county, Va. }
May 5th, 1817. }*

DEAR BRETHREN: It is by the good-

ness of that God that created and controls all things; I say, it is by the goodness and mercy of this God that I am permitted to let you hear something more from Mr. Bryant's infant baptism.

See sermon, 8th page. Here Mr. B. says, that the apostolic practice was to baptise whole families on the faith of the head of the household, is evident from the baptism of the jailer and all his, &c. &c. But this is not so, Mr. B., and I think you know you did not tell the truth here, for you never tell where we can find the proof of it, but say it is so. But now, my readers, I will prove by scripture, and give you the chapter and verse, that Mr. B. has lied when he said the jailer's family were baptised on the faith of the household. Now for the evidence. See Acts, 16 ch. and 32 verse: And they spake unto him the word of the Lord, and to all that were in his house. Now I have proved that they the apostles spoke the word of the Lord unto him and all of his house, so no infants here, as Mr. B. says there is; no, for the apostles spoke to all, and I would say it was perfect foolery for them to talk to infants eight days or three weeks old. But recollect they spoke to all, so not infants.

See 34 verse, same chapter: And when he had brought them into his house, he sat meat before them and rejoiced, believing in God with all his house. Now this 34th verse does prove that Mr. B. did not tell the truth when he said that the jailer's household was baptised on his faith. Yes, Mr. B. you lied, for you know the 34th verse says: And when he (the jailer) had brought them (the apostles—not his children) into his house; (that is, the jailer's house,) he (the jailer) sat meat before them, (the apostles) and rejoiced, believing in God with all his house. Now, my readers, you can see that the jailer did not believe for his house, as Mr. B. said he did; for the verse under consideration says, he (the jailer) believed in God with (not for his house, Mr. B., no, but believed in God.

with) all his house. Hence I will say, the jailer's household believed before the jailer did, for we see that the jailer did believe with them; so they must have believed first, or he the head of the family could not have believed with them, if he had believed first. For then it should read, that they his household or family did believe with him, if he had believed first, as Mr. B. pretends he did. And worse than all, Mr. B. says the household did not believe, for they were baptised on the faith of the head of the house; and so disgraces God and pleases the devil, just like a sneak as he is. For you know, my readers, he Mr. B. did not tell the truth if the holy scriptures are true; and you know, my friends and Mr. B., that it is written, let God be true, but every man a liar, that does contradict holy writ like Mr. B. has done in his lying sermon.

Now, brethren, I will step back to the 33rd verse, same chapter. See the 33rd verse: And he took them—not water as I see a Methodist do, when he poured water out of a bottle and then said he had baptised the children, when he had only sprinkled them with a little water out of a bottle; and the baby sprinklers all take water, but a gospel baptism never was done by taking water to the candidate, but they always went to the water. But he took them, not his children, no, but the jailer took Paul and Silas, and I think he took them to water; for he washed their stripes, and he and all his were baptised. Hence they must have gone to the water, for he took them; and you, Mr. B. have not shown by scripture that he took water to them; but I have shown that he took them, and the next thing we hear from them, they used water and I believe he the jailer took them Paul and Silas there, and did not take water to them, like you baby sprinklers do. No, Mr. B. He took them and he and all his were baptised; and never took water like you baby sprinklers do; no, he took them, and not water. And you, Mr. B. have not proved in one place where they took

water to baptise one; no, sir, you have not nor cannot prove that there ever was water took to any person to baptise him; no, Mr. B. you cannot prove it from scripture or by scripture; no, sir: you cannot. But you have proved and can prove by man, yea wicked man, that the way to baptise was to take water to the creature; but this is not so, and cannot be proved by scripture; for they went or came to be baptised in many places, and not a case of water being brought to them for to baptise them; no, Mr. B. he took them, not water.

Now, Mr. B. we will notice the 8th page of your wretched sermon again. Here Mr. B. gives us the case of the jailer and Lydia, and in neither case (says he) does anything in the narrative justify the conclusion of faith possessed by more than one, and that the head of the family. Here, Mr. B. you have lied again, which I have proved and will prove again by the 16th chapter of Acts, 34 verse. Here the jailer believed in God with all his house. Now, Mr. B. does not the phrase believing in God with all his house prove that there was faith possessed by more than one? Yes, sir, it does; and you know I cannot believe with you if you do not believe. No, sir, if you do not believe and I put the word with you in, I only have told a lie like you did, when you said there was only faith possessed by one, and that the head of the family. But notice, Mr. B. the word, with all his house; not for all, no, with all, hence all did believe.

But here, Mr. B. you acted more like Elymas, the sorcerer than like a gospel man. See Acts, 13 ch, and 8th verse. And I now will say to you what Paul said to Elymas in his day; and as you are Elymas the second, or a gospel perverter like him, I will say, see the 10th verse, and Paul said: O thou full of all subtlety 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. Now, Mr. B. you can see what Paul says about you and all gospel perverters; for you pervert the right ways of the Lord. Now, Mr. B. you are guilty of perverting the Lord's baptism, hence you are described by Paul in the 10th verse; and I did not make it, but Paul, who was filled with the Holy Ghost said it, and it fits you and all such.

Again, Mr. B. we will notice Acts 18th ch. 5th verse: And Crispus, the chief ruler of the synagogue, believed on the Lord

with all his house. Here Crispus believed with, not for; hence he and his house did believe, for he did believe with them. Then faith is possessed by more than the head of the family. And many of the Corinthians heard, believed, and were baptised. Here we see they heard first, then believed, and then baptised; so no children, as Mr. B. said they were. No, there were no infants in Crispus's household, see 1 Corinthians, 1 chapter 14 verse: I thank God that I baptised none of you but Crispus and Gaius. Here it does appear that Crispus and Gaius were all the household of Crispus, and Crispus believed with all his house: hence Crispus and Gaius both believed, for Crispus believed with all his house, hence no infants. And I will say to Mr. B. and to all his sprinkling friends, there is not a word said nor a hint dropped in the New Testament about infant baptism.

And I will say to you, my readers, that Mr. B. is a Presiding Elder of the Methodist church. And I will say to the Methodists, that I have told the truth on Mr. B. and nothing but the truth; and that I am willing at any time for Mr. B. or any of his friends to investigate this matter with me, as I believe truth will stand without much propping. I am not afraid of the whole sneak family as concerns this matter, but I will say again to my Methodist friends, if I have any, as one of old said: Come, let us reason together—and I will show you Mr. B.'s lying sermon, and show you that he has lied, by the word of God; and you know that is the law and the testimony. So nothing more, my strange friends. May God right all your wrongs and mine, if it is his will, for Christ's sake.

Now, brethren, I am done with Mr. B. for this time, and this subject; but if he puts himself in my way again, or his books, I hope to be able to put him out of it, and am at all times willing to try when needs be. Nothing more, brethren, but stand fast in that liberty wherewith God hath made us free. So farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Ala., }
April 24th 1847. }

DEAR BRETHREN IN CHRIST: May the Lord cause his blessings richly to

abound to you and all the Israel of God. I herewith send you a communication which you will publish as early as convenient. Also I send in this sheet a notice relative to my Hymn books, which you will please give a place in the Primitive Baptist, and oblige

Yours respectfully, &c.

BENJAMIN LLOYD.

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In offering the 4th Edition of my Hymn book to the brethren and public, (which is the same in arrangement and contents with the 3rd Edition,) it is under a sense of gratitude to God that I would through this medium again manifest, those high obligations that I feel resting upon me to the brethren agents, who have taken such great interest in the circulation of my Hymn book, and to the brethren generally for their generous and liberal patronage to the work. I am sure I never shall be able to employ language to express my sense of

humble gratitude to God, for his peculiar favor conferred on me in enabling me to prepare a hymn book, which has been so kindly received by his dear children, and so extensively brought into use; and so many expressions from the ministering brethren, as well as others, of their approbation of its contents and the arrangement of the hymns, &c. May the Lord reward them an hundred fold, for their Christian acts and deportment to me; and may I be enabled to consecrate the service and the reward, on the altar of praise to the God of all grace, the Father, the Son and the Holy Ghost.

With my sincere desires for the spiritual and temporal welfare of all the dear saints, I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.

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“Come out of Her, my People.”

Vol. 11.

SATURDAY, AUGUST 7, 1847.

No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

To ———: My much esteemed brother in the gospel, grace and peace be multiplied unto thee.

Through the forbearance of God I am yet a pilgrim in this world of sin and sorrow. As yet my lease has longer to run, but how much longer is to me unknown, only so soon as ever it has clean run out, nothing is to detain me here. So stands the decree; and as it is of God, so it must and will stand, and to the same I reverently bow.

Since my return from the south I have heard of your deep sorrow and affliction, but we would feign hope it will not be unto death; and even if it should, the same God is beyond the grave as on this side of it; and as for the difficulty in crossing the great *bourn*, he who holds the keys of hell and of death will also wisely attend to that matter. Hope then in God, therefore, and remember that you will praise him on a much higher key beyond the grave than you have ever done here. In Christ are laid up immense stores of grace and mercy for people like you; and when you get exactly where he is, and you are wholly disburdened of your present clumsy tabernacle, you will feel like praising him in a more lofty style than now you do. But even now, far as you are off from home, may your heart, your whole heart, and hopes, and wishes, and thoughts, and af-

fections, and meditations, be employed more and more, and more than ever, upon the Lord Jesus Christ. May you consider him to be what he truly is, to wit, God,—the Son of God,—God and man in one person, Immanuel, God with us, who created all things,—governs all things, and who will by and by fold up the heavens as an old worn out garment, and dissolve this present globe by fire.

When you, my afflicted brother, consider Jesus as one in the incomprehensible god-head, co-equal, co-eternal, and co-essential with the Father, and with the Holy Ghost; and also contemplate his ineffable love in undertaking the work of redemption, and engaging as your surety before all worlds;—I say, when you consider of these things, you then at once see the foundation of your salvation laid in the covenant stipulation between the Father and the Son, and of which the Holy Ghost is witness, and which also he hath revealed in the holy scriptures. And in these scriptures also the Spirit informs us what was spoken, agreed on, and promised by the Father and the Son, in the everlasting covenant, which covenant contains all our salvation; and from whence also flow all the springs of divine clemency. It is good, and very good to be truly and spiritually led by the Holy Ghost into clear perceptions of the personal acts of the Father and the Son on our behalf in the covenant, and how the holy and eternal three are related to us in their economical offices. Such engagedness of our minds and thoughts will produce great boldness in

the divine life, and strong confidence in God; for as we view the gospel as revealing the Father as contriving and the Son engaging, and the Holy Ghost revealing & applying the Son's salvation, and making known and manifesting the Father's love in the hearts of his people, we behold all the three distinct persons in the godhead equally engaged in our eternal salvation. Also; by our tracing salvation to its root, or original fountain, it begets in our minds most noble and generous thoughts of the eternal purposes of the adorable trinity towards an elect world. We are told that God anointed Jesus of Nazareth with the Holy Ghost, and with power; and that he went about doing good, and healing all that were oppressed of the devil, for God was with him. And truly when we consider the grace of Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich; and how that he took not on him the nature of angels, but the seed of Abraham; and that his human nature had all the sinless affections proper to it;—when we, I say, consider all this: how can we fail to view the Lord Jesus otherwise than exactly suited to shew mercy, and to bestow salvation on us vile mortals. He being God-man, his heart, his bowels, his compassion, and concern, are all just and exactly what we need, and what our peculiar case requires, and what our wants daily call for: Yes, we will add, that our sins, and corruptions, and miseries, and woes, and griefs, serve as occasions for our blessed Jesus to display upon us his surprising grace, and infinite compassion.

The more we see and know of Christ, the anointed of the Father; and the more our thoughts and affections are engaged on these weighty matters, the more shall we be taken off from self, and from all that we have and are in and of ourselves, both good and bad; we shall also find, that sweet contemplations on Christ, and his works, and offices, to be very strengthening and encouraging to faith and hope; and tend al-

so it will to carry us with free and full sail into the ocean of everlasting love, and into the very element of triumphant grace. And the more and longer we live in these places, the more will our souls thrive in all spiritual matters, and increase too with all the increase of God. My brother, to be absorbed in honorable thoughts of electing love; and to have the mind bathed in the contemplations of the Son of God and his blood and righteousness; and also to have faith distinctly exercised on his glories, beauties, and perfections, is religion worth having, and it is what there is but little of in the world. As in a child of God there is a continual life in the body of sin within him, which is ever active under one form or other, and will at times put forth its power, and threaten to carry all before it; so likewise in the same child of God, there is a continual life in the new man of grace in his soul, and it has its acting too, sometimes after one manner, and sometimes after another.

Now between this life in the body of sin, and the life in the new man of grace, there is a perpetual contest, and at times it is very severe. The right of reign is the point at issue, and it has been in dispute from generation to generation, and it is kept up to this day; and the child of God, even at this late date, has no assurance of the contest coming to a close till mortality is swallowed up of life. He is assured of this much though, namely, that *grace shall reign through righteousness unto eternal life, by Jesus Christ our Lord.*

And now as this assurance is given to every child of God, so of course it is given to my brother ———, and this being the case, I want you to watch well the various motions, and turnings, and doings of these two mighty combatants; and by your so doing you will find grace to be grace still, and of one you will never know any thing good, and of the other you will never know any thing evil. One of these two you will find to be from above, and the oth-

er from beneath; and he that is from above is sort of Lord of all, but he that is from beneath is of the earth, and hence he is earthly, sensual, and deivelish. By close watching and observing of these things you will acquire an abundance of information concerning the divine life, and which most people too are all in the dark about. I want you, brother ———, to know a great deal more of the divine life, and of the Christian's pathway, and of what passes through his own mind from time to time, than what I am confident the generality of Christians do. I also wish and want you to know more yet of Christ, and the power of his resurrection, and the fellowship of his sufferings; and also to see and know that the rich streams of pardoning, and justifying, and sanctifying, mercy which so freely flow from our dear Lord Jesus, are enough to fill our souls with as great, if not greater, wonder and amazement than Elizabeth was filled with when she brake forth and said; *And whence is this to me, that the mother of my Lord should come to me?* Surely, for Jesus to dwell in our hearts by faith, and there to set up his abode, is such marvellous grace, that our souls will and must admire him for it to all eternity. Well might the church say of Christ, *He is altogether lovely*, Song 5. 16. Let faith look upon Christ whenever it may, he appears *lovely*. Look on him as one in whom all the glories of eternal deity shine forth, and he appears *lovely*. Look on him as the great days-man between God and us, and he appears *lovely*. Look on him as the brightness of the Father's glory and the express image of his person, and he appears *lovely*. Look on him, as wearing our nature, and as fulfilling all righteousness in his life, and then dying for our sins, and he appears *lovely*.

And indeed, in what place, or in what character, or in what form, or in what name, is Jesus not *lovely*? Let the heaven-born soul, or the believer who is walking in the light of the Lord's countenance, answer this question. Also may this dear

Jesus become more and more lovely and precious to your soul and mine; and may we also be sweetly led by the Holy Spirit into the mysteries of the names and offices of Jesus, and grow up in him, and very cheerfully speak of the glory of his kingdom, and talk of his power. And also if it be the Lord's most holy will, may the health of your body be restored again; and may the ensuing year prove a pleasant one to your body and soul. May it be a year of jubilee to us both, so we may sing as in the day when we came up out of the land of Egypt.

And hence I say again, may next year, by the will of God, be a jubilee to us both, and then shall we be joyful in the Lord our God and worship at his footstool. You may consider this epistle as a New Year's Gift from an undissembled friend. I hope to be with you in the course of two or three weeks from now, and once more to preach Jesus Christ and him crucified among you all. I wish he may be well received by your neighbors and friends, for he is a precious Saviour. I am yours affectionately. *JAMES OSBOURN.*

Baltimore, Dec. 30.

From the Regular Baptist.

*Weston, Platte county, Mo. }
Jan'y 30, 1847. }*

We have been requested to give our views, upon the following passages of scripture.

And as Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life. John, 3. 14, 15.

In offering our views upon this subject, we are conscious of differing from many of our precious brethren. But we will say, if God has given them any more correct views on this subject, than ours, we hope they will please make them public.

We shall first examine how Moses lifted up the serpent, and what it was for; second, what we are to learn from the same.

You will please to refer to the 21st chap. of Numbers, and there you will see the facts narrated at full length; and also, who the preparation was for—the chosen of God, the seed of Abraham. And amongst that nation, were the children of promise; who were partakers of flesh and blood, for which he, Christ, took part of the same—so there was a national and a spiritual Israel.

The general received opinion upon this subject, we are bound to dissent from, i. e. that all mankind were alike bitten by the serpent; and now Christ is lifted up upon the pole of the gospel, and all are invited to look and live. This view is in good keeping with the following sentiments; General atonement, general call, and general striving of the spirit; but very illy comports with the faith of Old School or Regular Baptists.

1st. We find the persons that were bitten, were the *children of Israel*, the CHOSEN OF GOD—they were bitten, and Moses intercedes for them. God directs him to prepare a serpent of brass, and for *them*, it was to be placed upon a pole, and reared in the camp of *Israel*. They were invited to look (not in order that they might live) but because they were alive; and having eyes to see, they could look and be restored, (not to life) but to health, and continue to live.

We shall examine the subject under the following heads; doctrinal, experimental, and practical godliness; but will not be particular to make our remarks under these heads separately; but generally.

The children of Israel were a chosen generation, a royal priesthood, and a peculiar people, in a national point of view as well as spiritual. The circumstances in reference to their bondage—how they became in slavery, &c. you can all read at your leisure; we therefore shall not notice it particularly.

The children of Israel while in this bondage, were dead, as regarded their national character, and knew nothing of the gra-

acious provisions that were made for them, in God's raising up a deliverer in order to bring them out of Egyptian bondage, darkness, blindness, and ignorance. The means by which the children of Israel were brought from bondage to enjoy their liberties, there have been a difference of opinion among the wise and great; and also, what we are to understand by their deliverance. Some think that *Canaan*, in no respect represents heaven; but we think in some respects, it did. So far as inherited rights and privileges are concerned, we believe *Canaan* to be a type of heaven; and under the old dispensation, in a number of respects, heaven and its blessings were shadowed forth in a beautiful manner. It is agreed upon all hands, that the paschal lamb that was provided, eaten, &c. by the children of Israel was a figure of Christ; and if so, why not their deliverance from bondage, be an illustration of our translation from the kingdom of darkness, to the kingdom of God's dear Son?

The children of Israel were delivered, which illustrates, in our opinion, the great deliverance of the spiritual Israel, from the iron hand of oppression—from the bondage of the strong man armed, and from the service of sin and satan.

First, how was that deliverance effected? By instrumentality, says the Arminian.

It is certain, God chose Moses and Aaron, and used them as such, and when Moses done all God directed him, (which the Lord done through him,) to silence the doctrine of works, and teach Moses and Aaron the doctrine of the sovereign grace of God, he hardened Pharaoh's heart that he would not let them go. Therefore, the angel that destroyed the first born, could humble the pride of Pharaoh, and at the same time give the children of Israel such evidence of his almighty power; as to influence their hearts, and prompt them to depart—and to teach the Christian as well as the minister, their dependence, and the doctrine of grace.

Let us examine for a few moments. All the original stock of the children of Israel died in Egypt, and their children were brought out. So in a spiritual sense we are dead—dead to sin, and to any hope of deliverance, but by the angel who will illustrate the office of the Holy Spirit. None of the bodies of their fathers were taken but Joseph's. So nature is not changed, but is dead in Egypt. And as none but Joseph was carried with them, so none but Jesus should be carried by the church. Again, they never received one grain of manna, until they had eat all their dough—another rebuke to Arminians. So the poor sinners never receive a manifestation of pardon while their dough lasts. When all human aid fails, and at the appointed time, the Lord reveals himself as one altogether lovely, and the chief amongst ten thousand.

And for their sins, God sent fiery flying serpents among them, and they bit them, and much people of Israel died. For these same persons, Moses was directed to make this preparation, and it had the desired effect. All that beheld this serpent, were restored to health. Some may object to this position, thinking that this view would favor final apostacy; but the reader will bear in mind, that Paul has made this matter plain. He lets us know that all are not Israel that *are of Israel*: But in Isaac shall thy seed be called, the children of the flesh are not the children of promise. Then we should also notice that there was a mixed *multitude* that went out with Israel, those characters had no part nor lot in the inheritance; this land was given to Abraham, and his seed was called in Isaac, (not in Ishmael.) Therefore, according to this covenant made with their father, the heirs of Isaac had a right, legally, to the land of Canaan. Then we shall view Moses as a type of the law, and Aaron in his priestly office, and Joshua in his office as commander and leader, a type of Christ. Aaron when he entered into the holiest of all, had the names of the twelve tribes of Isra-

el engraven on his breastplate—for them the blood was shed, for them the sacrifice was offered, for them the redemption price was paid, and for them the intercession was made. Aaron must die, and so did Christ die, and was buried for our (spiritual Israel's) sins, was raised again for our justification.

Moses buried Aaron, and so the law virtually buried Christ, suffering in our law room and stead; the law claiming of him as our head, and received satisfaction by his life, death, burial, resurrection and ascension. Then he, Christ, entered into the holiest of all, having obtained *eternal* redemption for us all, whose names were engraven on his breastplate, and on the palms of his hands, he ever liveth and intercedes for them.

Moses also died and did not enter Canaan, but was permitted to see the land which flowed with milk and honey. So the law never can lead a soul into heaven, nor the favor of God; for it curses for but one offence, and by the deeds of the law no flesh living can be justified. And yet the law is our schoolmaster to bring us to Christ. When the little scholars commence learning in this school, they have an understanding that something must be done. And when the law in its wrath, and its legal demands are presented to the student, they see the claim to be just, and they do all they can to make payment; but find they fall infinitely far short of making the payment good; therefore they fly to another for protection, and that kind protector and deliverer is *Christ*. He appears for them and shows himself to be the end of the law, for righteousness to every one that believeth.

Here we would remark, that if Moses and Aaron had delivered the children of Israel, and Moses had entered Canaan, there would be some plausibility in the Arminian doctrine. But with all these facts staring us in the face, we can see none.

The children of Israel had to suffer death—all their fathers died except Caleb

and Joshua. This fact shows us, that death, the king of terrors, will execute his office, and that we must not only die to the law as a covenant of works, but we must be disordered of this tenement of clay, before our souls can reach the mansions of eternal bliss.

Joshua and Caleb, clearly illustrate the two that were translated, Enoch & Elijah, from Earth to Heaven. No others can or ever did go there without tasting death. We return. If the lifting up of the serpent, illustrates the glorious provisions in Christ, as revealed in his gospel. The following facts, should ever be kept in mind; that those that were bitten were *children*; living, not dead children, that went to Moses with this humble confession, we have sinned against God. They were sensible of their malady; and Moses commanded that they should look. Ministers may invite the sensible sinner to Christ, with all his wounds, but we should be sure never to tell dead men to do living men's work. Not say at one breath, you are dead, deaf, and blind; and at the next breath, say you are alive, hear, and see.

We would say to all the children of God throughout our ranks, if you are bitten, if you have sinned, look to Christ, repent, and confess your sins, and God who cannot lie, has said, he will forgive. Yes, the doctrine of repentance was preached to the seven churches in Asia; saying, they should repent. The Apostle says; if any man sin, we have an advocate with the Father Jesus Christ the righteous; showing that Christ is the only Saviour from past, present, and future sins. This declaration of Christ, in our opinion, has more particular reference to the doctrine of the atonement; and as this was a provision for natural Israel, it exhibits the doctrine of the great provision, in the atonement of Christ for the spiritual Israel. As much as to say, Nicodemus, you are a Jew, you know how Moses lifted up the Serpent in the wilderness, and who it was for.

And as Moses lifted up this Serpent of

Brass in the wilderness of Sinai, for national Israel, even so, (no more nor less) must I, the son of man, be lifted up (in this sinful and wilderness world,) upon the Roman Cross, and make an atonement for the spiritual Israel.

Now if any of the Canaanites, Hitites, Amorites, or Ishmaelites, had any rights or privileges in those provisions; then the doctrine of a definite atonement is not true. But if it was for Israel, and them alone, then it is incontrovertably true, that the atonement is definite; designed for the chosen of God, for the elect, for the Bride the Lamb's wife

But, perhaps some would object to this view, thinking that it would exclude the Gentiles from the atonement or its benefits. But we should notice the fact, that the wife of Moses the law giver and temporal interceder; and also, his Father-in-law who filled a conspicuous place in the camps of Israel, was a Gentile. In regard to the heirs of promise, they are a chosen generation; chosen in Christ before the foundation of the world. Christ is united to the purchase of his blood, and being their near kinsman, he has the right of redemption; therefore the husband and the wife, in the eyes of the law, are no more twain, but one flesh. So in the covenant of grace, the church whether Jew or Gentile, is but one, Solomon says, My love is but one, she is the chosen one of her that bare her, the one bride of the one husband. In a word; there is not, in a spiritual sense, or in regard to the covenant of grace, neither Jew, Greek or Gentile, both are one in Christ; even so must the son of man be lifted up. There is a similitude of likeness between Christ and the serpent of brass, it being a composition of two parts, copper and zinc; and yet when united they constituted but the one brass. So Christ is composed of two parts in his mediatorial office, the human and divine natures; and yet he is the one mediator between God and man, and may well be called the God man mediator. As it regards his human nature, he was the

son of man that was to be lifted up; but in the abstract, he is the only, high, the only good, the only just, and only wise God; who is from everlasting to everlasting; he who made the heavens and the earth, and all that in them is, the Creator of all things, visible and invisible, all things was made by him, and for him, and without him was not any thing made that was made. There seems to be a necessity expressed in the text; Must be lifted up. This necessity is not on the ground of Christ being in debt to us, or for any good that we have done or could do. But love seems to be one of the mainsprings that moves the great and glorious system into action. God so loved the world, (that is Jew and Gentile) that he gave his only begotten Son, to die the just for the unjust, that he might bring us to God.

This us, we understand to be his church, that he gave himself to redeem her from all iniquity, and present her to himself a glorious church, not having spot or wrinkle, or such a thing. The necessity is again found in the fact of his covenant engagement; for the honor and dignity of his character, his unchangeable purpose of his will, his glorification in heaven—all called aloud for the lifting of Jesus on high. Without this, prophecy would have failed; Christ never could have seen the travail of his soul and have been satisfied. But, my Brethren, we should call upon our souls, and all that is within us, to magnify his grace, and extol his matchless love, mercy, and grace, in our deliverance, and crown him Lord of all.

Yes, when we reflect that he bore our sickness, carried our sorrows, was esteemed stricken and smitten of God, and afflicted for us. O Brethren, think of the kindness and goodness of our covenant keeping God, and the sufferings of Christ; he was led as a lamb to the slaughter, and as a sheep before his shearer is dumb, so he opened not his mouth. He bore it all without a murmur—he trod the wine-press of his father's wrath, and of the people there

was none to help.

There may be a necessity argued from the character and demand of the law. The law was holy, just, and good—infinite in its demands. The justice of the law is satisfied in the person of Christ, for he is the just and the holy one. He is infinite, and therefore he could, and did, render infinite satisfaction to this infinite law.

Lastly, but not least, he was the only one in *Heaven* or in *Earth*, that could redeem the spiritual heirs. The law only allowed the right in ancient days, for the near kinsmen to redeem the brother or the married inheritance. He is the elder brother, the only one in heaven or earth, but what has something that they can be chargeable with. All the sons of men have gone out of the way, they have all become unprofitable; the Angels of God, it is said, he charges with folly; the very heavens are impure in his sight; therefore Christ alone was, and is, the holy, harmless, undefiled Son of God—the only redeemer and Saviour in Israel.

Verse 15. "That whosoever believeth in him should not perish, but have everlasting life."

This promise gives assurance to the same characters, the Israel of God. As Moses provided the brazen serpent and invited the children to look, so awakened sinners are invited to Christ, to hear, because God has given them ears; they are invited to learn of him that is meek & lowly in heart, that they may find rest to their souls, because God has given them a heart to understand; they are invited to look, because God has enlightened the blind eyes, of their understanding, to read, and hear, their condemnation, as revealed in the law; this leads them to see their condition, and to see and believe they must perish indeed. The sinner thus seeing and understanding, flies to the law, but he sees he cannot measure arms with the infinite demands of the law—sees written in lively characters, the soul that sinneth it shall die, and that exceedingly broad declaration; Cursed is eve-

ry one that continueth not in all things written in the book of the law to do them. But he sees that he fails in every part, and as the Poet has beautifully expressed, The law is so just and true. That not one good duty can he do. The sinner sees that Moses, or the law, pours its curses on his head, and when the commandments come home with power, and its spiritual import made known, which is done by the spirit of God, then the sinner dies to any hope of deliverance, by the deeds of the law; and the law under the idea of the first husband, or as a covenant of works, is dead to the poor trembling mourner—just as dead and as little deliverance, assistance, comfort, or consolation to be expected from it, as the most poverty-stricken widow in the world, that has seen the last clod fall upon the grave of her dead husband. Then the trembling and perishing soul commences to plead for the mercy of God, and this they do not plead in their own name, nor in their own strength, for they see they are polluted in every part, and that they are unholy in heart and life, and that they cannot go forward in their own strength, for they see their strength is perfect weakness.

The soul, though he pleads for the mercy of God, he yet receives no comfort, for his soul is bowed down with distress, and the clouds of darkness are, in his imagination, gathering thicker and faster. Sinai's thunder is yet in their hearing, and the lightning from the Mount flashes in their face, which causes them to exceedingly quake and tremble, and fall to the earth, saying O Lord, without thine arm of power, delivering grace, thy pardoning love, and forgiving mercy, I must perish. The soul betakes itself to reading, studying and striving; but it seems to them often a sealed book, at other times it seems to be easy understood by them, for they really believe they see their condemnation in every line, from the book of God. Perhaps they go to hear the gospel, and they hear as they never heard before. They now

hear the gospel exhibited in an entire new dress, every word seems to sink deep into their hearts, and when they hear the dealings of God described, in the awakening of dead sinners, and the travel of the soul as far as Mount Sinai, they can go; but when it comes to the happy period, when Jesus shows his smiling face, and causes all that is within the soul to rejoice, then the trembling penitent is left, and often is made to think I have just been awakened, on purpose that I might see my damnation sealed—my black crimes to behold, and with all these to sink me down to the regions of keen and black despair. The minister may with all his eloquence and wisdom, with all gentleness and kindness, and with tears and contrition of soul, point the sinner and say, Behold the Lamb of God that taketh away the sin of the world. But the mourner cannot see how God can be just, and the justifier of such a miserable sinner as they are. When it is echoed, and re-echoed in their hearing, O every one that thirsteth come ye: they are ready to say, I thirst, but I fear I do not thirst aright—and he that hath no money, come ye: he is ready to say, I know I have none, I can do nothing to purchase pardon; but I cannot see how it can be possible that so great a sinner as I am can think for a moment, this invitation is for me.

And again, All that hunger and thirst after righteousness shall be filled. This, the soul is ready to say, I believe; but this was the Saviour's address to his children and disciples; and I am sure I am not one; therefore darkness enshrouds the mind. And when he tries to pray, his words seem to be a chattering noise or an empty sound; his heart seems as unholy as a cage of unclean birds, and is desperately wicked, and his breast as a den of thieves; and he is ready to cry, There is none like me, there is no sorrow like unto my sorrow—the pains of hell hath got hold on me; and to the regions of horror and wo I must go. But, O! the thought that I must be banished from the presence of God, and the society

of just men made perfect, is a thought intolerable. Though he repents, cries and prays; yet the spirit leads him to this repentance, prayers and tears; but yet it leads him through them so clear, that they are not taken into the account, nor trusted in, nor relied upon in any sense.

Then God, (*not an Agent*) manifests his *matchless* and ETERNAL power, and his eternal grace which was given the soul in Christ before the world began, takes away the veil of ignorance, and darkness from the heart—enlightens the understanding, and shows the poor soul that Christ is his righteousness, his deliverer, and his hiding place from the wind, and his covert from the tempest, and as rivers of water in a dry place—his Head, Husband, Surety, Shepherd, Law-Giver, Judge, Counsellor, Governor, King and Helper, in every hour of need and distress.

O Brethren what a Christ is this, to such ungrateful, unthankful, unholy, unmindful and undutiful beings as we are. But thanks be to God for the unspeakable gift of his only Son, to live as our great example; teaching our feet to walk in his path; which is always the path of peace. Let us, Brethren and Sisters, one and all, endeavor to imitate his example in all things. We should call upon our souls and all that is within us, to praise God that he has lifted his Son upon the Roman Cross, and made an atonement for sinners. The glorious result of which is, all that are in Christ by spiritual relation to them, as head and as the life of the body, are predestinated [in time] to receive the adoption of children by Jesus Christ. Thus the text reads, *Whosoever believeth in him, (that is Christ Jesus) shall never perish.* The term *believeth*, we shall consider as synonymous with *Faith*, and the assurance given, that they shall never perish, as a broad or positive declaration in favor of the final perseverance of the Saints. These two points, we shall resume in our next.

Fearing that our remarks would prove irksome and tiresome to you, we have con-

cluded to close them for the present, and resume them in our next.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 7, 1847.

Tarborough, May 28th, 1847.

To all our friends and brethren, to whom these presents shall come.

BELOVED IN THE LORD: I take this method of informing you all, that after the end of the present year, the Primitive Baptist will not be conducted after the same manner and published at the same place, that it is at present.

Elder Burwell Temple, in the vicinity of Raleigh, has consented to assume (entire) the editorial department of this paper; and while I have never found it in my power to yield to the solicitations of divers of you to superintend the same myself, I rejoice in the hope and expectation, that in Elder Temple we shall find an Editor, better qualified to discharge the duties of the office than I feel myself to be. While I cannot say for bro. Temple that he has ever enjoyed the advantages of Literary Institutions which might enable him to make a *show* in the world; yet with good native sense, a common education and a good share of spiritual gifts, he will be able to defend truth and expose error (I believe) in a manner consistent with the word of God and satisfactory to the brethren of the Regular Baptist order generally.

It will be published in the city of Raleigh twice a month, at One Dollar per copy as at first; but I need say no more on this part of the subject, as a Prospectus will be issued in due time.

It is a well known fact, brethren, that in and about town and cities, &c. &c., a very large majority of the professors of religion are more or less of a worldly and fashionable order, choosing rather the pomp and blandishments of a carnal church, than to suffer affliction with the people of God. And when we reflect for a moment that Elder Temple is the only preacher,

within fifteen or twenty miles of the Capital city of our State, who has not been seduced from the narrow path of gospel rectitude by the fawning sycophancy and flattery of the various Ites and Isms of the day; but has stood unmoved and unscathed by the shafts of Ahab and Jezabel, which have been and are ever being hurled at those who do not and will not bow to the image of Baal. I say, when we reflect upon these things, we are forbid to doubt that in bro. Temple we shall find an Elijah suited to the times.

The Primitive will be printed at the office of the North Carolina Standard, where (I have no hesitancy in saying) it will be attended to, and put up in a style which will give general satisfaction. In conclusion let it be understood that I promise to lend a helping hand (if in my power) whenever it may become necessary; and I have reason to believe that the brethren generally of my acquaintance will unite with me in sustaining a cause so deserving our aid and support; and I would most affectionately call upon the friends of truth everywhere to come to the rescue. And now, let us invoke the assistance of our divine Lord and Master in this our undertaking to defend truth, expose error, not forgetting at the same time to endeavor to strengthen the weak hands, confirm the feeble knees and to comfort those that mourn.

ROBERT D. HART.

TO EDITORS PRIMITIVE BAPTIST.

*Pleasant Gap, Pittsylvania Co. Va. }
May 2nd, 1847. }*

DEAR BRETHREN OF THE OLD REGULAR FAITH AND ORDER: Grace, mercy, truth, and peace be multiplied unto you, from our Lord Jesus Christ and God the Father. In the bonds of love and affection I once more take my pen in hand to let you know that I am yet in the land of the living, and for what purpose is best known to God; though we know that his purposes are purposes of glory, exalting his holy character and for the good and comfort of Zion. Yes, brethren, for our comfort and instruction;

for we are informed, that all things work together for good to them that love God, to them who are the called according to his purpose. Therefore, brethren, be of good comfort and stand fast in the liberty wherewith he (God) hath made us free in the beloved; far greater is he that is for us than he that is against us. Contend earnestly for the faith once delivered to the saints, be not dismayed at the roaring of lions, the howling of wolves, and barking of dogs; all these may prowl around yes, and hell may rage and vent her spite; yet Christ will save his heart's delight. Dear lambs of God, be not dismayed but attend to your shepherd's voice and come up to the fold, and be cautious and not receive those wolves that wear sheep's clothing. They may put on a lamb-like appearance, yet look well and you will see the wolf's claw appear. Dear brethren, we will let these go with the flock of goats, for they are not sheep; they must not run in the rich pastures of love with the saints, they cannot feed upon gospel food, they are not to be found in those fine fields of living green, those heavenly plains they can never tread.

Dear brethren, as we find from sacred writ it to be our duty to contend earnestly for the faith once delivered to the saints, we find it our duty to not let gospel perverters be numbered amongst us; if any one brings any other doctrine than you have already received, hold him accursed; not bid them God's speed, receive them not into your house (the church.) We find if we do, we are partakers of their evil deeds. We also find it to be our duty to expose errors and support truth, so I will endeavor to let you see how man-made and devil-made religion progresses in this part of the country. We have a set of people called Baptists, that take upon themselves the name of Freewill Baptists. Another, that profess to be missionaries, without cloaking their principles; these are much the best people, for they own their name, profess their principles as they are. The

Freewill party denies being of that principle, yet carries out all their principles, and joins in with their benevolent societies as they are called in this part of the country, missionary societies, Bible societies, Sunday school societies, and a number of things besides, which I will notice a few of them. Faith to be the act of the creature, free salvation to all the world, giving the promises of the Lord to the world at large, when it should be to the church alone; sending a moneyed ministry out into the world and call it gospel. If these things be right, then salvation is not by grace, but by money; if by money, Mr. Plunkett is right to beg for money to do this great work of salvation to Christianize the world.

But not so, my brethren; if it were, the gospel with all its beauty, its honor, and glory, attended with the power of God is wrong, and the apostles were deceived, and Christ failed to purchase redemption for his people; his church not redeemed from under the curse of the law, God's promises are vain, and the Lord Jesus Christ disappointed; his life, death and resurrection, and ascension, and intercession, availeth nothing; and his love, his fair one is lost, without money, and all the arrangements of deity defeated, and satan a triumphant conqueror over heaven and earth, all things therein, and God ceases to be God any more.

But, brethren, we are taught better things; the purposes of God are sure, having this seal, the Lord knoweth them that are his. What will you Arminians say to these things? You give God the lie, when you say people can get religion at any time they have a mind to. Let God be true and every man a liar. We find some that have professed God to be true, and to be followers of his holy way, are turned to the false profession of the day, and call it religion; but Mr. Plunkett says he has never changed, he is of the old faith and order, he is no missionary. It may be that he never has changed, and yet not a gospel

minister; if he were a gospel minister, he would never advocate all the institutions of the day; education of ministers, Bible home, and foreign missions, and Sunday school societies. When treating on the home mission, he Mr. P. said, the object of the General Association is, to send the gospel in the dark corners of the State; naming four adjoining counties in this State, that had not one Baptist preacher; which is false—I heard him myself. Since that time Mr. Witt gives an account of licensing and ordaining illiterate men in the same section of country, with scarcely any education to the Ministry.

You, Mr. P. seemed to have a great feeling for the poor heathen, and said they are perishing in their sins for the want of the gospel; and one had travelled one hundred miles just for one leaf of the Bible. I think him not as much of a heathen as William H. Plunkett, he don't confine himself to preaching the truths of the gospel, a little grace and the balance works; and it is generally called gospel, about Kentuck meeting house. All your aim, Mr. P. seems to be to raise animal excitement, by pouring out the thunders of the law from mount Sinai, and the power of the people in getting religion; then from the pulpit in haste calling the people up to be prayed for and to take the anxious seats, with the promise of getting religion, singing and slapping of hands, and shouting out aloud, O my soul, what false joy. This seems to make grace the act of the creature with them, poor deluded mortals. How can you reconcile these things to your feelings, Mr. P. to compare them with the gospel of Christ? But, Mr. P. the poor heathen you alluded to having his understanding enlightened, deserves a more better way, seeks divine instruction without rallying around the mourner's bench. And O may God put it into your heart to desire Bible instruction in a divine way, if it can stand good with his will and purpose.

Dear sir, don't receive appointments from the Roanoke Association to the Gen-

eral Association, and participate with them in all their deliberations, serve in committees and transact business between the two Associations, and say that you are no missionary. You know as well as all other people, that the General Association is a complete missionary body, and the Roanoke is composed of missionaries and Free-will people; except a few that are blinded by false teachers, and overruled by a large majority of false members. I have been somewhat surprised at the members of Kentucky church, for being satisfied with such a pastor as Mr. P. believing there were a good many members opposed to these things.

I would let these things alone, if they had not encouraged Mr. Witt, the Agent of the General Association to give lectures and explain the object of the General Association of Virginia; reproaching the Old Baptists greatly, and distributing the Minutes from that venerable body that gave him his appointment; which proved to be false, pretending to give a standing of our Association. And I dare them to deny it, and compare the Minutes together. Their Minutes give a standing of our Association to suit their own taste in 1842. In 1842, they say in the Minutes of the General Association the number of members in our Association are 399; our Minutes say 403. They say, no minister; ours say 6. This is the true number of the members composing the Staunton River Association in 1842. We have had a very moderate increase in our number. Last September there were 528; agreeably to Mr. Witt's prediction, we ought to have decreased.

When the church, generally called Kentucky, were trying some of the members for wanting to leave that body on the account of the institutions of the day, he Mr. Witt advised them as a church to not want to hold them in the church, or trouble with them, but rather grease a plank and slide them out as soon as possible; though they would soon be clear of all the anti-missionaries, they were diseased, they would all

soon die with cold feet, hands, and hearts. He says the world must hear the gospel, and how can they (the people) hear without a preacher; and the church must send them. I say so too, such nominal preachers as require from 30 to 60 dollars a month and their expenses paid for them. So much for Jesse Witt's false prophecy and William H. Plunkett's false ministry about Kentucky meeting house; though it seems that they receive it for truth and pretend to rejoice in it, yet they quarrel and dispute with each other, and a part of them call each other rogues and liars, and other disorderly things; yet when they come together in a church capacity, they will sing, rejoice, and slap their hands, and make free-will sound aloud.

It has been the good will and purpose of Almighty God for these things to open the eyes of several which have slid out like honest Christians. Since Mr. Witt visited that place, 9 of them have joined Cane Creek church; and 4 of them were young members, and have told their experiences, and were baptized a second time. These things have interrupted old Hagar and the young Ishmaels very much, they say many things in a way of contempt as much as their old mother did at the weaning of Isaac; yet she was not the wife nor Ishmael the son. If they had been, Sarah would not have said, cast out the bond woman and her son, for they shall not be heir with my son, even Isaac. Nor Abraham been commanded to obey her voice, nor would the promise have been made, that in Isaac and his seed should all the nations of the earth be blest. Really this seems like election, but say some, don't say that, we can't carry out our freewill, nor help the Lord to do good works. The work will be all of the Lord, yes, he works like a God, and blessed be his name forever, he is God of heaven and earth, and none dare to say Jehovah, why or what doest thou? for he is from everlasting to everlasting, and besides him there is no other God. Yes, he hath chosen his people in Christ Jesus

before the world was, he gave them to him in covenant and he (Christ) received them as the lot of his inheritance, and will present them as a loving bride, without spot or wrinkle, and not a hoof shall be left behind. Therefore, ye sons of Jacob, are not consumed.

Brethren, I must come to a close, by subscribing, your ever well-wishing brother in the bonds of love for Christ's sake.

JESSE S. BRYANT.

TO EDITORS PRIMITIVE BAPTIST.

Hillsboro', North Carolina. }
May 25th, 1847. }

DEAR EDITORS: I send enclosed a piece written by my brother, which you can publish if you may see fit. Yours, &c.

THOMAS LATTA.

Orange County, N. C. }
May 23rd, 1847. }

DEAR BRETHREN, of primeval order, you who are as I believe the litte flock to whom Christ has promised the kingdom I believe the kingdom of God is with you here on earth, and he, Jesus will take you ere long to his kingdom of bliss above.

Dear brethren, this is the first time that I have attempted to write to let you hear from so insignificant a creature as I; but feeling desirous to let you know something of the love I bear for you, dear brethren of the above named order, though I have never had the privilege of seeing many of your faces, yet I have heard of your faith through the Primitive and I can say to you like Ruth said to Naomi, thy people shall be my people, thy God my God; where thou lodgest will I lodge, where thou diest will I be buried.

I would like to tell you of my travail as I hope from nature to grace, and see whether you can claim any kin with me or not. I was born blind and to sin inclined, as all the race of Adam are. Some thirteen years I was delighted in civil mirth and void of fear. From thirteen until in my eighteenth year; I was much distressed

about my condition before God. At first I became alarmed at the thoughts of death, for I believed that I should die; and I read in the scriptures where the Saviour said, if you die in your sins whither I am gone ye cannot come. I worked for life, for I thought I was to obtain life by my works and I tell you I worked manfully; but that which I thought to be unto life, I found to be unto death. I tell you I tried my own efforts, I saw that I was a wretch undone without his sovereign grace. I saw and acknowledged myself to be the chief of sinners, the vilest of the vile. I thought there was mercy for others, but none for me. I believed that Jesus died for sinners, but not for me. Indeed my distress was so great I almost lost sight of natural affairs. I often forgot what I was doing, and while in this great distress, this deep and solemn meditation about my lost condition, something seemed to speak to me and ask me, if I did not believe that Jesus Christ was able to save sinners. I think I was enabled to believe it at that time, and never before. It then asked me, if I did not believe that Jesus died for me. That word to me, seemed to be something entirely new. I think I then saw Jesus by faith on the cross, bleeding and dying for me; and all my fears, all my guilt and condemnation, vanished away. There was a change as sensible in my feelings as if there had been a great storm naturally, and it had blown over and was a great calm and the sun shine. And this scripture came with great force to my mind. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh and whither it goeth. So is every one that is born of the spirit.

I knew there had been a change taken place with me but, I did not think it was religion. All was peace within, all nature appeared to wear a new aspect. Some of my friends told me, that I was converted. I told them not to say so, though I knew something had taken place with me. On

the next day I became very much distressed, my convictions had left me, and I was in a miserable condition. I asked brother Thomas, who had been a professor of religion sometime, how he felt when he was converted, if he was afraid to die, &c. He commenced telling me, but my feelings I cannot tell; I thought I was deceived, I was ruined and undone. As soon as he stopped talking, I turned off to retire to myself; but O, what contrition of heart. I burst into tears, I did not only pray but I begged the Lord to undeceive me; and when it appeared that I could get no further, I fell to the ground. But about the time my bended knees saluted the ground, I think Jesus revealed himself to me; and O what heights of rapture and of joy my happy soul did feel. I had a view of Jesus coming in the clouds with ten thousands of his saints, and I felt like I was willing to meet him, for I felt like he was mine and I was his. Yes, I can say in the language of the poet:

When my heart first believed,
 O what joy I received;
 What a heaven in Jesus's name;
 'Twas a heaven below,
 My redeemer to know,
 And the angels could do nothing more;
 Than to fall at his feet,
 And the story repeat,
 And the Saviour of sinners adore.

Yes, I want to adore him, I want to glorify him in body and spirit, in heart and life, with mouth and mind. I must bring my scattering remarks to a close. O, brethren, when it goes well with you remember me.

An interest in your prayers I crave,
 That we may meet beyond the grave;
 O there may we meet in heaven's high dome,
 And dwell with the Saviour forever at home.

I will give you a few lines of poetry, as it is on my mind.

POETRY.

One night while I in solemn thought,
 Retired to try to pray;

I thought I heard a still small voice,
 And thus it seemed to say.

Go raise your voice like trumpet sound,
 Go tell to sinners plain;
 That if repentance they neglect,
 They're doom'd to fire and pain.

Go tell them that they're blind in sin,
 Their state they do not see;
 For if they did, they surely would,
 To Christ for safety flee.

Go tell them that their hearts are hard,
 And all to sin inclined;
 That they are deaf and do not hear,
 The word of life divine.

Go tell them that they must repent,
 They must converted be;
 Or they must dwell with fiery flames,
 To all eternity.

O, sinners, then I pray give ear,
 When in God's name I come;
 Upon your peril don't forbear,
 Lest hell should be your doom.

For now is the accepted time,
 Now to the Saviour fly;
 O turn, repent, believe in him,
 And you shall never die.

SIMPSON LATTA:

S. Latta has composed this rhyme,
 To suit a discontented mind.

TO EDITORS PRIMITIVE BAPTIST.

Madison county, Kentucky, }
3rd June, 1847. }

BRETHREN EDITORS: The following extract is from a letter of Bro. Boulware of Missouri, to the Editor of the "Regular Baptist," published in Weston, Mo. He says:—

"I have felt an interest, and taken part in the investigations for some years past, in behalf of the doctrine of Christ, and the discipline and practice of the church of God; which investigation, (I think,) has resulted in a more general and clear understanding of the gospel of God than in a century past. Notwithstanding, there are some things to lament, yes, to lament! Some of our active warriors have fought so indiscriminately against zeal, education, and money, that the result is, many have not retained zeal enough to attend the worship of God either in their churches

or families. So fearful of hirelings, that they unjustly keep the laborer out of his wages; and so much alarmed about academies and seminaries, that they are filling their pulpits with ignorant and quite unqualified ministers. These ministers, (in their own opinion,) are growing pretty strong and wise, dreaming and peeping into eternity, &c."

How far these things are true of the brethren in Missouri, is not for me to say; but I am ready to acknowledge, that we of Kentucky are not in a situation to "cast the first stone." Especially are we guilty of want of sufficient zeal to attend on the worship of God, both in church and family, but particularly the latter.

Again, he says: "Old School Baptists have advertized their faith in their church constitutions, and have united upon the doctrine of distinguishing, efficacious, almighty grace; by which, only, they hope for eternal life. Why, then, is so much time and talent used in the pulpit and periodicals, to prove what the churches profess to understand and believe? I believe every preacher in the State has committed to memory one text, "earnestly contend for the faith once delivered to the saints." "I would," says he, "recommend one or two more, to our preaching brethren; Matt. xiii. 5: 2. 2 Timothy, 11. 15. &c."

Brethren, I verily believe one prominent cause of the present declension among us as regards practical godliness, is to be found in the course of our ministry above referred to; thereby neglecting the instructions of Paul to Titus, iii. 8: "This is a faithful saying, and these things I will that thou affirm *constantly*: that they who have believed in God, might be careful to maintain good works." *These things are good and profitable unto men.*"

The doctrine is equally good in its place; being as it were, the foundation upon which the superstructure of good works is built; but if our churches are not yet established in the doctrine, I think the ministry may as well give over the task.

I know many brethren who are called

sound in doctrine, and yet if you call on them. "Bro.—will you try to pray?" "Excuse me, Bro. I cannot do it." If you ask the reason, you may be told, "the Lord does not require it of me to pray in public. If I could pray as well as that brother, I would try." Now this is sheer *pride*. But, brother how did you ascertain the Lord does not require it of you? perhaps I can tell you. When you first joined the church, you intended to take up the cross like a good soldier; but satan said, wait a little, you are too young yet; let the older brethren go forward in prayer. (Alas! how many old brethren are now stumbling blocks to the younger?) Well, you have waited a while and now the cross is heavier, difficulties increase by delay, until your religious habits, or rather irreligious, have become settled; you at last conclude you *cannot*, and *therefore* the Lord does not require it at your hand.

O, brethren, let us not forget the Lord has promised to Zion "grace and glory, and no good thing will he withhold from them that walk uprightly." Our Lord has promised his children that "as thy days thy strength shall be." If we feel our ignorance, we are encouraged to ask. "If any man lack wisdom, let him ask of God; who giveth to all; liberally and upbraideth not." The apostle says, "when I am weak, then am I strong;" Our feelings, then, of weakness and unworthiness are the best preparation we can have to come to Christ; that we may obtain mercy and find grace to help in time of need. Yours in gospel bonds.

JAS. W. DUDLEY.

Appointments for Elder C. B. Hassell.

Monday 2nd August, at Log Chapel; Tuesday 3rd, at Cross Roads; Wednesday 4th, at Coneto; Thursday night 5th, in Tarboro; Friday 6th, at Old Town Creek; Saturday 7th, at Hardaway's; Sunday 8th, at Falls Tar River; Monday 9th, at Sandy Grove.

AGENTS

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*.
R. M. G. Moore, *Germantown*. W. w. Mizell, *Ply-*

mouth. Benj. Bynum, *Nakunta Depot*. H. Avera, *Acrasboro'*. Burwell Temple, *Ruleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canada, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

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PENNSYLVANIA. Joseph Hughes, *Gum Tree*. **NEW YORK.** Gilbert Beebe, *New Vernon*.

RECEIPTS.

Elijah Brewer, \$2	John Smith, \$1
W. C. McDonald,	Frances Bryan, 1
& T. Townsend, 5	Benj. Garlington, 1
B. G. Tillman, 5	W. M. Stanton, 1
Haley G. Fuller, 1	Perry Henry, 5
Thos. Latta, 1	Jubal Carpenter, 5
John Neves, 3	M. S. Bibb, 2
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Booker Lawson, 5	Arch'd Staton, 14
John Lassetter, 2	E. W. Mays, 4
W. W. Armstrong, 1	Wm. Bidshaw, 2
Austin Keeton, 4	John R. Harris, 2
Thos. Robertson, 1	Jacob Lindsey, 5

TERMS.

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“Come out of Her, my People.”

Vol. 11.

SATURDAY, SEPTEMBER 4, 1847.

No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Williamston, N. C., }
2nd July, 1847. }

BRETHREN EDITORS: Having received a letter from England, which I think of a choice kind and will be interesting to the brethren scattered abroad, I recommend its publication in the “Primitive Baptist.” My reply thereto, shall also be forthcoming, if there should be found room for its insertion.

C. B. HASSELL.

Leicester, England, }
April 14th, 1847. }

BROTHER HASSELL: Having heard of your faith in the Lord Jesus, and love to the saints through the medium of our venerable Brother *James Osbourn*, from Baltimore, who is now visiting the churches of the living God in Old England, I give all diligence to write unto you, to inform you, that the God of heaven, earth and seas whom we serve and adore, hath safely conducted him across the wide Atlantic deep to our Island, in good health and peace, filled with the spirit of truth and love, and preaching the fulness of the blessing of the everlasting gospel of Christ. I hate fulsome encomium, but in truth and honesty of conscience I must say, that it gave my eyes pleasure to see him, and my ears delight in hearing him, and the Lord is witness that his testimony did my soul good, and confirmed the sacred and

sound truths of the gospel, which the Holy Ghost had laid in my soul more than twenty years ago, so that I consider him as an apostle of the Americans, sent by the Lord as a bishop here confirming the churches.

At the first sight of him in our chapel he appeared to me, like one of the old prophets, or apostles risen from the dead, and in his preaching he evidently breathed the same spirit which they did when on this earth, even the spirit of truth, life and love; so that I felt as if I had been transported back into the age of the apostles, as if Paul were preaching before me at ancient Corinth or Athens; and when he came down from the pulpit, I felt constrained to go to him and bless the dear man in the name of the Lord, as I felt quite united to him in the spirit, and can say in truth, that I have found but few men like-minded since I have been in the ministry, and may the Lord continue to bless his labors among the churches, in England during his stay here.

Some of Brother Osbourn's books had been read here with much profit of soul and comfort, previous to his visiting our realms; and soon as it was rumored that he himself intended coming to preach among us, his visit was anticipated with feelings of joy in most of the churches of the faithful in Christ Jesus. And when he arrived at Liverpool, and had preached at Manchester in the late W. Gadsby's pulpit, the tidings of his arrival ran on every rail in our country, to almost the length and breadth of our land, and he has been recei-

ed by many as an angel (or messenger) of God. How mysterious are the wheels of God's providence, but the wheels move not of themselves, it is a living principle in the wheels, the life and grace of the living God, which moves them whithersoever he willeth. And I believe in my soul that *James Osbourn* is one of God's "living creatures," having eternal life in his soul. He does not appear to be of the cloven-footed tribe, covered with Samuel's mantle to deceive, or appear that which he is not, nor of the claw-footed wolfish tribe, covered with a sheep skin—No, no, he is of the calf-footed tribe, a clean beast, "clean through the word," the spirit and the blood, and does not go the crooked zigzag, circum bendum path like the winding serpent, to please the hypocritical professors of different orders. No, no, he takes a straight path for his feet, and goes straight forward into the new covenant *gospel pastures*, and lies down there beside the still waters, to hear the "still small voice" of the turtle among the tall shades, and sweet flowers by the rivers of water." For the living creatures have straight feet. "And they went every one straight forward, whither the spirit was to go, they went, and they turned not when they went." Eze. i. 12.

I have not seen any of these weather-cock turn-about ways in *James Osbourn*. No, he goes straight forward and in consequence of which he runs against some who would-be-thought great preachers, and vexeth them sadly, who are rather stumbling blocks in Zion, than true guides to the people. His candle is too bright for such, who never were yet brought into the liberty, fullness, brightness and burning glory of the Gospel of Christ. For the Lord, "makes his ministers a flame of fire." "As for the likeness of the living creatures their appearance was like burning coals of fire, and like the appearance of lamps. It went up and down among the living creatures, and the fire was bright, and out of it went forth lightning." And the living

creatures ran; and returned again as a flash of lightning." Eze. i. 14. And when the Lord's servant the American *floating lamp* has gone up and down among the living creatures, in our island, as the Spirit may direct him, may he return again, as a burning and shining light among the living creatures in the States of America, for dead creatures, dead in sin, or blinded by the God of this world, cannot behold the glorious light of the gospel. "The life was the light of men" May the Lord, the Spirit, quicken and raise up many to see the light of the gospel lamp in this dark valley of the shadow of death, and give them heavenly light through the passage, to the bright world of love and glory.

Brother Osbourn's publications, are much sought after in England, and he has very recently brought out a reprint of his "*Lawful Captive*," with considerable additions, and enlargements up to nearly the present time, of the history of his life. I believe it will have an extensive sale, and is rapidly circulating, and appears to be made very useful, as a means in the Lord's hand of comforting the weak, and afflicted, and establishing the wavering, in vital experimental godliness. Brother Osbourn's ministry, is not of that unmeaning, wordy, flowery, florid style, but is of the Old School "sound speech which cannot be condemned," and in doctrine, shewing uncorruptness. Vital, rich, and sweet experience, which cannot fail to bring forth, (through the Spirit) the fruits of righteousness, to the praise and glory of God, in those who receive it, in the Spirit and truth and love of it.

Notwithstanding all this, I view brother Osbourn, as a "lamp despised," among the great crowds of general professors in this nation, who love darkness rather than the true light of the glorious gospel. For I am persuaded that his book called "*The sickly state of the Church*" is not only applicable to the state of the church in America, but strikingly so, to the state of the churches in this country. It appears

that the night-cloud has been coming upon us some long time, and "the sun is gone down over the prophets," and "we see not our signs," no signs of or very little indeed of soul prosperity in Zion. The night is upon us, and those who are drunken in the night, pay little regard to the signs of the present times, which appear very gloomy and big with important events. And if a God-sent watchman of the night "cries out" of wrong and shew the state of things, or read the hand writing on the wall, by the light of his lamp he is but little regarded, for many are at ease, carnal ease in visible Zion, "and many slumber, some sleep the sleep of death."

But there are a goodly number of precious souls still in England, who knew the joyful and certain sound of the gospel, and still receive a sent servant of Christ into their houses and into their hearts, and by such and such only, is our brother cordially received, and highly esteemed for his works sake. For though the night cloud appear to be upon us, there are some, that do not sleep as others in the night, but are watching and praying and mourning, on account of their own transgressions before God, and the errors, oppressions, evilness, darkness and abominations of the times in this spiritual night. You know that routs, balls, plays and masquerades, are held in the night, twilight, or night suits them best; for that "strange woman," the sorceress, the mother of harlots, of whom it is said would come out more boldly in the twilight, the evening of the world; and continue her masquerade ball till midnight. O how many are going to her house, in this twilight, this evening of the world, and will continue to go till it is black and dark night. "Now is she without, now is she in the streets of visible Zion, and lieth in wait, at every corner, Pro. vii." inviting passengers to her house, masquerade ball and adulterous bed. And all such, grades and denominations flocking there in the twilight, this evening of the world,

until it becomes black and dark night, and at midnight there will be a cry "behold the Bridegroom cometh." This midnight mock religious performance with, "the form of godliness, denying the power," is carried on by gaslight, it appears to be the gaslight religion of the enemy of this world, an invention of man; and not the glorious sun-light gospel, nor "the light of life," in the soul that brings forth the fruit of the Spirit, and fruits of righteousness, to the glory of God. O no! I am persuaded that much of the noise, shew and parade, called religion in this age, are but sparks of their own kindling," a will-O the wisp, dancing in the mist of darkness. A gas light vapor from the entrails of the earth, that will go out with a stench in everlasting darkness! "If the light which is in thee, be darkness how great is that darkness." "But the night is far spent, the day is at hand," the morning cometh, "that shall discover the works of darkness; even a morning without clouds." God grant that you and I may be found (at that day) among the children of the light, "when the Lord God and the Lamb shall be the light, and glory of the place." Then the Lord shall be unto thee an everlasting light, and thy God, thy glory.

My dear brother, we have all grades and shades of error here, that you have in America, but Christ has a church here still, who cannot drink the dirty water poured out of the serpent's mouth, but are thirsting for the stream pure as crystal, proceeding from the throne of the Lord God, and the Lamb. You know that man's covenant with God, is broken, and that man has broken every promise to God in the old covenant of works, and God puts no trust in man, no not the best of men. He puts no trust in his servants. And those who know themselves dare not trust themselves, but glory be unto our covenant God and Father, God's promises to man in Christ are not broken, nor never can be broken, "He will not alter the thing that is gone out of his mouth." God's promis-

es to us in Christ remain, though we have failed in every promise to God. Herein is the difference between the covenant of works, and the covenant of grace, so little understood by many. But poor fallen man will be endeavoring to rear up and re-establish the old broken bank of Adam's covenant, the broken covenant of works, but his promises and promisory notes, are nothing worth. God puts no trust in them, they never will be accepted, nor cashed at the high bank of heaven, though they pass for a time among all the freewill, duty-faith banking company here. But every note issued from the great, rich, eternal, bank, and covenant bankers in heaven will be accepted, with full payment, for the great bankers, the Father, Son, and Holy Ghost, have signed their names, with an oath, to every promisory note, and every one that has a banker's note by him locked up in his heart, is sure to receive payment in full, and above all that we can ask or think. "For the promises of God are all yea and amen in Christ Jesus," to the praise and glory of the whole banking company. Come, my dear brother, I trust that we are the children of promise, "and the promise is sure, to all the seed." O then let us plead in all trials, temptations, afflictions, persecutions, and reproaches, (I have many) the promise of God in Christ to us, and not trust in our own deceitful hearts, nor in our promises to God. O God my heart is fixed, I will sing and give praise. Oh God my hope is only in thee. In thy love, promise and faithfulness to Christ, and his seed in him, forevermore, Amen.

There is another company of men, who profess something of the truth of the gospel who preach all the dark side of things rather than the life, light, glory and fulness of the blessing of the gospel of Christ, and in this evening of the church, they appear to be casting a black pall over the church and her glory; by preaching little beside doubts, fears, vileness, filthiness and corruptions, and calling other ministers pre-

sumptuous wretches, who preach life, light, love and liberty, produced by the good spirit of the Lord. These men appear to preach, more of old Adam, death and the flesh, rather than Christ and the Spirit of life, & they will sometimes speak perverse things concerning the faith and fulness of the blessing of the gospel, and have drawn many disciples after them, some of them it appears are still in the flesh and not in the spirit; and thus I consider they are adding to the gathering night-cloud on our Zion in this realm; and these men do not cordially receive our brother Osbourn, because he does not constantly dwell on doubts, death, darkness, and the corruption of our fallen state, but rather on a living faith in Christ, and on life, light, love, and liberty of the Spirit, and on grace, mercy, joy and peace, through the knowledge of our Lord and Saviour Jesus Christ. "And on the power and glory of his resurrection, and the riches of the inheritance of the saints in light." Thus while brother Osbourn's ministry is made a lamp to the feet of many, men in the above described state are heard to grumble at his ministry and skulk down into themselves to amuse the devil's imps, hug their chains, and speak against the holy liberty, life, light and fullness of the glorious gospel which he preaches. But these men are but few in comparison with those who receive brother Osbourn's ministry with joy and rejoicing. And as his lamp I trust is supplied with oil from heaven, he troubles not himself much about such folks, but is still going up and down among "the living creatures;" & neither winds nor waves of the foaming Atlantic, nor winds of false doctrines, nor death itself, can extinguish the American floating lamp. For God, the living God, hath given him oil, in his vessel, to feed his lamp, and make it burn on earth a few days longer, and to burn through the midnight of death, and shine in the world of love and glory. His candle goeth not out by night. We know that some poor weak and sickly children of God, are found in

these mud-pools, and these satan the first old corrupter of mankind oppress and afflict them sorely, binding their souls down in slavish chains made out of their own sins and corruptions, where they gnaw their chains in doubt and fear, near the regions of eternal despair. Thus satan the first and old corruptionist, crowns them with their own lusts, vileness and corruptions, and "fear that hath torment." But certain I am that these things are not the gospel, there is neither sin, death, plagues, nor corruption in the gospel of Christ. No, these things are of the flesh and the devil, and the gospel when received in the life and power of the Spirit, is to deliver the soul from these things, to joy in God, through our Lord Jesus Christ.

But some ministers who have not received the full atonement, nor the spirit of adoption, nor the fullness of the blessing of the gospel, tell the people who are in this mud-pool, that it is the place where they should be; yea, I had it communicated to me, by one of these, dark-side ministers, that "we should feed them, where we find them." But I say endeavor to help them out, lead them to the fountain for cleansing; we are commanded to launch out into the deep, and dive into mud-holes, to bring them up, but to feed them in their filthiness and corruption where we find them, is not good doctrine, nor true experience, neither in my opinion is it good practice. Neither is it according to the genius of the gospel, if we have known the life, power and glory of Christ's resurrection, in our own souls, and are risen in the Spirit with Christ, rather let us endeavor to make known the savour of Christ's name in all places, "his free, full and finished salvation, his love, blood, and righteousness, and "declare his doings, among the people," and what he hath done for our souls, and that he is able to save to the utmost from all sin, vileness, corruption, condemnation and death, and thus accompanied by the Spirit's power, we fish for and bring up pearls and gems, from the

deepest seas of mire and dirt, to adorn the diadem of our glorious Redeemer, in that day when he maketh up his jewels."

We expect brother Osbourn will stay within England 12 or 18 months longer, which I suppose will be but a limited time for him to visit the many places to which he is invited. In conclusion I will just say that one of the best gospel periodicals circulated in England is called "*The Earthen Vessel*," in it many of bro. Osbourn's sermons have been inserted, taken in short hand, and in this month's number (May) his "Lawful Captive," is reviewed. I will here give you an extract from the review, in the *Earthen Vessel*, which is as follows,

A second English Edition of the *Lawful Captive*, being the life and experience of James Osbourn of Baltimore, America, has just issued from the press. The work is neatly printed, containing nearly 400 duodecimo pages, & is certainly written in a very pleasing style richly studded with the most soul-comforting testimonies of the vitality of the author's religion, of the use the Lord has been pleased to make of him, and of the faithfulness and kindness of a covenant God towards him. We feel justified in saying that we know of no Christian's published life and experience, that contains more savoury and demonstrative proofs of vital godliness, than does this "*Lawful Captive*." The Lord has blessed its perusal to many living souls, and it is a work that will live, and be useful to Zion's afflicted children when James Osbourn's remains are mouldering in the dust. * * * We will only add, this new Edition of the "*Lawful Captive*" being published by Mr. Groombridge as also a very handsome portrait of Mr. Osbourn, can be had of any Bookseller. We are also authorised by Mr. Osbourn to supply copies of either the work or the portrait from our office."

And now my unseen and unknown brother in the flesh, I say farewell, though far apart in the flesh, we are near in the

spirit, living I trust in the same love, and dwelling in the secret place of the Most High, and shall abide under the shadow of the Almighty, when this world and all that is in it, be burned up, and reduced to nothing, from whence by the fiat of Omnipotence it was called forth, to vanish away in his appointed time. Yours truly in hope of eternal life in Christ Jesus.

W. GARRARD.

Pastor of the Baptist Church, York street, Leicester.

To Mr. Hassell.

TO EDITORS PRIMITIVE BAPTIST

Bellmont, Alabama, }
30th April, 1847. }

BELOVED EDITORS: I am still on this side of eternity, enjoying an usual degree of good health, especially for me, now in my 77th year, for which I would and do wish to be truly thankful, for the unmerited blessing conferred on an ungrateful unmindful worm. O that I could be more mindful, but if nothing more than purpose in thy power, thy purpose firm is equal to the deed," &c. Consoling indeed, Dr. Young.

I never was yet under the necessity of sending for a physician, so, brethren, you can see I have been unusually blessed with good health; but O my mind has been frequently sick indeed, 'tis distressing to relate. I will here stop, but still will rejoice to think of his goodness; his promise has been ver tied indeed, he has enabled me to bear up under his afflictive hand, and have been made to kiss the rod. So that all things have worked together for my good. &c. I have frequently thought of late, that I would never write more, for reasons assignable, that could be truly given; but O the vanity of man, how often disappointed in his views, 'tis so with me indeed.

In reply (complimentary) to our worthy bro. I. Tillery, I would remark, that I have received sailing orders (encouraging impressions) from our Admiral, King of

Kings, &c. have weighed anchor and am now under a crowd of canvass, going before a gentle breeze, entering the boisterous unfathomable deep, in pursuit of a notorious, destructive pirate, that has been infesting the seas of turmoil and confusion for the last thirty years. I know him well, he is an infallible one, among the pirates in this our western hemisphere. He has received several scorching, racking fires, and two or three broadsides; his topsails have come too, and by the board, and they never will, ('tis confidently presumed,) be replaced to their former elevated summit again any more. Two or three broadsides more will totally disarm him, so that he will be under the painful necessity of erecting jury masts to regain his fort of rendezvous among the pirates, there to refit.

'Tis consoling, however, my brethren, to reflect, that our Admiral has a number of heavy 71's, preachers, viz: Petty, Gunn, Allen, Coleman, Moore, Roberts, Cook, Pearsall, Whitehead, &c. &c. in every direction in this our region of afflicting waters, guarding and defending our rich commerce, consisting of *Unconditional Election, Predestination Final Perseverance, and Effectual Calling, &c.*

And that is not all, my brother, we have in addition a good many privateers, (lay members,) out scouring the seas, who are frequently sending in their prizes, consisting of *Corrupt doctrines, Evil practices, &c. &c.* Our brave heroic tars are above receiving any of their base commodities for prize money, being indeed far inferior to old continental proc, when it took \$1000 to bring a half pint of the good truck. But our Admiral is so good and beneficent, he reserves their pay until a future day, (only occasionally he affords them a little ready cash, his heavenly benign rays to buoy them up while in this dreary sea of confusion, this world of probation, until they arrive into the haven of ultimate bliss, the ocean of eternal rest in the peaceful presence of their chief, where wars end

forever; and pirates cease from troubling, and who are forever consigned to the regions of unutterable misery.

For the present I will have to drop anchor, in my next sally however I will introduce the notorious western pirate, who has been infesting the sea of confusion for a long time. He has been a demi-god, an infallible one among the pirates in this our western region. It will not be long before I shall meet with him again, after a few more tacks. You shall hear of the conflict that will ensue, the broadsides intended. He can't stand it, I know, and why? the truth is in them, and he can't deny it and tell the truth. Some of them will be a repetition, but they ought to be kept in remembrance, 'tis the missionary principle throughout. The missionaries do and will hate the exposition as they do the very devil, though they follow his track and are in league with him, to a puncio, in all his meanderings, mazes, and labyrinths, &c. If I live you will hear from me shortly.

I come now to remark on, what indeed I would gladly have avoided; but duty imperiously calls aloud in justification, and encouraged it, at all hazards, and not to have lessened and injured it. Our paper that has done so much good, and is still doing good in connexion wonders for the good of Zion wherever it is introduced; its praise is resounded by all the true friends of Zion, the scurrility that has been frequently thrown out, is truly unbecoming, especially among ourselves. Had it come from an avowed enemy, it would not have affected in the least; for it might be expected. It has been said that our paper has and will be injured by vain writers, who are in the practice of making use of "far-fetched words," &c., (Obsolete, 'tis presumed is meant;) "and to appear witty;" and others again given to "ridicule bombast," &c. The word bombast, puts me in mind of Tom Paine's *Age of Reason*, who said, (if I remember correctly,) that, that peculiar, incomparable book,

Isaiah, is bombastical, rant, and extravagant metaphor. I did not believe Paine then, though but young when I read it; nor do I yet believe his bold assumptive assertion, i. e. evidently there is a great diversity in the peculiar mode of writing, as much so indeed, as there is in the lineaments and features, and not two exactly being alike. 'Tis not worth while indeed, to be pointing out the frivolous faults of others, with a contaminated finger, unless we are perfect, and pray who of us so fortunate. Neither is it worth while to be straining at a gnat and swallowing a camel.

I must think, for my own part, it is the FAULT FINDERS that have injured our paper more than all others; for when such unkind, unfriendly, unbrotherly remarks are seen, does it not cause a depression of feelings to be hurt. It must be done with that express view. Is it friendly, pray? Are you competent exclusive judges? Why not adopt the rule that has been frequently recommended? i. e. to write *privately*. It would then appear friendly and would no doubt be kindly received. It would not cause the enemy to exult and rejoice among themselves, as they often do, owing to our imprudence, &c. When such remarks are seen, it is natural for an enquiry to me made among ourselves, is it I? and, is it I? Am I the one here aimed at? Feelings are hurt of course, and the conclusion often is "I'll write no more." Is it not injurious? Does it not lessen our writers, pray? I would to obviate the evil, suggest to all the fault finders, for the future to pass by the signature of all the obnoxious, hateful, despicable writers (if there is such) and pay no regard to them. It will not hurt in either case, for what one don't like, another may like and think well of. What you dislike, for all can't see, think nor hear alike, don't be uneasy, there is enough and more than enough, to amply remunerate us all, for our dollar and little postage. Remember we all have feelings of sensibility, none

are devoid, and certainly they ought to be respected among ourselves especially, as the enemy I don't regard their feelings a fig.

I am led to know our little despised paper has and is doing much good among the churches; and it has been the happy effectual means to strengthen and embolden our preachers, and to arouse the inattentive and supine to serious reflection for their permanent good and advantage; and the world is made to see the obvious difference between truth and falsehood. This puts me in mind of the great, the good, the illustrious Washington. When he was first inaugurated, the various denominations addressed him. Among them, the O. S. B. were not deficient in their congratulations to his supreme elevation. In reply, he passed an encomium on them that was peculiar from all the rest, (though but a boy I well remember it) he observed he was happy to reflect and remember well, that the Baptist society were a peculiar people, in our arduous struggle, true patriots and lovers of their country, affording him essential aid in time of the Revolutionary war.

I have digressed a little, permit me to return. O that our little despised paper may flourish and prosper, is my fervent wish, I feel conscious that I have done my part for its promotion, I mean its propagation. I don't say this by way of a boast, no, indeed, far from it; I feel myself deeply in its debt, more by far than I can ever repay. How an Old School Baptist can withdraw his influence and support from and slight it, 'tis strange to me; 'tis a mystery, I can't unravel it.

I can say in truth and verity, I have never yet seen a communication in the Primitive, but what some good has resulted in a greater or less degree; remember, none of us is perfect, we have all our imperfections and failings

**"Never offend nor grieve,
Your brethren in the way;
But shun the dark abodes of strife,
Like children of the day."**

Thank ye, bro. Dozier, for what you have written on this subject, it is so applicable; do, brother, blow your poetical horn again and again, no doubt it will be cordially received by many.

Beloved brethren, write on, regardless of trying to please all, especially fault finders; 'tis impossible that all will be pleased, and why? envy is too predominate and prevailing. If I was to write wholly to please others, it would not be in reality my composition. I never saw an author yet that could and would please all, for reasons that could be assigned. We all have our faults and prejudices, none is clear and exempt; 'tis good indeed that we can see and acknowledge them, 'tis a virtue so to do, that all don't possess evidently. I have ever been cautious and particular indeed, not to hurt the tender feelings of my brethren, and if I have at any time, it was not designedly, for I think I respect their feelings too much for that indeed. Never offend nor grieve the brethren, &c.

'Tis said by some and not a few, that some of the writers are too rough, expressive and plain; for one I can truly say, I have not seen it yet. Words undoubtedly were made for use and purpose, and there is no impropriety nor crime in them, if properly, truly, and conscientiously applied. The harshness is solely intended for the enemy, and them alone; and who pray can make use of rougher language, than what the good Book will fully authorize and justify? None, 'tis presumed. A discrimination, a difference is necessary and ought to be made, between truth and falsehood; who then complains? does it not favor the perverse enemy, pray? certainly

Do, my beloved brethren, write on as you are piously and forcibly impressed, in accordance with all prevailing *truth*, &c. and you need not fear the Ashdods, nor a combined host of them; for the blessed Book will support, will advocate and uphold you in your roughness and faithfulness, &c. In this I am clear and positive,

not to be too assuming. Beloved, don't let our little messenger have to mourn, weep, and lament, for the want of sufficient matter, to encourage and support. You are sufficiently able to supply her need, let her not be deficient, severally putting our shoulders to the wheel, urging her on victoriously, she then will amply remunerate and fully repay you for your trouble, &c. Beloved, don't let us give way to the enemy, because we comparatively are few in number, &c.

What though we are few and the enemy strong,

Our Admiral is great and the wars are not long;

He faints not, like Moses, but holds up his hand,

Till safely his seed are brought home to their land.

Let all our minds be as the mind of one man,

United in love and determined to gain;

When hearts and when hands are all join'd in one,

Then tremble, ye wicked, and brethren press on.

O come, my dear brethren, count all things but loss,

Your treasure's in heaven, don't shrink from the cross;

You're favorites of heaven, dear lambs of the fold,

By devils surrounded be faithful & bold.

Adieu, dear brethren. Yours, sincerely

A. KEATON.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 4, 1847.

To the Agents and Subscribers of the Primitive Baptist.

We insert below a letter from Elder Burwell Temple, from which it will be seen that it is in contemplation to remove the publication of the Primitive Baptist from Tarborough to Raleigh on the 1st of January next. We intend to throw no obstacles in the way of its removal, nor to discourage Elder Temple from his proposed project; but we cannot give the details he desires, for the simple reason that it is

impossible for us to say what part of our receipts for this year properly belong to it, as many of the payments embrace arrearages for several years past, and some were not specified, who nor what for. It is an experiment with him as it was with us. We commenced the publication of the Primitive nearly twelve years since, with less than 300 subscribers; that number increased in a few years to upwards of 2000, but has now dwindled to about 800. We stated two years since in the Primitive, that the receipts would no longer justify its publication semi-monthly, and we have seen nothing since to justify a change of that opinion. With a promptness and liberality, for which they will please accept our thanks, many of our Agents and Subscribers have recently paid up arrears of several years standing; and we hope that others will be induced to do likewise, previous to the 1st of Jan. next, when our connexion with the Primitive will cease. Those who have paid in advance over that time, will have the paper continued to them at our expense until they receive sufficient numbers for which they have paid; or have the proportion of their money returned to them, if they so direct.

In conclusion, we tender our heartfelt thanks to our Agents and Subscribers, for the kind assistance and pecuniary aid they have extended to us, and for their friendly wishes for our present and future welfare; and hope the Primitive Baptist may exist for years to come, and prove a continued source of consolation and gratification to them. *GEO. HOWARD.*

*North Carolina, Wake county, }
July 13th, 1847. }*

DEAR BRETHREN EDITORS, of the Primitive Baptist: As I have to send on some remittance to Mr. Howard, the printer of the Primitive paper, I shall address you on the subject of the change of the Primitive, as referred to by our much esteemed brother Hart, which appeared in the number for August in advance.

I must acknowledge, dear brethren, that I am in some degree sensible of my ina-

bility to take charge of so important a paper as that of the Primitive Baptist, yet I must say to you I am unwilling that the paper should go down, inasmuch as we all know that as light disappears wolves appear from their dens, and as light appears they retire to their holes. And I do believe, brethren, that there is much light shed abroad in its pages, and I have no doubt but the light that has been shed abroad in the Primitive has had a good effect, in keeping the mischievous wolves more confined and less mischievous, as the light maketh manifest, for whatsoever maketh manifest is light. And I do believe that there has gone abroad much light—gospel light—that has ministered much comfort, growth in grace and knowledge of the truth, making manifest clearly the works of darkness in all their works of deceivableness, of unrighteousness in them that perish; but let this paper go down and I predict the enemies of truth will be emboldened.

But brethren, I had much rather some abler person than myself would take charge of the Primitive; and if none other will, I am diffculted about becoming the Editor thereof in two respects beside my inability, to wit: I do not know that the change of the paper from its present condition, from Editors to Editor, from two dollars per volume to one dollar per volume, or the removal from Tarborough to Raleigh as the place of printing—secondly, as I shall have to bind myself to pay to the printer a certain stipulated price for printing per year—whether there will be a sufficiency of patrons to the Primitive to screen me from loss. I have made some calculation on the receipts of this year up to June number, it being half the year, and find they do not amount to half of what I shall have to give for printing per year, if I have made no mistake. It would cost me 595 dollars per year, and whether the dues for the remaining six months would bring up an equivalent to cover the \$595 is unknown to me. I should be glad if Mr. Howard would give us some instructions on that point in September number;

and that the patrons of the paper generally, through their agents or otherwise, whether they are willing to the above proposed change of the paper, will speak out as I hope they will, as I cannot as yet believe they would be willing that I should suffer loss. This if done at all I hope will be done speedily, as I do not expect to undertake it at too great a sacrifice. If the proposed change should meet your approbation, I expect to serve you and the cause of truth to the utmost of my ability.

May the grace of our Lord Jesus Christ reign in our hearts to the glory of our God and our material peace and edification.

Yours as ever,

BURWELL TEMPLE.

TO EDITORS PRIMITIVE BAPTIST.

*State of North Carolina. }
Currituck county. }*

Powel's Point, July 2nd, 1847.

I feel it my duty to make some acknowledgment, for not paying up the years as they have become due; but it has grown out of a course of neglect, rather than a disposition not to comply with the terms of the Primitive paper. For I do believe they are received with a great deal of delight, and read with satisfaction; for they afford a good degree of spiritual food, which the children of God love to feast on, and they bring us tidings from brethren whom we never saw, nor never shall in this world; who are contending for the truth as it is in Jesus, contending for the faith which was once delivered to the saints. And as we live in a more destitute section, where we are deprived of the often visits of the ministering brethren, therefore it affords us great comfort to hear from them in the various quarters of the world. It gives us courage and boldness to press forward through the midst of opposition, for we are in an enemy's land, surrounded by foes on every hand. But in the midst of all, the Lord will deliver them that put their trust in him. For the Lord is at the right hand of the poor to

deliver him out of all his troubles, for the Lord will not forsake his people nor leave them comfortless. For he gives us tokens of his divine love towards us at times, for in May he sent our beloved brethren in the ministry, Elder Parham Puckett and Elder D. J. Mott, to visit us in this section to proclaim his gospel. And their coming was as the coming of Titus of old, for our hearts rejoiced and was glad, for the saints of God were fed and rejoiced in God their Saviour, and love and union seemed to pervade whithersoever they went. And I hope their coming may be good and to their satisfaction, and the glory of God; and may the Lord of the harvest send them again as faithful laborers in the gospel, together with as many as the Lord our God shall call.

Yours in the bonds of love.

C. T. SAWYER.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Fairfield district. }
August 7, 1847. }*

DEAR BRETHREN IN CHRIST: I take my pen in hand to inform you how the Old School Baptists are coming on in this part of the world. We are at peace one with another, thanks be to God for his blessings. I hope that we will see the time when Zion shall rise and shine. The church of Christ has many persecutions to go thro' with, but Christ has laid the foundation stone and he trod the road before us. Let us take fresh courage, John, 14. Let not your hearts be troubled, ye believe in God believe also in me; in my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. First epistle general of John, 3—1. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.

Beloved brethren, we discover that this is a peculiar love that Christ spoke of. It is love originated before the world began. This love is but little known. The unpossessor knows but little about it. Isa.

31—3. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Here we discover that it is love that draws the sinner to see his lost state, his undone situation. We find that the drawing of the Father's love begins on the heart of the sinner, he feels most miserable, he then goes to the bull room, he tries to get it off of his mind, but it grows worse than ever; the more he strives the worse he gets. But we discover that the cord of the Father's love does not break, nor it never will. But some of the missionaries rather dispute it, John, 6. 44: No man cometh to me except the Father which hath sent me draw him—and will raise him up at the last day. 45. Every man therefore that hath heard and learned of the Father, cometh unto me.

We discover, brethren, that there must be a hearing before a learning; and that must be the love of the Father. This hearing is not to hold a protracted meeting, open a door for all that get a little scared. They do not wait for God to work, but he will work and none can hinder. Gal. 4—1. Now I say that the heir as long as he is a child differeth nothing from a servant, though he be lord of all; but is under governors and tutors until the time appointed of the Father, here we see the plan of salvation, we hear him cry, it is finished, the great plan of redemption for those that his Father gave him.

O brethren, when I view the grace given in Christ before the world began, to see the love he had for his church and people, I know that he loves them yet. Then, brethren, if we have been justified by faith we shall see his face in peace although we are called iron-jackets and hard-shells. True enough, brethren, our shells are too hard to be hurt by the missionaries. There are some here that are missionaries that I love, for I believe that they are Christians.

Dear brethren, we should not be too hard upon other denominations. I have thought there were Christians amongst all

professions—God only knows. Dear brethren. I want you to pray for me, though we are many miles apart. I remain yours in tribulation. *JOHN C. LUCAS.*

POETRY.

A few more days on earth to spend,
And all my toils and cares shall end;
And I shall see my God and friends,
And praise his name on high.
No more to sigh or shed a tear,
No more to suffer pain nor fear;
But God and Christ and heaven appear,
Unto my raptured eyes.
O happy days, O happy hours,
My soul to him shall soon employ,
There we shall see each others face,
And sing, & praise, & pray. *J.C L*

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania County, Va., }
July 11th, 1847. }*

DEAR BRETHREN: I am yet alive and in this world and it is only through God's mercy and his purpose that I am here now and have a desire to let you hear from me on the subject of dram-drinking and drunkenness. As I have seen many things said by many persons about temperate drinking, which I did not believe were true, hence I will show my opinion on the subject; and in doing this I hope to hurt no brothers feelings, but will show my opinion in a plain and friendly way. But as I am not a preacher and have had but very little education, I hope my brethren will make some allowance for my blunders in writing; but if my opinion does not accord with the gospel of Jesus Christ, I am willing to receive a rebuke from my brethren in a friendly and brotherly way.

I will first speak of drunkenness in a short way, and will say that the sin of drunkenness is placed with the worst of sins, and I believe that the sin of drunkenness is worse for soul and body than any other sin but one, and that is the sin of whoredom; hence my brethren, you may understand that I think as little of a Baptist that will get drunk, as any other one ought to think, and I can, and will, and do

say to all men that drunkenness is an abomination to God, and I am sorry for some of my friends and have been ashamed of some Baptists. So I will just say in conclusion of this part, that I think I have as little use for drunkenness as any other man ought to have, who cannot tell how a man feels when he is drunk sick. This is one feeling I know nothing about by experience, and I am now nearly fifty years old and live in less than two miles of the place where I was born; and there is not a man living who can say in truth that he ever saw me drunk by drinking ardent spirits, though I have been drinking spirits ever since I drank anything, and have not been drunk. And so I know that the doctrine held forth by some of our cold water boys is not true, for they tell me that drinking liquor makes drunkards, and I know this is not so, for I have made, sold, bought and drank liquor and am not a drunkard.

But, brethren, I am not out of gun shot of the devil yet, for he sometimes gets the upper hand of me, and then and there he keeps me until my deliverer comes to my relief; hence I am dependant alone on the Lord Jesus Christ for life and for salvation, and am as much opposed to drunkenness as is right for one to be; and I am just as much opposed to the cold water club or abstinence society as I am to drunkenness, for lying is as wicked a thing as a man can do: hence no man has taken the pledge and undertaken to advocate it, but what has lied and must lie if they support their creed; for truth will not do it, which I will prove before I am done if I can.

But, brethren, I want you to remember that I am ignorant and unlearned as to anything like logic; but experience and observation has learned me something of what is call logic by the cold water boys. Then I will first show that they are wrong by their own rule, which is good reason or logic, which I learned from them. First, I will give you a case as it happened between myself and a temperance man. We were talking on this subject, and I

told him that no man could prove from holy writ it was wrong to drink a dram. He said he did not know much about scripture, but that he could prove it was wrong to drink a drop by sound logic. I told him I did not understand logic. Well said he, let me ask you a few questions, and then I will prove to you that a man ought not to take a drop. So I told him to go on, and he then asked me if a man drunk was fit to do any business right? I told him no, a man drunk was not fit for anything right. Well said he, how much will make you drunk? I told him I did not know, for I had not tried it. He then said, suppose half a pint. Yes, I told him half a pint would make me so drunk that I could not hold to the grass. Well said he, if half a pint will make you drunk half of it will make you half drunk, and the tenth part of it will make you the tenth part drunk, so you must not drink one drop, if you do you are not sober and then not fit for business, hence you must not drink a drop, this is temperance logic, said he. Well sir, said I, is a sick man fit to do a day's work? "No, not if he is sick." Well sir, will not a pound of fat meat at once make you sick? "Yes sir, it will." Well sir, the half of it will make you half sick, and the tenth part of it will make you the tenth part sick, hence not fit to do a good day's work: so, no meat. And again, if you start a journey on a good horse and you travel all day, at night you call at a tavern for the night and tell the landlord to give your horse half a bushel of corn; he turns and says, friend it will founder your horse: then you cannot say, if your logic be true, "give him half of it;" for if you do he is half foundered, so you must give your horse a few bundles of fodder, and so travel on a few days and your horse is done sir. This is called by some temperance logic, but I call it temperance foolery.

And again, they say you know that a man that drinks is liable to get drunk. Yes, says I, and he that walks is liable to fall down; and so you that are so fearful of liabilities had better sit still and see

what you can hatch. And he that gets on a horse is liable to fall, or the horse is liable to fall down; so much for your liabilities. If this be good logic, we must quit most of our business; for we are liable to something, no matter what we go at. So away with your logic.

And again, they say that drinking makes a man a drunkard; but this is not so, for it is a man's being a drunkard that makes him drink to excess. Then it is not drinking makes a man a drunkard, but his being a drunkard makes him drink to drunkenness; for you know, brethren, that an honest man will not steal of choice, but a rogue will steal. Then it is not stealing makes a rogue, but it does take a rogue to steal; hence it is not stealing makes a rogue, but it is the rogue in the man makes him steal; hence it is that a man steals from principle. And so it is with men that get drunk, they drink from principle; and if you get them to take the pledge, they only tell a lie about it. For it is not eating makes gluttons, no, but eating too much makes gluttons; so not drinking that makes a drunkard, but drinking too much makes drunkards. But if eating makes gluttons, then all that eat are gluttons; so if drinking makes drunkards, then all that drink are drunkards, and all that eat are gluttons. But it is not a man's eating that makes him a glutton, but his being a glutton makes him eat too much, and by his eating we know he is a glutton; and so a drunkard, we know him by his drinking; and so of a rogue, we know he is a rogue when we see him steal, hence stealing only makes manifest his roguish principle.

And again, brethren, when we hear a man or our brother say, he and his are temperate because they abstain, then if he is right and has told the truth, then me and mine are not temperate, for we drink and I keep whiskey and have just made a fresh supply. And I say we are temperate, for none of us get drunk. So you see, my readers, there is a lie out; for one says he is temperate because he does not drink a drop, and I am temperate because

I use it temperately. Judge ye, who is right. Truth is my aim, nothing more; but it will be continued, and I will give scripture to prove my position, before I quit this subject. But again, they tell us if there were no spirits or intoxicating liquors in the world, the sin of drunkenness would not be. Yes, say I, and if a man's head had no brains in it, his head would be of but little use to him. And again, they say if there were no distillers, there would be no liquors in the world, and then no sin of drunkenness; and so go on until they charge the sin of drunkenness to the distillers. If so, I ask you, which is the worst sin that of drunkenness or whoredom. And I say sin is sin, so no odds. Then if the distiller is guilty of the sin of drunkards, because they make the spirits that make men drunk, I ask if this is so, who is guilty of the sin of whoredom? He that made men and women, or they that commit whoredom? Surely if you are right as respects distillers, you must charge the sin of whoredom to the author of the means, whereby the sin was committed. Well men and women are the means of whoredom, as much as whiskey is of drunkenness; hence if you were right when you charged the sin of drunkenness to the distillers, you must charge the sin of whoredom to God, for he created the man and woman: hence if you are right, God is guilty with the distiller. So much for your logic.

But, God says what he will and it is true; and he creates what he will and it is right. See John 1 ch. 3 vs. All things were made by him, and without him was not anything made that was made. Then if whiskey is anything God made it, and God had a right to do so; for he says, I create good and I create evil, I the Lord create all these things. May the Lord guide you brethren and sisters in all truth, and enable you to think aright about all these things.

(To be continued.)

RUDOLPH RORER.

☞ Ye that love the Lord, hate evil.

TO EDITORS PRIMITIVE BAPTIST.

Kosciusko, Attala Co., Miss. }
June 2nd, 1847. }

DEAR BRETHREN EDITORS: Something like four years past, I was walking in our little town, and heard some person at a distance behind call me. I looked back, and saw a man coming after me with the winged messenger of truth in his hand—he observed, here is a paper you ought to read, he told me to take it home and read it. I did so, and found it the best of its size I had ever seen. It was like good news from a far country. I requested the agent for the Primitive Baptist here to write on for me, and admit me as a subscriber. He did so. It came pretty regular, and stopped. I inquired the reason, and found that some had written on to stop the paper, and put in my name, without any authority from me. This seems as if, (to use the words of brother Rorer) that there were sneaks here as elsewhere. I do not wish to be deprived of the pleasure of reading it—I hope I am not ashamed to own the doctrine it contains.

Since the 4th day of October, 1804, I often fear I might be deceived. One thing I hope I know, wherein I was blind, now I see; I also believe I love the brethren, and wish the prosperity of Zion everywhere—I see no plurality of churches, none but the woman that John saw. Her clothing is sufficient and will never wear out, she will be saved with an everlasting salvation; for the moon was under her feet, her surety is able in all respects to lead her on through tribulation safe to that great day, for which all other days were made—when the elements shall melt with fervent heat, and the heavens pass away with a great noise. I hear say among the different faiths, they are all branches of this same church or woman, that John saw.

Now brethren, I have never seen the same tree bring forth peaches, apples, pears, plumbs, figs, cherries, mulberries, &c. No. Every tree bears its own kind of fruit—if the tree is good, the fruit will

be good also. Please let me have your paper. I hope I love you all, of the faith and order that was once delivered to the saints; and no doubt you are the very people. I wish none to instruct me to leave thee, or to depart from following after thee, though it be afar off. I close by subscribing myself one of the least.

MATTHEW McCRRARY.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Coffee county, }
June 23, 1847. }*

BELOVED BRETHREN: I have been partially reading of your papers for some length of time, and feel highly gratified at the thought of such a work; for I believe it to be a work of the Lord, for the comfort of his people. Therefore I want you to favor me with your papers. I am yours respectfully.

G. BRYAN.

TO EDITORS PRIMITIVE BAPTIST.

*Mississippi, Tippah county, }
June 5th, 1847. }*

DEAR BRETHREN, of the Primitive Baptist order: Having been a subscriber and constant reader of your paper for the last twelve months. I am happy to say that I am well pleased with the views of the brethren generally who write for the Primitive, for God and his people are all my trust. I wish to continue it, and with it your prayers and the prayers of all God's people. Dear brethren, farewell.

JACOB LINDSEY.

TO EDITORS PRIMITIVE BAPTIST.

*Cave Spring, Hart county, Ky. }
June 16th, 1847. }*

DEAR BRETHREN of the Primitive Baptist order: I am truly delighted with your paper I am taking four at this time and wish to continue taking the Primitive. I am with respect your brother in Christ.

JAMES WILSON.

Dear Brother McDowell, I have carefully examined your writings in the Primitive,

and I am constrained to believe that you are one of God's ambassadors; & as the subject of the order of Primitive Associations seems to be a subject of much research among the Regular Baptists, my desire is that you would give your views at length on that subject, and also the Primitive mode of the reception of members in the church. I am yours truly a poor sinner, having a hope in Christ.

JAMES WILSON.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Washington county, }
August 21, 1847. }*

DEAR EDITORS: Religion is very dull and cold in this country in all societies, but when we get your little messenger the Primitive, it seems to revive our drooping heads and spirits more than any thing else, to hear there are yet some contending for the faith once delivered to the saints; and I hope there always will be some to contend for the truth once delivered to the saints. I will close by subscribing myself yours, in hope of eternal life.

JOSEPH DANIEL.

When a man chooses the reward of virtue, he should remember that to resign the pleasures of vice is part of his bargain.

FOR THE PRIMITIVE BAPTIST.

Elder *S. I. Chandler*, is expected to preach in Tarboro', on Thursday night, 30th Sept.; Friday, 1st October, at Cross Roads—on his way to the Kehukee Association, which will commence its session at Spring Green m. h. on Saturday, 2nd October—Tuesday, 5th, on his return, at Hardaway's; Wednesday, 6th, at the Falls; Thursday, 7th, at Sandy Grove.

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NORTH CAROLINA. *C. B. Hassell, Williamston. R. M. G. Moore, Germantown. W. W. Mizell, Plymouth. Benj. Bynum, Nahunta Depot. H. Averara, Averasboro'. Burwell Temple, Raleigh. Thos. Bagley, Smithfield. James H. Sasser, Waynes.*

boro'. L. B. Bennett, *Healthville*. Cor's Canada, *Cravensville* William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills* W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leves, *Milledgeville*. W. J. Parker, *Cheaha*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Cotton River*. E. Davis, *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eulaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr. *Clinton*. J. McQueen, *Loundesboro'*. Wm. Talley, *Mount Moriah*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambliss, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. A. Hatley, *Pinblala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. F. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John Whitehead, Jr. *Pleasant Aains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbeville*. Thomas Townsend, *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompson, *Centreville*. James F. Watson, *Geneva*.

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MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterbury, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Davis, *Housto*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. Janes

Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghama*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's Roads*. K. B. Stallings, *DeKalb*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughy, *Bullieu's Ferry*. Benjamin Garlington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*. Missouri. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. Wilson Conner, *Columbia*.

OHIO. John B. Moses, *Germananton*.

KENTUCKY. Washington Watts, *Corneliousville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

James Wilson, \$2	John Boling, \$1
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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

Vol. 11.

SATURDAY, OCTOBER 2, 1847.

No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
United States of America,
25th June, 1847.

DEAR BROTHER GARRARD: After acknowledging your kind epistle of the 14th April last, I have to express to you my great satisfaction, in hearing from one in old England, unknown to me in the flesh, but who appears such a true yoke fellow in the gospel of Christ, and so well acquainted with the state of religious affairs in the British realm. For the lively picture drawn by your masterly hand in that letter, both of truth and error, I feel thankful to God; and when the delineations therein made, shall by their publication, strike corresponding sentiments in the bosom of God's people, throughout the churches of America; I am convinced they will also feel thankful, and still more encouraged and built up in the truth as it is to be found in Christ Jesus our Lord.

That same Holy Ghost who hath deposited in your soul upwards of twenty years ago, the sublime truths of the glorious gospel of Christ, hath also, I think some depositories of a like nature in earthen vessels in these regions; which although apparently in a languishing condition at times, yet nevertheless are steadfast, immovable, invulnerable, incorruptible, and against which the gates of hell cannot prevail.

It is now nearly twenty years since I

had reason to believe my sins were pardoned and a “fellowship with the Father and with his Son Jesus Christ,” granted me, in rich abundance, to the uplifting high of my poor soul. Many have been the seasons of affliction, doubt, persecution, and distress, since that period; yet I would not part with my little hope, for this world and all its shining toys, firmly believing the light which then sprang up in my soul to have been the implantation of the Holy Ghost, and that its glimmerings will never cease, until it merges into the perfect light of heaven. Paul was confident of this very thing, and why should we not be equally so, that when the Holy Spirit begins a good work, he will perform it until the day of Jesus Christ? Phil. 1 and 6th. These are some of my feelings and views, and I am also persuaded are the feelings and views of others in these parts, who have seen Jesus in the way and tasted that he is gracious to their souls. 1 Pet. 2. 3. Now then, brother Garrard, “that which we have seen and heard declare we unto you, that ye also may have fellowship with us.” We have also found “that God is light and in him is no darkness at all.” And that, “if we walk in the light as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John, 1, 3, 5, and 7. May the great Father of lights, the Redeemer and Comforter, preserve and keep our souls blameless in the light of life, while we pass by the shadows of earth. And whether the Lord's people are to be found in the pent up cities of the

old world or amid the sparse populations of the new; whether beside the dazzling specimens of art and along the beautiful cultivated landscapes of merry old England, or climbing to view the gigantic wonders of nature, and dispersed over the western wilds of America, may the Lord be there, ready to uphold his people, to visit them with the visitations of his love—to hide them under the shadow of his wings—to perfectly inundate their souls with an out-pouring of his Holy Spirit and keep them by his mighty power, “through faith unto salvation ready to be revealed in the last time,” 1 Pet. 1 – 5.

I presume brother Garrard, you were wholly unacquainted with the extent of the pleasure you would afford me in communicating the safe arrival, manner of reception, by the faithful in Christ and the successful mission of Elder James Osbourn in England. Long have I been desirous to hear from that dear man of God, since he left the American shores to plough the mighty deep and search for the lost sheep of the house of Israel, in his own dear native land.—I had encouraged him to go, when he first made known to me his impressions of mind on that subject; yea notwithstanding the tediousness of the way, its great distance, the perils of the sea, the absence from his family in Baltimore, and his still larger family throughout the American States, yet I had persuaded him to go, and besought the Lord to send him if consistent with his will. Therefore you may form some opinion of my anxiety to hear of his arrival and reception there. My acquaintance with Elder Osbourn has been one of long standing, and of an intimate nature; and I think I know something of his character and capabilities. His character is unblemished, and altogether free from reproach, and his capabilities are unequalled, within the range of my experience among men. He is favorably known in this country as an author. He has published many works on religious subjects, (as Religion is his only theme,) and al

though his books, offend the frothy declaimer, and reprove the nominal professor, yet they are soul comforting, to the children of God, who are dispersed in different quarters, and are to be found perhaps in every State and Territory of the American Union. His voice has also been heard in many of the American States, through some of which he has performed oft repeated journeys, preaching the precious gospel of God’s dear Son. At Associations and at church meetings in the great congregations, and in the little private gatherings of the people, have we seen Elder Osbourn—always the same in principle,—always firm, always orthodox, always spiritual, always searching, always earnest, always scathing to the outer court worshipper; but cheering, comforting, and elevating high on the pinnacle of faith, the poor in spirit, and the inner court worshipper at God’s holy temple. And if brother Osbourn is popular with his brethren as an author, which he undoubtedly is, he is much more so as a preacher. It is herein that he so greatly excels, astonishes his friends, confounds his enemies, and leaves his co laborers in the ministerial career at such an awful distance behind him. It is my settled conviction and that of many others, whose opinions are entitled to great weight with me, that Elder Osbourn is the most gifted man in the ministry on the American continent, and now stands foremost in the front rank of God’s ambassadors to men. All this can be said too without according any praise or bestowing any flattering encomium on James Osbourn, as a man, for as such only, he is no better than others, and but a sedate old Englishman at best. But God must be praised for the rich display of his grace in making James Osbourn to differ from other men, and by special anointing with oil and unction, from on high, cause the “floating lamp,” to float longer, rise higher, and burn brighter than most other lamps.

Hence arises (from one great estimation of the American ambassador) our anxiety about

his reception in Great Britain. No letter probably from any other quarter of the world, or even one of the other planets, on any subject whatever, could have been more gladly received than was brother Garraf's announcing the arrival, reception &c of Elder Osbourn in England. It was indeed a bundle of good news from a far country. And I must not omit to mention, that about the same time I received a cheering epistle of love, breathing the spirit of the golden times, from brother James Mitchell Cox, of Oxford street, London; on the subject of Elder O.'s reception among the churches in that great metropolis of the world, and something also of the state of religious affairs therein. Brother Cox speaks most animatingly of the scenes attending Elder Osbourn's ministry, and appears himself wonderfully refreshed on the account thereof. I do not wonder at this; for before I entered the ministry, which was but little while ago; I could scarcely retain my seat under his ministry. I had repeatedly a strong inclination to rise up in the midst of his discourses and respond to the sentiments advanced; and bless God for such rich displays of heavenly life and light and blessed immortality. And I have understood there have been instances in this country wherein persons possessing like feelings, have actually given way to them and expressed themselves as I have frequently felt much disposed to do.

The truth is my Brother, the world is moving on at a rapid pace; not only the terraqueous ball as in her orbit round the sun, but the inhabitants thereof, are wonderfully excited and would move faster than the great globe itself, if it were possible. The arts and sciences are in a flourishing condition, the developments of genius are truly astonishing and modern discoveries, in steam power, electricity, &c. have revolutionised the ancient order of things and set the world on fire. Religionists, receiving the favorable opportunity thus afforded them by the fashionable,

whirlwind velocity of human events, have endeavored to drive their enterprises for self aggrandisement, commensurate with and corresponding to the movements in mechanism and the arts. Hence the multiplicity of machines and stratagems to mesmerise, galvanise, electrify and steam the deluded nations of mankind, into a full compliance with all the terms and conditions of a worldly religion: Sea and land are compassed; heaven and earth are moved as it were to gain proselytes to false religious systems; and thus by bewitching, enchanting, coaxing, driving or frightening the easily made dupes of priestcraft cause to swell wonderfully the ranks of the great antichristian party: Conservatism is overthrown to all human appearance, ultraism is the order of the day; and fanaticism rules the hour. "Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street and equity cannot enter." Isaiah 59. 14:

The great sorceress, no longer confining her seductions to the temporal dominions of the Papal See, is strolling out in this evening of the world in the attires of nearly all the religious denominations in Christendom, to entice and corrupt those void of understanding and carry their souls by the way of an adulterous bed; down to the chambers of eternal death. She professes to have peace-offerings with every one such she meets, and softly embracing them in her arms, says: "Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee, I have decked my bed with coverings of tapestry; with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon, come let us take our fill of love till the morning, let us solace ourselves with loves." With much fair speech she causeth them to yield, with the flattering of her lips, she forceth them, and they go after her straightway, as an ox to the slaughter or as a fool to the correction of the stocks; till a dart strikes through their liver, as a bird hasteneth to

the snare and knoweth not that it is for his life. Prov. 7th. Overwhelmed with the seductions of the sorceress, they revel on through the twilight, and unless the grace of God interposes, will continue to revel on through the black and dark night of spiritual idolatry, until the midnight hour of mystical abominations arises, when the awful cry shall be heard, "Behold the Bridegroom cometh." Then shall the pains of bitter anguish seize upon their souls, and they shall find but too late for repentance that the sorceress' "house is the way to hell, going down to the chambers of death."

While therefore the stars of human arts and pharasaical enchantments are, in the ascendant, the light of heavenly truth appears to be seen nearing the horizon: and the more dazzling the former, the more obscure the latter appears and the less attention paid it. And as these things are somewhat so in America and were expected by us to be just about so in Europe, we were willing for a while to part with our "floating lamp" (which had been shining for a season amid our obscurity here) in order that the same might learn to float over the ocean as well as the dry land, and move up and down among the stars and the golden candlesticks of the eastern world. Rev. 1. 20. And may the Lord show his people there by the light of this "lamp" that he will assuredly "search Jerusalem with candies and punish the men that are settled on their lees." Zeph. 1. 12. May their eyes be opened to behold the sheer worthlessness of mere lip service and external rites (the lees or dregs of a religious profession) and at the same time to desery the beauties, glories and heavenly graces of God's everlasting gospel, and find out the way to worship him in spirit and in truth.

I have had many solemn thoughts about the movings, doings and destinies of your great metropolis. And while drawing upon my imagination for the pageantry and bustle of the vast multitudes of men, who

run to and fro therein, the awful enquiries have repeatedly arisen, "where are they going"—what is to be their end;—is God in all their thoughts—has satan entire dominion over them; or are a few Israelites there, in whom there is no guile? And I have as often concluded, that there were some chosen vessels of mercy there, yea even there in the midst of modern Babylon, ready to stand up in defence of evangelical truth, and combat the entire host of false worshippers around them: In addition to the few faithful ministers whom God had placed over them from time to time, I was glad when I learned he had sent over the venerable American Bishop, to strengthen and confirm the suffering saints there;—to draw the line of distinction, "between the righteous and the wicked, between him that serveth God and him that serveth him not," to warn the thoughtless multitudes of their approaching danger, and say to the poor enthralled disciples of Jesus, "COME OUT OF HER, MY PEOPLE."

Modern Babylon hath sent forth to the nations her thousands of men-made missionaries, professedly to evangelize the world; and many of whom have been furnished with a retinue and outfit well befitting princes:—but what will she say to the reception by herself of one of God's missionaries, from the wilds of young America without retinue or escort; but one who is panoplied with the armor of Jehovah, indued with and enlightened by the Holy Ghost, to preach the gospel of the kingdom, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," that the excellency thereof might be of God; and not of man? How will she take the warning of God's prophet, when like Jonah among the Ninevites he walks up and down her thoroughfares, predicts the overthrow of her spiritual strong-holds and exposes the naked deformities of her religion, that now lie concealed beneath the tinselled covering of human forms, human merit, human pomp,

human blandishments, and parade?

May God give his ambassador, redoubled earnestness and zeal, when he expounds the mysteries of redemption to the Londoners—when he dives deep into the dealings of God with a contrite heart, and puts the searching question close home to his hearers: “Do you know any thing about these things?” May saints become edified and sinners alarmed, the churches established and the name of God glorified, by this mission of his servant; for America will be witness that a prophet of the Lord hath been among the Metropolitans! May his faithfulness to God, abide strong and steadfast, wherein he will not fear the frowns or court the smiles of princes; may he speak comfortable words to Jerusalem, but boldly declare the destiny of Antichrist, which hath upon her forehead a name written Mystery, Babylon the great, the mother of harlots, and abominations of the earth.” Rev. 17 5. This antichrist is the destroying mountain of opposition, which God declares himself against by the mouth of the prophet Jeremiah, for saith he, “I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord.” Jer. 51. 25 26. This is the mountain burning with the fire of God’s wrath, which John saw cast into the sea. Rev. 8. 8. And the same is that Babylon which is to be thrown down to be found no more at all. She will fall to rise no more; but will go out with a stench and a hissing noise, like a burning mountain or rock passing through the midst of the sea, into the regions of eternal night. For one says “and a mighty angel took up a stone like a great mill stone and cast it into the sea, saying thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the

voice of harpers and musicians and of pipers and trumpeters shall be heard no more at all in thee; and no craftsman of whatsoever craft he be shall be found any more in thee; and the sound of a mill stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth, for by thy sorceries were all nations deceived.” Rev. 18. 21. 22. 23. Now mark the angelic declaration—“No craftsman of whatsoever craft he be shall be found any more in thee.” A clean work will the Lord then make of it, the board shall be swept entirely. Whether it be therefore Demetrius and the craftsmen with him, who resisted the preaching of Paul at Ephesus, because their craft was in danger; or John Tetzel and his adherents flying through the European nations, selling indulgences to sin, under authority from the Pope, so long a time for a hundred dollars, and so much longer for a thousand; or whether it be the modern mendicant, running through the American States, or over the British Isle, preaching another gospel, and selling memberships into societies for ten dollars, and life memberships for a hundred dollars and so on, all under a plea of zeal for God, to help on their craft, it matters not, but amounts to the same thing in principle, all will be swept away as with the besom of destruction; for at the fall of Babylon, the voice of the craftsmen will be forever hushed in silence, their traffic come to an awful end, and their principles die a disgraceful death in the sight of God, and God-fearing men.

The joy imparted to the persecuted followers of Jesus, in the morning of the reformation, when Luther burnt the Papal Bull; like that given them at the elevation of Constantine the great to the imperial throne of the Cæsars, has been of fleeting duration. For as in the first instance, antichrist soon arose upon the union of

church and state, to persecute the saints of God, and usurp the prerogatives of the Almighty: so in the last case, he was only a little wounded, that, he might avoid similar dangers for the future and search for his prey under a different garb. The deadly wound of this beast is rapidly healing. The tree of antichrist was only a little bruised among his branches, that for the future he might shoot forth his roots broader and deeper beneath the surface of human hearts. Men readily supposed that by the valorous deeds of Luther, Calvin, Melancthon and their associates in rolling back the waves of Popish tyranny, that the people of God, would thenceforward be unmolested and permitted to worship him in peace and safety agreeably to the dictates of their enlightened minds. But the freedom to worship God in any way, hath resulted for the most part, in a freedom to worship any thing in any way that the freaks and fancies of men might devise. Large bodies of men seem to have flown off in a tangent into every conceivable direction and into every conceivable error, merely to indulge themselves a while in their vagaries and wanderings, and then return again to the bosom of their old mother, for whom they have never lost their attachment, but whose idolatrous practices and tenets in some shape or another, they have maintained ever since their pretended separation.

What is now called the churches of Christendom for the most part, are but off springs of the Roman Catholic establishment ready at the appointed time to fall back into her embraces. Like their old mother they abound in errors, delusions, signs and lying wonders and already show the young fangs of persecution even in tolerant countries. These denominations need to be sifted and a separation made between the precious and the vile in their assemblies. There are no doubt some of the weaklings of the flock strayed off into their folds, but like angels visits, they are few and far between. As the prophet says "yet

gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." Isaiah 17. 6. "The signs of the times" indicate a ripening for another reformation, more powerful than the first, which shall shake the foundations of priestcraft to her centre, and cause men to stand aghast, trembling and amazed! It is now evening time, but the morning light will at length appear, as ushered in by the morning stars. Among the forerunners of this reformation methinks we see one moving eastwardly from the American shores,—crossing the wide Atlantic—now standing over Manchester,—now in London—now in Liverpool, anon in Bristol, Sheffield and so on, then moving along the villages and country places of Victoria's beautiful Isle;—illuminating many of the dark spots upon its surface, and pointing men to the Lamb of God, that taketh away the sin of the world. Elder Osbourn will describe the second coming of Christ with its awful and glorious results. He will exhibit to the wondering multitudes of Britain, the transcendent beauties of Jesus Christ, in his various offices of prophet, priest and king:—as the weeping babe of Bethlehem, and as the conquering King. As the poor hungry and thirsty mortal without food to eat or a covering for his head, and as the eternal Logos or Word, on whom rests the pillars, both of creation and redemption, and by whom the worlds were made. As the crucified Lamb of God, bowing obediently to the death of the Cross; and the mighty victor over death, hell and the grave, rising from the tomb to his Father's right hand, leading captivity captive and giving gifts unto men.

Elder Osbourn will not halt either at a description of the Father and the Word, in their divine characters to men, as Creator and Redeemer, but he will also mark down as in letters of living light, the office of the Holy Spirit, the third person in the

ever blessed Trinity; equally omnipotent, omniscient, omnipresent, coequal and coeternal with the Father and the Son. He will awfully rebuke the infidelity of this age, by describing the operations of the Holy Ghost in the great work of man's preparation for glory. The conduct of thousands in their day of darkness, formality and legalism, justifies us in the opinion that they have great doubts whether there be any Holy Ghost. For by beginning, carrying on and completing the work of grace in their hearts, as they imagine they do for themselves, they have no use for the Holy Ghost, and can get along as well without him as with him.

But Elder Osbourn will point out to you the absolute necessity for the operations of the Holy Ghost, in order to prepare a soul, either for the kingdom of heaven here, or for the kingdom of glory hereafter. And of his restraining, convincing, converting, changing, renovating, enlightening, upholding, feeding, comforting, cleansing and sanctifying influences, upon the souls of men, will this venerable man of God tell you about,—expatiate, enlarge and dwell on, until you shall become charmed, captivated and amazed, as with a new revelation from the skies, and feel your soul rising higher and still higher from the earth and mounting up to a closer fellowship and more heavenly communion, with the Father, Son and Holy Ghost.

Elder O. in his brilliant displays of the operations of the Spirit of God upon the heart will not only rebuke and confound the dry-formalist, the mere legal pretender, the frothy declaimer, and the punctilious pharisee, who live and move and have their religious being, in the unmeaning forms and external rites, instituted by the laws and commandments of men; but he also will strike heavily at the door of those who are seemingly in the right way, but who are slumbering at the gate of the written word,—the mere letter of truth; without lifting the latch and forcing their way

into the great arena of God's covenant mercies,—into the rich store house of his gospel,—the green pastures of his love;—into the great spiritual truths that are to be found in his spiritual kingdom, unseen by the naked eye, but which are perceived by faith divine, and come rushing into the hearts of those, with holy unction and heavenly dew, who are sufficiently illuminated to conceive and blessed to realize the union and communion between God and their souls,—Christ and his people,—the bridegroom and the bride,—the head and the body,—and the body and the members. All of which heaven-born points of doctrine are clearly taught by the Holy Ghost, dwelling in the hearts of men, and resting there as in his holy temple.

May the king eternal, judge immortal, the only wise God, in whose hands are the destinies of nations, and breath of every living creature, guide, govern, and direct all things according to the counsel of his own will; and to the praise of his glorious grace, may he elevate to thrones and principalities on high the humble followers of Jesus, now treading the shores of time. May he make bare his arm in the rich displays of his sovereign, unchangeable love to the minds of men in both hemispheres of the world—arouse the dead in trespasses and sins, and awaken the sleeper at the gate-post, to a serious consideration of their latter end, and to a proper conception of heavenly and divine truths. May he cause to be published the glad tidings of salvation, towards the east, the west, the north, and the south, until all his children shall be taught of the Lord, and great shall be the peace of the same. May his kingdom come, and his will be done on earth, as it is in heaven, when all the living in Jerusalem shall have one Lord, one faith and one baptism to their profession—see eye to eye, and speak one and the same things in Christ, to the glory of God the Father. And may you and I my brother, with all the ransomed of the Lord, finally be escorted to the paradise of God on high,

enter into that rest which remaineth for his people; and around his bright and dazzling throne, pour forth unlimited and undivided praises to God the Father, Son and ever blessed Spirit, in a world without end. Amen.

Brother Garrard, I recommend you to keep the author of "The Lawful Captive" as long with you as you possibly can. Nevertheless, as the prey hath been taken from the mighty and the captive delivered, on purpose to roam abroad, it may turn out that he will roam away from you one of these days, when you are little aware of it. And indeed I shall confidently expect his return to these shores before a great while, in as much as I conclude his ties now to be stronger, and his partialities greater, for the land of his adoption than that of his birth.

Continue to receive him in the bonds of charity,—treat him kindly—hear him attentively, and restore him safely, and you shall be gratefully remembered by your transatlantic brethren. Your unworthy brother in Christ. *C. B. HASSELL.*

Pastor of the Baptist Church at Skewarkey Chapel, near Williamston.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 2, 1847.

We send in this paper a statement of arrearages, agreeably to our books. Should our subscribers not find them correct, they will please make the proper deduction, and send us so soon as practicable the amount due us, as our connection with the Primitive will cease on the 1st January next.

To the Agents and Subscribers of the Primitive Baptist.

We insert below a letter from Elder Burwell Temple, from which it will be seen that it is in contemplation to remove the publication of the Primitive Baptist from Tarborough to Raleigh on the 1st of January next. We intend to throw no

obstacles in the way of its removal, nor to discourage Elder Temple from his purposed project; but we cannot give the details he desires, for the simple reason that it is impossible for us to say what part of our receipts for this year properly belong to it, as many of the payments embrace arrearages for several years past, and some were not specified, who nor what for. It is an experiment with him as it was with us. We commenced the publication of the Primitive nearly twelve years since, with less than 300 subscribers; that number increased in a few years to upwards of 2000, but has now dwindled to about 800. We stated two years since in the Primitive, that the receipts would no longer justify its publication semi monthly, and we have seen nothing since to justify a change of that opinion. With a promptness and liberality, for which they will please accept our thanks, many of our Agents and Subscribers have recently paid up arrears of several years standing; and we hope that others will be induced to do likewise, previous to the 1st of Jan. next, when our connexion with the Primitive will cease. Those who have paid in advance over that time, will have the paper continued to them at our expense until they receive sufficient numbers for which they have paid; or have the proportion of their money returned to them, if they so direct.

In conclusion, we tender our heartfelt thanks to our Agents and Subscribers, for the kind assistance and pecuniary aid they have extended to us, and for their friendly wishes for our present and future welfare; and hope the Primitive Baptist may exist for years to come, and prove a continued source of consolation and gratification to them. *GEO. HOWARD.*

*North Carolina, Wake county, }
July 13th, 1847. }*

DEAR BRETHREN EDITORS, of the Primitive Baptist: As I have to send on some remittance to Mr. Howard, the printer of the Primitive paper, I shall address you on the subject of the change of the Primitive, as referred to by our much es-

teemed brother Hart, which appeared in the number for August in advance.

I must acknowledge, dear brethren, that I am in some degree sensible of my inability to take charge of so important a paper as that of the Primitive Baptist, yet I must say to you I am unwilling that the paper should go down, inasmuch as we all know that as light disappears wolves appear from their dens, and as light appears they retire to their holes. And I do believe, brethren, that there is much light shed abroad in its pages, and I have no doubt but the light that has been shed abroad in the Primitive has had a good effect, in keeping the mischievous wolves more confined and less mischievous, as the light maketh manifest, for whatsoever maketh manifest is light. And I do believe that there has gone abroad much light—gospel light—that has ministered much comfort, growth in grace and knowledge of the truth, making manifest clearly the works of darkness in all their works of deceivableness, of unrighteousness in them that perish; but let this paper go down and I predict the enemies of truth will be emboldened.

But brethren, I had much rather some abler person than myself would take charge of the Primitive; and if none other will, I am diffculted about becoming the Editor thereof in two respects beside my inability, to wit: I do not know that the change of the paper from its present condition, from Editors to Editor, from two dollars per volume to one dollar per volume, or the removal from Tarborough to Raleigh as the place of printing—secondly, as I shall have to bind myself to pay to the printer a certain stipulated price for printing per year—whether there will be a sufficiency of patrons to the Primitive to screen me from loss. I have made some calculation on the receipts of this year up to June number, it being half the year, and find they do not amount to half of what I shall have to give for printing per year, if I have made no mistake. It would cost me 595 dollars per year, and whether the dues for the remaining six months would

bring up an equivalent to cover the \$595 is unknown to me. I should be glad if Mr. Howard would give us some instructions on that point in September number; and that the patrons of the paper generally, through their agents or otherwise, whether they are willing to the above proposed change of the paper, will speak out as I hope they will, as I cannot as yet believe they would be willing that I should suffer loss. This if done at all I hope will be done speedily, as I do not expect to undertake it at too great sacrifice. If the proposed change should meet your approbation, I expect to serve you and the cause of truth to the utmost of my ability.

May the grace of our Lord Jesus Christ reign in our hearts to the glory of our God and our material peace and edification.

Yours as ever,

BURWELL TEMPLE.

PROPOSALS

For publishing in the City of Raleigh, N. C., a semi-monthly paper entitled the Primitive Baptist, edited by Burwell Temple, printed and published by Wm. W. Holden.

The Editor in attempting to revive the Primitive Baptist, is not vain enough to profess for a moment to be competent to the task which he is about to undertake; but through the urgent solicitations of divers brethren, the friendly expression of opinion of the Kehukee Association at the last session, and a desire on his part, that the Baptists of the Primitive order in this section of the world should have the means as well as the privilege of defending themselves against the slander and defamation cast upon them by the fashionable order of religionists which are gathering thick and fast among us; hopes and flatters himself that with the aid of divers brethren whose assistance he has reason to expect, and of *Him* who will avenge his Elect that cry unto Him daily, he will be enabled to defend truth, expose error, strengthen the weak hands, confirm the feeble knees, and comfort them that

mourning over the present dark and sickly state of the Church of Christ.

In assuming entire the editorial department of this paper, the Proprietor reserves to himself the privilege of rejecting whatever in his judgment may be calculated to do harm rather than good, and he here would most respectfully request all those who may favor him with their communications, to abstain from all vulgar, harsh, and unchristianlike remarks or expressions, which while they raise the ire of our enemies but serve to chill the feelings of our friends and rather reproach the cause of him who has said: "Let all things be done decently and in order."

TERMS.

The Primitive Baptist will be published as formerly, viz: twice a month, commencing on the first of January, 1848, at one Dollar per year, payable in advance, or on the receipt of the first number; six copies will be forwarded to any individual for Five Dollars. All communications must be post paid and directed to Burwell Temple, Raleigh, N. C.

All persons holding subscriptions or friendly to our paper will please exert themselves in our behalf and send on the names of subscribers by the first of January next, if convenient. Oct. 30, 1847.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at Spring Green m h., Martin county, N. C., commencing Saturday before the first Sunday in Oct. 1847.

Saturday, Oct. 2nd, 1847.

1. The Introductory Sermon was delivered by Elder William Hyman, from Revelations, 1st. chapt. 16 verse: "And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the sun shineth in his strength."

2. The delegates from the several churches then assembled and the Association was opened with prayer by Elder John H. Daniel and proceeded to business; when

Elder William Hyman was chosen Moderator, Bro. Joseph D. Biggs Clerk, and Elder C. B. Hassell Assistant Clerk.

3. Brethren in the ministry and delegates from sister Associations were invited to seats with us; when Elders Stadler, Chandler, Temple, Smith, Holt and Sydbury, and brethren Latta, Knight, Briley, and Moore seated themselves.

4. Letters from 34 Churches were handed forward and read, the names of the delegates enrolled, and the representation stated in the table of churches.

5. On motion the Confession of Faith and Rules of Decorum were read.

Elders John Smith and Burwell Temple were requested to preach at the stage to-day.

6. Letters of correspondence and corresponding delegates were called for, when Elder Burwell Temple handed forward a letter from the Little River Association, which was read accompanied with a file of Minutes.

A file of Minutes was received from the White Oak Association, by their delegates, Elders Samuel Holt and Asa Sydbury.

Forty Copies of the Minutes of the Country Line Association were handed forward by their delegates, Elders John Stadler and S. J. Chandler, and brother Latta.

A file of Minutes from the Contentnea Association was handed forward by their delegates, Elder John Smith and brethren J. C. Knight, Benjamin Briley and John R. Moore.

Also, files of Minutes from the Abbott's Creek Union and Fisher's River Associations were received.

7. On motion, petitionary letters were called for, but none presented.

8. Brethren James S. Battle and Robert D. Hart were appointed a committee of finance.

9. Resolved, that we correspond by letter and delegates with White Oak and Contentnea Associations. Appointed Elder John H. Daniel to write to White Oak, and Elders John H. Daniel and D. J. Mott delegates.

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptized.	Rec'd by let'r.	Dis'd by let'r.	Eccommod'd.	Deceased.	Restored.	Fellowship.	Number in Fellowship.	Assoc'n Fund.		Yearly meetings, Sunday & Saturday before.
										Rs.	Cts.	
1 Beargrass, <i>Martin county,</i>	WM. WHITAKER, Abram Peal,	1							22	1 00		3din Aug.
2 Bethlehem, <i>Tyrrell,</i> ---	A. J. Swain, Wm. Reynolds,*	1	8						24	75		
3 Blount's Cr'k, <i>Beaufort,</i> ---	Robert Tripp,* John Ross,	3							30	1 50		3din Mar.
4 Conoho, <i>Martin,</i>	BLOUNT COOPER, John Bryan,					1	1		42	1 00		1stin Sep.
5 Concord, <i>Washington,</i> ---	Samuel Lewis,* Jesse Sawyer,			2	1	1			29	1 00		4thin Sep.
6 Conetoe, <i>Edgecombe,</i>	JOHN H. DANIEL, Wm. Jenkins,	1				1			28	1 50		3din Sept.
7 Cowenjoek, <i>Currituck,</i> †	SAMUEL TATUM,*								15			3din Mar.
8 Cross Roads, <i>Edgecombe,</i>	WM. HYMAN, Sov'n Purvis,								30	1 00		2din Sept.
9 Cedar Island, <i>Carteret,</i> ---	Thos. Robason,	1				4	1		23	1 50		
10 Deep Creek, <i>Halifax,</i> ---										75		
11 Falls Tar River, <i>Nash,</i> ---	A. B. Baines, James S Battle,	1			1	2			56	2 00		2din Sept.
12 Flat Swamp, <i>Pitt,</i> ---	W. W. K. Philpot, I. Page,		1			1			35	1 25		1stin Sep.
13 Flatty Creek, <i>Pasquo'k,</i> ---	W. F. Banks,*		1						17	1 00		2din Nov.
14 Fishing Creek, <i>Halifax,</i> ---												4thin Sep.
15 Gum Neck, <i>Tyrrell,</i> ---		1				1			19	75		3din Sep.
16 Great Swamp, <i>Pitt,</i> ---	Benj. Flemming, D. House,	2				2			56	1 00		3din Sep.
17 Goose Creek, <i>Beaufort,</i> ---	James Potter,	1	1			1	1		22	1 00		3din Sept.
18 Joyner's, <i>Northampton,</i> ---	Thos. Joyner, Isaac Outland,					1			17	1 00		
19 Kehukee, <i>Halifax,</i> ---	General Young, Juo. Stamper,						1		105	50		4thin Aug
20 Lawrence's, <i>Edgecombe,</i> ---	John White,					2	1		39	1 50		4thin Aug
21 Little Alligator, <i>Tyrrell,</i> ---												
22 Moratock, <i>Washington,</i> ---	W. W. Mizell, Daniel Leggitt,	1	4			1			76	1 50		3rdin Aug
23 North Creek, <i>Beaufort,</i> ---	N. Gaskill,* M. D. Ross,					2			35	1 25		1thin Aug
24 Picot, <i>Martin,</i> ---	SB Williams J. Robertson C Moore*					1			22	1 00		1stin Aug
25 Powell's Point, <i>Cur'k,</i> ---	Jas. Gibbins,* S. Sawyer,*	1	1			2			41	3 00		2d in Jan.
26 Pungo, <i>Beaufort,</i> ---	Aquilla Davis, Edward Vail,					2	2		21	1 00		2din Aug.
27 Rocky Swamp, <i>Halifax,</i>	L. B. BENNETT,* S. Nickels,	2				2			60	1 00		3din Aug.
28 Saopony, <i>Nash,</i> ††									43			1stin Sep.
29 Seuppernong, <i>Tyrrell,</i>	D. J. MOTT, Sam'l Rogers,	5	10	2					17	1 00		
30 So. Mattamuskeet, <i>Hyde,</i>	G. W. CARROWAN, A B Swindell,	5				2			85	2 00		1stin Sep.
31 Sandy Grove, <i>Nash,</i> ---	[D. Biggs,								20	75		2d in Oct.
32 Skowarkey, <i>Martin,</i>	C. B. HASSELL, THOS. BIGGS,* Jos.					1	1		47	1 50		2din Aug.
33 Sawyer's Cr'k, <i>Camden,</i> ---	Wm Forbes, Sr.* A. Wilroy,*		1	1			1		12	1 00		
34 So. Quay, <i>No'ampton, Va.,</i> ---	J. J. Lawrence,* A. L Gardner,					1			73	2 00		1stin Jan.
35 Smithwick's Cr'k, <i>Mar'n,</i> ---	B. Leggitt, D. Singleton,								17	1 00		4thin Aug
36 Spring Green, <i>Martin,</i> ---	J. Griffin, S. Outerbridge,	1				1	1		27	1 00		4thin Sep
37 Tarboro', <i>Edgecombe,</i> ---	R. D. Hart, Coffield King,								52	1 50		1stin Aug
38 Washington, <i>Beaufort,</i> ---	P. McKee, L. Wallace,	2	2				1		26	1 20		1stin Aug
39 White Plains, <i>Beaufort,</i>	JW ALLACE,* A Waters,* J Bowen,								29	70		1stin Aug
40 Williams's, <i>Edgecombe,</i> ---	D. Bradley, Wm. Billops,						3		28	1 00		3din Aug.
		26	18	20	10	33	5	1378	43	40		

NOTE: Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italics*; those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes --- denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

Appointed Brother Robert D. Hart to write to Contentnea, and Elder C. B. Hassell and Brother A. B. Baines delegates.

Appointed Elders Blount Cooper and D. J. Mott, and brethren John White and Robert D. Hart delegates to the Country Line Association.

Appointed Elders John H. Daniel and Blount Cooper, and brethren James S. Battle and Robert D. Hart. delegates to the Little River Association.

10. Resolved, that we send 25 copies of our Minutes to each of the sister Associations with which we correspond.

11. A letter from Elder James Osbourn, now in England was received and read, and ordered to be attached to these Minutes.

12. The Minutes received from the different Associations with which we correspond were distributed to the delegates.

13. Elders John Stadler and S. J. Chan-

lder were requested (by private ballot) to preach at the stage to-morrow, worship to commence at 10 o'clock, A. M.

Elders Burwell Temple and John Smith were appointed to preach on Monday next.

The Association then adjourned till Monday next, 9½ o'clock, A. M.

Sunday, Oct. 3d, 1847.

Elder S. J. Chandler opened the services of the day and preached from Solomon's Song, 5 chap. and 9 verse. "What is thy beloved, more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?"

Elder John Stadler followed and preached from Isaiah, 60 chap. and 21 verse. "Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified."

Elder Cooper closed by singing.

A very large congregation attended, very good order prevailed and we hope the labors will be owned and blessed of God.

Monday Oct. 4th. 1847.

The Association assembled and was opened with prayer by Elder Blount Cooper and proceeded to business.

The names of the delegates to this Association were called over and those absent, marked as such in the table of churches.

14. Elder John H. Daniel who was appointed to write to the White Oak Association handed forward a letter which was read and approved; also Brother Robert D. Hart handed forward a letter to the Contentnea Association which was read and approved.

15. Resolved, that our next Association be held with the church at Great Swamp, Pitt County, to commence on Saturday before the first Sunday in October, 1848, and that Elder C. B. Hassell preach the Introductory Sermon and in case of his failure, Elder D. J. Mott; worship to commence at 11 o'clock, A. M.

16. The Committee of finance was called on to report, who did so, that

There was in the hands of the Treasurer at the close of last Association the sum of	\$56 30
Paid for printing the Minutes of last year	\$25 00
For superintending the printing and distribution, and recording one copy on record	10 00
	35 00

Received in contributions from the churches at this time,	43 40
	\$64 70

Making \$64 70
Now in the hands of the Treasurer,

The Association concurred with the report and the Committee were discharged.

17. The Committees appointed to visit the Churches at Sappony, Sandy Grove, Little Alligator, Scuppernong and Blount's Creek were called on to report.

Whereupon, Brethren R. D. Hart and James S. Battle reported that the Committee had waited on the Church at Sappony and found it in some disorder; but recommended further indulgence towards that Church, and the appointment of another committee of investigation to wait on the same.

The Association approved the recommendation and appointed as that committee, Elders John H. Daniel and Blount Cooper, and Brethren R. D. Hart, J. S. Battle and A. B. Baines.

The committee appointed to visit Little Alligator, reported that in consequence of death, errors, &c. the church had reduced so that it was found difficult to keep up order and discipline, and unable to represent themselves in the Association. Report received and agreed, that the church remain on our list of churches, and that all ministering brethren who can make it convenient, be requested to attend and preach for them as often as possible.

The committee appointed to visit Scuppernong, reported favorably, and submitted that the letter from the church be considered as the report. Received.

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The committee appointed to visit Blount's Creek reported favorably. Report received and committee discharged.

The committee appointed to visit Sandy Grove, reported favorably. Report received and committee discharged.

18. On motion, the following resolution was unanimously adopted:

Viewing the declining state of the Primitive Baptist, which has for several years been printed in Tarborough without any responsible Editor, we take this method to inform all the patrons and friends of said paper, that it is our wish to see it again revived and sustained, and that Elder Burwell Temple has consented to assume entire, its Editorial department on the commencement of the ensuing year, and will print it in the city of Raleigh. We call upon the friends and lovers of truth generally to aid us in sustaining Elder Temple in this his undertaking.

19. On motion Resolved, that this Association recommend the churches composing the same, to set apart the Friday before the third Sunday in November next, for fasting and prayer to Almighty God, supplicating him at a throne of grace for an outpouring of his Spirit to revive his work of grace in the hearts of his people every where throughout the borders of Zion, support truth and overthrow error, and send forth more faithful laborers into his vineyard, and cause brotherly love to flow from breast to breast, and also cause many who are in darkness to see great light.

20. The following preamble and resolution was adopted:

Whereas, there appears to exist a misunderstanding between the churches of Concord, Ansley's (or Scuppernon) and Bethlehem on the one side and So. Matamuskeet on the other side, and the delegates from these churches being present and requesting it: Resolved, that a committee of six persons be appointed by this Association to meet, with a committee of two persons to be appointed by each of said churches, at White Plains on Saturday before the fifth Sunday in this month for

the purpose of endeavoring to reconcile said difficulty; said committee to consist of Elder Blount Cooper, and Brethren James Potter, Joshua Robertson, Robert D. Hart, Joseph D. Biggs and John Bryan.

21. Resolved, that the Clerk prepare these minutes for the Press, have 750 copies printed, distributed to the church, record one copy on the Association record, and that he be allowed \$10 for his services.

The Association then adjourned to the time and place appointed with an affectionate exhortation and prayer by Elder John Stadler.

WILLIAM HYMAN, Mod'r.
Jos. D. Biggs, Clerk.

To the Kehukee Baptist Association in North Carolina, North America, their friend sendeth Christian salutation from the city of London.

DEAR BRETHREN: In the spirit I hope to partake with you of all good things when ye are assembled together at Spring Green next month. As the Lord promised to be as a little sanctuary to ancient Israel in countries where they should come, so I trust will he be to you when convene in a large body in Martin county. A shower of grace from the everlasting hills would revive your spirits, and prove healthful to your inward parts; while clustered among the shade trees by the highway side. It is to be wished that all your business may be conducted in wisdom and prudence, and in the fear of that God who remembered us in our low estate, and whose mercy endureth forever. We read of standing fast in one spirit, with one mind striving together for the faith of the gospel. Do ye, beloved, strive together also for the honor of God and the good of souls; and I say unto you, *ye shall in no wise lose your reward.*

Be sure, all you can, to avoid dissensions and vain disputings about words to no profit; but be ye perfectly joined together in the same mind, and in the same judgment;

and try to live in peace among yourselves, and the God of peace be with you to guide, direct, support, keep, strengthen, and comfort you.

Religious affairs in this country are quite in as bad a condition as they are in America. If a mildew from God is not upon most or all the churches in this kingdom, I know not my right hand from my left; and great darkness is fast gathering over the British churches, and out of this darkness proceed quarrels, divisions, envies, malice, jealousies, hypocrisies, and evil speaking. Thus are things at this time in my native land, and the sight is a painful one; but what cannot be cured must be endured, I am persuaded God is carrying out his purposes and fulfilling his high decrees; and an humble submission to these things, on our parts is a blessing from the Lord of hosts, and it is more than what some men are favored with. God deals out his mercies in a discriminating way, and that very discrimination itself, seems to enhance the value of the mercies bestowed. I wish we could always feel the force, the weight, the virtue, and the value of the mercies we possess from a covenant God; ungrateful however and unworthy as we all are, I wish the best of new covenant blessings may rest upon your souls, and that under the same you may thrive and grow in the garden of God.

I hope to be at home in about a year from now, and to visit your churches in the spring of '49. The Lord is good to me in this foreign land. I have preached much in London and in other large cities and am attended to overflowing. I have travelled nearly all over England and have much more travelling and preaching yet to do. Several of my London sermons have been taken down in short hand and are now in print and for sale in book stores. My Lawful Captive has been reprinted twice in this realm; and the last edition, which which was printed last March, and stereotyped, with a large addition by my own hand, is almost sold off. In the space

of nine months I have received almost 300 letters. The cordial reception which I have met with in England is almost beyond credit, and yet, hated, belied, and vilified by some, from pulpit and press. God bless you all. Amen.

JAMES OSBOURN.

London, 50 Bedford Square; Oxford St.
Sept. 1st: 1847.

TO EDITORS PRIMITIVE BAPTIST.

State of Texas, Newton county. }
Aug. 7th, A. D. 1847. }

Dear brethren Editors: I have taken my pen in hand to address a few lines to you, concerning your valuable paper, the Primitive Baptist; a paper that I much love and esteem, although I have neglected to pay for it annually and to write to you concerning it. I don't think I have received more than a dozen papers in two years, but this I blame myself with. I have been living in Texas more than two years, and live some 70 miles from the Post Office the papers are sent to; and I did not know whether you were continuing them this year or not, until about ten days ago, I was at the office and received several; my brother is Post Master, he told me he had sent me a good many but I did not get them.

Dear Brethren, we have a small church about twelve miles from my house, but the members are considerably scattered, and sorry am I to say we have a cold time amongst us, and have no preaching. I have not heard a sermon preached since our Association in September last; there I heard powerful preaching by three different preachers, to wit: brother Smith, Durham, and Gibson. Brother Durham died in a few days after, and great is his loss; but I hope our loss is his gain, for if he was not a Christian I fear there is none. He had the care of two churches, Antioch, La. and Antioch, Texas; and some time he preached for us at our church, Harmony. I have not heard of any preaching being at any of the churches of our Association

Since the death of brother Durham. Brother Gibson has the pastoral care of our church, but he has not been to see us since the death of brother Durham, and what the cause is I cannot tell; he lives 50 or 60 miles from us. I expect to go and see him in a few days and see what is the matter, if the Lord will. You will please excuse my scribbling and ill composed letter. No more at present, and when all goes well with you, remember me and family in your prayers at a throne of grace.

ALFRED LYONS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Greene county, }
August 7, 1847. }

I would say to the brethren that write in the Primitive, that I hope that I feel thankful to God that he through his abundant mercy has enabled them to write and me to read your valuable little paper. For I believe the doctrine it contains to be in accordance with the scriptures, and I humbly trust has oftimes been food to my hungry soul. When it goes well with thee, remember me.

WM. O. STEVENS.

TO EDITORS PRIMITIVE BAPTIST.

Gum Neck, Tyrrel county, }
24 Oct'r, 1847. }

DEAR BRETHREN: I am truly sorry to see that the Primitive is so much neglected among the Baptists as it is. To be sure they have forgotten the bold stand the enemy took against the church a few years ago. Did not our Davids take their slings, the Primitive, and through them threw their stones to the wounding and killing the mighty champions that were riding rough-shod over God's dear children? Did not Mr. Howard act like a gentleman in giving these things a fair publication? Brethren, what is the matter? have you forgotten these things, or have you departed from your first love? If Mr. Howard should decline as Publisher, and brother

Temple should undertake as Editor and Publisher at Raleigh, I think the business will be promptly attended to. Give him all the encouragement you can, the paper is full of light and life of the gospel, and has been the means in the hands of God in restoring peace to God's afflicted children. So I will close my feeble remarks, having already written more than what I expected. So brethren, and sisters in the Lord, I subscribe myself your brother in Christ, I hope.

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

Elder Ely Holland expects to preach on Thursday 25th November next at White Plains; Friday 26th at Moratock; Saturday 27th at Concord; Sunday 28th at Angeley's; Wednesday 1st December at Moratock; Thursday 2nd at Picot; Friday 3rd at Smithwick's Creek; Saturday 4th, at Beargrass; Sunday 5th at Flat Swamp; Monday 6th at Coneto; and Tuesday 7th at Autrey's Creek.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder William Burns, of Virginia,

1st of Jan'y 1848, at Pleasant Plains; 2nd, Sandy Bottom; 3rd, Beaver Dam; 4th, Richland Chapel; 5th, South West; 6th, Stone Bay; 7th, Yopp's; 8th and 9th, Woodsville; 11th, North East; 12th, White Oak; 13th, Hadnot's Creek; 15th and 16th, Newport; 17th, Slocomb's Creek; Thursday, 20th, Old Swift Creek; Saturday, 22nd, Red Banks; 23rd, Great Swamp; 24th Grindle Creek; 25th, Washington, at night; 26th, Beaver Dam; 27th, White Plains; 29th and 30th, Moratock; 31st, White Chapel; Feb'y, 1st, Concord; 2nd, Ansley's; 3rd, Sound Side; 4th, Bethlehem; 5th and 6th, Gum Neck; 8th, Moratock; 9th, Picot; 10th, Skewarkey; 11th, Spring Green; 12th, Log Chapel; 13th, Cross Roads; 15th, Coneto; 16th, Tarboro'; 17th, Hardaway's; 18th, Old Town Creek; 19th, Autrey's Creek; 20th, Meadow; 22nd, White Oak; 23rd, Rosnot; 24th, Black

Creek; 25th, Contentnea; 26th and 27th, Salem.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averra, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sassaer, *Waynesboro'*. L. B. Bennett, *Henthville*. Cor's Canada, *Erdenessville*. William Welch, *Abbot's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Wimmsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomasston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O' Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Colton River*. E. Davis, *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Harana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. I. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Benj. Lloyd, *Wetumpka*. N. N. Barnore, *Mill Port*. A. Hatley, *Pinbula*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John whitehead, Jr., *Pleasant Plains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbeville*. Thomas Townsend, *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompson, *Centreville*. James F. Watson, *Geneva*.

TENNESSEE Michael Burkhalter, *Jasper*. Wm. Croom, *Jackson*. Solomon Ruth, *Wesley*. Ira E. Douthit, *Lynchburg*. Geo. Turner, *Waverly*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russchville*. William McBee, *Old Town Creek*. A. Burroughs, *Moore's Roads*. James Shelton,

Portersville. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazewell*. Henry Turner, *Fayetteville*. Isaac Moore, *Ripley*. James Salling, *Bull Run*.

MISSISSIPPI. William Huddleston, and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterbury, *Lexington*. John S. Daniel, *Colton Gin Port*. Mark Przewett, *Aberdeen*. Wm. Davis, *Houso*. F. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *Merleod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Seallorn, *Pleasant Mount*. John Kinnard, *Daley's Roads*. K. B. Stallings, *DeKalb*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughy, *Bullieu's Ferry*. Benjamin Garlington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. Wilson Conner, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts, *Conneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*. New York. Gilbert Beebe, *New Vernon*.

RECEIPTS.

Silas Minter, \$2	John Dickenson, \$1
Thos. Joyner, 1	Geo. Turner, 5
Wm. W. Hopkins, 1	Jno. W. White, 1
W. W. Armstrong, 1	Isaac Meekins, 5
John Brown, 2	James Weed, 1
Adam Hooker, 2	Isaac Moore, 5
James Harrison, 1	James Hanchey, 5
M. Miller, 1	Lexington S. C.
Samuel W. Hearn, 1	Association, 5

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11.

SATURDAY, NOVEMBER 6, 1847.

No. 23.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the seventeenth annual session of the Contentnea Baptist Association, held at Black Creek m. h. Wayne county, N. C., on the 22nd, 23rd, and 24th days of October, 1847.

FRIDAY, October 22nd.

1st. Pursuant to adjournment from last year, Elder James Griffin preached the Introductory Sermon from Acts, 24 c. and 25 v. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, go thy way for this time; when I have a convenient season, I will call for thee."

2nd. The delegates met together, and the Association was opened with prayer and praise, by brother Ichabod Moore.

3rd. Appointed brother Benjamin Bynum Moderator, and Ichabod Moore Clerk, and Jesse C. Knight Assistant Clerk. And brethren John Smith and Wright Smith a Committee on Finance.

4th. Ministers and messengers from sister Associations, were invited to take seats with us; when brethren C. B. Hassell, A. B. Baines, Wm. Hyman, John Daniel, Blount Cooper, Moses Joyner, Daniel Land and Wm. Thigpen, from the

Kehukee took seats with us, and handed in a letter and a file of their Minutes. From Little River, Ely Holland, Burwell Temple, Robert N Gurly, and Needham Whitley, handed in their letter and file of Minutes and took seats with us. From White Oak, brethren Aman and Jabesh Smith, who took seats with us and handed in a file of their Minutes. From Country line, Wm. Burns and Wm. Benson handed in a file of Minutes and took seats with us. From Abbott's Creek Union, some brother handed in a file of their Minutes. All of the above named brethren were gladly received.

5th. Called for the letters from the different churches in this Association; and entered their contents as appears in the following table.

6th. Called for petitionary letters, when one was handed in from Swift's Creek, Craven county, and after it was read, examination took place; and when we found her to be of our order she was received into our body; the Moderator giving the delegate the right hand of fellowship.

7th. Appointed our next Association to be held with the church at Sandy Bottom, Lenoir county, to commence at eleven o'clock, on Saturday before the fourth Lord's day in October, 1848, and brother Ichabod Moore to preach the introductory Sermon, and if he fail, brother John Smith.

8th. Then adjourned till to-morrow half after nine o'clock.

Names of Churches, and counties wherein situated,	NAMES OF THE DELEGATES.							Contributions	Cts
	Baptized	Rec-by let ^r .	Restored.	Dis-by let ^r .	Excluded.	Deceased.	Relationship.		
Autrey's Creek, <i>Edgecombe</i> ,							1	31	1 00
Beaver Dam, <i>Lenoir</i> ,									
Black Creek, <i>Wayne</i> ,								21	1 25
Friendship, <i>Wayne</i> ,								13	75
Hancock's, <i>Pitt</i> ,		8					1	28	1 00
Meadow, <i>Greene</i> ,					1			28	1 00
Memorial, <i>Wayne</i> ,								19	75
Nahunta, <i>Wayne</i> ,		1			2			68	1 00
Newport Chapel, <i>Wayne</i> ,								45	1 00
Pleasant Hill, <i>Edgecombe</i> ,							1	12	50
Pleasant Plains, <i>Wayne</i> ,								8	30
Red Banks, <i>Pitt</i> ,		1	1	1	1	5		53	1 00
Sandy Bottom, <i>Lenoir</i> ,								17	1 00
Swift Creek, <i>Craven</i> ,								18	1 00
Tison's, <i>Pitt</i> ,							1	13	75
Toisnot, <i>Edgecombe</i> ,							16	21	1 00
Town Creek, <i>Edgecombe</i> ,							2	60	1 50
Union, <i>Edgecombe</i> ,				1			1	37	1 00
White Oak, <i>Edgecombe</i> ,					1			27	1 00
		10	2	4	4	27		522	16 80

SATURDAY, October 23rd.

9th. Met pursuant to adjournment from yesterday; and the Association was opened with prayer and praise by Elder C. B. Hassell.

10th. Called the roll and noted the absentees thus*.

11th. The committee on finance report:

Balance in hand last year, \$12 50
Contributions this year 16 80

Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes, \$6 00

Paid for printing last year's Minutes, 12 00
18 00

Balance in the hands of the Treas'r, \$11 30

Paid for printing this year's Minutes \$8 00

Paid for printing letter, 5 00

12th. Appointed messengers to sister Associations; to Kehukee, brethren J. C. Knight, Shadrack Pate, Moses Baker, John Smith, James Griffin, I. Moore, Wm. Momford, J. Nelson, C. Taylor, B. Briley and Wm. Bass. To Little River, J. Herring, Josiah Gardner, Wm. Bass, John Smith, Woodard Holland, S. Pate, and Wm. Rouse. To White Oak, Benjamin

Bynum, James Griffin, Wright Smith and John Smith. To Country Line and Abbott's Creek, Benjamin Bynum and J. R. Croom.

13th. Appointed ministers to preach on Sunday: Brethren C. B. Hassell, Burwell Temple and Wm. Hyman.

14th. Appointed a committee of three, viz: Jacob Herring, J. R. Croom, and Allen W. Wooten to visit the church at Beaver Dam, Lenoir county; and know of her if she will receive a committee of seven, consisting of brethren, Ichabod Moore, John Smith, J. C. Knight, James Griffin, Moses Baker, Wright Smith and Josiah Gardner, for the purpose of enquiring into the truth of some reports which have been published against her pastor, and aid in settling the matter, and if so, what day she will receive the committee of seven; and the committee of three to let the committee of seven know the time when to attend, and that all the parties have power if received to bring in evidence, and report to the Association next year.

15th. Appointed the Friday before the third Sunday in November next, a day of fasting and prayer, (for the purpose,) that the Lord would grant us another revival of religion and send forth more faithful

laborers into his vineyard, &c.

16th. Published in these Minutes the times and places when and where our sister Associations hold their meetings.

1st. The next session of the Kehukee, is to be held at Great Swamp, 4 miles north of Greenville, Pitt county, to commence Saturday before the 1st Sunday in October, 1848.

2nd. Little River Association, is to be held at Pleasant Spring, 8 miles south of Raleigh, to commence on Friday before the last Sunday in September.

3rd. White Oak, is to be held at Hadnot's Creek, 30 miles south of Newbern, to commence on Saturday before the 3rd Sunday in October.

4th. Country Line is to be held in Caswell county, some 30 or 40 miles north of Hillsboro'; the place where Abbott's Creek Union is to be held not recollected. But we think some thirty miles south of Jamestown.

17th. Appointed Ichabod Moore our Treasurer, and to transcribe and superintend the printing of these Minutes; and have 450 copies printed and distribute them as usual.

18th. The Minutes were then read and assigned by the Moderator and Clerk, and adjourned to time and place above named.

BENJAMIN BYNUM, Mod'r.

ICHABOD MOORE, Cl'k.

Sabbath, October the 24th., met at the stage at 10 o'clock, when brother William Hyman opened the worship of the day from the gospel by John, 15 c. 1st, 2nd and 3rd. "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth the more fruit." Brother C. B. Hassell followed and preached from 2nd Timothy, 2 c. and 19. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," &c.

A large, well behaved, and respectable portion of the community, heard the word preached, and we hope the Lord blessed

the word preached by his servants through the round of our meeting, and join with us in prayer that it may prove a blessing for Christ's sake. Amen.

LETTER.

*Pleasant Grove, Pitt county, N. C. }
November 13th, 1847. }*

The Contentnea Association having no Circular Letter, the writer of the following letter being specially requested to publish it, hopes it will be nothing amiss to print this with the Minutes out of his own means; not as the letter of the Association, but his own.

Beloved brethren, under the auspices of a benign Providence, we have the privilege of addressing you by way of a letter. Owing to the great number that have been written upon various subjects, we have been somewhat diffculted in making our choice, upon a matter of so much importance; but as we do not recollect seeing one written upon the goodness of God, we prefer that subject to any before us at present.

1st. To deny the existence of God would place any reader under the character represented by the Psalmist: The fool said in his heart, there is no God. But as none of you deny him, we will not remark upon that part of the subject. One of the titles or names by which he is called, is good. Thou, Lord, art good. The Lord is good to all, and his tender mercies are over all. 1st His goodness is portrayed in the works of creation. If we look to the heavens, they are the workmanship of his hand, and they are good; look to the planetary worlds and behold his goodness in creating them, and fixing them upon their orbits, as so many diamonds to set forth his glory, wisdom, and power, and to call our attention to their unvarying and steady course; for none of them violate the laws of nature, or the command which he has given them. When we look upon the sun, we see the goodness and glory of God, for without it the world would be of no use to man, but would be in a state of

desperation and darkness, not producing vegetation or bringing forth her fruits for the benefit of man. But the sun resembles his creator in divers ways; there are three component parts in him, the light, the matter, and the heat; and if either of these were removed, he would be incomplete and could not be a sun, and therefore would not set forth the goodness of God, which he has been pleased to make known to me by exhibiting himself in a trinity of persons. There are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. So you see if it were possible to take away from the sun, the light, the matter, or the heat, there would be no sun. Even so if the Father, Son, or Word, could be removed, no God; since these three are one, and without which he never could have made himself known to the sons of men in the pardon of sins.

God is good in all his works, in creating the beasts of the field, the fishes of the sea, and the fowls of the air; and last of all, man in his own image, for to govern the rest of his works. Also he placed him in a happy and peaceful station giving him the pre-eminence over all but the tree of life. Here was the creation of God complete, and much of his goodness and power known; but from the scriptures, or any thing we can learn, he was not made known to Adam in a trinity of persons, while he occupied this happy state, nor do we see why he should be, while in this perfect or happy state; for he was in possession of enough of the goodness of God, for the time then being. But we do not understand he (man) stayed in this blessed and happy place very long, and although he was made good and happy and pronounced so by his Creator, he, through an act of his disobedience, forfeited his station and exposed himself with his posterity, to the judgments of God, from under which, he had not power to emancipate himself; and but for the goodness of God, might have been left to his own sad fate, and

might have wandered in eternal obscurity without learning any more of God's goodness; but might have experienced his wrath and indignation, without the least particle of his goodness.

But brethren, behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God: for before man fell or Adam's dust was fashioned to a man, the Lord in his goodness and mercy had devised a plan to save him, and had laid help upon one that was mighty to save; for when he saw there was none to help, Christ interposed and became surety for his people to pay the debt which they owed, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by our Lord Jesus Christ. Verily, the goodness of God is not only known in creation, but also in preservation, by the care he takes over the fishes of the sea, beasts of the field and fowls of the air; but for him they could not have air to breathe in, and if they had they could not exist without him. For notwithstanding the great variety of insects and animals in all creation. God has provided food for them all, and none of them fall without his notice; he is perfectly acquainted with all and every part of his work.

But the goodness of God is more abundantly made known to the creature man; first, his universal goodness to all, and secondly his special goodness to his people. 1st. His universal goodness extends to every man, woman, and child, living on either quarter of the globe. This is clear from St. Paul's remarks to the heathen at Athens; for saith he, in him (God.) we live, move, and have our continual being. Also every good and perfect gift comes down from the Father of lights, with whom there is no shadow of turning. If he find man a place to dwell upon, it is owing to his goodness; or if he clothes him in any or in all countries, or when he established the clouds, or takes the water of the sea and spreads it over the earth, or sends any

national blessing upon any people, as to grant them plenty or an abundant harvest, or defends their coasts from invasions, either foreign or domestic; or confers upon any people sciences or arts, honors, wealth, happiness, or no matter what good thing it may be; it shows that people his universal goodness, as all are partakers thereof. For God in his providence sendeth forth the rain on the just and unjust.

While writing upon this memorable or momentous subject, we cannot forget our country. Behold, brethren, the goodness of God shadowing over our nation; for not more than 72 years ago this people was under the crown of England, with a yoke of bondage laid upon them, only amounting perhaps to about three millions of souls, and the most powerful nation on earth to contend with; without any banks, or but little money to pay her way. God put it into the minds of our ancestors to proclaim independence, while he gave her such men as Washington, Franklin, Jefferson, and many others, to carry on and maintain the independence which this nation had proclaimed, God fighting her battles and carrying on her brave men to triumph, victory and glory, until she was delivered from bondage, and became a temple of liberty, and a retreat for perhaps the oppressed of all nations.

Look, brethren, at his care over her and how he has blessed her with plenty and to spare to other nations, when they have need. Look at her flag, hoisted with conquest; look how she was protected from England in the war 1812. See how her navy went to conquest, and look to New Orleans. After which, see what a long time of peace, till our children that were grown, knew not the sound of war, neither the troubles thereof.

But, brethren, since our last meeting we have met with difficulties with our neighbor, and have got into a war; but we are happy to state, that God in his goodness, is still with our nation; he has granted and bestowed upon us another abundant crop,

and is still fighting our battles. Our army is still victorious. But, brethren, let us unite in humble prayer, if it is according to his goodness and will, that peace may be made upon amicable terms; also pray for our soldiers who are exposed to the troubles of war. Many things more, but our limits forbid; and we will leave this part of our subject by saying, let every nation, every tribe on this terrestrial ball, humbly fall down before his face, and crown him Lord of all, for his universal goodness; and especially our native people, who have now grown to (perhaps) 20 millions.

2nd. Having touched upon the plan of salvation on another page of this letter, we shall now go on to show it was according to God's purpose. 1st. There is nothing new in his purpose, for it is eternal; and his people are saved according to his own purpose and grace, given them in Christ Jesus before the world began; and as God is eternal, so is his purpose; and also is his goodness, and his wisdom, and his love the same. And as God was wise enough to look through eternity into time, and see all the events thereof, and the depraved and fallen, or alienated state he would be in after it, he also was wise enough to draw a plan to him, which was according to purpose.

It appears clear from the scriptures, that it is of works or grace one, and not of both; if of both works and grace united together, then both would reign in salvation, and not one; and the glory of our salvation would be part of works of righteousness which we performed, and part of grace from some other source; and of course we would not ascribe it to God's grace, nor his goodness, wisdom, love, mercy, or power. But it is not by works of righteousness which we have done, but according to his (God's) mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed abundantly upon us through Jesus Christ our Saviour.

So we learn from the word of God, and from experience too, men are saved by

grace, and not by works; nor by works and grace blended together. And as we have said above, salvation is of grace without works, we will try to tell you some of our knowledge of what way we are saved, and some faint sketches of God's goodness in our salvation. God's people being objects of his eternal love, he was moved to give his Son, his well-beloved Son, who was in his bosom; the Son or Word having his affections placed upon the same people his Father's was, gave himself that he might redeem them from all iniquity and purify them, &c. There was a covenant entered into, or a council held, and in this all the terms of man's salvation, and that according to purpose too, through the blood of the everlasting covenant, and the council of peace was between them both. And that Jesus Christ is God's salvation to the end of the world. And again, mine eyes have seen thy salvation. This council or covenant was antecedent to the world; and God chose his people in him (Christ.) before the world began.

The covenant of grace is brought to view under the metaphor of Noah's Ark. You see the ark was prepared, and every particle of its contents in it; before one drop of rain fell, or any part of the storm appeared. And God shut them in, after which, this vessel received no more nor lost one particle of what was in it.

Again, the sheet that was let down to St. Peter, when upon the top of the house, is a clear view of the plan of redemption, and shows the unchangeableness of it. The sheet was held by four corners, which shows God's empire, and his choice extended to the four quarters of the Globe. 1st. Notice, it was in heaven and all its contents in it. 2nd. You will notice it was let down three times, which (we think) points out God's dispensations and goodness with his people. 1st. To the giving of the law to Moses; 2nd. From then to the coming of Christ; 3rd. To the end of the world. And we want our readers to particularly notice, the sheet received no

more in it, nor turned anything out of it; but all was carried up into heaven again. And also notice, all that was carried up into heaven, was brought down.

The two above figures, (if we have gained your assent, that they are figures of the gospel plan) go to show us that God's people were in Christ before he created man. 2nd, that Christ was in heaven. 3rd, when he came down from heaven they were in him and through all time; and that not one that was in him never was lost out of him, notwithstanding all the opposition of men, or devils, or all combined together. But at the last day all will be drawn up into heaven from whence they came; which shows clear that the plan of redemption was laid in righteousness, carried on in justice and judgment, according to the wisdom of God, and to the praise of the glory of his grace, who first trusted in Christ. For Moses was faithful as a servant, but Christ as a Son over God's house, whose house ye are.

Again, we will endeavor to point out some of God's goodness in the atonement. The law of God is spiritual and required a spiritual obedience and offering, for a satisfaction thereto. Well, man did not have it, neither did angels. And when Jesus Christ looked, he wondered that there was none to help; and when the thing was full and clearly decided, angels owing their obedience to God, and man fallen and under the curse of the law, and consequently not able to help himself, Christ saith my own arm hath brought salvation, and my fury upheld me. But, to execute the plan of redemption according to engagement, when the fullness of the time was come, he left the bosom of his Father and manifested himself in the flesh in human form, for the first man was of the earth earthy, but the second was the Lord from heaven; (which shows clear he was in heaven before he came to earth,) to live a life of obedience to the law which man had transgressed. Which law he obeyed in the

time he lived on earth, and said he had finished the work his Father gave him to do. But there must be an offering for sin, and none could offer it but Jesus Christ; and he in his goodness performed that painful task, and bore our sins in his own body on the tree of the cross, and died, the just for the unjust.

Well, all hands will own that Jesus has died. 1st. One says he died for every individual in the world, and has given every man a chance to be saved if he will, and if he is not saved it is his own fault. If there should be any such readers as these, we refer them to the remarks made above, relative to the ark, and sheet, and gospel plan, showing them there were no alterations made in God's works of salvation. 2nd. There are some others who believe, he (Christ) is a common Saviour of all men, and a special Saviour to them that believe. This and other passages of scripture may point to God's people, as they were chosen out of every nation, kindred, and people; and some of them called, while others are yet in their sins, or have no knowledge of being released from sin.

Now we will try to show you how he did die, for it is generally given up that Christ was decisive on the point when he said, I lay down my life for the sheep. Then you cannot think he died for the goats. Again, the goats are represented as being in the last day put on the left hand, and ordered away into everlasting fire, &c. Can you think Christ died for them? And again, the tares and the wheat is another clear view of this subject. So let them both grow together until harvest. But, say the reapers or servants, shall we get them up! Let them both grow together until harvest, which is the end of the world. Then will I, said Jesus, send the angels and they shall gather the tares and bind them in bundles to be burned; but the wheat I will gather into my barn. Can you think Jesus died for the tares? The kingdom of heaven is like unto treasure hid in a field, the which when a man hath

found, he &c. selleth all that he hath and buyeth that field. Is it not possible he could have bought the field for the treasure that was in it? And if the devil had sown any seed there, left them out of the purchase.

A man may have a field he would sell, with a flock of sheep in it; his neighbor wants the flock but cares but little for the field; but for the sake of the flock, he buys the field. Is it not possible another might have goats in it? Do you think the purchaser bought the goats? No. In his goodness can't he let them stay in the field, and partake of what it produces?

Yes, after Jesus Christ had bought the world, could he not in his goodness have let all the children of the wicked one remain in the field, without buying them? So let it be borne in mind, he laid down his life for the sheep. While on the other hand he said, you believe not on me, because ye are not of my sheep. Can you think Christ tasted death for them? So we see the doctrine of a general atonement won't hold out.

Lastly, God's goodness in calling and justifying his people. As the Father finished the work of creation, and pronounced it good, so the Son has finished the work of redemption and has rested from his labors, as God did from his. The Holy Ghost takes up the work of regeneration, and is carrying it on, and will continue to carry it on till every one of the people of God are called and justified. How can a man know he is justified before a seat of justice, till he is called or arrested and carried there? He cannot when guilty. Well, the people of God are guilty, and gone astray; the Spirit finds them, and performs a work in the heart; that is, to take away the stony heart and give them a heart of flesh.

When this is done, there is a hatred to sin, a longing desire and love for holiness; and the person never fails to be diseased, or sin-sick; and is always burthened and

feels weak, and wants to get out of company, and tries hard to cure himself by some remedy that he can find. But the disease gets no better by that, but rather grows worse, until he thinks he shall die if he can't get relief. He sometimes thinks there is none to pity him, he weeps, and mourns and grieves, because he has sinned against a good and gracious God. He also feels quite unworthy, and becomes quite helpless; he hungers and thirsts, and none comforts him; he sees himself lost, and can't find a Saviour. He passes judgment on himself, he believes God is just, and he unjust; God holy and he unholy. Yes, in a word, he is in great distress and all the physicians on earth can't cure him, if Jesus in his goodness does not pity him, and send such a one word. The dying Israelite was healed by looking to the brazen serpent, so is the sin-sick soul healed by looking to Jesus, for he never has lost one patient yet, nor never will. The above are some of the symptoms of those that have been called, and the position men get in before they are pronounced right.

So then, dear brethren, you have many evidences; yea, very many, of God's goodness, in your preservation and salvation; and now try to honor God's cause, for it is precious. Fill your seats at the places appointed, or where you worship him; be affectionate one to another, and love one another, and do good one to another; and let not strife or vain glory separate you. Search the scriptures, for they are a rich treasure; let the wife be obedient to her own husband, let the husband love his wife, and be not bitter against her. Let the children obey their parents, and the servant his own master; and let none be drunken, but be sober, be vigilant, and very careful to adorn the profession you have made; for the prize is to him that overcomes, for they shall go in to the city of God, and shall no more come out.

Brethren, the grace of our Lord Jesus Christ be with you Amen.

ICHAABOD MOORE.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 6, 1847.

To the Agents and Subscribers of the Primitive Baptist.

We insert below a letter from Elder Burwell Temple, from which it will be seen that it is in contemplation to remove the publication of the Primitive Baptist from Tarborough to Raleigh on the 1st of January next. We intend to throw no obstacles in the way of its removal, nor to discourage Elder Temple from his proposed project; but we cannot give the details he desires, for the simple reason that it is impossible for us to say what part of our receipts for this year properly belong to it, as many of the payments embrace arrears for several years past, and some were not specified, who nor what for. It is an experiment with him as it was with us. We commenced the publication of the Primitive nearly twelve years since, with less than 300 subscribers; that number increased in a few years to upwards of 2000, but has now dwindled to about 800. We stated two years since in the Primitive, that the receipts would no longer justify its publication semi-monthly, and we have seen nothing since to justify a change of that opinion. With a promptness and liberality, for which they will please accept our thanks, many of our Agents and Subscribers have recently paid up arrears of several years standing; and we hope that others will be induced to do likewise, previous to the 1st of Jan. next, when our connexion with the Primitive will cease. Those who have paid in advance over that time, will have the paper continued to them at our expense until they receive sufficient numbers for which they have paid; or have the proportion of their money returned to them, if they so direct.

In conclusion, we tender our heartfelt thanks to our Agents and Subscribers, for the kind assistance and pecuniary aid they have extended to us, and for their friendly wishes for our present and future welfare; and hope the Primitive Baptist may

exist for years to come, and prove a continued source of consolation and gratification to them.

GEO. HOWARD.

North Carolina, Wake county, }
July 13th, 1847. }

DEAR BRETHREN EDITORS, of the Primitive Baptist: As I have to send on some remittance to Mr. Howard, the printer of the Primitive paper, I shall address you on the subject of the change of the Primitive, as referred to by our much esteemed brother Hart, which appeared in the number for August in advance.

I must acknowledge, dear brethren, that I am in some degree sensible of my inability to take charge of so important a paper as that of the Primitive Baptist, yet I must say to you I am unwilling that the paper should go down, inasmuch as we all know that as light disappears wolves appear from their dens, and as light appears they retire to their holes. And I do believe, brethren, that there is much light shed abroad in its pages, and I have no doubt but the light that has been shed abroad in the Primitive has had a good effect, in keeping the mischievous wolves more confined and less mischievous, as the light maketh manifest, for whatsoever maketh manifest is light. And I do believe that there has gone abroad much light—gospel light—that has ministered much comfort, growth in grace and knowledge of the truth, making manifest clearly the works of darkness in all their works of deceivableness, of unrighteousness in them that perish; but let this paper go down and I predict the enemies of truth will be emboldened.

But brethren, I had much rather some abler person than myself would take charge of the Primitive; and if none other will, I am diffculted about becoming the Editor thereof in two respects beside my inability, to wit: I do not know that the change of the paper from its present condition, from Editors to Editor, from two dollars per volume to one dollar per volume, or the removal from Tarborough to Raleigh as the place of printing—secondly,

as I shall have to bind myself to pay to the printer a certain stipulated price for printing per year—whether there will be a sufficiency of patrons to the Primitive to screen me from loss. I have made some calculation on the receipts of this year up to June number, it being half the year, and find they do not amount to half of what I shall have to give for printing per year, if I have made no mistake. It would cost me 595 dollars per year, and whether the dues for the remaining six months would bring up an equivalent to cover the \$595 is unknown to me. I should be glad if Mr. Howard would give us some instructions on that point in September number; and that the patrons of the paper generally, through their agents or otherwise, whether they are willing to the above proposed change of the paper, will speak out as I hope they will, as I cannot as yet believe they would be willing that I should suffer loss. This if done at all I hope will be done speedily, as I do not expect to undertake it at too great sacrifice. If the proposed change should meet your approbation, I expect to serve you and the cause of truth to the utmost of my ability.

May the grace of our Lord Jesus Christ reign in our hearts to the glory of our God and our material peace and edification.

Yours as ever,

BURWELL TEMPLE.

PROPOSALS

For publishing in the City of Raleigh, N. C., a semi-monthly paper entitled the Primitive Baptist, edited by Burwell Temple, printed and published by Wm. W. Holden.

The Editor in attempting to revive the Primitive Baptist, is not vain enough to profess for a moment to be competent to the task which he is about to undertake; but through the urgent solicitations of divers brethren, the friendly expression of opinion of the Kehukee Association at the last session, and a desire on his part, that the Baptists of the Primitive order in this section of the world should have the

means as well as the privilege of defending themselves against the slander and defamation cast upon them by the fashionable order of religionists which are gathering thick and fast among us; hopes and flatters himself that with the aid of divers brethren whose assistance he has reason to expect, and of *Him* who will avenge his Elect that cry unto Him daily, he will be enabled to defend truth, expose error, strengthen the weak hands, confirm the feeble knees, and comfort them that mourn over the present dark and sickly state of the Church of Christ.

In assuming entire the editorial department of this paper, the Proprietor reserves to himself the privilege of rejecting whatever in his judgment may be calculated to do harm rather than good, and he here would most respectfully request all those who may favor him with their communications, to abstain from all vulgar, harsh, and unchristianlike remarks or expressions, which while they raise the ire of our enemies but serve to chill the feelings of our friends and rather reproach the cause of him who has said: "Let all things be done decently and in order."

TERMS.

The Primitive Baptist will be published as formerly, viz: twice a month, commencing on the first of January, 1848, at one Dollar per year, payable in advance, or on the receipt of the first number; six copies will be forwarded to any individual for Five Dollars. All communications must be post paid and directed to Burwell Temple, Raleigh, N. C.

All persons holding subscriptions or friendly to our paper will please exert themselves in our behalf and send on the names of subscribers by the first of January next, if convenient. Oct. 30, 1847.

TO EDITORS PRIMITIVE BAPTIST.

Warrenton, North Carolina, }
October 18th, 1847. }

DEAR BRETHREN: AS I have to make a remittance to the Printer of your valuable paper, I feel like I wish to say a word to

you. (though I hate to expose my weakness.) In the first place, as it seems to bear mostly on my mind, I will inform you that we had an Association in the lower part of our county the first of the month, at which I was one of the delegates from the church at Fanner's. We met, and after getting through with the common business of the Association, on Saturday there was a motion made that we take up a public collection on Sunday to raise money to send a delegate to N. C. Baptist State Convention to carry the same, with a request to them to send a missionary to preach at Tarborough church; stating at the same time that they had no doubt that if we would send them ten dollars, that they would send a preacher to the Tarborough church, and would pay forty or fifty dollars to help pay him for his services, &c. There was some objection made to this motion, which caused some debate. There was not much said against it, as there were no speakers; but several took a part on the side for it. In the debate they said, that the home mission fund was now in debt more than they could pay; notwithstanding that, we must call on them to help us pay a man to go to a church that had not asked us to send a preacher to them.

There was a lad that asked permission to say a few words, which was granted. He got up and sputtered away at a mighty rate, and tried to make us believe that if we voted against that measure, that we would be voting against the religion of Jesus Christ and the apostles, &c.: and some were afraid to vote at all. But after they said all they could, and shed a few tears to try to get the sympathies of the brethren, the vote was taken and carried by a majority of some five or six. Some of the delegates had their feelings hurt in the debate and left for home; some of us remained until Monday, and had a resolution entered requesting the different churches belonging to the Association to take the matter into consideration, and to state in their next letters to the Association whether

they are for or against such measures, &c.

Bro. Hudgins was not in the Association, nor has been for two years now; he don't like the proceedings, and will not have any thing to do with them. They got him (by the request of the deacons and delegates that belong to the church where the Association was held,) to preach on Sunday morning. He gave them a fine sermon and a good lesson and left for home.

Brethren, when I was a boy and went to an Association, the members seemed to love one another, and rejoice when they met, and would go through the business in peace and harmony, and in the evening they would try to get as many together as they could in the neighborhood. What did they do? They talked about the good and wonderful things their blessed Lord had done for them. They would tell their experiences, tell their trials, ask advice, instruct each other in love, sing songs, and rejoice with each other, &c. &c. How is it now? Well, if you are a pretty decent fellow, and will give a good sum of money to the different institutions of the day, they will call you a good Christian and will love you soul and body; and meet at the meeting house or elsewhere, and it is institutions, institutions—money, money, money. Dreadful state of things.

Dear brethren, I have said more than I intended, yet I must say one word to brother Lucas, who wrote a piece I see in my last paper; in which he says, we should not be too hard upon other denominations, and that he thought there were Christians amongst all professions. Now, bro, I would say you are very liberal in your thoughts. I have nothing to say about other professions, but we ought not to think too loud, unless we have good foundation for them. I am a Baptist—what for? because Jesus Christ and his apostles were Baptists; and they teach, one Lord, one faith, and one baptism. They laid an example for baptism, and a foundation for our faith; now let us try to take their exam-

ples and words for our government and sole guide, and at all times and on all occasions let our yeas and nays be in the bounds of the New Testament.

Farewell, brethren, pray for me and mine. I subscribe myself your unworthy brother.

JNO. W. WHITE.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va }
July 27th 1847 }

DEAR BRETHREN AND SISTERS: I wish now to finish my drinking spree, but wish it to be distinctly understood, that I am as much opposed to drunkenness as any other man ought to be, that knows no more about it than I do. Hence I am opposed to drunkenness, but not drinking, like some of our cold water boys are; for they say it is a sin to drink liquor, which is not so. But this kind of men puts me in mind of the fable of the fox that got his tail shot off. Now his tail is short and he cannot make it long again, so he is not like other foxes, for their tails are longer than his; hence he reasons with himself thus—what shall I do to be like other foxes? my tail is short and I cannot make it long, what must I do? why I must get all the foxes to cut off their tails, then we will all be alike again. So he goes to the other foxes and tells them many disadvantages of a long tail—“it will get wet and heavy when raining, says he, and you should have them all cut off, for it is much to our advantage to have short tails.”

Just so it is with the greater part of our temperance or cold water boys, for they found out that they could not drink a dram without getting drunk, then they quit—which is right for them to do. But they are then like the short-tailed fox, not like other men; for others drink a dram and do not get drunk, hence they are not like the temperate drinker. Then like the short-tailed fox they raise the pledge and go out among men and tell lies, and more of them than the fox did, to get men to join; and strange as it may seem, men have not much

sense as the foxes had then; for I never found out that one was foolish enough to cut off his tail among all the foxes. But I find some men are taking the pledge, which is worse than the foxes; and some men are like the short tailed fox, running about telling lies about drinking a dram, hence they are just like the fox that had his tail shot off.

Now, brethren, I hope you will pardon me for what I have said, if you should not like it; for I assure you I have told the truth, if I am not deceived. And now I will give you, my brethren, a few scripture proofs for dram drinking, and want you to explain the scriptures to suit yourselves; and my prayer is, that you may understand the truth of this subject. See Genesis, 9 ch. 2 vrs.: "And he drank the wine." Here, brethren, is drinking, and I will give a short proof of dram-drinking, and want you to read the chapter; but we will recollect that Noah drank wine.

Again, Deuteronomy, 14 ch. 26 vrs: "And thou shalt bestow thy money for whatsoever thy soul lusteth after, for oxen, for sheep, or for wine, or for strong drink." Here Moses, the writer of this text said, they might give their money for wine or for strong drink; hence there was strong drink in the days of Moses, and Moses said they might use it, and I think Moses knew more about it than all the temperance men together. Then they have a right to it.

See Judges, 13 ch. 4 vrs: "Now therefore beware I pray thee, and drink not wine nor strong drink." Here they had wine and strong drink, and they were commanded not to drink, for some cause which you see by reading the chapter. So they have a right to drink before and after. See 2 Samuel, 16 ch. 12 vrs: See Proverbs, 23 ch. 21 vrs: "For the drunkard and the glutton shall come to poverty." Here it seems that gluttony and drunkenness are like sins; then eating and drinking are alike sinful. Proverbs, 31 ch. 7 vrs.: "Let him drink, &c." Here Solo-

mon says, let him drink; then we will say, he was not a modern temperance or cold water boy; no, for he said, let him drink, &c. and so say I.

And again, see Ecclesiastes, 5 ch. 18 vrs: "Behold that which I have seen, it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life which God hath given him; for it is his portion. Here Solomon says, it is good and comely for one to eat and to drink, and says, one has just as much right to drink as he has to eat, and says both are good and comely. So he is not a temperance man, no, for he is like me; he says it is good, and so say I.

And again, see Ecclesiastes, 9 ch. 7 vrs. Here the prophet says; "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works." Here, brethren, the prophet tells his people to drink wine with a merry heart, so no cold water man; for we hear the cold water boys of this day say, you must be sick before you drink; which is not truth, for the word of truth says, drink your wine with a merry heart; and does not say like you cold water boys, be sick first; no, but drink with a merry heart.

Then there is no use of a man's complaining of his stomach's hurting him, as some of our cold water boys do when they want a dram; for I see one not long since complain a little of his belly, and then took a dram and I heard no more of his complaint. But the word says, eat thy bread with joy, and drink thy wine with a merry heart; then not to be sick first, no. But we will notice the phrase, eat thy bread and drink thy wine. Now the Lord says, thy bread and thy wine. Hence the bread and the wine are the man's, and he has as much right to drink the wine as he has to eat the bread; for the Lord says, eat thy bread with joy, and drink thy wine with a merry heart. Then man has a right to either, and he who says it is

wrong to drink a dram, does not tell the truth; for, Noah, Moses, Samuel, David, and Solomon, all used wine and strong drink, and let their men have it. Hence it is not wrong for us to use it temperately. But I want it to be understood that I say it is wrong to get drunk, or drink too much, or eat too much.

But now I will come to the New Testament, and give you, my brethren, a few plain scriptures for drinking a little; and I want you, my brethren, to judge of what I say, and if it is not according to God's word, throw it away; for truth is my aim, God knows, if I am not deceived. But see Mark, 2 ch. 16 vrs: "How is it that he (Christ) eateth and drinketh with publicans and sinners." Here, brethren, the Pharisees rebuke Christ for drinking with sinners; then we should not think hard of it, when we are rebuked by the Pharisees as our master was. But he drank, and so may we.

Again, see Luke, 5 ch. 30 vrs: "But the Scribes and Pharisees murmured against his disciples saying, why do ye eat and drink with publicans and sinners?" Here we see that the Scribes and Pharisees murmured at Christ's disciples for eating and drinking with sinners, &c. Then we will say, the Pharisees that murmured at Christ's disciples for drinking, were some of the same creed we have at this day; for you know, brethren, that they are murmuring at the disciples of Christ, for making or drinking strong drink. Hence they all are the same breed, and just alike in their nature. See 33 vrs. same ch. "But thine eat and drink." Then we say that the disciples of Christ did drink and so may we. We will notice 7 ch. of Luke, 33 vrs: "For John the Baptist came neither eating bread nor drinking wine." Here they tell that John did not drink, and we should not. If John's not drinking is a cause for us not to drink, I ask if his not eating bread is not as good a cause for our not eating bread? Say yes, or you will not tell the truth. But see 34th verse: "The

Son of man is come eating and drinking." Here we see Christ eat bread and drank wine, and I will say, it is no harm for his disciples to drink; for he and his did drink, and if I can only do like his disciples, brethren, it will do for me. and I am willing for others to do better if they can. But I must get on.

See Luke, 10 ch. 7 vrs: "And in the same house remain eating and drinking such things as they give, &c." Now we will notice in this text, that they were commanded to eat and drink such things as they gave. Then they are to eat. Well, what are they to eat? why, such things as they gave, no matter what. If you are well and your stomach will take it, eat it and it is no harm if you do not eat too much. Just so they are commended to drink. Well, what are they to drink? why, any thing they give you to drink is lawful and right for you to drink, and there is no harm in drinking whiskey, brandy, rum, gin, or wine, or beer, if you do not drink too much. So we, my Father's children, have as much right to drink, under the gospel dispensation, as we have to eat; and we have a right to such things as they give of either.

See 2 ch. of John, 9 verse. Here Jesus made wine, and before he made it they wanted wine. See the 3rd verse. And I believe this was a common marriage, on the third day of the week; but you, brethren, have a right to think of this as you please. I should like to say more about this chapter, but my letter will be too long I fear. See Acts, 10 ch. and 41 verse: Who did eat and drink with him. Here Christ and his disciples did eat and drink together, hence it is as much harm to eat as it is to drink, and there is as much scripture authority for drinking, as there is for eating; so no more harm in drinking whiskey, than there is in eating meat, for both are wrong if you take too much.

See 1st Timothy, 4 ch. 2nd and 3rd verses. Here we see it written, if a man commands to abstain from meats, he speaks

lies in hypocrisy; and just so with one who commands to abstain from drink, he speaks lies in hypocrisy. See 1st Timothy, 6 ch. 17th verse: Who giveth us richly all things to enjoy. Now I will say, God has given us (the church of Christ or children of God,) all things to enjoy; then I will say, if whiskey is any thing, it is ours to enjoy; hence we have a gospel right to it, as well as we have to meat or bread. See 1st Peter, 4 ch. 3 verse: Here Peter forbids the excess of wine, but not the moderate use of it. Then, brethren, we should be careful to use it moderately, and not to excess; for if we do, it is a sin.

Now, brethren, I am done for this time on this subject; and will say, I am sorry it found its way in our paper, for I now believe that a brother or any other person has as much right not to drink, as I have to drink; so I find no fault of a man for not drinking, but I do think hard of them that tell lies about us that do drink; for we have as much right to drink as they have not to drink. Then let every man remain eating and drinking such things as they give, if it agrees with them; if not, let it alone.

I will now conclude by saying to you, brethren, that I have not said one word to hurt any body's feelings, but only wished to show my opinion on the subject; but have not said half as much as might be said. God bless us with a right understanding of these things, and unite us in the bonds of brotherly love and in peace. So farewell. As ever your unworthy brother in the Redeemer of sinners.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
Oct. 20th, 1817. }*

BRETHREN EDITORS: I send you the proceedings of our Association for publication, which I hope you will give a place in the Primitive as soon as practicable.

To the Legislature of Va.

We the Staunton River Association, as a Religious Body known by the name of

Old United or Primitive Baptists, do remonstrate against the Petition sent there by a people called Baptists, praying you to enact a law to incorporate the General Association—and all other religious bodies. We, as a religious body, are opposed to such a law for we think the present law is a good law; for it allows every man to worship God in his own way, so he does not intrude upon the rights of others. This is all right, and we think it is as much law power as Christians ought to want, and is enough for us. And all our sister Associations, as far as we know, are opposed to the law to incorporate any religious body; and we believe all the Old Baptists in the State are opposed to it. And we also believe that the lay members of the Missionary Baptists are so far as we know opposed to it.

Then it is the clergy that want the act of incorporation passed, and not the members nor the people generally, but the clergy, and it is for their own benefit. We ask you as supplicants to think of these things, and we submit the whole to your better judgment.

Signed by order of the Association.

THOMAS LOVELACE, Mod'r.
HEZEKIAH SMITH, Clerk.

Now, brethren, the fact is that the missionaries or missionary preachers want the Legislature to enact a law to incorporate the General Association, which you can see from their Minutes of said Association, and they have also appointed five men that are famous for lying, to carry out their wishes in this matter. For proof of what I have said, see what those five chosen men of the Association say in their address to the public in the Lynchburg Virginian. There you can see they want the law of incorporation, and have not confined themselves to the truth about it; but I think it is only the missionary preachers are so zealous for this law, so as to cause them to pray harder and oftener to the Legislature than they do to God.

It does appear that those five chosen gems of the General Association have forgot their Lord God of heaven and of earth, he that created all things by the word of his power and rules and superrules the same. This God I say they have forgotten

to pray to, but in the heat of their zeal they invoke the almighty Legislature to bless them with a law to incorporate the General Association; and all this praying is for to get more power to get money, this is all those priests want, for we hear them complaining much for the law to enable them to collect bequests left to their Association, hence their priests are more for money than for souls.

And now I will ask all the lay members of the mission party, or the General Association, what are you to be benefitted by this incorporation? I say nothing, but it is for the benefit of the clergy, or priests of the General Association. For you my friends know, that every member of a man's body is subject to his head, and if the head says strike, the hand obeys; and if the head says run, the foot obeys, &c. if the creature has the power. Hence the members are all under the control of the head, and so it will be with the General Association and her members; if you incorporate her, then she is the head of her members, the churches of that body, and then when the Association is incorporated she can say to her members or churches as their head, do this or that, and they must obey their head; for the Association is their incorporated head, and then my missionary friends you are completely priest-ridden.

Now, my dear friends, I can say from the bottom of my heart, that I cannot see how a free man if he has half sense and one eye, can be in favor of a law to incorporate any religious body. Nothing more on this subject at this time.

But I will say to bro. Temple, that I wish the Primitive to continue coming, as I for one cannot see how the Old Baptists can give it up if they can get it. I am not willing to let it go out, but will say to my brethren, stand to the rack. I expect to send in seven or eight subscribers shortly, if I can find out where to send and to whom to direct; as I hope the paper will continue to come, and hope the brethren

will continue to write for the Primitive and in it, that we may hear from each other through it; for I am not one of brother Keaton's fault-finders, for I can say in truth there have been but a few letters in our paper that I have seen that I could find fault of, and some of these are mine. Then, brethren, let us all write on and speak often one to another. Nothing more now, but as ever your unworthy brother in Christ I hope. So farewell, brethren.

RUDOLPH RORER.

P. S. I am sorry to part with Mr. Howard as our Publisher, for I fear we may lose our paper in moving it about; but I am anxious, brethren, for us to do all we can for brother Temple, if he will undertake to edit our paper, for I had rather have two than one a month. And I say to bro. Temple, we wish to hear from you as quick as possible, and let us know what you will or can do for us. R. RORER.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder William Burns, of Virginia,

1st of Jan'y 1848, at Pleasant Plains; 2nd, Sandy Bottom; 3rd, Beaver Dam; 4th, Richland Chapel; 5th, South West; 6th, Stone Bay; 7th, Yopp's; 8th and 9th, Woodsville; 11th, North East; 12th, White Oak; 13th, Hadnot's Creek; 15th and 16th, Newport; 17th, Slocomb's Creek; Thursday, 20th, Old Swift Creek; Saturday, 22nd, Red Banks; 23rd, Great Swamp; 24th Grindle Creek; 25th, Washington, at night; 26th, Beaver Dam; 27th, White Plains; 29th and 30th, Morattock; 31st, White Chapel; Feb'y, 1st, Concord; 2nd, Ansley's; 3rd, Sound Side; 4th, Bethlehem; 5th and 6th, Gum Neck; 8th, Morattock; 9th, Picot; 10th, Skewarkey; 11th, Spring Green; 12th, Log Chapel; 13th, Cross Roads; 15th, Coneto; 16th, Tarboro'; 17th, Hardaway's; 18th, Old Town Creek; 19th, Autrey's Creek; 20th, Meadow; 22nd, White Oak; 23rd, Tosnot; 24th, Black Creek; 25th, Contentnea; 26th and 27th, Salem.

Elder Ely Holland expects to preach on Thursday 25th November next at White Plains; Friday 26th at Morattock; Saturday 27th at Concord; Sunday 28th at Angeley's; Wednesday 1st December at Morattock; Thursday 2nd at Picot; Friday 3rd at Smithwick's Creek; Saturday 4th, at Beargrass; Sunday 5th at Flat Swamp; Monday 6th at Coneto; and Tuesday 7th at Autrey's Creek.

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SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Wimmsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thos. Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thonaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lasseiter, *Vernon*. Abner Durham, *Greenville*. Geo. Leevies, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Colton River*. E. Davis, *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr. *Clinton*. J. McQueen, *Loundesboro'*. Wm. Talley, *Mount Moriah*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Lovesville*. F. Pickett, *China Grove*. John w. Pellam, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R.

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TENNESSEE. Michael Burkhalter, *Jasper*. Wm. Croom, *Jackson*. Solomon Ruth, *Wesley*. Ira E. Douthit, *Lynchburg*. Geo. Turner, *Waverly*. Henry Randolph, *Sandyville*. Pleasant A. Witt, *Russelville*. William McBee, *Old Town Creek*. A. Burroughs, *Moore's Roads*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazewell*. Henry Turner, *Fayetteville*. Isaac Moore, *Ripley*. James Salling, *Bull Run*.

MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterbury, *Lexington*. John S. Daniel, *Colton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Davis, *Housto*. F. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *MeLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's Roads*. K. B. Stallings, *DeKalb*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Bullieu's Ferry*. Benjamin Garlington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers, *Union U. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*. Missouri. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. Wilson Conner, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts, *Corneliusville*. Levi Lancaster, *Canon*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.
NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

Green Daniel, \$1 | Basil Peterson, \$1

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11.

SATURDAY, DECEMBER 4, 1847.

No. 24

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, convened with the Bethlehem church, Edgefield district, S. C. Oct. 1st, 1847, and days following—seventh session.

The Introductory Sermon was delivered by Elder John Galloway, from the Proverbs of Solomon, 4th chap. and 7th verse: Wisdom is the principle thing; Therefore get wisdom: with all thy getting get understanding. After which, the delegates assembled in the house and after prayer by Elder J. G. Bowers, proceeded to business.

1st. Read the letters from the churches in union, & minuted their state. Enrolled the names of the delegates.

2nd. Proceeded to elect the Moderator, Clerk, and Treasurer, and on counting the votes find Elder John Galloway, Moderator; and B. E. Clark, Clerk and Treasurer.

3rd. The Constitution and By-Laws for the government of the Association were then read.

4th. Called for corresponding letters. Received from the South Carolina Association a letter and Minutes, by the hands of their messenger, brother J. C. Lucas, and the messenger given the right hand of fellowship and made welcome among us.

5th. Appointed the following committee: On preaching, Wm. Hardy and G.

Matthews; on revision, J. V. Sawyer Charles Anderson and J. G. Bowers.

6th. Called for the Circular Letter.

7th. Appointed Elder Wm. B. Villard to prepare the next Circular Letter.

8th. Appointed Elder J. G. Bowers to preach the next Introductory Sermon, and J. Galloway his alternate.

9th. Appointed brother Garret Matthews to write the Corresponding Letter.

10th. Called for and received the report of the committee on preaching.

The Association adjourned until tomorrow morning 10 o'clock. Prayer by brother Smith.

Saturday morning, 10 o'clock, the Association met according to adjournment, and after prayer by Elder Marshal McGraw, proceeded to call the names of the delegates.

11th. Read the Minutes of the preceding day.

12th. Called for and received the report of the committee on revision.

13th. The Circular Letter after revision was read, received, and ordered to be printed with the Minutes.

14th. Appointed our next Association to be held with the Prince William Church, Beaufort District, S. C. to commence on Friday before the third Sabbath in October, 1848.

15th. Appointed the brethren, Wm. B. Villard and Wm. Hardy to bear the Corresponding Letter.

16th. Resolved, that we have our Constitution, Articles of Faith, and Decorum printed again in our Minutes.

fall to the ground without his knowledge; he knoweth all our wants both of a spiritual and temporal nature, and maketh provisions for them. It is indeed to us a source of great consolation amid the commotions and schisms which tear and rend the professedly religious societies of this day and time, while they cannot rely upon their God, we may rely upon our God; for he doeth all his pleasure among his people and he keeps his people by love. It is not by money that he keeps them, but it is his love, supreme love to us, and that we love him because he first loved us: bless the Lord, O my soul.

We continue to maintain that form of Bible doctrine on which we were as an Association originally constituted; the provisions made in the everlasting covenant of grace, or the complete redemption of the purchased possession. And as we cannot conceive that our plots or schemes are wanting either for helps or ornaments, we would rather sit low at the foot stool of our Lord and learn of him, than to attempt to teach him a better way to convert sinners or to build up his cause on the earth. It is our desire to maintain every good work, to all these we are plentifully furnished in the scriptures of divine truth; and while we studiously avoid those pompous parades which seem to engross the zeal of the popular professors of the day, we rejoice to think that our heavenly Father knew all things from before the world was made; and knowing all things, he knew man would fall. Therefore he provided a remedy, and that remedy he will apply to cure his people when he sees they are sick, we say sick of sin: And if we are made sick by being afraid of the devil, or afraid of going to hell, this remedy will not be applied to our case; but if we are made sick by love and hatred to sin, our case is sure to be cured; for our heavenly Father will save his people from their sins, not in their sins.

Dear brethren, we refer you to our Minutes, where you can see and know all the business that was transacted in our Association, and where our next Associa-

tion will be held. We are glad to see your messengers, for we are weak in the ministry; but God is able to put to flight the enemies of the cross with a very few faithful soldiers. We think we had the gospel preached to us in its purity, and we hope the seed was sown in some that will show its fruits in days to come.

Dear brethren, pray for us, that we may be kept from the wicked one. We pray God to keep you and us from all harm. Amen.

CONSTITUTION.

1 Article. This body shall be known as the Lexington Primitive Baptist Association.

2 Article. The objects of this Association are, union of the churches, the good of man, and the glory of God.

3 Article. This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches; these letters shall contain the number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into the union.

4 Article. The Association shall have a Moderator, Clerk and Treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 Article. This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; and if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this Constitution, of withdrawing from any of them, if after affectionate

and gospel labor to recover them from their errors they remain irreclaimable.

6 *Article.* This Association may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 *Article.* This Association shall have power to make by-laws for its government.

8 *Article.* Any alteration in this Constitution may be made by a vote of two-thirds of the members present at a stated meeting, provided such alteration shall have been submitted to the churches for their consideration.

ARTICLES OF FAITH.

1st. We believe that the scriptures of the Old and New Testament contain the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and true God, subsisting in three distinct persons, known by the name of the Father, Son, and Holy Spirit; and these three are one in essence, possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Christ in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctification by his word, and in the eternal glorification of soul and body after the Judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him, and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon profession of his faith in Christ Jesus.

14th. We believe that it is the duty of all baptised believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptised believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this

church and constitute the churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony; and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons; by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe that civil government is an ordinance of God, and that we should give it our support.

BY LAWS.

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister appointed at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the moderator, or another at his request, shall open the meeting by prayer.

3rd. The letters from the churches shall be called for and read, when the Clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The Constitution, Declaration of Faith, and Rules for the government of the Association, shall then be read.

7th. Letters and messengers from corresponding Associations shall be read and received.

8th. The standing committees shall

then be appointed by the Moderator, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain and declare all decisions that shall and may be made. He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The Clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the monies and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is disposed of, any new business may be brought up before the body, on a motion that may be second-

ed; and when the whole business on the Minutes shall be disposed of, then any new business may be brought up on motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two-thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mod'r.

B. E. Clark, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 4, 1847.

This number closes our connection with the publication of the Primitive Baptist paper. The subscription list, together with the unpublished communications on hand, will be transferred to Elder Temple, and the present subscribers will be furnished with the paper, unless they direct otherwise. We make this our last appeal to Agents and subscribers, to remit us as soon as practicable, their arrearages—and to those who have kindly sustained us we hereby tender our sincere thanks.

GEO. HOWARD.

To the Agents and Subscribers of the Primitive Baptist.

We insert below a letter from Elder Burwell Temple, from which it will be seen that it is in contemplation to remove the publication of the Primitive Baptist from Tarborough to Raleigh on the 1st of January next. We intend to throw no obstacles in the way of its removal, nor to discourage Elder Temple from his proposed project; but we cannot give the details he desires, for the simple reason that it is impossible for us to say what part of our receipts for this year properly belong to it, as many of the payments embrace arrearages for several years past, and some were not specified, who nor what for. It is an experiment with him as it was with us. We commenced the publication of the Primitive nearly twelve years since, with less than 300 subscribers; that number increased in a few years to upwards of 2000, but has now dwindled to about 800. We stated two years since in the Primitive, that the receipts would no longer justify its publication semi-monthly, and we have seen nothing since to justify a change of that opinion. With a promptness and liberality, for which they will please accept our thanks, many of our Agents and Subscribers have recently paid up arrears of several years standing; and we hope that others will be induced to do likewise, previous to the 1st of Jan. next, when our connexion with the Primitive will cease. Those who have paid in advance over that time, will have the paper continued to them at our expense until they receive sufficient numbers for which they have paid; or have the proportion of their money returned to them, if they so direct.

In conclusion, we tender our heartfelt thanks to our Agents and Subscribers, for the kind assistance and pecuniary aid they have extended to us, and for their friendly wishes for our present and future welfare; and hope the Primitive Baptist may exist for years to come, and prove a continued source of consolation and gratification to them.

GEO. HOWARD.

TO EDITORS PRIMITIVE BAPTIST.

*North Carolina, Wake county, }
July 13th, 1847. }*

DEAR BRETHREN EDITORS, of the Primitive Baptist: As I have to send on some remittance to Mr. Howard, the printer of the Primitive paper, I shall address you on the subject of the change of the Primitive, as referred to by our much esteemed brother Hart, which appeared in the number for August in advance.

I must acknowledge, dear brethren, that I am in some degree sensible of my inability to take charge of so important a paper as that of the Primitive Baptist, yet I must say to you I am unwilling that the paper should go down, inasmuch as we all know that as light disappears wolves appear from their dens, and as light appears they retire to their holes. And I do believe, brethren, that there is much light shed abroad in its pages, and I have no doubt but the light that has been shed abroad in the Primitive has had a good effect, in keeping the mischievous wolves more confined and less mischievous, as the light maketh manifest, for whatsoever maketh manifest is light. And I do believe that there has gone abroad much light—gospel light—that has ministered much comfort, growth in grace and knowledge of the truth, making manifest clearly the works of darkness in all their works of deceivableness, of unrighteousness in them that perish; but let this paper go down and I predict the enemies of truth will be emboldened.

But brethren, I had much rather some abler person than myself would take charge of the Primitive; and if none other will, I am diffculted about becoming the Editor thereof in two respects beside my inability, to wit: I do not know that the change of the paper from its present condition, from Editors to Editor, from two dollars per volume to one dollar per volume, or the removal from Tarborough to Raleigh as the place of printing—secondly, as I shall have to bind myself to pay to the printer a certain stipulated price for prin-

ting per year—whether there will be a sufficiency of patrons to the Primitive to screen me from loss. I have made some calculation on the receipts of this year up to June number, it being half the year, and find they do not amount to half of what I shall have to give for printing per year, if I have made no mistake. It would cost me 595 dollars per year, and whether the dues for the remaining six months would bring up an equivalent to cover the \$595 is unknown to me. I should be glad if Mr. Howard would give us some instructions on that point in September number; and that the patrons of the paper generally, through their agents or otherwise, whether they are willing to the above proposed change of the paper, will speak out as I hope they will, as I cannot as yet believe they would be willing that I should suffer loss. This if done at all I hope will be done speedily, as I do not expect to undertake it at too great sacrifice. If the proposed change should meet your approbation, I expect to serve you and the cause of truth to the utmost of my ability.

May the grace of our Lord Jesus Christ reign in our hearts to the glory of our God and our material peace and edification.

Yours as ever,

BURWELL TEMPLE.

PROPOSALS

For publishing in the City of Raleigh, N. C., a semi-monthly paper entitled the Primitive Baptist, edited by Burwell Temple, printed and published by Wm. W. Holden.

The Editor in attempting to revive the Primitive Baptist, is not vain enough to profess for a moment to be competent to the task which he is about to undertake; but through the urgent solicitations of divers brethren, the friendly expression of opinion of the Kehukee Association at the last session, and a desire on his part, that the Baptists of the Primitive order in this section of the world should have the means as well as the privilege of defending themselves against the slander and defam-

ation cast upon them by the fashionable order of religionists which are gathering thick and fast among us; hopes and flatters himself that with the aid of divers brethren whose assistance he has reason to expect, and of *Him* who will avenge his Elect that cry unto Him daily, he will be enabled to defend truth, expose error, strengthen the weak hands, confirm the feeble knees, and comfort them that mourn over the present dark and sickly state of the Church of Christ.

In assuming entire the editorial department of this paper, the Proprietor reserves to himself the privilege of rejecting whatever in his judgment may be calculated to do harm rather than good, and he here would most respectfully request all those who may favor him with their communications, to abstain from all vulgar, harsh, and unchristianlike remarks or expressions, which while they raise the ire of our enemies but serve to chill the feelings of our friends and rather reproach the cause of him who has said: "Let all things be done decently and in order."

TERMS.

The Primitive Baptist will be published as formerly, viz: twice a month, commencing on the first of January, 1848, at one Dollar per year, payable in advance, or on the receipt of the first number; six copies will be forwarded to any individual for Five Dollars. All communications must be post paid and directed to Burwell Temple, Raleigh, N. C.

All persons holding subscriptions or friendly to our paper will please exert themselves in our behalf and send on the names of subscribers by the first of January next, if convenient. Oct. 30, 1847.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder William Burns, of Virginia,

1st of Jan'y 1848, at Pleasant Plains; 2nd, Sandy Bottom; 3rd, Beaver Dam; 4th, Richland Chapel; 5th, South West; 6th, Stone Bay; 7th, Yopp's; 8th and 9th, Woodsville; 11th, North East; 12th, White

Oak; 13th, Hadnot's Creek; 15th and 16th, Newport; 17th, Slocomb's Creek; Thursday; 20th, Old Swift Creek; Saturday, 22nd, Red Banks; 23rd, Great Swamp; 24th Grindle Creek; 25th, Washington, at night; 26th, Beaver Dam; 27th, White Plains; 29th and 30th, Morattock; 31st, White Chapel; Feb'y, 1st, Concord; 2nd, Ansley's; 3rd, Sound Side; 4th, Bethlehem; 5th and 6th, Gum Neck; 8th, Morattock; 9th, Picot; 10th, Skewarkey; 11th, Spring Green; 12th, Log Chapel; 13th, Cross Roads; 15th, Coneto; 16th, Tarboro'; 17th, Hardaway's; 18th, Old Town Creek; 19th, Autrey's Creek; 20th, Meadow; 22nd, White Oak; 23rd, Tosnot; 24th, Black Creek; 25th, Contentnea; 26th and 27th, Salem.

RECEIPTS.

H. P. Anderson, \$5 | Ichabod Moore, \$19

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Aucasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canada, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Her-ring, *Goldsboro'*. S. Tatam, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whip-py Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Price and William D. Taylor, *Thonaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Cotton River*. E. Davis, *Green Hill*.

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