

The Primitive Baptist

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

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

"Come out of Her, my People."

VOLUME 3.

Printed and Published by George Howard,

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TARBOROUGH, NORTH CAROLINA,

1838.

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EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2.

SATURDAY, JANUARY 13, 1838.

No. 1.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Livington, Oglethorpe county, Ga. }
August 14th, 1837. }

DEAR BROTHER BENNETT: A few churches as you will see from our proceedings, have come out from the Conventionists; and as you will understand from our proceedings what we are, and where we are, I deem comment unnecessary. I am instructed to send you our proceedings, with a request that you give them a place, and we shall likely send you other communications before long.

May you continue to defend the gospel with zeal and ability.

D. W. PATMAN.

August 11th, 1837.

The delegates from the following churches met at Big Creek M. H. agreeably to previous appointment, and after preaching by bro. Joel Colley, sat together in council.

2d. Black Creek, Bethlehem, Mars Hill, Skull Shoal, Beaverdam, and Big Creek.

3d. On motion, appointed brethren Geo. Lumpkin, Jeremiah Daniel, and D. W. Patman, a committee to draw up and condense in some short form an expression of the views of this body, relative to the Baptist Convention of the State of Georgia.

4th. Agreed to postpone going into a Constitution at this time, and call for ministerial aid from the Oakmulgee and Yellow River Associations to meet with us at Beaverdam M. H. Oglethorpe county, on Friday before the 3rd Sabbath in October next; and appointed brethren J. Lacy and Wm. Patman to bear our request to the Oakmulgee Association, and brethren G.

Lumpkin, J. Lacy, J. Daniel, and D. W. Patman to the Yellow River.

5th. Adjourned until to-morrow morning half past 9 o'clock.

6th. Saturday morning the 12th, met according to adjournment and brother George Lumpkin prayed.

7th. On motion, called for the Report of the committee, which was read and adopted as follows:—

REPORT.

WHEREAS, we as a denomination have become divided in our views upon the subject of practical duty according to the scriptures, and as we are satisfied in our minds, that the Baptist Convention has been the ground-work of all the schisms and divisions which have separated and alienated us as a denomination, for the following reasons: In the first place, we think it destitute of scripture authority as the grand reason why it has produced so many causes of distress and so much unhappiness. Secondly, its supporters have manifested a zeal that has not been well tempered with knowledge, though they boast as the pharisees of old did, that revivals of religion were only experienced in the churches connected with the Convention. The apostle said to the Gallatian church, O, foolish Gallatians, who hath bewitched you, that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth, crucified among you. This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh? But the same apostle says: Abraham believed God, and it was accounted unto him for righteousness. Moreover, the Baptists who with us believe that it is God which worketh in us both to will and to do of his own good

pleasure, are denominated Antinomians; because say they you are so contracted in your views of God, that you say he cannot consistent with his word save only his church — yet we, the advocates for benevolence, are so enlarged in our feelings of charity, that our hearts are large enough to save the whole world; and notwithstanding this unbounded charity, those same Conventionists will neglect preaching the gospel (as they call it) provided the Treasurer or Pope says, your reward is twenty dollars per month; but add to that sum five more and I will leave my family and all my earthly comforts to do the will of my master and work for God. Then they are ready to say, I will compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. You shall have your reward. It is also declared by these Conventionists, that nothing short of literary instruction can qualify men to preach the gospel and contend successfully with the mammoths of this world. We say that: "After that in the wisdom of God, the world by wisdom knew not God." And the same chief apostle says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise." Such as these wise pharisees or Conventionists. And God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. Its advocates also say that, Peter and John were not illiterate and unlearned; a direct struggle to destroy the most plain and simple expression contained in our Lord's gospel. We speak that we do know, and testify that which we have seen published and heard declared by the heads of the body (Convention.) And they to keep up the delusion argue thus: that none who did not understand language could have spoken so correctly. Forgetting, or seeming to forget, that those apostles or servants of God, wrote according to the direction of the Spirit of God. We think if they exercised as much charity towards us, whom they denominate illiterate and ignorant, as they do to Peter and John, we should occupy a more favorable stand in their affections. But we feel willing to suffer re-

proach and bear our cross, and if God will enable us to pick up five smooth stones from the brook and give us David's sling, we shall be able to put to flight, if God is with us, the Philistines of the present day.

1st. *Resolved*, That we consider the Baptist Convention unscriptural in its formation and disorganizing in its operation and tendency.

2nd *Resolved*, That we will not unite in church nor Association with any member of the Convention, or any of its tributary branches.

3rd. *Resolved*, That we withdraw our communion from all professed Baptists who support and advocate the foregoing institutions.

4th. *Resolved*, That this body invite any church, or parts of a church throughout the State, who support our faith and resolutions, to meet with us at Beaverdam M. H., Oglethorpe county, on Friday before the third Sabbath in October next, to unite with us in an associate capacity, and especially any that are suffering under the arbitrary and iron hand of the Convention and its missionary oppressors; and that we heartily recommend to all such to come out from them and walk by the old rule and in the former paths.

5th. *Resolved*, That the Clerk forward a copy of our proceedings, to the Editors of the Signs of the Times, Primitive Baptist, and Christian Index, for publication.

6th. *Resolved*, That we believe it to be our duty to endeavor to spread the gospel of our blessed Redeemer as far and wide as God in providence may enable us; but not at the expense of the loss of fellowship at home.

It was moved and seconded, that bro. Geo. Lumpkin write to the Oakmulgee and Yellow River Associations.

Then read the letters prepared for the Oakmulgee and Yellow River Associations, and accepted them.

Prayer by the Moderator. Then adjourned the business of the council and attended to the preaching of the gospel. 1st. Bro. Norris, from Greenville, preached; followed by bro. Henry David, with becoming zeal and an ability seldom surpassed by any minister of the Lord Jesus Christ, greatly to the comfort and consolation of the numerous assembly of brethren. And on Sabbath, the 13th of August, bro. Jeremiah Daniel, Norris, and Lumpkin, preached in the order of their names, and many during the day were constrained to say, it is good to be here. The strength-

ening doctrine of the everlasting covenant of God's love to his people, with the gracious promises to the Christians that were held forth and brought to view by the brethren during this and the preceding days, encouraged many to think that their enemies were all left behind and overthrown.

After preaching a parting song was sung, and adjourned in peace and sweet fellowship.

JOHN LACY, Mod'r.
D. W. PATMAN, Clk.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Greene county, }
June 25th, 1837. }*

BROTHER BENNETT: I see, on reading one of your papers printed in May, that you by some means, have information or received a Minute of the Union Baptist Association; said Association being composed of churches in the following counties: Pickens, Greene, Tuscaloosa, and Perry. This Association is composed of churches, that formerly belonged to the Buttahatchee Association; but the old Association being so large, or in other words, the bounds being so extensive, it was tho't expedient, for said Association to compose another, for the convenience of the people; which Association, is now after dividing, comprehending churches in the above counties, and by the name of the Union Baptist Association. This new Association held its first session, (after forming themselves,) at Rehoboth church, Greene county, in September last. At which time that body raised a protest against all the new scheme societies, called benevolent. Though at that time, and previously, there were some that had turned to the new schemes of the day, and stood apparently, tolerably firm in debates, yet I am persuaded, they were in possession of circumstances, sufficient to prove that such doctrines were destructive to the peace and harmony of the churches. Though as before observed, a majority of the delegates present at said session, raised a protest against said new doctrines and schisms, previous to that period some of the churches protested against those things, and also since that time some have protested. But yet it appears, in adverting to circumstances, and having reference to certain occasions, that there are some that will advocate the new schemes of the day, and use and exercise all the personal influence in their power, without regard to feeling

or social friendship. The main object in my candid opinion, is to carry their point, let the consequences, cases, or situations be as they may. As before said, some of the churches in the bounds of the Union Association, have protested against all such new schemes, and have further said, those doctrines shall not be promulgated among them, unless said doctrine is imposed on them whether or not, without the churches consent, and even without said churches being aware of such thing, (and some churches have said the deacon shall inform any visiting minister of the protestation of the church.) And some churches in the bounds of said Association appear to advocate the new scheme doctrine very near in toto, and of course ministers of the new school are pleased to come across the last named churches.

Now it is plain to see there is a contrast between churches, some pulling in Pharaoh's chariot, one way and some the other. Again, some churches are divided among themselves, and of course a hardness of spirit, and both parties no doubt aim to carry their point. And it is as visible as the sun, that these new doctrines produce coldness, hardness of heart, prejudice, and lessens that sympathy that Christ taught while on earth. I would ask missionaries the question, if this is the way for God's people to live? Can a house divided against itself stand? Is this the Christian religion Christ taught? The religion of the Lord Jesus Christ in my estimation is something quite to the contrary. Love our neighbors as ourselves. Due benevolence to one another. Love to God, his works and ways. Fortitude, long forbearance, long suffering, and good will towards men. This appears to be the fruit of Christianity. But we see scarcely any such principles where missionaryism travels; therefore, taking all these things into consideration, viewing the procedures of all the churches in the bounds of this Association, some rejecting and some receiving said doctrines; viewing the hardness that exists from one to the other, the revilings, hardness of speeches, the ground that each occupies, I think a split will be the consequence. And I think it will be for the better. How is it possible professors can live together, that do not have that principle of love in the heart, that professors ought to have and enjoy? Viewing situations and circumstances and beliefs, I am ready to say from my heart, let every family reside in

itself, and God's elect, his Israel, that he brought out of Egypt with a mighty hand, that can see eye to eye, sisp the same words of love, sing the same song, worship the same true and living God, and are willing to give all glory, honor and praise to God for his works and gracious goodness, had all better live in one house or in other words, had all better live together. And those that cannot worship in the same way, and cannot see eye to eye with us, live in another company.

Moses was commanded to put out of the camp every unclean thing, that was calculated to take from God the glory he ought to have; he was commanded to keep all things in order; the children of Israel were not to be defiled. And if Israel transgressed, God afflicted them with afflictions and brought them back to their former state. As for instance they made a calf to worship, but they received the rod of affliction. So God must be adored, receive all reverence and praise; and those who wish to make an idol, or in other words, those who wish to worship money, should of course all be to themselves to carry on their operation and schemes. And if they think they can enlarge the Messiah's kingdom with cash, by sending out runners to traverse the country to and from, and from large conventions and societies of every kind that God has never commanded in his word, I say let them go on. The Constitution gives every one the privilege of worshipping God (not cash) according to the dictates of his own conscience; and we, as before observed, of the old fashioned Baptists who see eye to eye, form ourselves into a company, and then worship God in spirit and in truth and love; that love that Christ taught and set the example, that should flow from heart to heart, and meet and talk of the goodness of God through Christ; and set the example that sinners may see that Christ's people enjoy as it were a heaven below; that they may be awakened to a timely consideration of their latter end, and be brought to the knowledge of the truth; and also be brought to know salvation is of God, through Christ and not money.

My brother, I have given you a short sketch of the proceedings of churches in this new Association, and of the departure of some of them from the old rule. You can examine what I have written, if you consider it worthy of a place in your valuable paper you can insert it and correct er-

rors. May the God of Israel bless and help you contend for the good old faith as it is in Jesus, is my prayer, &c.

HENRY HARRISON.

FOR THE PRIMITIVE BAPTIST.

Somerville, Tennessee, }
August 8th, 1837. }

BROTHER BENNETT: I received your valuable paper, and though you have many correspondents in various parts of our beloved country, which has been an asylum for the oppressed but is now the haunt of the oppressor, it seemed good to me to communicate some of my thoughts to you. Dear brother, when I take a retrospective view of times gone by, and see how few there are remaining, that possess that philanthropic spirit that once pervaded our happy country, and in particular the breasts of the first Baptist ministers, before and at the close of the Revolutionary war; who, for the love they bore to Christ and his spouse, would leave their families and fortunes to spread the news of gospel grace to a perishing world, without money and almost without friends, and face the vile opposers of truth and liberty. And although they were sometimes sorely whipped, and confined in the common prisons, yet they would preach Christ and him crucified; the way of life and peace to numbers through the iron grates of the prisons and thus sowed that holy seed, which has produced a heavenly harvest; a part of which I hope is yet in the field and will go and do likewise in their turn. While many have fallen asleep in the arms of their divine master, whose eyes are hid from the appalling sight that you and I now see.

Now who does not see a great disparity, between those days of heavenly union in the church, and the present moneyed system of usurpation by conventional authority, to send missionaries not only to foreign lands but throughout these United States; like incendiaries to plunder and mar the peace of the churches, which under God have been long planted and watered by his servants and all in peace. But when those money-hunters came and lugged in the cause of God and the heathen to help them, and Demetrius like: crying out help from every quarter, peace fled from this happy people, because they listened to those busy dreamers, in their schemes to get money, not knowing that they were the prophet's dumb dogs. And as I live

in the great valley of the Mississippi, and amongst those people whose money is so covered by those peace-breakers, that they have said in a Convention held at Cincinnati, that we were so ignorant that we would not read their papers and periodicals. (But they were wrong—we did read, but did not believe.) They therefore besought the people of the East, that they would send their ablest and best men to break the crust of ignorance with which we were shrouded. And I suppose they have sent R. T. Daniel of North Carolina, and others, who are engaged in this mighty work; and should he accomplish it, with his satellites around him, he will win a wreath of glory and be entitled to his pay, which I believe is about \$600. And truly they are gaining ground: for number is their motto, they care not for quality, for they will have those that we reject, all for the sake of gain and count it for godliness.

The first missionary operator here was James G. Hall from North Carolina, about three years ago. He was very reserved at the first and hidden. There were then twenty churches composing the Mississippi River Association, in the bounds of which he settled, some little distance from me. At length finding times too hard for him, he disgraced himself in the sale of his land and left us. Those churches and some constituted since, remain firm as far as I know, though we have been under the cloud for some time, and some have fallen into the ranks of the enemy; yet in some places in this new country there are pleasing prospects.

It seems to me that we have great need of more preachers here, who would preach for Christ's sake and not money. The few that are here have to go late and early, and wide-spread fields to labor in, and the continual cry of the people, come, come, don't let us perish; we have heard enough about money, we want to hear the gospel.

Dear brother, pray the Lord of the harvest with and for us in this matter. For my part, I have grown gray in his service and my days must be but few, and I long to see the time come when the Lord will send for more hunters and fishermen, as in days of old; though they may be derided as some have been, by the professed theologians of our day. But they are they truly, whom God has learned to understand his word, and not men; and that this can be done without theological institutions,

I hope none will deny. For thus Paul taught the Corinthians, that their faith might not stand in that wisdom but in the power of God. And when I see men advocating this course, I fear they lack that faith, and thus their course is disapproved of by the apostle; and well it may be by us, when we look to the rise of popery and see the baneful influence of theology, falsely so called, over the nations of the earth, which also drove the church of Christ from Rome. And her ministers, who like Moses esteemed the reproach of Christ greater riches, than all the treasures of Egypt; such a minister cannot be bought with money, by the missionaries, (I know well,) but in this manner they are getting along here now. How can these things prosper? I am bound to bear my testimony against them, because it seems to me they will compass sea and land; and if it were possible, deceive the very elect, though at this time there is trouble in the wigwam; for J. Barnes says they have things amongst them that he cannot fellowship, and thus trying to hold with our people and running with the missionaries, an excellent satellite he.

They are thrusting themselves into every corner and awhile blaze like a brush heap a fire, and it soon dies out because God is not in it, and his people are opposed to such a course. They also have the appearance of the second beast and his two horns like a lamb, the cause of God and the heathen which they put on: and truly they speak as a dragon against the church, and they are her enemies, and the worst she has.

I am with due respect your brother in gospel bonds.

A. COMPTON.

*Heningsville, Southampton, Va. }
June 30th, 1837. }*

DEAR BRO. BENNETT: I rejoice that I at length have the pleasure of saying to you, that the South Quay church of which I am a member, has placed herself in that situation as not again to receive from the *Virginia Portsmouth Association*, or her new fashion teachers, such tokens of her disrespect. I do not rejoice, bro. Bennett, that the Portsmouth Association has so far departed from her original principles, or should so far have followed the new fangled doctrines or whims of the day as to urge us to the necessity of saying we could not go with her to the same extreme; but I do rejoice, that as she appears determined, regardless of the feelings and sufferings of

her once happy churches, to lay on them burdens grievous to be borne, and still holds over the churches the threatening rod, should they refuse to fall down and worship the beast, or refuse to receive the No. of his mark, that the South Quay church has declared non-fellowship with her, her speculating schemes, and all their concomitants and advocates.

The fact that we have extricated ourselves from such claws, is not the only source of satisfaction to us; no, we are buoyed up in the belief and by the hope that we indulge of finding many precious brethren, who are yet standing on the old fashion Baptist platform; it is with such that we wish to meet. Then, brethren, we will rally with you; not around the standard erected by petty societies and conventions, but around that standard erected by him who said, follow me, (and not the whims of men.) And by and by, brethren, we trust we shall with you surround that throne where only the faithful will be found.

In conclusion, bro. Bennett, I will answer a question which I think will be frequently asked—the question will be this: What will the South Quay church do now for preaching and preachers? I answer, we shall be just as well off in that respect as before; for the society preachers have troubled us very little within the last twelve months. And we earnestly hope that those ministers who have favored us with their preaching, and are not tied down to any of the societies of the day, will continue to visit and preach to us whenever practicable. At all events, I feel very sure that the South Quay church will not send her petitions to any of the societies, conventions, or theological schools for a minister; but that she will send them to the Lord of the harvest. And while the societies are sending out their hundreds, we trust the Lord will send us one to testify the gospel of the *Son of God*. Time has been when such language would have appeared harsh, but the evils resulting from the schemes of the day have become so palpable, that our eyes can no longer be blind to the sight, nor our ears deaf to the groans of those who have witnessed some of their evil consequences. And how long before the Baptists will be so awakened, as to view them as an insidious attempt to deprive us of liberties guaranteed us by the word of God, I know not; but of this I feel sure, that such is the zeal of seducers,

and that by their feigned words so many have been made merchandize of, that it will require the aid of Jehovah to enable his faithful watchmen so to contend for his doctrine that eventually it will swallow up all the false doctrines and whims of men.

You may dispose of the above as you choose. I hope at least you and bro. Beebe will give the following resolutions a place in your papers. Farewell.

E. HARRISON.

RESOLUTIONS.

WHEREAS, the Virginia Portsmouth Association has in a high degree forfeited that confidence we once reposed in her, in departing from the principles she originally maintained, in following or giving sanction to the many inventions of the day, (falsely) called benevolent institutions:—

Resolved, That we in future will not correspond with her, neither by letter nor delegate, nor will we hold in fellowship any individual who will patronise any of the above alluded to schemes of the day.

2nd. *Resolved*, That in future we wish only to be known as those who distinguish themselves by the name of *Old School Baptists*.

Done at June Conference, 1837.

E. HARRISON, Mod'r.
L. C. DAUGHTREY, Clk.

FOR THE PRIMITIVE BAPTIST.

*Caswell county, North Carolina, }
Feb. 27th, 1837. }*

DEAR BROTHER BENNETT: I have for some time been neglectful in writing to you, since I have understood the terms of continuing or discontinuing your valuable paper called the Primitive Baptist, and do believe many of the subscribers have not understood it, so as to apply to me to write on for them. I say, valuable, because I think it seems to express the very spirit of the gospel; which spirit, I believe, every Christian in God's kingdom possesses. It seems to have a tendency to pull down antichrist, while it builds up the poor feeble saints in the truth of the gospel, and is food to them in a barren land.

Brother Bennett, I can say for one, whether a Christian or not, it expresses that which I believe, as do all the children of the kingdom, or else I am one to myself, a poor deceived man. It seems to set forth the foundation of the apostles and prophe-

ets; and if the foundation be removed what shall the righteous do? But we have this consolation, the Lord knoweth them that are his. While I can look back and see so many engaged in trying to move the foundation, and so many new recruits that now appear to prevail, it makes me stronger and stronger in the belief of the old foundation laid in eternity. I believe, that all antichrist put together, with double its force, can never overturn your paper, while it contains the like matter. I feel to thank my master for such a spirit ever showing its head, with so much boldness in the midst of opposition, as what the Primitive Baptist shows. Go on, brother Bennett, don't be weary in well doing. You recollect that the rams horns had to be blown seven times round the walls of Jericho before it fell; but it could not stand any longer than God permitted it, and at his time it fell. So I think I can see the walls of the great mission and convention begin to totter in our section of country; and so I think it will be the case wherever your paper may circulate.

I once thought, bro. Bennett, that the Baptists would be broken up; and then I thought what will become of my comforts in this world? For if all others had have gone, I must have stood by myself, with my old book in my hand. But, brother, when I came to read your paper my soul was, and is, comforted to see so many in different parts of the world possessing the same spirit with myself, to whom I could give my hand in love and unity. There are a few that have stopt their paper, framing some small excuse for justification; I would much rather hear them come out boldly and say, our craft is in danger by it, therefore away with it out of our coast. For any heart that is not open wide enough to receive it, is not like my heart.

So I subscribe myself your brother sufferer in bonds of the gospel.

JAS. WILDER.

FOR THE PRIMITIVE BAPTIST.

*Mountain Creek, Harris Co. Ga. }
May 6th, 1837. }*

BRO. EDITOR: By request I send you for publication a copy of a Preamble and some Resolutions, that several churches entered into the 22d April last. I will here give the names of the churches and delegates:—

TROUP COUNTY—*Mount Zion*: Ignatius Russell and H. Parris. *Lebanon*: Benajah Saxton and A. Holloway. *Emmaus*: Cyrus B. Jenkins and Hartsfield Hendon. *Antioch*: Waid Hill.

MERRIWETHER COUNTY—*Bethlehem*: C. Caldwell and C. H. Webb. *Walnut Creek*: Wm. Morgan and D. Keith. *Providence*: Joseph Hood and — Philips. *Fellowship*: John Keith and J. C. Heirs. *Antioch*: Jonathan Nichols.

HARRIS COUNTY—*Sardis*: James M. Rockmore and Asa Edwards.

HEARD COUNTY—*Hillaby Hatchy*: John Gaydon and J. Hunt.

PREAMBLE & RESOLUTIONS.

Georgia, Troup County,

WHEREAS, we are in a world of conflicting interests and contending parties, and these embitter the sweets of social life and blend their unhallowed influence in every circle of the community, and have produced divisions in the ranks of that once united band, which, like an army with banners marching in the strength of the Lord, have struck with terror and dismay every opposing foe; and when we consider, that from the earliest ages of Christianity up to the present, men even Christians have been prone to be diverted from gospel simplicity by will worship feigned words, vain philosophy and worldly policy; and these no doubt, have perverted many while the fraud has been so effectually concealed, that it has been nourished as virtue, and extolled as holy benevolence; and many no doubt, who love the truth and wish to walk in it, have inadvertently been engaged with all their energies, not seeing the evil tendency of their course; and while we consider the various seducing schemes in which error intrudes itself upon the child of grace; let us learn with meekness and patience to bear with each other, and let us with patient forbearance and brotherly love, endeavour to convince others of their error, and give them time to repent. Yet, while we thus act, let plain faithfulness mark every step, and while we earnestly contend for the faith and order of the gospel, remember that we shall not be crowned except we strive lawfully. Therefore, let us endeavour so to run, that we may obtain, and as we have no promise of success only while we order our steps by the scriptures. We will mention some of them that influence our acts at this time. Romans, 16th chap.

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17th verse: Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. And as it is a fact, with which all are well acquainted, that wide spread divisions at this time exist among us as a denomination, (from Maine to Mississippi those divisions exist,) and as the gospel has no dividing tendency, we believe that it is the incorporation of the benevolent institutions (so called) of the day with the churches that has produced the confusion of which we complain. And the reason why it has this effect is very obvious: those institutions are composed of persons professing almost (if not quite) every faith, and pursuing probably every practice; to these things we cannot yield our assent. But notwithstanding we are opposed to the course which many of the churches are pursuing in relation to this matter, we would yet forbear, could we see any thing like a forbearing spirit, or a returning to original principles manifested by those with whom we differ; but as this is not the case, we feel forced to join in with them or declare ourselves not of them. Painful as it is, the latter case we think the proper one, as the word of God tells us to come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. 2 Cor. 6 c. 17 v. And again, 1st 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; 4 v. He is proud, knowing nothing but doting about questions and strife of words, whereof cometh envy, strife, railing, evil surmisings; 5 v. Perverse disputings of men of corrupt minds, and disputing of the truth supposing that gain is godliness, from such withdraw thyself. 2 John, 10 v.: If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.

Be it therefore resolved, That the benevolent (so called) institutions of the day, such as Bible, Missionary, Temperance, Tract, Sunday School Union, together with all their kindred institutions, are unscriptural, unsupported by divine revelation, and therefore improper. This is therefore, to declare and make known to our brethren composing the Western Association, and all others whom it may concern, that we have no fellowship with those human institutions; neither do we

have fellowship with Associations, churches, or individuals, that are in connection with them; and we do hereby agree and unite with each other not to encourage them, and that we invariably maintain the order, doctrine, and discipline of the original Baptists, believing it to be the only platform built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. We also feel aggrieved that some of our preachers who profess to be called of God to defend his truth, seem to possess so much of an accommodating spirit as not to raise their warning voice to the flock against those things, which so pervert the right way of the Lord in our churches; and think it is high time for the Baptist churches to arise and trim their lamps, and be looking for their Lord when he shall come.

And be it further resolved, That a copy of this preamble and resolutions be laid before the next Association by the churches now in Convention for her adoption, if she shall think our course to be a good one; but if the Association shall think our course to be a bad one and refuse to go with us, then and in that case all connection will be dissolved and all correspondence stopped from that time; and that the churches now in Convention and as many others as may wish to preserve the primitive order of the Baptists, will meet at Mount Zion, Friday before the second Sunday in November next, to form an Association in union with the old school Baptists elsewhere. It is therefore resolved, that the Convention proceed to appoint two or more persons who may be in readiness that in case the Association should refuse to co-operate with us, they may attend the Echaconnee and Flint River Associations as messengers from this body, requesting them to send us brethren of the old school order, for the purpose of forming an Association in union with all Baptist Associations of that sort. *Provided, nevertheless,* that if the Western Association shall subscribe to these resolutions, then and in that case we are to proceed no further.

And be it further resolved, That a copy of this preamble and resolutions be sent to the different churches composing this body through their delegation, for their consideration. And we also recommend to the churches who approbate this preamble and resolutions, (that is, in case the Association should not accede to our de-

step,) that they send up to the time and place above stated, by their delegates to effect the above named design.

And be it further resolved, That a copy of this preamble and resolutions be sent to the Editor of the Primitive Baptist, requesting him to publish the same in his periodical.

I will now inform you bro. Editor, that the brethren J. Nichols and Waid Hill dissented from us in opinion, as touching the above, and say they do not think the things therein contained are the prime cause of the division among us, &c. They said they wished me to send on their dissent to be published with the preamble and resolutions; but as I have not got it, I send you the above, and if they are not satisfied, I will send on the dissent hereafter. Please publish the foregoing, and you will oblige the Convention held at Lebanon the time above named, &c.

Brother Editor, the old school Baptists are gaining ground here, (I think,) especially among the laity. But the new schemers heap upon us every thing they can think of almost, if not quite, only clever fellows. But this fall will show who can say Shibboleth, and who are born of Ashdod, Ammon, and Moabitish women. My fence-straddlers are almost standing still at this time, only as they appear very loth to give up the Ashdod women and children. But, sir, they will have to go as is described in the last chapters of Ezra and Nehemiah, the fence straddlers to the contrary notwithstanding. I forbear saying any more at present, only subscribing myself your friend and brother in tribulation, &c.

JAMES M. ROCKMORE.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 13, 1838.

To Subscribers.

Agents and others are earnestly requested to state how long they wish to receive the Primitive Baptist, otherwise it will be hereafter sent to them until we are notified to discontinue it—they will also please inform us if they have failed receiving the Primitive Baptist for the time stipulated, or for money they may have forwarded which has

not been received, as all such deficiencies will be made up agreeably to our

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

RETROSPECT AND PROSPECT.

In reviewing the past, the history of the church of God concurs with our experience in establishing the great truth which was uttered by our Lord to his disciples, namely, *In the world ye shall have tribulation.*

This world is no place of happiness even to the ungodly; but much less to the saint, who is in it as a stranger, and as a pilgrim, journeying far to his own country and kindred and home. Yet He whose affection to his people exceeds that of a woman to her infant, has graciously dropped now and then, in the "heavenly footman's" way, "antepasts of heaven," varying from the sensations produced by reflecting that he was *cast down*, but *not destroyed*, up to the *joy unspeakable, and full of glory.*

Some sweet morsels and strengthening cordials, we trust, have been scattered during the two past years or five years past, to the Old School Baptists, through the Primitive Baptist and Signs of the Times. By means of these two papers, our brethren in various parts of the United States, and even in England, have been introduced to each other; and, while they live too remote to speak face to face, they have enjoyed a correspondence through which they have met in spirit, and *taken sweet counsel together*, and rendered precious many a minute, by mingling the groans which will be heard so long as *they are in this tabernacle.* And during the above period the quantity of wormwood has been as small, and that of honey as large, as those who are *absent from the Lord*, could reasonably hope for.

In regard to the controversy which exists, or rather, which has been invited by the O. S. Baptists, we have to say that we consider it at an end. We have labored, but unsuccessfully, for two years, to provoke the New School to a discussion, or, we have urged them to prove from the oracles of God the divine authority of missions. The Editor of the Biblical Recorder has in an only instance exhibited any thing like it, and in that he, unfortunately for his cause, but in truth, admitted

that the "benevolent institutions" look for their origin outside of our church relations. See Mr. Meredith's essays on the kingdom of heaven. Mr. R. B. C. Howel, in his Letters to Dr. Watson, has made a show of argument. But he has done nothing more than to take up the name and the ostensive design of missions, and declare that there is a similarity between them and apostolic usage, without analysing missions, and even without mentioning any thing concerning their true origin and formation; and from the various expedients resorted to for their support, he has carefully stood aloof. And to be prepared to admit the justness of his arguments, we must have acknowledged the principle contained in the words: that "the means is sanctified by the end." The Christian Index has a few writers, who, notwithstanding the Recorder's confession, continue declaiming upon the scriptural claims of missions. But we judge from the editorials of that print that, the Sen'r editor, like the Recorder, would rather place the question upon the ground of expediency, and the changes and wants of the times. The Religious Herald appears to have no time to stop for deliberation and debate on this question. but hurries forward with the doings of the millennial crusaders, as though, like the foundry, its efficiency depended upon "keeping up the blast." The Baptist Banner once appeared to have joined issue with Elder Beebe of the Signs upon the question in hand, but shortly and easily discovered a retreat, and resorted to its old method of praising the piety of the New School, and decrying the impiety of the Old. So, it seems, no paper devoted to the cause of Protestant Jesuitism, or, if this be too harsh, of modern missions, has been able to cite one text in their favor. If the New School have for two years and more, failed to offer from the holy chart any foundation for missions, the presumption is strong that they never will be able to offer any. And having occupied a large space in our columns during the first and second volumes of the Primitive Baptist in canvassing this subject, to the exclusion of much interesting and useful correspondence, we now expect for a time, to withdraw measurably our editorial, in order to give place more extensively to the arguments of our correspondents, and to general religious intelligence. This we shall do the more cheerfully, believing the Old School cause will be as profitably subserved thereby, and hoping that there will be no detraction from the interest of our paper.

We again desire those who may contribute to its columns, to abstain from ridicule and abuse, as being at war with the Christian spirit, and derogatory to the name of a Christian. By these, truth has gained nothing; from these, no good argument

has been drawn; by these, no question has been advantageously terminated; from these, no good affection has been cherished, and by them many a prejudice, bad passion and ill feeling has been gratified.

Our Faith remains the same. It may be comprised in few words, namely, "Our salvation is wholly of God." Even the praise we render him, is a gift from him. HE HATH PUT a *new song in my mouth.*

The future is encouraging.—Associations and churches continue, in different directions, to obey the precept, *Come out of her, my people.* In our own State, the receipts by some of the 'benevolent institutions,' is less than they were last year.

The Association to which Mr. Meredith is attached, appears to be losing in numbers. If he remains in the opinion that, such a circumstance is evidence of God's displeasure in a religious body, he hence will change his sentiments, or his location, inasmuch as we do not think him willing to be thought capable of staying with a community which his own judgment would pronounce ungodly.

Be humble, brethren, be thankful, and patient. The Lord reigneth—his cause and his people are his—he will dispose of both aright.—*Ed. Pr. Bap.*

FOR THE PRIMITIVE BAPTIST.

DEAR BROTHER BENNETT: It is a source of gratification to me, and no doubt to many others, that the Primitive Baptist will still go on.

Before the publication of The Signs of the Times, through which medium, the saints of the Primitive faith and order have been enabled to hear from each other, and hold converse at a distance; many of them imagined that they were in a condition similar to that of the Prophet Elijah, when he had fled for his life through the threats of Jezebel, and who were ready to say with him, "I only, am left; and they seek my life, to take it away." But as in the days of the prophet, the Lord had a goodly number reserved to himself who had not bowed the knee to Baal; and as in apostolic times, there was "a remnant according to the election of grace;" so also at *this present time*, the Lord has still a people, reserved to himself, who will not bow the knee to the *Baalim of the day*, (as we have now *Gods many*, and *Lords many*,) and, "that sigh, and that cry for all the abominations that be done in the midst of us."

To hear of this people through all the length and breadth of the land, as witnesses

for God, in this dark and cloudy day, has frequently been to us, indeed, "good news from a far country," by which our spirits have been revived, and for which we would thank God and take courage. It is in this way, I think, my brother, that the Signs of the Times, and the Primitive Baptist, have been useful to the churches of the saints, and to the people of God generally; first, as affording them facilities in conducting a general correspondence which they could not in any other laudable way obtain; and second, the brethren are provided with the means of presenting their views in something more tangible than wind: All whose hearts are fixed, can, through this medium, speak out their views fully, both upon the doctrine of Christ which is according to godliness, and the doctrines of anti-christ, which lead to all ungodliness and worldly lusts.

And lastly, the editorial corps, who have borne the heat and burden of the day, we should esteem very highly in love for their work's sake; but beyond this I cannot go; I can call no man on earth, Master; nor can I allow any other rule of my faith and practice, but the scriptures of eternal truth: Therefore, neither The Signs of the Times, nor the Primitive Baptist is our oracle.

These remarks are made with reference to, and in refutation of, a charge which is not unfrequently brought against us here, and perhaps elsewhere, that these papers, conjointly, is our standard—*rule of faith and practice*; in a word, our *Bible*. We are charged with *writing and publishing* of *Tracts*, to prove that *Tracts* ought not to be *published*!! Where is there, say they, such a Tractman as Beebe of Alexandria, who strikes off several thousand copies of a *Tract* every two weeks! Bennett of Tarborough also sends abroad, twice a month, thousands of copies of the *Tract* he publishes! And Osbourn also, travelling through all the land, selling *Tracts*, and all to prove that it is unscriptural to *publish, and circulate Tracts*! This is their strong argument, and, in their estimation, unanswerable. We are fairly upon the hooks here, and in a dilemma from which we cannot extricate ourselves. It is well for us, however, that there is a way by which we can *retreat*, that is, cease our warfare against *their Tracts*, or else no longer publish and circulate *our own*.—Thus according to their judgment, we condemn ourselves in that thing which we allow.

But by a little attention to the subject, it

will be clearly seen that the premises from which these arguments and conclusions are drawn, are false, and therefore, of necessity, the conclusions are false also. It is taken for granted here what is untrue, and what we have never admitted, and therefore the whole—foundation and superstructure—is but mere sophism: "*Fraus pellucida*," that is, *thin sophistry*.

They have in this case, as well as in many others, very adroitly shifted the ground; and indirectly represented us as engaged in a war against the *paper and ink*, of which their tracts are made, instead of the *doctrines* set forth in them. They cannot be ignorant, methinks, of the fact, that our main objection is to *what* they publish. It is very true, that there is in their *plan* of supporting their Tract establishment, cause for strong objections, and also to the *efficiency and importance* which they attach to the "*little messengers of salvation*," which they are pleased to call the *Tracts* they send out; but all this we could bear with more patience, if they would publish and circulate, Bible Truth, instead of Fables.

In all cases, however, and upon every subject, relating to the kingdom of the Redeemer, the *word of God*, is to be the *rule and guide*, and not expediency. The old Jesuitical principle, that "*The end, sanctifies the means*," virtually admits that the *means* used, whatever they may be, are unholy, and unauthorised of God, for as much as it is necessary, according to their own showing, to *sanctify* them. It also implies that God has appointed some end, but has appointed no means which shall lead to the accomplishment of His appointment, or purpose. But He is God and there is none like Him; "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." *God's means*, therefore, are already *sanctified*, both in respect to *appointment, and cleansing*.

I remain yours, as ever, to serve with such as I have. *May we never lay down the sword, until we take up the shroud.*

JOHN CLARK.

Fredericksburg, Va. 29th Dec. 1837.

FOR THE PRIMITIVE BAPTIST.

Alabama, Butler county, }
January 1st, 1838. }

BROTHER EDITOR: I rejoice in anti-

pation of having the pleasure of reading and meditating on your papers another year. For I can assure you I have hitherto received great consolation in reading and meditating on the many productions published in them, from various brethren, and on various subjects from almost all parts of the United States. And what is more consoling is, that though they are scattered abroad from each other in various parts, and have not had a personal interview with each other, yet they appear almost uniformly to speak the same language, and appear to pattern after the immediate followers (the apostles) of our ever blessed Lord and Saviour Jesus Christ, being of one accord and one mind in following their Lord and master, taking his word for the man of their counsel. Which word, I conceive, is able through the teaching of the Holy Spirit, to protect, and preserve them, from a persecuting world, hypocritical professors, the flesh and old satan all combined. But we need not marvel at it, when we are assured from the holy scriptures, that though there is a diversity of gifts in the church of Christ they are all of the same spirit, and the spirit always teacheth the same things. Among the many valuable pieces published in your papers I should be glad to see several of them republished, particularly a letter to you from brother Jos. H. Flint, Ohio, published in the 16th No. vol. 2, pages 254 and 5, as I presume there will be a great many new subscribers to your paper; and I feel to wish every person in the world to read it.

As I have nothing very interesting to write you at present, I herewith send you a Minute of our last Association, from which you can ascertain nearly the situation of our churches. You will discover in them a church that presented herself by letter and abstract of principles, and her messengers withdrew their application. I think there was a large majority opposed to their principles, (being missionary nearly throughout.) An aged reverend brother rose and observed in the Association, to admit that into the Association, (meaning the abstract of principles,) would bring a yoke on our necks that we nor our children would scarcely ever be able to get off, (or words to that amount.) I yet hope the society men with their train of traditions will cease to mar the peace of our churches.

I pray God to be with you and bless you in all your lawful undertakings, and ena-

ble you both in preaching and publishing to be mighty instrumental in building up, strengthening, and confirming his saints; and to the awakening, alarming, and bringing to repentance sinners, and hypocrites; and of doing much good generally in the name of his holy child Jesus.

Finally, dear brother, pray for poor afflicted me. Yours, in the bonds of affection.

DANIEL GAFFORD.

FOR THE PRIMITIVE BAPTIST.

North Carolina, Wayne county, }
Dec. 23d, 1837. }

DEAR BROTHER BENNETT: By the indulgence of my heavenly father I am favored with an opportunity of writing you a few lines to let you know that I have received the Primitive Baptist tolerably regular the past year. When I saw you were going to discontinue your paper I felt sorrow, for it is that paper and the Signs I delight in reading far above any other paper I ever read, except the Bible and Testament. For when I come in of nights from my labor, I can take it and read how lovingly the dear lambs of God can converse on religious subjects and their experience, one with the other, through your valuable paper, it affords me great consolation: but when I saw you were willing to continue the Primitive, I felt rejoiced.

Owing to the death of our agent for the last year, (old brother William Exum,) I am induced to write you on this subject. As to myself, I would work by moonshine to get money to pay for the Primitive Baptist as long as it is published; for I object to the stoppage of it on the same grounds that brother Hassell does, for that and the Signs are the only two papers that I know of that are published in the defence of truth.

Dear brother Bennett, I think your paper is convincing some of the Arminians in this neighborhood; some won't say much about it, and some won't read it, because they think theirs is the right way; which reminds me of some in the apostle's day, who had eyes and saw not, ears and heard not, hearts and understood not. I had a small battle with one the other day, who said that the scriptures were full of proof that grace was offered to all men, and that faith was the act of the creature, and that all men could repent. I told him that grace was a free favor bestowed unmerited on the creature's part and not offered, and

that faith is the gift of God, and that Christ is exalted at the right hand of his Father to give repentance unto Israel. I named over several passages of scripture to him, to convince him, but it all would not do. When I converse with any person on religious subjects, and they are disposed to contradict the word of divine truth, I don't know what to do with them.

Dear brother Bennett, as to the state of religion in this neighborhood it is a cold, barren time; we have had but one to join the church at Cross Roads in two or three years (as I recollect;) but we poor sinful creatures must wait the Lord's own good and appointed time, in bringing in the timbers for his spiritual house. Dear brother, if I am not deceived I think I am earnestly contending for the faith once delivered to the saints; as for the Old School cause, I shall contend for it as long as I live. Please to excuse my errors and impute them to the head and not to the heart, for my heart's desire and prayer to God for Israel is, that she may be saved, and I believe she will, with an everlasting salvation in the Lord.

I must come to a close by subscribing myself your brother in the Lord.

JAS. H. SASSER.

FOR THE PRIMITIVE BAPTIST.

*Crawford county, Georgia, }
July 13th, 1837. }*

BROTHER BENNETT: I have seen a paper called the Primitive Baptist, which I esteem very highly for the doctrine it contains; and being a friend to the good old way, I have recommended it to my friends in this country.

Now a word to my friends, to you who are troubled, rest with us. (2 Thess. 1. 7.) We do not trust an arm of flesh, but the merits of Christ's blood. It is not strange for Christians to be troubled: Verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. (John, 16. 20.)

WM. BOWDEN.

FOR THE PRIMITIVE BAPTIST.

*Tennessee, Monroe county, }
June 3d, 1837. }*

BRO. BENNETT: I have seen a few copies of the Primitive Baptist. The first I ever saw was on the second Sabbath in

March last. I had a meeting in Blount county, and the 16th No. fell into my hands, and being well pleased with the doctrine it contained I brought it home with me; and it has been from one to another amongst the Old School folks ever since, and I believe it is a welcome visiter with them. Since that time I have had the pleasure of perusing two or three other copies and can say of a truth, the more I examine their pages I more and more believe in the utility of your paper being circulated in our country. For I have been heretofore opposed to any thing like a religious paper, for those in which I had any acquaintance were nothing better than tale-bearers, stirring up strife continually; speaking great swelling words, boasting what great works were done and is doing through the benevolent schemes of the day, and all that was wanting to do still greater, was more money; which had been the cause of great distress among the dear children of God, and many have been made to weep on account of these inventions of men. And when they would come to tell us where these great works were, it is always afar off, out of our acquaintance; which I believe was a wise scheme of the devil. For it placed us in about the same situation the man was, that I once read of, who demanded the centre of the earth; which when it was done, he asked him how he knew; the other replied, I say it is here—now do you measure and see if it is not. And so it was out of our power to travel all over the world to see whether it was so or not. But in the circle of my acquaintance distress has been the result of all their effort. But through the medium of your paper I learn, that in those parts where it seems that their great good is going on, it is like it is here; but it is soul-cheering to the lambs of God, who have almost been like the ancient servant of God, who made intercession, saying they had killed his prophets, &c. and I am left alone. But that God who neither slumbers nor sleeps answers, he has reserved seven thousand.

So, brother Editor, it does look to me your paper is as the answer of God to his dear children, speaking unto them, he has still a number who will not fall down and worship the beast, nor his image. So while the sons of the prophets are returning with their laps full of wild gourds that they have gathered out of the world, when they call for the Christian to come and

eat they begin to cry out, oh, man of God, there is death in the (church or) pot. For I have seen old soldiers of the cross and younger ones setting out at the time of communion, saying, I cannot partake, I never can go with these inventions; while there are younger ones that seem to stand as valiant soldiers for God, who have just enlisted.

Dear bro. Editor, the distress I have seen for a few years back upon the account of these things, is past the power of language to express; but I can say of a truth, that if indeed a child of grace, it is through much tribulation if ever I enter the kingdom that I get there. But what the apostle Paul foresaw should come to pass is now fulfilling. So, brother, I try to think it not strange when fiery trials come, but pray God I may be enabled to count it all joy, when these trials come upon me.

Bro. Editor, I sent you a copy of the Minutes of our Association, and there you may see there were terms of compromise proposed in the Association by a committee, and acceded to by a majority of the Association; and every advantage taken, as I conceive, that could be in it. I will just name one: when presented to me (by the committee) to read to the Association, the committee said they agreed that the vote should be taken without any remarks on it whatever; like as though they had retired to say, who should speak and who should not. This I conceive to be an advantage which ought never to have been sought after. And when the question was taken, it was carried. And it has always looked to me a great deal like Aaron's calf: when Moses came and enquired about it, he said the materials were cast in and it came out a calf. And when these brethren who had stood in opposition to the Convention say they did not aim it to be what it actually is, so they aimed it to be agreeably to the word of God, but instead of that it was agreeably to the Convention; which has brought much distress in the minds of a great many brethren. And, bro. Editor, if you could feel to do so, I wish you to examine it and give us your views on it thro' your paper; as I believe it would relieve many minds who say they cannot go into the Convention, but can go with the terms of compromise.

I pray that God may bless you. I am your bro. in gospel bonds.

CLEMMONS SANDERS.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Sumter county, }
20th Oct. 1837. }*

MY DEAR BROTHER: The religious war here is raging with an unusual fury; the old side are gaining ground, however, among us. Since I wrote you last, I have witnessed the separation of one Association and two churches, and another Association on the wing. Nothing more was wanting but the inflammable match; there were combustibles enough to effect an explosion, a bursting, a final separation. God grant it. The enemy here have become much alarmed, their strong holds are giving way. I expect to be at a Convention of Old School Baptists; they are to consist of those that have come out of the Union Association. They are to meet on Friday before the 2d Lord's day in next month, to organize an Association.

I am particularly requested by a very worthy Elder to solicit you or bro. Lawrence to give your opinion respecting the chaff of the wheat, Matthew, 3 ch. 12 v. He the bro. observed it would be satisfactory to many in this region.

'Tis presumed, from what is discovered in the 20th No. of the Primitive Baptist, that it is to be discontinued. To be sure it is not exhausted; the enemy is as much determinate as ever, they are still on the alert, the busy wing: will they not exult? will not even a suspension be injurious? will they not rejoice and triumph. Reflect, my brother, before you come to a final decisive determination.

The Lord continue his blessing towards you; may you continue bold and zealous and determinate in his holy ineffable CAUSE.

Farewell, my dear brother.

Yours, truly, *A. KEATON.*

FOR THE PRIMITIVE BAPTIST.

*Georgia, Upson county, }
Aug. 16th, 1837. }*

BROTHER BENNETT: I wish you to continue sending the Primitive Baptist to the under named persons, as I believe they have done much good in our section of country, and still hope it will be the means in the hands of God of opening the eyes of many persons, and cause them to see that these benevolent institutions of the day, so called, are nothing more than a speculating plan, and cannot long survive,

as truth is mighty and will prevail; although satan may long deceive the people and lead many astray, but finally the Redeemer's kingdom will prevail.

I conclude by hoping that your valuable paper may circulate far and wide; and may gain ground continually, although it meets with such opposition from many persons. Nothing more but remain yours in the bonds of Christian affection and esteem, hoping we may never desert the cause we have espoused until death.

CHAS. P. HANSFORD.

FOR THE PRIMITIVE BAPTIST.

Mississippi, Neshoba county, }
April 3d, 1837. }

BROTHER BENNETT: There are a few churches in this section of country that are of the Old School, and are anxious for the arrival of your paper; for it vindicates the doctrine we glory in, for we cannot abide those money-begging, pocket-filching, missionary schemes of the day. This language may seem harsh to some, but he that seeks every advantage to get money gets it in every way but an honest one. And of all the schemes of speculation that are going on in the world, those professed friends of the cause of Christ who are speculating on the gospel, are committing the greatest crime; for they are guilty of the same crime that Judas was guilty of, when the Saviour said, it must needs be that offences come, but woe to that man by whom the offence cometh. I reckon I had better stop, for this is as favorable a construction as I can put on this trafficking in the ministry. And the true disciples had better take care how they suffer these enemies of the cross to have a name and place among them, lest they be partakers of their evil deeds. For how can two walk together except they be agreed; and where there is no union there should not be a communion: for what agreement has the temple of God with idols. I shall cease the siege for the present. Yours, with respect.

SHADRACH JONES.

FOR THE PRIMITIVE BAPTIST.

New Harmony, Indiana, }
July 19th 1836. }

DEAR BRO. BENNETT: You have done as I requested you, relative to the Primitive Baptist. I shall now proceed to give you a short sketch of the state of the As-

sociation to which I belong. The Salem Association, of which I am a member, numbers 956 members, 19 churches, 6 ordained preachers, and several licentiates. This Association had a sharp and severe struggle some years past with the missionaries. But the Regulars had a small majority, and consequently declared a non-fellowship with the new measures; which caused considerable distress and pain for the present, or at that moment. But as soon as the difficulty was over, there appeared more love and union and peace and friendship than before, and peace and friendship have prevailed ever since amongst us. No missionary difficulties, no Campbellites, nor any other ites whatever trouble us. We to be sure have to mourn in consequence of the absence of our divine Lord, but still he has not quite forsaken us; he still occasionally leads one of his redeemed ones out of darkness to the marvellous light of the gospel of the Son of God. Yea, and gives them a disposition and a will to own him, by telling the disciples of the Lord what he has done for them, and then to submit to the ordinance of baptism. There does, however, appear at this time rather to be a little stir among the brethren of some of the churches, as numbers of them are destitute of the ministry. I think there is in some of them a cry for help; but our brethren do not pray to the preacher makers of this day for help, their cry is, Lord send us help, Lord send us under shepherds of thine own choosing, of thine own preparing, that thou wouldst be pleased to make a blessing. But they rather choose to lie still and be destitute of a minister, than to take one of the late manufactured stamp.

But the Lord can send his Zion pastors to feed them with knowledge, and to instruct his chosen in righteousness, that they may evade all false doctrine and all the inventions of men. In ancient times where the gospel church was establishing, the Lord made use of means to bring about his designs. When he designed the building of his spiritual temple, he sent forth his laborers by whom he designed to effect his building. When the gospel was to be sent to the heathen or Gentiles, he prepares the Gentiles to receive it; he also at the same time is preparing a Peter to go preach to them. Here is a power and wisdom that can effect his most noble designs; he (the Lord) brings means and end together. Peter was ready to preach the

gospel as soon as the messengers came; and when he went and preached, the Holy Ghost fell upon them, they were regenerated and made meet for baptism. Now there was in all this no human contrivance, no human effort upon which the salvation of these souls depended, but according to God's sovereignty; indeed, according to God's purpose, for the prophets predicted it.

Now ministers are sent according to the new measures by societies, then by the Lord; now they are qualified by schools and literature, then it was a spiritual work, even a gift from above: For he hath given some apostles, some prophets, pastors, teachers, exhorters, &c. Now from whence do modern divines receive all those gifts but from the wisdom of the world, which is foolishness with God? Are they then approved of God? Is it him that commends himself, or he whom the Lord commends, that is approved?

Thus the Salem Association views the contrast between primitive Baptists and modern missionary Baptists; primitive practices, faith and doctrine, and modern practices, faith and doctrine. And can there be in any candid mind a hesitation for one moment to say, that these things are the works of the devil? Surely not.

I must conclude by praying heaven to bless you and direct you, and prosper your undertaking. May he spread the Primitive Baptist with its truth to the ends of the earth, that the disciples may be taught the way of the Lord. Amen.

PETER SALTZMAN.

RECEIPTS.

Jer. Weaver,	\$1	John Clark,	\$13
Frederick Ross,	9	Samuel Knox,	1 37
J. H. Chambless,	4	John Bonds,	5
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McMurry's Store. James Wilde, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Avesboro'*. Parham Puckett, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Rocky Spring*. James H. Sasser, *Waynesboro'*.

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MISSOURI.—Calvin Newport, *Harmony*.

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OHIO.—Joseph H. Flint, *Hamilton*.

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DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue Rivers*.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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“Come out of Her, my People.”

VOL. 3.

SATURDAY, JANUARY 27, 1838.

No. 2.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*South Carolina, Pickens District, }
June 17th, 1837. }*

DEAR BROTHER BENNETT: I have been examining the Minutes of the Convention and it appears to me to be priestcraft, or otherwise a money measure, to make the high higher and the rich richer and the proud prouder, and every one for his gain from his own quarter. Jesus Christ told Peter three times to feed his sheep and lambs, but we have not heard him the first time say, to shear his sheep or his lambs; but the Convention appears to want to shear and that close, whether they are fed or not. The Convention is very full of blossoms, but I am afraid it will never bear fruit; for I am afraid that the caterpillar and canker-worm will destroy the fruit, and if so, it will be cursed like the barren fig-tree. And if the Lord finds no fruit, he will say, who required this at your hand? And I cannot find any warrant from God's word for Conventions and collections of such large sums. And I want the brethren to recollect that we are under the gospel dispensation, and not under the ceremonial law, when so many things were brought to offer up in sacrifices.

My mind being distressed to know whether Conventions and missionaries are agreeably to God's word, or agreeably to the doctrine that the Lord Jesus Christ taught his disciples and apostles, and also what the Lord taught the prophets and patriarchs in later age of the world, I have prayerfully put my mind to examine the scriptures of divine truth, and I find the wisdom of this world to be foolishness with

God. And if money is the main spring of Conventions and missions, it must be of this world, and if I could believe that ever one soul went to hell for lack of money, I should be a Roman Catholic and believe that money would redeem that soul. But I do not believe either, therefore I shall take the word of God for my standard, that is able to guide us into all truth.

I wish you to read Genesis, 6 c. 14 v.: Make these an ark of gopher wood: the length three hundred cubits, the breadth fifty, the height thirty cubits. And altho' this building was so great, we hear nothing said about money, neither of charity sermons. No, sirs; Noah obeyed the command of the Lord and went to work. I shall also cite you to Jonah, 1. 2: And God commanded Jonah to go to Nineveh, that great city, and preach the preaching that he was bid. We have no account of any collection of money for his journey, but otherwise; he went and paid his fare to get away. Read Isaiah, 2. 11—22: The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day; for the day of the Lord of hosts shall be upon every one that is proud and lifted up, and he shall be brought low. Isaiah, 52. 8: Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Isaiah, 62. 6—10: I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night; ye that make mention of the Lord keep not silent. Read Jeremiah, 10. 21. For their pastors are become brutish and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered. Behold the noise of the brute is come, and a great commotion out of the north country, to

make the cities of Judah desolate and a den of dragons. Jeremiah, 17; 11: As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool. Isaiah, 56. 9—12: All ye beasts of the field come to devour, yea all ye beasts in the forest; his watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber; yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand, they look to their own way, every one for his gain from his quarter. And I believe that the prophecies of God's prophets are now fulfilling.

I shall now notice the rule laid down by Christ and his apostles. Read Luke, 1. 50: And his mercy is on them that fear him from generation to generation; he hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts, he hath put down the mighty from their seats and exalted them of low degree, he hath filled the hungry with good things and the rich he hath sent empty away. Read Matthew, 11. 25: At that time Jesus answered, And I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. So on. Read Romans, 9. 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. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

So then, dear brother, do you think that money and men can force God's decrees, or his council, or his arrangement? I answer, No. I cite you to Acts, 2. 5, which shows that the gospel of Jesus Christ was preached to people of all nations under heaven about 1800 years ago, and some received the word and others rejected it, making mock; and God left them in darkness and they will be, unto God's time that light should come into their benighted minds. Christ chose twelve apostles and one loved money and carried the bag, and he was a devil; and the scriptures inform us that the love of money is the root of evil; and if you love this world more than Christ you are none of his. I will now cite your attention to Matthew, 10. 8—11: Provide neither gold, nor silver, nor brass in your

purses, nor scrip for your journey; neither two coats, neither shoes; for the workman is worthy of his meat. 16th verse: Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. I shall call your attention to Acts, 20. 26—37: Wherefore, I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the council of God; take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of Christ, or God, which he hath purchased with his own blood; for I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them; therefore, watch and remember, that for the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, you yourselves know that these hands have ministered unto my necessities and to them that were with me. Luke, 13. 23: Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the straight gate, for many I say unto you will seek to enter in and shall not be able; when once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are? Then shall you begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity.

I wish to cite you to Leviticus, 10. 1: And Nadab and Abihu, sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon and offered strange fire before the Lord, which he commanded them not; and there went out fire from the Lord and devoured them. Read 1 Corinthians, 1. 25: Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling brethren, how that

not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the things which are mighty. So on. Read Romans, 16. 17: Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple. Read Ephesians, 2. 20: Let us all build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together groweth unto an holy temple in the Lord. Read Galatians, 5. 13: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another: for all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself. Read Philippians, 3. 2: Beware of dogs, beware of evil workers, beware of the concision; for we are the circumcision which worship in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh.

Dear brother, I shall next cite you to the Acts of the Apostles, 3. 4: And Peter, fastening his eyes upon him, with John, said, look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength; and he, leaping up, stood and walked, and entered with them into the temple walking, and leaping, and praising God. Now, sir, this shows that the apostles had not gold or silver. And when there was tribute asked of Christ and Peter, Christ did not say to the apostles or any person to go with a hat, or to lift a collection for them. No, my brother, he chose rather to work a miracle; he told Peter to go and catch a fish and look in its mouth, and there he would find a piece of money—pay for you and me.

1 Timothy, 1. 4: Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith; so do. Now the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith

unfeigned. 2d c. 1 v.: I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. I now recollect Paul's second letter to his Corinthian brethren; 2 Corinthians, 13. 5: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Brother Bennett, the churches appear to be cold and barren and there is a cause, and it is not in God but in man. And dear brethren and sisters, let us prayerfully examine our own hearts and see if we live agreeably to God's word; and if not, pray for the aid of God's spirit to enable us so to do. And also let us examine God's word concerning the qualifications and duties of pastors. Read 1 Timothy, 3. 2: 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. For if a man knows not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them who are without, lest he fall into reproach and the snare of the devil. Read St. John, 3. 13: Ye call me Master and Lord, and ye say well, for so I am; if I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

Now, brother, does the Convention appear to be with humble humility as the pattern laid down by Christ and his apostles, as there is a President, Vice President, Secretary, Clerk, Treasurer, and a great many more, and subscriptions; and although so much money is received into their boards and treasuries, they appear to be no more satisfied than they were at the beginning; and the scripture says, how hard it is for a rich man to enter into the kingdom of heaven.

I wish now to give my opinion in regard to a preacher: A preacher is one that is called of God to preach his word for the

good of souls, to instruct and enlighten their dark and benighted minds into the knowledge of the truth as it is in Christ Jesus, and not for the wealth of this world. For God has promised to the farmer a seed time and harvest, and they are commanded to work and to trust to God for the season. So I think that if a pastor is a faithful steward of God's house and sows spiritual seed, he may expect to receive a full supply of temporal things heaped and running over. And may the Lord direct all their hearts to be filled with spiritual wisdom from on high, that they may stand approved in this world and in the world to come life everlasting. Amen. And that they may enjoy a full supply of the good things of this world. So I shall conclude with these few remarks.

Yours, in gospel bonds,

A. FERGUSON, Sen'r.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Autauga county, }
Feb. 23, 1837. }*

BROTHER EDITOR: I am sadly abused for the pains I have taken to put your paper in circulation in this part of God's moral vineyard. I see the abstract of your faith in your paper, and I now am one of the same stamp. Your paper contains a scriptural doctrine, and I pray God to crown your efforts, for it is truth.

We have a cold and a dull time in the churches here. We have many men pleasers. The general doctrine that is preached here is Universalism. They say he, Christ, was made of a woman; made under the law to redeem them that are under the law. Show me a man that is not under the law, and I will show you a man that Christ did not come to save. Again: he was made to be a propitiation for our sins, and not for ours only, but for the sins of the whole world; and don't that mean every body? If it don't, I do not know how to read. They say God would not be just, if he did not put all men on an equal footing. Men have the same power to come away from sin as they have to go to it. They mix the law and gospel together, and take the scriptures that belong to the first covenant to prove their point—that is, the covenant that God made with Israel as a nation.

In Romans we find that a woman cannot be married to another man except her husband be dead; or else she will be an

adulteress. So the church of Christ cannot be married to him except they are dead to this law covenant. For he says by the mouth of his servant, I will make a new covenant, I will write my law in their hearts, and put it in their minds, and I will be their God and they shall be my people. They have panic-struck very many, or bewitched them; or they are seized with a strange kind of infatuation, and it has caused great division here; and I believe it will be a final separation. I have been living in a storm and it has not blown over yet.

The Mulberry Association at its last session, appointed a committee to run out the abstract of principles; we are abused and called Antinomians and Fatalists by them. One thing I know, they have caused division in this part and almost spread devastation wherever they go in every church or settlement: the peace of the churches and settlements is broken, one is for Paul, another for Apollos. My heart says aloud, help! for only in thee will I trust. For if God had not chosen me, I never would have chosen him; and I believe it is by the grace of God I am what I am.

Yours, in the bonds of the gospel.

J. G. WALKER.

FOR THE PRIMITIVE BAPTIST.

*Talbot county, Georgia, }
March 14th, 1837. }*

DEAR BROTHER BENNETT: Feeling desirous that truth should be in circulation instead of error, I write you these few lines. I wish to notice a communication which I find in the Christian Index of Ga. written by Mr. Gleaner, (of which Elder Fleming is a responsible reference,) titled "A hard case." Eld. Fleming says:

"The transactions of a Baptist church in Talbot county, are truly curious; that is, if a member gets drunk they will turn him out,—a hard case! and that church resolves not to let a temperance man or woman have membership with them: and if any of her members join a Temperance society, Mission society, &c. &c. such members shall be expelled. Upon these principles they have debarred any minister who is a temperance man from preaching in their pulpit. Now this is a hard case, is it not? Turn a member out for getting drunk, and turn him out if he declares he never will get drunk!"

My brother, when I see such a spirit as that of Mr. Gleaner, or his backer, it reminds me of the opposers of our Saviour, who said, if we let this man alone we shall lose our place and nation. If a church is

disposed to stand on the Bible platform, and will not bow to the new inventions of the day by men, they will reproach them, call them Antinomians, Fatalists, and the like. But to notice the error of Mr. G., a little—a hard case! no temperance man shall have membership. I live in Talbot county; but I do not know of any such church. I thought in this day of light, as it is called, that all the wise men knew the meaning of the word temperance; but Mr. Gleaner must not know, or else he wishes to impose on the public; for I understand temperance to mean, *moderation*, not *abstinence*. And the few churches in this country that have taken a stand opposed to the inventions of men, have taken the Bible for the man of their council. And if a member transgress, they deal with him as directed in scripture. But we have not found the name, Temperance Society, in the Bible; and the Constitutions of Baptist churches generally say, the scriptures of the Old and New Testaments are the only rule of faith and practice. If the word of God does not warrant us to unite with the world, should we do so? A temperance man is one that is moderate in all his deportment, not only in meats and drinks, but in the treatment of slaves. I have thought that there is as much intemperance in that case as any other with which I am acquainted. Those people that profess to be so very benevolent that they cannot stand the thought of poor heathens living and dying without knowledge, act more “curious” to me than the Baptist church spoken of by Mr. Gleaner. For, say they, if we could get money enough we could evangelize the world: And many precious souls might have been redeemed from the fires of hell, with ribbons, necklaces, &c. where now they must lie and suffer to all eternity. And in order to do this great work, we must drive our slaves hard and feed them on cowhide and ash pone, while their clothing is very bare. Oh, what a temperance man is this! And is this not a hard case! The poor American heathen must work day and night and live hard and perish for knowledge, for the heathen yonder, a temperance man, a member of the so called Baptist church.

Now, dear brother, if this was my faith that souls, immortal souls, might be bought with money, I would freely give not only the tenth, as some wish, but I would give much; and, ah, what joy, what applause, when I met these poor souls in heaven, re-

deemed by my charity. But I have not so learned Christ. That happy number is not redeemed by corruptible things, but by the precious blood of the Son of God.

Your brother in tribulation.

JOHN W. TURNER.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Henderson county, }
March 6th, 1837. }

BROTHER BENNETT: As I have been for some time taking your paper the Primitive Baptist, which in the general has been cordially received together with the doctrine held forth by it, and I have been busily engaged to try to make it as public as possible; the light that has been disseminated among the Baptists in the far west is such, that they together with sundry other people who have been acquainted with the old Baptists some thirty or forty years past, are very desirous to read it.

Dear brother, I am in my fifty-eighth year, have been a Baptist forty-four years, and have been trying to publish the good news of life and salvation to a dying world through the atoning blood of Jesus Christ about thirty years. I am an Old School Baptist, hoping I received my education at the school of Christ. It was once the case in years past, that we preached about the eternal purposes of God and his everlasting love, and that he saved his people from their sin. It seemed to be marrow and fat things to the church. But it appears to be death now to professors of the new stamp, which I call nominal professors: for thank God he is the same,—the plan of wisdom the same,—the call and qualification of God’s ministers the same,—the quickening influence of God’s Spirit upon dead sinners the same, as it always was.

I desire to write, but must stop, lest you should think the stranger troublesome and lengthy. But suppose I say we have all erred, that is, in discipline; have let tenderness overrule faithfulness, and have left the sheep gate down and the sheep have been exposed to the wolf. I add no more, but am your brother in tribulation and gospel bonds.

DANIEL WEBB.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
April 16th, 1837. }

DEAR BROTHER BENNETT: I will assure you that it is no little source of satisfaction

to hear from you on the subject of religion through the medium of your paper; which I hope will meet with encouragement to enable us to have it to peruse. And I hope you, my brethren, will continue to write in it from various parts of the country, and do not let my awkward or droll way of writing, though it is published in the paper, deter you from writing on this subject. No, I wish to hear from you, brethren, and I think when you see one so little skilled in writing as I am, and see how often I commit the crime of murdering the king's English as the wise men charge us with, I hope this will encourage you to write more, that I may have nothing to do in this way; for I feel very inadequate to the duty. But I think it right for us to speak often one to another through our paper; and if I do not speak as good English as some of my opponents, I hope and believe that the Lord has taught me to speak more truth than they do generally on this subject. For I think they go very much at random, and have not thus saith the Lord for their guide. No, they take the traditions of men, such as missionary, abstaining from strong drink, Bible and tract societies, and a whole parcel of such stuff, as I believe the devil will own and punish. And I am at a loss for a name for these kind of men: they remind me of the rulers of the Pharisees, who believed but would not confess, because they loved the applause of men more than the applause of God. So I think some of these men are, if I am not deceived in them; but I must confess they are very deceptive, so much so that they can abuse you and your principles and then commune with you and abuse you if you will not fellowship their deceit.

Dear brother, I will give you some account of the Temperance Journal, which was printed January, 1837, and I believe is supported by these men. There is one thing in this, with many others, that I do not like; but I cannot attend to them all at present, for it is nothing but stuff. First, they speak to the President of the United States, and the Governors of the States and Territories, begging them for help or power to stop the people from making any intoxicating liquors; thus trying to cramp the conscience of their fellow men, and make laws to deprive them of liberty of conscience, and then cry at every corner liberty of conscience. And they abuse us who say we will not fellowship them. They pre-

tend that they go for conscience; so they do, but I think it is to murder conscience. So they go on from the priest to the beggar. They next petition the Legislature for help, for power, and still sing the hypocritical song, liberty of conscience. So I for one think we ought to mind how we send such men to Congress or any where else, to make laws for a free people; for I believe they are not to be depended on, and that they will carry their temperance point any way they can. So we as free people should vote such men out of law-making business, as we find them trying to get the law to do what they cannot do, nor ought to do in my opinion; that is, to trample down the conscience of their fellow men, which is not right. I do not care who does not drink, so they will let me have my dram when I want it, or when I can get it. No, let every man eat and drink to please himself, with the liberty of the law to do so; but I say, do not get drunk, nor do not make a law to punish a man for doing what he pleases with his own, so he does not interrupt that which belongs to some other person. No, let him drink for his money, for the Lord commanded his disciples to remain eating and drinking such things as are set before you. He did not say like the wise men of this day do. No. The Lord says again, give thy money for what thy soul lusteth; for oxen, or sheep, or strong drink. So I think we have a right to drink, but no right from God to get drunk. Drunkenness is an evil, but no man has a right to make a law to keep his fellow man from it.

No more at present, but perhaps you may hear from me again on this subject. As ever, your brother in the Lord.

RUDOLPH RORER.

*Rocky Grove, North Carolina, }
Feb. 28th, 1837. }*

BROTHER BENNETT: Notwithstanding the cold and afflicted state of our churches in this section of country, I feel that my spiritual strength is much renewed through your paper as an instrument in the hand of God; for through this medium I hear from precious brethren in different parts of the United States, who seem to be trying to travel the way the prophets and apostles, and even Jesus the Redeemer of poor, lost, and heavy laden sinners went. And I can say, that my soul doth rejoice to believe that God has yet faithful watchmen on the walls of Zion, that will not hold

their peace day nor night. I hope the Lord has and will bless your labors abundantly.

ELY HOLLAND.

FOR THE PRIMITIVE BAPTIST.

Caswell county, No. Ca. }
24th Jan. 1837. }

BROTHER BENNETT: I took your paper last year, with which I was well pleased: believing the principles and doctrines you advocated to be the principles and doctrines of the Bible, I humbly hope the Primitive Baptist may be the means of doing much good, by exposing the corrupt money-making inventions of modern priestcraft, by earnestly contending for the doctrines of the Bible, and by the goodness of God restoring concord and brotherly love to our churches that we may again enjoy that peace, harmony, and good will, with which our church was blessed in former days. Surely the deluded followers of these *men of money*, will ere long discover their own delusion and return to the faith once delivered to the saints; unless that awful day has arrived, spoken of and foretold by the great apostle of the Gentiles, when God should send them strong delusions that they might all believe a lie and be damned. I pray God that awful time may be far distant, and that the present dissensions and divisions in the Baptist church may be speedily healed, and the church once more clothed in the garments of peace and brotherly love. Your unworthy brother in Jesus Christ. EDMUND HERNDON.

FOR THE PRIMITIVE BAPTIST.

MY DEAR BROTHER: Whether it will be in season or out of season I know not, but I feel much inclined to write to you once more. I know very well that I respect and love you in the gospel; and I believe the Lord loves you too, and that is better yet. In his love there is a worth and a permanency worthy of a God.

There is a friend who sticketh fast,
And keeps his love from first to last,
And Jesus is his name:
An earthly brother drops his hold,
Is sometimes hot and sometimes cold,
But Jesus is the same.

He loves his people great and small,
And grasping hard embraceth all,
Nor with a soul will part:
No tribulations which they feel,
Nor foes on earth, or foes of hell,
Shall tear them from his heart.

Old School Sermons.

It is wonderful to think that the Lord of all should love and pity and take any notice of such things as we are. You must know to be sure that we were born under foul disgrace; and since then we have acted disgracefully, and in a way very different from what right-hearted men generally act. We were shapen in iniquity; and in sin did our mothers conceive us. If this is not disgrace, I know not what is. And then, that the Lord of life should have observed us in so sad a condition, and have had feelings of pity and compassion towards us when covered all over with filth and shame, is something so marvellous to me that I know not how to talk about it as it deserves. You know we were galloping on towards the pit, the dismal pit; and if the Lord had let us alone, or had disregarded us, and just left us to have perished in our sins, how could we have remonstrated against him? or have blamed him for treating us so, seeing we were the aggressors? It somehow appears to me as if it was no small wonderment, that our bed long ago had not been made in hell, though now I do not believe it will ever be made there; for if he, who holds the keys of hell and of death, were pleased to kill us, he would not have shown us and told us such things as he has. Judges, 13. 23. But still I must think that there was something wonderful in the matter of our escaping as we did from the burning lake.

One would be ready to suppose the dear Lord of heaven and earth might have disposed of his mercy to much better advantage than laying it out upon us. But dear me, it seems that he will do as he pleases with his own clemency, and how can we in conscience say nay to it? I think it would be a difficult matter to hunt up two men, lower sunk in infamy—farther gone in sin—more averse to God, and better pleased with satan's yoke, than you and I once were. And perhaps the difficulty would be equally as great to find out two men more indebted to grace—under higher obligations to heaven, and more in duty bound to sing God's praises, than you and I now are. What shall we then say to these things? If God be for us, who can be against us? He has wrought his own sovereign will with us, by delivering us from death, darkness, wretchedness, misery, errors, lies, and delusion; and also from the love and service of sin, satan, and the world. He has likewise brought us to know the truth, and to love it, and to con-

tend for it from the pulpit and press, and in the open face of all the Ishmaelistic mockers of the day.

The Lord also in the plenitude of his mercy, has counted us worthy to suffer shame for his name, by permitting mere empty professors, carnal preachers, and graceless editors, to mock, traduce, deride, abuse, belie, vilify, and scandalize us, and to cast out our names as evil. 'Let them curse, but bless thou.' Psa. 109. 28. While the Lord is blessing us with love and zeal for his honor and glory; some foul spirit is inflating their hearts with indignation and wrath against us for our faithfulness and intractability in the cause of God and truth. And yet all this is not so much out of the common course of things as a superficial observer would be ready to suppose, seeing it is so very natural for the young generation of vipers to hiss, puff, and blow, whenever they see the old serpent smitten. I suppose you know very well that the Bible takes cognition of two different generations of men. Very different they are from each other. Different in their ways, manners, customs, and fashions. One is a generation of vipers, and the other is a generation that shall praise the works of God, Psa. 145. 4. And to be of this generation, is an honor indeed; and this honor have all the saints. Praise ye the Lord, Psa. 149. 9.

I hope your marked regard for divine truth and the honor of God will suffer no diminution, but continue vigorous. We certainly live in an awful day of rebuke and blasphemy. Evangelical gospel is but little known and less enjoyed. Peace be with you and yours,

JAMES OSBOURN.

Baltimore, May 11th, 1837.

FOR THE PRIMITIVE BAPTIST.

Harris county, Georgia, }
Feb. 10th, 1837. }

DEAR BROTHER BENNETT: I now have the opportunity of complying with my duty as an agent for your valuable paper, and to inform you of some of the movements of the Baptists in the Western Association.

And first, I wish it perfectly understood that I think there are all sorts of Baptists here, or nearly so, that you can find any where in the United States. And there are as great a variety of preachers and preaching. But, *nevertheless, the foundation of God standeth sure, having this seal to it, the Lord knoweth them that*

are his. Well, bro. Editor, among all the Baptists there are a sort called missionaries, or benevolent Baptists; and they have been weeding a pretty smart row. But your paper and bro. Beebe's, through the blessing of God, are as I think pulling down their strong holds more or less wherever they are circulated. And may the Lord grant them a greater circulation.

And again, there are the Hard Shells, or Iron Jackets, or Anti-benevolent, or Anti-missionaries, or Antinomians, as the missionaries please to call us, with a great many other names that have been lying almost at nothing until a short time back. But thank the Lord the servants of the most high God have become aroused to their duty, or some of them, and appear determined to cast out the bond woman and her son, with all her grand children and their children, even to the tenth generation. So to effect this noble plan some of the churches have declared they have no fellowship for them or their societies, and will not invite them to preach in their pulpits. And that it may be, as I think, more fully accomplished, the church at Lebanon, Troup county, has or will request all the churches in the Association (40 in number) to meet there by their delegates on Friday before the fourth Sunday in April next, in Convention, in order to effect the same, or to bring about that unanimity of sentiment that is so desirable amongst the followers of Christ.

There is another sort of Baptists that I will mention, that I call Fence Straddlers; and these are the finest fellows I almost ever saw, in appearance at least. Well, say you, why? why because to them every body is right that is a Baptist; and they will contend for the present missionary plans, and at the same time will turn to us and say, I do not give them any thing, &c. And now, brother Editor, do not they appear to be fine fellows indeed? I tell you, bro. Editor, what they put me in mind of; it is a war that I read of or heard of when I was a boy, that took place between the squirrels and birds. Of course the leather-winged bat had a hand in the fray, and when the squirrels appeared to prevail the bat was among them as fine a fellow as any; and when the birds had the advantage, he was flying in the air with them, &c. So I leave you to make the application, and close for the present, subscribing myself your unworthy brother in gospel bonds.

JAMES M. ROCKMORE.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 27, 1838.

To Subscribers and Correspondents.

Subscribers are informed that we are unable to furnish the back numbers of the last volume. Deficiencies, however, will be made up by numbers of the present volume.

We have received the Minutes of several Associations, accompanied by a request for insertion in our paper. Agreeably to common usage, we give precedence to *original* communications, and purpose devoting part of each succeeding paper to those which were unavoidably crowded out of our last volume; when these are disposed of, we will with pleasure make selections from the interesting printed publications with which we have been kindly favored.

FOR THE PRIMITIVE BAPTIST.

BAPTIST ASSOCIATIONS PROVED
FROM SCRIPTURE.

BROTHER EDITOR: I was requested by several brethren not long since, to prove that our Associations were from the authority of scripture; which I promised to do when I got a moment's leisure. And having finished tugging for the sheepskin and surrendered it up to money and salary preachers, as their right from scripture, I now by candle light shall endeavor to fulfil my promise, for two reasons: first, to gratify my brethren's request; and second, to stop the mouths of some mission gainsayers who have vauntingly said, there is as much scripture for missions as for Associations. But that is a false doctrine, if my spectacles are good; for missionaries have never yet, in any piece that I have seen, been able to prove mission begging societies and all its kindred from scripture, although they have been frequently challenged so to do.

Now, brother Editor, you know I am a great hand for having matters of religion proved by the Book; for throw away the Book and where then are the rules of life for the Christian? or the acts of worship required of him by his Saviour? or the doctrine and ordinances of God to be found? or the examples and precepts of the holy Jesus and his apostles, as a pattern for the Christian life in these days of darkness and error? For the New Testament contains the first principles and examples of Christianity, and the church of God should always in matters of difficulty and controversy, appeal to these first principles as the highest and best arbiter on earth, and see that all her acts are done according to this pattern shown in the

mount, (the New Testament,) as her guide and her law on earth for faith and practice.

So then, to the Book we come. Acts, 15th chapter, fully shows the whole of this matter in apostolic conduct. Verse 1st: And certain men which came down from Judea, taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved. Now recollect in the outset that Paul and Barnabas had been sent from the church at Antioch by the command of the Holy Ghost, to preach the gospel to the heathen; and when they had preached in divers places, Pisidia, Pamphylia, Perga, &c. they went down into Attalia. Attalia was a city of Pamphylia, situate on a bay of the Mediterranean sea, and from this city they sailed back to Antioch, where they had been ordained and from which they were sent by the Holy Ghost; and rehearsed all their travels to the church at Antioch, and what God had done by their hands, as the 14th chapter of Acts shows. This city of Antioch was the capital of Syria; it stood on both sides of the river Orontes, about 12 miles from the Mediterranean sea. It was 10 miles in circuit. Here was the temple of Daphne, here were the dwellings of the Syro-Grecian kings, here Jews and Greeks held equal privileges, here Paul and Barnabas were sent from. Here they preached a considerable time, here Peter dissembled and as a Jew refused to eat with the Gentile Christians, &c. And it was here, in this famous city, after Paul and Barnabas had returned from their tour of preaching, and in the Baptist church in this city of Antioch, that the first cause that gave rise to Baptist Associations arose. As proof, while Paul and Barnabas were here in this church, certain men came down from Judea and taught these Gentile Christians that except they were circumcised after the manner of Moses, they could not be saved. This was a gross error, for circumcision belonged to the Jewish nation and to them exclusively, to make them a separated people to God. And although the Ishmaelites and others have been circumcised, it never made them Jews nor the promised seed. And circumcision never was given nor binding on any Gentile nation on earth. And further, it undervalued the gospel, forasmuch as a Jewish rite must be added to it to make it able to save sinners.

So then Paul and Barnabas knew this was an error and downright lie, that these Judaising teachers propagated to the church at Antioch, as the 2d verse of that chapter shows, saying: When therefore Paul and Barnabas had no small dissension and disputation with them; (these teachers of circumcision,) they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about

this question. Here in this verse we see the cause why the church at Antioch sent Paul and Barnabas, with others, (others, I suppose, that were not preachers out of this church;) for had they been preachers as were Paul and Barnabas, I presume their names would have been mentioned, and not put the word others, without names. So that this verse shows a deputation of Paul and Barnabas, and others—I say, private members of the church at Antioch, with Paul and Barnabas, delegated to the church at Jerusalem, to confer with the apostles and elders of that city and church, whether this new doctrine of except ye be circumcised ye cannot be saved, be true. Then here is an example, from the Book, for our churches delegating and sending their preacher and other members, to confer with preachers and others from another church or churches. Second, this verse shows that this new doctrine preached, was the cause why this first Conference of apostles, elders, and others, was held; or call it a Council, or call it an Association, or call it an Assembly of chosen men from the churches, all the same; it matters not as to the name of words, provided the practice and power be kept the same as the original, that is, to settle questions about false doctrines, and give any church advice in matters of difficulty, as did this Advisory Council to the church at Antioch about this new false doctrine. And if Associations were to give more advice to the churches than they do, on the head of false doctrine, I think it would be for the better. 3d. This verse shows that when this new doctrine was broached in the church at Antioch, that it produced no small dissention in it, and much disputation between Paul, Barnabas, and these new teachers. And it plainly appears that the church was not satisfied, after all the disputation on this new doctrine between the parties. Then where shall she get satisfied of her scruples about this new-broached doctrine? Why the church comes to this determination, to send Paul and Barnabas and others of her body, up to Jerusalem, the centre and head of union of all the churches, and obtain there the united wisdom of apostles and elders in deciding this question. This she did and this is our practice, to send chosen men out of all our churches to meet with ministers and others from other churches chosen, and with some church in our body, and there obtain the united wisdom of our Association, Council, or Conference, or by whatever name you may call it, on all questions and difficulties that may arise in any one of the churches, and give her our advice, &c. So then the example for our Associations is from the Book.

4th verse: And when they (Paul, Barnabas and others) were come to Jerusalem, they were received of the church, and of the apostles and elders.

This verse shows how readily the church, apostles and elders at Jerusalem, received these chosen delegates from the church at Antioch, and to confer with them about this new doctrine.

5th verse: But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. Worse still, for here in this church at Jerusalem are found pharisaical believers, that hold and contend for this doctrine; and this was the nest from which the others went to Antioch, and wanted to yoke the Gentiles with circumcision. But all is expressed by Paul to Peter: Why compel the Gentiles to live as do the Jews? See Paul and Peter's contention.

6th verse: And the apostles and elders came together for to consider of this matter. 7th verse: And when there had been much disputing, Peter rose up. 12th verse: Then all the multitude (mark that word, multitude; for this shows the number of this first Association, expressed by multitude, a large number;) kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13th verse: And after they had held their peace, James answered, saying, men and brethren, hearken unto me.

In the above verses cannot you see even the rules of our Association. Two members from each church to make the Association or multitude, one speaking at a time giving his light and ideas and the rest holding their peace, and then another speaking, &c. Lastly the Moderator, like James, speaks to the subject and gives his opinion; to which opinion of James, after canvassing the question by many that had gone before, to him they all agreed. Then here you see the question on this new doctrine settled among the churches, by this multitude of apostles, elders and others; and then it sends the church a Circular Letter, to which we come next, as our practice.

22d verse: Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren. And here I would note, that our practice is just the same; that whenever a church of our body gets into difficulties and wants the aid of the Association, we send from three to five of the chief men of our Association to her assistance. See how exactly we agree: they sent Judas and Barsabas, with Paul and Barnabas, of their own company; and we send them from our Association, our own company, to the aid of any church from which delegates come, as did Paul and Barnabas from Antioch. And I would add that this first Association was right, and we should always choose chief

men among the brethren to do the Association business.

Now we come to the Circular Letter of this first Association of apostles, elders, and others, sent to the church at Antioch, and all that might be in their case.

23d verse: And they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: 24th verse: Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law, to whom we gave no such commandment. 25th verse: It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; 26th verse: Men that have hazarded their lives for the name of our Lord Jesus Christ. 27th verse: We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28th verse: For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. 29th verse: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. This is the apostles and elders Circular Letter to the churches.

30th verse: So when they were dismissed, they came to Antioch: (the church in difficulty:) and when they had gathered the multitude together, they delivered the epistle. Or, in other words, the Circular; or, the advice of this Council of apostles, elders, and others, held at Jerusalem, to the church at Antioch, for their satisfaction on the question that had distressed them about this new doctrine, &c.

31st verse: Which when they had read, they (the multitude gathered) rejoiced for the consolation. 32d verse: And Judas and Silas, being prophets themselves, exhorted the brethren with many words, and confirmed them. 33d verse: And after they had tarried there a space, they (Judas and Silas) were let go in peace from the brethren unto the apostles. 34th verse: Notwithstanding, it pleased Silas to abide there still.

Thus we have before us the first Circular Letter that was ever written by an Association of apostles, elders, and other private members, to a Christian church in a matter of difficulty, from the 23d to the 30th verse in this chapter; which read and deliberate upon, and see the exact example followed by the Kehukee and Contentnea Associations, with the exception of sending messengers from the Associations to be bearers of their Circular to the several churches or to any particular

church in difficulty; which ours would do to teach and exhort any church in distress, and carry our epistle if need be, as did Judas and Silas to the distressed church in Antioch. For an epistle is nothing but a Circular, and all the epistles of Saint Paul, Peter, James and John, are nothing but Circular Letters to the churches and individuals, and contain religious advice to the churches and individuals, as the writers saw the case required. And if the advice of Paul, Peter, James and John, was to be followed by the churches and individuals to whom directed, how much more the concentrated wisdom of this Council, Conference, or Association, at Jerusalem, or by what name you please to call it. The Methodists call it a Conference, the Presbyterians an Assembly, the Catholics a Council, the Baptists an Association, &c. All the same, provided the practice and power of this Council does not exceed that of an Advisory Council to any matter, or to matters of any church; for each church is independent of all other churches, or any Council on earth as respects her own affairs. And a church may or may not take the advice of any Association, without breaking fellowship.

I would just then here make a few notes, brother Editor, and conclude my remarks, as I have only sketched at the matter for others more maturely to consider; as I am fully satisfied as to myself, as to the spirituality of Associations.

And first, Associations are necessary, for the purpose of stopping the progress of false doctrines in the churches, as this first case shows.

2d. Associations are necessary, for the purpose of advertising those impostors and false teachers to the churches, that in any church doth propagate false doctrines; for one church might do this in her own bounds, but an Association can by the assistance of the churches spread it more extensively within the bounds of all the churches.

3rd. Associations are necessary, for the purpose of maintaining oneness of doctrine, ordinances, and union among the churches.

4th. Associations are necessary, for the extension of acquaintance and fellowship among brethren, and an interchange of pulpits for the growth of the saints in the knowledge of Christ and to feed his sheep.

5th. When our forefathers first established the Philadelphia, Charleston, and Kehukee Associations, the three first in the United States, they went on prosperously, dividing and subdividing, until Baptist Associations have filled the States. And union and oneness of sentiment and scriptural practice abounded among them from Georgia to New Hampshire; and would have been so to this day, had it not been for those new scheme projects of the day.

6th. Associations should be careful to let up-

thing come into their councils that is not their business from scripture to attend to; and their business is to answer all questions of difficulty from any church in their body, and detect false doctrines and false teachers in her body, and advertise the several churches of the same by a Circular Letter to the churches, containing her opinion of the matter. And a Circular letter should always be wrote on some matter that concerns the churches. And the Association should always provide, as far as in her lies, for the peace, oneness of doctrine and practice, union and fellowship of the several churches. Alas! had this been attended to, before missions and other new schemes were introduced into our Associations, the Baptists had not to this day been a divided people, reproaching and de-vouring one another.

7th. Associations should never transcend their power, and that is, only an advisory council to the churches. The churches are independent of any or of all Associations, Councils, or Synods; for the power that delegates is greater than the power delegated, and the highest power than an Association can claim is a delegated power; therefore she has no right to Lord it over the churches. She has no right to call a presbytery, she has no right to ordain ministers, she has no right to receive members into her body or into any church, she has no right to say who, or who not, shall be a member of any church in her body; but she has a right to withdraw from any church in her body that may have violated the Association compact, or that shall hold doctrines or practices as a church, contrary to the general principles of the union of the churches. All the above is easy proved from scripture, had I time and room.

8th. I have much more to say and prove, but not now, brother Editor. However, put this in, in some place, if you can; as I think it necessary at the present time to go forth to the churches, if you think with me. *JOSHUA LAWRENCE.*

FOR THE PRIMITIVE BAPTIST.

*Person county, N. Carolina, }
January 13th, 1838. }*

BROTHER EDITOR: I see in the 23d number of the second volume of the Primitive Baptist, a query presented by bro. Reid of Georgia, which you have answered in an obscure way to us, by sending him a copy of the Minutes of the Kehukee Association. Now, brother Bennett, although you may have answered correctly and to his satisfaction, yet we are left in the dark, for there are many of your subscribers that have never seen the Minutes of said Association; and finding the subject remains

still a query with many, I have concluded to give you my opinion on it, which you can dispose of as you think proper. The substance of the query is this: Is the ordinance of baptism administered by the missionaries since the division, valid by the Old School Baptists? According to the order of the gospel, I shall answer, no; and will give my reasons in part. First, I believe they have departed from the true spirit and discipline of the gospel, and are enemies to the gospel of Christ, whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things. Phil. 3 and 19. They have, like king Saul, disobeyed the Lord and resorted to the witch for counsel. See 1st book of Samuel, 28th chapter. They have gone down to Egypt for help. Isaiah, 31st chap. 1st verse. Secondly, some of their preachers have been excluded from the church for disorderly conduct; the missionaries have united with, and received them in all their disorders. The case of Stephen Pleasant, in this county, being excluded from the church at Ebenezer for disorderly conduct; he has in some cases administered baptism. Since his exclusion the missionaries have united with, and encouraged him to the very extent. Now, how can said church consider his administration valid according to the gospel, when they view him as a heathen man and a publican, according to the gospel of Christ? Matthew, 18th chap. and 17th verse. Again: Paul says, withdraw from every brother that walks disorderly. But the missionaries have united with him in all his disorder; consequently, they are partakers of his evil deeds, and all their religious acts disorderly, according to Matthew, 5th chap. 23d and 24th verse. Also, another case of like nature: Allen S. Wynn, Chesnut Grove church. I have been informed since his exclusion, the mission party have united with him. Thus, the staff is cut asunder, and the brotherhood broken asunder. Zach. 11th and 14th verse. As such, they cannot consistently receive the ordinances administered by him, nor them that unite with him, no more than they can from a heathen or a publican; for what fellowship hath light with darkness, what concord hath Christ with Belial, or what part hath he that believeth with infidels, &c. I could say much more on the subject, but must forbear for the present. Yours in gospel bonds, &c.

S. I. CHANDLER.

FOR THE PRIMITIVE BAPTIST.

*South Hill, Bradford county, Pa. }
January 5, 1838. }*

BRO. BENNETT: Expecting the Primitive Baptist to be discontinued at the close of the second Vol., I made no provisions for sending until I saw the 23rd No. As soon therefore, as was any way convenient, I hastened, and prepared for sending the within order.

I was sorry when I learned that you contemplated stopping the paper, though I did not know that it was reasonable to wish you to continue it without more patronage, and it was so far from this region, and the Old School Baptists so few, and low in their circumstances, that it appeared in vain for me to attempt to increase the subscribers in this part; but I want it myself, for I want to hear from bros. at a distance, and I think I feel an interest in the war. I am sure that Zion will prosper, the victory is hers, though the enemy may appear to triumph for a short space, as they did when our King was laid in the grave; yet as sure as Jesus arose from the dead, so sure will He, in his members triumph over all their foes. The sufferings, of the members of the body may be great, the sufferings of Christ the head of the body were far greater. He was made perfect *as the Captain of their salvation* through suffering; and all that his people suffer for his name's sake and the gospel, will eventually work for their good.

Now since I have my pen in hand, and am writing to the Editor of a religious periodical, I think it may be, if I should write something worth reading it might contribute to his columns. So I will just tell you some news that I heard in a late tour in the State of New York. I had a part of it from the man himself and a part from a respectable (if an Old School Baptist minister is a respectable character) bro. in the ministry; who informed me that himself and others had looked into the affair, and examined the subject, and found that the man had done nothing worthy of death or bonds. And since there are so many Baptists that think the Old School bros. are in one extreme; while they say that they cannot fellowship all the new measures, so they are neither *Old*, nor *New School*, but occupy a middle path, think it best to profess to believe sound doctrine so they bear a relation to the Old Regular Baptists and wish to be esteemed, and fel-

lowshipped by them. Some things also among the New measure folks they think are very good, such as sending the gospel to the destitute, and giving the Bible to the poor, &c. &c. Now let the things that have befallen the man I mentioned above, be for a caution to them that are honest among these middle ground folks; (for I think there may be some among them.) For — Briggs had recently moved from a distance among the New Schoolites, and being something like the above described middle ground character, for a while maintained his stand as neither Old or New School, but preached to good acceptance to the church which he had joined. At length, however, jealousies and surmising, and some frivolous things were reported; which when they were presented before an assemblage of New School dignitaries and a committee of the church of which he was a member, formed (in their minds) a sufficient cause to try, condemn and exclude him unheard. He was tried and condemned in his absence, and when called for the first time to hear the charges preferred against him, which was between 10 and 11 o'clock at night the second day of the Council's session; he was then informed, that if then and there he could defend himself there was an opportunity. And when he objected to doing it that night, and requested the Council to assemble again the next day to hear his defence; he was *gravely* told that the Council had spent time enough already with the matter and would not tarry another day to hear him. Whereupon it was resolved by the Council and the committee of the church to depose him from office, and exclude him from the church.

Has it come to this! Is there an Inquisition already set up among the people called Baptists in America!!! So it seems indeed!! But this is only a mild sample of what our New School folks would do if they only had the reins of government in their hands, as I have firmly believed for several years.

Then let the middle ground folks beware, for if they are honest and do indeed believe and preach the truth, it cannot otherwise be than that the New Schoolites will discover that their influence will eventually operate against them, though now the weight of it is on their side of the question; for all that puts into their (not the Lord's) treasury helps them, and all that stand halting, helps swell their numbers,

for they are counted on their side. But whether — Briggs is guilty or not, as soon as they have opportunity after they begin to be jealous, they do all they can to destroy his influence. Let no honest man who dares to differ from them while in their ranks, think that he shall fare any better in their hands; for their tender mercies are cruel. They will, and do try to make the public believe that the Old School Baptists are opposed to the spread of the gospel, because they oppose their moneyed speculations for spreading Fullerism and all their other isms, instead of the gospel of Christ; and that we are opposed to the circulation of the Bible, because we are opposed to an amalgamation of the church and the world in forming religious societies upon a moneyed base, where religious privileges are bought and sold for money; worse if any thing than Simon's wishing to buy the privilege of conferring the Holy Ghost on whomsoever he laid his hands.

They represent us as opposed to all that is good; because we are opposed to their religious juggling, and deceptive mock revivals, wherein they pretend so much depends on the use of such means as they have invented, or borrowed of the inventors or their successors, for making Christians; where so much depends on money, that if the money stops the work must stop. Yea, so much depends on money! that some, yea many precious souls are now in the quenchless flames of hell, where they must lie and suffer to all eternity, that might have been saved if more money had have been given. See Judson's Letter to the American females.

Whereas the truth is, they (the Old School Baptists) love and believe the gospel of Christ, and rest in it, and in him; and rejoice that he works all things after the counsel of his own will; that he will work and none can stay his hand. And of course they do not believe in Fullerism, nor any other ism nor schism, and will do nothing willingly for its support.

They also believe and love the Bible, and are willing to give it to any that are so poor that they cannot buy for themselves, that would make good use of it; without sounding the trumpet of a fashionable report of a religious society made up of an amalgamation of professors and profane, founded upon a moneyed base where Peter and John could not be members if they were now here and had no more money than they had once; where Christian fel-

lowship has nothing to do with membership.

Also, the Old School Baptists are so far from rejecting or opposing the use of means, that they believe that all the means that infinite wisdom saw would contribute to the accomplishment of the end which he designed, was, and are by him directed, and so connected with the end, that it does not lie at the caprice of his enemies, nor depend upon the good will, or zeal, or liberality of his friends, whether the end shall be accomplished or not. And they have so much confidence in the wisdom of God to devise means, and are so sure that the means will accomplish the end for which they were designed; they see so much beauty in what it has pleased God to reveal in his word by his Spirit to their minds of the plan of divine operations; that they are sick of, and have no confidence in, and have no fellowship for the wisdom of men which is manifest in the plans they have invented to help the Lord. But consider the wisdom of men as being foolishness with God, believing that he will take the wise in their own craftiness, and bring to nought the counsel of the prudent; therefore they cannot fellowship them, nor the inventors of them.

It is neither God-like nor Christ-like nor Christian-like, to accuse and blame others for our own faults; but it is like depraved Adam, it is like the ministers of satan, it is like the serpent himself, he is called the accuser of the brethren, and he accused the Lord of lying, saying to Eve, "Ye shall not surely die." From such accusers, and their power, may the good Lord deliver his chosen.

I have spun out my remarks further than I at first contemplated, if there is any thing that you can extract from them that you think will be suitable to publish, they are at your command.

Yours, in gospel bonds,

HEZEKIAH WEST.

*Alabama, Pickens county, }
December 1st, 1837. }*

BRO. BENNETT: I am one of a number who some twelve or thirteen months ago commenced receiving, according to my own wish, your Primitive Baptist; and got it tolerably regular up to near this time, being the time subscribed for. And I think I can say of truth, that I have noticed said Primitive Baptist with great pleasure and gladness of soul, to see the truth, as I

believe, so ably defended; showing the craft of men and a departure from the faith, giving way to seducing spirits and doctrines of devils, as it seems, with itching ears; such as go about, wolves in sheep's clothing, wanting the fleece caring not for the fare of the flock. Teaching men and leading silly women astray, getting up monied institutions, declaring them to be for the promulgation of the gospel, being means of God's own choice.

Have not some declared and said, if the enlightened people of America did not support them in what some of us call craft, God the Almighty would most assuredly visit such with heavy judgments earthly; for there were no doubt, many thousands of souls in torment on account of the neglect of duty involved on others. Is this according to the original Baptist orthodox faith? is it in accordance with the doctrines of the scriptures? I think not.

It is said, that a certain Mr. D. P. B. of Greene county, in this State, while out on an electioneering expedition, informed the people, or some at least, that if they would elect him as one of their representatives in the Legislature, he would exert all his influence in trying to get the State laid off into districts, for the purpose of establishing Theological Schools in every said district. Take notice—taking to taxing the State sufficiently heavy to pay the expenses of those schools. On these terms, we would no doubt soon have teachers and leaders that would carry us about as the boisterous waves a straw on the ocean, with pressure monarchical, that would soon bear us down beneath the common dignity of servants; then I fear with or without compliance a law religion would be the result. Then to inflict, if not obeyed. This would be priestcraft, sure enough. God forbid that ever a republican people give or trifle away that precious gift the right of conscience, so dearly bought.

There is a class among the Baptists in this part of the country, who say they occupy a middle ground. This class of professors seems to me to be the most dangerous among professors; for they will say, hold your peace, let them alone, while the new institutionists as I am obliged to call them, sow one here and another there, and eventually come to be strong in number. While those middle professors, so in my humble conception, can keep the sword of justice laid aside, they seem to do fine business in their craftiness. Holy writ au-

thorises me to say, the love of money is the root of all evil; greatly do I fear that the love of money will root up the free men of America in its wanton progress.

In the year 1835, was organized into an Association called Union, churches in Pickens, Greene, Tuscaloosa, and Perry counties, in this State, by withdrawing from other Associations chiefly. The New School part of that body having progressed so as to necessitate the Old School part of some churches to declare in open Conference a non-fellowship to the institutions of the day, commonly called here the man-effort system—August 5th, 1837, the Bethany church, Pickens county, myself having a name among the number composing that church, and that on the part of the Old School, went into a preamble, protesting against all missionary operations so far as the above named system embraced Tract, Bible, and Temperance Societies, Sunday School Unions, Theological Schools, &c. Therefore 15 members of said church called for letters of dismission, which were granted to them to join any other church of their faith.

On Friday preceding the fourth Sabbath in September last, delegates from their respective churches met at Big Creek church, Pickens county, in the name of the Union Association. On Monday following, after an eminent showing of a party spirit, the Association split asunder; the Old School part leaving the house in which the Association was convened, being the nearest equally divided that I ever saw, according to the number in session; though I think justice would have said the Old School part were the strongest.

The Old School party after assembling together out of doors, appointed by mutual agreement to send up a delegation to convene at Rehoboth church, Greene county, on Friday before the second Lord's day in November, 1837, for the purpose of organizing into such an Association as we believe the old orthodox Baptists can live in, in peace and harmony. And were accordingly organized into an Association, a copy of which has no doubt been sent to you, otherwise I would take pleasure in giving a statement of the articles of the Constitution of said Association. I should also fail to have room on this sheet.

Yours, in brotherly love,

SHERROD W. HARRIS.

*Georgia, Heard county, }
June 13th, 1837. }*

BROTHER BENNETT: I received the copies of the Primitive Baptist that I wrote for, and the subscribers are well pleased

with their contents. I expect shortly to send for more of them, as I think they will be effectual in establishing those brethren whose minds have been wavering on the subject of the new schemes of the day. We are not much troubled with the missionaries in this part of our county, but there are some of these go-between preachers going about preaching another gospel; denying in effect the effectual calling of God to sinners, but say, that all that ever heard the gospel are called of God. Further they say, that the new schemes of the day shall not be a matter of fellowship. Mark, Minutes of the Western Association, held at Long Cain meeting house, Troup county, September last, 17th item. Thus the new schemers manifest a determination to Lord it over God's heritage, and bind heavy burdens on men's shoulders; although strictly forbidden by the great head of the church.

Yours, in the best of bonds.

JOHN GAYDEN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*.

SOUTH CAROLINA.—Wm. Hardy, *Mt. Willing*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*.

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Sovereign Purvis,	\$1	S. I. Chandler,	\$2 75
Benjamin Webb,	1	Jesse Parker,	1
Charles W. Knight,	1	Lewis Peacock,	5
R. D. Wimberley,	1	A. B. Reid,	5
Barnot Idol,	2	J. L. Lawrence,	50
Hezekiah West,	1	Coffield King,	1
John H. Keneday,	5	Joel H. Barnes,	1
Henry Avera,	5		

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3.

SATURDAY, FEBRUARY 10, 1838.

No. 3.

COMMUNICATIONS.

[The following communication should have been inserted immediately on its receipt, but it was inadvertently mislaid.—*Ed. Pr. Bap.*]

FOR THE PRIMITIVE BAPTIST.

*Bear Creek, Henry county, Ga. }
May 21, 1837. }*

DEAR BROTHER BENNETT: I am confined at home to-day in consequence of a broken rib; but as I cannot ride to meeting, I will employ a few minutes in writing a few lines for the Primitive Baptist, in answer to some editorial remarks in the Christian Index, by the Junior Editor, Mr. Stokes. I should not have troubled myself to take special notice of Mr. S.'s scurrilous remarks with regard to myself, such as, anti-missionary champion of Georgia, wolf, brandy champion of Bear Creek, &c. &c. had he have contented himself with venting his spleen at me; for I recollect that when one cursed David, and another asked if he should go over and smite him, the king said, let him alone, perhaps the Lord has bid him curse; but not so when the armies of the living God were defied. And as the Lord liveth I will not hold my peace, nor let my pen lie still, when the Flint River Association is accused of falsehood without any other authority to establish the fact than the bare say so of Mr. S.

In the Index of 12 Jan. Mr. S. after giving the letter and extract adopted by the Flint River Association, remarks: Why do those brethren make themselves unhappy, and divorce themselves from the great body of the Baptist denomination? To the above enquiry I answer, we do not make ourselves unhappy, but we are made

so by the miserable croaking of the two unclean spirits like frogs that we read of in Revelation, and the coming of those teachers who teach the doctrines pointed out in the scriptures and referred to in the letter from Lebanon church. And again, we do not divorce ourselves, for we have never been married. We, the Old School brethren of Flint River, acknowledge but one head, husband, and lawgiver, even Jesus, who was dead and is risen from the dead; and that is the reason why we make mention of his righteousness and his only, and preach not ourselves nor what the Board of Foreign Missions say, nor what the Committee of the Sunday School Union say preach, as many poor lazy hirelings do—but Christ Jesus the Lord, and ourselves your servants for Jesus' sake; and are determined, come life or death, praise or abuse, faggot or flame, to know nothing amongst our brethren but Jesus Christ and him crucified.

And again: we separate ourselves because we believe the great body of the denomination have gone a whoring and have wandered after the beast, and we are disposed to believe the apostle was in earnest when he said, Gal. the 5th and 12th, I would they were even cut off which trouble you. And again: Come out from amongst them and be ye separate. Touch not, taste not, handle not the unclean thing, and I will receive you, saith the Lord. And now, brethren, notwithstanding that seven women have laid hold of the skirts of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach, that is no reason we should consent to live in a state of adultery and acknowledge an unholy brotherhood. Just hear the language, (to take away our reproach,) so conscious were they that they

had not been wedded to him, that they did not make such pretensions to him; but in order to deceive others and take away the reproach that otherwise must come upon them, they would lay hold of his skirts and say, let us be called by thy name to take away, &c. Let us be called Christians, as derived from Christ; or Baptists, as Mr. S. and others are doing, as I shall attempt to show in another place.

2nd. Mr. S. says: Why should they anathematize their brethren, comparing them to the false teachers who perverted the truth in the days of the apostles? To which I answer, we have not anathematized our brethren; for I understand the term brethren, in its strictest sense, to mean children begotten by the same father and brought forth by the same mother, entitled to the same inheritance and believing the same things, viz: that there is one God and Father of all, and one Lord, one faith, and one baptism. And now if I prove in another part of this communication, that many of the great body of the denomination do not believe the above quotations, it will show that it is not our brethren that we have anathematized and compared to those false teachers; but similar ones that have appeared in this day, according to prediction. And we are not only told to come out, &c. but we are told to earnestly contend, to rebuke sharply, that their mouths must be stopped, &c.

3rd. Mr. S. says: Why do they impose upon themselves so far, as to entertain the belief that the Missionary Baptists, as they are called, have departed from their old doctrinal sentiments; surely nothing is farther from the truth? In answer to the above remarks I would just say to Mr. S., that we have not imposed upon ourselves, nor do we intend to be imposed upon by him; and if he thinks so, I would inform him he is as much mistaken as he was when he had to preach at McDonough, without time to make his notes, and took this text: Agree with thine adversary quickly, &c. and held God to view as the adversary of the sinner, and when he could not persuade the sinner to agree, I suppose, he thought he would scare him to it; and in his remarks paraded the devil with chains rattling and jingling to induce him (the sinner) to agree. Now I confess I do not know so well how to take Mr. S. when he says, their old doctrinal sentiments; for I believe they (the Missionary Baptists) in general have held that gain is godliness,

from the days of *Peter the Hermit*, down to the present time—but if he means the Missionary Baptists have not departed from the doctrine of Christ and the apostles, I will let an enlightened community judge, who has told the falsehood, Mr. S. or the Flint River Association. Was not Mr. Judson's Letter to the Ladies in America, a departure; or, are we to understand that it is no harm to write contrary to what Christ has said, when he says, This is the will of Him that sent me, that of all the Father gavest me I should lose none, but raise him up at the last day? But Mr. Judson says: They are suffering the vengeance of eternal fire, and must to all eternity, &c. Or, shall we understand that Mr. Judson recollected the serpent began with the woman and preached a lie, and thereby caused the man to be guilty of transgression, and thought he would act a similar part? Did not Adiel Sherwood depart at the Western Association at Bethel, Coweta county, when preaching from this text: All things are ready--and after telling that the covenant had been made, and Christ had come and lived and died and rose, and the Spirit had come into the world, &c. he asked in substance this question, viz: But will not the Spirit, where it begins a work, perform it? and answered, I do not know; you had better not trust it? When Jesus had said, The dead shall hear and they that hear shall live; and the apostle was confident that where he begun a good work, he would perfect it to the day of Christ Jesus. And how was it when Mr. Mercer preached at the Flint Association in 1829, that the doctrine was hailed with loud amens from the White party, and his old confidential brethren could not understand it to be original, and some of them wrote to him on the subject, and figuratively speaking jammed him in a corner where he had to say whig or tory, and caused him as I believe to open his ten pounder on White, and lay him cold; who by the by had more independence than some of the rest. (See Mercer's Apology to his ten Letters.) Is it original for so many to say we believe the doctrine of election, but it should not be preached, it lulls sinners in carnal security, when it is contained in the scriptures and an apostle says, all scripture is given by inspiration of God and is profitable. And alas, how many do we hear say faith is the act of the creature, when an apostle says it is the gift of God, &c. &c.

Mr. S. asks: Why should they attempt

to proscribe all those with whom they may chance to differ with regard to the institutions of the day, by declaring a non-fellowship with them? Answer. We do not proscribe them, if I understand the term, which is to order or direct; but only act for ourselves and leave others to do the same. And our reasons for declaring a non-fellowship with them may be found 2d John, 1st chap. 10th and 11th verses: And again, be not unequally yoked together with unbelievers. And we do think that minister and member, infidel and sinner, all members and life members by the power of money and not the gospel, and directors for life do as they may, to help to bring on the millennial day, make a most unequal yoke.

Mr. S. says: Why not live and let live? why not leave every one to his own conscience? I answer, we are perfectly willing to live and let live, but not to live together; for can two walk together except they be agreed? We are perfectly willing to allow others the liberty of conscience, but we wish the same. And provided we think the acts of others are unauthorized by or contrary to the word of God, we want and will have the liberty of conscience to say so, and to say we have no fellowship with them nor the practice. But, Mr. S. carry out your theory and by the same rule, in regard to the Methodists, Presbyterians, and all. Why not think and let think, live and let live, and leave every one to his own conscience instead of taking the word of God for the only rule of faith and practice, and as implied in your remarks, all live together?

And as to the enquiry, if it was wrong to persuade persons not to get drunk, &c. you know and every body else knows that knows any thing, that this is not what we object to; it is the amalgamating principle and the contempt cast on the infinite wisdom of God in placing the light on the candlestick or church, instead of the Temperance Society.

Mr. S. says: Is it wrong to spread the gospel in our own and other countries? I answer, it is not wrong for the Almighty through instrumentality to spread the gospel where he pleases; but if Judson and others that we have seen and heard from furnish a fair sample, we doubt its being gospel when sent.

Again he says: Is it wrong to teach our children to read the scriptures? I answer, no; but I believe it is wrong to enter into

any united effort by which our children are to be trained up in a system of legal religion; and I believe the Sunday School Union is a twin sister to all the other societies, and I am confident that neither is a child of promise.

Again he says: Is it wrong to educate our young ministers? Answer, yes; because it opens a door for designing characters, as in the days of Constantine, and through them the corruption of the church. Secondly, it gives them a decided advantage over the rest of the people, and in its course tends to the promotion of the clergy and in its effects will tend to bring back upon the people the same old tobacco-worm destroyed in 1776, by the blood, treasure, and lives of so many of our forefathers.

In answer to the next remarks of Mr. S. I would just say, we care not for the aspect we present to the Christian world, as he terms it; for I recollect that my divine master was to the religionists of the day, Jews and pagans, as a root out of a dry ground, with neither form nor comeliness that they should desire him; and the servant is not greater than his Lord.

Mr. S. says: We look upon this letter as truly unfortunate, issued as it was nearly at the same time in which every effort was making to reconcile our unhappy differences. Now I really think Mr. S. has been equally unfortunate in the terms chosen, if he designed to tell the truth, (every effort.) I ask every candid mind acquainted with the usage of the Baptists, if an assemblage of ministers unasked for by the churches, and in my opinion answering pretty much to the one under Constantine, denying any intention to act dictatorial and at the same time discussing queries embracing the matters of existing difficulties with the churches and Associations, and answering them to their own liking without one word of thus saith the Lord for said answer, and thereby advising the churches and Associations and pretending to make their acknowledgments there instead of going to the churches and Associations aggrieved, and then and now persisting in the same course that brought the unhappy difficulty—if this is using every effort to reconcile the difficulties, I confess I am led to scripture reason and good sense. But it is said, when they all cried, (or I would say, worshipped the calf,) that it was a sight that angels looked upon with delight. It might be so, but I doubt of what kind they were.

And now, brethren of the Old School Baptists, stand fast in the liberty wherewith Christ hath made you free; remembering old Elijah, who thought he only was left and they sought his life; but the Lord said he had reserved seven thousand that had not bowed the knee to Baal. This comes from your unworthy brother and companion in tribulation, who is by the grace of God still at the old corner post and foundation stone where the inscription is, Nothing but Jesus Christ and him crucified.

Yours, in gospel bonds,

WM. MOSELEY.

FOR THE PRIMITIVE BAPTIST.

*Church Hill, Lowndes co. Ala. }
August 12th, 1837. }*

BROTHER BENNETT: A few numbers of the Primitive Baptist have found their way into our settlement, notwithstanding the opposition manifested by the Rabbies of our land to their sentiments. I am truly pleased with the reception they have met with, within the small circle through which we have been able to circulate them.

Brother Bennett, it is truly cheering to, at least, some of us, when those whom we have been so long accustomed to look up to as guides to our feet, and for whom we have felt the most tender and parental affection, have gone into strange paths, and instead of those soul-reviving themes we hear from them what seems to us to be an "uncertain sound"—I say, under these circumstances it is indeed cheering to hear that there is yet a people who, though many miles from us, contend earnestly, as we believe, for the faith once delivered to the saints. I believe that a majority of the Baptists in our vicinity is of the Old School, but that majority is formed principally of the more humble class; of those who are more ready to hear than to speak—hence they form but an inconsiderable obstacle to the gigantic strides of the New School order of things. I know of but one preacher within perhaps twenty miles of our church, who has yet withstood the current of public opinion, popularity, &c.

Having written more than I intended, I will conclude by subscribing myself yours, in gospel bonds, ELIAS DANIEL.

*Meesville, Roane county, Tenn. }
April 10th, 1837. }*

DEAR BROTHER BENNETT: I am thirty-five years old and have been acquainted

with the Baptists ever since I can recollect; my parents were Baptists, my father a minister of Christ, as I hope, and is gone to reap the reward of his labors. I was an Arminian in principle, just like all unregenerated men and women, although I thought well of the people called Baptists, especially those of the Arminian principles. Dear brother, I take this round to inform you how I came in possession of the principles I now retain. When I was in my twenty-seventh year, I trust the Lord by his grace showed me I was a sinner and was entirely helpless without hope and without God in the world; and in his own good time and according to his own purpose, purposed in Christ Jesus before the foundation of the world, he brought me to see, to feel, and to know that my help must come from God through the merits of a Redeemer, or be finally lost forever.

Dear brother in Christ, I believe God makes Christians, and ever did in all ages of the world; and it is by the grace of God that I am what I am. I was baptized November, 1829; since that time I have had many shifting scenes, notwithstanding I have been trying in my weak and feeble manner to preach all-sovereign, all-conquering, and free grace to lost sinners, for upwards of four years, and in this time many difficulties have come in my way. First, the Temperance Society was brought to view in such beautiful colorings, and some professed Baptists appeared not to be temperate in the use of ardent spirits, I being young and at first view I thought it was a good thing; but when coming to seek for information on the subject, I began to think it came from a bad source, and the more I got acquainted with it and its advocates, the worse I hated the institution. Secondly, the Mission cause came into notice, or Christian benevolence, falsely so called. I have been ever opposed to all such new-fangled schemes, with the before-named exception.

Brother Bennett, God never did nor never will make use of such means to save his elect people, whom he foreknew, whom he foreordained unto eternal life. Therefore men, and them wicked and unregenerated men, cannot help God on in the work of redemption. Some will say, I feel wonderfully distressed for sinners; sinners are dying and going to hell for want of the gospel—and say by word, I cannot stay at home, I wet my pillow with tears, my heart bleeds within me for poor sinners;

yet they will say something else by their actions, they cannot go until they go to school two or three years to learn to preach; as though God was not able to qualify them, and as though sinners would not die in this time.

Brother Bennett, it appears to me something else is in view; ninety-nine times out of a hundred these kind of fellows are of the Arminian breed, and are in favor of moneyed missions. And I think money is the main-spring of action, the love of which is the root of all evil; therefore all their great to do is false. I could say a great many things on this subject, but think it entirely unnecessary at present.

So I conclude by subscribing myself your brother in the bonds of affliction.

ASA NEWPORT.

FOR THE PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
Oct. 19th, 1837. }*

DEAR BROTHER BENNETT: The day in which we live is neither light nor darkness, clear nor cloudy: but assuredly the evening thereof is fast coming on, when the precious from the vile will be separated, when truth will triumph over error, when evangelical gospel religion will shine forth in all its pristine excellence, when Jerusalem the bride shall put on her glorious robe, shining forth as the sun, the moon under her feet and crowns of stars on her head; coming up out of the wilderness to meet her beloved, skipping over the mountains, leaping over the hills. This religion of ours, as a stone becoming a mighty mountain, will fill the whole earth; and Jehovah's stately steppings in Zion will be heard and felt afar off, until the wilderness shall blossom & rejoice, the desert fountains of living water spring up, and the lofty mountains clap their hands for joy; and at the name of Jehovah every knee shall bow until his praise shall fill the whole earth. When anti-christ, or Babylon, shall fall like Dagon before the Ark, when Jezebel shall fall and be devoured by dogs, when all the false prophets shall starve in the streets, their altars destroyed and the fire of their camp put out. Fear not, little flock; be not dismayed, hold up your heads with courage, fight the good fight, for the Lord is on our side and who can be against us. Contend for the faith, the good old way, the apostolic dress, and in it abide; and be not entangled with the new

fashions of the day, the yoke of bondage, clerical usurpation, priestcraft, popery; from these things may the Lord deliver us.

Dear brethren, let us be united as yoke fellows, on the walls of Zion proclaim the enemy's approach; let us as a band of heroes in rear of our captain's front, march in phalanx over the enemy's camp; and when attacked at the waters of Jordan, let us stand still, engage not in battle, but be like the men of Jehoshaphat, raise a hymn of praise to God, who will fight our battle.

Brethren, I live in a country where many of the Baptists have departed from the faith. One thing is now much encouraged, and many lend their aid to enable Mr. Judson to translate the word baptize, immerse, into other languages; as if the word baptize was deficient to carry out the meaning of the original text in Hebrew, Latin, Greek, &c. The celebrated Ptolemy Philadelphus appointed six elders out of every tribe of Israel, and had a call for each individual; and when they finished their work and compared, it was all the same, word for word, so that it was esteemed a miracle. The word baptize means immersion, therefore it should be thus translated, baptize; and Mr. Campbell, Mr. Judson, nor any other, has a right to add or diminish.

For the present I conclude my few remarks, and subscribe myself your dear brother.

JOSEPH H. EANES.

FOR THE PRIMITIVE BAPTIST.

BROTHER EDITOR: The Bible informs us, Isaiah, iv. chap. 1st verse: "And in that day, seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach." In the scriptures the figure of a woman is brought forward to represent a church: first, as they were taken first from man; secondly, for their increase; and thirdly, for their nursing disposition. And as the text speaks in the plural, and the number mentioned is seven, let us observe their given names: first, the Baptist, which was the first church in the gospel day; second, the Roman Catholic church, so called, which was once a gospel church before it became adulterated by men's inventions; third, the Episcopal church of England, that protested against the errors of the Roman Catholic church, and therefore were called Protestants; fourth, the Presbyteri-

ans, who formed a presbytery of their own, and therefore were called Presbyterians; fifth, the Quakers that set up quite another system, discarding all outward gospel ceremonies, & professing to be under the immediate influence of the Spirit, and under its teaching, and to be moved entirely by the Spirit, and therefore were called Quakers; sixth, Congregationalists, who say that the congregation made up of all descriptions of people that assemble for worship was the church of Christ, and therefore are called Congregationalists; seventh, the Universalists, who say all mankind will be saved. It may be thought strange that the people called Methodists, are not taken into this number seven; but not strange at all to those historically informed, when it is known that they are only a branch of the Episcopal church. For their founder was first ordained to the administration of gospel ordinances by the officers of the Episcopal Church, and never ordained otherwise; therefore they call themselves the Methodist Episcopal Church.

Now as to the origin of their names. The people called Baptists, because they administer the ordinance of baptism by immersion; the Catholics, because of their former general sway and power; the Protestants, or Episcopalians, because they protested against many of the errors of the Roman Catholics, yet brought off some of the dirt on their skirts, such as having the King of England at the head of the church as well as a bishop to rule in the church, and therefore are called Episcopalians; the Quakers and Congregationalists for the reasons above assigned; and also the Universalists for the aforesaid reasons. Now it may be observed, that the reason why the Episcopal church of England is called so, is because they have a man at the head of the church, such as the king and bishop. And the same is the reason why the Methodists are called Episcopal, because they have a bishop at her head to rule; and in America they say there are seven. This makes me think of what John saw in the Revelations: Beasts rise out of the sea, with seven heads. And when a man is placed at the head of the church, it is a beastly procedure.

Now of all these seven women, or churches, there is but the first on scripture record; but she has divided and sub-divided into many parts, or petty names: such as, Sabbatarian, because they hold Saturday for the Sabbath day; others called Tunk-

ers, because they administer the ordinance of baptism by putting the candidate in the water with his face downward; others called Arminians, because they adopt the creed of Arminius; others called Predestinarians, because they believe in the doctrine contained in the scriptures, of God's electing love which effects man's salvation, and many among them act much like harlots, since they discard the rule given by the head and husband of the church of God, and have taken in paramours to their shame. But what could we expect better of many of them, who want nothing more of the man Christ Jesus, than to be called by his name to take away their reproach from among men? His honor does not stand high in their estimation, for they are willing to eat their own bread and do not like his doctrine, and wear their own apparel; they do not want his righteousness; they only want to be called by his name, Christian, after Christ; if they were married to him by a living faith, they would adore him as their husband and his commands as the commands of the chiefest among ten thousand. Now if any can be found among them that are willing to abide by the laws of their husband when he espoused her to himself, and his laws once delivered to the saints, those laws and rules without adulteration or amendment; such are not fond of new institutions, no matter what name they bear, as there is no thus saith the Lord for them, as now is too much the case in the world. I might here name many of them, but they would only be bastard names and not legitimate ones; and although they may grow under these illegitimate names, yet it is only a puff up of superfluous flesh and will come to nought at last; if not before, it will at the great day when the secrets of all hearts shall be known.

Therefore, there has been and now is, such a rending asunder even of the Baptist church, as to leave only the Old School Baptists on apostolic ground, who are still willing and anxious to contend for the faith of the gospel, both in principle and practice, that was once delivered to the saints of old and recorded in the divine volume or sacred chart; and are willing to look to their head and husband for food and raiment and therewith to be content, and not dabble in speculations in forming new institutions not to be found in the prophetic, apostolic, nor purest age of the Christian church. And this is why they are desig-

nated by the name of *Old School*, a name in which they glory, because it is the chart given them at first by their head and husband, *Christ*. And although their number does not grow or increase so fast as the family of the harlots, yet they rejoice in that the children of her family are legitimate, and they are desirous to withdraw from every one that walks disorderly. For we hear it said by Sarah of old, (quoted by Paul,) that the seed or son of the bond woman shall not be heir with the seed of the free woman; for the seed of the bond woman is illegitimate, and ought to be cast out of the house and from among the children legitimate or free, and let them remain to themselves as *New School Baptists*, and have no connection with those of the *Old School*.

Now, brother Editor, if there are so many who call or claim the name of Baptists, which is a scripture name, what may we think of the sects that are desirous to get nothing more of the head and husband of the church than to be called by his name to take away their reproach; but that they are harlots and their children illegitimates, this is so clear that it admits of no arguments for proof thereof at our hands, and we may safely set it down as an established fact. And while these illegitimate children are willing and want nothing more of the head of the church than to be called Christians, whether genuine or counterfeit, the numbers that are bragged of as joining them are only proof, and very strong proof, that they are the seed of the bond woman. And as they brought out some of the doctrine and ordinances from the Church of Rome when they rent off from her, such as placing a man at their head to be governed by, and many things set down in their creeds and articles of faith and administrations of ordinances which smell strong of Popery, they will claim it as savory food as the prodigal fain would have done the husks that swine live on and is palatable to them. But the true legitimate children loathe it, this is why the heirs of promise feel like famishing and starving under their preaching and administrations, and cannot get a morsel from their hands of spiritual food to refresh them on their journey heavenward; and like Paul before conversion, they verily think they would be doing God service to oppose truth and its promoters. Poor things, they are to be pitied; and truly the genuine sons of God ought to do all in

their power, like Priscilla and Aquilla of old, to instruct them in the way of the Lord more perfectly and leave the event with God, where all things ought to be left.

It would be unnecessary to point out the errors of these harlot ladies, for they are obvious to every discerning eye from the superfluous growth in outward numbers, and the stunted appearance in divine things. But the few *Old School* pupils have ground for consolation, when hearing the tidings from heaven in the following language: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." I know it is said and bragged of, that a large majority of the Baptist Associations in the State of North Carolina are missionaries, and fond of the new institutions of the day; but I hear a voice from heaven saying, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

I am, dear brother, yours in the bonds of the gospel, and fellow laborer in affliction from the hand of the Hagarines.

JOS. BIGGS, *Sen'r.*

Williamston, N. C. 1837.

FOR THE PRIMITIVE BAPTIST.

*Sellersburg, Clark county, Indiana, }
December 27th, 1837. }*

BROTHER BENNETT: I received information in your last that you intended to continue your paper, for which I am very glad. 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, a day of darkness, of gloominess, and of thick darkness. The prophet Joel brings something to mind worthy of our notice. The children of Israel were directed when they went to war against their enemies, to blow an alarm with the trumpet; and because Jeroboam had forsaken the right way of God, Abijah accuses him with the same, and tells him that he had cast out the priests of the Lord, the sons of Aaron, and made him priests after the manner of other nations. So whosoever cometh to consecrate himself with an offering, was made a priest of them that are no gods. Also, that he had ordained him priests for the high places, and for the devils, and for the calves which he had made; but the true priests of God that had a right to that office, fled to Abijah, who declared the Lord is

our God and we have not forsaken him. And the priests which minister unto the Lord are the sons of Aaron, and the Levites wait upon their business, and they continue to make their offering unto the Lord morning and evening, and did not forsake his holy commands as their opponents had done and cried out that God himself is with us for our captain. And his priests with sounding trumpets to cry an alarm against them, O children, fight ye not against the Lord God of our fathers, for ye shall not prosper. And there were eight hundred thousand professed children of Israel commanded by Jeroboam, against half that number; and notwithstanding the ambushment that was erected before and behind Abijah and his men, yet they looked up to the most high God for their victory and sounded their trumpets. So the Lord delivered the strong army into the hands of Abijah and Judah, and Abijah and his people slew five hundred thousand. And thus the children of Judah prevailed, because they relied upon the Lord God of their fathers. The race is not to the swift, nor the battle to the strong; though Abijah tried to reason with Jeroboam and his people, that they had departed from the right way of God, yet nothing would do them but their own way. So the true priests fled to Judah, desiring to have an eye single to the glory of God. They did not stand on popularity, nor majority; but would go to the true worshippers of God, that worship him in spirit and in truth; for where the spirit of the Lord is there is liberty.

O, brethren, have not the ministers of Christ blown the trumpets and sounded the alarm to those that call themselves Baptists, until the inhabitants of the land have trembled, yes, expecting wars and rumors of wars. And when we look at the divisions, and contentions, and battles that have taken place among the professors of the Lord Jesus Christ, and the many that have been slain in the conflict, that is to say, that are no use to society—why, because of fearfulness and cowardice; but what has done all this? Is it not the many new schemes and ways that are set up, that cannot be supported by the word of God, and even by some that call themselves Baptists? Well might the prophet say, the day of the Lord is nigh at hand, a day of darkness, of gloominess, and of clouds. Yes, the day of trial of the saints of Jesus Christ; and was spoken of

by his apostles, that some should rise up among you that should draw away disciples after them. For men shall be lovers of their own selves, covetous, boasters, blasphemers, false accusers, traitors, heady, high-minded, lovers of pleasure more than lovers of God. Does not this fit him that will not preach unless he is a learned scholar, to speak every word in grammatical style? Has he the weight of souls at heart? Has he been quickened and made alive by the power of God? Has he the love of God shed abroad in his heart by the Holy Ghost, which is given unto him? If he had this heavenly work done for his soul, would he confer with flesh and blood? If the Lord had called him to preach his gospel, would he not go? Yes, knowing it was the power of God unto salvation to every one that believeth. Yes, he would be like the servant of Abraham, when he was sent to get a wife for his son Isaac: Hinder me not, seeing the Lord has prospered my way; let me go to my master's. Because true to God and his oath, he was not greedy of filthy lucre.

But the high-minded are in danger of being carried away in the tempest and whirlwind. Clouds they are without water, that are carried about of winds, ready to tear and rend the churches of Christ, and distress the little flock of God. Yes, and some will not preach unless you pay them your silver or gold; and they are so very plenty in our western country that they hire very low, at twelve dollars per month perhaps; as the country gets older they expect wages to get higher, for at this time some are complaining they do not get enough. Is not this calculated to make the world think that there is no call of God to the ministry? In fact there are some, (whether of the world or not, I will leave you to judge,) we call them Campbellites, that say the Lord has never called them to preach, and at the same time they are trying to preach; and in that I think they have spoken the truth. For they say that there is no supernatural work of the Holy Ghost on the souls of men in this our day that is out of baptism of water; therefore they teach the people that if any one comes forward and confess that they believe that Jesus is the Christ, and will be baptized in the name of the Father, Son, and Holy Spirit, they shall receive remission of all past sins, and then are born of the water and Spirit.

Brother, I do not know whether you

have these sort of people among you or not; if you have, please send us word in your paper how they are doing. With us at this time they are trying to plaster their wall, but their timbers or materials are of so many different qualities, and their mortar untempered, it will not stick so as not to be seen. Their bed is too short to stretch themselves upon, and their covering is too narrow for a covering.

MOSES W. SELLERS.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 10, 1838.

We have delayed the publication of this number of the Primitive Baptist a few days, in the hope of receiving our large paper; but being disappointed, we are compelled to use such as we have.

The Christian Index, (No. 49, vol. 5, p. 786,) presents an article over the signature of H. Quin, in which the advocates of the Primitive Baptist are indirectly charged with being abolitionists. The ground upon which the above writer rests his allegation, is found in the following quotation from Louisa Moore's letter to Elder James Osbourn: "We were very much disappointed in not seeing you in September; your Tappan friends could hardly think that you would return to Baltimore without going there, but however I hope we shall all see you, the next time you come on." This quotation is succeeded by the following exclamations from H. Quin: "Abolitionism! abolitionism! and what and who are those who advocate this periodical which admits Tappanism to appear in its columns? Turn to the list of agents, and see who you find there."

1. If H. Quin would inform himself respecting the geography of New Jersey, he would find a place in that State known by the name of Tappan; to that place Louisa Moore alluded in her letter.

2. H. Quin says in the beginning of the article above named, that he happened to lay his hand upon a periodical, entitled, *The Primitive Baptist*. He ought to have laid his understanding also to that paper; then he would probably have attached some meaning to these words in Miss Moore's letter: "without coming there." As it stands he makes the term, *there*, mean both Tappanism, and abolitionism. For if there is in the quotation, or letter, the faintest idea of the doctrine held by the mischievous *Arthur Tappan* in regard to abolition, we cannot see it. And the adverb, *there*, goes very far towards explaining the words, *your Tappan friends*: otherwise, H. Quin must have thought the abolitionists expected Elder Osbourn

to go all over the non-slaveholding States, before his return to Baltimore.

3. The author of this allegation must have been either very one-sided, or very inattentive, to make such bold and dark insinuations, upon what we consider such slender foundation.

We have heretofore abstained from the bare mentioning of the name of abolition—not publicly noticing even the resolutions passed by religious assemblies concerning this canker of national tranquility. This course we have chosen to pursue, first, because it is viewed as foreign from the design of our paper; and secondly, we do not believe we could enter into the discussion with any benefit to individuals, or to the commonwealth; and lastly, we have no desire to be dabbling in questions which are political. To abolitionism we feel strongly and firmly opposed.

The writer in question, and also the editors of the Index, are entitled to the following admonition: they ought to be cautious how they publish such imputations, lest they exhibit *backward steps in the progress of benevolent exertion*.—Ed.

To the EDITORS of the *Primitive Baptist* and *Signs of the Times*.

DEAR BRETHREN: Through the medium of your respective periodicals, we have so frequently read with pleasure the petitions of many of our sister churches, who with us, seem to be bearing up under the hardships and reproaches to which they have exposed themselves by disclaiming fellowship with the modern schemes of the day, (*falsely called benevolent institutions*;) and under the consideration, that such petitions have been heard, and as our brethren in the ministry have evinced a disposition to visit the scattered flocks, we are encouraged to present ours as one not less important, and earnestly hope you will come over, and help us in this time of darkness and trial.

Brethren, we deem it unnecessary to give you a history of our present situation; what you have read and heard of the sufferings of others who have chosen rather to suffer afflictions with the people of God, than to follow the inventions of men may suffice. We will give you the local situation of our church, and cordially invite our Old School Baptist brethren to come and see us, and preach for us, especially on Saturday before the first Sunday in April next, at which time our Old School meeting will be held with the South Quay Church, Southampton county, Va. where we hope to see many of our brethren in the ministry. This church is within six miles of the Portsmouth and Roanoke Rail Road, those brethren coming as near as Norfolk by water, will take the Rail Road to Murfree's Depot, near which place brother A. L. Gardner and Thomas Law-

rence live, who will cheerfully afford any assistance to visiting brethren.

Signed by order of conference.

E. HARRISON, Mod'r.
L. C. DAUHTRY, Clk.

December 1st, 1837.

FOR THE PRIMITIVE BAPTIST.

Chalk Level, Cumberland county, N. C. }
Jan. 22d, 1838. }

DEAR BROTHER: As you would no doubt like to hear from the churches in this quarter, I will here detail a few particulars, with respect to the churches belonging to the Little River Association. So far as I know, peace, love, and union generally abound, with some few additions to some of the churches; may the Lord enable us to keep the unity of the spirit in the bonds of peace.

The missionaries are carrying on a bold hand, darkness increases, error spreads, and many proselytes are made from the years old and upwards; and truly it appears that a calf will soon be made, if not a cowpen full, and in some of their meeting houses they have straw enough to winter them; but dear brother, I am fully persuaded that all Israel shall be saved; and at this present time also, there is a remnant according to the election of grace who have not bowed to the image of Baal. As I am in haste, and at a distance from home, I conclude these few remarks in hopes that you will hear from me again soon. I subscribe myself your affectionate brother in gospel bonds.

JOHN H. KENEDAY.

FOR THE PRIMITIVE BAPTIST.

Iredell county, N. C. Feb. 41, 1838.

DEAR BROTHER BENNETT: I want the 3rd Vol. of your little telltale the Primitive Baptist, altho' it is but little thought of in this section of country by a majority of the people. Some say it is a money making scheme, others say it is too harsh, and some others say it ought to be done away out of the world. So let it be, I think there is no one so blind as them that will not see; and no one so ignorant as them that will not understand. Our Saviour when on earth cautioned his disciples to beware of the leaven of the Pharisees: Brother Bennett, I think the leaven of money is as infectious as the leaven of the Pharisees was in those days. I hope all the friends of the Primitive Baptist will guard against the leaven of money as it is very contagious. In the fall of 1835, there came a great man up in these parts from down the country, by the name of John Culpepper; he attended our Association, Catawba River, and the Brier Creek Association. One of the members of our church, New Bethany, was at Brier Creek Association;

and heard this great man preach and declare publicly, if the people did not pay him he would quit preaching and go home and go to work. I suppose he is at work, or has found some other place where the precious stuff is more plenty, as he has not returned. The most of our preachers in this section of country, I think, are leaning to the money schemes of the day.

ELISHA INGRAM.

FOR THE PRIMITIVE BAPTIST.

South Carolina, Anderson Dist. Jan. 15th, 1838.

BROTHER BENNETT: Happening by chance to get hold of one of your papers, from bro. James Hembree; I have become very much attached to it. If there is any thing in names, it certainly has got the right name, for it tallies with the gospel in pointing out God's ministers and men-made ministers; for where it takes so much money to make ministers it does not tally with the word of God or else he would have told us so. Therefore, it is unauthorised by the gospel, and I think a curse to all God's people; that is, the State Convention and its great advocates. For the truth is, it is war and confusion, not love and unity—how great the difference. So we have the proof, which all men might see if they would; but, money, money, money, to make preachers to do Christ's service. I think there are two parts out of three of the churches in my knowledge, that are opposed to the conduct of those great advocates of the State Convention; and we have made a beginning to come out of the clamor. Four churches have formed into an Association, which you will see by the Minutes I send you, and I have no doubt but we shall have a large Association in two or three years. So I come to a close. Yours, respectfully.

JOHN GAMBRELL.

FOR THE PRIMITIVE BAPTIST.

Bibb county, Ga. January 18th, 1838.

BROTHER BENNETT: Your paper the Primitive Baptist I think is doing some good here. I think from reading brother Lawrence's writings, and the rest of your correspondence, they have understood more about the new things in religious matters, as the missionaries call benevolence; but they have preached up this kind of new doctrine to the churches in this the Echaconnee Association till they the missionaries seem to be getting in the back ground, very far in the rear. For at our last annual meeting of this Association, a majority of the churches that compose that body sent up in their associational letters that they had no fellowship for the new institutions of the day, called benevolence; for which they could find no

authority to support such institutions from the word of God, therefore view them antichristian.

The Association took the same under their consideration; and after arguments being used to try to keep the churches together on the new schemes to spread the gospel by the efforts of men and money, the Association resolved, That the systems of the day, benevolence so called, such as Bible, Missionary, Temperance and Tract societies, &c. are unscriptural, unsupported by divine revelation, and therefore antichristian. This is therefore to declare and make known to our brethren composing this Association, and those with whom we correspond and all others, that we have no church fellowship with these human institutions; neither do we have fellowship with Associations or churches that are in connection with them.

The delegates from four churches left the Association, leaving twenty-four churches in peace to carry on the business of the Association; which was from the 16th to the 19th September last. And in the conclusion of the Association I trust the spirit of grace, of peace and love, was present with us, &c.

Dear brother Bennett, I hope the subscribers to your valuable paper the Primitive Baptist will still increase, to enable you to carry on your work, which I trust is of the Lord, that error may be exposed and truth may more plainly appear.

Yours in the bonds of the gospel,

JONATHAN NEEL.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Ala. 23d Nov. 1837.

BELOVED BROTHER: I am happy to inform you that I was recently at a Convention of Baptist churches of the old order, who formed into an Association. Such an experience of love, union and oneness, I had not enjoyed for upwards of twenty years. O, how wonderfully were they blessed; words fall infinitely short to express in terms adequate. May Zion every where be encouraged to come out from among them and be separate and distinct, and no more for the future be a partaker of their evil deeds.

You shortly will hear more particularly of the late Convention, of the Union Association and their proceedings.

Dear brother, yours truly and affectionately,
A. KEATON.

FOR THE PRIMITIVE BAPTIST.

Wilson county, Tenn. January, 1838.

DEAR BROTHER BENNETT: If I in a far distant country may be allowed to claim such relation with one whom I never saw, unworthy though I

be. Through divine Providence, as I humbly trust, a few numbers of the Primitive Baptist have fallen in the bounds of the church to which I belong; and as far as we have read them, we claim them as the herald of glad tidings from a far country, inasmuch as they reach us in this day of darkness.

Dear brother, I will give you some information of the movements of the times amongst us in this country. There are those called Baptists that have gone out into moneyed institutions, and have their begging agents travelling from place to place under the garb of preachers of the gospel, to get money from all characters as they say to help the Lord to save sinners. And there are yet a goodly number of the Lord's little children, in searching their Father's will they cannot find such things held forth therein, and inasmuch as this is the case they believed, because you know they cannot believe every thing, that it was their duty to come out from among them. Touch not, taste not, handle not the unclean thing, saith the Lord. As soon as we done this, there appeared a third party as if they had been lying concealed or hid in ambush. They say they are on the middle ground, or sitting on the fence. And, my dear brother, these have caused us more trouble than the others. But I yet trust in the good Lord's promise, that all these things shall work together for our good and the Lord's glory.

I am yours in the affliction of the gospel.

SION BASS.

FOR THE PRIMITIVE BAPTIST.

Alabama, Benton county, June 15th, 1837.

DEAR BROTHER EDITOR: I believe it has become necessary that we should have such a paper as the Primitive Baptist. The Lord commanded the children of Israel not to go down to Egypt to forge or sharpen. Before we had a shop or press of our own, every thing we presented was considered too scurrilous to be published by those benevolent Editors. But those kind of men are spoken of in scripture as makers of lies, forgers of lies, physicians of no value. And God says, they shall not profit my people. And yet it remains a question with some Baptists, whether it is agreeable to law and gospel order to preach with men that are not of our order: Isa. 8 ch. 20 v.: To the law and to the testimony. Deut. 22. 10: Thou shalt not plow with an ox and an ass together. The ox represents the true preacher of the gospel, the ass represents the false teacher and the long-eared breed in general. Job, 1. 14: The oxen were plowing, and the asses feeding beside them. And so it is yet. Notice, brethren, the oxen were plowing. So all God's servants are plowing or

preaching and sowing the good seed; but the long-eared Arminian and missionary are only feeding.

Paul in his 2nd letter to the Thes. 2. 11, speaks of the same as working not at all. Nehemiah: In those days saw I also Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language. And so it is yet; and as bro. Sellers, of Tenn. says, nothing new yet. Bro. Mosely, of Ga. thought when they had mustered a few Arminian troops out of service the war was over; but remember the mother of harlots is very fruitful, and when there appears to be peace we may expect she is in a pregnant situation. And as soon as the child is born it will be drest very fine by some peddling preacher, and presented to our churches and Associations. And so it will be until the last is born, which will make her number six hundred three score and six. Rev. 13. 18.

Isa. 59. 5: They hatch cockatrice eggs and weave the spider's web. Those eggs represent the false and poisonous doctrines promulgated by the Arminian. The spider's web represents those benevolent institutions of the present day, not to catch flies, but men and money. And that which is crushed breaketh out into a viper. That is to say, when the doctrine of God our Saviour is preached, it breaks their little things to pieces, and then you see the viper for it makes them mad.

Mat. 23. 15: Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. That is to say, after all their efforts to make converts, they embitter the minds of the rising youth against the church of Christ, by telling them many things that the Baptists believe, which we do not and they know it at the same time.

We read that the people had concubines and handmaids in days of old, which caused trouble to the lawful married wife, and so it is yet. The lawful wife is a figure of the gospel church; the concubines, a figure of the antichristian church; the handmaids represent those benevolent institutions. When the church of Christ met in caves and dens of the earth, they had fellowship one with another; but God having provided some better things for us in this good land, as such the church has multiplied and become as our Lord says, when speaking of the grain of mustard seed; that it becometh a tree so that the birds of the air come and lodge in the branches thereof. But we are not willing for their handmaids to lodge with them in our churches, and so soon as we tell them we cannot fellowship their handmaids, or the institutions of the day, they raise the howl and like Orpah return to their people and to their gods; while all firm Baptists will stand, and having one

Lord, one faith, and one baptism, and like Ruth will say, Thy people shall be my people and thy God my God.

I have heretofore been a citizen of Tennessee, and have tried to preach about ten years in that State and three in Alabama. We have some opposition here, but David says in Psa. 76. 10: Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. Rom. 8. 28: And we know that all things work together for good to them that love God; to them that are the called according to his purpose. I would counsel all those that will not put away their strange wives, concubines and handmaids, to do as Weems in his Life of Washington says the grandees at the London and Paris routs treat their good old aunts and grandmothers, huddle them together in the back room; there to wheeze and cough by themselves, and not plague the bride the Lamb's wife.

I rejoice, bro. Bennett, that by your paper we can hear from our brethren in different parts of the world. May God be with you and prosper you in the doctrine you teach, is the prayer of your brother in gospel bonds. PHILIP SIEBER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Dekalb county, }
Jan. 29th, 1838. }

BROTHER EDITOR: We have had the pleasure of reading your paper, the Primitive Baptist the last year, and we think it quite a useful paper, at any rate in this part of our country; and we hope that it will eventually be a means in the hand of the Lord of bringing his long afflicted people into a complete state of separation from all the corrupt institutions of the day, with which the church of Rome abundantly abounds, falsely called benevolent; which have in some good degree corrupted and distressed the churches in this country. Many churches here have resolved to close their doors against the Baptist Convention, Theological Seminaries, Missionary, Tract, and Temperance societies; and also against the Sunday School Union society, and any Association, church, or individual, which is connected with them. Under these resolutions we hope the primitive Baptists of this country will eventually enjoy peace and tranquility; and receive blessings from the God of heaven. Many brethren and friends in our settlement intend taking your paper this year, and request you to send them as soon as practicable. We have a company of ten subscribers.

In sentiments of due regard, your friends
and brethren in affliction.

RANDOLPH ARNOLD.
NATHAN CENTER.

Pittsylvania, Va. Dec. 25, 1837.

DEAR BROTHER BENNETT: I see you have concluded to continue the Primitive Baptist, which gives me much satisfaction, for which I hope I am thankful to God; and hope your subscribers will comply with the terms of your paper, and that you will get subscribers enough to enable you to continue the Primitive Baptist until the Baptists become again united as brothers; which I hope will be ere long, for they are dividing in this section, and I hope that all the workmongers or Ishmaelite Baptists will get more out of our way, and then we the primitive Baptists can live in peace at home. But so long as we have two or three sorts of Baptists in one church, there is bad living. So I will say to the Old School Baptists, turn them out or quit them and have no fellowship with them nor their tradition, for God has said: In vain you may worship me, teaching for doctrine the commandments of men. So let us not follow the men-made societies of this day of darkness, as it is nothing but the tradition of wicked men and devils combined, I believe; as I cannot see any thus said the Lord for these things. So let us separate ourselves from them, as the apostle commanded us to do, and take the scripture for the man of our counsel and try to come up to the commands therein contained, or as nigh as we can; and pray the Lord who is the giver of every good and perfect gift to direct us in all truth, and to support us by his most Holy Spirit, and keep us by his almighty power through faith unto salvation; which I believe he will do. For he is God and can work and none can hinder, so he is able to save them, and will save them; for I believe that all the children of God belong to Jesus Christ by the right of purchase, and that Christ is interceding for them, and will gather all that he has purchased or redeemed with his own blood with himself in heaven, for he is able to do it; for all power in heaven and on earth is given him.

And again it is written, in Matthew the 1st chap. 21st verse: She shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins. Now, my friends, I want you to notice the shalls in the above named text, and you

will see it is not if you please nor if he can; no, sir, it is, she shall bring forth a son; and it is, thou shalt call his name Jesus; and it is, he shall save his people from their sin. Not if they please, nor if he can; no, but he shall save them. Why? because they are his by the right of purchase; for he had contracted with his Father in the ancient settlements of eternity, and they were his, and he then was sent by the Father to pay for them; and his Father says, he shall come forth and he shall save his people. Now he had a people before he came into the world, so they must have been his by covenant with his Father, and the Father says, he shall save them. But the Arminian says, if we do not lay too and help him he will loose some; and some of them have concluded that part of them that Christ died for, are already lost for the want of the benevolence of men; which I believe is not the truth, and is a god-dishonoring and hell-deserving doctrine, to try to make out that God by Jesus Christ can't save his people without the help of poor man: And so we see them having protracted meetings, and hurrying on the work of the Lord as if they thought God would be hurried to do that which he did not intend to do, if they had let him alone.

So my friends you see the Methodists and the Arminian Baptists joining at their camp meetings and working for salvation, which I believe they will never get that way; when they make one and call him a Christian, he is only an Ishmaelite, as was Abraham's son when he went to Hagar and tried to get the promised son before the appointed time of the Lord. He only made Ishmael, and he could not inherit the promise, but at the time appointed of the Lord, notice here comes Isaac according to the purpose of God. And so will all the children of God come forth at his appointed time and not before, for it takes the power of God to bring forth his children and at his own time; and then they are proper children and will not fall from grace, like those who come forth by the will of men, or at seven months, or are hurried to confess Jesus to be their Saviour by the false teachers of this day. They can fall from their profession, but not from the grace of God, for they never had hold of it; nor grace never had hold of them. So they may fall, but the children of God cannot fall from that grace, which was given them in Christ Jesus before the foundation of the world; no, they are safe in Christ, as

Christ is in God. For we are created unto good works in Christ Jesus, from the beginning of the world; so let us go on in good works and thank God for all that we may do right. As ever, your friend and brother in Christ.

R. RORER.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Randolph county, }
August 14th, 1837. }*

DEAR BROTHER BENNETT: I feel to rejoice that I can say to you, that I have received six of your papers the Primitive Baptist; which I think is a valuable work, as there are a great number of persons that are quite ignorant of the new benevolent schemes, and are tried to be kept in the dark corner by the missionaries. For I have heard many say that they did not know what missionary was, until they saw the Primitive Baptist, though it has not been greatly circulated in this county; but so far as it has, it surely has opened many an eye. Yours, in gospel bonds.

P. H. EDWARDS.

FOR THE PRIMITIVE BAPTIST.

*Posey county, Indiana, }
April 25th, 1837. }*

DEAR BROTHER BENNETT: I have again taken up my pen to write a few lines to you, as I neglected in my last to say any thing on the subject of continuing to read the Primitive Baptist. I am clearly of opinion that the paper is profitable, and of particular use to the church of God; therefore, I feel under every obligation to encourage it and cause it to circulate among the lovers of truth.

On the subject of religion I feel as though I could scarcely say any thing, or at least nothing profitable. If I should feel any thing on my mind to say to you at all, it will be on the subject of my call to the work of the ministry; and a few things concerning the way and manner that the Lord was pleased to reveal himself to me. I can say with the poet, I was born blind, to sin inclined, as all the race of Adam were, until I was about 28 years of age; when it was the pleasure of the good Shepherd of his flock to bring me. He says, other sheep I have that are not of this fold, them I must also bring. The first state or condition he brought me to, was a godly sorrow for sin; which caused a great mourning of soul and pain of heart indeed. In this condition it

pleased Him to lead me about for the space of about one month, in which time I never heard a sermon preached, did not converse with any mortal on the subject of religion. I got no instruction from man, although I had often great desires to see some person that could tell me something about my state; for, I thought it was truly an awful one. Indeed, little did I then think that any other creature had ever undergone the same sorrows of soul and troubles of mind, for I was an entire stranger to these movings of God's spirit. At last it pleased Him who is rich in mercy, for his great love wherewith he loved his saints, to manifest his love to me and cause me to rejoice in that salvation, which the apostle says was secured in Christ before time began. All things truly presented themselves to me now in a different aspect. Religion was now my theme, the things that I once delighted in now were loathsome to me. I loved to sing, to hear preaching, to be engaged in prayer, to converse with saints about the love and goodness of God.

Sometime after this my mind became impressed with the work of the ministry, to which I felt great aversion. I did not feel willing to engage in this work for a variety of reasons; one was, that I did not believe that such a poor ignorant worm as I, could do honor to the cause of Christ; that I should certainly bring reproach on the cause of my Redeemer, which cause was precious to me indeed. Another very particular bar in the way, was my family concerns. I knew myself to be in a measure ignorant of Bible truth, only what I had been taught by the Spirit; my family concerns presented themselves to me in such a way that it looked like I could not devote that attention to it that I should do, without letting them come to want. This was a very grievous and sore trial to me indeed. But perhaps the greatest of all reasons was, that it was contrary to my nature to take on me the yoke and preach the doctrine of the cross. I often tried to rid my mind of these solemn impressions. Sometimes when reading the scriptures I felt such strong impressions of mind, that I would take and lay my book away and go to my employment to try to ease my troubled breast, but all in vain. For some years before I engaged in this work, I was fully persuaded in my mind at certain times when this impression was on me,

that God had required this at my hand and that this work I must do; but still I felt a great backwardness in entering into it. At length my mind became reconciled for the church to set me forward in this work. It is true I have since that time met many great discouragements & difficulties; I have often thought that I certainly would decline the work of the ministry entirely, and have been for several years now that I have not bestowed much attention to my Bible or study; but have tho't about getting along in the world, about making money and engaging in trade and traffic.

Something like four years and a half have elapsed since I commenced in this work, I have in this time undergone many difficulties of mind; and lately it has been the pleasure of God to overturn all my calculations. The work of the ministry is now dear to me, I feel like I wanted to spend the little remnant of my time in his service, in preaching his gospel and talking of his glory, &c. But alas I have got to know that I dare not make a promise that I will do these things, for when I promise I break the promise. I cannot confide in any other than the arm of Jehovah, I know I am his, I hope I belong to the number of his redeemed ones; I know he has a right to do with me as seemeth him good, and I think if I could always feel in the same condition I now do, I should be always willing to leave myself and concerns in his hand, to manage according to his will. I should trust to him as the earth is his and the fulness thereof, for a sustenance for myself and family, that he would cause them to be supported without my working in my shop to make their bread, knowing the hearts of all men are in his hands and the cattle of a thousand hills also. Now, dear brother, my great desire is that Jehovah would be my God, that he may guide me, that he may give me wisdom and a love to his cause and truth; that he may bless all his ministers with his divine Spirit and heavenly influence, that they may be blessed with meekness and an humble boldness in his cause; and that he may please to bless them with an effectual door of utterance to enable them to preach the gospel, is the prayer of your unworthy brother in the Lord.

PETER SALTZMAN.

Georgia, Houston county, }
Jan 2nd, 1838. }

DEAR BROTHER BENNETT: I have recently become acquainted with your valuable paper the Primitive Baptist, and feel interested in its circulation; believing it to be the best general means of detecting error and propagating truth that we have within our reach. And certainly, if there ever has been a time that called aloud for our united exertions, it is the present.

Therefore, that I may have the pleasure and privilege of often hearing from my brethren in these United States, is the only reason I have to offer, for becoming agent for your paper in this section. Permit me to subscribe myself your fellow laborer & companion in tribulation.

LEWIS PEACOCK.

Conecuh county, Alab. }
Dec. 24, 1837. }

BROTHER BENNETT: I wish to make some statement of religion in Alabama, but it seems hard to do, our religion appears to be in such a scattered situation. Some Associations discard the new schemes, others are much divided. In the Bethlehem, some time ago the new schemes seemed to be prevailing; now I think they appear to be at a stand, and the hireling preachers I believe will hardly get their pay. And it seems as if religion has become more like politics and speculation than religion.

Yours, in Christian love.

ADAM McCREARY.

Tennessee, Marion county, }
Dec 25, 1837. }

BROTHER BENNETT: I find you have concluded to continue publishing the Primitive Baptist, which I am glad to hear; for I do believe it has been the means of doing much good in these parts by infusing knowledge to afflicted Zion, and thereby she has received much strength.

The mission cause has but few votaries among the Baptists in this country. I will just say there is not one preacher in the bounds of the Sequatchee Valley Association, who does not oppose the Baptist State Convention with all its auxiliaries; and they all preach one doctrine. May God save both you and me from error. Farewell, for awhile.

MIC'L BURKHALTER.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarcasta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*.

SOUTH CAROLINA.—Wm. Hardy, *Mt. Willing*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. John Gambrell, *Big Creek Mills*.

GEORGIA.—William Mosely, *Bear Creek*. Edw. S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lugrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Hootensville*. Rowell Reese, *Eatonton*. Thomas Amis, *Lexington*. Jonathan Neel, *Macon*. Charles P. Hansford, *Union Hill*. Luke Bozeman, *Fort Valley*. E. H. Mathis, *Audairville*. R. Toler, *Upatoi*. William R. Moore, *Mulberry Grove*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Win. Trice, *Thomaston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Perry*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Thomas I. Johnson, *Newnan*. Elias O. Hawthorn, *Bainbridge*. John G. Winttingham, *Hallock*. William M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Peter Rockmore, *Clinton*. Josiah Stovall, *Aquilla*.

ALABAMA.—I. B. Mosely, *Cahawba*. A. Keaton, *McComico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Seaborn Hamrick, *Cornith*. Henry Williams, *Havana*. Wm. Stevens, *Mount Hebron*. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Joel H. Chambliss, *Louisville*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod W. Harris, *Vienna*.

TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. Henry Lile, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb,

Lexington. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*. James D. Williams, *Duville*. Wm. H. Cook, *Morant Zion*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*.

LOUISIANA.—Peter Bankston, *Marburyville*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*.

INDIANA.—Peter Saltzman, *New Harmony*. M. W. Sellers, *Jeffersonville*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*.

KENTUCKY.—Jona. H. Parker, *Salem*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredricksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dunfries*. Theo. F. Webb, *Callaway's Mill*. Joseph H. Eanes, *Calland's*. Isaac Christian, *Stephensburg*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

RECEIPTS.

Jas. Hembree, Sr.	\$2	John Gambrell,	\$2
Allen Taylor, Jr.	5	Wm. Hunt,	1
Peter Jones,	1	Leml. Basnight,	5
Jonathan Neel,	5	V. D. Whatley,	5
Jos Biggs, Sr.	5	Allen Tison,	1
Jacob Denton, Sr.	1	Caleb Nelson,	1
W. R. Larkins,	5	J. Randolph, Sr.	1
E. Harrison,	5	Joel Albritton,	1
N. Beverly,	1	B. Bailey, Jr.	2
G. W. Holifield,	5	John Applewhite,	5
John W. Springer,	2	A. B. Bains, Jr.	1
J. G. Winttingham,	5	Granberry Vick,	1
Isaac Teague,	1	Jas. S. Battle,	1
Wm. M. Amos,	5	Frances Little,	1
John G. Walker,	1	Wm. R. Long,	1
Peter Rockmore,	5	John Stovall, Sr.	1
Samuel Moore,	18	Elisha Ingram,	1
Hazel Culbreath,	1	Willis L. Gooch,	2
Jas. H. Sasser,	5	Ed. Power,	1
Francis Fletcher,	5	Ezekiel Hailey,	3
E. B. Bridgers,	1	R. E. Rieves,	1
Littlebery Ellis,	1	P. Sugg,	2
J. J. Pippen,	2	Josiah Stovall,	2
Ely Holland,	12	Wm. Trice,	5
Mrs. C. Powell,	1	R. A. Morton,	1

TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3.

SATURDAY, FEBRUARY 21, 1838.

No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Fayette county.

The Baptist Church of Christ at Hopeful,
to the Editor of the Primitive Baptist,
Greeting:—

DEAR BROTHER IN THE LORD: Unwilling as we are to appear before the public, (by way of defence against the slanderous words and oppressive acts of those who delight to do us injury,) we are driven to the work by the continual efforts of our enemies, to destroy the standing of this church and one of her ministers. And as this is our first public defence, and we expect it will be the last, we intend to make a fair and impartial statement of the whole matter, without favor or affection toward either the Bethsaida church, the Flint River Association, or any individual who may stand in our way. The censure which the Bethsaida church wishes to fasten on the minds of the people against us, is for receiving Rev. E. S. Duke as a member with us, while they say he was under their censure. But we shall clearly prove that every word which they and others have circulated of any thing unfavorable against bro. Duke, is obviously false; and circulated only to injure his character as a minister. And we doubt not but we shall succeed in convincing all impartial and unprejudiced minds; and as for selfish bigots, we care but little how they may take it, for the converting of such is hard to effect, and of but short duration when effected.

Bethsaida on the same day she dismissed bro. Duke, openly immersed into the principle of the lucre institutions of the day. Bro. Duke, after maturely reflecting on

their act, endeavored (in the presence of some of our members) to convince some of them of their error; and failing to do so, and also being told by several of our members that his letter would not be received in this church, went to the Bethsaida Conference, and labored with the church, with persuasive arguments and Christian meekness; and failing to reclaim her, he proved her guilty of fellowshiping the institution principle as above named; which may be seen in the Primitive Baptist, vol. 2. No. 12. And furthermore, in the act of calling Mr. George B. Davis to their supply, whose name may be seen in the Minutes of the ministers' meeting at Forsyth, saying, (by a vote) that difference of opinion in those matters, should not affect fellowship.

Now, brother Editor, we know that church has departed from her constitution, if our copy of the Bible is a true one. And we further know, that a departure in any church from the principle on which the compact of members was formed, does justify the withdrawal of members from said church: provided, such members are in fair standing. And this you will see established on the part of bro. Duke. And so he withdrew from that church and joined us on confession of faith at our next Conference.

Now note, that much has been said of our refusing to receive his letter of dismissal, but it never was offered; our members told him it would be refused, if offered. But we know not what argument might have been introduced, on its being offered, nor what the church might have done; but we think bro. Duke pursued the most faithful course to attempt reclaiming that church, and failing to do so, to fearlessly come out and withdraw from her, as the withdrawal of members is in such cases lawful and is scripturally sustained

by the Old School Baptists. And his holding a letter did not matter, for he was not dismissed until joined to another church; so he was their member and amenable no where else, and was justifiable, by their act, in withdrawing from them. Some have said that if he had not returned his letter, there would have been no noise about it. We grant that; but not a word was then known of that black and false charge going to be brought from Bethel, Heard county, against him, and to be lodged in a church to which he did not belong, nor was not amenable to; for his accountability to Bethsaida ceased at the moment of his withdrawal. And had he have known all these things, it would have been a very poor business in him not to act faithful, for fear somebody would say something about it.

This is the way we came by bro. Duke, and we think it a scriptural way, as he is commanded to mark just such people as we think Bethsaida and her supply to be, and from such to withdraw. And we are glad we have him, and until we find him guilty we intend to sustain, defend, and rescue him from the iron hand of persecution. But if he, during his stay with us, should sin worthy of dealing, he should receive it at our hands as soon as any member we have. Here note that a slanderous enemy of bro. Duke, viz: Wm. Henderson, brought against him the aggravating charge of falsehood; but he lodged that charge in the Bethsaida church five weeks after bro. Duke joined us, and that church never said a word to bro. Duke about it, nor her committee, until bro. Duke asked them and they denied having such a charge in action against him; which we will establish in time and place. That committee was sent to cite him to church, for declaring a non-fellowship with the Bethsaida church; which was the only charge that church showed him in life, as dealing on. But mind, at the next Conference after this committee talked thus to bro. Duke, the church pretended to exclude him for falsehood.

We will now insert the communications from Bethel to Bethsaida, together with the documents brought as proof against bro. Duke in that case. And as to the letter from Bethel to Bethsaida, we shall only take the essential part, to prevent swelling our work, as the whole is published in the Minutes of the Flint River Association.

Mr. Wm. Henderson, we presume, had

said things of bro. Duke in the bounds of the Bethel church, which were unsavory. Bro. Duke going once on a time to preach at Bethel, and being told of the slander, contradicted it; on which Bethel appointed a committee to set in order the words used by bro. Duke in his defence against said slander. And that committee reported to the Bethel church as follows, viz:

WE, the committee appointed by Bethel church, to set in order, and certify before said church, the sayings of E. S. Duke as made in our pulpit, in relation to a member of this church, do testify as follows: Said Duke stated, he understood that his character had been assailed, by a member of this church, who is a preacher, moved from Fayette county; and that his brother preacher had reported, that he, the said Duke, had put out a slanderous report on a sister. And this preacher reported, that the said Duke had acknowledged the charge, on the investigation of the case, in the manner following: that himself and the devil had made the lie, and he, the said Duke, had told it on the sister. Said Duke denied in the pulpit in our house, that such a case had ever been in existence; but the report was false, and that the reporter and the devil had made this lie, and the reporter had told it. This statement, and the following, was made on the 3rd Sunday in September, 1836.

2nd. The said Duke stated that after his brother moved from Fayette county, there was a difficulty existing in the church, in which case his brother's evidence was required; and the said member sent it to the church in writing, which evidence said Duke himself proved to be false, by every male member in the church but the accuser, and he was not called on. These remarks, as made by brother Duke, we believe had direct reference to brother William Henderson. Given under our hands in Conference, Wednesday, 15th February, 1837.

Silas Check, Brittain Simms, sen. Brittain Simms, jun. R. S. Hambrick, Jesse Johnson, Edmon Ingram.

Extracts from the letter from Bethel to Bethsaida.

The above being read in Conference, the church called on brother Henderson, to answer to the complaint; when he introduced three certificates, proving what he had said of brother Duke in the first item above, to be true. The circumstances brought to view in the second item above he had no recollection of; the church therefore considered bro. Henderson innocent, as far as the investigation had gone; and that bro. Duke has grievously sinned, &c.

Now, bro. Editor, if all men were to be considered innocent, who profess to have no recollection of their crimes, we think not many would be hung. But we now insert those certificates above named.

December 19th, 1836.

Dear Sir: At the request of bro. William Henderson, I write these few lines and state to you, that I was present at a meeting appointed for the purpose of settling a difficulty between bro. E. S.

Duke and sister Lucinda Waldrep; at which time bro. E. S. Duke made a satisfactory acknowledgment, by stating to the committee, that he was influenced by the devil to do or say what he had, and was sorry for it. I know there was much said, but it being so long ago, I do not recollect more of the particulars. Sir, yours, *A. Brown.*

I was also present, and accord with the above certificate.
William Bland.

Dear Sir: In addition to what brother A. Brown has said above, I would add and say, that said bro. E. S. Duke had accused sister Lucinda Waldrep of an unlawful intimacy with her uncle John Waldrep; which case was taken to the church. The church then appointed a committee which met at brother Henderson's on Wednesday following. I think I was one of said committee, and heard bro. Duke make the above acknowledgment; which may be found on record, on the church book at Shilo. And that acknowledgment was made to sister Lucinda Waldrep, in presence of the whole committee.
J. Pope.

December 3rd, 1836.

Dear brother: According to the request of bro. William Henderson, I have wrote you a few lines concerning a case brought up against Edward S. Duke, in Fayette county, Shilo church, some years ago, for accusing sister Lucinda Waldrep falsely. The church took up the case and labored with him and it all done no good. I said to him, that if he could see his case he would acknowledge his fault; he stated that he was as clear of the charge as Enoch was that was translated. Then the church appointed brethren to labor with him. I was not there, but brother Alfred Brown told me that Duke acknowledged that the devil and himself had raised it to injure the sister, and confessed his sin, and was acquitted. This is near as I am able to relate at this time. By applying to brother Brown, and Barnett, with others, these things can be established.

To James Jones, and Bethel church, Heard county.
Lewis Barker.

Georgia, Fayette county, March 17th, 1837.

This is to certify, that I have been a member of Shilo church, from the time it was constituted; and have never missed but one Conference during the time, and that was not long after the constitution. And can say that there never was any testimony received there from brother William Henderson, in writing, during that time, to the best of my knowledge.
J. Pope.

The above certificates are those by which the Bethel church cleared Mr. Henderson, and on which they made out the charge they sent to Bethsaida, against bro. Duke. We next insert a true copy of the false testimony, which Mr. Henderson sent to Shilo in writing against bro. Duke, of which Mr. Pope says he has no recollection. We also shall now copy the letter from Bethsaida to us, and our proposal (of an adjustment of our differences) to them. And likewise the many certificates we hold testifying in favor of us and our member. After which we shall proceed with our story, and

quote those documents as occasion may require.

Henderson's Letter to Shilo.

March 13th, 1834. Dear brethren: As circumstances render it inconvenient for me to be with you to-morrow; and as I am called on by one of your members, to be at your meeting to-morrow in order to give testimony, in a certain case now pending in your church against Edward S. Duke, I write the circumstances, as I have had an interview with bro. Duke, and him and here* made an ample settlement of all the differences existing between us. Yet in justice to the brother who calls on me, I feel bound to say, that on Tuesday after the general meeting at Hopeful, in the fifth Sabbath in July, 1832, I saw bro. Duke at Mr. Cane Simpson's, and I asked him whether there was any thing in my discourse that hurt his feelings with me or not. He said not, that he understood me perfectly, and if what I said that day was not the truth, he never heard the truth. He then went on to give his understanding of those terms to which some objected.
William Henderson.

By request of Rev. Edward S. Duke to Shilo church for this copy, it is hereby granted. A true copy. This the 20 of May, 1837.

A. Brown, Clk. pro tem.

Bethsaida's Letter to Hopeful.

Georgia, Fayette county. The church of Christ at Bethsaida, to her sister church at Hopeful.

Dear brethren: Permit us in Christian regard to inform you that we are aggrieved with you, for receiving into your fellowship, a refractory member of our church in a manner that we deem disorderly. The case is that of your receiving Rev. E. S. Duke, at a time when he was under censure of this church, for an offence against the church; on which account a letter of dismission formerly granted him, and then in his possession, was, by order of the church taken from him, previous to his going away. And the case then at issue, in connection with his contemptible conduct, has been prosecuted against him so far as to bring out the sentence of his excommunication founded on the annexed charges against him.

1st. For declaring a non-fellowship with the church.

2nd. And his utter obstinacy in refusing to hear the church.

3rd. His contemptible manner of leaving the church.

4th. And also for charges brought against him from our sister church at Bethel, Heard county, for falsehood.

Dear brethren, this is therefore to request you to retract your hasty step and restore the satisfaction which you have so unjustly taken away. We send you this by the brethren, J. S. Dodd, D. Kite, E. Pate, E. Dodd and D. Smith. Done in Conference, May 20th, 1837.

G. B. Davis, Mod'r.

J. S. Dodd, Clk.

Letter from Hopeful to Bethsaida.

Georgia, Fayette county. The Baptist church of Christ at Hopeful, to (her once esteemed sister) Bethsaida.

Whereas, unhappy differences have for a time existed between us, and we could not consistently

*The term here, we presume, should have been me.

hear your complaints because of your occupying a ground far different from ours. News has reached our ears that at your last meeting, you changed your position by the adoption of certain resolutions, which we do not assume the right of condemning. We therefore now propose to you an entire adjustment of the whole difference between us, before a select committee, to be chosen in the bounds of our Association, and they entirely disinterested in the case, further than for the good of the Redeemer's cause. And let them hear all things on either side, and make an entire settlement between us, leaving nothing to be afterwards attended to between the two churches, nor between either church and any member. We are not tenacious, with regard to the number of the committee; but suppose that ten would be enough, five to be chosen by each church. And as to the time, we think on Thursday before the 2nd Sunday in next month would be most suitable. The place of course would be at our meeting house, as we are the party charged. And you may (if you like) appoint a number of your members to act for you; but all or any of you (who may be present) shall enjoy equal privileges with us in said adjustment. And as the matter must go before men for adjustment, it appears to us, fair, equal, and advisable, that we bring it before such men as you and we would select. We are willing to settle with you in this way, provided you meet us with your church book and all the documents pertaining to the case, or any part thereof; together with the pieces published in the Index, by E. S. Duke and Wm. Bootwright, as some of you take that paper and none of us do; and we will have with us those things published in the Primitive Baptist. And whosoever has wrote any thing shall stand by it, or account for it. There will be a meeting of this church on the Sunday of your next meeting, for the purpose of hearing your answer; and if you accede, you will please choose your men, and forward (with your answer) to us a list of their names, that we may know who is left for us to make our choice of. We send you this by the brethren V. Shemons, B. Thornion, and in case of failure, J. J. Wood. Done in Conference, the 9th of September, 1837.

Matthew Yates, Clk.

E. S. Duke, Mod'r.

Bland's Certificate.

Georgia, Fayette county. This will certify, that I was a member of Shilo church at the time sister Lucinda Waldrep brought a complaint against bro. E. S. Duke. I resided immediately in the neighborhood of them both, and was intimately acquainted with them, and also with that case; as I was one of the helps called on by the sister in the first instance, and was at her interview with bro. Duke, and at the church when she brought the case there. I also was present when it was settled, and frequently saw each of them separately during the time; and at the time of their interview, bro. Duke was not tenderly dealt with. But after the departure of the sister he went to her father's house, and calling at the fence near the door, he earnestly desired a sight of the sister; but he was very abruptly denied and forbade to come in, I being present. And on Conference day, the church thought the case not brought in order, and refused to hear it; but by request of the parties, sent them some helps, of which I was

one. And at the meeting of said helps, bro. Duke offered the acknowledgment which you see testified to by bro. Brown and myself. It gave ample satisfaction, and he then enquired if any member present, was hurt with him for any thing having grown out of the case; thereby manifesting a good spirit. This is the first time he was dealt with in a Christian spirit. And as for bro. Duke's denying the existence of such a case, as was described in the letter from Bethel to Bethsaida, he was right, for no case did exist in which he confessed falsehood, or was charged with it. But this was the case; he became aggrieved with sister Waldrep, for her conduct in his absence, (as reported to him) and prior to his reproof to her, he spoke of said conduct in her absence; and she, (not being skilled in discipline) said much; but this was the only charge that could be shaped, even of her own materials. And as to any accusation against her, he had alleged none; and I know that the church never took up the case, nor had it as her business, and that her book contains not a word about it. And as to bro. Duke's acknowledging to false speaking, or him and the devil making a lie, or raising any thing to injure the sister, not a word was uttered of any such things; but he simply said that he had sinned, and honestly owned that it was through the insinuations of the devil; having reference to his speaking of the sister's faults in her absence. And shortly afterwards a report was circulated that bro. Duke had accused the sister, and had confessed that he told a lie, &c. but all this was new to us who were acquainted with the case. These are the particulars of the case to the best of my knowledge and recollection. Nov. 23d, 1837. *William Bland.*

Georgia, Fayette county. As I have once given bro. Wm. Henderson a few lines certifying that bro. E. S. Duke did once make an acknowledgment, in a difficulty between him and a sister of the church, I now feel this my duty, as I have been called on by bro. Duke. Some things being said about his acknowledgment, it was satisfactory; but I have no recollection of his saying that he and the devil had made a lie, or that he had told a lie. *Alfred Brown.*

Georgia, Henry county. Whereas, bro. E. S. Duke has been falsely accused of having once acknowledged to the telling of a lie, in the settlement of a difficulty between himself and sister Lucinda Waldrep, this will certify that I was present, and do well remember the circumstances. Bro. Duke's words were, that through the insinuations of the devil he had erred and sin was the cause, and he was sorry for it. *his*
July 6th, 1837. *Matthew Waldrep,*
mark

Georgia, Fayette county. I do certify, that I was at a meeting of Shilo church in this county, some three or four years since, when a letter reached that church assigned by Wm. Henderson, stating (as evidence in a case then pending in said church) that E. S. Duke approbated a certain sermon, preached by said Henderson at a general meeting at Hopeful. I then and there heard said Duke ask the brethren severally, if said Henderson did not once confess in their Conference, that he (Duke) did not approbate said sermon, and to the best of my recollection, they all answered yes; I was also at Bethsaida, when said Henderson there charged said Duke with falsehood, for say-

ing that such a letter was sent to Shilo, and that he proved it false. And I told him, in the Bethsai-da Conference, that I saw and heard the letter at Shilo, and also saw it set at nought.

Nov. 26th, 1837. *James E. Dodd.*

Georgia, Fayette county. We were at Bethsai-da when bro. E. S. Duke withdrew from said church, and do hereby certify, that the pretended description of that case, as published in the Minutes of the Flint River Association, is positively erroneous and false. For that publication conveys the idea, that he left them because of their not acting (that day) on the request of the Association, whereas that question had nothing to do with the case. But he quit them for another cause entirely, and that was for their having previously departed from their constitution; which he did (that day) clearly establish. And instead of his proposing an answer to the Association, he proposed the adoption of certain principles, for the purpose of reclaiming the church from her heterodox state. But they refused to hear him, and after his telling them of the unpleasant situation in which their departure had placed him, he told them if they would agree to consider the business which he proposed, at an after time, he would wait on them; but they still refused to give him any satisfaction on the subject. He then asked them if his standing was good, or if there was aught against him; and they said it was good, and there was not aught against him. He then drew (from his side pocket) his letter of dismissal, and placing it on the table told them it was theirs, and that he was no more of them, nor amenable to them; no mention having been made of said letter by any of them, until after he withdrew from them.

December 7th, 1837.

*Joshua J. Wood,
Matthew Yates.*

Georgia, Fayette county. This is to certify, that I was at the house of bro. E. S. Duke when a committee from the Bethsai-da church was there endeavoring to get him to go to said church and acknowledge that he had erred in leaving them. This was the only time that any committee from Bethsai-da visited him, after the charge from Bethel had been brought to them. And I heard bro. Duke ask that committee, if the church had taken up that charge against him, and they said no. He then asked them if they thought it ever would be taken up, and they said they did not know, but expected not. This 5th December, 1837.

Blackman Thornton.

I also was present and heard the above conversation.

Martha Yates.

Georgia, Fayette county. This is to certify, that I was a member of the Shilo church, and was present at the time Lucinda Waldrep came there with a complaint against bro. E. S. Duke; and I understood nothing was complained of only for his telling William Henderson of some of her conduct which was acted at bro. Duke's house when he was from home. Neither was it understood that bro. Duke was accused of raising, or adding to, the news of said conduct. The church, when hearing the matter, did not receive nor take it up; but by request of the parties, some helps were appointed to meet with them, to assist in settling the case. And there is no record of the case on the church book, nor never was. December 8th, 1837.

U. M. Pellum.

We have now gotten through with our testimony, and we think it all sufficient. We have had read in our Conference, a certificate from a brother certifying the same as bro. Waldrep, which is lost or mislaid; and several others could witness for us, but some have removed, and others have been excluded. Some of the circumstances connected with this work are so ancient, that it would be very troublesome to undertake to collect all the proof which could have once been easily gotten. But enough is enough, and that much we have gotten. And we now purpose taking things in rotation, and as we make any positive statement, we shall quote the evidence above that proves it.

And in this order of the work, we are lead of course to speak first of that seven year old case, in which Mr. Henderson said, that bro. Duke acknowledged that he told a lie. And we find from the testimony of a number of good and fair standing brethren, that the case was just as bro. Duke said at Bethel it was, i. e. that a lie had been told sure enough; but, as he said, the reporter of that business in the bounds of Bethel church, is he that told it; while bro. Duke had in that case made no such confession. Neither was he guilty of erring, in said case, in any shape or form, more than having spoken of the misconduct of the sister in her absence. Search the evidence above for yourself, and see that this is the fact. And had this matter been let alone, till a brother clear of a crime of the same sort, had cast a stone, bro. Duke would never have been belied as he has, by those who are guilty of a thousand worse crimes. And he now defies the world to produce any person, that ever heard him speak of that matter, but Mr. H. until it was made public and he was asked about it. And it is very well known that he and Mr. H. were in a habit of telling to each other, in confidence, almost any thing they knew for the purpose of consultation, &c. as they were brother preachers just setting out.

And now, bro. Editor, as he only told this thing to Mr. H. and that in confidence, it is easy to see who made all the mischief in that case; it could have been no other than Mr. H. himself. And how shameful it is in him, after living in the same church with bro. Duke for years, after this matter was settled, preaching and communing with him, and laying hands on him in ordination, then to get up the same

old thing that had reposed in the silent regions of the dead for years, and to slander bro. Duke thus with it in his absence, and that among strangers too. And worse than all the rest, is his speaking of the matter in terms of downright falsehood. We very deeply regret, to be compelled thus to expose a man; and our long silence has proven it. And had not such a black list of malicious and false things been published, in the Minutes of the Flint River Association, slandering us and our minister, we should yet have been silent. But we are driven to this work as our only alternative, and if men will drive us into such measures, they may cast the blame where the pharisee did the glory, i. e. on self. For a man who preaches ought not to slander another, as Mr. H. did our member, by speaking falsely of him and then proving his words by false witnesses. And all this he done, while in professed peace and union with bro. Duke, as may be seen from his own words, in his letter to Shilo.

Now, Sir, who would not have defended himself as bro. Duke did at Bethel, against slander of this sort? We think he was right, and we are prepared to say that his words at Bethel were true. We expect to have some further use for the name of Mr. H.; but at present, we must speak a little of the acts of Bethel church, as she comes next in rotation. And we would not by any means charge that church, as we are not acquainted with her; but we suppose she must have forgotten that bro. Duke, in his essay there, told her and her congregation that a case of difficulty did exist, in which he did make an acknowledgment. But neither the case nor the acknowledgment was such as was described by Mr. H. We presume this can easily be established by Rev. M. D. Kelly, who was in the pulpit with bro. Duke, at the time he spoke of it. But we have had no opportunity to send any person to bro. Kelly, nor do not know at what post office to direct a letter to him; he is therefore requested to publish his testimony on that subject, as soon as practicable, in the Primitive Baptist. But admitting that bro. D. only said just as much as the Bethel church has stated, we have proved his statements to be true, as we will show you in time and place.

But a little more of the acts of Bethel. We would like very well for that church to be our jury, were we criminated and without evidence of our innocence; for

could we fare, in her hands, as did Mr. Henderson, we would not fear the consequences of standing a trial without evidence. You will note, Mr. H. had said that bro. Duke had acknowledged that he told a lie. Bethel writes to Bethsaida that Mr. H. introduced three certificates, proving what he had said of bro. D. in that item to be true. We ask, proving what to be true? Why, of course, that bro. D. had confessed that he told a lie. We ask Bethel to show us the term lie, in either of those certificates; or any thing else that can be construed, when compared with our evidence, in support of such an idea. Until she does this, we shall continue to say, that she has suffered Mr. H. to escape her censure without evidence of his innocence. Alfred Brown states, and that in truth, that the acknowledgment was satisfactory, and Mr. Pope says he thinks he heard it made; and Mr. Barker owns he was not there, but says he heard thus and so about it. Now, Sir, was not this a very smooth way, in Mr. H. in proving what he had said of bro. D. to be true? The truth is, as all may clearly see, that there is in all this, not one iota of proof, as touching what bro. D. did acknowledge. Bethel, however, has a right, as an independent church, to pursue what course she pleases; and we do not know that her custom is to require any proof to clear a member of censure. For she states, in her letter to Bethsaida, that Mr. H. had no recollection of the circumstances brought to view in the second item of bro. D.'s essay, and that she therefore considered him innocent so far as the investigation had gone. And we confess that we are at a loss to understand her language in this particular; but we think she must confess one of two things: first, that the investigation had gone sufficiently far, and Mr. H. was to be considered innocent merely because he did not profess to have any recollection of his crime; or secondly, that she is willing to make out and send a charge to another church against a member, without the necessary investigation. For in one or the other of these two ways her charge against bro. D. came to Bethsaida. But we are bound by our promise above, not to charge her; or else we would charge her with acting, in this, contrary to common usage of churches, even if it is her province to do so.

But as the next course the case has taken was from Bethel to Bethsaida; we must

needs have a few words with regard to the acts of Bethsaida. And we will first remark that that church is situate only some six or seven miles from where bro. Duke resided at the time of his difficulty with sister Waldrep. The church at Shilo, of which bro. D. was then a member, the place of his then residence, Bethsaida, and our meeting house, form something like a four square of say from five or six to eight miles on its lines. And all this business was transacted in this section. And not a great while after the adjustment of that old case, Bethsaida quit her then present supply and called bro. Duke, and we called him about the same time. He served us both three successive years, and all the while when that case was mentioned, he said the same he yet says about it. During which time we and the Bethsaida members visited each other very frequently, and we knew of no other side the question until it came, last March, from Heard county. Nor can we think that the Bethsaida people are ignorant of the case. And at the time Mr. Henderson's false testimony reached Shilo, one of the Bethsaida members was there, viz: bro. James E. Dodd; and when Mr. H. presented the charge at Bethsaida, bro. Dodd there told him in Conference, that he saw and heard the letter at Shilo, and also saw it set at nought, as you may see in his certificate above.

Now who cannot at once see the wicked and mischievous motive of these people, in thus receiving a false charge, in the open face of the testimony of one of their own members that it was false, so far as pertained to the letter business; and that against a man over whom they had no authority? Why did they not direct this charge to be carried to Hopeful? We think it was because they knew that bro. Duke was innocent, and that Hopeful would not criminate him in his innocence. And when bro. D. removed into the bounds of Bethsaida church, and desired to be dismissed from Shilo to join Bethsaida, a zealous friend to Mr. H. and his doctrine, objected to the dismission because there appeared to be something like a contradiction between bro. D. and Mr. H.'s lady, (peace to her remains,) on the subject of Mr. H.'s heterodox preaching; in consequence of which, bro. D. was not dismissed till the next Conference, and he at that time Bethsaida's supply and ours too. During said struggle, he preached to us both, one meeting each; first stating,

that if we thought he was to be considered under censure, that he would not preach. And Bethsaida, as well as we, hooted at the idea of censure from such a piece of nonsense. Bro. D. then maintaining the very same about Mr. H.'s preaching that he now does to our knowledge, and the Bethsaida people then so zealous for him, that when he returned from Shilo with his letter of dismission, three of the Bethsaida members were at his house waiting to hear; and at that very meeting this false testimony from Mr. H. was received, and those Bethsaiilians who were at bro. D.'s were much rejoiced to hear that he so easily proved the testimony against him to be false.

Now, Sir, who could for a moment indulge in a notion, that Bethsaida was ignorant of all this? Compare all these circumstances with bro. Dodd's testimony to Bethsaida, and a one-eyed man may then see by moonshine, what their motive was in receiving that charge against bro. D., acquainted as they were with most of the particulars of the case. And yet they say, to the Association, that they received charges from Bethel church against bro. D. for the odious sin of telling lies. Oh! that that church were as clear of that odious sin as bro. D. And beside all this, if that charge had been true, they had no more right to touch or meddle with it, than with the key of their neighbor's trunk; and comparatively speaking, there was no more honesty in it. For bro. D. was lawfully our member, and had been five weeks prior to their hearing this charge.

We shall now lay down the Bethel charge awhile, and speak of some of Bethsaida's acts in other respects. And we regret to have to say, that we shall prove her guilty, as a church, of wilful lying, from her own records and documents which we here subjoin, and which may be seen in the Minutes of the Flint River Association, as follows, viz:

E. S. Duke came to our church at her last January Conference (then holding a letter of dismission,) and he urged the church to take up the request of the last Association relative to the benevolent institutions, &c. the Conference being there, and our regular Moderator not present, the church refused; but he still urged until the church took up the case. He then proposed an answer, which the church refused to adopt, and the case was by the church referred to the next Conference.

Duke then rose up and declared a non-fellowship with the church and her Moderator, George B. Davis, as he called him.* Upon which the church called in his letter of dismissal until a reconciliation could be brought about. He before the next Conference of this church, under all these circumstances, went to the Hopeful church and was received into fellowship. During the progress of the case against him, we received from Bethel church, of Heard county, charges against Duke, for the odious sin of telling lies; for which we cite you to the certificates and letter from Bethel, which are hereunto annexed. Now, dear brethren, we say to you that we labored with Duke as we think in the spirit of the gospel, from time to time and from Conference to Conference, as you will see by the annexed copy of the record of our church

April 15th, 1837. Church in Conference, took up the following charges against E. S. Duke: 1st, for declaring a non-fellowship with the church, and her supply. 2nd, telling of falsehoods. He refusing to answer to said charges, after being labored with from time to time, is therefore declared by us excommunicated.

Here we find Bethsaida stating positively, that bro. Duke was excluded, on the two charges just named. And in her letter to us, as you have seen, she states equally as positive, that he was excluded on the charges there annexed; which were four. Now, Sir, we know they tell a wilful falsehood, either to us or to the Association; and they say, it is an odious sin, to tell lies. We ask that church, why is she so powerfully inclined to commit that odious sin. What shall we say of a church that acts thus, and what shall we suppose has become of those two last charges? Why, we think she became ashamed to exhibit such false and malicious charges, and erased them. And again: they say he refusing to answer to said charges, after being labored with from time to time. This sentence contains two things which are certainly false; first, that of his refusing to answer to the charges, for he did in the presence of two of our members, plainly

*They would here intimate that bro. D. called Mr. Davis out of his proper name. But we have never known him to own any other name; perhaps they wished him to say brother Davis, but we wish them and Mr. Davis to know that we do not teach our members to brother one who departs from New Testament rules to follow the traditions of men, and thereby rends churches.

state to that church his reasons for declaring a non-fellowship with her, and made direct answers to each question asked him on the subject. And our members heard him tell them, that if they had any charge to bring against him, that he would remain patiently with them in order until such times as they should investigate any charge they might bring; and they said they had none. And as to the charge of falsehood, instead of his refusing to answer to that, he asked them about it, as we have clearly proven, and they bitterly denied (i. e. their committee) that they had such a charge in action against him. So that statement is foreign from the truth. And that of his being labored with from time to time, is equally so; for they neither labored with, nor cited him to trial on the Bethel charge. Their committee did visit him twice for declaring a non-fellowship with them, but some of our members were present each time, and they saw no spirit of gospel or Christianity in them; but rather a disposition to gainsay and insult. Now what a pitiful come off was it to tell bro. D. when he proposed to hear a charge, that they had none, and that after he declared a non-fellowship with them and they ready to disperse; and then afterwards to be sending to him after he had joined another church, and to deny having taken up the Bethel charge, and at their next meeting, in his absence, pretended to exclude him for that charge. The truth is, their own conduct has proven bro. D. to be orderly; for they could not furnish aught against him when he left them, and afterwards got up these things to slander him. Why could they not let him alone in peace, to join a church of his own sentiments?

But once more: in their letter to us they say one thing more that is not true, i. e. that bro. D.'s letter of dismissal was by order of the church taken from him; while all who were there do know, that not a word was said about the letter till after he placed it in their possession and withdrew from them. This they do not deny themselves, and why do they expose their ignorance so far as to talk of calling in that which was already in their possession, or taking from him that which they already had? What can a church expect to be thought of while so false in her assertions and so malicious in her acts? O! Bethsaida, Bethsaida, do reflect on such conduct, and remember that you have been guilty of that which you call an odious sin.

But we state to the public, that we have known bro. Duke from before his ordination, and he has maintained the character of an orderly and faithful minister of the gospel from our first acquaintance with him. And they knew him too, for they and we both called him before he was ordained, and he resided nearer them than us all the while until this year. And the Bethsaida people have always been as fond of him as we, until he resigned the Moderator's seat among them. And after bro. Pellum serving them one year, they called Mr. G. B. Davis, who soon induced him to believe two things that we are conscious were not so: first, that he (Davis) was opposed to the lucre societies, but now all see that he is not; and secondly, that closing doors against them was not a proper method of opposing them. He also shortly manifested a coolness of affection toward bro. Duke, and before the close of the year began to speak very slanderously of him. This we can prove by many, and to one we will cite you; to one who is very well known and stands very fair, viz: bro. Allen Cleveland. Now note, that Bethsaida had in fellowship a member who warmly advocated the principles of the Temperance Society; that mischievous and liberty opposing institution, which is contrary to scripture and which tends to the enacting of a law to compel men to abstain, and to deprive them of their blood-bought liberties. And this principle was, in the presence of some of our members, heartily sustained by the church. They also held another member who advocated the mission cause, together with its train of connections, in open Conference; and their supply is no more sound than they. See the stand he and they have taken in the division of the Association.

And is there any change in them since bro. D. left them? No, sir, none; for they would not then be Old Baptists, neither yet would they be it at the Association; hence if the Old Baptists cannot now fellowship them, bro. D. knowing their principles to be the same, could not then do it. Their own words prove that they have not changed their principle since he left them, for we knew that the principle then proposed by bro. D. was anti-mission. And they honestly own, in their letter to the Association, that they refused to adopt it. So this in itself is sufficient to criminate them, and justify a member in withdrawing from them. But we know they did

hold the temperance and mission principles as above named, and that bro. D. did, in the presence of some of our members, proved them guilty of fellowshiping said principles, and that proof was easy made; for their act in which they did this, was then staring them in the face. And from these principles they utterly refused to retract, when bro. D. entreated and admonished them. And he told them, as we have proven, that if they would promise to act on the case he proposed, at an after time, he would wait on them, and they would not; and in order to make them look fair, they have placed records on their book concerning the case, which are false. And yet they write to the Association, under all these circumstances he went to the Hopeful church, &c. Under all what circumstances, we ask? Why, under the circumstance of fair standing, according to their own words; for as then the Bethel charge had not been heard of, and Bethsaida as yet had nought against him save his declaring a non-fellowship with her, and that was for her heterodox principles. Now was not this a powerful train of circumstances? We humbly hope we shall have the pleasure to receive other members under just such circumstances.

But to the point. Bro. Duke joined us on Saturday before the second Sunday in February; and Saturday before the third Sunday in March, Mr. Henderson arrived at Bethsaida with his charge against him from Bethel. We leave the community to judge whether there is any justice, or honesty of dealing, in their ever touching that charge. And we are sure they knew that they had neither right nor power to do anything with bro. Duke after he joined us, more than to declare him excluded for leaving them, and there let the matter stop. For we have known one of their members before to leave them, and, without speaking to them on the subject, to go and join the Methodists; and they never so much as sent to that member, but simply declared a non-fellowship, and said no more about it. But mind you, bro. Duke is an antimission preacher and they must needs slander him, in order to destroy his standing, that his influence may not be exercised against their heterodox principles; but they never done it yet. This was the reason why they undertook to handle that charge.

And in the next place they sent their two deacons, and two other members, to endeavor to get bro. Duke to go back and live with them; and he asked them, as we have proven, about the Bethel charge; and they, knowing he could easily clear up that matter and wishing it to stand against him, denied having taken it up, and said they did not expect ever to touch it. And one of those same deacons said to bro. Pellum, only two months since, that he did not think they ever ought to have touched it. But at the next Conference after they visited bro. Duke, they pretended to exclude him in part for that very charge. See their stratagem. They and their supply knew they could not hurt him, unless they could say they excluded him for something more than a difference of principles, and this was their scheme to do so.

And the next place we find them is, by a committee, in our Conference, professing to be aggrieved; and writing to the Association in terms of downright falsehood, that we in a very sarcastic manner refused them satisfaction. We are sure that committee cannot have forgotten, that we plainly told them that their church had, by the introduction of her heterodox principles, disconnected herself from us, and thereby placed herself out of the bounds of our discipline; and that there was no more reason in hearing a complaint from her, than from a Methodist church. We also told them to go home and tell their church, that whenever she would adopt orthodox principles, and thereby connect herself again with us, and come to us with true and lawful charges only, that we would hear them. We also told them, that the ground they occupied was our principal reason for not hearing them; while another reason was, that their charge against us was false. And again, because they held against bro. D. three charges that were false, and one of them, had it been true, had no business in their hands. And they have acknowledged at least two of their charges to be false, by their conduct, in not showing them at the Association. They went after visiting us and got help from three churches, that had already condemned us before they heard us; one of them at the distance of some twenty miles where their supply was a member, and two churches from which they bro't

no help were not more than six miles from them, and they went about twice that distance for the nearest help they got. Mind, some people can do better where they are not so well known. We knew that those churches had condemned us unheard from their all being of one sentiment with Bethsaida, which they all have since proven, by going with her in the division of the Association; and again, because the Bethsaida supply served two of those churches, and we think a man that would influence one of his churches to act as unchristian like as Bethsaida has acted with us, would influence his other churches to assist her in so doing, and we know the other church they called on, for help had condemned us unheard, for some of our members had been to her Conference, and was not invited to a seat; and with helps of this sort, they brought us again the same old false charges, and we again refused to hear them, and we think any church that regards justice, would have done so too. Now note, that sister Duke withdrew from them the same day her husband did, through him as her agent, for she could not attend, and for the same cause, and the very same things existing between her and them, that was between him and them, and she joined us the same day, and in the same way that he did; and bro. James E. Dodd, whom they had liberated to preach, left them at their next meeting for the same thing, and he preached with us from the time he left them, and has had a seat with us all the while, and by noticing their letter to us, you may see that not a word is said about either of them; it seems that their only spite was at bro. D. Now, do you think, had we have excluded him, that they would have come here and communed with those other members, who they pretended to exclude the same day they did him; no sir, no indeed, their conduct in this, tells the fact on them; that union was not what they were after, they only wanted to destroy the character of bro. D. and that merely because he is an anti-mission preacher, and publicly exposes the money begging and church corrupting societies, which they and their supply are willing to live with well, after they got through with visiting, and pretending to deal with us; they adopted some kind of resolutions which they said

contained sound principles. And at our next Conference we, to let the world know that we were not afraid for our conduct to bear an open daylight inspection, wrote to them the proposal of adjustment, which you have seen copied above; which was treated, by them, with the utmost contempt. And it was a very fair proposal; we only wished half the committee, while we gave them refusal of the other half.

But, Sir, while they spake of sarcasm on our part, they never so much as sent us an answer to our letter. No, Sir, they too highly prized the opportunity of exposing the case in the Association, for the purpose of crying down this iron-jacket Duke, whom they hated so bad. We think they then felt as sure of success, as did the enemy when the sepulchre was shut up and guarded. O yes, we will save him now; if our charges are false; and if we had no right to receive the one from Bethel, no odds, their colors are so black that when read in the Association, he will be forever done. And we are sure this is what they were after; for had they been aggrieved with us, as they said they were, for receiving their withdrawn members, they would have remembered the privileges of bro. Dodd, and the membership of sister Duke.

But now let us follow the case to the Flint River Association. And there we find, that while our Old School brethren had too much manners and Christian feelings to meddle with such a malicious and filthy piece of business, that the mission party were as malicious as Bethsaida; and one of them even made a motion to bring the case then and there to trial. A very smart trick this, and we think an unexampled act in the history of Associations, to try a case between two churches, at the distance of sixty-odd miles from either of them. We have never known Associations to be as Courts, nor to go into any trials in the exercise of such authority as that; and especially in the absence of most of the evidence. We suppose, too, that our delegation was upbraided for not going ready for trial, as they should have known that the trial would there take place. What a pity, that men will thus expose their ignorance. We expected that the Association, if she noticed the case, would send a committee, to endeavor to bring the two churches together; while the only decision the Association was authorised to make, was, whether or not Bethsaida had discharged her duty, in trying to effect a union

with us. If she thought this was done, it then was her duty as an Association to interfere by way of council and help; but if she thought otherwise, she must then have directed Bethsaida to make other efforts, and for this our delegates went prepared, and did exhibit sufficient proof to invalidate Bethsaida's only charge against us. Hence they went full handed, and done what we sent them to do, i. e. to make proof in defence of this church. But they did not go prepared to defend bro. D., not knowing until they got there, that he as an individual was to be brought to trial, for any thing, before the Association. But they tell us that very little was there said about the acts of this church, while the Association received and read many documents, relative to bro. D., and that too, of circumstances quite disconnected from the act of this church for which Bethsaida complained of us. Now a man has to be very ignorant who does not know the Association had no more business with this, in pretending to settle the case between these two churches, than they would have with an almanac to prove the ordinance of baptism. Who cannot see that they were just like those who carried them the business? i. e. they cared nothing about this church, provided they could destroy the standing of bro. D. He was the eye-sore with them all; but thanks be to God, he yet stands up to oppose their wicked and corrupt schemes to make merchandize of the church. And we are truly thankful, that our delegation with our Old School brethren in general, withdrew from such an oppressive, and inconsistent body of people as they are.

But as we must hasten to a conclusion, you now see how bro. D. left Bethsaida, and how we came by him. And as for his telling lies, all of that bugaboo is nothing more than a moonshine shadow. We will give a detail of the course that thing has taken. The first place we heard of the bugaboo being seen, was at the grave of some aggrieved feelings which were killed and buried by bro. D. and sister W. by the assistance of their helps. Its resurrection took place through the power of Mr. Henderson. A mighty man this, that has power to raise the dead. Its first chase, was from the place of its resurrection to Bethel, where it received a tongue and some dressing; from thence it came to Bethsaida, and nerves were given it. It next arrived at the Flint River Association, and appeared with horns, and from it we have not since

heard; whether or not it has visited any Old School church, we are not able to say. But we will show you what we know of the origin of this matter. Bro. Duke has clearly proven, as you see, by incontestible evidence, that he did not accuse sister Waldrep of any thing; but that the only error in that case was, speaking in her absence of things reported to him. He has also proven by bro. Waldrep and others, and by one more certificate which we have seen, (and is lost or mislaid,) that he did not acknowledge to false speaking. And this same bro. Waldrep is uncle to sister Lucinda Waldrep, and we presume went there voluntarily, to see justice done to his niece, and surely does remember all about it. Bro. D. has also proven beyond contradiction, that the case was not recorded at Shilo, and that that church never took it up. And we now hold several members who were then members at Shilo, and do know that these are facts. And so says the only Clerk that Shilo ever had, to one of our members the other day. And he has further proven clearly, that the charge brought against him by sister W. was not in imitation of falsehood. So according to all this testimony, we join with him in denying the existence of such a case as the one reported by Mr. Henderson in the Bethel bounds. And the truth is, M. H. has proven nothing further than bro. Duke has owned all the while, only that he accused the sister, and we have nicely invalidated that evidence. You cannot but see that Mr. H.'s witnesses said things which were not so, that is, Mr. Barker and Mr. Pope; for Mr. Barker says Alfred Brown told him thus and so, and we do not believe a syllable of it; for we have bro. Brown's testimony on each side, and he has no recollection of the things they wish to prove by him. And it is now with Mr. Barker and Mr. Pope to make their own apologies. See what Mr. Pope says about Mr. H.'s letter to Shilo, and there is the letter copied under his evidence to show for itself. And it is certain that each of these men testified to things that were not facts; for Mr. Pope says that bro. D.'s acknowledgment may be found on record at Shilo, and Mr. Barker says the church took up the case. Now it is well known that neither of these statements are true. How easy to criminate a man, when these sort of witnesses are to be heard. The evidence of these two men is very full of hear says and think soes. Mr. Pope does not even

remember whether he was one of the committee, in that case; he says he thinks he was. And what positive statements were made by him and Mr. Barker, that did not happen to be true. And as for bro. D.'s saying that he proved Mr. H.'s letter false, by every male member present but one, he has said that all the while and he has proved it, and we never heard that contradicted in our lives.

So you plainly see that bro. Duke is fully clear of all these things, and consequently we are blameless in the act of receiving and holding him. And now we ask, if you think any man could have lived amidst the prowling and persecuting enemies that bro. D. has had to encounter, without an evil report? We think you will say, no; as long as you remember that his divine master, holy as he was, escaped not the reproaches of the same sort of people. Bro. D. has been much persecuted, and very fiercely bayed and barked at, by the wolves of the present age that wear sheep's clothing; but it seems not so much as to move him. He has borne it all with patience and fortitude, and rejoices that he is worthy to be persecuted and bear reproach for Christ's sake. And because these are tests of his Christianity and the tracks of his divine Lord and master, &c. And all these, seem to befall him merely because of his faithfulness in opposing the lucre schemes and religious merchants of our day; but he that will live godly in Christ Jesus, shall suffer persecutions. And we believe if bro. D. had been able to ride in a splendid carriage, and disposed to preach missionary doctrine, that instead of being persecuted by the priestcraft money beggars, he would have been a very fine man. And instead of our being abused and belied for defending him, we should have been hailed as being favored of the Lord.

We know not but this defence may meet with some reply, neither do we care: for the case is too plain for Mr. Henderson or Bethsaida church to blind the community any longer with their nonsense, and we therefore expect not to keep up a controversy before the public with them. But let these proven and plain facts suffice for our defence, while we bid our missionary enemies welcome to publish just as much more slander on us and our minister as they please. So we bid them farewell, with an admonition to retract from their evil course and try to act the Christian's part, and re-

trieve their characters. And that the Lord of glory may give them grace to do so, and forgive their past folly, is the prayer of those whom they have tried to destroy.

Bro. Editor, please publish this our defence immediately, as the innocent but much persecuted character of this church must lie in suspense abroad until this is seen.

Approved in Conference, Dec. 21st, 1837.

JORDAN JACKSON, Mod'r.

B. THORNTON, Clk. pro tem.

P. S. The Editor of the Signs of the Times will confer a special favor, by publishing the above defence. J. J. Mod'r.

B. T. Clk. pro tem.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 24, 1838.

Our paper has at length arrived, and we shall not only soon bring up arrears, but we will vigilantly guard against the recurrence of a similar delay in future:

The chaff he will burn up with unquenchable fire.
Matt. iii: 12.

Jehovah early promised a Saviour. He was to come in the flesh. A messenger was to precede him, to announce his advent, and to prepare the way before him. Time wore, the period came, and the messenger appeared. This was John the Baptist. His appearance was remarkable. He preached in the wilderness, in the country, instead of the synagogues and cities; instead of the law of Moses, he preached repentance, faith, and the kingdom of heaven; (Matt. iii: 2. Acts xix: 4.) his dress was peculiar; camel's hair, fastened about him with a leather girdle; his meat was uncommon, locusts and wild honey; his deportment was humble; the manner of his preaching meek but earnest; and his authority astonishing, requiring new terms, and rejecting candidates for a divine ordinance. The people could come reasonably to but one of two conclusions, namely, he was either a crazy zealot, or an extraordinary man of God. All the attendant circumstances forced them into the latter decision. Thence there was some hazard of believing him to be the Messiah. To prevent this error, and to rectify an already existing one, namely, that of the Pharisees who thought they ought to be admitted into the church, impenitent and unregenerate as they were, the honest Baptist, unwilling to receive that honor which belonged to another, and recoiling at the thought of taking the Saviour's glory to himself, hastened to sketch the distinction and exhibit the contrast betwixt Christ

and himself; in which sketch the words at the head of this article are found.

As if the Baptist had said to the people: All that I can do is, to baptize you with water, and that not until I see signs of repentance; but Christ, who is coming after me, is powerful, and he will suffice you with the Holy Ghost,—submerging your soul under his influences, and clothing your spirit with a new temper which is heavenly and divine,—and melt and purify it as with fire:—and to the Pharisees: you are yet serpents; your enmity against the king is not slain; you have not yet received the internal warning to fly from wrath; that is yet upon you: Although you are the children of Abraham, your heart is still hard; and sooner than receive unmelted hearts into the kingdom which is now at hand, God will melt the stones and make himself a church: and though I, John, should baptize and plant you therein, remember, that, without good fruit, the axe will slay you, and the fire devour you: without good fruit, you are counted as chaff—the fan will drive you away from God's floor and his heavenly garner, and you will be destroyed as worthless and offensive.

The chief object of this article is, a correct understanding of the Baptist's allusion by the word, chaff; to which we thought the above protracted periphrasis might conduce.

The term, chaff; is used in the scriptures as a metaphor, to denote different objects. It is mentioned in Jeremiah, (xxiii: 28.) to signify *false doctrines*, which the prophets, or false prophets, were swelling into a flood in Israel. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. In Isaiah, (xxxiii: 11.) it is intended to point out the *vain designs and fruitless attempts* of the enemies of Zion, who were anxiously laboring to work her destruction. Ye shall conceive chaff; ye shall bring forth stubble: your breath as fire shall devour you.—In the xxix: 5. of the same prophet, it seems to be designed to show the *multitude, swiftness, and suddenness* with which the enemies of Jerusalem, probably the Romans, should come upon her to punish her. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly.

In the passage before us, the word denotes the *ungodly and hypocrites*, especially the latter. And here it may be remarked that, metaphors and parables for the most part, are not designed to exhibit an exact counterpart or likeness of the objects or things represented, but to show a resemblance in some important particulars. And so of the figure

under consideration. Literally, chaff is the natural product of good, sound and valuable grain; chaff doth not produce chaff. But not so, spiritually: the ungodly, as sinners, are not the offspring of the righteous, as a righteous seed, that is, it was not indispensable that, they, as sinners, should require a righteous seed to spring from; they being alike the offspring of the righteous and the wicked, in their genealogy, or natural descent. And again: literally, the chaff forms the chief protection to the grain, from incipency or embryo to maturity. But not so spiritually: of the spiritual grain the hypocrites are not the chief defence, but the Lord *is their strength and their shield.*

Formerly, we were of opinion that, of Christians, deceived people, hypocrites and the openly profane, hypocrites composed by far the smallest number. Latterly we think differently, deeming it highly probable that under the class called hypocrites, are embraced the deceived so called, and also the openly profane, or most of each class: For any one who cherishes the hope of heaven without good ground for such hope, deceives himself; and a deceiver is a hypocrite. Thus Paul: Evil men and seducers shall wax worse and worse, deceiving and being deceived. The deceived are influenced by *seducing spirits, and doctrines of devils;* and such *speak lies in hypocrisy.* The saints may be mistaken, even in some important points of doctrine; but to be honestly and long deceived in the great concern of salvation, is not likely. But to return to the metaphor.

To advert to some of the points of likeness between it and the object intended: In the two particulars noticed above, if we take a more extended view of the subject, we shall discover some strong analogy. For as chaff literally springs from good grain, so the evil among men are descended from the good. God could not, consistent with his nature, create a sinner; yet by *one man, made good at first, sin entered into the world.* Men could not be born, before man existed; and he must be upright in his creation by the nature of God. Thus, as chaff from the wheat, so the wicked from an originally upright man have sprung. And farther: as chaff constitutes the main protection of the grain while advancing in growth, so the good seed of God, the elect, as men, are nourished and protected by parents and others who are at least *the children of wrath by nature.* Still, the incongruity before noticed must be recollected, namely, that chaff is not the product of chaff; but of grain: whereas flesh is the product of flesh, and not of the Spirit: that the tares did not spring from the wheat, but only grew with it; while the chaff not only grows with the wheat, but likewise springs out of it: that chaff does not originate from its

like, while an unholy and sinful nature bears the impress of its original, or first cause.

But as we consider the *hypocrite* to be the prime object of the metaphor in the text, we shall attend to the similarity or agreement in a few particulars. Chaff is universally the accompaniment of wheat; hypocrites are invariably in profession amongst those who are saints, that is, they profess to be saints. From blossoming till harvest the chaff is all that is visible; so hypocrites make the fairest show, pray, &c. to be seen of men, while the saints remain unknown to man till *the end of the world.*—The nearer to harvest, the more the chaff struts, and nearer in sight the wheat appears: so the older hypocrites grow in profession, the prouder they become, boasting in some shape of their good works, and the more conspicuous the saints become by a comparison of their meek conduct and humble life with the former.—Chaff possesses nothing but itself—it has nothing to show but chaff: so its prototype, the hypocrite, has nothing to show but the flesh, being altogether carnal. While the chaff is its own all, the wheat only wears it for a temporary covering; likewise while the flesh and sense are the hypocrite's all, it is only a temporary and frail habitation for the saints till they are brought into the garner above.

Chaff and wheat grow together; hypocrites and saints dwell in the same church. The chaff is mowed with the wheat; death slays the hypocrite with the saint. The chaff is gathered with the wheat to the threshing floor and brought to the fan; so hypocrites are brought with the saints to the bar of God and to examination.—The wheat is only cleaned by the operation of the fan, but the chaff flies before it; so the saints in judgment will stand the clearer through Christ; having left behind *this corruptible,* while hypocrites cannot bear the face of the Judge, nor their sentence, but must be driven before it. Chaff is quickly consumed by fire, but wheat is thereby rendered more fit for use: in like manner the fire of trials prepare the people of God by patience, experience and hope, for piety, and worship, while hypocrites' fortitude fails under them; and while passing the ordeal of judgment may tune the saints' harps anew, it will consume the hypocrite with perpetual burning.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Henry county, }
Jan. 24th, 1838. }

DEAR BROTHER BENNETT: Grace, mer-

cy and peace be multiplied unto you. Our Association is over, and as you have seen by the document from bro. Reid, we were considered in the minority; but you may rest satisfied, that there is a majority in the bounds of the Flint River, that are truly Old School. For out of 41 churches there were 26 that answered no fellowship, or we have nothing to do with the institutions of the day. And notwithstanding last year the fence men wished it inserted that the decision of the churches should be final, when they saw the decision they then went in for taking up the answer of the churches. And when the division took place, one delegate from 5 churches out of the 26 said to remain, withdrew with the 15 churches; and several of them have since divided, and nearly all will divide. And as soon as our Convention is over, it will be impossible for those fence straddlers who occupy the pulpits, to palm the deceptions on the brethren any longer.

It is passing strange to me, that men professing to have half sense will say, I have no fellowship for the institutions, and yet refuse to withdraw from them; for I always thought that the Baptists separated from persons, when they declared to have no fellowship. But we are gravely told that it would be to say, there are no Christians attached to the societies. But, bro. Bennett, if this be good logic, then the Baptists have always said, there were no Christians amongst the Methodists and Presbyterians. But again; we are told it is taking away the liberty of conscience; but I would ask, if our declaring a non-fellowship with other denominations has taken away the liberty of conscience from them, either in worship or contribution? All, all must answer, no. But we are told to live and let live, and all live together. Just as well tell me to live with the Methodists and others, for I am sure the Bible furnishes as much proof for infant sprinkling as it does for the institutions called benevolent. I am perfectly willing to live and let live, but not to live together; for the old Book says, Come out from among them and be ye separate, &c.

Accompanying this you will receive a Minute from the Western Association.

Bro. Editor, please say to bro. Trott, I hope he will recollect that all the doctrines of the gospel are and must be perfectly reconcilable with the character of God as revealed in the scriptures; and there certain-

ly is such a thing as virtual justification, and actual justification, &c.

Yours, in the bonds of a dear Redeemer.

WILLIAM MOSELEY.

FOR THE PRIMITIVE BAPTIST.

*Edgefield District, So. Ca. }
Feb. 9th, 1838. }*

BROTHER BENNETT: Having perused several numbers of your paper, and finding they contain sentiments and express feelings correspondent with my own, and, (as I view them) perfectly consistent with the gospel, I wish you to send me the paper. I wish it not only for my own instruction and satisfaction in reading it, but for the advancement of the noble cause in which you have engaged, to set at liberty minds subservient to priestcraft, bigotry and superstition; setting forth to view the erroneous principles and abominable conduct of an ungodly, religious (falsely so called) fraternity, whose God is the riches and honors of this present evil world, and whose only acceptable offering is cash.

Yours, in love.

HAZEL CULBREATH.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Autauga county, }
2d Feb. 1838. }*

BROTHER EDITOR: I think your paper has done much good here, it has been the means of confounding some and changing others; we are a body of antis, so called, here. In our Association, that is, the Mulberry, there is nothing said hardly about missions; but in the Alabama, there is much confusion about the matter, and I think there will be a division. We are poor, and where there is no fleece the sheep are seldom sheared. The fleece and missions are all they go for. Money and popularity, your marks, I think suits many I know; for they go for a majority and the fleece, and the fleece always has a majority. Pray that the locusts may not get among us, for they are fierce destroyers. May the God of heaven bless you and your labors, is your friend's prayer.

JOHN G. WALKER.

The wickedest wretches on earth are, probably, those who attempt to make their religion justify them in the commission of crime.—*Ed.*

Three-fourths of all the advice in the world is lost by reason of two great *benevolence*. A handsome saving therefore might be created, if those who give the advice would retain it, and turn it into example.—*Ed.*

The faithful Christian will not countenance error, though it grieve him to condemn it in his brother.—*Ed.*

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SOUTH CAROLINA.—Wm. Hardy, *Mt. Willing*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. John Gambrell, *Big Creek Mills*.

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VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dunfries*. Theo. F. Webb, *Calloway's Mill*. Joseph H. Eanes, *Culland's*. Isaac Chrisman, *Stephensburg*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

MISSOURI.—Calvin Newport, *Harmony*.

RECEIPTS.

Wm. Harrison,	\$2	John Bonds,	\$6
Elias Daniel,	4	John Fruit,	3
G. P. Cannon,	10	Jonathan Neel,	5
Burwell Temple,	10	Wiley Pearce,	5
Robert Toler,	10	A. Ferguson,	1
David Baster,	1	G. W. Philips,	1
James Wilder,	3	B. Lawrence,	1
David Johnston,	5	S. W. Harris,	5
Wm. Mosely,	5	G. W. Holifield,	5
Joseph Hughes,	2	John McQueen,	3
Jacob Swindell,	6		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of Her, my People."

VOL. 3.

SATURDAY, MARCH 10, 1838.

No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
January 20th, 1838. }*

DEAR BROTHER BENNETT: Grace be unto you and peace be multiplied from God the Father, 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. And from Jesus Christ who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth; unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God. He who was delivered for our offences and rose again for our justification, who of God is made unto us wisdom, righteousness, sanctification and redemption. Yea, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Therefore, we are no more aliens to the commonwealth of Israel, or strangers to the covenant of promise; but fellow citizens with the saints and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Thus is the church complete in Christ, beloved by Christ; for he (Christ) gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy

and without blemish, built upon a sure foundation stone, which the gates of hell shall not prevail against. ii Tim. i. 9. Rev. i. 5—6. Rom. iv. 24. i Cor. i. 30. Titus, ii. 14. Eph. ii. 10—12—19—20. Col. ii. 10. Eph. v. 25—26—27. Matt. xvi. 18.

Brother Bennett, I have read the two or three last numbers which announce the continuance of the Primitive Baptist, with emotions of joy unspeakable. My poor soul hath been constrained to thank, praise, reverence, and adore an all-wise covenant-keeping God, that he hath given you grace, persevering grace, to pursue your editorial labors; and a spirit of compliance with the earnest solicitations of many dear and precious brethren, who in this day of trial are scattered over the vast extent of these United States, like a little flock of sheep having no shepherd. To such the Primitive Baptist is a source of consolation next to the Bible, and is a channel through which kindred souls, that are of one mind, of one faith, and of one spirit, can correspond together, enumerate their trials, afflictions, joys, and sorrows; feel each brother's sigh, and with him bear a part, weep with them that weep, and rejoice with them that do rejoice. Thus is brotherly love continued among old-fashioned Baptists, and well do they experimentally know how good and how pleasant it is for brethren to dwell together in unity. *Psa. cxxxiii. 1.* Having the law of God written in their hearts and imprinted in their minds. This is the reason, Elders, Leland, Lawrence, Osbourn, Bennett, Beebe, Trott, Temple, West, Moseley, Neel, Blackstone, Flint, Newport, and others, all being taught of the Lord, see eye to eye in spiritual matters, and speak the same things in righteousness; which things are well authenticated by the word of divine revelation.

Now, brother Bennett, I hope to be indulged in a few remarks of some length. As I am a plain farmer, I shall venture to adopt the language of that eminent apostle to his Corinthian brethren, ii Cor. iii 12: I use great plainness of speech, knowing that I am accountable to that God, (for what I write,) who found me at the plough tail, in a vast howling wilderness, led me about and instructed me, &c. &c.

The great missionary wind that was raised by the agency of man, has become to be a furious storm. I think it is comparable to the great and strong wind, that we read of in the Old Testament, i Kings, xix. 11, that passed over the old man of God, while in the cave at Horeb the mount of God, that rent the mountains and brake in pieces the rocks; but the Lord was not in it. So I am persuaded that the Lord is not in this great missionary wind, which in my humble conception threatens all its opposers with dissolution. The clouds continue to get thicker and thicker, darker and darker, until Georgia is enveloped in almost gross darkness; heavy torrents of wind, peals of thunder, are spouted from the mouths of the eloquent, and streams of lightning are hurled from the learned Gamaliels against the few old stumpy cedars, who have survived the repeated blasts of the tempests, until they have become enured to tempestuous winds.

But more of this missionism, of its origin, rise, and from whence it came; for these United States is not the soil that gave it birth. O no, this is not its native clime; it is an alien here. The mother of harlots laid the pernicious egg in papal Rome, brooded upon the egg, her own egg, and hatched it. And O, how the Pope caressed and dandled the little creature upon his knees, and they called her name Missionism. Why and wherefore the reason is obvious. She was a little branch of popery, an image of her mother, (Catholicism,) of the seed royal; hatched in the Romish church, nurtured and brought up under the auspices of the Pope of Rome. At or about the same time, Theologicalism was hatched, or born; for they sprang from the same parentage. Indeed they are twin brothers, like Pharez and Zarah, children of a harlot. Gen. xxxviii. They may be easily distinguished by one prominent trait in their character, a tyrannising persecuting spirit.

From papal Rome these twins found their way to America, and sometime in the year 1814, in the city of Philadelphia,

Missionism and Theologicalism hatched Conventionism, Inventionism and Contrivanceism; and they hatched Contention and Divisionisms. Great God, what a train of isms and ites are now afloat in the U. States: there is Catholicism, Missionism, Theologicalism, Conventionism, Tractism, Temperanceism, Arminianism, Campbellism, Fullerism, and the good Lord knows what all. What saith the scriptures? He that was born after the flesh persecuted him that was born after the spirit. Even so it is now. Gal. iv. 29. The same family persecute, mock and scoff at the old fashioned Baptists, and treat them to many defamatory epithets, such as Antinomians, iron-sides, strait-jackets, and the Lord knows what all. But these things move not the old-fashioned Baptists, for they choose rather to suffer afflictions and persecutions with the people of God, than to enjoy the pleasures of money and honor for a season. Heb. xi. 25. Thus do they, (the old fashioned or primitive Baptists,) through the efficiency of the Holy Spirit, remain steadfast, unmoveable, always abounding in the work of the Lord, believing in and relying on the sweet promises of a gracious covenant-keeping God, who has promised to be a refuge in time of trouble. Fear not, I am with thee; fear not, little flock, it is my father's good pleasure to give you the kingdom. I will be with thee in six troubles, and in seven will not forsake thee. I will never leave thee nor forsake thee. Lo, I am with thee alway, even to the end of the world. No weapon that is formed against thee shall prosper. So we may boldly say, the Lord is on our side, and we will not fear what man can do unto us, for greater is he that is for us, than they that be against us. So that by and through our God, we can run thro' a troop and leap over a wall; one chase a thousand, and two put ten thousand to flight of the aliens:—

“Fight on, my faithful band, he cries,
Nor fear the mortal blow;
Who first in such a warfare dies,
Shall speediest victory know.”

So we walk by faith, and not by sight; leaning on that omniscient hand, which brought Israel up out of the land of Egypt from the house of bondage, conducted them safe through the Red Sea as by dry land, went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light; laid low before them the tall oaks of Bashan, fought their battles, subdued their

enemies, and finally landed them safe over Jordan to possess the promised land, which was given in covenant contract to their forefathers, Abraham, Isaac, and Jacob, generations before. Thus are we kept by the power of God through faith unto salvation, ready to be revealed in the last time. But to suffer afflictions, troubles, trials, difficulties, and persecutions, is the common but sure heritage of the children of God, while tabernacling in this vale of tears; for they that live godly in Christ Jesus shall suffer persecution. But I must come to a close, for I have swelled this communication as large again as I expected.

Yet suffer me to answer that request of yours, touching how long subscribers wish to continue taking the Primitive Baptist. I wish to patronise that little periodical as long as its Editor and correspondents continue to advocate the same principles they now do, primitive faith and order, earnestly contending for the faith that was once delivered to the saints; apostolic faith, the faith of God's elect—or until I cease to be. And when I am gone hence and am no more, if the Primitive Baptist is still published, I want my widow to patronise it for the information and instruction of my little children; for I consider that many of your correspondents are writing for the good of the rising generations, as well as the present.

Dispose of these remarks as you think proper. If you think them worthy a place in the Primitive Baptist, correct ungrammatical phrases lest we be accused of murdering the king's English.

May the Lord bless you, may your bow ever abide in strength, may the hands of the arms of your strength be made strong by the hand of the mighty God of Jacob; from thence is the shepherd, the stone of Israel. *VACHAL D. WHATLEY.*

P. S. Bro. Bennett, since writing the above, two of my Old School brethren have requested me to write to you to send them the Primitive Baptist, besides, I hear from several others who intend to subscribe as soon as they see me. As your volunteer agent, I am using my utmost influence to circulate your paper in this part of God's moral vineyard; believing that it (your paper) has done, is yet doing, and will continue to do good wherever it is circulated.

There has been within the sphere of my acquaintance, several newly constituted churches, upon Old School, or I will

change the position and say, upon the old Bible platform. If my judgment does not deceive me, the Old School Baptists are gaining ground a little in this section; they are, generally, moved upon by the Holy Spirit, ii Pet. 1—21, to obey the divine command: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii. 4. Thus we behold the Old School Baptists coming out from the north, from the south, from the east, and from the west; and are uniting, (upon primitive faith and order) in church capacities; yea, as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. i Pet. ii. 5. They are on the alert, the watchword is, Cast out this bond woman and her son, for the son of this bond woman shall not be heir with my son, even with Isaac. Gen. xxi. 10. But we have some mongrels here amongst us, that cannot speak the pure unadulterated gospel; but speak gibberish, after the broken dialect of those with whom they have amalgamated. Them I style bridge-pole fellows; they are choice, agreeable, accommodating, goodly men, like Saul the son of Kish, from their shoulders and upwards higher than any of the people; yes, higher than the positive commands of God, i Sam. ix. 2, and are doing a great work, and cannot come down. Neh. vi. 3. Doing a great work sure enough, trying to unite (spiritual) Israel with aliens and strangers to the covenant of promise. Eph. ii. 12. "A great work," marrying the sons and daughters of Zion to or with the children of Ammon, Moab, and Ashdod. Yes, doing a great work and cannot come down, laboring to make the Ishmaelitish mockers equal and co-equal heirs with the children of promise; or in other words, taking the children's bread and giving it to dogs. Matt. xv. 26. "Doing a great work," mixing and mingling with aliens, God's word to the contrary notwithstanding. So you can easily catch my idea, of their being from their shoulders and upwards higher than any of the people, and the commands of God, and are doing a great work and cannot come down, to obey the command, to withdraw from every brother that walks disorderly. ii Thess. iii. 6. They cannot by any means condescend to declare non-fellowship for those who have gradually departed from the faith. i Tim. iv. 1. Cannot come out from the

mingled multitude who are following the popular current of man's inventions, and be separate. ii Cor. vi. 17.

Thus much for ridge-poleism. In conclusion, I will say to all such, in the language of Samuel the seer, to king Saul: And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee. i Sam. xv. 22—23.

Yours, in hope of eternal life, which God that cannot lie, promised before the world began. Titus, 1—2. *V. D. W.*

FOR THE PRIMITIVE BAPTIST.

*Huntsville, Alabama, }
Dec. 29, 1837. }*

BROTHER BENNETT: A few of the numbers of the Primitive Baptist have reached our section of country, and are read with much interest by some, particularly by myself; for they are my own sentiments from my best judgment in understanding the scriptures. And while I have experienced many lonesome hours and hard trials, in opposition to me, for declaring non-fellowship with the Missionary Society, it is a matter of much pleasure to me to find that there are a great many in different parts of the world, who seem to be cast in the same mould, and bear the same image; as kindred spirits, they certainly came down from God, out of heaven, and if their origin be the same, their way ought to be the same, and their end will certainly be the same.

DAVID JACKS.

FOR THE PRIMITIVE BAPTIST.

*Roane county, Tennessee, }
January 18, 1838. }*

DEAR BROTHER BENNETT: I have nothing of very great importance to write, but can say I have received the Primitive Baptist tolerably regular for some time, say two years, also the Basket of Fragments; all of which were read by me with great delight. The doctrine contained therein, so far as I am a judge of scripture doctrine, is the truth; and I wish to receive the Primitive Baptist as long as it maintains gospel principles and privileges,

which I trust it will always do. It appears that many distressing circumstances have taken and are taking place continually amongst us that are called Baptists, although I believe it is all for the bettering of the situation of the church of Christ; as I believe all things work together for good to them that love God, to them that are called according to his purpose.

Brother Bennett, it appears to me that the mission schemes, or the many institutions of the present day, (falsely called benevolent,) are the means that God overrules, and brings good out of it to the church in separating the gold from the dross, and causing the church to shine in her virgin beauty. I am happy when reflecting on the great goodness of an all-wise Creator, who has ever been mindful of his people, and will once more make them see eye to eye and speak the same language. There are some people in this country that are in favor of all the new-fangled schemes of the day, and you know, brother Bennett, that there is not thus saith the Lord for their proceedings no where in the whole book of God; yet they wish to be called by the name of United Baptists, to take away their reproach. There are some in this country who seem to wish to fellowship both those that are in favor, and those that are opposed to the modern institutions; although their actions, I believe, speak more truth than their words—they think both are wrong by words, by actions the Old School Baptists are wrong; for we always hear them advocating the mission cause, and ridiculing those that dare to oppose such smart fellows as they are, and that will speak the truth which side of the question they stand on.

Brother Bennett, I will make one or two further remarks. The missionaries put me in mind of a circumstance that took place: the case of Uzzah trying to steady the ark. To human appearance it was a good deed, but God did not need man's aid to effect his purpose. It seems that man by his own invention is trying to do, or help do, God's work; but it will in the end prove like Uzzah, when putting his feeble hand to the work of God. And just like the conduct of old Sarah, giving her handmaid to Abraham in order to help God on with his purpose; but it only had the tendency of making a disturbance in that family. Even so in this day, the missionaries say they have done and are do-

ing great things in converting, or at least helping to convert the people, which is alone the work of an Almighty God. Yet they want to be co-workers with God in saving the heathen, and it has produced the same kind of confusion in the family; and they, like Hagar and her son, must be cast out before the confusion will cease amongst the children of God. We are bound to feel thankful to God, that we as a church at Hinds' Valley yet remain stedfast on old principles, and will not be seduced by the cunning craftiness of men that lie in wait to deceive.

I am strong in the belief that your little paper has been read by many of the Baptists in this neighborhood with great satisfaction. Through it we get information from different parts of the United States, that God has yet reserved to himself a people that have not bowed down to the image of the beast; but are earnestly contending for the faith once delivered to the saints. I must conclude my remarks at present, hoping that God may bless your labors to the building up and strengthening of the dear children of God in the most pure and holy faith, and to the pulling down the strongholds of satan's kingdom.

I remain yours in gospel bonds and affections, and fellow laborer. Farewell.

ASA NEWPORT.

FOR THE PRIMITIVE BAPTIST.

Monroe county, Georgia, }
January 28th, 1838. }

BROTHER BENNETT: I esteem the Primitive Baptist very highly for the doctrine it contains, and believing in the good old way, I have recommended it to my brethren and friends in my vicinity. It does look to me that your paper is as the answer of God to his dear children, speaking to them he has still a number who will not fall down and worship the beast nor his image.

Dear brother, the distress I have seen for years past on the new inventions of men, is past language to express; but not in the church to which I belong. We all profess to be Old School Baptists in faith and practice. But I believe I can say of a truth, if a child of grace it is through much tribulation if ever I enter the kingdom that I get there. So, brother, I think it not strange when fiery trials come upon me. I think the Old School Baptists are gaining ground in our section; they are obeying

the command to come out from among them, &c. Yours, in bonds of the gospel.

G. P. CANNON.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
Feb. 18th, 1838. }

BROTHER BENNETT: I have nothing very good to write you, but can say that it is by the kind permission of God that I am blessed with this opportunity of letting you hear from me. So I will say to you, that we the primitive Baptists in this section do seem firm and stedfast in the apostolic doctrine, and will not follow every one that says, Lo, here is Christ; or, Lo, he is there. But we will not mind them in their new schemes, nor follow after them; for we cannot see thus saith the Lord for their many new societies and fashions, as the Baptists, or some of the Baptists, have got in latterly. I understand that a Baptist preacher in Danville has got water proof or India rubber pantaloons to put on, when he goes to baptize any one; which I think is a fashion of proud and wicked men, so we cannot follow it. For I think if the candidate can stand it to be baptized, the administrator ought to stand it, to go into the water without water proof pantaloons. If they believe that God has commanded them to baptize, then they would believe that he also was able and would support those who keep his commandments. I would not fellowship any person who will not or cannot keep God's commandments, without all this fixing; because it is too expensive for the poor of this world to follow. And I never knew a preacher that did preach Jesus to do so, nor heard of one of them ever doing so. No, my friends, God's preachers will, in my opinion, preach and sing as I have heard them:

Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus you are poised,
Now arise and be baptized.

Jesus drank the gall for you,
Bore the curse to mortals due;
Children prove your love to him,
Never fear the frozen stream.

Now, brethren, I think if Mr. Tinsley thought that ice and snow would do no harm, he would not put himself to so much trouble and expense as he does; and if he thinks it does harm, then he ought not to put any person in it without water proof

clothes on, if he would do justice, or come up to the rule of doing to all as he would wish them to do unto him. But I have heard that the Roman Catholic priests would not go through any ceremony, without a dress for the purpose. So it is with the most of money begging priests; and if Mr. Tinsley had to get his money by his work and not by begging, he would perhaps have no more to lay out for water proof pantaloons than other honest men have.

And I think the most of gospel preachers had as soon be caught robbing a hen roost, as pretending to beg for money to carry on the work of God, who hath all power in heaven and on earth, and can work and none can hinder. Now I do think it is a disgrace for any man to try to disgrace God by begging for him or for means to help him to do his work; which he is so able to do. And known unto God are all his works from the foundation of the world, and he will do his pleasure. Then let us say, God is God; and we are his creatures, and very helpless and undeserving creatures: so much so, that we must say with the apostle, he will have mercy on whom he will have mercy, and whom he will he hardeneth. And he has a right to do with his own what seemeth him good; and we have no right to say to him by way of challenge, Jehovah, why doest thou thus, or so? No, we have not; for God loved Jacob and hated Esau, before either was born or had done good or evil, that the purpose of God according to election might stand. And I think that God had a right to love me and hate the other; and I can say, love Jacob, Lord, and hate Esau; and believe from the scripture that God does know the church of Christ, and always has known and loved her, and always will love her and hate the Ishmaelites. And I will give you one text out of a number to prove it. See 2 Cor. 5th chap. 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. Here you may plainly see, that God the Father made Christ to be sin for us, the church, before we knew sin; which was done in the ancient settlements of eternity, when the Father and Son went into covenant for the church. Then and there the Son was made to be sin for the church, and according to the set or fulness of the time the Son came forth, made under the law to redeem them that were under the law, and

suffered and died for us. And so it can be said that, She shall bring forth a son and his name shall be called Jesus, for he shall save his people from their sins. So you may see that Jesus had a people before he came into this world, and that he shall save his people; and not if he can, no, but he shall save them.

Here is a question that no Arminian can answer in truth, consistent with their faith. And the question is, how came Christ with a people in this world, before he came here? They say, all are his; for the Father gave all to him. Then I say, all will be saved; for the word of God says, he shall save his people from their sins—and his is all he came to save. And the reason the church belongs to him is, because he was made to be sin for her, or us, before she, or we, knew sin. Then he came forth and suffered and died for us, or the church, and so we are his; and he shall save us, or the church. Yes, he will save us, brethren, if we are his, or if he was made to be sin for us; for if so, we are his, and then the word says he shall save us, or the church. So farewell.

I will here state, that all that I have said about Mr. Tinsley above, is what I have heard from a source that I can credit; and my author was a Methodist, and I thought told it to make light of the Baptists. And it put me in mind of Belzebub chasing satan, to hear a Methodist making sport of the missionary Baptists.

No more at present, but as ever your brother.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

Kingston, Tennessee, }
26th Feb. 1838. }

BROTHER EDITOR: The Primitive Baptist is the first religious periodical I ever asked for. All others cried peace, when there was no peace; that said, Come out of her, my people. All others cried, Do and live; that said, Live and do. All others published falsehoods over fictitious names; that made the writer responsible for the truth of his own production. When I saw the specimen copy, I was charmed with its design; when I saw the doctrine it intended to propagate, I said, that is my bell. I saw it would bring God's children into closer union, and send Hagar and her children away. And I will assure you, brother, my most sanguine expectations have been realized. I am pleased with the two

first volumes, they have many times bro't me close to a brother I never saw, while I could say from my very soul, here is the right hand of fellowship.

I should have wrote sooner, but feared I would do wrong to throw my little mite amongst so many good things. Brother Duncan has just been with me several days from the Western District; he is as sound as a silver dollar, and tells me there are more than seven thousand in West Tennessee that have not bowed their knee to Baal.

There has been and now is a great commotion in the churches here, about benevolent institutions or nurseries to the church, to help her along with her work. We believe that God will carry out his purposes, as purposed in Christ before all worlds. The missionaries believe God is trying to do, but cannot without our help; they say thousands have gone down to hell, that might have gone to glory had they heard the gospel. As if God had never said, Surely, saith the Lord God, as I have thought so shall it come to pass; and as I have purposed, so shall it stand. Isaiah. Again: I, even I, will both seek my sheep and search them out; I will send fishers to fish them, and hunters to hunt them.

Brother, the time has come when God intends to bring his people out from among all such. As I intend sending you the measure of a track found in this valley, which I think is the devil's foot, I shall content myself at present by just giving the outlines of one Camp Meeting.

A DAMPER.

A certain brother Baker, in one of the rich settlements of the Mississippi valley, had a threshing machine whither the neighbors carried their small grain for cleansing. A Camp Meeting coming on, brother Baker told the friends of that institution they had better come and get straw. They neglected till just before the meeting, there came on great rains, wet all the straw, so that they got none. And through the whole struggle there was but one man professed, and they said his case was doubtful; but that if they could have got plenty of straw, they believed they would have had thirty to forty conversions.

Read that again, O ye whited sepulchres, ye blind guides; and if you believe what you say, forthwith establish you a General American Straw Society, and send out your General Agents, that they may go ahead

and procure plenty of good straw to cover the whole camp ground.

The Baptists here believe in the everlasting love of God to his dear children; that he chose them in Christ Jesus before the world began; that every one so chosen shall be effectually called, converted, kept by the spirit and power of God, and ultimately saved in his kingdom; and that every species of the Free Will doctrine is of the antichristian fountain.

GRAY HAGGARD.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, }
January 30th, 1838. }

BROTHER BENNETT: I wrote you some time ago that the undernamed persons wished you to send them the Primitive Baptist. Do send them as soon as possible, as there are but few of us immediately in our settlement that hold to the old faith, as I believe; and we wish to hear something from you to strengthen us in that faith. But I desire to be more thankful than I am, that there is a large majority in our Association that cannot be led away by the benevolent institutions of the day, so called.

Dear brother, pray for us, that we may continue steadfast in the faith once delivered to the saints. Nothing more at present, but remain your brother in affliction.

CHAS. P. HANSFORD.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Alabama, }
15th Feb. 1837. }

DEAR BROTHER: I am much pleased and highly gratified indeed, at the anticipated prospect of your valuable diffusive paper, and the consolation it affords the peculiar favored sons of Zion here and elsewhere. I think its demand here will be extensive, when it comes to be fully known. May it continue its rapid desirable progress.

I am happy to find from correct information and known experience, that the walls of Jericho are much shattered, and are fast giving way to truth and verity, and the blessed ineffable cause. May it be happily realized and truly confirmed before I go hence, is my present wish.

Go on, dear brother, persevere and be assiduous in so good a cause, eventually the victory is certain; do not value the

roaring of the arch fiend the devil, and his numerous implacable advocates. May the old veterans be exemplary to the young and rising generation, as they shortly will have to make their final exit.

Has there not been a prevalent fault among us? I mean, has there not been too much delicacy observed? Feelings it is presumed, have been too much respected; it has encouraged the enemy. For the future, when delicacy and tender feelings come into contact with truth, the blessed esuse, the latter shall ever preponderate and have the ascendancy; the former is not worth the weight of a feather in comparison.

The last year was the first anniversary of the Baptist Union Association of this State. They had a very warm contention respecting the missionary operations of the day. The Ashdods exulted much and vaunted greatly of their superior numbers. One of them particularly remarked, "thank God nine-tenths of the United States were missionaries and in favor of the benevolent institutions of the day." I am happy to inform you that he was completely "guttled," and left in a wretched, forlorn and deplorable situation. Many deplored his unhappy dilemma, he was not alone by many, in the favorable result, however. Many were pleased and highly gratified on finding that truth had triumphed. That body finally expelled the missionary monster and its diabolical train. They made good use of the besom, they swept clean; it is to be hoped they will for the future keep so, for there are valiant ones on the opposite, who will not give way a particle to the perverse implacable enemy. Thank God for such witnesses.

A few weeks ago, I visited a church to see the brethren and to hear good preaching; in the event I was much gratified in the ardent expected hope. The day before, (on Friday) there were two missionary preachers; though I think three were in conjunction and lodged a complaint against an old deacon of the church, a worthy member, who stood steadfast in the faith and opposed all the devilish schemes of the day, called benevolent, &c. The impeachment was the dreadful crime that he, the brother deacon, had frequently said that the missionaries were liars, rogues, &c. The accused brother plead guilty to the charge, and introduced his complicated proof; which could not be in justice fairly controverted nor denied. Nor could they,

with all their impunity, perverseness and implacableness, remove the indelible impression; so that brother Duncan was honorably and fairly acquitted, and the church declared non-fellowship with all the artful schemes of the day to obtain cash, &c. On the result of which, the two preachers alluded to left the church on Friday for good, much mortified it is to be hoped. A happy consequent, indeed. They can now make report to the other, their confidante; for he had formerly been their pastor, and this old brother was in his and their way. Of their woful disappointment and unexpected disaster, a happy turn indeed. All things, brother, we see work together for good; but only to them that love the Lord in truth, &c. The churches will ultimately purge and refine.

For my part, I must needs think that brother Duncan was very moderate indeed in his sayings; he might in truth have extended and added still more, that the missionary system in its effects, is the lowest and most despicable of all, none to compare, though under the garb of religion, &c. In the opinion of rectitude and uprightness, it is in fact a disgrace to a gibbet and the very climax and sink of infamy. I hope it will be fully exposed and degraded, agreeably to its demerit.

I have much to say and to inform you of the passing occurrences here, but must reluctantly draw to a close. May the God of unbounded grace bless, guide and direct, and ultimately crown you with all desirable success. Farewell.

Dear brother, yours affectionately,
A. KEATON.

FOR THE PRIMITIVE BAPTIST.

Crawford county, Georgia, }
January 5th, 1838. }

DEAR BROTHER BENNETT: I again take my pen in hand to drop you a few lines, to let you know that we want the use of your very valuable paper again this year.

We want you to stick to the helm and not give up the ship, for I believe that God has acknowledged your labors in this country. The missionaries here have said many hard things of us, but none of these things move us. We still believe the Lord is on our side, and if the Lord is for us who can be against us? I rejoice that the foundation of God standeth sure, with the seal upon it. I stop here by saying, may the Lord bless the labors of all his

faithful servants. I remain your friend and humble servant in the bonds of the gospel.
WM. BOWDEN.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 10, 1838.

Postmasters are earnestly requested to return the Primitive Baptist, should any of the persons to whom they are directed neglect or refuse to take them out of their office.

FOR THE PRIMITIVE BAPTIST.

Fairfax, C. H. Va. Feb. 23d, 1838.

BRO. BENNETT: When I first heard from you, I thought I should occasionally write a communication for the "Primitive," but my time has been otherwise so much occupied that I have neglected you, if neglect it is, not to trouble you with my notions. I now send you for insertion in your paper, if you judge them profitable, the following remarks founded on Titus 2d, 1: *But speak thou the things which become sound doctrine.*

These words contain an exhortation from Paul the aged unto Titus, his son after the common faith. It is founded on his own long and tried experience, as well as indicted by unerring inspiration. It comes to us as the dictate of that wisdom which is from above, which is pure, peaceable, easy to be entreated, &c. It thus commends itself to our particular attention and obedience by every consideration of propriety.

The doctrine here spoken of, is the doctrine of salvation, taught in types and shadows under the old dispensation, and in the clear light of gospel day, in the New Testament. This doctrine is one, as taught in the experience of Abel, of Abraham, of Job, of David, &c. under the former, of the thief on the cross, of Saul of Tarsus, and of you and me, my brother, if subjects of grace, under the latter dispensation. Christ the first and the last, the alpha and omega of it, was the alone foundation looked to by Moses and the prophets under the law, and by the apostles under the gospel, as the two cherubim on the ark stood with their faces looking inwardly upon the mercy-seat. What was Paul's experience in being slain by the law, in being led to account all the former attainments he had made in religion as *loss*, (that is as a *real injury*,) and as *dung*, (that is, as being most *offensive* and *disgusting*,) for the excellency of the knowledge of Christ Jesus, that he *might win Christ*, (that is, have or account Christ, as his *gain*, (for the word here rendered *win*, is evidently placed in opposition—not to his *suffering loss*, but to his counting as *loss*, that which he h

before esteemed as gain,) and be found in him not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; I say this experience which Paul had of the doctrine of Christ, is the experience of every child of grace. This doctrine contains what is revealed in the Scriptures, and of course what we are taught in experience, of Christ, as our shepherd, our king, and our prophet, as well as our high-priest and intercessor. Hence it embraces what we are to receive and profess as truth, and what we are to practice in religion, and the order we are to observe, as well as what we are to trust in, for our acceptance with God.

The apostle here speaks of *sound doctrine*, which implies that the doctrine may be, and yet in the manner we hold and profess it, not be sound; may be deficient, not entire, be mixed, and therefore not pure, be severed or shattered, not perfectly joined as one sound whole, &c. These deficiencies and defects, Paul would have Titus guard against, in what he should speak.

Our brethren do not all, I think, sufficiently feel the importance of this apostolic rule; and are not therefore sufficiently cautious of transgressing it. Some seem to think that a strict adherence to it, savours too much of being over nice or particular, hence would justify a careless mode of expression. Others, without design from mere heedlessness, transgress by using expressions, and even advancing sentiments unbecoming sound doctrine. All of us through our deficiency of knowledge, transgress in many points.

Should it be asked, How comes this deficiency of knowledge, in any of the disciples of Christ, seeing he gave the promise that the Holy Spirit should *guide them into all truth*? In answering this, I will ask, why did not God drive out all the Canaanites from before the children of Israel, leaving them *to be thorns in their sides*, &c.? was it not for their transgressions against God in suffering those nations to remain and intermingle among them? See Josh. 23d, 12 and 13, also Judges, Chaps. 1st and 2d to ver. 5: So by seeking to be like the popular religionists, by leaning to our own understandings, or by being swayed by the opinions of men; or in other words, by not utterly slaying, but sparing the old Canaanitish notions of religion within, and around us, and suffering them to intermingle with our experience, have not we in thus despising the divine teachings of the Holy Spirit, *grieved him* to leave us, to fall far short of *all truth*? And is it not high time that we repent of our departures, as did Israel at Bochim. Judges, 2d, 4, and 5, and to exercise a more entire dependence on the Holy Spirit, as he alone, who can unerringly guide us into the truth?

As it respects our incorrect expressions, though they may appear at first view, trifling departures, they are not so harmless as we would imagine. Words are signs of our ideas, and those who read our productions or hear us speak, and have confidence in our correctness, will receive the ideas, our incorrect words properly convey, as truth, and will therefore, be thus far led into error.— Every error we embrace is so far, an opposing interest raised in our minds against what God has revealed, and is an intermarriage with false religion, and if followed out, like Solomon's marriage with strange women, will lead us into fundamental error. (See 1 Kings, 11th, 1—8.)

In speaking the things which become sound doctrine we shall be led to declare the truth as it is in Jesus, unreservedly, keeping back no part for fear of offending men by our plainness; and to insist on an entire subjection to Christ in *practice* and *order*. And not only this, but we shall be constrained, I think, to bear a faithful testimony against every counterfeit in doctrine or practice, which may be attempted to be palmed upon the church or world as belonging to the religion of Christ.

As Christ has never, like Solomon, countenanced polygamy, he has acknowledged but one visible church as his. "My dove, my undefiled is but one." Songs, 6th 9. The branches and members of this church are distinctly characterised in the New Testament, viz: As *continuing steadfast in the apostles' doctrine*, &c. as *submitting to Christ's voice, following him, and fleeing from strangers*, &c. "My sheep hear my voice, I know them and they follow me." John, 10th, 27. See also verse 3—5, and Acts, 2d, 42. To speak as do the populars, of various denominations as being *evangelical* or *gospel* churches, with all their different systems and orders, is far from *speaking the things which become sound doctrine*. To countenance the strangers which of late years have come in under the name of Baptists, with their *new* or *no* doctrines, new schemes, &c. is really worse, than to countenance error under other names. The fact that subjects of grace may have been drawn into those other denominations, or into the practice of *new measures*, is not that which is to guide us. "Speak thou the things which become sound doctrine," though it may reprove certain *Christians* as well as expose *hypocrites*.

But once more, in obeying this apostolic direction, we must have some regard to manner. There is a great difference in speaking the truth as to this point. We may, and ought to speak of false systems, and of deceivers, according to their true characters; and we may do it in a way to give evidence that it is a conscientious regard to truth

which constrains us thus to speak. Again we may express the same opinion, and yet in a manner that will give it the appearance of ridicule or reviling. I think we have very generally been too careless upon this point; and have thus given others occasion to think, that our object is, to contend with those who differ from us, instead of that, of faithfully exposing their pernicious and delusive errors.

In making these remarks, my brother, I offer them for general consideration, hoping that so far as they merit attention, they will receive it, from our Old School brethren. I will add, that in the editorial department of your paper, I have noticed nothing requiring a particular application of any of the above remarks. In some few of the communications published therein, I have noticed expressions which from the *sentiment* they conveyed, I regretted to see come from Old School Baptists. In one or two instances I thought of writing to you and suggesting the propriety of your exercising the editorial right of expunging or altering such expressions before putting them to press. I do not now distinctly recollect what they were, or in whose communications, in every instance, I discovered them.

Yours, with brotherly affection.

S. TROTT.

FOR THE PRIMITIVE BAPTIST.

Raleigh, N. C. March 6, 1838.

BROTHER BENNETT: I send you the following, directed to the Editor of the North Carolina Standard, for publication if you think fit. The circumstance which gave rise to this was, I saw in perusing the Standard a piece written, as I am informed, by a Mr. Wilcocks, of Wake Forest Institute, vindicating that Institution; which I disliked seeing in that paper, as I dislike to purchase such, directly or indirectly. And also the good of my country stimulating me to make some remarks on it, as well as the cause of God, I presented it to the Editor of the Standard for publication; being refused by him, I therefore request you to give it an insertion in your little paper if you think fit to do so.

BURWELL TEMPLE.

For the North Carolina Standard.

Mr. Editor: Sir, in perusing your paper I found immediately following, a piece headed a Christmas Gift—another headed from the Biblical Recorder, Wake Forest Institute; standing, I think, Sir, where it ought not. Whether it be in a holy place or not, I, as a subscriber to your valuable paper, have an objection to buying any such merchandize. 2ndly, I have an ob-

jection to it, because your paper professes to be a political one, and not a religious one; and that I think it wrong for politics and religion to become in the slightest degree consolidated. 3rdly, I object to it, because I understand that the Missionaries have six or eight periodicals through which they are at liberty to write without filling the columns of the public gazettes of the day. 4thly, I object to the doctrine therein contained, considering it as dangerous to liberty and union in its consequences, when carried out as the abolition doctrines. Upon which, Sir, I hope you will indulge me in dwelling a little, in giving my reasons for thus thinking.

In the first place, if the abolition doctrine is carried out in this country, its consequences ultimately must be persecution, bloodshed, and, of course, disunion. And as regards schools to teach theology, you know, Sir, in all countries where such schools have fully embraced the object; that persecution, the yoke of priestcraft, with its heavy tithings, whippings, imprisonments, confiscation of goods, and death itself, have been the effect. This is as plain as noon day, if you will credit the history of other countries, and even America before the revolution. As regards the Wake Forest Institute, it acknowledges in the piece alluded to, that one of its objects is to teach theology; though I think there is another name instead of theology would suit that principle better—which is this, THEOGONY. What, Mr. Editor, has been the effect, as it were, under your own nose in the city of Raleigh, by a theological school bred minister? Has it not been persecution, disunion, and the prostration of the Baptist church? Is there any such precept or example from Jesus Christ or his apostles, to dissolve churches and scatter the flock? See Ezekiel, 34, 3—4 verses: Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock. 4. The diseased have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost. But with force and with cruelty have ye ruled them.

Mr. Amicus appears in his out set to make facts plain to the whole community, just as they are; he uses the word facts nine times in his address, if I mistake not, and out of that number three or four facts are

plain. The first plain fact is, that the Wake Forest Institute was commenced on the first Monday in February, 1834. Second fact is, it has been in operation four years. Third fact, to teach young ministers preparatory, and also theology. He says: *At this time it is extremely important that facts should be made known, since many misrepresentations in regard to the Institute have been promulgated by those who are not its friends; by means of which incorrect impressions have been made upon the minds of a portion of the community, and many undeserved prejudices have been created against it.*

As the writer from the Institute has not particularly brought plain before the public, what society or people they were that made such false impressions and prejudices against the Institute, I shall not name them neither; only I acknowledge myself unfavorable to the Institute, and I am not ashamed to lay before the public at this time the grounds of my protest against it. In the first place, I find no scripture to support it. This the writer knows, or has failed to bring forward one text of scripture upon which it is founded or based. In the mouth of two or three witnesses every word is established. Sir, I challenge him or any other advocate of the Institute, to prove from the scripture where God ever directed his people to form such a school as Wake Forest Institute to educate men for his ministers. Who taught all the prophets of God to prophecy all those sacred and valuable truths to the church? Was it the Institute, or the Spirit of God? Who taught, or in what school were all the apostles taught in, after called of God to the ministry of the word? Will you, Amicus, say they were taught in like schools as Wake Forest? No, no; you dare not. Then by what authority do you do such things, and then accuse those unfriendly to your Institute of making misrepresentations, creating undue prejudices against the Institute? But I have proof plenty at hand, to prove that God calls and qualifies his ministers for the ministry, without the aid of your Institute. See Mark, 1st chap. 17th verse: And Jesus said unto them, come ye after me, and I will make you to become fishers of men, 18th verse: And straightway they forsook their nets and followed him. Notice what Jesus sayeth: I will make you, &c. not you, Wake Forest Institute. Did they go straightway after your schools, to be shut

up there two or three years to receive their qualifications, and then follow Christ? You know not; for they straightway followed him and forsook their nets. Again did he light of another, who said: Let me first go and bury my Father, or tell them farewell which are at home. No: Let the dead bury their dead, but follow thou me.

But you will say, without a classical education we cannot rightly understand the scriptures. Here I would ask you a question: Is the education you impart spiritual or carnal, or the wisdom of this world? if you say spiritual, then you set in the seat of God as a revealer; and this you cannot make Bible readers believe, because there is a God in heaven that revealeth secrets. And blessed art thou, Simon, for flesh and blood hath not revealeth this unto you, but my father only, which is in heaven. And none can know the father but he to whom the son will reveal him. If you say carnal, or the wisdom of this world, then you condemn yourself, because the carnal mind cannot discern the things of the Spirit, because they are spiritually discerned. If you say, the wisdom of the world, then you are wrong; for that is foolishness with God.

Mr. Editor and reader, bear with me a while, while I direct your minds and Amicus's, to a conclusive point, that schools, such as Wake Forest, are not authorized by God to teach theology. See Paul to Galatians, 1st chap. 1st verse: Paul, an apostle, not of men neither by man; but by Jesus Christ and God the Father, who raised him from the dead. Now, Sir, you see that, in another confession of Paul, that he was a learned man, brought up at the feet of Gamaliel, yet he denies that qualification was of man neither by man. See 11th and 12th verses: But I certify you, brethren, that the gospel which was preached of me is not after man; 12. for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Thus he disowns, that his education was any part of his gospel qualification to preach the unsearchable riches of Christ. Again, to unmask the pretensions of Amicus, 17th verse, same chapter: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again unto Damascas. Precisely corresponding with what he had just said in verse 12. And as it was well known that Peter was unlearned, reason would say he did not go to see Peter to be

taught by him. See verse 18: Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19th verse: But other of the apostles saw I none, save James, the Lord's brother. And he a poor unlearned man, that all knew was not teaching school.

Reader, it is as plain from scripture as the nose in your face is to be seen, that the Wake Forest Institute is not of God, but of men; and its effects will, if nourished, prove a curse to unborn generations, as in all other countries. This, Sir, is one of my reasons why I enter my protest against it. And if this is the undeserved prejudice the writer complains of, I am willing the facts should be made known to the public.

Another fact, I will assist Amicus to make known to the public, as he wishes nothing to be kept secret, and is open to a fair investigation. It is, that in bagging the money from the people, the people were told that the school was intended as a benevolent school to educate the poor children whose parents were not able to educate them. Upon this, some poor and some rich threw in their donations; and after the school went into operation, instead of its meeting the necessities of the poor, it commenced its first session at \$60 per session; the second session, \$70; the third session, \$100. Does this make the unfavorable feelings towards the Institute? If so, I believe it is due it.

Thus you see, reader, the poor received nothing for their money; nor you, rich, no further than you pay for, if as far: for you give your money to educate young men to the ministry, and when educated they will not preach for you without a good salary; and while hunting for that, they are peeping and peering where they can marry your rich daughters, and then it is not expected for a great man to preach without a great price. If this is not got, your young minister must lie up, and make preaching a by business.

The writer from the Institute, or in its behalf, says: *The system and mode of instruction pursued in it have been tried, and found to be good.* I cannot tell by what rule the gentleman works, unless it is this: Session before last there were, as I was informed, the rise of one hundred students; last session I suppose, from what I learn, not more than half that number; and still it is good. The gentleman says the school is open for visitors' enquiry. I

might not be amiss to enquire generally in the neighborhood, and of some who have left the school.

Mr. Editor, I feel much opposed to such subjects coming into your columns. I will forbear, hoping your prosperity.

BURWELL TEMPLE.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Troup county, }
Feb. 9th, 1838. }*

BROTHER BENNETT: I have concluded to write you a few more lines, thereby letting you know something more of how things are going on in this country. You see from communications from this State, that we as Baptists are divided; and I think that the time is not far distant, when we shall be entirely separated. And I believe some of the missionaries think that they will be the strongest in number, and from some of their late proceedings it looks like it may be the case; for they are appointing protracted meetings and thereby making revivals, but the misfortune is, as soon as the meeting breaks up the revival ceases. Sometimes they baptize a good many during the meeting, but I would as soon have no rain as for the ground to be as dry immediately the cloud passes away, as it was before it came.

Now, brother Bennett, I do believe that one great cause of our difficulties in this country, has grown out of the manner in which a great many churches have practised in receiving members; for there are many churches, as I think, that are governed by their preacher, and we have many preachers that I believe admire quantity more than quality. As it is short, I believe I will tell you one experience on which I saw a church receive a man; which was as follows: The first time I ever saw myself a sinner, was the time you (speaking to a man by his side) came to see me when I was sick; but, said he, I discovered that Christ was a full Saviour. Now that was all the man said, but the preacher immediately observed, brethren, he has curtailed it very short; but ask him any question, he is able to satisfy you. At length an old brother asked him, if at the time he discovered a fulness in Christ as a Saviour, did it give him any comfort or joy? The preacher answered, O yes, he shouted, he fairly alarmed the neighborhood. They then received him.

Now I have given that as a specimen of

many cases that I have seen, by which men get into the church who do not belong there and know not that salvation is of the Lord. Now I will say one thing more and I believe I will stop. When a company of soldiers are marching, and one steps into the ranks that does not belong there, and he undisciplined, he cannot dress by the rest; and they to try to dress by him, will put all in confusion.

Now I conclude, hoping if you see cause to publish this, you will correct errors; if not, lay it by and let it not harm our cause. And oblige your ever loving friend and brother in the gospel.

ANTHONY HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

*Lawrence county, Alabama, }
Feb. 21st, 1838. }*

DEAR BROTHER: Since writing my last letter to you, expressing my surprise and regret at the idea of the Primitive Baptist being discontinued, I see in the last number that you have thought it prudent to continue it; which I was really glad to see. I have received the last January number, which contains advices from the different churches, stating their trials and difficulties. I believe with the rest of my brethren, that I have a similar right of letting you know the state of affairs in our part of God's vineyard. We are all striving apparently to enter in at the straight gate, but it does appear to me that there are a goodly number of our denomination are taking directions from strange signboards; and if any thing that I may say should throw any light on the subject, it is at your disposal.

We will all agree, that God has a church on earth, and that church was organized for the good of man, and that the Christian church should have the greatest influence in society; that we are all fellow labourers together, and any thing to mar the feelings of the church should be sought out and thrown aside amongst the rubbish. It seems to me, in a word, that we have two prominent societies in our house, and experience and every thing else that is sacred, admonishes us and teaches us, that there should be a dissolution of the compact.

We profess to hold with close communion, and if we depart from that in one instance, we might as well in all. I mean the Masons, they are as they say, worshippers of the true and living God; that is

very well, but they keep it all to themselves, and as such, must be a combined power made use of, in order to affect society. I will state, here is a member of the Baptist church, who is a Mason advanced in authority; he holds the lodge with his brother Masons, where the world is admitted to vote on any question arising in society. This act is made public, and it has that influence on the public mind that what is in accordance with the law of the land is right. They make use of operative means to carry into effect their speculative designs; and this is all for the sake of the God of this world.

I will relate a circumstance which took place not a hundred miles from here, which I think will illustrate the matter. There was a Mason Hall put in agitation; they wished for a good house, but on reflection they were rather weak in purse to build such a one as was wanted. They then went on to devise a plan to accomplish it. It was resolved, that there should be a large two story brick house erected, and that the lower part should be for all denominations to preach in. The subscription was handed round, and it being made popular, the amount of money was soon made up and the house built. The land was owned by the great light of the Lodge, or rather the head man, who still retained the right of the land on which the house was built. A committee was then formed of a member from each of the prominent societies, viz: Methodists, Baptists, Cumberland Presbyterians, and the old Presbyterians. When things went into operation there was found another society, which has a great many followers, the Campbellites. This society was prohibited by the proprietor, or there should be no deed given.

Now, brother, I am no Campbellite, but I like to see God worshipped according to the dictates of our conscience. I will relate a passage of scripture that will be sufficient. We are told to come out from among the world, and be ye separated therefrom. These very men, as some of our brethren term them, are ridge poles; but I think a more proper definition should be, weight poles; for thereby they are burdensome to the building. But there is one consolation, according to the nature of things the weight poles are generally the first poles that rot, and are thereby no longer fit for the building and are thrown away.

The Primitive Baptist, I think, is silencing a great many bickerings; and I pray God that the people may see aright, and that the Lord would direct them in the light of the truth as it is in Jesus. Our church, thank God, continues to grow in the Lord. Sometimes we have large showers, and at other times we have small; but I hope that the seed that might be sown may be in good ground.

Dear brother, continue in prayer and supplication to the throne of grace for us, that we may go on to serve the Lord in spirit and in truth. Farewell, dear brother, may the Lord bless you.

DAVID JOHNSTON.

FOR THE PRIMITIVE BAPTIST.

Muscogee county, Georgia, }
15th Dec. 1837. }

VERY DEAR BROTHER: In again seizing upon an opportunity to address you, thro' much inconvenience and haste, I avail myself of it to inform you that I am still in the land of the living and on supplicating grounds; and equally as much opposed to the missionists, their doctrine and practice, as I ever was; and as great an advocate for the gospel of the blessed Jesus, and the support I have discovered it has uniformly met with in your paper. I therefore wish you every possible success, endeavoring at all times to bear you and the cause in which you are engaged, before the Most High, for his protection and defence against all and every attack of the workers of iniquity; who have spread such confusion throughout our land under the false garb they have assumed, for the purpose of deceiving the unwary and thereby making to themselves gain. By means of your paper, and the resistance they have met with from you and all other Christians in the United States, they seem at this time to be losing ground very fast in our part of the world.

Difficulties of one kind or another have hitherto prevented me addressing you sooner, and now I cannot do so as fully as my poor heart desires; but still hope and trust in God, that I shall be enabled to write you more fully in a few weeks.

May the good one bless you. Farewell. I am, &c.

JOHN G. WILLINGHAM.

*North Carolina, Orange county, }
Feb. 22d, 1838. }*

BROTHER BENNETT: Since we received your paper, we have been more fully convinced the new schemers are not right. We have finally withdrawn from the Flat River Association. There are five churches and five ordained preachers in the bounds of this Association that will not go with them; and if I am left alone, I cannot nor will not have union with them.

Dear brethren, come and see us and preach for us whenever you can; Eno meeting house, Chesnut Grove, Tar River, and Camp Creek, all close together.

I am yours with esteem,

EZEKIEL HAILEY.

*Georgia, Troup county, }
Jan. 15th, 1838. }*

DEAR BROTHER BENNETT: I can assure you, although a stranger to you in the flesh and in a foreign land, yet I am with you in the spirit, beholding your order and the stedfastness of your faith. I can but admire, my dear brother, the appropriate title which you have given to your periodical, the Primitive Baptist. Indeed, it seems as if the present times are truly eventful, for it does appear that any thing may obtain and go down with a large majority of the people but truth; and it seems to have fallen in our streets. You have taken for your motto, the sword of the LORD and of Gideon; and I pray that the Lord may bless you and help you to wield it in the spirit of Him, who hath said to his disciples, Be ye wise as serpents and harmless as doves. You have many to oppose you, but fear them not; truth must and will prevail. If you are defamed and your name cast out as evil, take it as a part of your legacy. And when they call your paper little, by way of derision, tell them it is the highest title you claim on earth; and one which our divine Master gave to those to whom it was his Father's good pleasure to give the kingdom.

Yours, &c. **G. W. HOLIFIELD.**

*Lowndes county, Alabama, }
March, 1838. }*

BROTHER BENNETT: I commenced taking your paper last year, with which I am well pleased; believing the principles and doctrines you advocate to be the principles and doctrines of the Bible. I hum-

bly hope the Primitive Baptist may be the means of doing much good, by exposing the corruptions and money-making inventions of modern priestcraft, by earnestly contending for the doctrines of the Bible, and by the goodness of God restoring concord and brotherly love to our churches, that we may again enjoy that peace, harmony, and good will, with which our churches were blest in former days. So I must conclude by subscribing myself your unworthy brother.

JOHN McQUEEN.

*Bibb county, Georgia, }
Feb. 28th, 1838. }*

BROTHER BENNETT: I have the pleasure of writing for some more of my friends for your valuable paper, the Primitive Baptist. I say valuable, because I think it has done and is doing a great deal of good in this section. The doctrine it contains I believe to be sound and orthodox, according to my judgment on the scriptures of divine truth. And we are told in Judges, to earnestly contend for the faith once delivered to the saints. And because the blessed Lord, I hope, has made some of us willing to obey his word, and come out from among the new schemers of the present times, and declare non-fellowship with the missionary operations that they call benevolence, though I think not the right name for their begging institution to get money to carry on their religion. And because we are opposed to their unscriptural notions in religious matters, and have withdrawn from them, they say we have set up a new standard of fellowship; but their saying so does not cause it to be so. We believe we stand on the Old School platform, according to the primitive faith of the ancient Baptists.

Brother Bennett, I have been at several churches and three Associations, at the time when the Baptists withdrew and came out from the missionary or new light Baptists. I thought I could see a great deal of hardness or anger appear on the side of those, that talk so much about benevolence to raise money to convert the heathen. But since we have separated and come out from among them, the churches seem to be all in peace so far as I know in the Echa-conna Association. And I think if the missionary had been rammed up to an orthodox faith a long time ago, or we had come out from among them, there would not have been so much confusion in the

Baptist church as has been. But I hope the Lord will be with his children, and enable them to do right. Psalms 84th: The Lord God is a sun and shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Hebrews, 12 c. 28 v.: Let us have grace whereby we may serve God acceptably with reverence and godly fear.

Yours, as ever,

JONATHAN NEEL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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Blount Cooper,	1	Jesse C. Knight,	2

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 3.

SATURDAY, MARCH 24, 1838.

No. 6.

COMMUNICATIONS.

To the Editor of the Primitive Baptist,

☞ This communication, is a revision of a Circular Letter, which I wrote for the Cumberland Association. It was printed in their Minutes, but as it only had a limited circulation, I have revised it for the “Primitive Baptist,” and if you deem it worthy of a place in your paper, it is at your service. Yours, truly, JNO. M. WATSON.

FOR THE PRIMITIVE BAPTIST.

A word of comfort for the people of God; or the church of Christ in contradistinction to the “world.” By JOHN M. WATSON, M. D. Pastor of the Baptist church, at Murfreesborough, Tennessee.

Comfort ye, comfort ye, my people, saith your God. He saith unto him, feed my lambs, feed my sheep. Isaiah xl. 1. John xxi. 15, 16.

The church of Christ in contradistinction to the “world,” or state of mankind in unregeneracy, requires serious evangelical consideration in the present day, in consequence of its being frequently said, by some of our modern reformers, that something should be done, to raise or elevate the Baptist church, in some way or other, to induce those who make a profession of religion to join it, submit to its ordinances, and regard it as being sufficiently respectable for them to live in. It is frequently insinuated, that our church is at present, so very low in the eyes of the world, as to prevent many from joining us, who might be otherwise willing to do so,—such for instance, who have a desire to join the Baptists, but do not feel willing to live with such people, as generally compose our individual churches: they profess to like the

ordinances of the house of the Lord, but not his people!!! and rather, than live with such, live out of their duty, violate their consciences and compromise with error!! For fear unwarrantable reflections on the Baptist church should have an uncomfortable bearing on the minds of some who have not been well taught “in word and doctrine,” we desire to offer some remarks to our brethren, on this interesting subject for their comfort and consolation. In order to represent the great difference between the “world” and church, in a proper light, it will be necessary,

1st. To enquire who according to the scriptures of divine truth generally become members of Christ’s church.

2ndly. To notice their condition previously to their being called out of the world.

3rdly. To consider how greatly all such are elevated, or lifted up by a union with Christ’s people.

And 4thly. Show the great difference of opinion between those who are real Christians, who have the light of “regenerating grace,” and carnal professors, or men of the world, who are in nature’s darkness.

To the first topic: Who according to divine truth generally become members of Christ’s church? In reply we are bound to say, “the poor and the maimed, the halt and the blind,” such as are base, filthy, defiled, weak, foolish, sick, needy, called in scripture beggars, prisoners, captives, aliens, strangers, mourners, not many wise after the flesh, mighty, or noble. Luke xiv. 21; xvi. 20, 21, 22; 1 Cor. i. 26, 27, 28; Isaiah xxxiii. 23; xxxv. 6; lxi. 1, 2, 3.

Second matter proposed: To notice from whence the saints are called. By reference to the holy scriptures we will see that the Lord takes them, or calls them, from

the "lanes and streets of the city," from the "high ways & hedges," takes them from the dunghill, out of the dust and ashes, out of darkness, out of the pit, mire and filth of the world, from poverty, from the wilderness, from prisons, from the dungeon, yea from the wretched depths of sin and misery. Ps. cxiii. 7: 1 Sam. ii. 8: Isa. lxi. 1, 2, 3: Luke x. 22: xiv. 21, 23: Mat. xxii. 9.

Third proposition: The exalted condition of saints in the church of Christ. Here they stand in the light of regenerating grace, are "free indeed," rejoice in true liberty, have evidence of being the adopted sons and daughters of God, heirs of future glory, joint heirs with the Lord Jesus Christ, fellowship and communion with the Father, Son and Holy Spirit! have wisdom, righteousness, sanctification and redemption, have membership in Christ's militant church, a place in his earthly courts, and enjoy the society of his people. 1 Sam. ii. 8: Ps. cxiii. 7, 8: Isa. lxi. 1, 2, 3: Rev. i. 6.

With the foregoing premises founded on revealed truth, we may now safely proceed to argue the case, or give "a reason" for the great difference of opinion between those who look on the church of Christ *in the light of experimental truth*, and those who regard it only with a carnal understanding, which fully embraces the 4th and last proposition; the great difference of opinion between real and nominal professors of religion.

It can be fully proven that the *true church* is composed of persons, who are sensible of their previous condition in the world, and the source from whence they were mercifully taken, and are all alive to the great change wrought on their minds, views and understandings, in their experience of the new birth. John iii. 3. Hence we see an individual, who has been taken from the pit, from the dunghill, out of the dust and ashes, out of darkness, from the dungeon, from poverty, from a view of the awful terrors of hell, from a painful sense of condemnation and guilt, from the miserable depths of filth and sin, with an abiding consciousness of their unworthiness and filthiness, will ever regard the Baptist church (low as it may seem to some) a very *high and honorable place indeed*. They feel unworthy of a place in it, and feel greatly lifted up when joined to it, and regard it as a city set on a hill, possessing high and honorable distinction. Moreover, they find themselves among brethren

beloved of the Lord; chosen unto salvation from the beginning, redeemed from all their iniquities, called by the Lord, sanctified in spirit, with *a certain* promise of life, immortality and glorification after death. They have the sure and gracious promise of being kept by the power of God, through faith, unto salvation: have the sweet comforts of the Holy Spirit, LOVE, JOY and PEACE. Further, they enjoy that *spiritual wisdom*, which was ordained before the world to their glory; and have the sweet counsel of saints, their fellowship, conversation and assistance. And with an eye of faith, they discern a better world than this, even heaven with its glorious prospects, where crowns of glory await them; and they *look down* (*not up*;) with sympathy and concern, on the great of this world, and regard them as being in a very low, degraded and ruined condition. They see that the many wise men after the flesh, noble and mighty occupy the same dreadful relation to this world which they once did, before their experience of the new birth; when they were ignorant of the *spiritual glory* of Christ's church, of themselves also, as ignorant, needy, and ruined rebels, grovelling in the dust, bound in prison, exposed to the torment of hell, fit only for the society and fellowship of devils, and were unworthy of the notice of the Lord, or even their fellow beings. When an individual is made sensible of the foregoing things, by the quickening power of the divine spirit, he will never, no never consider the Baptist church such a low place, as some represent it. Such persons can never decline joining it on that account, (and by the way these are the ones we want to join it,) no they will regard it very differently as just shown; but most comouly when a carnal or nominal professor wishes to join the Baptist church, from whatever motive he may, he would prefer its being *the very reverse of itself*: he wants to see many wise men after the flesh, many noble and mighty, members from the parlors of the rich, from literary halls, from high and honorable places—wants much of the "world's" wisdom and influence; and if these things be wanting, he sees no spiritual excellency in the church, which will supply their place, consequently he cannot join the Baptists, without stooping greatly as he supposes. The church *seems* to be a very low place, in his *carnal* view of things, too low for one of his standing, worldly wisdom and influence—indeed, a low despica-

ble place in his estimation, and unless the base motive for joining the Baptists should act very powerfully, he will not do so, particularly if he can answer his purposes, by joining any other religious society, which may seem more respectable in a worldly point of view. 1 Cor. ii. 14.

Persons who look more to the relation which the church sustains to the world, than to the word of God, never make good members in the Baptist church; and we can do better without, than with such; for they will always keep open a gap, through which the world's wisdom and influence get into the church, so as to exert their most pernicious influence.

Suppose we were to attempt, according to the wishes of some, to raise or elevate the Baptist church, in the world's estimation: We would in the very first place have to reject just such individuals as the holy scriptures affirm it is to be composed of, the poor, the blind, the halt, the base, &c. &c. But says one, after such have become members they may be improved and made more respectable. Let us see. The sincere milk of the word, sound doctrine, good teaching, and church discipline, according to the New Testament, do not at all set them off in the world's estimation; and we know these are the things which we are directed to do for them. The more they are improved as Christians, in faith, doctrine, ordinances, and duties, the more unpopular they become in the world. Although they have the "true riches" of faith, "speak wisdom among them that are perfect," and are the very "salt of the earth;" yet after all this, the worldly minded will regard them as being poor, ignorant, of no consideration; and do not wish to be associated with such. John xv. 19.

Others again might want simply a change in doctrine: Ours is so very unpopular in the world, that many ridicule and despise it. Something might be done in this respect to raise our church in the world's estimation. As some suppose by either softening down the doctrines of the New Testament to the views of the world, or concealing them in our preaching. We would by a course of this kind no doubt gain many, very many, who on account of our uncompromising course will not join us, but would our church be benefitted by the addition of such? We believe not. We are informed by the apostle, in 2 Thes. ii. 13, that a sanctification of the spirit is *necessariness* connected with a belief of the truth; and those who cannot bear sound doctrine,

would not at all be benefitted, by our softening down gospel truths. We are directed in 2 Tim. ii. 25, to instruct those who oppose the truth, in meekness, hoping that the Lord may grant them "repentance to the acknowledging of the truth." Neither will it answer any good purpose, to attempt to conceal any doctrinal truths; for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. iii. 16.

Even if our doctrines were softened down, or disguised to suit the vitiated taste of the world, for the purpose of getting members into the church, we would still have to meet other objections from another quarter; our ordinances do not suit many, just as we keep them up in the Baptist church. We have *too many* for some and *not enough* for others; and to get all who make a profession of religion, we would have to cast away *restricted communion*, and take in the **ABOMINATION OF INFANT SPRINKLING**. Moreover we would have to admit, that the minister *in the present day has a right to administer baptism in several different ways!!!* And to all kinds of subjects!!! All these things are popular in the world.

Were we as Baptists to comply with the above requisitions, another great objection would exist against our church; we would have, in compliance with the wishes of many, to stop about *four-fifths of our ministers!* and send on to conventions, theological schools, or missionary societies, for such ministers as many would want. By a course of this kind we would catch chiefly those who have "itching ears" and "cannot bear sound doctrine," and we hope the church will never gratify such at the expense of the truth.

Now we plainly see that every change we have mentioned above would be in opposition to the word of God, and to the injury of his church. 1st. If we had *many* wise men after the flesh, *many* mighty, *many* noble; would not the church be of a *different character* from that brought to view in the New Testament? It unquestionably would. How absurd then to endeavor to get such into the church by improper means. The scriptures of truth assure us *not many* such come through the "straight gate." We find them generally more disposed to climb up some other way, come in as "thieves and robbers," and of course turn out to be "fault finders" and co-opera-

tors with the world. 2ndly. We are commanded "to speak the things which become sound doctrine," and if individuals can only be brought into the church, *on false doctrine*, we had better let them remain where they are. 3rdly. As regards ordinances, we have no right *to alter, add, or take away*; nor should we lessen their importance in the church, by winking at a neglect of them, in suffering *unbaptized* believers to commune with us. We cannot do away, change, or add ordinances to get members in our church—this the "Old Baptists" will never do. 4thly. We should not silence, or suffer any of our ministers to be superseded by *worldly wise ones*, in order to gratify the pride or vanity of any who might be disposed to join us, by our doing so. Thus we discover the Baptist church cannot comply with the *carnal requisitions* as above stated, as other religious societies have done, and still maintain the character of the *true church* as given in the New Testament—a character which the "Old Baptists" have ever maintained. The "Old Baptist" church comes nearer the character of the true church than any other religious denomination whatever, and we are willing, in view of the New Testament to test it. Who are the people who acknowledge they were blind, poor, lame, halt, ignorant, base, ruined in the fall? May we not answer, the Baptists. Who have "not *many* wise men after the flesh, not *many* mighty, not *many* noble?" The Baptists. Who are the people who were compelled to come in from the lanes and streets, from the hedges and highways? The Baptists say they were.

Who are the people who regard the church of Christ, as being the most respectable community in the world? The Baptists. Who acknowledge they were taken from the pit, and from the dung-hill, and placed among princes of the Lord's people? The Baptists. Who have kept the church and world most distinct? An easy question—the Baptists. Who contend earnestly for the faith once delivered to the saints? Do not the Baptists? Who are the people *who have all the ordinances of the church of Christ and no more*? None but the Baptists. Who obey the Lord from a principle of love, and *are not fond of their own righteousness, but desire and trust* in a better, even the righteousness which is of faith? The Baptists. Who are willing to trust, and

have confidence in "base things, and things which are despised," "yea & things which are not, to bring to nought things that are?" None but the "Old Baptists" again. Who are the *only people* who stand in the *fulness* of the above characteristics of the Lord's people? May we not without arrogance or selfishness, but in meekness and sincerity say, the "Old Baptists," for their comfort. There is no other denomination, but what has in some way or other compromised with the world and carnal professors, hence we see among them a relaxation in doctrine and principles; infant sprinkling for instance, almost indiscriminate communion, want of ordinances, substitution of improper ones, and occasional traces of the world's influence, devices, &c. Wide gaps for the admission of carnal members. Shall we pursue a similar course to get individuals to join us? God forbid. Let us never appeal to the world for its opinion, and when brought to bear upon us by carnal professors, or otherwise, let us neither regard it, nor be discouraged by it. The real Christian possesses *as a merciful gift*, "even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." John xiv. 17.

Muscookee county, Georgia, }
Feb. 7th, 1838. }

BROTHER BENNETT: I wish to inform you what the Baptists are doing in this section of country, as there is a great fermenting among them throughout my acquaintance. The churches which have not separated are much divided, and are separating very fast; and there is hardly a church in my knowledge that has not separated, but what holds more or less Old School Baptists in it, and they all appear to be unreconciled and I believe ere long will come out and be on the Lord's side. Notwithstanding the institutioners and the world, with every other denomination, are doing their best to prevent it and sink us in the estimation of all, yet it appears the Lord is carrying on his work like a God as he is, and is adding to his church daily such as he will have to be saved.

And they have got to crying out mightily against religious newspapers, and say that each one is striving for the mastery. And now, bro. Bennett, if this is the fact I am very glad that something has taken place to bring them to their senses; for they never thought of that, as heard, when

there were only those among us which supported the institutions. But since bro. Beebe and yourself have commenced publishing your papers, they see their craft is exposed and therefore, I think, are crying away with religious newspapers, for they are only a bone of contention. But, bro. Bennett, I think they have been one of the greatest sources of information, (the Bible excepted,) that we have had among us in a long time if ever. Some may ask, why and how? I answer for myself, as one that never travelled about a great deal, that I was simple enough to think and fear sometimes that there were only a little few just around where I lived, that were what we justly termed Old School Baptists, and that all other Baptists were institutioners. But I find through the presses above named, that there are numbers unknown to me, that have not bowed the knee to modern Baal; which I think has done my poor soul good. So I say continue, brother Editors, as long as the Lord may give strength and patronage that will justify you in so doing; and may the Lord prosper your journey, to whom be glory for ever and ever. Amen.

Nothing more at present, only remain your brother in tribulation.

JAMES M. ROCKMORE.

FOR THE PRIMITIVE BAPTIST.

*Chambers county, Alabama, }
January 26th, 1838. }*

DEAR BROTHER: I have taken your paper the last two years with which I am well pleased, believing the principles and doctrines you advocated to be the principles and doctrines of the Bible; and I humbly hope, will be the means of exposing the corrupt money-making inventions of modern priestcraft, by earnestly contending for the doctrines of the Bible and the goodness of God, in restoring concord and brotherly love to our churches, and that we may again enjoy that peace that we had in former days.

And surely the good Lord will show the deluded followers of these men of money, and they will ere long discover their own delusion and return to the faith once delivered to the saints; unless that awful day has arrived that Paul spoke of to the Gentiles, when God should send them strong delusions that they might all believe a lie and be damned. But I pray God that awful time may be far distant.

Now, brother, it is a source of gratification to me that the Primitive will go on, it is through that medium that saints of the primitive Baptist faith have been enabled to hear from each other and converse together. For they seem in a condition similar to that of the prophet Elijah, when he had fled for his life through the threats of Jezebel; but as in the days of the prophets the Lord had a people reserved to himself according to the election of grace, so also at the present time the Lord has a people reserved to himself that will not bow the knee to the Baal of the day. For when I see so many engaged in trying to move the foundation, it makes me strong and stronger in belief of the old foundation laid in eternity.

Now, brother, this is the first time that I ever wrote any thing that I thought would go before the public; but can say in conclusion, go on, my brother, blow the trumpet in Zion, sound an alarm in the Lord's holy mountain; and as the Holy Ghost by the mouth of one of the prophets saith, Comfort ye, comfort ye my people, saith your God, and the prophet saith, In that day the great trumpet shall be blown, and they shall come who are ready to perish. And it appears that there are a great many of the tender lambs of God that are crying, my leanness, my leanness; for they have been fed on green bitter gourds until they are ready to perish. Therefore, my brother, go on in the strength of Elijah's God, and may the great head of the church ever be with you and sustain you in all your trials, is the fervent prayer of your brother in love.

R. W. CARLISLE.

*Georgia, Decatur county, }
March 1st, 1838. }*

DEAR BROTHER BENNETT: I now have taken my candle and pen to comply with my duty as an agent for your valuable paper, and to inform you of some of the movements of the Baptists in the South.

As touching the New School Baptists we have but very little to do with them. The Ockolockonee Association has been constituted about twelve years, I think, and there are now twenty-eight churches belonging to said Association; but we have had no difficulties with the missionaries. We have a few Whiteites, or more commonly called Free Wills, or soft shells, who appear to be walking in their silver slippers, as it is a pleasant time with them.

We have received the four last numbers of the second volume of the Primitive Baptist, and would be glad to get the back numbers of said volume, as we are well pleased with the doctrines contained therein. I remain yours in gospel bonds.

WILEY PEARCE.

FOR THE PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
April 3d, 1837. }*

DEAR BROTHER: I have once more an opportunity of communicating a few lines, which I trust will be received and read with pleasure. Having read your invaluable work, with its many communications from our beloved brethren in various places, it fills my soul with joy, believing the Lord is visiting his Zion, searching out his gospel furniture with the candle of truth, and driving out with the cords that unite his people, the antichristian money-changers that make his temple a den of thieves. This beast of a scarlet color on which the bond woman rides, is waging war against the Lamb of God, and is zealous to prosecute the war by enlisting under its banner moneyed monopolies; and in order to strengthen itself is willing to unite auxiliary companies from all quarters. And to make it plausible, they send out their magicians to oppose Moses, and they will seemingly turn sticks into serpents, water into blood, and even call down fire from heaven in the sight of men, so that if it was possible would deceive the elect.

And all the world wondered after the beast, but the 144,000, whose names are written in the Lamb's book, from the foundation of the world. These are chosen, faithful and called, and shall take the kingdom and possess it for ever more. The stone will become a great mountain and fill the whole earth, and the kingdoms of this world shall become the kingdoms of our Lord and his Christ. And therefore, fear not, little flock, it is your Father's good pleasure to give you the kingdom.

We have to imitate our fathers, who in building the temple wrought with one hand in the work, holding a weapon of defence in the other. Remember also, that Canaan was freely given, yet they had to fight out the Canaanites. Then, my brethren, let us fight the good fight, stand fast, and with Jehoshaphat bow, saying, the "battle is the Lord's." 2 Chron. 20 ch. The Lord has secured the stability of his church, en-

circled her in the sunbeams of his eternal power, wisdom and majesty, and she is a city on a hill.

It appears that the Lord is digging the hills with a mattock, that they may send forth oxen and lesser cattle, and destroy the missionary briars and thorns that are a pest to society and his church. Isa. 7 ch. 25 v. Missionary societies are ruinous, pestilential, and destructive to all nations; for missionism never fails to establish a spurious religion, like Jezebel in painting her face, becomes beautiful and amorous, in setting her table with poisonous luxuries, in gilded trappings and grand attire, to allure men to destruction. Thus the false prophets have found it to be a vortex in all ages of the world. O, ye blind guides, pause for a moment and consider your latter end, and may the Lord open your eyes.

Brother Bennett, if there is any thing in this of worth, use it in Zion's cause, and may the Lord bless you. Farewell.

JOSEPH H. EANES.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Clark county, }
March 5th, 1838. }*

DEAR BROTHER BENNETT: I have the pleasure of writing for a few of my friendly brethren for your valuable paper, the Primitive Baptist; which I think is calculated to do much good in these perilous times in Georgia, although the missionaries and fence-straddlers are crying it down wherever they go. I have received it tolerably regular since I subscribed for it, and am well pleased with the doctrine therein contained; therefore I shall endeavor to give it as wide a circulation as possible.

I would be glad for you to publish Tom Thumb, &c. in pamphlet form by itself, and send me six copies. I wish every Christian in the world had one of them, to help him to discover the wolf in the sheep-skin. We are in an enemy's land, therefore we may not expect peace. But let us not be weary in well doing, for in due time we shall reap if we faint not; for He has said, I will never leave thee nor forsake thee.

Religion is at a low ebb among us in these parts generally. O, that the Lord, by the mighty out-pouring of his spirit, might cause his beloved once more to hear his voice, saying, Rise up, my love, my fair one, and come away; for lo, the win-

ter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away.

May the Lord enable you to stand for the defence of the gospel, and to comfort his feeble ones.

I am your unworthy brother in affliction.

FRENCH HAGGARD.

FOR THE PRIMITIVE BAPTIST.

*Madison county, Alabama, }
March 6th, 1838. }*

DEAR BROTHER BENNETT: I think if your paper could have circulation in this country, a good many more would be glad to subscribe for it; for the missionaries here would make us believe that nearly the whole world was missionaries except the old blockheads in this country. The state of religion in this section is very discouraging; a very cold languid state of things, except in disputing, which was our only expectation for some years past; for the house of David and the house of Saul were to have war forever, and when old Samuel declared non-fellowship with Saul, Saul was much distressed, knowing that he had lost great honor, and pulled off the skirts of Samuel's coat, begging old Samuel to commune with him; and when he could not prevail with old Samuel to commune with him, Saul sought his life; for when God sent Samuel to anoint David, Samuel says that Saul would kill him. And just so it is now, if the Old Baptists would commune with the missionaries they would kiss them to death, but whenever the Old Baptists declare non-fellowship, they are then worthy to die.

Thus I look forth to see the scriptures fulfilled to a jot and tittle; therefore, whenever God Almighty shall separate his people from all the nations that dwell on the face of the earth, a distinct and definite people for his own name's praise, Saul will be made manifest in his own conduct. Thus when I look at the hand of God's providence over all the nations (the Societies) which seem to me to be as plain as the sun beams at noon day, like it was when God wrote on the wall of Belteshazzar; and although the wisdom of Babylon was confounded and could not tell

the matter, there was a spiritual truth in the writing that did certainly come to pass, and so it will again. And I think it a good interpretation of the scriptures to see them fulfilled in the dispensations and circumstances under which we live. Thus when I look at the scriptures I see but one true church, and all the rest false, though there may be many saints among them; for I find in the scriptures God's people in Babylon. Thus when I see all the societies of the day engaged in the effort system, and a remnant of the Old Baptists declaring non-fellowship with these things, I think I see the hand of God's providence so plain that I cannot be mistaken; therefore, when I look at the scripture testimonies, I think they decide the question, for I see Judas has great zeal for the poor, and like it is now, why is there so much waste, there might be enough saved to convert all the heathen.

And when I see a pharisee go into the temple of God, (the Baptist church,) and there pray with himself and pay his money to say amen to his prayers, it proves to me that his faith is in himself and his trust in his money, unless he is mightily deceived by false teachers. Thus Jesus says, the zeal of thine house hath eaten me up; and declared non-fellowship with monied religion, for it robbed God of his glory. For my house shall be called the house of prayer for all nations. Now what does a man want with money when he goes to pray, and what does a man want in religion that he is not commanded to pray for? The Bible gives the answer. It seems clear to me from the Bible, and a book called the history of Christ, that Paul was educated in a theological school, for it is stated that old Simeon was President of the College at Jerusalem, until the Elders imposed on him the duty of teaching the traditions of the fathers which he refused to do, and had to resign his seat, and Gamaliel was chosen in his place, who was willing to make it a theological school (as I look at it,) and thus Paul was brought up at his feet; when he studied the Jews' religion with great zeal, and came out polished with the spirit of persecution, and made havock of the churches of Christ; and I wish we may see a better day, for I look for the same cause to produce the same effect. For whenever I see great zeal, not according to knowledge, I think there is the greatest danger. And Paul says, they were enriched in knowledge and utterance

too, by the Spirit of God. 1 Cor. 1 chap. It seems to me to be enough to stop the mouth of the whole world with theological schools to make preachers, and it looks to me more like the bottomless pit spoken of in the Revelations to make locusts than any thing else; for a bottomless pit has no foundation in the scriptures as an institution of God, therefore, like all other counterfeits.

I am told that the locust makes a track like a sheep's track, only it is larger; which seems to me just to fit the present state of things. And Jesus says, the Pharisees for a pretence, (for the love of money) make long prayers to be seen of men, and verily they have their reward. But while these things are propagated with great zeal in this section of country, I think that a majority of the Baptists in this Association is firm and determined against it, though there is much division and distress in the churches. Some of the churches has declared non-fellowship with all these things, while some have declared in their favor, and some have done nothing; but it seems to be confidently believed, that our next Association will certainly divide, which I think ought to have been done long ago. And for my views and practice in these things, I am much despised, but I am more than ever confident in the doctrine and practice of the Old Baptists, as founded on the word of God.

Dear brother, I had written you a few lines not to be published, but thought as I had to write to you, I would drop you a few ideas of the faith of the Old Baptists in this country; for while I try to preach these things, a great many of the Baptists say they believe it is the truth. My Christian love to poor old brother Lawrence, who I love in the truth, and fellowship all such in the Lord Jesus, as lovers of the Lord Jesus in sincerity. And may the God of all grace bless you and preserve you, and keep you from idolatry and all sin, to praise his holy name. While I remain your unworthy brother in the bonds of the gospel. Farewell.

WILLIAM CRUTCHER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Franklin county, }
18th February, 1838. }

DEAR BROTHER IN THE LORD: I for the first time take up my pen to address you, on a subject that we all should feel in-

terested in. I have been taking your paper, the Primitive Baptist, part of the last year and am well pleased with the doctrine it contains; for I believe it to be the same that our Lord taught his disciples when he was here with them. And as there are so many new inventions at this time, I think it high time for all true believers to be up and doing, and to come out from amongst them; as we in the bounds of the Tugolo Association have our share of the distress caused by the new institutions of the day, such as foreign and domestic missions, tract and temperance societies, and all the rest of their money-making plans.

Brother Bennett, I do not recollect to have heard any of our old fathers in the gospel say one word about charity sermons, or collections being taken, in their day and time; but I have frequently heard old brother John Cleveland tell how our fathers in the gospel used to be taken out of the stand and whipped and imprisoned, and that they were glad to get to preach at every time and place whenever they could get two or three to hear them. They did not wait to get \$25 per month and a fine suit of broadcloth, before they could start; but the Lord had said, Go preach my gospel, and they went right off. They did not wait to go to school to learn grammar, but they depended on that promise of our Lord and Master: And lo! I am with you always. They went with a reliance on the Lord, and he gave them their learning as they went. And this is the school that I love for preachers to be taught at; when they are taught at the school of Christ they do not want any other education.

Dear brother, there is one thing I wish all delegates to the Association to think of, when they are sitting in the Association; that is, whether they came there to do their own business, or the business of the church that sent them. The churches generally send their preacher or deacons, and I have heard some of them say that they would not go to the Association, if they were not allowed the privilege of acting agreeably to their own feelings. Brother, this is not minding what the Spirit says to the churches; but it is what the Spirit says to big I. And I have heard another say, I would not cramp the feelings of the delegates so much, as not to let them act as they please. And these great learned preachers tell such fine tales about what great things can be done, only give them money enough to support our missionaries.

O, says one, Mr. — has given so much, it must be right; I will give a little too. And so they go on, and I believe they do not think nor care for the feelings of their church and brethren.

There were at our last Association a minority in the Association that were in favor of missionary plans, and they kept up more confusion than I ever saw in an Association before; and I believe that there will be a split at our next Association. We have some fence-straddlers, but the churches of the Tugolo Association, with two or three exceptions, are opposed to the money-making plans.

And I see in the Minutes of the last Saluda Association, that it is opposed to becoming a member of the Baptist State Convention of South Carolina.

Brother Bennett, we have received the Primitive Baptist tolerably regular, and long for the time to roll round for us to get hold of them, so that we can hear from the brethren in different parts of the country. So I must stop for the present, hoping that God will enable you to contend for the truth and bear up under every trial. Farewell.

JOSIAH STOVALL.

FOR THE PRIMITIVE BAPTIST.

Wilson county, Tennessee, }
March 12th, 1838. }

BROTHER EDITOR: It has not been long since your valuable paper has found its way among us, and it does appear to me it has been the Lord's doings, for which I want to be thankful. Dear brother, your paper is hated dreadfully by the money-hunters, they call it every thing but clever. We have taken our stand and have come out among them and have formed another Association called the Roundlick Association, which I intend to give you some sketches of hereafter.

I remain yours in gospel bonds. Farewell.

SION BASS.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 24, 1838.

ASSOCIATIONS AND FEET WASHING.

We have received communications on the above subjects, which we decline to publish, as we think they would probably lead to some unpleasant collision amongst the Old School Baptists.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Westfallowfield, Chester county, Pa. }
March 15th, 1838. }

DEAR BROTHER: It gives me much pleasure to find that your useful periodical the Primitive Baptist is continued, and I would fondly hope that our brethren will extend to it that support that it is so justly entitled to. I was very much pleased with the remarks made by your highly esteemed correspondent Elder John Clark on this subject, and I would again call the attention of our brethren to his letter.

It has given us much pleasure to understand that a goodly number in the Southern States have come out of Babylon, or confusion, and that they now enjoy peace and harmony among themselves, "Choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season. Oh, my brother, what almighty love and power can do. He will always have a people to worship him according to his holy will, who can say with holy sincerity, though "all people walk every one in the name of his God, we will walk in the name of the Lord our God for ever and ever. Micah, 4 c. and 5 v. and

Should all the schemes that men devise,
 Assault our faith with treacherous arts;
 We'll call them vanity and lies,
 And bind *the gospel* to our hearts.

We have had much opposition from those who hate the doctrines of the cross, and in all likelihood the fire may be made hotter; but we hope that the Lord will give us grace sufficient to stand by the glorious banner that has been unfurled before God, angels and men.

The cause of God and truth is a glorious cause, and if we are in the King's highway of holiness, we will be found vigilant, contending earnestly for the faith once delivered to the saints; active in the discharge of every duty commanded in God's holy word, and bearing a faithful testimony against the doctrines, commandments, and inventions of men; in so doing we may expect nothing but slander and reproach. But God is with us, his truth is written in our hearts, his holy presence and supporting grace cheers us in the way, and in his strength we will not fear what man can do unto us:—

Let all our lamps be bright,
 And trim the golden flame;
 Gird up our loins as in his sight,
 For awful is his name.

Dear brother, in the present afflicted state of Zion, I think it is the duty of all Old School churches to support the pastors God has given them, in such a manner, as that they may spend their whole time, in the delightful work of prea-

ching Christ crucified, the way, the truth, and the life.

Dear brother, since I commenced my scribble I received the 3d No. of the Primitive Baptist, and find that H. Quin in the Christian Index, vol. 5, No. 49, page 786, indirectly charges the advocates of the Primitive Baptist with being abolitionists. This charge is false, let him make it directly or indirectly. So far as my information extends in the non-slaveholding States, there is not one Old School brother or sister an abolitionist, or in other words a member of this Benevolent society, (falsely so called.) I will not retort on H. Quin. May the Lord forgive not only him, but all our enemies if consistent with his holy will.

I remain your brother,

JOSEPH HUGHES,

FOR THE PRIMITIVE BAPTIST.

Wayne county, North Carolina, }
Feb. 15th, 1838. }

BROTHER BENNETT: There are a number of people in this neighborhood that say they should like to read your paper, but appear not to be willing to pay the small sum of one dollar for it; which I think if they had the will to take it one year, they would be benefitted more by it than one dollar would profit them. But if they are destitute of that love which is implanted in the heart by regenerating grace, they are destitute of that will which is worked in God's children to take it and read it. But we read of the wicked being reserved unto the day of judgment to be punished, but the Lord's portion is his people and Jacob is the lot of his inheritance; he found him in a waste howling wilderness, he led him about, he instructed him, he kept him as the apple of his eye.

Dear brother Bennett, you recollect that Jacob was named so by his parents, if I am not mistaken; and obtained the blessing instead of Esau, and started on to the land of Laban, and the angel wrestled with him. The angel told Jacob that he should no more be called Jacob, but Israel; and I understand that Israel is the church. Well, if the church of Christ is kept as the apple of the eye of God, how is it possible that she or one of her members can fall from grace, as some preach that they can? But the doctrine of falling from grace is a doctrine that I do not believe a word of. I fear there are more that fall for the lack of grace than there are that fall from it. I read that Christ's church are kept by the power of God thro' faith unto salvation, ready to

be revealed in the last time. Christ said unto his Father, thine they were and thou hast given them unto me, and none is able to pluck them out of my hands. My Father who is greater than all gave them me, and none is able to pluck them out of my Father's hand. Now take these passages of scripture, with many others I could name, and how can any person believe that one of God's children ever will be lost? I do not believe any such doctrine when I hear it preached, and that is once or twice a month if I will turn out.

I must come to a close by subscribing myself your brother in the Lord.

JAS. H. SASSER.

FOR THE PRIMITIVE BAPTIST.

Effingham, Darlington Dist. So. Ca. }
March 8th, 1838. }

MR. EDITOR: I enclose \$1 for your paper the Primitive Baptist, which you will have the goodness to forward to me as above, for one year. The very circumstance of its being so much despised by many in the religious world, is the best evidence with me, of its genuine merit. I have been desired to request through the medium of your paper, a visit of an Old School or primitive Baptist preacher here, to aid in constituting a little company of the despised few into a church, and otherwise assist in healing the wounds of bleeding Zion. For my part, I should be glad to see Elder Joshua Lawrence; however, let me not seem choice. Be he who he may, I hope he will come in the fulness of the blessing of the gospel of Christ.

They are requested to forward to me the time they could attend, in order that I might give publicity to his or their appointment. Any way you could give this notice would much oblige the little band who are anxiously waiting.

Accept the best wishes of, Sir, your obt. servt.

B. LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga. }
March 2nd, 1838. }

DEAR BROTHER: The Old School Baptists are gaining ground in this quarter, and there is no doubt, with me, but the fence men and Missionaries will make another divide. As to revival, there is nothing like it here, and I have no idea there ever will be, until the tents are swept out; for

the God of Israel will not walk in such foul tents. Lord hasten the time, is the prayer of yours in gospel bonds.

WILLIAM MOSELEY.

FOR THE PRIMITIVE BAPTIST.

*Clark county, Indiana, }
March 10th, 1838. }*

DEAR BROTHER BENNETT: I am glad that the Lord is God, and father of his spiritual Israel, the church of the living God. Though there be many branches planted in the different parts of the world, yet the Lord has said, where two or three shall gather themselves together in my name, there I am in the midst. The Lord has a people on earth that never has bowed to the idol gods of the day; though there be gods many and lords many. But hear, O Israel, the Lord our God is one Lord.— And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind. But ye cannot serve God and mammon; and because iniquity shall abound, the love of many shall wax cold.

When we consider the many who are called preachers or ministers of the Lord and Saviour Jesus Christ, how few are they who minister in the things of God? How few there be, that take heed to themselves and all the flock, to know whether the Holy Ghost has made them overseers to feed the church of God, which he has purchased with his own blood? How few there be that are guarding against the grievous wolves who have entered in among us, not sparing the flock. But hear old brother Paul: I ceased not to warn every one, night and day with tears, commending them to God, and the word of his grace—and that he coveted no man's silver, or gold, or apparel; but his own hands ministered unto his necessities, and to them that were with him—and that it was more blessed to give than to receive. And when he had thus spoken, he kneeled down and prayed with them all. But O, how many there be, that are preaching for filthy lucre sake, not of a ready mind without it.

Where do we read of any of the old servants of God that attended the Holy ministry of Jesus Christ, that were under any certain pay or hire, but preached where God and his providence would cast their lots; when they were hungry, or naked, or whipped, or in prison, it humbled them; when the brethren or the world adminis-

tered to them, they were not exalted. How much this looks like Old Baptist fashion. Strong faith in the Lord God of Israel. Woe is me if I preach not the gospel of Jesus Christ. For the Lord has called them from nature to grace, from the power of sin and satan to serve the true and living God. And when the Lord calls them to preach or labour in his vineyard, they look unto God in whom they have put their trust, to bless their labours in the gospel. And where God has his ministers, he has his people, and they so much delight in the gospel of Christ, they delight in his ministers, and will go and hear them preach, and will administer unto their necessities without being compelled; but do it of choice. Therefore, they need no beggars nor begging societies to support them; no need of joining the new plans of the day, or Temperance Society, so called, to keep them from getting drunk; but are temperate men not only in drinking, but in eating, and also in shearing the flock of Christ. I remain your brother and servant of the Lord.

M. W. SELLERS.

FOR THE PRIMITIVE BAPTIST.

*State of Tennessee, McMinn county, }
Feb. 13th, 1838. }*

BROTHER BENNETT: I have had the pleasure of receiving the Primitive Baptist tolerably regularly since June last, and have been well pleased to hear from our brethren in other parts of the world, which otherwise, I never should have heard of in this world. And while I have been reading, I have been made to weep to hear of their trials and distresses, while I have been made to rejoice that there was still a remnant according to the election of grace, who appear to be contending for the faith once delivered to the saints.

Brother Bennett, one remark to you and your correspondents: Sometimes while I have read, I knew we were absent in the body, but I think I was present in the mind, though strangers in the flesh; yet, brethren in Christ, and if so, members of that mystical body of which he is the head, and all members one of another. It has had a tendency to raise my hopes, banish my fears, and drive away my sorrows; and hush into silence my every doubt.— And, brethren, I felt like I would go any distance in the compass of my power to see your faces in the flesh, and tell you my trials here below. And I think I can say,

if ever I reach that building not made with hands, eternal in the heavens, it is through much tribulation indeed; and brethren, I know it will be grace and not works. And let us not count it strange when these fiery trials come upon us, for it certainly is no more than what is coming at this present time among the dear children of God. And I am persuaded it will work together for good to them who love God, who are the called according to his purpose.

And, brethren, it is in our State as well as yours, and not only in our State and county, but in our churches and Associations, and in families. Surely I have thought that it is verified where Christ said: A man's foes shall be they of his own household, the father against the son, the mother-in-law against the daughter-in-law, &c. For in some families, the wife and husband are, one with the Old School, and the other with the new.

Bro. Editor, I learn from your paper that the brethren are awaked to their duty, and are coming out from amongst the New School folks. I rejoice to hear that things appear favorable. I feel to write to you our situation at present in the bounds of our Association. Our last session (which was the seventh annual session of the Sweet-water United Baptist Association) commenced the Friday before the second Saturday in September, 1837. And I am persuaded, that since the days that Haman built the gallows to hang Mordecai on, never has a people been more sadly disappointed than the Conventioneers were. And I must acknowledge I was deceived, for I was tolerably well acquainted with the major part of the delegates. I knew that the avowed Conventioneers could not carry, but when I came to count the strength of these middle grounders, part Israel and part Ashdod, I was almost afraid to suffer an organization with them. And some of us held a little council on that subject, and we concluded to make the venture; we well knew it would manifest who had the power in the election of the Moderator and Clerk, and the Old School had it by several votes, of which, I refer you to our Minutes. I mailed one copy of our Minutes some time back directed to you—but for fear you have not got it, I will mail another; and I wish you to copy our resolutions that our brethren abroad may understand we are struggling for life, &c. I will also send you a copy of the Conventioneers' Minutes, and I feel it my duty to make some

remarks on their Minutes, as they claim to be, the Sweet-water United Baptist Association. The caption of their Minutes, says they met at Mount Pleasant church, Friday before the 2nd Saturday in September, 1837, &c. then gives the names of several churches and delegates. They do not say, read letters; which they could in truth have done, for letters from every church they have named, were read on the very day they say they commenced, and the numbers read out. They have given no numbers, neither increase, decrease, nor total.

First indented article says, "appointed Elder George Snider, Moderator, and brother John Scruggs, Clerk." It is well known by an intelligent congregation, that Elder Eli Cleveland put the question to the Association for the Moderator's place, whether Alfred King or George Snider should be the Moderator; and he pronounced Alfred King the Moderator. King was invited by the said Cleveland to the stand, and you may see his name enrolled on the Conventioneers' Minutes; which if he was not legally the Moderator, Cleveland done wrong in pronouncing him the Moderator. The vote was then taken by the Moderator, between John Scruggs and myself, which after the votes were counted, I was pronounced the Clerk.

2nd. Indented article says, "invited foreign ministers to seats with us." Such a question as that never was named on Friday; on Saturday it was, but was rejected by a majority of the Association.

Art. 3rd, says, "received a corresponding letter from Tennessee Association, by the hand of her delegate, Elder Samuel Love." Now it is well known, Samuel Love never came there until on Sabbath; on Monday morning he presented himself before the Association, and said he had a letter from Tennessee Association to correspond with that Association; but wished to make some remarks. He was permitted to commence, but was refused to finish his remarks on the schemes of the day. The Moderator told him if he would hand it in, the Association was ready to receive it; he said he should carry it back. Now how it could be possible for them to receive a letter on Friday, by the hand of a man that never came to the place until the Sabbath after, I leave for them to make appear. Same article they say, "also a letter from the minority of Hiwassee Association, with-

out delegate." Now, it is also well known on Friday, John Farmer and Charles Taliaferro, presented a corresponding letter to the Sweet-water Association which was read; and that they were her, (that is, the minority of Hiwassee Association,) delegates.

Now, brother Editor, how to reconcile this with what did actually take place, I am at a loss; for if I admit their protest, still I am in difficulties. I am willing to admit they did not vote in favor of the acts that are published in our Minutes, yet it leaves me still in difficulties; for if we were not the Association, according to their protest, they voted to receive the corresponding letter from the minority of Hiwassee. Why did they not say received delegates as well as letter? But the truth is, they done this business on Monday evening, after we adjourned until our next meeting course, instead of Friday; these things were not done in a corner, and what I say is known by a number of spectators.

Brother Bennett, our great struggle now, is to get the sheep out from the horned cattle; this is our present distress. There are some churches that the Conventioners are the strongest; they keep the records of the church. Now, which would be most legal, seeing they have not the records to still claim themselves the church, or call for a presbytery and be constituted, is the question now among the Old School; and it is not a striving for mastery, but that it may be done constitutionally.

Brother Bennett, give us your views on that question if you please as quick as you can, as many of the brethren here wish you to do so through the Primitive Baptist. I come to a close, praying God may bless you and your correspondents, and make your last days your best & most useful days; support you through the evening of life, and at last bring us to our graves in peace, and then receive our spirits to reign with him in glory, where the wicked will cease to trouble, and the weary be at rest. So farewell.

CLEMMONS SAUNDERS.

[The following are the resolutions, above referred to, adopted by the Sweet-water Association:]

5th. Resolved, that this Association unfellowship the Baptist S. Convention with all its auxiliaries, and we hereby withdraw all correspondence from Associations, churches, and individuals belonging to that body or advocate the cause of the same, in a church or an associate capacity.

16th. The Association proceeded to give the churches some general instructions.— Very Dear Brethren, you will see from the face of our Minutes that we have declared an unfellowship with the Baptist State Convention, and have withdrawn correspondence from all members, churches and Associations who belong to or advocate the principles of the same, for as much as we hear God say "come out of her my people." Dear Brethren, they have made the division and it is now with us to make the separation, and agreeable to scripture, mark them that cause divisions and offences amongst us, and a man that is an heretic after the first and second admonition reject. Dear Brethren in acting out these measures we hope you will act as becomes the gospel of Christ, not rendering railing for railing, but with much humility and prayer in meekness and in the fear of the Lord.

FOR THE PRIMITIVE BAPTIST.

*Conecuh county, Ala. }
March 10th, 1838. }*

BROTHER BENNETT: I feel well pleased with your paper, to read the communications from different parts of our wide extended country; and find there are so many that speak the same things and step forward to defend the Old Baptist cause. I have been for many years on the account of those new things much distressed, and a few brethren with me; but not being able to defend ourselves, were obliged to submit to talent and power. There seems to be a new way of receiving members into churches now a days from what there was thirty years ago; now the preacher not only opens a door for experience, but urges with all the power he has for them to come forward, and if that will not do, he will go to them on their seats and there talk privately, and bring them to the table and then ask them questions, and they will answer, yes. Then the preacher publishes to church and congregation, and then receives them. As for negroes, they take them nearly by wholesale.

And then they have what they call protracted meetings, and as long as they can get people to stay, will stay and receive members in like manner as above described; frequently baptising numbers in the bounds of other churches, then they say these churches that have received these new schemes are blest with revivals.

I think the great blaze of missionary zeal is growing quite dim, to what it was two years ago. Money is much scarcer. There are some preachers sent out by societies to preach, if the people called them. I never heard of it before. These go at \$600 a year—I think they will hardly get it. There are others that have hired themselves out to preach by the year, where people are more wealthy, from twelve to \$1500. I feel in hopes that the hardness of the times will break up such trade.

Dear brother, I sympathise with you in Christian love in all your trials, for I have many.

ADAM McCREARY.

Talbot county, Georgia, }
May 15th, 1837. }

DEAR BROTHER BENNETT: By order of a meeting of several of the primitive Baptist churches at Upatoie church, according to previous notice given through your valuable paper the Primitive Baptist, I now herewith transmit the Minutes of the said meeting for publication in the Primitive Baptist. We would not wish to trouble you with letters from us, but being desirous of cultivating a correspondence with all the old-fashioned Baptists throughout the United States, and believing that the Primitive Baptist and the Signs of the Times are the best vehicles through which we can effect that object, we therefore act. For we have no correspondence with the so called missionaries of the day, for we have declared non-fellowship with all the human inventions which claim the Christian name.

JOHN W. TURNER.

MINUTES.

In conference at Upatoie Baptist church, on Saturday the 13th of May, 1837, the presbytery called for by said church having met to attend to the ordination of bro. John W. Turner, a presbytery consisting of the following ministers, viz: Andrew Hood, Jonathan Neel, Bryan Bateman, Simon Parker, Adam Jones, James M. Rockmore, Joseph J. Battle, and John Blackstone, the church then set bro. Turner before the presbytery; and upon examination, the presbytery believing him to be called of God as was Aaron, they therefore set him apart to the ministry.

Then proceeded to the further matters of the meeting, and first chose bro. Andrew Hood, Moderator, and bro. H. H. Hammack, Clerk.

2nd. The letters from the churches desiring to be constituted into an Association upon the primitive platform were then read, and some discussion on the expediency or inexpediency of constituting; it was however, tho't best to postpone constituting at present, and send to several of the Associations round about us for aid. Also, we invite any and all of the churches of the Old School order, who may wish to unite with us, to send up their request by letter and delegates. We also invite and most cordially solicit any and all of the ministers of the primitive Baptist order throughout the State and United States, to attend and see our order. The next meeting to be held with the Union Baptist church, Marion county, to commence on Saturday before the first Sunday in November next.

3d. Resolved, that we request the Editors of the Primitive Baptist and the Signs of the Times, to give publicity to these Minutes through their valuable papers. Also appointed a committee of three to write a short Address to the Old School Baptists, to stir up their pure minds by way of remembrance; the committee to consist of brethren John W. Turner, Robert Toler, and Jas. Barrow. Then adjourned in brotherly love, &c.

ANDREW HOOD, Mod'r.

H. H. HAMMACK, Clerk.

ADDRESS.

DEAR BRETHREN: The other brethren of the committee and myself being some distance apart, they therefore put the yoke on me. And though I feel weak, yet when I am weak then am I strong; and I shall write as though every body believed as I do. One of the greatest errors now afloat in our land is, that of my opinion. Now, dear brethren, when you hear a minister in preaching say, it is my opinion that the salvation of sinners depends upon human instrumentality, you may take that as the best testimony that he has a dark mind, and that he knows nothing about salvation; for salvation is of the Lord. And again: By grace are ye saved, through faith as the instrument by which you are brought to feel or see that salvation. Again: We are bound to give thanks to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, thro' sanctification of the Spirit and belief of

the truth. So we understand that sanctification and faith are the means of that salvation to which God had chosen these Thessalonians. In short, we should take no man's opinion in such cases, nor have an opinion of our own, without a thus saith the Lord for it; for opinion must always be founded upon evidence.

But almost half the preachers in this our day of darkness, are wandering after the beast, are preaching the opinion of others. We hear men say in preaching, it is my opinion that thousands of the poor heathen are perishing for knowledge; and the sin lies at our door, for we have the means in our hands. When in reality, if they were asked for a thus saith the Lord for the assertion, they would be like poor Simon was when he wished to buy the gift of the Holy Ghost with money; for no doubt he only wanted that power for the purpose of speculation, for he could have cured thousands and received big pay for it. So it is with this opinion, for not one of them have ever been to Burmah, nor have they been sent for by the Barmese. No, my brethren, nor have half of those that talk so much about it, ever seen a man that has been there; but they beg like Simon, believing that it will answer them a fine purpose at the present, for they can get a fine education and next be sent out into the destitute parts of Georgia and Alabama, to beg upon this fine pay of from four to six hundred dollars per annum; and if they can get any more, it will do to educate some other fine fellow, and so qualify him, &c. But very different from this was the case of Peter, for he never went to the Gentiles until sent for. So the scripture was fulfilled that says, Thy people shall be willing in the day of thy power. And so in fine, for men to devise any plan for the carrying out the purposes of an infinite God, is vanity; for the means and end are so inseparably connected, that none can separate them. If the Lord has designed from all eternity to save a people, it would be folly to suppose that he has not treasured up all the means to effect that object; and if men and money are the means, why should the so called missionaries find fault with any for not paying; for this reason, they must get just what the Lord designed, or else the Lord is frustrated, for he must have known from the beginning when this work would be effected; but not by might

nor by power, but by my spirit, saith the Lord. And every child of God has this spirit, and consequently are willing to do any thing they believe to be their duty to do. And it is not to make them sons that the Lord sends his spirit into their hearts; no, but because they are sons, God sends forth the spirit of his Son into their hearts, crying, Father. And to hear one say, I am a missionary, we fear many times the term is used by such as have never tho't what a missionary is; for we understand that it is one sent, therefore to claim the name of a missionary is to say, I am one of God's ministers, and who can say, I am one of those whom the Lord has sent as an ambassador for God. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. Now the gospel is a message or bundle of good news; what good news it is, that though he was rich yet for your sake he became poor, that we through his poverty might be rich. 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, dear brethren, when this covenant of peace was made I cannot tell; but it is sure that it was before the world began, and that was before man was made. But that it did ever exist in the infinite mind is beyond a doubt, for one day is with the Lord as a thousand years, and a thousand years as one day. And that the Lord would not send an ambassador, who would prove a traitor, to bear this message of peace is evident. No, my brethren, they all speak the same thing, they all preach the same doctrine; and all that believe thro' their word have the same mind, for they have the spirit of Christ. For he hath chosen us in him that we might be holy and without blame before him in love; not because they were holy, but to make them so—having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. And so it is not a linsey woolsey garment as some would have it, part of grace and part of works; if it is of grace then is it no more of works, and thus this robe of righteousness is put upon every one for whom it was prepared.—For, says our Saviour, it is not mine to

give, but it shall be given to them for whom it was prepared of my Father. And so it will be with those poor do and live missionaries, for they are sent of men and will make proselytes; and they are like Ishmael, they have not the robe of righteousness, and no seat prepared to sit upon at the right hand of God.

Now may 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, comfort your hearts, &c.

JOHN W. TURNER.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen L. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Louisville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambodge*. John Gambrell, *Big Creek Mills*. Lewis Shirrell, *Silver Glade*.

GEORGIA.—William Mosely, *Bear Creek*. Edw. S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lugrango*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Hootensville*. Rowell Reese, *Eatonton*. Thomas Amis, *Lexington*. Jonathan Neel, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. E. H. Mathis, *Adairville*. R. Toler, *Upatoie*. William R. Moore, *Mulberry Grove*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomasston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Perry*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Thomas I. Johnson, *Newnan*. Elias O. Hawthorn, *Bainbridge*. John G. Wintringham, *Hullock*. William M. Amos, *Greenville*. Randolph Arnold, *Lutimer's Store*. Peter Rockmore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Greer, *Indian Springs*. William McElroy, *Bainbridge*. Furna Ivey, *Milledgeville*.

ALABAMA.—L. B. Mosely, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l

Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Seaborn Hamrick, *Cocinth*. Henry Williams, *Havana*. Samuel Clay, *Mount Hebron*. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Joel H. Chambless, *Louisville*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod W. Harris, *Vienna*. John McQueen, *Graves' Ferry*.

TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. Henry Lile, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. W. A. Bowdon, *Boydsville*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*. James D. Williams, *Duileville*. Wm. H. Cook, *Mount Zion*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*.

LOUISIANA.—Peter Bankston, *Marburyville*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*.

INDIANA.—Peter Saltzman, *New Harmony*. M. W. Sellers, *Jeffersonville*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*.

KENTUCKY.—Jona. H. Parker, *Salem*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Theo. F. Webb, *Callaway's Mill*. Joseph H. Eanes, *Calland's*. Isaac Chrisman, *N. T. Stephensburg*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

MISSOURI.—Calvin Newport, *Harmony*.

RECEIPTS.

John S. Keith, \$10	Edm. Stewart, \$10
Allen Nettles, 1	Wm. Hardy, 5
Moses Joyner, 1	Ch. P. Hansford, 5
Furna Ivey, 6	Levi Lancaster, 1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA,

“Come out of Her, my People.”

VOL. 3.

SATURDAY, APRIL 14, 1838.

No. 7.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

March 14th, A. D. 1838. }
Philanthropy, Butler county, Ohio. }
To Elder Bennett, Editor of the *Primitive Baptist*.

DEAR BROTHER: The Primitive Baptist produces remarkable and singular effects with the people in this part of the country; while it is hailed with joy by some, others are grieved to the very heart at the sound of its name, much more on hearing its contents read. While it gladdens the hearts and encourages some in the Christian's warfare, it discourages others and makes them mad; while it strengthens the faith and zeal of some, it weakens the faith and zeal of others; while some believe it to set forth the primitive doctrine of the Baptists, (or in other words, the doctrine of Christ,) others look upon it as the doctrine of devils; while its contents are food to some, it is poison to others; while some wish it to continue, others would rejoice at its downfall.

From the above facts, it is evident that there are two sorts of people in the world, (namely, the believer and the unbeliever,) differing very widely, both in feelings and sentiments. They differ, firstly in their parentage. The former, having God for their father, “for ye are all the children of God by faith.” The latter are of their father the devil. 2d. They differ in their birth. The former is born by promise. The latter is born of the flesh. The former of incorruptible seed, by the word of God which liveth and abideth forever. The latter of a corruptible seed that is doomed to perish. 3rd.

They differ in the manner of their birth. The former a miracle of grace, effected by the Spirit of God alone. The latter is produced by a natural cause, and upon natural principles. 4th. They differ in *spirit*. The former possess, and enjoy the spirit of God, “for as many as are led by the spirit of God, they are the sons of God.” The latter possess the spirit of iniquity which worketh in the children of disobedience. 5th. They differ in mind. The former being spiritually minded, which is life and peace. The latter is carnally minded, which is death. 6th. They differ in feeling. The former feel the love of God shed abroad in their hearts by the Holy Ghost that is given to them, which never fails to produce in them a hatred to sin, and a love to God. Like the fountains of water that spring up in different parts of the earth, having their origin in the *ocean*, they invariably bend their course towards their fountain head; and when two or more meet together, they mingle and form an union or oneness, and so continue their course, though with many meanderings, until at last they are swallowed up in the great ocean. Even so, with the Lord's people, though scattered throughout the earth; one here, and another there, yet when they meet, there is a oneness with them; they speak the same language, they sing the same song, they have been all taught in the same school, they have the same Lord, the same faith, and the same baptism. They are all bound to the same place; namely, their fountain head, which is *God*. And ere long, they shall be all swallowed up in the ocean of eternal love. Not so with the unbeliever; their hearts filled with enmity to God, his truth, and his people, they foam out their rage at them; they are haters of another; their way is the way of death, and ere long, they shall eat the fruit of their

doings. 7th. They differ in their *belief*. The former believe that salvation is of (sovereign) grace alone. The latter believe it to be of works. The former believe that mankind by nature are dead in sins. The latter believe the devil told the truth, when he said, "thou shalt not surely die." 8th. They differ in *practice*. The former are zealous of good works, which they show by contending for the faith once delivered to the saints, and by walking in all the commandments and ordinances of the Lord, and being contented therewith; leaving him the prerogative of carrying on his own work. While the latter are haters of good works, which they prove by striving to pervert the faith of God's elect, and persecuting those that preach it; they obey not the commandments of God, but make them void by their own traditions; they take the prerogative to themselves of helping the Lord to do his own work by devising plans and setting them into operation to convert sinners, which he has not authorised, and boasting of their success; and truly if we could credit their reports, they are far ahead of the Lord, themselves being judge! And it is this brood of unbelievers, that have crept in unawares among the Baptists, that have originated these wars, confusions, and distresses, they have experienced of late among themselves. And now I must come to a close. Yours in the best of bonds.

JOSEPH H. FLINT.

N. B. You will please insert the following, from Déacon Samuel Gwaltny, in the Primitive Baptist, and oblige yours.

J. H. F.

To Elder Bennett.

DEAR BROTHER: I have had an opportunity of reading the Primitive Baptist as far as the numbers of the first and second volumes have been received by Elder Flint, and have been so much delighted with its contents, and especially, with Elder Lawrence's productions, that I want you to send me the second volume entire; and I hereby transmit through your agent, Elder Flint, one dollar for the second volume.

Your affectionate brother,

SAMUEL GWALTNY.

FOR THE PRIMITIVE BAPTIST.

Georgia, Houston county, }
Feb. 25th, 1838. }

BROTHER BENNETT: I am well pleased with your paper, and do think it has been

a means in the hand of God of doing a great deal of good or, preventing a great deal of evil. I have received them tolerably regular, and have been well pleased to think how they did, by the truth of the gospel, tear down the turnpikes which were reared for the rich and learned of this world to go to heaven on, by paying toll; while the poor and ignorant might remain on their own side, notwithstanding Christ chose the foolish things of this world, and the poor have the gospel preached to them and without money and without price, &c. But yet like Judas the missionaries are going about selling Christ for money, and appear to love him full as well as Judas did, when he kissed him. But if they would only be as honest as Judas was and throw down their gain, it would not be so bad; for I think they must be as well convinced of their error: and the proud pharisees as destitute as they were of the religion of Jesus, they would not put it into the treasury, but the missionaries put it into the treasury, notwithstanding it is the price of blood.

There are a great many more good shears than there are good shepherds, and if they have sheared you so often and so close that the wool has not grown out when they come again, they will clip the shears over you; and as for your feelings, they had just as lieve take a piece of the hide as not; and I think if they ever can get Congress to make just such a pair of shears as they want, they will take sheep, wool, hide and all.

I conclude by subscribing myself your affectionate brother in Christ, if I might be thus worthy. LUKE BOZEMAN.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Hoane county, }
Feb. 25, 1838. }

DEAR BROTHER BENNETT: Since I wrote to you last, I have been in Bledsoe county. I had the first number, vol. 3, of the Primitive Baptist with me, and on showing it to some of the brethren they insisted on keeping it for two weeks, until they could show it to more of the brethren and friends; accordingly I left it with them. They wore it out in that time, and were well pleased with its contents, and requested me to write for them to you to send them six copies of your valuable paper. I say valuable, for two reasons: first, because the doctrine it contains I believe is the

doctrine of the Bible, and cannot be overturned by all that wicked and designing men can do. Second, because I believe it is doing much good in our country. It is soul-cheering and heart-reviving to the dear tender lambs of Jesus, when they can hold sweet converse with so many brethren from different parts of the United States, that seem to see eye to eye and speak the same language. It is food to the hungry soul, it builds them up in the most pure and holy faith of the gospel of the dear Son of God. It causes us to be strong in the belief that God has yet a people; yea, more than seven thousand, that have not bowed the knee to the image of Baal; and are not afraid to stand valiant for the cause of Christ. Would to God the Primitive Baptist might circulate far and wide, that all Christians might see the sad delusion that is carried on in the religious world.

I could say many things but must forbear at present, as I have to try to preach in two hours from this time. So I will come to a close by subscribing myself your most affectionate brother in gospel bonds and afflictions, and fellow laborer.

ASA NEWPORT.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Greene county, }
Dec. 15th, 1837. }*

BROTHER BENNETT: According to a previous appointment, our Old School brethren met at Rehoboth church, Friday before the second Sabbath in November, and organized into a new Association of the Old School order and primitive faith. I herewith enclose a Minute of our proceedings, which you can examine and see more minutely what we have done. It is the wish and was the order of our Association, which you will also see, that a Minute should be forwarded to you and brother Beebe for publication. I would like for you to give it a place in your valuable paper as soon as possible.

Yours in Christian love.

HENRY HARRISON.

[The Association above referred to, is called "The Pilgrim's Rest Association of Old School Baptists," and is composed of twelve churches, viz: Pilgrim's Rest, Primitive, Bethany, Liberty, Salem, and Sa-
repta, in Pickens county; and Rehoboth,

Bethlehem, Canaan, Friendship, Five Mile, and Bethel, in Greene county, Alabama—having 499 members in fellowship. We extract the following from the Minutes:—]

Report of the Committee on Resolutions.

Dear Brethren, it is likely fresh in your memories, the painful scenes experienced by us, being associated with persons calling themselves to be Baptists, though of a different faith, being votaries of the missionary or effort system; which converted our public counsels of conferenoe both in church and Associations, into a scene of turmoil and confusion, instead of that dove-like spirit of peace which should always pervade Christian assemblies; which has led us to the necessity of separating ourselves from them and entering into the following Resolutions:

Art. 1. Therefore Resolved, That we enter our protest against missionary operations and all its appending institutions (falsely called benevolent) as being unprecedented in the word of God.

Art. 2. And in order to guard against the innovations, that may be made on the churches, we advise you as early as practicable to dismiss by letter or otherwise from your churches, all members favorable to the missionary and effort system; and moreover we recommend to you to be careful to examine all persons offering their membership to you, touching their views relative to missionary measures, and if found to be favorable to such measures reject them.

CIRCULAR.

Dear Brethren, having transacted the business which came before us, as our Minutes will more fully show, we think it meet to address you in a circular letter, in which we give you our views in regard to the support of the gospel ministry, as we believe, the same to be warranted from the word of God; and in so doing, we will bring to view that portion of scripture that is most plain to the point. First, the express declaration of Jesus Christ is: Provide neither gold nor silver, nor brass in your purses, &c. for the workman is worthy of his meat and the laborer his hire. Matthew 10th chapter 9th and 10th verses—Luke 9th chapter and 3rd verse. This right the apostles published throughout the world. 1st Corinthians 9th chapter and 14th verse: Even so hath the Lord ordained, that they

which preach the gospel should live of the gospel. Gallatians 6th chapter and 6th verse: Let him that is taught in the word communicate unto him that teacheth in all good things. 1st Timothy, 5th chapter and 18th verse: Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward. 1st Corinthians, 9th chapter and 7th verse: Who goeth a warfare 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? For our sakes no doubt this is written. 1st Corinthians, 9th chapter and 11th verse: If we have sown unto you spiritual things, it is a great thing if we shall reap your carnal things; and they that wait at the altar are partakers with the altar. Thus our dear brethren it does most clearly appear from divine authority, the ministers of the gospel have a divine right to a maintenance from the people. Let us for a moment contrast the gospel plan for the support of God's ministers, with the popular and new fangled notions of the day commonly called benevolent, or otherwise called the effort system; one is a measure whose author is God, and the other a human invention. First, we know of no officer that is authorized in the church of Christ to take up contributions but the deacons. The patriots of seventy-six groaned, bled and died, many of them, to bring about our happy form of government, and to throw off the titheing of the clergy, and the tyranny of priestcraft which they claimed, as a support, for the ministry; but strange, passing strange, that societies of different names and orders should be formed, and agents appointed whose business is to ride and take up contributions and it cloaked under the name, for the support of the ministry. Dear brethren the plain truth is, that God has ordained, that his ministers should be fed and clothed; but no where has directed such a course of merchandize on the Gospel. God has reserved the prerogative to himself of calling his ministers, and appointing the fields of their labors, and we view Theological Schools unwarranted in the word of God and dangerous to religious liberty. And wherever they have been organized, whether Jewish, Pagan, Heathen, Roman Catholic or Christian, they have been a source of persecution and bloodshed on the church of Christ. Witness in the 19th of the Acts of the Apostles, Paul disputing for the space of two years in the school of one Ti-

ranus, and many of them who used curious arts, brought their books (the trumpery of said school which was found to be valued at fifty thousand pieces of silver) and burned them before all men. A cloud of history testimony can be brought to prove that heathen priests have been taught in their schools of theology, or mythology, in order to prepare them to preach the genealogy and divinity of their gods.

We admit that the Egyptians, Greeks, English and French, Spaniards and many others, have had their Theological Schools to teach mythology, magic and many other curious arts; but they never have promoted the cause of Christ and the simplicity of the gospel, but in every age and every nation, have been a nursery of persecution and bloodshed on the churches of Christ. Why then did not Christ go to the schools for preachers, instead of the sea of Galilee for fishermen? Brethren, lest we weary your patience, we close; yet much more could be said. May the Lord bless and direct you, and help you to rightly divine the word of truth.

FOR THE PRIMITIVE BAPTIST.

*Haywood county, Tennessee, }
March 9th, 1837. }*

BROTHER BENNETT: A few days past I was in the State of Mississippi; while on my route, at places where I stayed two nights, I found as I thought, and as they expressed themselves, the man and his wife at each place to be Old School Baptists: meaning, the religion of God our Saviour to be spiritual, and only known by man through the spiritual teaching of God, who is a spirit, the author and supporter of revealed religion; and yet known by some in the world through divine grace. And that it only has the author for its support, and being kept by the mighty power of God through faith, which will end in salvation. And that the children need feeding that they may have strength to withstand the wiles of the devil, which are spreading through men, and these men like the horse leech's daughter, crying, give, give—I need not tell you what, for you know it to be money; and when that does not come plentifully, have said, give your gloves, handkerchiefs, &c. these you can give and have a chance to redeem them, for money is our object.

These people, named above, not believing in moneyed religion, and hearing of

your paper, the Primitive Baptist, are anxious to obtain it from the first of this year.

Yours in the best of bonds, &c.

ASA BIGGS.

FOR THE PRIMITIVE BAPTIST.

*Posey county, Indiana, }
March 30th, 1837. }*

DEAR BROTHER BENNETT: On the subject of religion I can only say, that the churches of the Salem Association are generally in peace, but no out-pouring of the Spirit, but rather a state of barrenness prevails. Our brethren have taken a permanent stand against the benevolent operations of the present day, as they are generally termed; I hope, however they do not oppose true benevolence, only a scheme of religious traffic or speculation under the cloak of religion. Evil things being called by good names do not alter their nature. Almost every craftsman of every kind when he sets out to make gain by his craft, the first object is to persuade the people that he is concerned for their welfare, that he has the good of the people at heart. Look at a Simon Magus of old, that wanted to give money that he might have power given to him to communicate the Holy Ghost. Did he have in view the glory of Jehovah and the good of the children of men? I think not.

Then no wonder that we should now find the world full of religious speculators, that would make gain by godliness and take a great deal of pains to make the people believe that they had in view the glory of God and the salvation of souls. They profess to be the Lord's servants, but examine them and they stand opposed to his truth as revealed in his word. Paul gave us to know that the purpose of God according to election should stand. What do these benevolent and effort men tell us? They say thousands of the heathen are perishing daily, because the gospel is not preached among them. Does Jehovah lack means of sending the gospel to them, if they are to be saved by means of the gospel? Did he not find means to send his word and that with power too to the Gentiles? When the time rolled round that the Gentiles were to come to his light, he knew how to accomplish his ends then, which was the salvation of his people, as was then observed by an infallible witness: Then hath God also visited the Gentiles to take out of them a people for his name. Mark

the words, out of; this accords with Paul, that the purpose of God according to election might stand.

But how can sinners be saved, how were or how do missionaries profess to be saved? Is it not grace that saves? Is not Jehovah's grace sufficient to save even a heathen, his power sufficient to call the vilest out of darkness into his heavenly light? Can any receive that light only such as are thus called? Are we not dependent beings on an independent Jehovah? Surely, if I am at all acquainted with the divine spirit and grace of God, he had no partner in the work of regeneration, no missionary to help him save me. I therefore am the more indebted to my divine master, because he done all the work for me. Then when men come in God's name and deny his word by their practice, or by their assuming to do the works of God, we should not receive them in our houses nor bid them God speed.

I must close this subject. I only desire to say one thing more, that is, I received a letter a few weeks past from a dear sister in Christ, that lives near Plantville, Grant county, Wisconsin Territory. She tells me there is a great revival among the Methodists there. Her desire is, that the Great Shepherd might send one of his ministers there to preach the truth to his people. May the Lord grant to send his ministers to them that pray to him and not to a missionary society for a preacher.

I will write again shortly.

PETER SALTZMAN.

FOR THE PRIMITIVE BAPTIST.

*Southampton county, Va. }
July 20th, 1837. }*

DEAR BROTHER BENNETT: At this time there is a wonderful cry about the scarcity of money; as if that was the main spring of the great machine by which all of our affairs were kept in proper order. I had thought that this song of oppression would be sung loudest by merchants and speculators; but alas! people professing godliness have learned the tune. And those who believe that the number brought to surround the throne of God, will be in proportion to the sum of money raised by agents for that purpose, seem ready now to despair of seeing half the work of God accomplished in consequence of this great pressure; though many of the New School Baptists keep up doing and advising.

In the Biblical Recorder of the 7th of last month, we see an article headed *Systematic Contributions*. This brings certain strange things to our ears. The author of that production in the first place says, that prayer moves the arm that moves the world; and proceeds to say, that prayer is liable to be abused, and is abused where a church or people refuse to give of their money to promote the object for which they prayed. This is strange doctrine indeed, that prayer should be the instrument to move the arm of Jehovah to convert the world, and yet prayer should lose its efficacy in consequence of there being offered with it no money. Well may the author of such stuff call it systematic, for it too strongly represents itself as being a system devised for the purpose of increasing the weight of Judas's bag, to be called gospel doctrine.

But perhaps I have not caught the writer's meaning; it may be that he only wished to be understood as telling the people, that if they would give more liberally he and his partners in the craft would pray more fervently; but how can that be? He in the next breath tells the people, that they pray most fervently who give most liberally; which is in plain terms telling the people, that as they give nothing they pray none; but those who give must pray. And that as the efficacy of their prayer depends upon the sum of money which accompanies it, he, (*as one who lives by the craft,*) would advise them to give more liberally.

Shame, Mr. Deena, in devising such a system. You did not have reference to your Bible; there you would not only have read of greedy dogs, which never have enough, Isa. 56. 11; but you would also have been taught, that to him that worketh the reward was not reckoned of grace but of debt; consequently the more you worked, the more you would have found yourself in debt. But, Sir, to take your own side of the question, corruption is too plain to be blinked at. You intimate that the number to be redeemed of the Lord, is in proportion to the amount contributed to the various institutions of the day, (falsely called benevolent.) If you are really in earnest and believe this to be a fact, and believe the *soul* of man to be of such intrinsic value, how I ask is it, that the agents and officers of these institutions can have the conscience to pocket from four to six or eight hundred dollars a year

for their services? thus greedily draining the treasury of these institutions, and with their pockets full still cry, give, give. Why do you not say with David, that you will not take that which is the Lord's.

But, Sir, follow your own track a little further, and still contend that the prosperity of religion depends upon the amount contributed to the benevolent institutions of the day, and see if you do not prove the fact; that is, that the prosperity of religion depends upon the prosperity of the banks. Consequently, as the specie is all gone to Europe, there religion must go; (*or at least your kind of religion, such as is bought with silver and gold.*) And should the banks not be pleased to favor us with some of their bills as a substitute for cash, then according to your system, the work of the Lord must stop, religion cease to prosper, and thus the whole race of the human family sink down to hell. Why, Mr. Deena! Because money cannot be had to employ a missionary to pray for them.

Now what think you, bro. Bennett, can you throw in your little portion of advice with mine, and persuade the man to go home and instead of idling away so much of his time, read his Bible a little. Then perhaps he will be able to make out a better system. But as he has promised to let us hear from him again, perhaps he may get the affair all right, money or no money; if so, he shall be sure to receive his just credit. In haste, your friend and bro.

E. HARRISON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Muscogee county, }
January 7th, 1837. }

BROTHER EDITOR: Having the opportunity of reading your valuable papers called the Primitive Baptist, I learn from them the distracted state of the Baptist denomination in this part of God's moral vineyard, on account of the new institutions, falsely called benevolent. I say false, yea, for if these institutions were in vogue in the apostles' day, or should have been, the apostles did wrong for they have never written them where I can find them. And if my industrious brethren have been acute enough of their skill to search them out, or have been directed by the good Spirit to some hole or corner of the word of God that gives them an account of those things, I would thank them to cite me to that scripture, for I have not found it. No

such things as these institutions are called are in the word of God, nor do I ever expect to find them in the accounts of the Mosaic, prophetic, or gospel dispensations. For our Saviour did not speak of them, nor any such plans, for I learn that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And Paul says, when speaking of the character of our creator: God who 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. Then it is not men nor money that save sinners, but by grace are ye saved; and not of works, lest any should boast.

But perhaps in another century, as the missionary dispensation has ushered in, some may hear and see those things. I see the effect, and it has a bad coloring. Churches are torn up and Christians are troubled and perplexed in mind, and some watchmen are rejected; and why? Because King Saul would not obey the command of God, but must reserve to himself the best of the flock to sacrifice to God when God had not asked him to do so: he rejected his being king any longer, but chose one more worthy than he.

So I must close here, and if you find these thoughts worthy, please give them a place in your paper, and you will oblige your serv't.

ROBERT TOLER.

FOR THE PRIMITIVE BAPTIST.

*Washington county, N. C. }
February 20, 1837. }*

DEAR BROTHER BENNETT: I hope that the Lord will bless you. Yes, my brother, I still hold you in pleasing remembrance before God, praying that you may abide in the truth and in the fear of the Lord, and be enabled to bear a faithful testimony to the doctrine taught by our Saviour and his apostles. I trust you are embarked in a good cause, and in it I hope you will be strengthened with all might according to God's glorious power, unto all patience and long suffering with joyfulness. (Col. i. 11.) So no more, but believe me to be yours in love.

W. W. MIZELL.

*Georgia, Muscogee county, }
March 13th, 1837. }*

DEAR BROTHER BENNETT: I am again on a tour of preaching, and have got five

more subscribers for the Primitive Baptist. I hasten to send them on, wishing you to send the papers as soon as you can, believing that it is doing great good. It is true there are some that say, I hate Bennett and his paper, for they speak evil concerning us; but I think it is gaining ground and feel to hope that truth will yet prevail.

Dear brother, I assure you that the Primitive Baptist has been and is still a source of comfort to me, and I believe it is also to a great many of the dear children of God. Before I read the Primitive Baptist and the Signs of the Times, I was almost ready to conclude that all the preachers and many of the members had wandered after the beast; but through these channels I find that the Lord hath reserved more than seven thousand that have never bowed to the image of Baal. And may the Lord bless you and make you a blessing to others, as I believe he has already, but abundantly more so, is the prayer of yours in the best of bonds.

JOHN BLACKSTONE.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Chambers county, }
Feb. 25th, 1837. }*

MY BROTHER: Although I never saw your face I have seen your paper called the Primitive Baptist; and it breathes a spirit I think the word of God does. And I being one that believe that the word of God is the only proper rule of faith and practice, have solicited those whose names are under written, to subscribe for your valuable paper, and you will please to send it from the commencement of this year, as directed below.

My dear brother, I have been a close observer of the movements of the day for several years, and thinking, at times, if I opposed them, that I might fight against God. But now seeing so plainly the mark of the beast, I do not think I am mistaken; for some of the missionaries say, all they want is power and then they will show us, who oppose their moneyed institutions, that we shall yield. We have some few who stand up and contend for the old way; but we are very much mixed in this section of country. We have a great many men who believe that, some of the institutions are right and some are wrong. I have known some preachers who at first thought all were wrong but the foreign missions; and after awhile they would receive ano-

ther trait of the beast as right, and so on, until they would receive all but the tail, (Temperance Societies;) and that they would oppose with all their might for a-while, but finding it was connected with the body, they would swallow that.

I will tell you, my brother, what they make me think of: it is just like a snake trying to swallow a squirrel. It will begin at its head and swallow that first, and so on, until it comes to the tail. Then they try every stratagem to get rid of swallowing the tail; but finding it is connected with the body, they must either vomit all back, or swallow the tail, they will take down the tail, although averse to it: for if they vomit up the body and head, they will be laughed at for saying and contending that those things were right. I believe some in this country would be glad they never had gone into the things; but having put their hand to, they are ashamed to draw back, for the reason above assigned.

I will stop my letter, for I do not know where I should stop, if I should write all my foolish thoughts. I subscribe myself your brother, willing to bear with you all the reproaches of the new order of the day.

Yours, respectfully,

JAS. W. RICHARDS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Oglethorpe county,
21st March, 1837.

DEAR BROTHER BENNETT: I take my pen in hand to drop you a few lines, and I would to the Lord I could meditate and write in the spirit of the gospel of Christ. My object in writing is, to let you know some of my feelings and views concerning the causes, as I conceive, of so much trouble and distress in our denomination, in the present day of affliction, persecution and misery.

The apostle Paul, probably in one of his epistles to Timothy, declares the time would come when they would not endure sound doctrine; but after their own lusts, should heap to themselves teachers having itching ears: and that they should turn away their ears from the truth, and should be turned unto fables. Now I believe this scripture is fulfilling and has been for several years. About the years 1828 and 9, it pleased God to revive his gracious work abundantly in various parts of the world, during which time many were added to the

church; and no doubt, while many were truly Christians, there were many deceived souls and hypocrites. During and after this revival, correspondence by messengers and letters from and to churches were enlarged, and many young preachers succeeded and entered the field, and were abundantly encouraged by older ones, and the churches generally. And they, the preachers, were very zealous and became in possession of a great deal of influence over most of the members of the churches; and the sad tale of the lost condition of the heathen, and others in destitute places, was proclaimed by the preachers with earnest petitions for contributions of money to enable others to go and preach to them, that they too might be saved. And at the same time these preachers would inform their congregations, what others were doing by giving large sums of money to the missionary and other religious societies. (This is turning unto fables, indeed.) And thus many for the sake of self praise or vain glory, were disposed to, and did throw in largely to these objects. And the effect was, that they met with the smiles and praise of their preacher and others; for, the nature of even Christians is wicked enough, if not restrained by grace, to be more desirous of their own praise and glory, than that of God's; and ignorant enough to be as badly deceived as Saul of Tarsus was, when going to Damascus, &c. if not enlightened by divine grace.

And, my dear brother, I have no doubt but many of the dear children of God have been permitted to go so far in these things, that though they may be convinced that they are wrong, and that they have been deceived, yet because of the reproach and self mortification that they expect they would be the subjects of, and that too by or from, even those that hitherto have given them so much praise for their deeds of charity, that they cannot come out boldly on the Lord's side, and earnestly contend for the faith once delivered to the saints. Oh! what a miserable condition this is, for Christians to be in! But the Lord will deliver them and make them like one of his children in ancient days, to choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; while those that are not the Lord's indeed, will choose the pleasure of sin with satan's children.

The division is going on and increasing in our denomination, and I believe will be

finally accomplished; for the Lord will have the glory. O that he would by his constraining grace, bring his children to the feet of sovereign mercy, and give them in all their exercises abundance of humility, and pity those that have been led astray and cause them again to return to the shepherd and bishop of their souls.

I am, dear brother, yours in the best of bonds.
DAVID W. PATMAN.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 14, 1838

FOR THE PRIMITIVE BAPTIST.

*North Carolina, Caswell county, }
April 9th, 1838. }*

DEAR BROTHER BENNETT: I will give you some of the outlines of my thoughts and views of things at present. I must tell you in the first place, according to my thoughts there must be another division amongst the Baptists in our country. My reason is this: I find so many of them opposed to the truth. We find so many of them when they hear the truth they will say, I can bear it myself but I have a friend or a neighbor of a different opinion. I feel for them; I do not think it is the feelings of their friend or neighbor, but an inward dislike in them. You know that in former times they were not all Israel that were of Israel; there were a number of them when they had crossed the Red Sea sang the praises of God, but soon manifested they were not his by rebelling against him. As it was then so it is now; many of the carnal Israelites are now amongst the redeemed of the Lord. We also find that there were then but few that got to the land of Canaan, that started from Egypt. There were five foolish virgins with the wise. We find evidences of the same through the scriptures.

Some I find that believe all denominations in our world are different branches of the church. I do not find it so in the word of truth. The Lord says, my beloved is but one. I cannot call them branches, because we have no account of but one church in the Bible. There is but one Lord and one faith. How is it possible for any one to think, according to the word, that they are branches of the church? For we might as well think the church of Rome is a branch as either of them. For their system when viewed aright, is nothing more or less than infidelity: for according to their plan they destroy the whole scheme of redemption, for Paul said to the church of believers, by grace ye are saved through faith, and that not of yourselves; it is the gift of God, and not of

works. They will say, it is a co-work between God and man.

Some of the Methodists and the missionary Baptists, who have different names but are all of the same family, and all the anti-christians, are united against the true church as it was in Joshua's time. When the five kingdoms united against him, you know, brother Bennett, they were called by different names but all their missions and forces were at Israel. As it was then so it is now. They will take, as the prophet said, hold of his name. In that day, seven women shall take hold of one man—having reference to a future time—saying, only let us be called by thy name to take away our reproach.

And some have said that the Methodist preachers are called from the plough's tail to preach the gospel. Those that believe this of them, surely cannot be so well acquainted with them as I am. For how can it be possible or reasonable for any man to be a gospel preacher, called of God, when in the first place we believe that God is a consistent being; and secondly, we believe that God calls his ministers by his holy and unerring spirit, and commits a dispensation of his gospel unto them, and speaks through them as instruments. Well, if the Methodists and the Ishmaelites, or pharisees, preach the gospel, then it cannot be that the primitive Baptists preach the gospel; for God's spirit does not teach one man to preach the truth, and that same spirit teach another to preach a lie. For he is a just and a holy and a consistent being; he teaches his servants in one way: for we are saved through sanctification of the spirit and belief of the truth. And again; all thy people are to be taught of the Lord, and great is to be their peace. Those pharisees in former times used to bring in damnable heresies amongst the saints of God to destroy their peace. Paul called them deceitful workers, the servants of the devil, standing in the place of ministers of righteousness. Our Saviour called them, a generation of vipers; he called them hypocrites. They manifested the greatest zeal for God, and called gain godliness; and called themselves Moses's disciples. So do the missionaries and Ishmaelites, in amount, to this day; they teach the law of Moses for life and salvation. Mount Sinai is as far as they have ever been; that is, the teachers in the denominations I have above named. Therefore I cannot believe that God has any hand in their work or labor, but abhors it and will disown it in the day of accounts.

Brother Bennett, I will say to you that I am highly pleased with your valuable paper; and many of my neighbors also, who have seen it, have been enabled to see through the schemes of the day, how wicked men in the ministry have

been trying to impose on the people. And here I send you the names of some of them that wish to become subscribers.

GEORGE W. McNEELY.

FOR THE PRIMITIVE BAPTIST.

*South Carolina, Edgefield district. }
April 3d, 1838. }*

BROTHER BENNETT: This letter will tell you that I wish to continue taking the Primitive Baptist. I have received it tolerably regular, and I do believe that it tells the truth, and the whole truth; therefore continue it until I write otherwise. So no more at present, but praying God to bless you in your undertaking, that he may increase the number of his followers so that anti-christ may fall. Amen.

WM. HARDY.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, March 31st, 1838.

BELOVED BROTHER BENNETT: It is with pleasure that your subscribers read your paper in this section of the country. When we can hear from our beloved brethren in different parts, it is cheering; not that we so delight to hear of afflictions, but to hear there are so many that are contending for the religion of our Lord and Saviour Jesus Christ, as I believe. And although we live at a distance from each other, and never expect to see each other in time, yet through the medium of the Primitive Baptist we can hear from each other and feel for each other. And this is what makes me like your paper so well, although it is called by some that nasty poison paper. But I have not been able to discover the poison contained in it, as such. If it is so I shall certainly be poisoned to death, for it contains what I believe to be the spirit of the gospel of Christ. As such I feel disposed to patronise it, let others say what they please.

Others say it is a speculating plan. Well, if speculation is so cheering to the disconsolate mind, let us all be speculators. But those who view it in this light may have been acquainted with the missionary plans, particularly the auxiliaries of the Bible Society. Now these societies, so far as I have been able to find out, are limited to certain bounds; for instance, two persons living near each other, say within fifty yards, and the line runs between them, one of them belongs to the society and has got their Bibles, he cannot let the other take one because it would be out of the bounds. But not so with our paper, the Primitive Baptist; for I let every body have one if they want it and I find it out, because I want every body to read it, whether missionary or not, and

let them judge for themselves if it is poison or speculation—or as I heard one say, it was good faith, but rotten works or bad works.

I will give you some account of the missionaries in this section. There has been almost a general separation, and so far as my knowledge extends, when they could not keep the meeting house they will build one close by the other. Those that left us went into a school house and had their meeting on the same day we did the first year. They have now altered their time and have got them a large meeting house on hand, I suppose about a mile or a mile and a half from our meeting house; and they have met with some misfortune, for a little while back the wind blew it down but they have got it up again, and will perhaps by fall have it completed. They have had a smart stir, what they call a revival, and have got some of the Methodist order to join them; and I have been creditably informed by a Methodist preacher, that one of them when he went up to join them told them he was of the same faith he always was; which faith the preacher said was a universal atonement, to which he believed the missionaries had an eye, and he thought would shortly subscribe to. They appear to be cold at present, so far as I know, without to-day has brought a new stir amongst them, it being their time of meeting.

Brother Bennett, I think it unnecessary to attempt to write much in my ignorant manner; for when I try, my mind is so crowded that I cannot write what I want to. But this does not stop me from wanting to read what others write, for I wish to hear what seems to be the prospect of religion in the different parts of these United States. For I am not sure if that time has not come that Paul speaks of in 1 Timothy, iv. 1, 2; and in 2 Tim. iii. 1—10.

I will conclude by subscribing myself yours with respect.

EDMUND STEWART.

FOR THE PRIMITIVE BAPTIST.

*State of Alabama, Dallas county, }
March 25th, 1838. }*

BROTHER BENNETT: I am much gratified to find you are going to continue the Primitive Baptist, hoping that little paper will be a means in the hands of God of doing much good in this section of country, by exposing the different benevolent (so called) schemes of the day.

In the bounds of the Alabama Association I think there is a large majority of the laity who are opposed to the different operations of the day; but a majority of the preachers are in favor of them. Yet we have some of the old kind of Baptist preachers who have not gone into the money schemes

of the day, but are earnestly contending for the faith once delivered to the saints; believing that God is able to carry on his work without the aid of so many societies, the foundation of which (in my opinion) is money.

Yours in the bonds of the gospel,

L. B. MOSELEY.

FOR THE PRIMITIVE BAPTIST.

*State of Tennessee, Fayette county, }
March 16th, 1838. }*

BRO. BENNETT: I have received your paper regularly since I have been a subscriber, and am well pleased with the matter it contains; and would have been truly sorry you had been forced to relinquish its publication for want of sufficient patronage. I am one that believe those God has called to preach or publish his truths, if they are not able in a pecuniary point, should be enabled by those who receive and are fed with the same. And I further believe, that the Lord's people will, without being begged, teased, and forced by the management of designing and wicked men, contribute cheerfully, willingly and freely, and with a ready mind; for, says the apostle, let ours maintain good works for necessary purposes.

Here in the west where the Lord has cast my lot, there are all sorts of worshippers; and the clan called missionaries are abundant. But their race among the Old School Baptists is pretty well run, and all they can do now, is to falsely represent us, by calling us Antinomians, iron sides, and much more; but none of these things have any weight, knowing in whom we have believed, and have committed ourselves into his hands. I am in haste, and will close.

I am, dear bro. yours in gospel bonds.

PETER CULP.

FOR THE PRIMITIVE BAPTIST.

*Kentucky, Livingston county, }
March 12th, 1838. }*

DEAR BROTHER BENNETT: I will give you my views of the Baptists in this section of country. I have been in a great many different Associations before and since the splits took place. I was in ours, which is the Little River Association, at the time of the split, and have considered the case well and find there are three kinds of Baptists among us. The party that broke off from the Little River Association, is what the people call Parkerites. A certain Daniel Parker, who was an esteemed Baptist preacher in Kentucky, but went off in a doctrine of his own, something like this: In the first place, he published a pamphlet called the First Dose, and immediately another called the Second Dose; saying through those two pam-

phlets and preaching the doctrine, that the devil was from everlasting a self-existing being, equal to God in power, wisdom and glory. He then moved to the State of Indiana and published a pamphlet called (if I mistake not) the Church Advocate. He then went to Mexico, and the last I ever heard of him, the Spaniards killed him on account of his doctrine.

The Little River Association now calls herself the United Baptists, as she did before; but I can see I think very plain too, that there are two sorts yet: one part opposed to missionism, and the other in its favor, I unhesitatingly can say in truth too, that the missionary spirit is plain to be seen amongst some of our Association. There are some of the Baptists also, that formerly belonged to the Little River Association, and also from others in my acquaintance, that were swallowed up in the doctrine of Alexander Campbell, who went off from us. So no more at present.

J. H. PARKER.

FOR THE PRIMITIVE BAPTIST.

*Shilo, Troup county, Georgia, }
1st April, 1838. }*

BROTHER BENNETT: Be not surprised at this signature, though no doubt the number of your female correspondents is small. I have been only recently favored with the perusal of two or three Nos. of the Primitive Baptist. I think it is doing much good in our States. The sheep, through hireling shepherds, are much scattered, and God has shepherds who have not bowed the knee to the gods of the day, (societies,) and their voices are heard thro' your valuable paper; the sheep know the sound and are consoled. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. John 10th chap. and 5th verse.

I thank God for the unanimity of sentiment that seems to prevail among the primitive Baptists. The same sweet gospel sound is heard from east, west, north, and south; which is cordial to the soul of the true believer in Christ, (not worshipper of idols.) The chief object of this address is, if my weak efforts are worth any thing, to endeavor to persuade certain writers whose names I have noticed in the Primitive Baptist, not to be weary in well doing. I believe that God has placed them on the walls, and I pray him to enable them to cry aloud and spare not. Their words are in unison with the blessed Redeemer's gospel, and are balm to the afflicted and scattered flock, and take the sheepskin off the

hireling. The names alluded to I have forgotten, except that of bro. Lawrence of N. C. and bro. Wm. Moseley, of Ga.; but there are others of Alabama, Mississippi, Tennessee, Indiana, Ohio, Virginia, et cetera; and many other able pens, guided by God's unerring hand, I hope will swell the list. We have some of God's shepherds here in the South, who in defiance of Baal, are collecting and feeding the flock of Christ with gospel food; on which list stands a Moseley, a Blackstone, a Belcher, a Rockmore, a Kelly, a Keith, et cetera.

The New School, or more properly, the Arminian Baptists, and I may add all Arminians, have made a calf of what they falsely call benevolent societies; and I think it looks like the beast which John saw rise up with horns like a lamb. However, I will leave that to bro. Lawrence, or some other. All who will not bow down and worship this idol they would, in my opinion, or the most of them, pursue to the stake of martyrdom; to which papal condition I awfully fear we are hastening. God has preachers whom he calls, qualifies, and sends forth to feed, (not fleece,) his flock; they are no theological salary men.

These modern Baptists have factories to manufacture preachers, they say to Christianize the world. What an insult and degradation to Omnipotence! As though his arm was too weak, or that he is unwilling, or at any rate too tardy in his operations, and that they, with the help of money, can and must have it done now, and ought to and will have the glory. Another crusade seems to be on foot, the millennium is to be forced on without regard to God's appointments. It seems plain to me that these man-manufactured preachers are doing all this, and I think it is plainly told in the 34th chapter of Ezekiel: They have trodden down my pastures, muddled the waters, scattered the flock, &c. &c. And again, Jeremiah 23rd and 1st: Woe be unto the pastors that scatter the sheep of my pasture, saith the Lord.

Pope Clement the 8th, sent missionaries into the valley of Piedmont to induce the Protestants to renounce their religion; and these emissaries having erected monasteries in several parts of the valley, became exceedingly troublesome to the protestants: (but I believe that I can more properly say, these primitives; for they were a people that had not dissented nor descended from the old harlot, but were the true legitimate descendants of the apostolic

church, and I think, can be traced to the present primitives—I leave this also to bro. Lawrence and others.) However, they petitioned the Duke of Savoy against these missionaries, whose insolence and ill usage had become intolerable. But instead of getting any redress, the Duke published a decree, in which he declared, "that one witness should be sufficient in a court of law against a Protestant, and that any witness who convicted a Protestant of any crime should be entitled to one hundred crowns." Consequently on a decree of this nature many Protestants fell martyrs to perjury and avarice. Soon after, another edict was published, "that no Protestant should act as schoolmaster, either in public or private, nor hold any place of profit, trust, or honor;" and to wind up the whole, as a certain token of unfurling the bloody flag, it was ordered, "that all Protestants should diligently attend mass."

Now from my limited observation, I feel certain that similar oppressions would be inflicted on the primitives of the present day, if those Arminian papal institutions were able to obtain similar authority. And their chance of arriving to that power, is to me rather alarming; for so far as my acquaintance extends, those who do not worship their gods, (societies,) stand no chance in popular elections; talents and honesty are out of the question. When, where, and how this will end, God only knows. And I would exhort the primitive Baptists to be strict in their gospel discipline, and in obedience and adherence to the gospel of our Lord and Saviour Jesus Christ; with confident hope in the promises of God in defending his chosen. If we have fiery trials to pass through, be firm in contending for the faith once delivered to the saints; all will redound to the glory of God and our souls' welfare. Equal to the day shall thy strength be. Many martyrs have been enabled to hold up their streaming hands at the stake, and sing praises to our Lord in their expiring moments.

When our Lord was speaking of his church, he said he left a poor and an afflicted people; these words are consolation to my soul. I feel that my days are nearly numbered, but I have children, and may the Lord take them into that afflicted and happy number; Ishmael mockers to the contrary notwithstanding.

I have seen from bro. Rockmore's letter in the Primitive Baptist, that you are apprised of our situation in this Association

(Western.) I have resided but a short time here, this church (Providence) had divided previous to my laying in my letter; after which a few meetings were held in the house, when we were forbid assembling there any more. The next meeting was appointed to be held in the woods, but on convening it pleased God to put it into the heart of a neighbor to open his doors to us. We were met by bros. Kelly, Belcher and Black, by whose preaching we were greatly edified. After which, we obtained the use of an old unoccupied house, where we are blest with the preaching of Christ's gospel. Subscriptions have been opened which promise success in the building of a new house.

Some who went off in the division, have returned acknowledging their error, and desiring to unite with us again, which has been granted. I have no doubt but that there are yet some, where they do not belong, on both sides; and may God continue the separation, until the seed of the bond woman and those of the promise are completely separated, for they cannot feed on the same food.

May God prosper your labors, and hold up the Primitive Baptist as a beacon to the scattered flock. I am, dear bro. yours in Christian bonds.

CYNTHIA WHATLEY.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Wilcox county, }
April 1st, 1838.*

BROTHER BENNETT: I take my pen in hand to write a few lines to inform you, that a few copies of the Primitive Baptist have come in our settlement. And I am well pleased to find that they are so well approved of, by some few in this part of God's moral vineyard.

I have been thinking to write to you for some time past, but have put it off from time to time until now. I would write a piece for your paper, if I was capable of doing so; for I am surrounded almost with the Missionary and Temperance societies, and Sunday Schools, and all the new schemes of the day. Nothing more at present, but I remain yours in the bonds of love.

WILLIAM TALLEY.

*Henderson county, Tennessee, }
March 31st, 1838.*

BROTHER BENNETT: Many are becoming attached to your paper, and for my

own part I am well pleased. The cause of the old Baptists is gaining ground in this part, although the struggle has been very severe. As long as you pursue the course you have, I expect to do all I can for the circulation of your paper, believing that the Lord is in it.

May the Lord bless you and us and confirm us in the truth, is my prayer for Christ's sake. So I remain your affectionate brother in gospel bonds.

SMITH HANSBROUGH.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Talbot county, }
March 19th, 1838.*

DEAR BROTHER BENNETT: Through the mercies of God I have been favored with the opportunity of reading the second volume of your valuable, though much despised Primitive Baptist; and through the medium of that periodical and the Signs of the Times, the cause of truth has been earnestly contended for. Yet, there are some who say they are Baptists, that cannot retain them in their hearts or give them room in their houses; nevertheless, as in the day when Elijah was thought to be by himself, and the Lord replied, I have reserved to myself seven thousand men that have not bowed the knee to the image of Baal, even so now, there is a remnant according to the election of grace.

And no wonder, brother Bennett, for whom he foreknew he also did predestinate, &c. Though some of the New School say that the Lord foreknew who would believe, therefore chose them to eternal life; but this idea would not do to be placed in the same sermon with that doctrine which says, that many have perished for the want of the Bible a little sooner. For it is impossible for any thing to be known which is uncertain, but election is an eternal purpose of God to save. So then, he hath chosen us that we might be holy, &c. consequently will give us the means of salvation, which are faith and holiness. And God is omniscient, or every where present, and therefore none of his elect shall miss of the end designed; that is, eternal life: For ye are dead, and your life is hid with Christ in God, &c. Chosen in him before the foundation of the world, &c. So then, faith comes by hearing, and hearing by the word of God. And even in the same way that the Lord sent his gospel to all the world once, even so now will he

send it where he pleaseth; for he is of one mind and one way, and hath not said to the church, send ye my gospel any where. But the Saviour said: All power is given unto me in heaven and in earth, go ye, therefore. So then, it is not of him that willeth, nor of him that runneth, nor by might nor by power, but by my spirit, saith the Lord. Those to whom this command was given, went forth, trusting in the promise: And lo, I am with you alway, even unto the end of the world—and did preach the gospel to every creature under heaven.

Therefore, dear brother, those that are sent by men have to be qualified by men and paid by men; for the Lord hath not sent them and the result will be, the people will be cheated out of their money by witchcraft or priestcraft, and the church and God's ministers persecuted. And so the word will go and accomplish the end whereunto God hath sent it.

We have constituted an Association in this country, which we call the Apostolic Baptist Association, and have no fellowship with any other people than the old fashioned Baptists. Your brother, &c.

JOHN W. TURNER.

FOR THE PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
August 13th, 1837. }*

DEAR BROTHER BENNETT: I am happy once more to have the privilege of letting you and my brethren hear from me, as I believe it is by the permission of God I am thus blessed. But I have nothing good to write you, without some bad just before it or after it. So I will tell you that I have been carried in the way of sin. Yes, Satan has been permitted to carry me into horrible darkness, so that I have been almost ready to give up my hope in Christ; and have much feared that I was deceived in the religion that I have made profession of. And sometimes I have wished that I never had joined the church, and would almost get my consent to withdraw from it; but then I would think of the sweet moments which I had spent with my brethren, and on reflecting about them, I could not bear the idea. For I thought they were in the way to eternal life, and I loved them and their ways in religion. But could I be in this way? I thought I could see a better chance for every brother than for myself.

But, dear brethren, I can say, blessed and ever blessed be the name of Jesus; for I believe I have been made by the everlasting Father to believe and rejoice in Jesus as the Saviour of sinners, of whom I am chief. I here will ask my brethren to pray the Lord to keep me by his power in the way of truth and safety. I again say, pray for me my strange brethren, and may the Lord enable us as his children to avoid foolish jesting and idle conversation; may we be enabled to walk as children of light, for I believe if we do right we should thank and praise God for it, for he is the author of every good and perfect gift.

Brother Bennett, I send you a Circular Letter and a pamphlet, which were both written by brother Crispin Dickenson. The pamphlet was written, I think, about two years before the Circular, at a time he said when his soul was drawn out in prayer to God to direct him in the truth. The first reason I shall give for wanting them printed in our paper is, that some of the Baptists in the Roanoke Association say hard things of us, the Pig River Association. They say if the Baptists of other Associations had not been so rigid in principle and formed unnecessary rules, there would not have been such a disturbance among the Baptists as is now. But some of them say we are at peace in our Association, or there never has been much disturbance. Well, brethren, I think if they will look seven or ten years back in the Roanoke, they will find an interruption among themselves, before the Pig River Association had declared non-fellowship with the missionaries. And I think when this Circular was carried to the Association, there were enough in the Association of the missionaries to keep the Circular out; and there were enough of those that were opposed to the missionary plan to have it printed. So you find at that time there were two kinds of Baptists in their Association. And they are a mixed multitude yet, for I see and hear them speak contrary one to another, and speak contemptibly one of another, and yet live in the same Association and in the same church. And when we hear their messengers report, or at least some of them, they say, peace and harmony and brotherly love was with us, and we had a very fine Association.

I think this is crying peace, when there is no peace; which ought not to be. And this work of brother Dickenson's will show that this has been the case, and I believe

still is the case in that Association. For I was at one of them since that, and there was a Circular Letter handed to the Association, which was in favor of the missionaries, and in short of all the new schemes of wise men or hypocrites; and there were some much in favor of this letter, while some opposed it. Then and there I saw a different spirit to that of brotherly love, but yet they remain together. And the men who are in favor of these men made societies are crying peace, when there is no peace; which I believe brother Dickenson's work will show. And there were but few of them printed, for which reason I believe it will be well to put them in the Primitive Baptist, as I think many of our brethren that read the Baptist have not seen this little work, who will no doubt be much pleased with it.

As ever, your brother.

RUDOLPH RORER.

[We now soon shall be enabled to copy extracts from the Circular referred to above, if we are again favored with a copy of it.]

FOR THE PRIMITIVE BAPTIST.

*Alabama, Perry county, }
April 2d, 1837. }*

DEAR BROTHER BENNETT: I with pleasure hasten to inform you, that I yesterday received your papers, and am much gratified to find them commencing with the volume, and I am in hopes they will continue to come regularly. And as the great beast of missions has not made very extensive ravages in the section of country where I live, I am in hopes with your paper under the direction of God, to be able to keep it out from amongst us; though we have had some of their preachers, who are for the gospel proclaiming the great power of men and money. And to rivet the justice of their claims on the people, they will refer them to the scriptures under the law dispensation, with a few passages in the New Testament, that I think if properly construed would be as well adapted to the Constitution of the United States as to the missionary institutions of the day.

May the Lord direct, and may your paper have the effect desired in exposing the popish features of missions, and that the people may take the alarm. Nothing more, but remain your friend and well wisher in the bonds of the gospel.

SEABORN HAMRICK.

FOR THE PRIMITIVE BAPTIST.

*Madison county, Alabama, }
March 2d, 1838. }*

DEAR BROTHER BENNETT: I now take my pen in hand to drop you a few lines, to let you know how times are with us. It is a cold time in religion, but it affords us great consolation to hear that there are some yet on the walls of Zion, proclaiming the gospel truth. For we awfully fear that there are some turned aside, or have been led astray, that are seeking more for the fleece than the flock.

We have received five numbers of your little paper, and it has been like a healing balm to our wounds; for we thought for a while that we should be overrun by the new-fashioned Baptists. I call them new-fashioned, because any body can be a member for life for fifty dollars. Now, brother Bennett, if any body can become a member of the Baptist church by paying fifty dollars, I am at a loss to know what the church will come to. It is not the way I became a member.

I must close my communication to you for the present, by sending to you five more subscribers.

And believe me to be your affectionate brother in Christ.

JOEL CHAMBLESS.

FOR THE PRIMITIVE BAPTIST.

*Henry County, Ga. }
April 1st, 1838. }*

DEAR BROTHER BENNETT: We have been disappointed here for the last three months, in consequence of not receiving the Primitive Baptist. The same number which we received last year, would be cordially received again, for they afford much consolation to some of us in this country, though there is a majority here of the human institution party against us. The Rev. J. Almon has preached for us the last twelve months, and become a decided advocate for the "institutions of the day;" and I have concluded that a large majority of the New Bethel church, will follow him at almost any hazard; yet there are a few which we hope will "contend earnestly for the faith," by diligently reading the scriptures and occasionally the Primitive Baptist, &c., and by hearing words of conso-

lation from the brethren W. Moseley, A. Cleveland, E. S. Duke, &c. of the Old School stamp, we may again be restored to that union and brotherly love, which enables Christians to rejoice and speak of ten one to another.

I must come to a close, but hope you will hear from me again.

WILLIAM GARRETT.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. J. A. Atkinson, *Bearsboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Surecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. John Gambrell, *Big Creek Mills*. Lewis Shirrell, *Silver Glade*.

GEORGIA.—William Mosely, *Bear Creek*. Edw. S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lugrango*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Hootensville*. Rowell Reese, *Eatonton*. Thomas Amis, *Lexington*. Jonathan Neal, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. E. H. Mathis, *Dairville*. R. Toler, *Upatoic*. William R. Moore, *Mulberry Grove*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomaston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Perry*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Thomas I. Johnson, *Newnan*. Elias O. Hawthorn, *Bainbridge*. John G. Wintringham, *Hallock*. William M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Peter Rockmore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Greer, *Indian Springs*. William McElroy, *Bainbridge*. Furna Ivey, *Milledgeville*. William Garrett, *Tucker's Cabin*.

ALABAMA.—L. B. Mosely, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Seaborn Hamrick, *Covington*. Henry Williams, *Havana*. Samuel Clay,

Mount Hebron. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Joel H. Chambless, *Louisville*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod W. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*.

TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. Henry Lile, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. W. A. Bowdon, *Boydsville*. Smith Hansbrough, *Jacks Creek*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*. James D. Williams, *Dailville*. Wm. H. Cook, *Mount Zion*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*.

LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Harmony*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*.

INDIANA.—Peter Saltzman, *New Harmony*. M. W. Sellers, *Jeffersonville*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*.

KENTUCKY.—Jona. H. Parker, *Salem*. Tho. P. Dudley, *Lexington*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Theo. F. Webb, *Callaway's Mill*. Joseph H. Eanes, *Calland's*. Isaac Chrisman, *N. T. Stephensburg*. William Burns, *Halifax C. H.*

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

John Robertson,	\$1	David Watson,	\$1
Asa Biggs,	26	Wm. Talley,	5
Rowell Reese,	5	John Blackstone,	10
Willis L. Gooch,	1	Alfred Ellis,	5
B. B. Bateman,	5	M. Burkhalter,	5

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3.

SATURDAY, APRIL 28, 1838.

No. 8.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*South Carolina, Pickens District, }
April 9, 1838. }*

DEAR BROTHER BENNETT: I feel to rejoice that I ever had the happiness to see your paper called the Primitive Baptist, for it holds the doctrine that I have believed since I obtained a hope in the Lord.

I was raised under the Presbyterian persuasion until I was about fifty years of age, and it pleased the Lord to let some rays of light shine into my benighted understanding, and I saw that I was a poor lost sinner; which caused me to go to work to obtain the favor of God. But the more I worked the more I saw my inability to do any thing, so I worked myself to death as to works, and I saw I could do nothing of myself. And then my cry was, Lord, save or I shall perish, for help must come from thee and thee alone; and my cry was, thy will be done and not mine. But my resolution was to pray for mercy as long as I could draw my breath, in and through the merits of Jesus Christ. And when my hope was almost gone, to my surprise I was filled with love and praise to God and all my burden was gone, and I gave all the glory to God alone for saving grace and redeeming love.

I was then about fifty-three years of age, and I will soon be sixty-one years old and I give all glory to God yet, and hope to die with the song, free grace, free grace. And when God makes use of his ministers as the instruments in his hand, as clay and spittle, then poor sinners' eyes will be opened to see their lost situation, for the power is of God and not in man. For it

was the power of God in the ram's horn, that brought down the walls of Jericho.

Read Revelations. 2 c. 3 v, which shows the evils that were abounding in the churches at that time; and now observe the proceedings of the Conventions and the missionaries, and let us weigh them in the scale of God's word and see if they will hold out. Read 2 Cor. 4 c. 5 v.: For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Or, for money sake? which appears to be the case in this day and time I leave professors and the world to judge. Are missionaries preaching for the love of poor sinners' souls, that God would make them instruments in his hand for opening their blinded eyes and enlightening their benighted minds, that they might come to the knowledge of the truth as it is in Christ Jesus? Or, is it for the wealth of this world? The scriptures inform us, we cannot serve God and mammon. Read Matt. 24 c. 10 v.: And then shall many be offended, and shall betray one another, and shall hate one another. 11 v.: And many false prophets shall arise and shall deceive many. 12 v.: And because enmity shall abound, the love of many shall wax cold; but he that endureth unto the end, the same shall be saved. And may the Lord enable all Christians to ever contend for the faith that was once delivered to the saints.

Now, dear brother, when churches join the Conventions and Temperance societies, and contend for missions, then are the scriptures fulfilling spoken of in Matthew, 24 c. 15 v.: When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place; whoso readeth, let him understand. Now these things coming into churches are rending them asunder and breeding broils, schisms and divisions, in place of

peace, love, and affection, as becomes the true followers of Christ. Our churches are barren, cold, and unfruitful, and there is a cause; and it is in man and not in God. Now I believe that the Old School Baptists are built on the same foundation of the apostles and disciples, Jesus Christ being the chief corner stone; and they are the children of the light. Read 1 Thess. 5 c. 5 v. to 24: Ye are all the children of light and the children of the day. We are not of the night, therefore let us not sleep as do others; but let us watch and be sober. 8 v.: But 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. 9 v.: For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Read 2 Thess. 2 c. 1 v. to 17: Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him; 2 v.: That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that day of Christ is at hand. 3 v.: Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition; 4 v.: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

Now, dear brother, when there is a President, Vice President, Secretary, agents, and trustees, all assembled in the temple, are they not as gods in their own estimation? Were ever the apostles styled as such? 2 Thess. 3 c. 5 v.: And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. 6. Now we commend 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 he received of us. Read also 1 Timothy, 6 c. 3 v.: If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 v.: He is proud, knowing nothing, but doting about questions and strifes of words; whereof cometh envy, strifes, railings, evil surmisings; 5 v.: Perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. So on.

Dear brother, excuse my awkward writing. Now the Lord of peace himself give you peace always by all means, and the Lord be with you and with all that contend for the truth. So I shall conclude by subscribing myself yours in gospel bonds:

ANDREW FERGUSON, Sen'r.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Richmond county, }
April 4th, 1837. }*

BROTHER BENNETT: I have received six of your useful papers and I am well pleased therewith, as I believe they contain the truth and doctrine that were taught to me of God.

When I was about thirty years old I believe the Lord made me an Old School Baptist, and about nine years ago I believe he called me to preach his gospel; though I was unwilling, as I had no learning and no acquired abilities. But the Lord taught me in the Old School, and laid distress and afflictions, and was unto me until I became willing to take up the cross of Jesus and the sword of the Spirit, and marched into the field of battle against the enemy. Though I have been as unpopular as the Saviour and his apostles were, when they met the scribes and pharisees, for I met with the missionaries and we have had many a hard battle, and I believe I have become their worst enemy, as I think I have wounded some of them with the truth; for they say I strip the truth too naked. So you see the missionary and men-made and devil-made preachers are for keeping the truth hid. I believe that the Philistines would have been glad that Sampson had not found the jawbone of an ass, for with it he slew a thousand men. Judges, 15 ch. 15 v. And I believe God's word as in the scripture, and as brought forward and explained in the Primitive Baptist, will be the weapon to slay ten thousand money-hunting missionaries.— And God cleared a hollow place in the jaw bone, and forthwith came water for Sampson to quench his thirst. So likewise in God's word are abundant places full of water springing up to everlasting life, that do cheer and revive God's thirsty and feeble children; and especially those who use the word as being the sword of the Spirit.

And the families of the sons of Noah found a place where they intended to build a tower whose top should reach the heav-

en, as they were all of one language; but God confounded their language, and they missed making themselves a name. Genesis, 11 ch. So we find the missionaries, with all their inventions and Conventions, institutions and societies, and doctrines of men and devils, that are handled and carried on by men-made and devil-made preachers, all seem to speak one language; they all say, give us money to convert the world: yes, they say, to preach the gospel to every creature. And they are so opposed to the gospel being preached by God's ministers, that they do all they can to prevent them, by souring the minds of the people against them. So they are not for the spread of the gospel, and why? because God's ministers will not be hired to preach. The missionaries want the spread of money, but, my brother, you know the 10th chapter of John's gospel tells us that the hireling fleeth because he is an hireling, and seeth the wolf coming and fleeth; and the wolf catcheth them, (the hireling is meant,) because the sheep are scattered and not caught; but the hireling is caught.

So, brother Bennett, earnestly contend for the faith once delivered to the saints; not twice or thrice, but once. Jude, 1 ch. 3 v. And we will help you all we can by earnest prayer to God. And I believe the great shepherd above will again gather his children, and we yet shall get the sheepskin if we tug teeth to teeth. When I look around and see the many evils that the missionary institutions of this cold dark day have brought into the churches, I am compelled to say, as the woman said to Jesus, Lord, help me. Matt. 15 ch. 25 v. The woman's daughter was grievously vexed with a devil. And I think this is a time when God's church should adopt the saying of the woman, in praying to the Lord: Lord, help—seeing she is vexed with so many devils.

I am well pleased to see and hear the communications of other good brethren from different parts of the world, and I rejoice in spirit to find there are so many on the Lord's side, that declare non-fellowship with all the missionary institutions of the day. I can adopt the language of the psalmist and say: O, that the salvation of Israel were come out of Sion, when the Lord would bring back the captivity of his people. O, that the time was come, when there should be a separation here, when the gospel should be preached without money and without price.

Dear brother Bennett, the Saviour said, not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7 ch. 21 v. I find the will of God is to believe the record that God has given us of his Son for salvation, which would include all the fundamental principles of the gospel, and a good deal more; and the doctrine of election and predestination, and final perseverance of the saints, all of which I believe in. But I must conclude by subscribing myself your brother in gospel bonds.

MATTHEW D. HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Roane county, }
June 27th, 1837. }

BROTHER EDITOR: It appears that some of the Old School Baptists in this section have been much alarmed, on account of the confusions and distress that the money-hunters have caused in the churches; but I see no cause of alarm on this ground. For when I consult the sacred pages I see, that in the latter times men of corrupt minds are to arise, who are to wax worse and worse; and they are to suppose that gain is godliness, and shall try to seduce and draw away disciples after them. Inasmuch as we are told that they are to arise, and we see that they are now amongst us, we should only turn away from them and comfort ourselves in the promises of God, seeing that God has promised to keep his people and give them grace equal to the day of trial; and that he will not forsake them, but will uphold them and put his fear in their hearts, that they shall not depart from him.

Thus we see that when those covetous characters go out from us, it only manifests that they were not of us, that we should rather rejoice that the sheepskin is so far removed, that we can discern the wolf and flee from him, as his object is not to feed the sheep but to feed on them. But their cry is, we love the sheep and will continue to love them, though the sheep refuse to keep company with us. But what is their language which we hear them use further, against those that are contending for the faith once delivered to the saints: Ah, they are covetous and selfish, and are not willing that the gospel should be preached, and are trying to keep the gospel from the heathen, who are dying daily for the

want of it—and are so filled with popery, that they will not even give them the liberty of conscience. Oh, how strong that love to those self-willed, covetous, popish Christians; one would think to hear them express their great love, that they would not wish to expose their crimes, or at least that they would not charge them with crimes that they know they are not guilty of; which they the money-hunters frequently do.

But there are other characters we see who call themselves peacemakers, who are doing more harm than those who come out plainly; so that all can see they the pretended peacemakers will tell us that they are opposed to the institutions of men that now-a-days are cloaked with benevolence; but the cry is, let those alone who are engaged in them. But if any thing is apparently to be done unfavorable to the schemes of the day, they contend for them with all their power, and will take every advantage to give them aid. So we think it a very easy matter to discern what they are; for a man to say he is opposed to a thing and do all he can for it, there must be falsehood either in the language or practice.

But those money-hunters will appeal to the word of God for justification, which is the place and rule that we should be governed by, which is an infallible rule and sufficient without the addition of man-made rules to govern or direct the church of God into all their duties; in which we hear that to fear God and keep his commandments is the whole duty of man. Thus we wish those money-lovers that are making merchandize of the gospel, to produce their scripture; for we find that Christ told his servants that they should take neither scrip nor purse with them, for the workman was worthy of his meat. He told his disciples to go and preach and to freely give, for they had freely received. But, says one, the time has come that he that hath a purse let him take it; but it does not say, if he the preacher has no purse that he must wait until he gets one, and the Convention promises to fill it. But God has called him and it is his duty to go, doubting nothing, as Jesus Christ has told them that he would be with them always. But, say they, the minister cannot live on the wind; true, but has not God shown that he can even feed his servants by the ravens? was not this miracle for our edification? does it not teach us that

God will make good his promise? And surely, if he has not changed he will not forget his servants in this gospel day, and let them starve to death; for I have satisfactorily proven that the minister at this day is feasted on the best that the people have, without money and without price. With the exception of a few times I do not recollect at present that I ever was charged where my business was known to be preaching, and one of those times I was on my way to a meeting and got within a few miles of the place, and called on a tolerably wealthy brother for a night's lodging, whom I had some acquaintance with and who was one of your go-between men; his bill was fifty cents, I paid it and have not yet suffered. But to the law and the testimony: Did not the apostle Paul receive money? Some contributions were made to him, but did he receive any thing from a Convention, or did he receive forty dollars per month, or even fifteen, from any place? If he did, it is strange to hear him say, that he suffered shame and nakedness. And again, 1 Corinthians, 9. 16: For tho' 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. Which according to the new doctrine that is now preached amongst us, should read: Wo is unto me if there is not money enough given me to enable me to preach the gospel. What is my reward? says Paul. Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. How should this read for the Convention? What is my reward then? Verily, that when I preach the gospel of the Convention, that I may receive my charge, that I abuse not my power in the Convention; for though I be from all but the Convention I became servant to it, that I might gain the more money.

1 Thess. 3d chap. 6—9: 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. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. This ex-

ample appears not to be followed by the money preachers in this our day, but they are teaching the commandments or doctrine of men for filthy lucre sake; which we are forbid to do. Thus divisions are made amongst us, and as such we should mark them that cause divisions contrary to the doctrine of the apostles. We cannot see any ground that they, the missionary clan, have to rest upon; for I am certain that their practices are entirely unwarranted in the word of God. Thus it is clear that they are causing divisions contrary to the doctrine that we have learned of the apostles, and are in direct opposition to the kingdom of Christ; which can be easily discerned even without looking to the word of God to compare their course with the disciples of Christ.

He that is not for Christ is against him, and when we oppose his kingdom we oppose him; then let us see what those money-lovers are doing for the church, and if they are doing or preaching as they have done formerly. A few years since they were crying down the practice of preaching for money, and cautioned the church to beware of such money teachers. Peace then appeared to abound in the church, in general they appeared to be willing to feed the church then, and that great evil the love of money they appeared to wish to put down, which every minister of Christ ought to do; for if he sanctions the greatest evil, in vain may he attempt to teach. And when we see the many evils that have grown out of the love of money, that even it has caused so many thousands of precious lives to be lost, without noticing how the widow and the orphan have had to suffer under the oppression of money-lovers, we should be the last people that should be calling on the church or any other people to pay us for doing our duty; and if we are called to preach, it is our reasonable duty that we owe to God. But the new schemers of the day are not willing to risk getting a reward beyond the grave, but to the great hurt and confusion of the church they are calling for a reward here. And ever since it has been the case, confusions, backbitings, evil surmisings, seem to be the fruit of these benevolent schemes.

Thus the mantle of darkness appears to be spreading, and it is very easily to be seen that the missionary object is an earthly one, as they will contend for their hire when they see that their brethren are of-

fended and made weak. If they thought more of the peace and prosperity of Zion, surely they would leave the desired object; for the kingdom of God is not meat and drink, but peace and joy in the Holy Ghost. But the joy with our money-hunters appears to be in receiving their \$20 per month, and in ridiculing all that oppose them. But some of them say they are not the cause of division, but our opposition to them or the gospel plan is the cause of division. But the Baptist Convention which convened at Franklin, April, 1834, say, that it is heart-rending to us that any of our brethren should be so sorely grieved with us for having so done; our churches have been already torn to pieces on doctrine, and for us on a point of practice to be even the remote cause of division, but what shall we do, we have become awake, &c. Thus we here see that they were constrained to acknowledge that they were the cause of division; and as they grow worse and worse, they, the money-hunters at present appear to be desirous to break the peace of every church. And some of them to effect their covetous designs have become busy bodies, going from house to house, that is, to meeting houses, wherever they can get the least room to set their feet; and if the minister who belongs to or attends the church is not of their clan, no pains is spared in trying to disgrace him on every hand.

I will here name some of the difficulties that took place at Fountain Hill church, where my membership is. The church having borne as long as she thought she could, the question was brought before the church to declare non-fellowship against the Baptist State Convention, or home missionary societies. The Conventioners seeing that one brother, a deacon of the church, and his family, could be drawn off with them, they together with brother Eli Cleveland, an old minister, who at the commencement of missionary efforts in East Tennessee appeared to contend against them with all the skill he had, but changing to a go-between man, or peace-maker, as he would rather have it, they here began to try to keep the church from passing any such resolutions. The church now being without a pastor, the man who was called to take the care of the church after it was constituted had first joined the Convention which gave rise to our difficulties and moved off, we had on each day to appoint a Moderator; Cleveland being pre-

sent at the time the motion was urged to be put to the church, he was chosen Moderator for the day. But when he found he could not prevent the matter from being acted upon, neither by his unfriendly remarks against me in trying to get the church to believe that I by urging this matter was stirring up confusion and broils, nor by no unfair argument, he now refused to put the question to the church, to know whether she would declare non-fellowship or not; and stated, that he could not divide the children, and refused to act. The church now laid it over till the next meeting, brother A. V. Farmer having visited us at that time, a motion was made that he be Moderator for the day; he then being chosen, the matter was taken up. Cleveland again seemed to do all in his power as I thought, for the missionary party, and even tried to get brother Farmer to believe that he had no right to put such questions to the church, though the motion was made and seconded. But the church being tried, she declared non-fellowship against the Convention, or home missionay society, then adjourned till the next meeting in course.

Brethren Farmer and Cleveland met with us. A motion was then made for brother Farmer to act as Moderator, the church being tried, no objection was made by any but the above named deacon. Cleveland then rose and commenced speaking to the missionary subject; he was forbid speaking or attending to any matter until there was a Moderator chosen for the day. I said to him that he was out of order to attempt to do business without a Moderator; he then said, hush up, for you are none of us no how, you have departed from the former Baptist principles. He then continued his unfriendly speech, in which he tried to show that the church had done wrong on those that had declared non-fellowship against the missionaries; and when done his unfriendly remarks, he called all to seats that had not departed from the former Baptist rules and principles. I then in behalf of the church demanded a seat; he refused any that had gone from their former principles. I then asked him if we were the people, who had acted against the Convention on the meeting before; he said we were, and we had departed from the former rules of the church. This he done without advice from any of his clan. At that time there were the deacon and his daughters, and

one female more; they proceeded to act as the church, Cleveland would propose or motion that he wished done, and it was sanctioned by them. They then made out their record, that we had went from them, but truly I thought it looked a little like dividing the children by force.

The church met again at the next meeting in course. Those members were invited to seats, but they said that we were not the church and that they would not sit with us; and forbid us troubling them any more on their meeting days, at the risk of the law. The house was on said deacon's land, who had agreed that if we would build a house there, he would give a deed for the land as long as the church would keep up worship there. But as a deed had not been called for, until he had some idea that the church would close her doors against the missionaries, he refused to give it when it was called for. The church then took up a charge against them for rebelling against the church and refusing to hear or obey the church; and after sufficient labor with them, we excluded them.

This is a small sketch of the course here of the missionaries and the peacemakers, and we think that they are fighting against the kingdom of Christ in trying to set up or advance an institution of man for the purpose of sending the gospel to the destitute as they say. One is visiting this place, as I have been told by one of their members, under the direction of the Convention; this destitute place, where there are but six ordained preachers and three licensed, within seven or eight miles of this meeting house, Fountain Hill. And sometimes when they come, there is a considerable lamentation made about the poor Burmans, and other destitute places, as though they intended to assist them; but not one cent do we hear of being applied to that use, though the people give their money with the expectation of its going to the destitute. In the reports that they have made, I see that it takes about as much to pay their hirelings as they can beg; that the poor may die in ignorance unless the people will give those covetous priests more money. Thus it appears that our new scheme teachers are like some of old, which you may read of in the third chapter of Micah; they teach for hire and divine for money. Thus we conceive that the hire is the object, as such when they receive their hire they have got their reward; and the church that has fed them

may now starve if she is poor and has no more money, and perhaps left in a worse fix than when those priests found her. For a few years ago before those money-hunters came here, the churches were prospering, it seemed that the Lord was truly amongst us, and many were brought into the fold of God; but as soon as those benevolent schemers came amongst us, coldness, distress, confusion, and strifes immediately arose and have been continued till the present time. May not every discerning person be convinced, that if the Lord was in their work there would be some good done? Strange to think that while the church was in such error, that the Lord would bless them so powerfully as he did.

And now since some of the churches have seen their wrong and come up to their duty, they are barren and unfruitful as to the doctrine of works that we now hear preached; we should expect much done by them, but alas! the cry is, we have lost the wheels of Zion, we will not give our money that the cause of Christ may prosper. For it appears according to the doctrine now-a-days, that money is the main-spring on which religion must work, that those who have not the gift of preaching may preach by their money; give it to the Convention and you will be preaching through it. This I heard preached by one who said he was preaching under the patronage of a sickly woman; he also said, that he had no doubt but money was the efficient cause of the salvation of many souls. As this is his opinion, surely the money that he draws from the Convention for begging for it, ought to be given to save souls if there be enough. But my fear is, that if this is the only chance for the salvation of sinners, that all will be lost.

But one thing I rejoice in, and that is, Jesus Christ is the Christian's hope for eternal life; and they are saved in him without money, and that by grace through faith; not of works, lest any man should boast. So we conceive that Jesus Christ is the author and finisher of the Christian faith; that all of the money and dead works of the new schemers heaped together, can never save one soul. And strange to think that men in this gospel day will be led off by such seducers, who have become men of fashion and of pride, and show clearly by their conduct that popularity and riches are their principal objects,

Judas like, who complained about the oil that the poor woman used to anoint the Saviour's head against his burial, and said that it might have been sold and the money given to the poor. This, from the expression of the Saviour, we suppose was Judas's plan of getting money, with the pretence of charity or feeling he had for the poor; missionary like, who begs money under the pretence of sending the gospel to the poor and destitute. And when we come to the conclusion of the matter, we are ready to think that God is not in all of their ways, neither can they show thus saith the Lord for their institutions; consequently, we should oppose them in their course, and all that advocate their cause, and have no fellowship with them; and we should contend earnestly for the faith once delivered to the saints. Though they may complain of our hardness, and speak all manner of evil of us, yet we should persevere in the service of God and pray God to forgive them and deliver them from covetousness, pride and bigotry, and turn them into the ways of truth.

I now close my remarks for the present, and subscribe my name.

WM. E. POPE.

FOR THE PRIMITIVE BAPTIST.

Georgia, Houston county, }
Feb. 24th, 1837. }

DEAR BROTHER IN CHRIST: (If I might be worthy to claim this relationship:) I will inform you that I have received the papers which you sent me that I had wrote to you for, and am well pleased with their contents so far as I have yet had opportunity of perusing them. And inasmuch as I believe them to contain the stark naked truth, only contending against error for her own garment which error wishes to wear, I wish you success and God speed.

I got clear of the Basket of Fragments almost as fast as I could hand them out. I have a few yet of the smaller papers.

I am yours in Christian affection.

LUKE BOZEMAN.

Friendship, like mercy, needs not tell her name. When her own acts are seen and felt, her tale is told; her name is known. If friendly deeds be wanting, guile has pilfered mercy's robe, and bids us to depend on what we must not credit. — *Ed.*

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 28, 1838.

Our extra copies of the first four numbers of the present volume of the Primitive Baptist, have been all distributed. New Subscribers can either pay for the balance of the present year, and can get from the 5th number, or they can receive the first numbers of the ensuing volume to complete their subscription year.

FOR THE PRIMITIVE BAPTIST.

DEAR BROTHER BENNETT: You will send on the Primitive Baptist from the commencement of the current Vol. to the subscribers whose names are given below.

I have, since I left home in January last, travelled over a large surface of country, in Maryland, Pennsylvania, Ohio, Kentucky, Indiana, Kentucky again, and am now in Ohio to fill the appointments which you have seen published in the Signs of the Times. The brethren among whom I have, on this tour, preached the kingdom of God, seem to be of *one heart and one way*, and to be at peace among themselves. As the separation is now pretty well over, they are more drawn out in prayer, and love for each other, and for Zion, that God would appear in his glory and build up Zion, and that he would *restore unto them the joys of his salvation*.

"He will avenge his own elect, that cry day and night unto him." That thus it may be let us still continue to pray. The churches manifesting a greater desire to *hear* the precious gospel, so the ministers appear to manifest more of heavenly zeal, and a readiness to feed the people of God with knowledge and understanding.

The intimations which you and bro. Beebe have given in the introductory remarks to your respective papers, that you will measurably withdraw from the contest with the New School upon the subject of their plans and inventions, and turn attention more to the oversight of the flock, to feed the sheep and lambs of Christ, has given general satisfaction to the brethren.

For want of time, as the hour for preaching draws near, I must close. I am yours in the friend of sinners, and the friend that sticketh closer than a brother.

JOHN CLARK.

Hamilton, Ohio, April 8th, 1838.

FOR THE PRIMITIVE BAPTIST.

North Carolina, Lenoir county, }
April 4th, 1838. }

BROTHER BENNETT: Again I take the liberty of

writing you a few lines, which you can dispose of as you think proper. But as a burnt child dreads, or should dread the fire, I suppose I must use caution; for the missionaries and middle ground people in this section are on the alert, and seem as anxious to make proselytes as Simon Magus was when he offered his money, that on whomsoever he should lay his hands should receive the Holy Ghost. Now, if Simon could have effected his project, it seems reasonable to suppose that he would soon have built a large church, or churches; but as it would not have been freely received, it would probably not have been freely given. But, like some in the present day, he would have made a speculation on his religion; in consequence of which, the poor and such as had no money would have been neglected and slighted, as in many cases they are now. But the populous cities and rich neighborhoods would have been crowded as they are now with persons under the name of preachers, crying, give, give.

Now one of the evidences the Saviour gave of his Messiahship was, that the poor have the gospel preached unto them. How different the custom of the present time, when men must have from ten to forty dollars per month for what they call preaching; which we view very unlike apostolic practice. And we are acquainted with some that say they have no friendship for such a course, and yet they will discountenance and cry down and even stigmatize the Contentnea Association and others, for amending and forming such Constitutions as will keep all those principles out from among them; and they will say, Associations are useless assemblies, and fraught with discord, jarring and contention. And although these assemblies have existed ever since the Baptists did exist, and in all ages till the present have been counted as useful, there are some now and those too that profess to be teachers of the people, that say they wish they could never hear an Association named again. How inconsistent and absurd is such a course! And if we wish to keep up Baptist principles according to ancient practice, and in support of the same speak conscientiously according to our feelings on the subject, we are dubbed with the epithet of unchristian.

Brother Bennett, when we reflect that the Lord reigns and works all things according to the council of his own will, and knowing also, that all things shall work together for good, &c. we ought to learn submission. And though we should like to see a different aspect on things that pertain to the house of God, let us of the primitive order endeavor to be content with the will of God before our own.

I come to a close by subscribing myself yours affectionately,

ALFRED ELLIS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, April 16th, 1838.

BROTHER BENNETT: I embrace this opportunity to inform you that I have obtained a few more subscribers, and I think your valuable paper is the means by which many that were halting as it were between two opinions, are brought to see the inconsistency of the benevolent, so called, institutions of the day. I would inform you how the times are here concerning the new-fangled schemes of the day, but as I see several of the brethren have given you information on that point, I shall omit it; though I think the time is not far distant, when we shall not be pestered or infested so much with the New Lights, for the scripture informs us to come out from among them, and I think we should certainly obey the commands. And we are in the general doing so, all through my acquaintance.

Yours in the bonds of a dear Redeemer.

WILLIAM TRICE.

FOR THE PRIMITIVE BAPTIST.

Pickens county, Alabama, April 21st, 1838.

BROTHER BENNETT: I am rejoiced to see through the medium of your paper, that there are yet seven thousand who have not bowed the knee to the image of Baal, (making use of a definite number to define an indefinite number.) I am well pleased to see that there is a way opened through which the Old School Baptists of the United States may have correspondence one with another, (to wit, the Primitive Baptist.) I will give you a small sketch of my travels.

In the date of 1832, I became a member of the Baptist church; at which time the church flourished, as I think, on the apostolic faith and practice. At that time, our preachers when they went into the stand, they wore on their countenances as it were the solemnity of death. They then preached the gospel in its purity, with the power and demonstration of the Holy Spirit; since which time, it appears that the churches in our part of the world have become popular, proud and high-minded; and unwilling to have such preaching as the church in all ages has flourished under. And have taken to heaping to themselves teachers having itching ears, for which purpose they have gotten up the State Convention and Theological schools, in order to manufacture young men for the ministry. Taking, as I say, the work that belongs to Jesus Christ and the Holy Spirit, and trying to perform it themselves. But whenever you see the church trying to hurry on the Lord's work, then look out for an Ishmael. Notwithstanding God had decreed that Abraham and Sarah should have an heir, and that in him, all the

families of the earth should be blessed, yet we discover that Sarah was not willing to wait the Lord's time; but wanted to hurry it on. See Gen. 16th chap. 2d verse: And Sarai said unto Abram, behold now, the Lord hath restrained me from bearing, I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram harkened to the voice of Sarai, and behold she (to wit, Hagar,) brought forth an Ishmael; but, says God, cast out the bond woman and her son, for in Isaac shall thy seed be called. Even so we see that God hath declared, that the gospel should be preached unto all nations for a testimony against them, and to gather out his elect from the four corners of the earth. Yet as Sarai, we see that the church is not willing to wait the Lord's time, and has taken up all the isms, (to wit, the institutions of the day, improperly called benevolent;) which things I would rather call pocket scrapers. All this is said to help the Lord to convert the heathen. Look out for an Ishmael, cast out the bond woman, (the institutions) and her children, for in Isaac, (the true Israel of God,) shall thy seed be called. I have digressed from what I thought to have written.

Some time the church travelled on in peace, until the missionaries began to come among us, with their saddle bags full of tracts, and their hats full of agencies, and sowing their seeds of discord among the churches of our country, and wherever they have been sowed, I find that they have in some degree taken root, to the parting asunder of brothers and sisters, and almost to the rending of families. I have always been an opposer of their new fangled schemes. I have unsheathed my sword against them and to defend the truth, and to contend for the faith as it was once delivered to the saints. I have and do contend that any member of the Baptist denomination, going and buying membership in any other institution, is in violation of good order; and that it is a departure from the orthodox principles of the gospel, and an open violation of the Baptist faith, as we have all subscribed to, which is as follows, to wit: We believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice for the church.

Now, brother Bennett, this excludes all the inventions of men, and I say for myself, that I feel determined by the help of almighty God to stand upon the walls, with my tools to work with in one hand and my sword in the other; never more to sheath my sword until it is sheathed in death. Though I am surrounded by New School people on all sides, and they blow about mightily since the split of the Association, but I feel to rejoice at the prospect of our peace, oneness and unanimity of sentiment.

Yours, Old School, on the old platform, at the old corner post, and never out of Boas' field. I have the honor to subscribe myself yours, &c.

SAMUEL C. JOHNSON.

FOR THE PRIMITIVE BAPTIST.

Eulonton, Georgia, }
April 9th, 1838. }

BROTHER BENNETT: I herewith send you five dollars more for the present volume of the Primitive Baptist. I hope the Baptists will not suffer this organ of such valuable and precious communications to fall to the ground for want of a little energy and funds, when the Lord has blessed us with a sufficiency. Therefore, brethren, do good and to communicate forget not.

Yours in the bonds of affliction, for Zion's sake.

ROWELL REESE.

FOR THE PRIMITIVE BAPTIST.

Cambridge, South Carolina, }
April 14th, 1838 }

DEAR BROTHER BENNETT: Seeing your valuable paper and being pleased with the principles it advocated, and believing it would do a great deal of good, I wrote for it last spring and have received them ever since; and I do believe they have done a great deal of good. The mania of benevolence, so called, had become very popular in this vicinity, &c.

F. ROSS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county, }
April 5th, 1838. }

DEAR BROTHER BENNETT: I have taken my pen in hand for the first time to write for any periodical of the day, being a young soldier if one at all; but, through the mercy of God I am what I am, saith the great apostle Paul.

Dear brother, I was received by the Baptist church at Holly Grove by experience in 1834, and was a member of that church until January, 1837. Then moving twenty miles from it, I made application for a letter of dismission, which was granted, in December 1837, before the request of the Flint River Association; which stands at her ninth article, requesting the churches composing the great body of the Association to send up their decision at her next session, which was to be final. Then removing to a remote part of the county above named, I found the brethren

in great confusion in answering the request of the Association: some said, bow to the liberty of conscience; and some would say, have nothing to do with the question. But I am heart and hand with the Lebanon and Ephesus churches.

Dear brother, we have two or three kinds of Baptists all jumbled up together in the churches composing said Association, and answering the Association was the way to put every one to his company; for how can two walk together except they be agreed; which did bring about a separation. A great many of the churches in my acquaintance were divided and went out from one another. Moving within the bounds of Shilo church at the time the contention among the members brought about a separation, when the New Schoolites proved to be in the majority, I then united with my Old School brethren in a church capacity, and we were constituted a church August the 18th, 1837, by a presbytery composed of Elders, Moseley, J. Godard, G. Wright, and D. Wood.

It is heart cheering to me to hear from my brethren in different parts of the United States, blowing the great trumpet, (the gospel;) for I think we see eye to eye in the great plan of redemption—I mean the Old School Baptists. For we have some Baptists among us, who hold to the whole train of the institutions of the day, believing them to be the means of carrying the gospel to the destitute. I do not believe any such thing—I am like old father Lawrence, for I do not believe that the gospel system rests upon the base root of money, though our missionists say we ought to contribute to the institutions of the day and begin to tell us of the Bermans and other nations of the world, and how many are dying and going to hell for the lack of the gospel through our uncharitableness. Then if we oppose them for talking thus, they will say, do not declare non-fellowship with us, for we believe in the articles of faith you do.

Brother Bennett, do not they contradict themselves in saying so? for the faith of all the Baptist churches, except those which believe in the general atonement, says, we believe the scriptures of the Old and New Testament are the word of God and the only rule of faith and practice. Can they find one scripture for the institutions of the day? Again, it says, we believe in the doctrine of eternal and particular election. And again, we believe that

God's elect shall be called, regenerated, and sanctified by the Holy Ghost. So, dear bro. I cannot believe them; because they as much as say, if we do not do so and so, they will be lost when they might have been saved. So I place those and the general atoners together, and there they belong according to my weak judgment; though we have some that say they do not belong to the Old School Baptists, nor to the missionary or in other words money Baptists, who will not do any thing for God except we pay them for it, and ought to bear the appellation of fence riders.

To close the above remarks I will inform you, that we are a poor and afflicted people in this part of God's moral vineyard. Dear brother, may God Almighty bless you and enable you to contend for the faith once delivered to the saints. I am compassed with many infirmities, the world, the flesh, and the devil; for the New Light Baptists will tell me their way, the Universalist will try to confute me with his doctrine; so sometimes I feel like I should almost give up. Then I will retire to my Bible and be made to rejoice in the God of my salvation, and made to say like Paul at one time, Brethren, I determined to know nothing among you but Jesus Christ and him crucified.

Dear brother, I can remember when I was pressed down with a load of guilt, and thought I was the most miserable creature on earth; and when I thought I must give up the hope of seeing better times, I viewed Jesus Christ in the law's room and stead, and was made to cry out, glory to God in the highest; and it was, look and live. I could almost write a volume on that point, but I will close by subscribing myself your most unworthy brother in the bonds of the gospel.

EDMUND DUMAS.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Butler county, }
April 8th, 1838. }*

DEAR BROTHER BENNETT: I this day have met with an opportunity of writing a few lines to you, to inform you that I want your paper the Primitive Baptist, as I think it will be of great benefit in this part of God's moral vineyard. I am sorry to say to you, that the missionaries are in a great rage in some parts of this country; but thanks be to God some of the people

can see some yet, and I think if they had some of your papers to read they could see some better. I want you to send them in haste, as quick as you can.

I have not time to write to you what I want to write, nor is my mind in the proper state to write. So nothing more at this time, but remaining your brother in gospel bonds.
CALVIN D. KING.

FOR THE PRIMITIVE BAPTIST.

*Oglethorpe county, Georgia, }
April 3d, 1838. }*

DEAR BROTHER BENNETT: I wish to make a short statement to you relative to a circumstance that took place with myself and a church called Moriah, in Madison county, Ga. On Saturday last, according to the request of some of my Old School brethren, I went to their meeting, and they appeared to be in abundance of distress as they had not come out from among those of the New School that were among them. There was also another preacher there, of the new order, whose name was Bolton. I went on and tried to preach from this text: And because iniquity shall abound, the love of many shall wax cold, &c. And then Mr. Bolton preached from this text: Ye are the light of the world, &c. After which the members went into conference, and after pursuing the common course, called for new business; whereupon a certain piece of writing was offered and read, in which those that oppose the new schemes of the day were charged with being the cause of the division and confusion now among the Baptists.

Then followed certain resolutions that these things should not cause an interruption among them, and that all should have the liberty of conscience relative to the giving or not giving to the support of the mission cause, and that there should not be reflections cast on any.

Then it was moved to take the question relative to their adoption, then, my brother, the battle commenced hot and heavy; and the New School party seemed very bold indeed, while the Old School party seemed backward for a considerable time. But they were hemmed so close they were compelled to contend warmly for original principles, and at length the New School party had to retreat or lay aside their (noble) resolutions. One of them said I had done just what I came to do, that was to

divide the church; another said I was in disorder and ought not to be allowed to preach any where, nor none of us who withdrew from the Sarepta Association, until we returned to them and made a confession of our sins. And yet they contend in word for republican principles, O the liberty of conscience, liberty of conscience, and yet seemed to want to bind the Old School brethren there, to go on with them any how. And because they were not willing to go as they wanted them, they threw out the most unfavorable remarks towards them and others that believed as they did.

The next thing, they agreed to reconsider a part of the minute of their last Conference relative to my coming to preach among them. The vote was taken, 21 in favor and 16 against; upon which Mr. Bolton told them he must leave them. Then the benevolent folks appeared hot indeed. I thought I would leave them too at first, but after due consideration I could not reconcile it to my feelings to leave my brethren and sisters of the Old School order, and therefore agreed to attend them occasionally. The conference broke up in confusion and not much was done.

The Old School brethren seem now satisfied, that nothing but a separation will do; which will take place I expect shortly.

On Sunday, Mr. Brown and Mr. Bolton preached; after which, the congregation was about to be dismissed when one of the new order named, that I was there and had not preached, and to have an intermission, which was done. But he and almost all the New School folks gave us their room instead of their company. I went on and tried to preach to a large and orderly congregation, and apparently with considerable effect, especially among the dear children of God.

I remain yours, dear brother in tribulation.
D. W. PATMAN.

FOR THE PRIMITIVE BAPTIST.

*Marion county, Tennessee, }
March 25th, 1838. }*

BROTHER BENNETT: Having been much comforted by perusing the Primitive Baptist to find, that there are a faithful few scattered all over the United States, that are earnestly contending for the faith and practice of the primitive followers of Christ; and finding that no one in the bounds of the Sequatchey Valley Associa-

tion, had attempted to send abroad to our beloved brethren the condition of the Baptists in this country, I concluded that it might be admitted for me to acquaint our brethren at a distance somewhat of our condition.

There are a few scattered sons and daughters of God in this mountainous region, that know and love the truth. About fifteen or sixteen years ago, when I first became a Baptist, there were no jars nor divisions among them; but we have not been permitted to live without some trouble. Some years back we had to contend with some men who undertook to break the union of the Baptists, by finding fault with us for suffering ourselves to be called United Baptists. They broke the ranks of Zion and caused her to cry for a while and weep too; but their storm has blown over, and nearly all the worthy brethren that were carried off with them, have returned to their brethren.

The Separates, or Free Will Baptists, as they call themselves, made a small breach; but they done but little. These difficulties have gone by, and we are a people of one mind and one judgment, in doctrine and practice.

Next the missionaries gave us a broadside, but our spies saw their approach and gave the alarm; so that they have not as yet affected but one church in this Association. And as brother Clingan has informed you about that circumstance, I shall say but little about it; only I will remark, that the few that stood their ground have obtained the ministry of a sound man, and are still trying to keep house. So that I can say to the Old School Baptists wherever they may be, that their little sister (Sequatchey Valley Association) is of one mind respecting the schemes of the day and missionary operations. We have no fellowship or even friendship with them in a religious way. The people generally, or at least a great many of them, appear to begin to be jealous of them; for they seem to think that money is the object.

But I will leave off speaking for others, and say what I think as an individual, lest some should say I had assumed an authority that I had no right to. Then I will say, that the missionaries make me think of one that I heard of, who said, give us money and we will get men, and with men we will get more money. But I am ready to say to them as Peter said to Simon, thy money perish with thee. And I pray God

that he may give them repentance unto life, and enable them to turn from the error of their ways. The apostles travelled much, but they did not wait till there was a sufficient sum made up, for fear they would lack. They were to tarry at Jerusalem until they were endued with power, (not furnished with money;) but till the Lord by the pouring out of his spirit caused them to know his will concerning them, and whether learned or unlearned, they went forth declaring the way of salvation through Christ Jesus.

Very different is the conduct of some of the modern Baptists, who send their young preachers to school a year or two to qualify them to preach Christ's gospel; and these learned folks will not preach without money. I was told in South Carolina by an uncle of mine who was a Baptist, that one of these learned preachers told him that he would not preach for the Baptists if they did not give him \$400 a year. Another thing I have observed, those money preachers will not work and if the people will not give them money to support them in their laziness, they will ask the people to give them some office by which they can live.

Now, brother Bennett, laziness I believe to be a sin; and I have no fellowship for a lazy man, and cannot hear a man preach that will not work, especially if he is an able bodied man and has no income to support him, but if he has a plenty of property and money to support him, the grace of God will beget a spirit of honesty and industry, and he will use such means as will enable him to support his family; but should misfortune fall on him, or should he spend a great deal of his time in preaching, the churches ought to help him, (not Boards.) The preachers of this Association are all poor men, and there are but few of them, they labour under many difficulties in attending all the churches; but they seem to do it cheerfully, counting it a blessing that God has bestowed on them in that he has counted them worthy to fill so great an office; for the office of the ministry is one of the greatest offices that ever was conferred on man. When I take a view of the sacred duties and the great charge that seems to be laid on the ministers of Jesus, I am ready to say, who is sufficient for these things? and ready to say, none but such as God enables. When I see a man rise in the sacred desk and

brush up his foretop, and assume the appearance of a lawyer, and address himself to his audience in pomp and pride, I am afraid he has never had a view of the importance of the trust and cause he has espoused; and again I am afraid he has not been made acquainted with the pride of his own heart. I fear it will be said to him, who hath required this of you? But that man that has first been made to know the wickedness of his own heart, who can no longer forbear or content himself with hearing others declare the way of salvation through Christ, methinks he does not consider how he is to be fed and clothed, but is more concerned how he shall be able to handle such sacred things and not wound the cause of God; but in spite of all his objections to himself, at last he comes forth trembling for the cause of God, and is afraid that God has not required it at his hand. So I am persuaded that not one of God's ministers will ever step forward into the ministry as long as he can keep from it with a good conscience; but he who takes a regular study of divinity before he embarks in the cause of God, of course must spend time and money to learn his trade; and when he works at his trade, he expects pay. But judging from scripture and experience, I am bound to say that preaching is not a trade nor a science, but a gift of God. I must stop for the present, and request you, should you think proper, to give the above lines a place.

I am with respect yours, in gospel bonds.

MICHAEL BURKHALTER.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va April 18th, 1838.

BROTHER BENNETT: I am glad to inform you and my brethren, that I heard two Baptist preachers preach yesterday, and that they did preach the truth so far as I am a judge. They scored the missionaries and tore down the schemes and societies of wicked men's making, which they said were so fashionable in this day; and they exalted and held up the Lord Jesus Christ as the Saviour of sinners, and that there was no other way to be saved but through him, and that he was able to save his people, and that he would save his people from their sins. They also supported election by grace, and that

God would carry on his own work without the aid of poor feeble man, or the help of the wise men of this day. They said it was all of Christ: By grace ye are saved—not in part, but in all.

So, brother Bennett, I could feel these were brethren as well as see and hear them; the one I had never seen before, and if I never see him again I like him and his doctrine. And the reason why I prize these men and their doctrine so high is, because I believe they are men of God and carry his doctrine with them. And again, I am glad to see such men from Halifax and Mecklenburg counties, where I have so often heard that the Baptists were all missionaries, or nearly so; which I do not believe, but think it is a missionary tale as they are always telling what great things they are doing somewhere else, but here the people are so wicked that they cannot do any thing for them; but you, brethren, had better make a Sunday School here and raise a Temperance Society, and give your money liberally to support these things and the Lord will bless you with a double portion of his spirit. And the reason why they know this is, in such a county or neighborhood where these things have been encouraged, there is a revival, and that will always be the case. So by their good doings and much charity they have brought the Lord in debt to them a revival.

But, brethren, this is not always the truth when they tell it; and if they have a revival, I will say it is not of grace nor of God, but of works. So you see them boasting of what mighty works they have done, and what mighty works they can do if the people will give them their money to hire more preachers to carry on their work. So they will beg and tease the people for their money, till the people of God are ashamed to hear them. But, brethren, money is their god and without that they can do nothing; for you know that we cannot do any thing good with money unless the true and living God guide us. So we ought not to be surprised at their always crying for their god, money, because they know that money carries on their work, as well as we know that the Lord of heaven and earth does carry on his work. But the Lord of Lords and king of kings can work and none can hinder; but their lord,

money, cannot do so, for some of his disciples have charged the disciples of the living God with stopping the work of their god; which is not hard for them to do, when their God will enable them to do so. For the work is his and the power is his, and he can stop the work of their money where he will and when he will and how he will, for he is God and can work and none can hinder.

R. RORER.

FOR THE PRIMITIVE BAPTIST.

*Grant county, Wisconsin Ter. }
March 30, 1838. }*

BELOVED IN CHRIST JESUS: Inasmuch as the Primitive Baptist is designed in part as a medium of communication between the Old School Baptists, I have again presumed to use this method of conversing with you and through your columns with your readers.

By these lines I design to give information that there are a few of the despised Soldiers of the Cross in this vicinity, who desire to maintain the primitive faith and order of the church of Christ as it was once delivered to the saints; who are without the means of uniting together for their own comfort and satisfaction. There being no regular Baptist churches nor ministers in these parts (as we know of,) the brethren have requested me to write to you concerning their situation, hoping that some of their ministering brethren will see these lines who can visit us. We think it probable that our gracious Lord will make this the means of sending some of his servants to comfort us, and we would be greatly pleased if some Old Fashioned Baptist preacher would make this place his earthly home; but we cannot flatter him with a hope of maintaining the truth without opposition, for error is preached here by the friends of mammon in almost every direction; and what pains us is, that there are some of the ransomed of the Lord who are carried away captives into Babylon. We think that if the trumpet of the gospel was once sounded, they would return and come to you. Some of them already declare that they desire to unite with the persecuted church of Christ, but have no fold to go to.

The brethren are well pleased with the Primitive Baptist and the Signs of the Times, both as a way of communication with the saints and for the truth which they maintain.

I received brother Lawrence's writings from you according to my request, and am gratified in telling you that they were read with great pleasure. The Basket of Fragments in particular was truly pleasing to my taste, but I think it should rather be called a feast of fat things than a Basket of Fragments.

Brother Bennet, I will not be too lengthy, fearing I might preclude matter of more importance. You will oblige us by giving this a place in your paper as soon as convenient, (after giving it the proper corrections.) Pray for your unworthy brother in the bonds of the blessed gospel.

MOSES W. DARNALL.

FOR THE PRIMITIVE BAPTIST.

Fulton, Hamilton county, Ohio, }
April 6, 1838. }

BRO. BENNETT: I frequently receive what are called the Old School papers from different parts of the Union, (as I am somewhat notorious for my opposition to New Schoolism,) but they will not bear the test in all points. For instance, one will preach election, and practice sprinkling; a second, will exclaim against the popular system of the day, but trace him out and you will find him either an Arminian or a Universalist. So that I am firmly of the opinion, that the Signs of the Times and the Primitive Baptist are the only periodicals published in the States that will do for the regular Old School Baptists; and I do think the Old School brethren are in duty bound to try to support these two papers. The expense is so trifling in comparison to the treasures they often contain, that I think no lover of truth will hesitate a moment when he can have both these papers for the same money as one of those deadly engines of all unrighteousness.

I stand almost alone here on Old School principles. A general division is about to take place among us. We expect to form a small Association of Regulars in June, about 15 miles from here; which is the nearest church to me of the Old order, and no preacher so near as that.

I now bid you adieu, hoping the good Lord of the harvest may prosper you and make you profitable as a minister of the New Testament; and likewise bless your little sheet when it goes forth into a wide world of error, and that it may in the hands of the Lord repel the fiery darts of the ad-

versary, is the prayer of your unworthy brother.

R. A. MORTEN.

FOR THE PRIMITIVE BAPTIST.

Alabama, Perry county, }
April 4th, 1838. }

DEAR BROTHER: I have nothing very important to inform you of at present. Religion is in a low state here at this time. We have had some difficulties with the Arminians and missionaries, but I think they have found that they have been barking up a wrong tree; and I think we shall have more peace for the future.

SEABORN HAMRICK.

FOR THE PRIMITIVE BAPTIST.

Marion county, Georgia, }
April 18th, 1837. }

DEAR BROTHER: I see your paper the Primitive Baptist has some circulation among us, yet not enough to satisfy a few others of us, holding to the doctrine predicated by that paper. And believing it a stronghold to pull down the bulwarks of *satán*, I and a few others at present wish to become subscribers to it, and thereby establish more fully, or if not more fully more freely, the manifestations of our desire to show the *cloven foot* of those who have not established the true faith; or, if they have established it, have not kept it. For we are not so afraid of the *world* as the *seducing spirits*, that have pretended to establish their faith and thereby erect or stole into the *fold* or *church*; (not of God, though professed by them to be.)

Having seen, read, and examined some few of your papers, I find they meet the approbation of a goodly number of us. You therefore will be so good as to send us the back numbers and the succeeding numbers for the present year.

Yours in the bonds of Christian fortitude, &c.

S. H. DWIGHT.

The line in religion between things essential and things indifferent, ought to be drawn with caution.

When a preacher rises to preach, if the people lie with weight upon his *heart*, he will read his text and begin immediately to unfold it, but if his text lie upon his *head* only, he will be apt to begin to talk about himself in some way.

All that the preacher says about himself before a congregation is time lost. Nor

should he *tell* the people what he is going to preach or do, but proceed forthwith to *preach* or *do* it, and they will know the better; for they will then hear it before they get tired.—*Ed.*

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SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. John Gambrell, *Big Creek Mills*. Lewis Shirrell, *Silocr Glade*.

GEORGIA.—William Mosely, *Bear Creek*. Edw. S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Hootensville*. Rowell Reese, *Estonton*. Thomas Amis, *Lexington*. Jonathan Neel, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. E. H. Mathis, *Jadairville*. R. Toler, *Upatoic*. William R. Moore, *Mulberry Grove*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomaston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Perry*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Thomas I. Johnson, *Newman*. Elias O. Hawthorn, *Bainbridge*. John G. Wintringham, *Halloca*. William M. Amos, *Greenville*. Randolph Arnold, *Lattimer's Store*. Peter Rockmore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Greer, *Indian Springs*. William McElvy, *Bainbridge*. Furna Ivey, *Milledgeville*. William Garrett, *Tacker's Cabin*.

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Randall Jackson, \$1	Lewis Herring, \$1
Wm. Moseley, 10	W. Patterson, 2
S. J. Chandler, 5	G. W. Jeter, 5
John Mercer, 2	Josiah Jukes, 8
George Moore, 5	Wm. McElvy, 5
O. M. Peterson, 1	S. Hansbrough, 5
Wm. Norfleet, 1	Thos. H. Turner, 1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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“Come out of Her, my People.”

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SATURDAY, MAY 12, 1838.

No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Fayette county, }
April 6th, 1838. }*

DEAR BROTHER BENNETT: AS I have occasion to address you, I think it not amiss to offer a few statements in regard to the situation of the Baptist churches in this country. I feel assured, sir, that a better state of things now exists among us, than has at any previous time during the last ten years. For during that time darkness has prevailed, error has been spreading and taking root, and many have been added to the churches under the dark reign of error and superstition; and to those, it has been natural to follow their mammon preachers into all the lucre schemes of the day, and to take each whim of the brain advanced by them, to be Bible doctrine, &c. &c.

Now, sir, to those thus deluded it appears quite strange, that churches and Associations should take a decided stand against the many things which their gentlemen preachers have told them were good things, and according to scripture, &c. But I would say to such, that those high-bred preachers of yours (smart as you take them to be) have either forgotten or neglected to cite you to any one of those scriptures which tolerate their schemes, and will fail to do so until the Bible changes. But to the point: while this is the fact there are also a great number of Baptists who have gotten awake to a sense of their situation, and finding themselves to have stood in Babylon, have obeyed the voice which spake from heaven, saying, Come out of her, my people. And altho' the delicate bride of the Lamb has been

measurably overcome by an enemy (under the garb of a friend) and has been wallowed as it were in the mud for years, she is struggling to get out, and her hand being held by her husband, is getting out; so that her great struggle at present is, to present the aspect of a better state than while torpid or asleep. And for this reason it is, that while I hear people speaking of the unhappy divisions amongst us, I call them happy divisions; for I think their tendency is to separate the true church of God from the idolatry of the antichristian church, and consequently render her more happy.

I hear some say, alas! alas! wo is unto me that these things have happened in my day; but I conclude, that I am highly favored and blessed of the Lord because such occurrences have taken place in my day. For I have long desired, that I might live to see the church of the Lord purified from the corruptions that have unfortunately for her crept into her chambers; that I might see her shine forth in all the radiant beauty which she possesses when clad in her raiment of wrought gold and needle work, as represented in the 45th Psalm. What Christian would not hail the arrival of the day in which there exists a struggle that tends to such a state of things as the one just hinted at? Even if it does appear a little bitter at present, let us bear it with patience; the best physicians often produce artificial diseases in order to remove natural ones. Let us then be willing to receive a portion of medicine at the hand of the great physician of souls, however bitter the present taste of it may be, as it tends to restore health to the wounded and sick of the Lord's people.

But I cannot think of concluding my piece, missionists, without a word with you, sirs. You have truly built a piece of

Arminian machinery with great ingenuity, but let us examine some of its wheels and springs together with its relative parts, and see if it operates to advantage. You perhaps will reply, that it operates very much to the liking of the world, and of all denominations. Very good, then; for no doubt it was erected for this purpose. And could Simon, the sorcerer, have bought the power he wished, he no doubt would fain have had the world think that power from God; the merchant who fails to praise his goods may not expect custom. But Simon could not purchase the gift of the Holy Ghost as easy as you can membership in these societies, which connect the church and world contrary to the word of God. And now, sirs, if your machinery for saving souls, should on examination be found to fall so far short of answering the purpose, that even the world in a blinded state may see its deficiencies, will you not agree that it may be converted to the use of fuel.

We proceed to examine, first, the main spring; and that we may not be mistaken in pointing out that part, it is that which sets the whole machinery in operation. And now, sirs, that you may not murmur at my treatment to you, as being unjust in the examination of this spring, I will just tell you of what kind of metal your own people say it is made: they say, silver and gold. This is one reason why I call it Arminianism; for the apostles were predestinarians, and one of them said, as for silver and gold they had none, Acts 5 chap. 6 verse; and a second said, he had not coveted it, Acts 20 c. and 33 v. But Mr. Judson said, thousands of the heathen now suffering the vengeance of eternal fire, might have been singing in heaven, had the American females consented to have been less fashionable; or words to this amount, i. e. if instead of fashionable accomplishments, they would have given their money to the missionaries.

In the Minutes of the Georgia Convention of 1835, page 22, after speaking of the amount of money desired, it is stated if that could be obtained, there would be more done in one year than is in fifteen. Mr. Jacob King, a celebrated mission preacher, on the second Sabbath in Sept. 1836, at the Western Association, in a sermon remarked, that some men contributing to missionary purposes, if they chanced to draw out larger money than they intended giving, would draw it back and say, no, sir, I did not aim to give you that

much. Now, said he, those men do not much desire the conversion of the heathen, or they would contribute more largely.

Once more: at the Flint River Association in October last, a very great man of the mission party, by the name of James Perryman, was appointed to preach on Sabbath evening, and he took for a text, the circumstance of the woman representing the church in Revelations the 12th chapter. And in speaking of the two wings of an eagle that were given her, he told us in his preaching, sirs, that they were silver and gold; and his preaching was hailed with loud amens and approbations from the mission party in common. Many more like specimens could be given, but in the mouth of two or three witnesses every word shall be established. So I take it as granted, missionaries, that silver and gold form your main spring. Just take money out of the question, and the whole machinery of missionary and benevolent operations will at once cease to move. Remember, thy money perish with thee. Not so with the true and humble Christian; love is the moving cause with him. We love God because he first loved us, not because we could get money for pretending to love and serve him. And, sirs, the world know what your main spring is, for the above quoted preaching and writings are public before the world.

And now, if you please, we will examine the wheel on which this celebrated spring operates; and as in the former case, your own words will be referred to. As your main spring is money, that which it sets in operation is of course the nearest relative part to it, and is the great action wheel of the balance of the work. And now, sirs, we just cite you to what yourselves say is the use of money in your plans; and that is, principally, to rear seminaries, translate the Bible, and support preachers. These important branches of your business keep all the minor ones in operation.

But, sirs, this great wheel turns the wrong way and tends to retard its own speed. It turns the wrong way, because it opposes God; for he is the author of a self-denied religion and a despised and persecuted church; while your seminary system spreads a religion of fashion and pride, and exhibits a church loaded with honor and popularity. And again: the Lord chose the weak and foolish things of this world to confound the mighty and wise; while

from your schools are sent preachers mighty and wise, with Greek and Latin, silk vests, roached hair, gold watch chains, &c. to confound or capture those who are ignorant. Very foreign this from God's method of doing business. Once more: the apostle Paul said he was made a minister by the grace and power of God; but you say in effect, that he now only makes them ministers in part, and they are not competent, until finished at your schools. One would think that men living in so enlightened an age, sirs, as you call the present one, would blush at the idea of such whims as these; why the world (in the letter of the plan) is better taught than this.

But a part of your great action wheel, so turns as to retard its own speed; for you say you send the word of God naked to the heathen, without note or comment. Now your pretended object is, to convert sinners, and that book abounds with a doctrine, (viz: election,) which you say tends to lull them in carnal security, and should not be preached to them. Now since you have discovered it necessary to add to some of God's work, i. e. to finish his preachers who are not competent from his hand, why not by the same rule, take from another part of his work so as to glean the Bible of that dangerous lulling doctrine as you call it. Now, sirs, do not you see what your soul-saving machine amounts to. For heaven's sake quit it, and do not further expose your folly and inconsistencies in so enlightened an age, as the most of you call the present one.

The other parts of your celebrated superstructure are equally at war with God's plan. For instance, you make the conversion of the world to Christianity an achievement of the church. See third Report of the Executive Committee of the American Baptist Home Missionary Society, page 7. And that same document, as many others of yours also, abounds throughout with the doctrine, that it is through the means of those institutions, that the church is to perform the work of conversions, &c. Now, sirs, you know that membership in those societies, is (by the power of money) just as easily procured by the sinner, as by the saint. Hence instead of the Lord using the church members as instruments in his hand to accomplish the work of conversion, your plans say the church uses sinners in her benevolent societies, as instruments in her hands

wherewith she will accomplish this great work. So you see she would make an axe of one sinner with which to cut down another one. O fy, fy!

Let me ask you in kindness and love, do you not see your folly, and who could you think so blind as not to see it? Every part of your schemes are just so. And, sirs, that benevolence which takes from an object of pity under your own notice, with a pretence to benefit others yonder that you never saw, is too wonderful for me, and causes me to fear that its advocates, while they with one hand put a penny into what they call the Lord's treasury, with the other they take a shilling out. But fearing that I stand in the way of abler writers, I leave the missionaries for the present.

But there are mongrels amongst us in this country, such as I used to call go-between fellows; but I must leave off the term fellow, for I recollect one of them last year made me pay 12½ cents for a burket letter, because I called them fellows. - So as it offended him to be called by the same name that Paul was, I must leave off calling them so. But there are a few things which I would know of the middle ground men. And I would first ask you, sirs, are you willing we should say that you are incapable of forming a mind of your own, and that you cannot tell which side to take? or had you rather say, that you do not intend to be one-sided men? I answer, that I would very much dislike to be a two-sided man, because it was not the practice of God's people in former ages. Enquiry was once made, who would be on the Lord's side? these were for one side. Old Elijah advocated one side against hundreds. Paul was called the ringleader of a sect, which is the same as a party or side. And all these were on the Lord's side, and that is the side the Old School Baptists are on. If nothing else would prove it, their persecutions from false brethren would. Witness the case of Elijah, of Paul, and all others of the Lord's side in those days.

But perhaps those fence men would rather say, that each party is in an extreme. I own that I have gone to the extreme, and I did it on purpose too. The Lord's people are called an army, and the two extremes of an army are its two wings or ends; and what soldier, seeing a disease corrupt and contagious enter one end of the army, (through the deceitful approach of

an enemy,) would not like to be on the other end; and who of common sense would deny that man's being on an extreme, and that it was safe and right for him to be there. And now, sirs, if you think we (in declaring a non-fellowship) have gone too far, let me ask you one thing, seeing the institutions of the day are sinful and corrupt: Did ever you see a Christian too far from sin and corruption, for his good and his master's glory? If not, sir, there is no path so long as to lead us too far from those institutions.

Again: did you ever see any thing which was neither right nor wrong? You know this cannot be. And you boldly assert (in effect) that you will not do what is right; for the institutions are certainly right or wrong, and if right, you ought to join them heart and hand and forward them with all your might; and if wrong, you certainly ought not to encourage them. But perhaps you will say, you do not encourage them nor partake of their sin. But, sirs, you do both; you give encouragement to others to go into them because you do not in any way whatever oppose them. And as your principle is, to try to prevent a split, of course you would commune with and fellowship those Baptists who advocate the institutions; hence they bring the principle in, and you harbor it for them in that you let it lie unopposed. Now do not you see that you act your equal part in bringing all the sin and corruption contained in those things into the church? But some of those men complain that they are misrepresented, and that people do not know their principles. I think this is the truth, for I believe a majority of them are full blooded missionists, and forbear to join the society because they think they have the more influence while not known. At all events time will shortly prove that no middle ground (in this question) has ever existed, only in imagination; and all will be known either as missionists or antimissionists.

Brother Editor, please correct and publish this, and permit me to subscribe myself your friend and brother in tribulations and bonds of the gospel.

EDWARD S. DUKE.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Greene county, }
17th of May, 1837. }*

VERY DEAR AND WELL BELOVED BRO-

THET IN THE LORD: I accidentally saw one of your papers the Primitive Baptist, and feel it my duty to congratulate you and all the holy brethren with whom we correspond, that we go on contending for the faith once delivered to the saints, believing that the great shepherd of the flock will be with us, even to the end of the world. How often has the church of Christ been disgraced and afflicted by the spirit of intolerance, bigotry and misguided zeal! The world is now swarming with zealots, knaves, fanatics and enthusiasts, boldly proclaiming themselves worshippers of the most high God! When our Lord and Saviour reigned on earth, he frequently spoke of these antichristians, and what they worshipped.

Yes, my beloved brother, the whole world are worshippers of the beast, except the elect whose names are recorded in the Lamb's book. Rev. 13 c. 8 verse. This beast has power to blaspheme God's holy name, his tabernacle, his church; and if he could have the power, which is the laws of land, the image would then speak and crown with laurels the heads and votaries of the much admired institutions of the day. Here I could write volumes, but pass on. But although we are but few in number, I trust the Lord is with us and will guard, guide and direct us, and go before us by day in a pillar of cloud, and by night in a pillar of fire to give us light. Exodus, 13 c. 21st verse. And lo I am with you always, even to the end of the world. Matt. 28 c. 20 v. Fear not, little flock, for it is your Father's pleasure to give you the kingdom. This little family and peculiar people see eye to eye and sing the same song in harmony and love towards each other, and are united in the strictest brotherhood and good love.

As to all the little institutions of the day, called benevolent, I view them all as idols, though they are worshipped and that by many. It is argued by those that advocate and worship them, that it is the opposers that bring about the confusions, splits and discords in the churches of Christ. My brother, I read that God is a God of peace and not confusion; and wherever there is a Christian church planted, and the brethren living in the unity of the spirit and in the bonds of peace, and it happens that there get in Hagarines and Judases, and instead of preaching the gospel in its purity and Christ and him crucified, preach unsound doctrine, doctrine that is

not palatable to the elect of Christ, then for discords, splittings and party spirit. I have never seen it fail, but that such idols as above when they are advocated, breed confusions and ever will. Therefore, my brother, they are not to be found in the lids of the Bible, but outside of it.

Paul said, preach Christ and him crucified; but it seems to me to run thus: The missionaries say, preach missionism, Sunday Schools, Temperance Societies, and Theological Schools, as these are substitutes for promoting the Redeemer's cause. We learn from sacred writ, that ye must be born again; repent ye, and believe the gospel; except ye repent and believe, ye shall all likewise perish. As to theological schools, I, my brother, am very much opposed to the way they are carried on, also opposed to making machines of them, or rather moulds to mould out preachers; understand me here to say, I am not opposed to education, I care not how much a person has, but I am for keeping every thing to its place. And nothing short of the power of God can make a gospel preacher. Such schools will answer to make men-made, money-making preachers.

My brother, as to the state of religion here it seems to be cold. It appears to me that there are so many false teachers and money teachers, and the churches are so much pestered with them, that I do believe it would be better that each party were living to themselves; for a house divided against itself cannot stand. From circumstances and appearances I think there will be a split ere long, and no doubt it will be for the better. For, my brother, what a pleasing sight to see brethren dwell together in the unity of the spirit, and keeping the faith once delivered to the saints.

My brother, I write you these few lines to disburden my mind in some degree. May the Lord divest you of a man-pleasing or a man-fearing spirit, and may he enable you to earnestly contend for the faith, is the sincere prayer of yours in the bonds of the gospel. *HENRY HARRISON.*

FOR THE PRIMITIVE BAPTIST.

*Tennessee, Roane county, }
March 20th, 1837. }*

BROTHER BENNETT: I have been taking your valuable and by me much esteemed paper the Primitive Baptist, and am well pleased with its contents. The doctrine it contends for and the cause it defends, is

that I love, if my treacherous heart does not deceive me. It is that, that I endeavor to maintain in my feeble manner. I hope your paper has been and will be the means under God of doing much good in this part of God's moral vineyard, both in correcting the many errors prevailing amongst us, and confirming the believers in those precious truths which it so ably defends.

Brother Bennett, we have to wade thro' tribulations in this part of the world, as well as others in your parts. Some of our brethren have taken in hand to inform you of the way we are getting along here; but I will remark, that I am a member in the bounds of the Hiwassee Association, where the new schemes of the day have made their appearance amongst our churches, and caused divisions in three or four of them. The churches generally have declared non-fellowship with the institutions of the day, and at our last Association there were three churches that sent two letters each; and the Association withdrew from those brethren who they tho't to be in disorder, and gave them back their letters. Sometime after the Association in 1836, one of the churches went on to exclude some of their members, and amongst the rest one very eminent preacher who had pretended to occupy a middle ground. Another church took dealings with one of her members for countenancing some of the missionists, and went on to exclude him; this was Bethel church, in Rhea county, and this member lived in Roane county, about six miles from Bethel. After some short time, said eminent excluded middle ground preacher came over from Meigs county, and held a meeting at the house of said excluded Bethel member, at the same time of Bethel meeting, and pretended to hold a church meeting and called it Bethel church; and received the said excluded Bethel member together with some four or five more, some of the Bethel members and one of the Hinds' Valley members, and continues to hold his church meeting and has received some more of the Bethel members. But they can be spared very well, for they are all of the Arminian stamp. This is the way some of the new schemers are doing here, but the Old School Baptists are trying to contend for the faith once delivered to the saints. Perhaps your readers may wish to know the name of the above mentioned preacher—his name is John Farmer.

Brother Bennett, I have wrote more than I expected when I sat down; but those things came on my mind, and I send them to you to dispose of as you think will be most to the glory of God and for the good and comfort of the dear people of God. I shall conclude by subscribing myself your affectionate brother in gospel bonds.
C. ALVIN NEWPORT.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Heard county, }
 May 8th, 1837. }*

BROTHER BENNETT: I have had the pleasure of reading your valuable paper the Primitive Baptist a few months, and am much pleased with it. My heart's desire and prayer to God is that Israel may be saved, and I hope that your valuable paper will be the means, in the hand of God, of bringing his long afflicted saints out of Babylon, and enable them to shake off the yoke of bondage that has been attempted to be fastened on their necks by the money, honor, cotton and old rag hunters, that are riding from town to town and from church to church, saying, give, give, pray and pay, for life membership, &c. Thus they are seeking honor one of another, while Christ and his gospel are set at naught by those Ishmaelites that mock at the heirs of promise. But I trust that a few more months will close all the Old School doors against Ashdod children in this quarter.

I am yours in the best of bonds.

JOHN GAYDEN.

FOR THE PRIMITIVE BAPTIST.

*Sydnersville, Franklin county, Va. }
 Feb. 28th, 1837. }*

DEAR BROTHER BENNETT: Enclosed I send you a Circular Letter, which was sent to me the other day in one of the Minutes of the New River Association. I think it contains in a few words, a great deal of matter, which would be very interesting and useful to all the followers of the blessed Redeemer. The Circular which I allude to, is said to have been written by Elder Jesse Jones, an old and beloved preacher in that district.

KEMUEL C. GILBERT.

CIRCULAR LETTER.

BELoved BRETHREN: It is our custom at the close of our Minutes, to address you

on some subject connected with your spiritual welfare. We will call your attention to the subject of the Communion of the Saints, or taking the Lord's supper; which was instituted by the great Head of the church and supreme lawgiver to his people: and commanded to be observed by his true followers, that this ordinance was a symbol given them of his death and sufferings to be observed by his church in memory of him till he should come again and take them unto himself. Therefore let us strictly observe his rules, and see what qualifications will entitle a person to a seat at the Lord's table.

Our Lord hath said, ye must be born again. Paul and Silas told the jailor to believe in the Lord Jesus Christ and thou shall be saved. Christ says, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. And Peter preached, repent and be baptized every one of you. From these and a number of other scriptures, we believe that repentance towards God and faith towards our Lord Jesus Christ are prerequisites to baptism, and that baptism is a prerequisite to the Lord's supper. As we have no account that our Lord ever did administer this ordinance to any but baptized persons, neither can we: for we religiously believe that unbaptized persons have not a right to the privileges of the church, therefore we cannot invite them to commune with us: for how can two walk together except they be agreed.

Dear brethren, we are called a close fist-ed, hide bound, uncharitable set of professors, because we will not commune with other societies when they invite us, and because we will not invite them to commune with us. The reason is, we cannot walk with them, because we cannot agree with them; for we find them not orthodox in this doctrine: they pretend to preach the doctrine of free grace, but when we come to examine it we find it to be a doctrine of works disguised under the special marks of free grace, which is contrary to the whole tenour of the scripture. They will preach, "the saints can fall from grace and be lost forever;" without precept or example, against the promise of God to save his people from their sins, and all the scriptures that could be introduced to prove the final perseverance of the saints. Also, they tell us that baptism ought to be administered to infants, and that sprinkling or pouring is valid baptism. This also is

without precept or example in the word of God.

Dear brethren, under these circumstances we cannot commune with them; and if there should be any Christians among them that are excluded from our communion, it is not we that exclude them; they exclude themselves, by remaining among those professors that prefer the traditions of men to the commands of God. Let them come out from among them, and with such people have no fellowship, and come and bring fruits meet for repentance, and be baptized by immersion like the Saviour was; and then we will commune with them, and they may have fellowship with us. And truly, our fellowship is with the Father and his son Jesus Christ.

Dear brethren, let us earnestly contend for the faith that was once delivered unto the saints, and fellowship none that refuse to obey the commands of our Lord and master, as we cannot see how any man can, with the New Testament in his hand, dispute that immersion is the only mode of baptism that is right. But brethren, the scripture informs us that perilous times shall come, for men shall be lovers of their own selves having a form of godliness, but denying the power thereof; from such turn away. For they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and shall turn away their ears from the truth. Therefore, beware of the concision that say that baptism come in view of circumcision, and prefer the traditions of men to the commands of God. But we exhort you brethren to take the word of God for the man of your council. The grace of our Lord Jesus Christ be with you all. Amen.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Upson county, }
Feb. 6th, 1837. }*

BROTHER BENNETT: With pleasure I again address you. Your paper has been received by the new company of subscribers, and I hope before long there will be another company in this settlement, for it is well beliked by the old fashioned Baptists here. I would be glad that you or bro. Lawrence, or any others of the brethren of the old sort, could be concerned enough about us poor afflicted creatures to pay us a visit here in Georgia; I think it would gratify us much. We hope, tho'

we are few in number to what we have been, we shall yet be found trying to live for the glory of God.

I will give you a little of the exercise of my mind since these afflictions came upon us. Before they took place, I thought that of all churches, ours was the most blest with preachers and deacons. But when afflictions came, or in other words, when the moneyed missionary spirit met with opposition in the church, I saw where several of them would go; and this put me to thinking about to this effect: can a person renewed by grace believe that money can help God save souls, or be the means whereby the soul is to be converted? And I would turn it about and about, and for my life I could not fix it but what the creature would give the glory to the money, or to the institution formed to collect it, and none to God; and I thought that would not do. Then I would go back and examine myself to see if I had travelled this way, and did not think I had; but I believe I have seen the time that money would have availed nothing towards relieving my mind. But I might have been then deceived, and yet may be.

I shall conclude, praying the Lord to bless you and enable you to earnestly contend for the faith once delivered to the saints. Yours in love.

EDMUND STEWART.

FOR THE PRIMITIVE BAPTIST.

*Lawrence county, Alabama, }
June 28, 1837. }*

DEAR BROTHER: The Lord has still spared my life, and has left me thus far the monument of his mercy. The longer I live and experience the truth of the doctrines of the little paper you publish, the more I feel anxious for its spread. Since the people have become somewhat acquainted with the seeds of discord sown among the Baptist churches, the more they are anxious to have the evils thrown out; and I know of no better medium whereby they (the churches) may be relieved than through your paper.

Times are cold and dull with us, though the Lord has still added to his vineyard laborers; and our prayer to God is, that he will still carry on his work. We want your prayers, that we may prosper in his work and that his kingdom may reach to the uttermost parts of the world. Since our last Association, about 31 in our church

have been baptized. I conclude my letter by wishing to be remembered to all the brethren, especially bro. Dupree; and accept the same yourself in brotherly love.

D.AVID JOHNSTON.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 12, 1838.

We find that several of our agents entertain erroneous opinions, as regards their responsibility to us. We do not consider them responsible for the amount of subscription of *all* the subscribers they may send us, but only for such moneys as they may actually receive. Nor do we wish them to withhold the Primitive Baptist from worthy persons who may desire it, although they may be unable to pay for it. If they are able and *unwilling* to do so, we must regard them as unfriendly to the Old School cause, and on being notified thereof, will immediately discontinue their papers.

FOR THE PRIMITIVE BAPTIST.

BRO. BENNETT: I discover in No. 4, page 63, of current volume of Primitive Baptist, that bro. Moseley has, through you, addressed a remark to me, which seems to require some notice. He wishes you to inform me, "That all the doctrines of the gospel are, and must be, perfectly reconcilable with the character of God as revealed in the scriptures; and that there certainly is such a thing as virtual justification, and actual justification." Whether bro. Moseley intended thereby to express his acquiescence with my 'Thoughts on justification,' as published in the 'Signs of the Times,' or to intimate that he considered my views at variance with his positions, I know not. But from the frequent intimation I have received of brethren having been alarmed at my 'Thoughts,' on the ground, I suppose, that they happen to cross Dr. Gill's system on the point, of the act of justification having been passed in eternity, &c. for I know not what else there was in that communication to disturb an Old School Baptist, I presume my bro. intended to express disapprobation. I will therefore notice his positions with a reference to this point; and he may then perhaps, better judge what difference there is between us, and what is the ground thereof.

1st. "That the doctrine, or as he says, *doctrines* of the gospel are perfectly reconcilable with the character of God as revealed in the scriptures." True, my brother, but who is to judge what is consistent with the character of God? You and I, worms of yesterday's existence? or God? If bro. Moseley admits that God is the only proper judge

on this point, let us cheerfully acquiesce with what he has revealed in the scriptures, as doctrine, whether we can comprehend the *how*, or *why*, it should be so, or not. Admitting that this entire submission to the revelation of God belongs to us, the proper enquiry to make relative to any point of doctrine, is; what has God revealed on that subject? Now all I ask bro. Moseley, and others, relative to my views concerning justification, is, to let them and the opposite views, both be brought to the above test and tried thereby. If God has said in the scriptures, that the act of justification was passed before the foundation of the world, I have not seen it, and I will thank bro. Moseley to inform me where it is to be found.

But perhaps that to which he more particularly objects, as being irreconcilable with the character of God, is that justification should be spoken of as a *time act*. We ought, as I have intimated above, to let the scriptures decide this point for us. It may not, however, be amiss to offer a few remarks relative to what we mean when we speak of *time acts*.

1st. By what comprehension I have of God, I am led to the belief that with him, there is no change, no progression of thought, or of time; no yesterday, no *to-morrow*. That eternity and time, with all the, to us, progressive events thereof, are equally present with God; that bro. Moseley's present situation and mind were as much present with God when *the morning stars sung together*, as they are now. Hence, I have no notion of speaking of *time acts* or events in relation to the existence and comprehension of God.

But 2d. What is *doctrine*? It has reference to the *act of teaching*; it means that which is *taught*. The term *doctrine* then cannot relate to God in reference to his own existence. Who has ever taught God knowledge? It relates to us, creatures of time and change, and is adapted to our finite minds, and our utter incapacity to comprehend things, only in the order of succession. Hence the doctrine of the gospel designates to us *three general periods*. 1st. That before the foundation of the world. 2d. That which we denominate *time*; and 3rd, that which succeeds the end of the world.

The first of these periods is known only of God, and belongs alone to the eternity of his own existence. What is revealed as done then, must be the pure act of the eternal mind; being beyond the changes of time, it must be independent of them all, controlling all, but controlled by no time change. Such is the bringing forth and setting up of Christ as the head of his church, and his church in him, and therefore one with him; the electing and predestinating purpose of God, which runs through the whole range of God's eternity,

linking together the three great periods with all the events of each, in one vast chain; known of God as *one*, but revealed and developed to us, because we are only capable of so conceiving of them, as so many successive links.

To the second period, belong all those events connected with the creation of the world and existence of man on earth being connected with *time*, these events must participate in its regular changes; as one moment follows another in regular succession, so one event succeeds that on which it depends, in the order fixed in the eternal council.

Of the third period, it is not necessary further to speak now.

I think, that on a little reflection, it will appear evident, that, with the exception of what is to follow the end of the world, every event, the actual existence of which, depends on an event of time going before, must itself be, or have been consummated in time, and therefore is properly termed a *time act*. All before time, in relation to man, is the setting up of Christ, as the head of his church, &c. and the *eternal purpose which God purposed in Christ Jesus*; on these hang all the events of time from the great works of creation and redemption, down to the fall of a *sparrow* and the smallest trial that the child of God may be subject to; whilst this purpose and the eternal existence of Christ and his church in him, hang and depend upon, and only upon the very existence of God. All from the foundation of the world is the development of Christ as he before existed in union with his church, and of this eternal purpose to the view and comprehension of creatures. Why then is it not *perfectly reconcilable with the character of God as revealed in the scriptures* to teach in the gospel, that those transactions which are the developments of his eternal purpose unto creatures of time are acts of time? As says the apostle on the point of justification, "To declare, *I say, at this time* his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Romans, 3d, 26.

Let us try this, by what is revealed concerning the *redemption that is in Christ Jesus*. This, from the nature of things, was made a consequent of the existence of Christ's people in Adam under the law and under its condemnation. Hence the actual accomplishment of the work of redemption is clearly revealed as a time act. That we may not be mistaken on this point, periods of time are referred to in relation to it. "For unto you is born, *this day* in the city of David, a Saviour, &c." Luke, 2d, 11: "But now once in the *end of the world* hath he appeared to put away sin by the sacrifice of himself." Heb. 9th, 26: "But when the *fulness of time* was come, God sent

forth his Son." Gal. 4th, 4: But brother Moseley I think, cannot seriously doubt that redemption was a time act; and yet he certainly believes that redemption no less employed the exercise of the eternal mind, than justification, was as firmly fixed in the everlasting covenant and is as fully revealed, as the ground of salvation and hope, as justification can be. Strange as it is, whilst the idea that justification is a time act, is so much objected to, justification is manifestly as much a consequent of the existence of the elect under the law and under its condemnation as is redemption; and what is more, it is expressly revealed as a consequent of redemption. "Being justified freely by his grace *through the redemption that is in Christ Jesus*." Rom. 3d, 24.

Let us suppose that God actually justified the elect from before the foundation of the world; that is, then actually absolved them from all demands of law and justice; for nothing less than this is embraced in the justification revealed in the scriptures, and what inconsistencies does it not involve? Some of these I have already noticed in my communications on this subject in the Signs. Another I will now notice. This supposition would do away all occasion for redemption. For what should we be redeemed from? Not from under the law nor from its *curse*, being already freed from these by the decree of justification already passed. If this justification actually took place in eternity, it must have been either by a decree making void the law in relation to the elect, or by an actual transfer of their accountability to law, to Christ as a third person. That God made void the law, brother Moseley will not admit. If he holds with the notion of a transfer of accountability to Christ as distinct from the church; then the actual redemption wrought by Christ's death, must have been a redemption of himself, and only of himself from the demands of law and justice. Or according to the language of one whose communication was copied into the Signs, No. 4, present vol. from the Gospel Standard. *Sin was removed from the elect to Christ by imputation, and Jesus removed it from himself by making an atonement for it, &c.* I appeal to bro. Moseley, to say whether this is not in plain opposition to the whole tenor of scripture language on the subject. "In the fulness of time, God sent forth his Son made of a woman, *made under the law, to redeem*"—who?—himself!—no; "them that were under the law." Gal. 4th, 4 and 5: "Who gave himself for us, that he might redeem us"—not himself—"from all iniquity." Tit. 2d, 14.

But what I have said, together with the scriptures I have quoted, will, I think, be sufficient to convince bro. Moseley, if he admits the scriptural fact, that *we are justified through the redemption*

that is in Christ Jesus; and if he needs convincing on this point, that when the elect were actually redeemed from all *iniquity* and from the *curse of the law*, then they were actually justified, and that they could not have been thus justified before they were redeemed from under the law, without either doing away the occasion of redemption, or fully implying that Christ and the church had entire distinct standings before God. If thus convinced, he will admit it perfectly reconcilable with the character of God to reveal, that in passing the sentence of justification, he maintained its legitimate connexion with, and dependence on the work of redemption. 2d. Bro. Moseley's second position is, that *there is such a thing as virtual justification, and actual justification*. If he means by *virtual justification*, that the justification of the elect through the redemption to be wrought by Christ, was infallibly fixed and secured in the everlasting covenant; and that being so purposed of God, justice from the moment sin entered, rested its demand in reference to the elect, on the suretyship of Christ, until the *fulness of time was come* for him to be *made under the law* to redeem them that were under the law; and further that this purpose in Christ Jesus was revealed under the Old Testament, in promises, in oaths and in sacrificial blood, and was thus received by faith, by the saints under that dispensation, and rested on as a ground of hope, and produced in them peace with God, as faith in the gospel revelation does in us; then I agree with him, and so he will find that in effect, I expressed myself in my "Thoughts concerning justification." But, if bro. Moseley means by *virtual justification* that in effect the elect were in eternity so justified, that law and justice had no demand upon them nor upon Christ, only as he was viewed separate from them. I must then, for reasons already assigned, protest against it.

As to *actual justification*, that the body of Christ was actually justified in him the head, when he was raised from the dead without seeing corruption; and that the elect are experimentally justified when they believe in the Lord Jesus Christ, bro. Moseley needs not now to be told, that I believe.

I think, my bro. will be able now to judge how far we differ on the subject of justification. And wherein we differ, he may perhaps be able to show me from the scriptures, the error of my views; if my views are not in accordance with the plain testimony of scripture, I should be glad to be showed it. But I must entreat him to bear in mind, that the opinions and systems of men cannot be admitted to have sufficient authority to take the place of scripture testimony. The Holy Spirit speaking in the scriptures and in the experience of the

saints, is he whose decision I wish alone to submit to.

God grant that we both may be more thoroughly instructed in the scriptures, and enjoy more of the influence and power of the gospel.

With expressions of brotherly regards, I subscribe myself yours,

S. TROTT.

Fairfax C. H. Va., May 8th, 1838.

FOR THE PRIMITIVE BAPTIST.

Tyrrell county, North Carolina, }
March 29th, 1838. }

BROTHER BENNETT: I have received your valuable paper for the past years, and have read it with great pleasure. I rejoice, my brother, that God has set you for the defence of gospel truths, and that you have gone forward as David to confute the mighty champions of the day, who are compassing sea and land to make proselytes. I was fed by them until their porridge made me very sick, and no marvel, for I believe it was prepared by wicked men and devils; and he that drinks thereof will surely die, unless he be changed by the great physician of souls.

Brother Bennett, God's poor afflicted children are in a lonesome situation here. I have not heard a text taken since brother Daniel was down here last fall. I had rather lose a meal from my table than fail getting your paper, for each one is as a pleasant meal of fat things to my poor soul. No more at present. Fare ye well.

ISAAC MEEKINS.

Georgia, Jones county, }
April 30th, 1838. }

DEAR BROTHER BENNETT: I now take my pen in hand to inform you, that I hope your valuable paper the Primitive Baptist is an instrument in the hand of an allwise God in doing much good, by the feeding of those who remain immovable and are contending for the faith once delivered to the saints. Moreover, I discover that through the columns of your paper the brethren of the Old School Baptist faith, residing in different parts of the United States may converse with each other.

It appears to be a time of trial and persecution for the children of the church of God and Christ, who will take nothing but the word of God for the man of their counsel, and will utterly reject all the schemes of the day, such as Missionary, Bible, Tract, and Sunday School Union societies; believing them to be the devices of design-

ing characters, seeking to enrich themselves at the expense of others; and for a pretence have assumed the name of Benevolence, which in my humble opinion they are very far from practising themselves; of such our blessed Saviour bade his followers beware. And as the apostle Paul says: though I give all my goods to the poor, and my body to be burnt, without charity I am nothing.

Now, my dear brother, I know that you are aware that the children of God in this life have great tribulations and many sore trials to undergo; but let us endure as good soldiers of Christ, who has told us to fear not: Fear not, little flock, (says he,) it is your Father's good pleasure to give you the kingdom. I have overcome the world, though they, the advocates of the missionary principle, upon their plan do persecute us and speak all manner of evil against us falsely, and try to overcome us with their concentrated money means; who are going about begging money to save the souls of the heathen from hell. I almost shudder at the presumption of these people, who think God is not able to save, and will save them if he has purposed to do so; for the promises of God are sure, and his foundation standeth sure, having the seal to it, God knoweth them that are his: For I am God and change not, therefore ye sons of Jacob are not consumed.

The children of God are a peculiar people, chosen in Christ before the world began: For whom he did foreknow them he called, and whom he called he justified, and them he justified he also glorified; moreover, whom he foreknew them he predestinated to be conformed to the image of his Son, that he might be the first born among many brethren. The Lord said unto Moses, I will have mercy on whom I will have mercy, and will have compassion on whom I will; therefore, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. The preparation of the heart in man, and the answer of the tongue, is from God. My sheep hear my voice and I know them, says Christ, and they follow me and I will give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand; for my Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand.

You will perceive from these few lines, that I believe in the everlasting purposes

of God in saving his people; which he will do without these wise missionaries, literally, studying and planning so many ways to help; for if they knew it, the wisdom of this world is foolishness with God, for the children of God are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ.

I did not expect to have written so much as I have, but I could not help giving vent to my thoughts on this occasion; which you can dispose of as you see proper.

Yours in brotherly love.

THOS. J. BAZEMORE.

FOR THE PRIMITIVE BAPTIST.

Alabama, Barbour county, }
April 19th, 1838. }

DEAR FRIEND BENNETT: There are a few of us here that have had the privilege of reading your valuable paper the Primitive Baptist, and as we are in a section of country where the missionary schemes of the day are going on at great lengths, we therefore think your paper might be of great use here if properly considered, as we hope to try to do.

Dear friend, I have not forgotten Robert T. Daniel's schemes to get money, and they make me think of him here. I was at a campmeeting last fall, and they made proclamation for all, whether in the society or not, to come in and join; by paying one dollar annually, they could be a member of the Missionary Society.

Your unworthy friend, &c.

GRADY HERRING.

FOR THE PRIMITIVE BAPTIST.

Henderson county, Tennessee, }
April 7th, 1838. }

DEAR BROTHER BENNETT: I have for sometime been taking your valuable paper the Primitive Baptist. I say valuable, because I think it seems to express the very spirit of the gospel; which spirit I believe every Christian in God's kingdom possesses. It seems to be a means in the hands of God to the pulling down antichrist's kingdom, while it builds up the poor feeble saints in the truth of the gospel, and is food to them in a barren land. But as truth has always had its enemies, the same enmity yet exists; for the world by wisdom does not know God, he is only known as he reveals himself to his people by his spirit, even the spirit of truth, whom this

world cannot receive, because it seeth him not neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. John 14 and 17. And John goes on in the 18th verse to tell his children that he would not leave them comfortless, and in the 19th, because I live you shall live also; which precious promises stimulate God's children, and cause them patiently to wait for his salvation.

Dear brother, the Old School Baptists have had serious difficulties to encounter in this country. For some two or three years past missionaryism, with all its human invented branches called benevolent institutions, has been very popular; but I think at present it is on the decline. Churches have been split asunder, some of the ministers in whom we had confidence have married these daughters of men, and a number of Ishmaelites have been born at their great protracted meetings; but I have thought lately that the storm was nearly past or blown over, money has got scarce and they cannot be sustained without it. All the orthodox churches in the time of the storm, took a firm stand against missionaryism and all its branches; which caused them to get clear of their Arminian members, and now the churches are generally in union.

It is right, my dear brother, that we should experience wintry seasons in Zion as well as summer, to harden the summer's growth; for Jesus said, these things have I spoken unto you, that in me ye might have peace in the world. John 16 and 27. The apostle Paul was in perils oft, in stripes, in shipwreck, in the wilderness, by his own countrymen among false brethren, for nothing but the defence of the truth. By reading the first ten verses of the 9th chapter of Revelations, we find that the persecuting power of the enemies of the cross of Christ are compared to the smoke of a great furnace that darkened the sun and the air, and there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. But blessed be God it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree. The enemy may worry but cannot destroy the church, because Jesus is her life. We are in a state of imperfection while in this tabernacle of clay, and are apt to err as David did; when he undertook to bring the Ark out of the house of Abinadab he put it

on a new cart, (institutions of men to help God convert the world,) he, David, appeared to be very happy. And Uzzah loved the Ark so well that when the oxen shook it, he put up his hand and took hold of it to keep it from falling; and it displeased the Lord so that he smote him there for his error, and there he died. 2 Samuel 6th chap. down to 12th verse. So it appears that David experienced the chastening rod of the Lord for his transgression, therefore we should not despise the chastening of the Lord, nor faint when thou art rebuked of him; Heb. 12 and 5: For whom the Lord loveth he chasteneth. And David said he was afraid of the Lord that day, and said: How shall the Ark of the Lord come to me? So we see that the Ark could not be brought on a cart to Jerusalem, because he was not sought after the first order.

So the new plans cannot convert poor sinners, because it is not after the first order. Now let us see the first order. It appears when David had prepared a place for the Ark of God and pitched for it a tent, then David said, none ought to carry the Ark of God but the Levites; for them hath the Lord chosen to carry the Ark of God, and to minister to him forever. As such it appears that all the plans of nature have failed, because they are carnal and cannot discern the things of the Spirit. The teachings of the Spirit are foolishness to the world, and this is the reason why human nature does not love God; because the world by wisdom does not know God.

Some are so foolish as to think that man can learn man to preach, and that if there could be money enough collected, that every body could get religion as they call it; but it will not do, because it is not after the due order. And to know what the due order is, we must take the word of God for the man of our counsel, and follow no man further than he follows Christ. God told the prophet Ezekiel, 8 and 9, to dig in the wall; and when he had digged in the wall behold a door, and God told him to go in and behold the wicked abominations that they do here.

So, dear brother and brethren, as God has directed us, therefore continue to dig and tell them of their abominations, and show the house to the house of Israel. I add no more, but still remain your brother in tribulation and the bonds of the gospel.

DANIEL WEBB.

FOR THE PRIMITIVE BAPTIST.

*Orange county, North Carolina, }
April 16, 1838.*

DEAR BROTHER BENNETT: We are in a cold state in our church at Camp Creek, we want the prayers of all God's people for the prosperity of Zion. We have come out from the new schemes, but remain just where we were when we left them. There is some talk of having a meeting of all the dissatisfied churches, in order to form an Association this summer.

May the God of all grace be with you, and enable you earnestly to contend for the faith that was once delivered to the saints.

Yours in Christian love.

WILLIS L. GOOCH.

FOR THE PRIMITIVE BAPTIST.

*Rockingham county, Va. }
April 15th, 1838.*

DEAR BROTHER: Though we are strangers to each other in the flesh, and in all probability shall ever remain so; but having heard of your faith in a crucified Redeemer, and your boldness to publish the same notwithstanding that it may attach to your character as a Christian base epithets and ignominy by the modern pharisees of our day, even as they said of Christ's words; these are hard sayings, who can hear them. And I am bold to affirm, having the word of infallible truth for my directory, that if you publish salvation only through the merits of a crucified and risen Saviour, and contend earnestly for the old land marks established by Christ himself, and exclude all the inventions of men in matters of salvation; then I say, you will suffer persecution. But I hope from a sense of your unworthiness, which you must indeed feel and labor under, if you have seen yourself as I have, a lost and hell-deserving sinner, exposed to the wrath of a justly incensed God, and not able to fly from the storm of his fury, which seemed to be lowering over my defenceless head, and ready every moment to burst in showers of anger and sink me into everlasting night and eternal misery. Oh! distressing situation, bound hand and feet in the chains of sin, and unable to move backward or forwards, and seeing no way of escape,

But lo! a heavenly voice I heard,
And mercy for my soul appeared;

Which led me on a pleasing pace
To Jesus Christ my hiding place.

If indeed, this has been your situation, then you are sufficiently humbled to rely entirely upon him who has become your hiding place from all the storms of persecution from men or devils. They may indeed, bring all their forces in battle array against your character as a Christian and make a deadly charge; but it shall fall harmless at your feet, for your cause is plead at the bar of heaven by the persuasive eloquence of a Redeemer's blood. Therefore, be encouraged to cry aloud and spare not; no, not even one of the best of the fathings of the flock of antiehrst; tell them that all the wealth of this world will not redeem their souls from hell. But to the point.

We have a Baptist church (Salem) about five miles from here, of which I am a member; we are recognized as an Old School church, but deplorable to say, I think we as a church, are far from what I call Old School. And in town, we have Methodists and Presbyterians, for whom I have no fellowship as Christians; for I view them as being in nature's darkness, and consequently, violently opposed to gospel truth. Our pastor, William C. Lanch, preaches for us once a month, as the custom of the Baptists is; and I believe he preaches the gospel which he is very able to defend.

And now, my dear brother, may the Lord enable you to continue steadfast in the apostle's doctrine, making Jesus Christ the chief corner stone on which to rear the whole superstructure of the salvation of the whole elect; which I believe to be a definite number, for whom and whom only Christ shed his precious blood, when he offered himself a sacrifice on Calvary to take away their sins, that they should be no more brought in remembrance against them. They are therefore, freely justified from all things, whether it be their natural corruptions, their actual transgressions, or the accusation of men or devils.

And if it is the will of him that died that sinners might live, (for such my brother we know ourselves to be,) that we should be the happy recipients of his imputed righteousness, which shall hide from the strictest scrutiny of the Father all the deformity of sin that may yet lurk about in our members, then may we be assured that we shall see his face in peace, and be admitted into that eternal rest that remains for all the people of God; there to join all the ran-

somed that bask in favour, and sing loud hallelujahs to God and the Lamb forever.

Yours, in hope of eternal life.

GEORGE W. SANFORD.

FOR THE PRIMITIVE BAPTIST.

*Salem, Marion county, Illinois, }
April 29th, 1838 }*

BROTHER BENNETT: I have but little to boast of the prosperity of the Baptists in this section, as they all appear to be asleep as it were. I wish you to find a place in your paper to scourge the Old School Baptists for disorder, for I am confident that is the case here, and my acquaintance is not limited to this State; and I find it so elsewhere. They have been receiving members here in a way that I deem not according to the plan laid down in the gospel. We have but few of the Old Baptists here, and I think by small help I could rouse them from their sleep. And the reason I make this request is, they are all fond of your paper.

I was at a temperance meeting last week. They drafted resolutions to send to the Legislature, to prohibit any man from buying or selling alcohol in this State, or making the same. The society is composed of Methodists and Presbyterians, and those good benevolent Baptists that have undertook to work for God. I am well pleased at their petition, as it has already split them and I have no doubt will prove the complete downfall of that society at this place; for many have said to me already, when you advocated this doctrine some time back we did not believe, but now we know for ourselves. As the meeting was large at the time this was undertaken, I can rejoice that a majority of the members voted against it.

Yours respect ully.

JAMES MARSHALL.

FOR THE PRIMITIVE BAPTIST.

*Monroe county, Tennessee, }
March 23d. 1838 }*

BROTHER BENNETT: I am well pleased with your paper, as there is much comfort to be felt by the children of God in hearing the gracious truths of the gospel proclaimed on the house tops. It is truly gratifying to me to hear that there are so

many that still are contending for the doctrine once delivered to the saints, in this dark day when there are so many engaged in trying to get the religion of Jesus Christ to that of the world to get gain.

No more at present, but remaining yours in gospel bonds.

WM. E. POPE.

FOR THE PRIMITIVE BAPTIST.

*Decatur, DeKalb county, Georgia, }
July 15th, 1837. }*

BROTHER BENNETT: I have had the pleasure of reading the Primitive Baptist about three months, and have to say I am well pleased with the contents. I have been a member of the Baptist church forty five or six years. I have had much distress of mind since the Georgia Convention has made known some of her practices; for it does appear to me that a change of practice must produce ultimately a change of doctrine, that too for many reasons. But there is one that has pressed upon my mind very forcibly, (*to wit:*) that of making provision for slaves who are members in their church, that the master may move, and take his servant with him and by so doing he separates the servant from his wife, and the master and servant members of the Baptist church and both get letters from the church they leave with liberty to join any church where their lot may be cast; and that the slave may get another wife and this is considered right and must not be touched, because the Central Association say his wife which was left is dead to him. I say, not so to be found in the word of God; and I say, adultery is adultery; and I say, there is but one discipline in the word of God, for black and white, bond or free. And for thirty-five years of my time in the church, a Baptist was not permitted to part man and wife; if it was done, the perpetrator was excluded from the church.

Now, my dear brother, I wish to know if they get their discipline from the word of God that allows such conduct; and if such permission is not found in the word of God, then I shall be confirmed in the belief that the church to which I belong (*Utoy*) has done right in declaring non-fellowship with the Central, and with all missionaries, who are travelling over land

and sea in black and white, begging money from any and every body that will give, with the promise that it is to send the Bible to the heathen, when it is to send lazy none possessors, on part political and part Christian missions, as the Pope of Rome done. The New School are struggling for political power. Yours, &c.

JOSEPH LAND.

FOR THE PRIMITIVE BAPTIST.

Clark county, Alabama, }
24th April, 1838. }

BROTHER BENNETT: I send you three more subscribers; they are all of the Old School but belong to the Bethlehem Association, where the missionaries have formed themselves into a benevolent society; and oftentimes when they convene in an associate body, do their business and part in peace, though not without wounded feelings, occasioned by words alluding to the weakness of the Old School party. They bear it quietly, or pretty much so; but it is easy to see, that it has the same effect that a leap among broken bottles might have, lacerating & leaving deep wounds.

Dear brother, if my pen ever had wrote any thing worthy of notice, my will is good to set it busy; but being well acquainted with myself, or so much so, I perhaps had better bear my part of the burden awhile longer; and conclude this letter by praying God to prosper you in your undertaking. Please accept your unworthy friend's best wishes.

JOSIAH JONES.

A man's life should be all of a piece. Inconsistencies and aberrations, if they do not render doubtful his sincerity, will at least destroy the weight of his influence.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Alabama, Dallas county, }
April 24th, 1838. }

BROTHER EDITOR: A number of the Primitive Baptist having fallen in my way, I read it and have resolved to become a subscriber, as I am desirous to know the truth and to be established in the truth.

When I tell you, bro. Editor, that there is a mixed multitude here, you will then know with what difficulty the primitive

walking Christian gets through this world of trouble. We have here temperance people so called, with their societies; and we have those that want their liberty. We have missionary people with their societies, we have those that are opposed to helping the Lord do his work, and some that are like the pharisees that say and do not. Now, brother Editor, it looks to me like these sort of people just say they are all missionaries, to evade persecution. Do they make strait paths with their feet, like hinds' feet? They do not. I say, good Lord deliver us from such a state of things as this. But we have reason to praise the Lord, that there are a few that yet stand on Christ and act out primitive Christianity, by endeavoring to establish the truth and to oppose the false notions of graceless bigots.

Brother Editor, as there are a number of missionary preachers about here, an Old School Baptist gets it on every hand. We had the Rev. H. Holcombe, the President of the State Convention, at one of our churches not long since; he was trying to obtain subscriptions for the education of the ministry. He preached on Sunday, and concluded by presenting his object to the people. There is a good deal of talk about the sermon, almost every body says it was a great sermon; but some, like the sons of the prophets, (when they were poisoned with wild gourds,) are crying out, death in the pot. Bless the Lord, bro. Editor, that there are a few that stand to the truth; which is the only safe ground to stand upon. And I do believe that the truth will finally prevail over all those false systems of men; and I say, Lord hasten the downfall of error and build truth on the ruins thereof.

In conclusion, permit me to ask you or some other able brother to comment on a few scriptures that the missionaries harp upon. First, look at 2 Corinthians, 8th chapter 19 to 23d verse inclusive. 2d. You know there is much said about theological schools or colleges; and they, the missionaries say, there were the schools of the prophets to educate them to prophecy from the Lord; consequently they have a right to educate young men to preach for the Lord. I wish you to comment especially on these schools, and also on the college that was at Jerusalem, mentioned in 2d book of Kings, 22d chapter and 14th verse; also, 2d Chronicles, 34th chapter and 22d verse.

Dear brother, permit me to conclude by saying, that I believe that God's purposes will stand, and that he will do all his pleasure. My only hope is in God's free, electing and eternal love; for if he had not chosen me I never had chosen him, and if I love him at all it is because he first loved me. I subscribe myself a primitive Baptist by profession, and I pray God to make me more so by practice.

O. M. PETERSON.

AGENTS,

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WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

Sion Bass, \$3 | James Marshall, \$5

TERMS.

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EDITED BY MARK BENNETT.

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"Come out of Her, my People."

VOL. 3.

SATURDAY, MAY 26, 1838.

No. 10.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Posey county, Indiana, }
May 23d, 1837. }*

BROTHER BENNETT: Enclosed you will find the letters that were sent by me to Mr. Pennell, a missionary gentleman, that I in a previous communication gave you some account of, and also his reply. He has since informed me that he cannot undertake the discussion. All the reasons that he assigned to me for not undertaking the subject was, that religion in our village was at a very low ebb, but few professors and many opposers, that the enemy would rejoice at the idea of gospel ministers disputing.

Brother, does this look like the gospel ministers in the primitive church? Paul did not back out, when attacked at Ephesus by Demetrius and his shrine-making gang: No, sir, he boldly let the public know there were no gods that were made with hands; notwithstanding a terrible hue and cry was raised against the silly babblers, that seemed to be a setter forth of strange gods, because he raised his voice against the goddess Diana, her magnificence was in danger, was now about to come down.

I love that brother whoever he may be, that does not shun to declare the whole council of God; that is not afraid of having his doctrine and religious sentiments investigated; truth and error are in the world, light and darkness, sin and holiness. There is a church of Christ, and according to the apostle John, there are many antichrists; and I understand that all professors, or at least all church mem-

bers, either belong to the church of Christ or to some of the antichristian churches. I ask the missionaries, are these conclusions correct? I think they are bound to say, according to scripture they are. Then do not think that we have dealt hardly, or treated you in an unchristianlike manner, when we opposed your modern plan of missions. For according to our view of the truth of the Bible, these societies called benevolent are entirely antichristian. I do honestly believe so for my part, for I was once on their side and was much pleased with that system; but when I examined my religious views of the doctrine contained in the Bible, I could not go with the benevolent folks any further, as I do believe God has chosen his people in Christ before the world was, and that according to his own purpose. And as he has made the choice of the characters that shall inherit his kingdom above, he has also ordained the means by which they shall be prepared and qualified for that eternal world. He has not chosen his people in Christ and left the means to be used necessary to bring them there in the hands of men. No, sir, he has ordained the preaching of the gospel, which is the power of God unto salvation, as his own method of saving his elect.

But perhaps the effort party may conclude there is still something for them to do, preachers must be prepared and sent to preach; but I want you also to remember, that God has not left this work in the hands of men, to say who shall preach his gospel, or who shall be instrumental in his hands in bringing his elect to a saving knowledge of his truth and glorious inheritance above. No, sir, he has reserved this work also to himself, he calls and qualifies his ministers to preach Jesus. I do not care how much wisdom they may pos-

ness of a worldly nature, this kind of wisdom is foolishness with Jehovah. Therefore we need no other means now than were needed eighteen hundred years ago; it then required the power of God to quicken a dead sinner and make him alive, it requires the same now and nothing short of that will effect the salvation of the soul. God saved his chosen before missionary societies were introduced, by the ministers he chose, by the means he ordained, and not by plans devised by mortals; consequently they were indebted to him alone for that salvation, he was entitled to all the praise and glory: Not unto us, but unto thy name give glory.

Then I ask, is it true that thousands and millions of souls shall give glory to God in heaven for these societies lately set up by men? What! give glory to God for what man does? Does God want glory for what creatures do? I think not. God's saints, we are told, shall praise him: Praise him, all ye saints, says David. Therefore we conclude they are antichristian, because God has not ordained them as a means in his hand for the salvation of his people; but they have been lately set up by men for the purpose of doing the work that God has reserved to himself to do.

But I must close by saying to you, that when you examine all these papers they are at your disposal, commit them to the flames or give them a publication as seemeth good unto thee. Farewell for the present.

PETER SALTZMAN.

New Harmony, April 16th, 1837.

REVEREND MR. PENNELL: Dear sir, after having heard your discourse on yesterday, on the subject of bearing false witness against thy neighbor, and having seriously reflected thereon, I have thought proper (though a stranger or at least measurably so) to write a line to you; as I am one of those persons that are not convinced of the truth of the present mission plan, nor its kindred institutions, as advocated by persons commonly called missionaries in this day.

I of course have borne false witness against you, if your views be correct; for I have said, and that in good conscience before God, that the present mission plan is not of God, that it is a craft for the priests to get money, or for some other purpose, and that they were not supportable by the scripture of eternal truth. Now as you are an advocate for them, and as truth is

glorious and contending for it is honorable and commended in the scripture, (contend earnestly for the faith once delivered to the saints, saith Paul,) I would like to hear a public discussion of this subject, either by yourself or by some other gentleman of your belief; and I will either dispute the subject myself, or find a disputant. I care not where you find the man, or who he is; I want to know whether the scripture will or does support such a system as the present mission system and its kindred institutions.

You told us that God had sent you here. Perhaps he may have sent you for the purpose of leading the people of God in these regions, that stand opposed to these institutions, into the knowledge and light of them, so that we may become advocates for them; for assuredly we ought either to be for or against them, for whatsoever is not of faith is sin, and he that is not of God is against him, according to divine truth. But you told us they were heaven born institutions; if they are, I hope you can tell us when they had their birth and where they were born.

I am not offended with you, I hope you are not or will not be with me; I desire that nothing but truth should prevail, truth is God honoring and safe to man. No child of God ought to be ashamed of the scripture of eternal truth, nor of the truth that the scripture contains. Should you be willing to engage in a public discussion of this subject, according to my views advanced in these lines, you will please write me a line; and the time and place, together with the manner of debate, shall be agreed upon according to custom in like debates. Respectfully yours.

PETER SALTZMAN.

New Harmony, May 1, 1837.

REV. MR. SALTZMAN: Sir, I received from you a letter, last week, by the mail, challenging me to dispute with you, or some other one, on the *Missionary Question*. I did not answer your letter then, because I wished first to see you and to converse with you upon the subject.

The proposal very much surprised me. I should not have thought strange had it come from a deist or an atheist. But when Christ himself has said, Mat. 28. 19: "Go ye, and teach all nations," I did not expect to find this work opposed by one who professes to be a disciple of Christ and a minister of his gospel. How very unlike

the disciples of Christ you and I should appear, to come before the public in opposition to each other, like two duellists. Then infidels and scoffers would rejoice, and devils would be very glad of it.

I have not yet decided whether I will accept your offer or not. I am not a disputing or a quarrelling character in any way. I am disposed to "follow peace with all men."

It occurs to me that it would be better for you to appoint a meeting, and, if you are so disposed, preach a sermon *against* missions. You have the same opportunity to oppose that I have to advocate the cause of missions. If you can persuade the public that these movements are all wrong, then, of course, I can do nothing more.

If you have any *proofs* that these societies are *unwise*, or *corrupt*, or *antiscritural*, I should be extremely gratified to see such proofs. Those who give money to the cause of missions will cease to give when they ascertain that their donations are badly managed.

Make out your *proofs*, and I will *engage* to have them inserted in the principal religious *Journals* of our country. Or else I will come over to your side of the question.

I think your opposition to the cause of missions is opposition to God and to his church. And my prayer to God is, that he will give all such persons better minds.

Hope I shall see you soon, and if I think the cause of *true religion* will be promoted by a public discussion or dispute, I shall not decline it. And if I cannot subscribe myself your fellow Christian, without offence, I will subscribe myself *your fellow sinner*. LEWIS PENNELL.

New Harmony, May 1st, 1837.

REV'D MR. PENNELL: Dear sir, on my return home this morning a letter was handed me by my family, which on examination I find to be an answer to the letter that I wrote you, inviting you to a public discussion of the subject of missions.

The first item in your letter is, that you did not answer me sooner, because you expected to see me.

I am at all times anxious to see persons that may be desirous to know any thing of me, concerning my faith and practice in matters of religion, either to give a reason of the hope that is in me, or point to the scripture that establishes the doctrine I advocate, or justifies my religious practice.

2d. You express a great surprise to have

received such an invitation or challenge: as you term it, from such a source, from a professed disciple of Christ and a preacher of the gospel. You suppose, that if it had come from a deist or an atheist, it would not have been so astonishing a matter. You did not expect to find this work of missions opposed by such an one as professes to be a lover of truth.

Now, Mr. Pennell, the reason I invited you to a public discussion of this subject was, because I was not convinced of the truth and righteousness of the cause of the mission system and its kindred institutions. This is now a matter to be determined, whether these institutions are of God, or scriptural—or not.

But as respects your great surprise and astonishment on this subject, I have only to say that Christ and his apostles were almost constantly engaged in religious controversy, disputing in the synagogues, or temple, or market places; their constant course was to oppose error and establish truth, to this we have many examples in scripture. Many sharp and harsh reproofs were given to those that taught for doctrine the commandments of men. I consider that I am not supporting the cause of deists or atheists, or giving cause of joy to devils; neither do I consider that I am acting the part of a duellist in defending the truth of the Bible to the glory of God in opposing the mission system, provided that system is a corrupt one, as I firmly believe it to be.

3d. It occurs to you that I had better preach a sermon against missions, &c. If I do, I have not the same opportunity of showing the inconsistency of that system that I have in public debate; and the unscriptural and antichristian principles embraced in that system, cannot be better shown than for two persons to debate the subject in public. If the system is a true and scriptural system, you have an opportunity of convincing the public of the truth and righteousness of your cause; many prejudices may by this means be removed.

4th. If I have any scripture proofs that demonstrate that these societies are unscriptural, unwise, or corrupt, you would be glad to see them, &c. You affirm the mission institutions are of God; does not the proof devolve on the affirmative? I called on you for proof, alleging that if these societies were of God you could direct me to the passage of divine writ for their authority.

5th. You wish me to make out my proof

against them, and you will have them inserted in the religious journals of the day. If I do, my neighbors and fellow citizens will know nothing about the matter, for they do not read the religious journals that you would have them published in.

6th. You suppose my opposition to missions is opposition to God and his church; consequently I have received the benefit of your prayers that God might give me a better mind. I should be glad for all saints to remember me in their devotions to God on this subject, but as respects my opposition to God and his church, this is a subject that depends on the truth or falsehood of the position or side of the question I have taken. I know if the institutions are of divine authority, my opposition is manifested against God and his church. But I ask, if they are to the contrary, are not you doing the same things you accuse me of doing? I hope then, that God may give you a better mind and a love and knowledge of his truth, provided you stand in opposition to it, as I firmly and conscientiously believe you do; and that your prayer may be heard in my behalf, provided I am in an error on this subject.

And if I cannot subscribe myself your fellow Christian, in consequence of the great difference that exists between us on the subject of the religion of our Redeemer, I shall subscribe myself your fellow citizen and friend.

PETER SALTZMAN.

N. B. I still am anxious that you should engage in a discussion of this subject, for I wish to know where missionaries find scripture authority for their plan of missions. I know they often appeal to the commission given by Christ to his apostles, but this passage does by no means suit their plan of operations and movements.

P. SALTZMAN.

FOR THE PRIMITIVE BAPTIST.

*Roane county, Tennessee, }
Feb. 26th, 1837. }*

BROTHER BENNETT: It causes my heart to rejoice when I can hear that there are yet some that have not bowed the knee to the image of Baal. I have heard through the Primitive Baptist from most of the States of the Union, and rejoice to hear that there are many, yea, very many that "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled

with the yoke of bondage" again. I am ready to say with you, brother Bennett, that if I have been instrumental in the hand of God in conveying any consolation or comfort to the children, brethren, you are welcome to it.

Brother Bennett, I send you enclosed a scrap of a newspaper for your inspection, and if you think it will be of any benefit to the church of Christ, you can make what use of it you please; and if not, burn it, for we read that every work is to be tried by fire. Yet I would be glad to see it in the Primitive Baptist, if it is correct, and if not correct, to have it corrected; that is, the part that pertains to the rise of the United Baptists.

Dear brother, it is a cold and a wintry time with us in this country; we long for the time to favor Zion to come. I expect to write to you again.

I am, dear brother, your unworthy brother,
A. V. FARMER.

In looking into the early history of the church in the Southern States, as presented to us in the works of Burkitt, Read and Semple, we find the Baptists were divided into General, Regular, Separate and Free-will churches. Several ineffectual efforts were made to produce a re-union of these various parties, until 1798, when at an Association held at Sappony church, in Sussex county, Virginia, this most desirable object was effected. All the churches did not fall in at that meeting, but they continued to join the Association afterwards, one by one, until finally they were all united. The effect has been of the most happy character. The churches in most of the Atlantic States, have generally since, on subjects of doctrine and practice, walked together in the most perfect harmony. As the ground on which they effected a union, "an abstract of principles," as they call it, was drawn up and submitted, to which they all agreed. There is some little want of perspicuity in the instrument, and the style is quaint, as our brethren were wont to write in olden times, but in the hope that the various divisions of the church will consider well the acts of their fathers, and perhaps unite upon the same principles, we here insert the document to which we refer.

"An abstract of the principles then agreed to, and the substance of which afterwards was published in print, by order of the Association at Whitfield's meeting

house, Pitt county, North Carolina, 1779, is as follows :

1. We believe in the being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth : and that this God has revealed himself in his word, under the characters of Father, Son, and Holy Ghost.

2. We believe that Almighty God has made known his mind and will to the children of men in his word; which word we believe to be of divine authority, and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the books of the Old and New Testament, as are commonly received.

3. We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man at first, he was perfect, holy and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative of all his natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.

5. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and for that original transgression, we all are both filthy and guilty in the sight of a holy God.

6. We also believe that it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

7. We believe that in God's own appointed time and way, (by means which he has ordained) the elect shall be called, justified, pardoned and sanctified; and that it is impossible they can utterly refuse the call; but shall be made willing by divine grace to receive the offers of mercy.

8. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith alone.

9. We believe in like manner, that God's elect shall not only be called and justified, but that they shall be converted; born again, and changed by the effectual working of God's Holy Spirit.

10. We believe that such as are convert-

ed, justified and called by his grace, shall persevere in holiness and never fall finally away.

11. We believe it to be a duty incumbent on all God's people to walk religiously in good works; not in the old covenant way of seeking life and the favor of the Lord by it; but only as a *duty* from a principle of love.

12. We believe baptism and the Lord's supper are gospel ordinances, both belonging to the converted or true believers; and that persons who were sprinkled, or dipped, while in unbelief, were not regularly baptized according to God's word, and that such ought to be baptized after they are savingly converted into the faith of Christ.

13. We believe that every church is independent in the matter of discipline; and that Associations, councils and conferences of several ministers or churches, are not to impose on the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment.

14. We believe in the resurrection of the dead both of the just and the unjust, and a general judgment.

15. We believe the punishment of the wicked is everlasting, and joys of the righteous are eternal.

16. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called and come under imposition of hands by the presbytery.

17. Lastly, we do believe, that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, that we ought to meet in an Association way wherein each church ought to represent their delegates, and attend as often as necessary to advise with the several churches in conference, and that the decision of matters in such association, not to be imposed, or in any wise binding on the churches without their consent, but only to sit and act as an advisory council."

When the union of the churches took place, as already noticed, by mutual agreement, the names Regular, Separate, &c. were dropped, and the churches in commemoration of the event, took the name of United Baptists. Since that time however, this epithet is also lost, and ours is spoken of in Virginia, North Carolina, &c. only as *the Baptist Church*.

The example of the pious Christian is more formidable to infidelity than the most

scriptural and logical discourses of the preacher: because in the former case, truth itself becomes the witness against the infidel, and all equivocation is silenced.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
Marc 14th, 1837. }*

DEAR BRETHREN: I have been waiting and expecting to hear from some of you for several months, on the subject of Mr. Judson's translating the Bible; but have not seen but few hints on that subject. So I feel it a duty and privilege to show my opinion, which I should have done some time ago, if I had not expected to hear from this subject by some of my better informed brethren. For I am one of the least among you, when I am enabled to see myself; I am so diminutive in any good thing, that I must say if a saint at all surely the least of all. So if the missionaries do ridicule my style of writing, no odds as I am almost without education; but I will also show my opinion.

Brethren and friends, I will now let you hear from me on the subject of Judson's translating the Bible for the Burmans, and altering the word baptize to say immerse; which the missionaries say is the meaning of the word baptize, and that it was translated wrong. And now I think they, or they and the devil, have got this wise man Mr. Judson to alter the word of God and to reveal the hidden mysteries of God to the whole world. And Mr. Judson and the wicked one, I suppose, have got the people to pay him for his work; as I suppose he is like other carnal men, will not work for nothing and find himself. For I suppose he does not expect any thing from God but a curse, which I believe all infidels care but little about so they get the money. And I do not think a person better than an infidel, that will alter the word of eternal truth; for the word says: Cursed is he who adds to or diminishes from the word of God, which I believe any man does when he makes the scripture say any thing it does not now say, or is not satisfied with the scripture as it is. For I know when I wanted the scriptures to read thus or so, and not like it did; for I thought that it would be so plain then every body could understand it. But blessed and ever blessed be his holy name, for I trust that he has learnt me that he is God and that the things of God and his mysteries are spiritually dis-

cerned; and that they are revealed by and through Jesus Christ to the ignorant and unlearned, for he says that these things are hid from the wise and prudent, and revealed unto babes. And again: he says that not many wise, not many mighty men after the flesh are called.

So then, brethren, we should not expect much from this man, Mr. Judson, nor from any of those great young manufactured preachers, who have spent the most of their time in going to school; and they say they have spent all their money to get their education to qualify them for preaching, so the people must pay them for preaching, as they had to pay some one for learning them. And it is quite plausible, and I do not blame a man when he buys his preaching to sell it again. No, it is right for a man to sell what he buys or works for; so I do not blame these kind of men for charging for their preaching. No, but they are to blame for trying to sell it for gospel preaching; for the Lord said to his disciples, freely ye have received, freely give. So gospel preaching costs nothing, first nor last; but it is given, and it is wrong to charge for gospel preaching.

I must say to my readers, that I have gone far from the subject and quite a different route from that which I expected; but I know it is not worth my while to calculate, for I have been mistaken so often, that I do not expect any thing from man very certain. But I must stop here and say, come now and let us reason together on the translation of the Bible. I will now say what I intended to say at first, and that is, that I am not opposed to the word baptize to mean immersion; no, I believe that immersion is the way that Jesus was baptized, and I believe there is no other Christian baptism. So I am as much in favor of immersion as those who wish the word altered, and more too; for I hear them, or some of them, say they are in favor of the word being altered and believe that it is right to say immersion, and at the same time contend that it is right for Pædobaptist preachers to preach with our preachers on our stated meeting days; but I am opposed to their being invited on that day. So I do not know how a man can believe that the word baptize does mean immersion, and believe that immersion is the meaning of the word baptize, and at the same time contend that Pædobaptists have a gospel right to preach with our preachers. Now it does appear

to me that these kind of men are like St. James's double minded men, that is, unstable in all their ways, and they can believe more than I can; for I cannot believe that two opposites can both mean the same thing, or that the word baptize means sprinkling or pouring water for baptism. No, I cannot believe that every way is right, but I will confess I do not understand the meaning of the word; but I feel thankful that I can see the word baptize, and the circumstances relating to the ordinance are so plain, that I can believe it without the interpretation of wise men. And I believe that God made me believe it, for I was sprinkled when I was a child and was raised up to believe it was baptism, and did not like for any person to say it was not valid baptism until the Lord by his own means convinced me that it was not a scripture baptism; then the Lord made me willing to forsake the tradition of men.

So I think the scripture is as plain as God wants it, and I believe he will make his people believe the truth; for the word says: My people shall be a willing people in the day of my power; and when the spirit of truth comes, it will direct you into all truth. So I believe that the truth is immersion, and believe that all who are blessed with the spirit of truth will understand it without translating it; for the Lord has as much power now as he ever had. And I never read in the book of eternal truth, that the Lord ever met with such a dunce that he could not instruct him in the truth when he tried. No, I say he can instruct them that he intends to instruct to believe the truth.

I will here inform my friends and readers that these Judson men, or missionaries, are not to be found in the Pig River Association to which I belong; but in consequence of these things I have to go twelve miles to preaching where I have joined the church, when there is a church in a mile or so from me. And I would ride forty miles to a church before I would commune with such a faith as these Ishmaelites have, running after and taking up with every new scheme that the devil and wicked men can invent. No, brethren, let us pray the Lord to establish us in the truth, for the Lord said, it is a good thing to be established in the truth. And we should not be carried about with every wind of doctrine as they are.

Now, my dear friends, if we encourage

any one in translating the scriptures, or altering them, we have no right to condemn any one for the same. So if Mr. Judson has a gospel right to alter one word, has not Mr. Wesley the same right to alter the same word, or any other? I say he has. And if Mr. Wesley has, has not any other man a right? Yes, by the same rule any man has a right to alter the word of truth to suit their convenience or carnal mind.

Again: I hear some say that the words, Jacob have I loved but Esau have I hated, are wrong; the wise Ishmaelites say that it ought to read, that I love Jacob more than Esau; then they say it would read right. And this man has as much right to alter as either of the others, for none of them has any right. And I believe, brethren, that I would think just as much of a man's religion, if I had found him with my sheep on his back for the worst purpose you could think of; he is then and there as much fit to commune with the children of God, as he who has altered the word of truth.

Again: here is Mr. Wesley's alteration of the New Testament and Mr. Judson's alteration, and the New Testament that has not been altered; now I will ask any honest man, are they all right? He will say, no. Again: I think that every Christian will say, that it is more likely for the one to be right that was translated by the forty-five men, than for either of the others to be right. So I believe both Wesley and Judson are wrong. And it would be very inconsistent for me, or any other person, to say that Mr. Wesley was wrong and Mr. Judson right, when we did not understand the Greek language. And again: if I did support Mr. Judson in his translation, I could not condemn Mr. Wesley for his translation; no, there would be no justice in so doing, for one is as good as the other. The friends of Mr. Wesley say he was a good Greek scholar, and the friends of Mr. Judson say he also is a good Greek scholar; so one has as great a right as the other, and in fact both are wrong. But if all the Baptists were to take up with Mr. Judson, who would be left to contend for the truth? No one. But blessed be God, he will not leave himself without a witness, for he says, I have reserved unto myself seven thousand that have not bowed the knee to the image of Baal. So I trust the Lord to inform me in the truth, and not the wise men of the day.

But I will try to tell what some of the

Baptists in the Roanoke Association remind me of; that is, the Jews that married among the Ashdods; and the scriptures tell us that their children could not speak Jew nor Ashdod, so their parents could not understand them. So it is with some of these Baptists; they have mixed with and mingled the Methodist, missionary, and Baptist doctrines together, until they cannot or will not understand the doctrine of the old orthodox or apostolic Baptists. So the Old School Baptists will have to come out from among them, for when they call for grace these Jews and Ashdods will bring works; so they cannot live together, neither ought they. So I hope the Lord will open up a way for the apostolic Baptists to get out from among them, for the Lord has commanded his saints to rebuke them and depart from them. So now say I, brethren, depart from them and be ye separate, and touch not nor partake of their new fangled schemes that hath not thus saith the Lord for them; which I believe they are all without.

Nothing more at present, but remain as ever your brother. Farewell.

RUDOLPH RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 26, 1838.

We have received the first number of the "*Old Baptist Banner*," edited by WASHINGTON LOWE." It is published in Nashville, Tenn. in octavo form monthly, "at one dollar per annum, payable invariably in advance." We cheerfully greet this fellow laborer in the Old School cause, and cordially extend to him the right hand of fellowship. The following is his introductory address:

TO OUR BRETHREN AND FRIENDS.

We have to day unfurled our Banner and spread it before the breeze. In entering upon the duties of our new vocation, we may be permitted to say that we do so with much diffidence, and a great distrust in our own abilities to perform the task which now devolves upon us. At the present moment, our bosom is the scene of diverse and commingled feelings as to what may be the final result of our labours: but amidst the gloom of doubts, fears, hopes and desires with which we are at present surrounded, we can only move forward with a prayerful heart that God may direct us aright, and so influence and guide us in

the present undertaking, that our labours may not be "in vain in the Lord," but that they may prove a source of comfort and satisfaction to many. Ours is the first publication of the kind, (strictly Old Baptist,) which has been attempted to be published in this section of country; and will of necessity have to grapple with difficulties. Many of our brethren seem anxious to sustain us, while some are entirely opposed to such publications. We have made the attempt without the influence or aid of any one, further than we are aided by our subscription list—and while others are expressing *their* views, we will briefly give our own. We do not believe that a paper of this kind is *actually* necessary, and calculated to effect the great good which many seem to think neither do we conclude it as *unnecessary* and wrong as others. To those who say the Bible alone is sufficient—we say agreed—read it oftener. We do not design our paper as a substitute for the Bible, or to supply any deficiency in that, the best of all books. We do not expect by it to save a single soul more than will be saved without it. We do not think it necessary either as a rule of faith or practice—the Bible is sufficient for that too. We do not think it necessary for the vindication and support of truth; for the truth needs no props of ours, and vindicates itself. What then, says one, is the use of your paper? We answer, as a channel of correspondence, &c. for the Old Baptists, that they may, although at a distance, often hold converse with each other, and express their views, &c. &c. and in thus doing, we hope our Banner may not be altogether an unwelcome visitant; nor entirely destitute of interest—for friends love often to hear of each others welfare. We shall not pretend to make any predictions at present as to what kind of a reception we shall meet with on our first appearance—but rather suppose that, like John the Baptist, when he made his appearance "in the wilderness of Judea," clothed in "Camel's hair, with a leathern girdle about his loins," we shall be considered a strange prodigy. Nevertheless, we assure our friends that we neither desire to offend nor injure any one; but to do all the good in our power "to all men, especially to the household of faith." We are strictly republican in religion as well as politics—and although firm and decisive in our own opinions, we are glad that others have the same right with ourselves, both to think and express themselves

differently. Our object is not controversy. We think that truth is sufficiently set forth and vindicated in the Bible—we do therefore hope to be spared the necessity of entering upon grounds of bitter controversy *at any time*. We shall think for ourselves, and speak our thoughts when necessary—having at the same time, due respect for the thoughts and opinions of others who differ from us. In conclusion we remark, and we wish to be distinctly understood—we do not design to prove an annoyance to our *enemies*, so much as a satisfaction and comfort to our friends and brethren.

WASHINGTON LOWE.

May 10th, 1838.

FOR THE PRIMITIVE BAPTIST.

Williamston, Martin county, N. C. }
May, 1838. }

DEAR BROTHER BENNETT: It has been so long since I wrote you, that I began to think, perhaps, that you might fear that I was getting cool towards the Primitive Baptist; therefore, it might be well to make some apologies. I therefore would now say to you, my brother, that it has ever since its establishment had my warmest wishes for its wide spread and circulation amongst the Old School Baptists. Especially on the plan it was first intended, to open a channel of communication amongst them so that they may be able to hear from each other, "of like precious faith," in these United States. As is the case mostly of the different numbers of the first part of this volume, in which are many letters inserted being short ones, that enable me to take it more warmly to my breast, because I can enjoy myself better, than in reading lengthy ones mostly wrote on one subject, and carried on from one number to another, which crowd many short ones out. This, therefore, is one apology for not writing oftener.

Secondly, my old age and infirmities therefrom are another apology for much of my silence. And thirdly, when I do try to inform my younger brethren of the Old School, of the causes of the jars and disagreeable feelings that have taken place in the Baptist ranks, it offends some for publishing truths, and these too professing to be of the same Baptist family; if they are not in deed, they are in word. I desire not to give offence to any, especially in telling the plain truth of acts arising from principle; and when it grates hard on

some implicated, it is sure to give offence—Therefore the truth must be smothered, or the divulging of truth blamed. This was the case in the following transaction.

Being some upwards of forty years standing in the Kehukee Baptist Association, I was requested to inform some of my younger brethren the causes of the unhappy disunion that appeared to exist between the Kehukee and the Chowan Associations. At length I attempted to do so, through the Primitive Baptist. Shortly after, which is now upwards of a year past, it having given offence to the Editor of a paper called the Biblical Recorder, then printed in Newbern in this State but since in Raleigh, out came a cannon therefrom in one of its numbers, intending no doubt to kill the old man before the time appointed of God; for he, the Editor, called it my dying testimony, and the said number was sent, I suppose by the Editor, to me. Although it was fired from a great cannon, thank God, it was only a powder gun; for there was no ball to do execution.

Brother Bennett, there was little, if any, truth in his piece, or in any paragraph thereof, except what he garbled from my statement; although he professed to quote the whole of my essay, and introduced his humbug buzz with little, if any, short of blackguardism, viz: that one said, that another said, he heard another say, he saw three black crows. How much this is short of blackguardism I leave you to judge. I should be glad to know how this thing came by the name of the Biblical Recorder, and who named it? Perhaps it is a nickname, given to this illegitimate child; for all the children of God know indeed and in truth, that it does not belong to Christ's family. For if it is a record of the Bible, I am sure it must be a bible that I have not yet seen; therefore not the one sent us from heaven, sent us by our God from above; but one that has been made by some poor feeble man. I wonder if it is the one made by the well known John Wesley in England, or Alexander Campbell in the west; if so, let the truth be told. But perhaps it is Thomas Meredith's; if so, it is no better than theirs. Therefore, I think we had as well lay them all by, and take more notice of that from heaven.

These different made bibles that I have had reference to are Arminian bibles, which stand opposed to God's Bible, and therefore are not to be depended on; for Arminianism is contrary to the gospel of

the grace of God. And when men act from the principle of Arminianism, you will find them either individually, or in a professed church of Christ, or in an Association, from proud nature, setting about ways to dishonor God in laying new schemes for salvation, with the aid of money or its worth, instead of the blood of the Saviour.

Sometime last summer, brother Bennett, I got further convinced that many of the New School Baptists did not like to be called Arminians, in this way, viz: falling in company with an old acquaintance of mine, who now lives perhaps in the State of Georgia, and since his being absent many years had become a professor of religion and a Baptist preacher, and belonging to an Association that were advocates of missionism; and talking some on that subject, I told him on the spur of the occasion, that missionism and Arminianism were twin sisters, which seemed to give some offence. Reflecting upon the subject, the next day I sent him word that on reflection I found I was wrong in making that remark; for I found that Arminianism was the mother and missionism the daughter, for one brings the other forth. And where you find this mother, either in an individual, church, or Association, you will find this daughter to follow of course, if she breeds at all; and she is sure to bring forth some progeny, although it may be runty and small of spiritual growth.

As I am fond of short letters, I shall erop this here, and subscribe myself your aged brother in bonds of love, and in affliction.

JOS. BIGGS, Sen'r.

FOR THE PRIMITIVE BAPTIST.

*Pickens District, South Carolina, }
April 23d, 1838. }*

DEAR BROTHER BENNETT IN THE LORD: You being a stranger to me and I to you; but the doctrine that you uphold in your paper makes you feel near and dear to me, as I am a young hand in the ministry, and your doctrine is what I believe agreeably to God's word, and what the apostles held forth in their day and time, Jesus Christ and him crucified, the way of life and salvation to poor lost sinners. For by grace are ye saved, through faith and that not of yourselves, it is the gift of God, not of works, lest any one should boast. Read Deut. 17th chap. 17th to 20th verse: Neither shall he multiply wives to himself, that his heart turn not away: neither shall he

greatly multiply to himself silver and gold. Jeremiah, 23d, 1 to 4: Wo be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. 21: I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. And it may be the case yet, some may run without a call, and answer when they are not spoken to. 25: I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. And it is about as much as a false teacher can do; dream and imagine things. And God says, they are prophets of deceit of their own heart. 28: The prophet that hath a dream, let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Read Joshua, 1st chap. 7th verse: Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. So ministers ought to take God's word for their guide, rule, and direction, and neither turn to the right or to left. And if this was the rule, there would not be so much divisions as there are in our days. Isaiah, 50th chap. 11th verse: Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow. And I think there are very unpleasant sparks blowing from ministers in this our day and time. Matthew, 24th chap. 24th verse: For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect. Matthew, 7th chap. 15th verse: Beware of false prophets, which come to you in sheep's clothing, but inwardly, they are ravening wolves. But how shall we know them? Christ says, by their fruits they shall be known; for a good tree cannot bring forth corrupt fruit. Jeremiah, 23d chap. 11th verse: For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.

So, dear brother, false preachers and teachers by their smooth tongues and fair

speeches, may lead real true Christians astray and into error, believing these old mouldy bread fellows that were thought to be great preachers. But my counsel is to all Christians, to cast their care on Christ, who careth for his people; and to put their study on God's word, which is able to guide them into all truth. Paul tells his brethren, and warns them of such that should arise. Acts, 20th chap. 30th vers.: Also of your own selves shall men arise, speaking perverse things to draw away disciples after them; therefore, watch and remember that by the space of three years I ceased not to warn every one, night and day with tears. 33. I have coveted no man's silver or gold, or apparel. Now, dear brother, Paul was taught by the Spirit of inspiration to know what would take place, that he might warn his brethren against them. And it is high time that all God's ministers would contend for the good old way that Christ and his apostles have laid down in his word.

There are some half missionaries and some whole missionaries, and some that want to say nothing in the matter; but to live and to let live, and to let them preach what they please. But I think the time is not far distant, that every one will have to come out on one side or the other; for the souls of Christians want to be fed with scriptural food for the soul to live on, as well as the natural food for the body; or if not, the soul will get dry and barren, and lukewarm. Judges, 6th chap. 15th and 16th verses: And he said unto him, O my Lord, wherewith shall I save Israel; behold my family is poor in Menasseh, and I am the least of my father's house? But hear what the Lord said to him, 16 v.: And the Lord said unto him, surely I will be with thee, and thou shalt smite the Midianites as one man. When the Israelites were oppressed by the Midianites, an angel of God appeared to Gideon where he was threshing or had threshed wheat, and he told him to go against the enemy in the strength of the Lord. Although he was poor he was not excused, neither had he the promise of any money; but he had that which was better, that God would be with him, and in his might he was to go. So ministers of Christ should go, depending on Christ's promise: Lo! I will be with you alway, even unto the end of the world.

Jonah, when he was commanded to go to Nineveh that great city, and to preach

the preaching that the Lord bid him, we have no account of money being given to him before he started, or the promise of any when he returned. So I think that ministers that are called to preach the gospel by God, their thoughts are not money, but that God would make them instruments in his hand of opening the eyes of poor blinded sinners, that they may come to the knowledge of the truth as it is in Christ Jesus.

Judges, 9 c. 4 v. which shows the conspiracy of Abimelech to slay his brethren, and they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons which followed him. So some people do not care who sinks so they swim. But Abimelech was put to death by a woman after all his gain and pride; and God rendered him what was his due. 1 Samuel, 5 c. 2 v: When the Philistines took the Ark of God and brought it into the house of Dagon, and set it by Dagon; 3 v. And when they of Ashdod arose early on the morrow, behold Dagon was fallen upon his face to the earth before the Ark of the Lord; and they took Dagon and set him in his place again. Read to end of said chapter.

Now, dear brother, when conventions, missionary and temperance societies, and all men's traditions get into Associations and churches, and the true doctrine of our Lord Jesus Christ is preached by the ministers of God whom he has called and qualified to preach his word, I think all these false doctrines will be like Dagon before the Ark, fall to the ground; and then Zion shall travel once more and bring forth sons and daughters. And I pray the Lord to lay to his helping hand, for it is he and he alone that is able to bring light out of darkness and peace out of confusion, and to make all come to see eye to eye and to speak one and the same.

Read 1 Samuel, 8 c. 3 v: Now Samuel was a faithful servant and prophet of the Lord; yet his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then the right way was forsaken. And how many now appear to forsake the right way and run after filthy lucre; and the scripture informs us that we cannot serve God and mammon, for where the treasure is there is the heart also.

I have went further in my remarks than I intended at first. They are at your dis-

posal, to act with as you think proper. I remain yours in gospel bonds.

ANDREW MCGUFFIN.

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama, }
May 7th, 1838. }

DEAR BROTHER BENNETT: I will notice Mr. Judson's remark in his letter to the American ladies, where he states that thousands of the poor heathen are now groaning in hell for want of the aid of the churches in America. Now, bro. I had rather make Mr. Judson an Ishmaelite than God Almighty a bankrupt, and one or the other seems to me must be the alternative. And from the principle of the expression I beg to say, that Mr. Judson, if I understand him, predicates the salvation of them poor heathen upon the will of man, and consequently must be an Ishmaelite; for Ishmael was born at the instance of Abraham's will, and not at the instance of God's will. — This seems to me to be clear from the scriptures. And if he predicates the salvation of them poor heathen upon the will of God, through these means, and they are now lost, then God Almighty must be a bankrupt; for a bankrupt is one that fails to pay his debts for want of means.

Now, bro. I beg to say, that there cannot be an agency in parentage; this you know, and for a child to be born after his own will, is impossible; and the whole world put together, with all their philosophy, soothsaying, and fortune telling, cannot make a man the father of a child, only at the instance of his own. And for servants to have any thing to do with children, but to nurse them after they are born, is a shame and disgrace never to be wiped away; and you know that preachers are nothing but servants. And for all the heathen world to be saved upon the principle of the will of man, they could not go to heaven; for they could not be God's children, and the scriptures say, that our mother the New Jerusalem, which is above, is free; which is the mother of us all. Now behold the beauty of the covenant of grace: And our names wrote in the Lamb's book of life from before the foundation of the world. For old Sarah had the right of conception of all promised children, for says Paul: Now we, brethren, as Isaac was, are the children of promise. Thus you see, bro. that it is impossible for a child to be a promised child, unless it be promis-

ed before it is born; for possession is not promise no more than light is darkness. And all God's children are promised children, for says God: At the set time Sarah shall have a son. And so it will be to the end of the world.

When I look at the experience of the Missionary Society in this country, I cannot believe it to be apostolic. Before they came amongst us, the Baptist church was in peace and union; but not so now, for our joys are very much buried in the dust. — Yet we sometimes hope it may be a purging fire, for we believe that parents feel more love and desire when their children are sick than when they are well. Thus we hope, that God will nurse his children until they get in good health. As to the idea that Christ and his apostles were missionaries, like the missionaries are now, I think it is perfectly heterodox; and to insist that Old School Baptists ought to live in peace with the missionaries, is like a snow mountain in a South sea, violates the laws of nature and grace; for communion is certainly predicated upon union, and to commune where there is not a union seems to me to testify that that is not so. Not that close communion testifies that there are no saints but what are in the Baptist church, for we believe that some of God's people are in Babylon; and this is our grief, that so many Christians are deceived by their teachers. Yet we believe that close communion is one of the best testimonies of the militant kingdom. See 1st Kings, 3d chap. 27th verse, with other scriptures.

Jesus Christ told his disciples, when they persecute you in one city, flee ye to another. See how the disciples fulfilled this law, and waited at Jerusalem until they were authorized by the word of God to go; and persecution sent the disciples to the Gentiles and not money. Now look at old Sarah, barren until Hagar was put in Abraham's bosom; and when this was done, Hagar despised Sarah, (the spirit of persecution,) and then God gave Sarah the promised seed, in multitude like the stars of heaven, at the instance of his own will; for old Sarah was past age. And so agrees Jones' Church History, from the apostles down till now. And the Old Testament type, the book of Esther, says there were Jews throughout the hundred and twenty and seven provinces of Babylon; and they all got there upon the principles of captivity and emigration, and not by money. See how Jesus Christ sets forth the two systems. He

says, two men went into the temple to pray; the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself, and not with God; which proves that his faith was in himself, and not in God. Yet he pretends to thank God for his goodness, which he had got by praying, fasting, and paying tithes of all he possessed. Now does not this look just like a missionary paying his money to say amen to their prayers, to prove that he is a Pharisee? But the poor publican, just like a poor Old Baptist, went down, his house justified rather than the other.

When Jesus went into the temple and cast out, or excluded, all the merchant men that sold oxen, and sheep, and doves, and overthrew the tables of the money-changers, and told them that the house of God was the house of prayer for all nations, and they ought not to make it a house of merchandize, his disciples remembered that it was written, the zeal of thine house hath eaten me up. This scripture is written in the 69th Psalm of David, and I think was fulfilled in this circumstance. And if we want to know the spirit and gospel sense, we must go to that dispensation, and see Saul made king at the will of the people, but at the displeasure of God; for God gave them a king in his anger, and took him away in his wrath. For Saul was anointed out of a vial, to shew that it was the work of men; but David is made king at the instance of God's will, and anointed out of a horn to show that it was the work of God. And see the first transgression of Saul, that Samuel complained of; which was to force an offering to the Lord, before old Samuel got to Gilgal, and violated the command of God and packed the blame on old Samuel, because he did not get there soon enough; and now it is for the people to believe Saul or Samuel. 1 Samuel, 13 ch. 13 v.

The next thing is to make a law to curse every one that eats a mouthful of food that day, until he is avenged of his enemies. The next is to save Agag the king and all the fat sheep and oxen, which God commanded him to kill. Now just look at the idea, how plain; force into the service of God, that I may command not to eat, that I may eat all myself; and then had the impudence to tell old Samuel he had obeyed the command of the Lord. But Samuel

told him his rebellion was as bad as the sin of witchcraft, and declared non-fellowship with Saul; which mortified him much. And Saul pulled off the skirt of Samuel's coat, begging him to go up to the city to sacrifice or commune with him; but old Samuel would not. Nevertheless, he went up to the city and cut Agag to pieces, and then went home and never went to see Saul no more all the days of his life. But see that Saul wanted to kill him, for says Samuel, when God commanded him to go and anoint David, Samuel says, if I go up to the city Saul will kill me. And so it will be again. Now render to Cæsar the things that belong to Cæsar, and unto God the things that belong to God.

I notice a publication in your paper, stating that D. P. B. of Greene county, Ala., told some of the people last year that if they would elect him to the Legislature, he would use his influence to lay off Alabama into districts, and establish theological schools; and of course tax the people to make themselves preachers. And certainly God Almighty never made him a preacher, or he would have known that all the theological schools in the world cannot make a preacher. Yet all this is called religion, and religion it is; but surely it cannot be grace. But I think it is an open index to the mischief of the Missionary Society, at work in the bottomless pit to hatch locusts to make sheep tracks. And if the people do not notice particular, they will be deceived; for it is said, that the locust makes a tract just like a sheep track, only it is larger. Now just look at the effect of theological schools in Ahab's reign. He pulled down the altar of God and made one like the altar at Damascus; then pulled down the brazen sea and threw away the brazen oxen, and made a pavement of stone. Thus the principle of theological schools will throw away a gospel ministry, and introduce a polished, scientific set of begging priests to establish high places of worship, to sell indulgences, by asking fifty dollars for life membership in society.

Just look at Saul, from his shoulders upward higher than any body else; like Judas full of zeal for the poor, this is the zeal that will eat up the Lord Jesus, if ever they can get letters of authority from the

Jewish Sanhedrim; like Paul did, when he came out of the theological school at Jerusalem. But God Almighty killed Paul's letters of authority by regeneration, and he never begged for no more; for God made him one of his children, born at the instance of God's will, and not the will of Paul nor them that were with him. Thus he is ready for Annanias to nurse him, and tell him what he ought to do. Therefore it pleased God by the foolishness of preaching to save them that believe, and them that are alive, and have the witness of God's Spirit to qualify them to believe that the gospel is the power and wisdom of God. Yours in love. *WM. CRUTCHER.*

FOR THE PRIMITIVE BAPTIST.

*Franklin county, Tennessee, }
24th of April 1838 }*

DEAR BROTHER BENNETT: If I may use such language. I saw one of your papers a few days ago in Alabama, called the Primitive Christian or Baptist; with which I was well pleased. And as there are none circulating in my county and some of the new Baptist papers are amongst us, I feel anxious that the truth might be set up in the same way that they have set up the error, that people should not be deceived. And if they had rather worship Dagon than to have the Ark in their houses, let them see both.

If I live I will write again when we receive your paper. Yours in the gospel

WM. S. SMITH.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Wilkinson county, }
May 15th. 1838. }*

VERY DEAR AND PRECIOUS BROTHER IN CHRIST: As we can venture so to call you, by reading a paper that has just made its appearance into our section, called the Primitive Baptist; which, after reading in our church, we claimed to be our faith and sentiments. And from our weak judgment of the scriptures, and the way that you and other dear brethren are pursuing, we believe that your paper would be very beneficial in this section of country or of God's moral vineyard. Agreeably to the divine command of our Lord and Master, we have come out from all the new lights

or schemes and inventions of men, believing that they do not correspond with the word of God.

Now, dear brother Bennett, we the undersigned subscribers do desire you to send us your paper, the Primitive Baptist, and by so doing you will oblige your brethren.

JESSE MOORE,

FOR THE PRIMITIVE BAPTIST.

*Marion county, Tennessee, }
April 29th. 1838 }*

BROTHER BENNETT: I again have lifted my pen to address a few words to our Old School brethren, and to endeavor to defend the cause of truth. I should not have written so soon again, but duty seemed to enjoin it on me so to do. The obligation came about in this way. A few days ago I found a paper in the post office directed to the Rev. A. Buckhalter. Although that is not my name, the post master and myself both concluded that I was the man, as there is not a man in the county nor in the State, that I know of, of my name. And as my name is commonly called Buckhalter, I took it and found it to be a paper called the Biblical Recorder and Southern Watchman. And not knowing who had sent it me, after I had carefully examined its columns, I found some things therein that I felt under obligations to say something about; and I do not know any better way to let my words be heard generally, than to ask you to spread them in the columns of the Primitive Baptist, hoping that they may in that way salute the ears of him that was so good as to send me the Biblical Recorder. And for fear it may be disputed, I will cite my readers to the paper, that they may find the things that I shall make remarks on. It is the 4th volume, No. 13.

The first thing I shall notice is, the title of the paper. Now it appears to me that the name or title of the paper brings the Editor under obligations to suffer nothing to be found in its columns but such things as are found in the Bible, or at least are supportable or provable by the Bible. And it appears to me that there are several things in it that are not spoken of in the Bible, such as missionary societies, theological schools to qualify men to preach the gospel, and titles given to men, such as Re-

verend, President, Vice President, Secretary, &c. As for missionary societies, there is no precedent in the Bible for them; and I would say they are the invention of men, and look to me like craft to get money to support lazy men who are not willing to labor with their hands, but would rather labor with their tongues and let the reproach of hireling fall on them: And the hireling careth not for the flock.

The inventors of theological schools and the advocates of them, surely have forgot that God is a jealous God and will not give his glory to another; or else they intend to rob God by assuming to themselves the power and wisdom of God, for their actions say they know better how to qualify a man to preach Christ's gospel than God does. I will say that the great work of the ministry is not a science nor a trade, that can be learned by or of man; but it is a gift of God alone. And that God in the councils of wisdom, hath for the most part chosen the weak things of the world, (*viz.*) ignorant and unlearned men, to effect that work, that the power may appear to be of God.

As to the titles given to men, I would say, that the Bible gives the title of Reverend to no man, but to God alone. And I would say to my Old School brethren and all others, that if you must have some distinctive title for a preacher, do call him Elder and the Bible will support you. As to the titles of President, Vice President, Secretaries, &c. I know these titles are not to be found in the Bible, and I think they ought not to be found in the columns of the Biblical Recorder. And I would invite the Editor of that paper to contrast these titles and things with the title or name of his paper, for it seems to me that every name ought to express its nature.

The next thing I shall notice in the columns of the Recorder is, the stigma cast on the Old School Baptists, and particularly the Good Field church in Tennessee. That piece is headed with these words, (Old School infatuation.) Now if I understand the word, it is a derivative from the word infatuate, which means to be witch; and infatuation means to be deprived of reason. And I am disposed to deny the charge and say, that the Old School Baptists have not been bewitched nor deprived of their reason; but that the New

School folks, according to scripture, are both bewitched and deprived of their reason; not by their Judaising teachers, as was the Gallatian church, but by missionary teachers who have bewitched the people and therefore deranged their minds; insomuch, that they have almost if not quite become insane, and have run greedily after the error of Balaam, which was the love of money and worldly honor. Therefore it is not the Old School, but the New School folks that appear to be infatuated, and have turned away from the precedents and examples laid down in the scriptures by God, through the prophets, Christ and apostles; while the Old School Baptists have been still heard to say, stand in the old paths and enquire for the old ways, saying, where is the good way and walk therein.

As for the Good Field church and its preacher, if it be the one with which I am acquainted, they have excluded several members for falling in with the new schemes of the day; for they feel themselves under bonds to withdraw from every one that walks disorderly; and it certainly is disorder to leave the commandment of God and follow after traditions or commandments of men.

As for brother S. F. Garrel, the preacher of that church, if he yet be the supply of that church, I have a better opinion of him than to believe he would join in with the followers of antichrist, as I do believe men that preach for hire are.

I might say much more on the above subjects, and of other things I find in the Biblical Recorder; but at the present I shall say no more. And some may think I have said too much already, but I shall subscribe my full name to it and expect to account for what I have said.

I am with respect your fellow laborer in the afflictions of the gospel

MICHAEL BURKHALTER.

*Georgia, Oglethorpe county, }
May 7th, 1838. }*

DEAR BROTHER BENNETT: I have to ask forgiveness for my delay in complying with the terms for your paper, but still wish it continued.

I think the Old School Baptists are gaining ground here, but the dominicoes are still crowing about with their back raised ready to run to their own dunghill; and I

hope in time to come we shall get rid of them.

So no more at present, but remain yours in the bonds of the gospel.

JOHN LACY.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabanc*.

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“Come out of Her, my People.”

VOL. 3.

SATURDAY, JUNE 9, 1838.

No. 11.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Wake county, North Carolina.

BROTHER BENNETT: I have lately been meditating upon our Lord's going to the temple and finding therein those that made it a house of merchandize.

John ii 13, 14, 15, 16, 17: And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence: make not my Father's house a house of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Now, brother Bennett, I will commence with the 13th verse. This was the time of the Jews' passover, an ordinance which the Jews were to observe in commemorating their deliverance from their bondage in the land of Egypt. See Exo. xii. where the Lord gave directions respecting the passover, that every man should take his lamb, and that the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts of the houses wherein they shall eat it; and the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt; and this day

shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations. Ye shall keep it by an ordinance forever. Now all of the first born throughout Egypt, where this sign of blood was not, were to be slain; and where they did not do as the Lord commanded, it was evidence that they were not the children of Israel—and of course they were subjected to God's displeasure. This circumstance gave rise to the Jewish passover. And when Jesus came to the temple, it was one of their set times to hold the passover, at which feast Jesus (the great antitype of the Lamb to be slain,) came; and beholding their order and devotion, found as now some in the temple who had not attended to the instruction given of the Lord, but had changed the holy sacrifices and offerings into merchandizing on oxen, and sheep, and doves, and the changers of money, sitting in the temple. See Daniel, xii. 11: And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up. Mark xiii. 14: But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains.

Brother Bennett, what was written aforetime was written for our learning; and is profitable for doctrine, for reproof, for instruction in righteousness. As it regards the question of the disciples to our Saviour, what should be the signs preceding the destruction of Jerusalem, and the end of the world, it was twofold. So I consider the same may be seen in these times, of the desolation of the peace and destruction of the fellowship of the church. Abominations are standing in the holy place where they ought not, (in the church,) cloaked with

the name of doing service for God. I here will name a few scriptures for the reader's meditation. Prov. vi. 16, 17, 18, 19: These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren.

Now, reader, compare these abominations, seriously, with missionary operations—their merchandize, the sowing of discord, and see if they do not possess all the above named abominations. As it respects shedding innocent blood, I would just refer you to Alexandria, D. C. in our nation and day; and also to the bloody persecutions of the saints in past ages, of which I expect to speak more particularly.

And found in the temple those that sold oxen. You will observe that oxen in scripture are spoken of to mean ministers of the gospel. See 1 Cor. ix. 9: For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? And also the twelve oxen that bare up the molten sea. Now as oxen are mentioned to prefigure God's ministers, for bearing the yoke, or the gospel sea,—the sending forth of oxen, and for the treading of the lesser cattle, I shall now speak of their being sold. First, Jesus Christ is said in scripture to have been sold by Judas for thirty pieces of silver. Again, this selling in another place is called betraying him—him who preached the gospel. And I have no doubt but some of God's ministers have been betrayed by those who love what is in the bag, rather than the poor: for Judas pleaded for the poor, though he cared not for the poor. And you will discover this spirit and this cry through all the missionary inventions to get money.

First, the poor destitute people of America; secondly, the shocking condition of the poor heathen, with all the pathetic language and apparent zeal for the conversion of souls. Connected with this is all their mighty force of reasoning; while some of God's ministers may have thought they were not very well provided for, by the churches having been induced to pay unnecessary attention to these merchants, and have been seduced to partake with them, thinking that thereby they would come nearer the commission given of our Lord,

to go into all the world and preach the gospel to every creature. Also the high titles, places of honor, trust, and profit, held out, which are so bewitching to human nature; together with all their loving kindness of speech, in order to allure them, as the truth says, enticing words of man's wisdom. Some are partly sold at this rate, or on this condition: if, brother, you do not exactly like it yourself, do not oppose us, nor discourage your churches, lest you be found to fight against God. To sell them further: say they, brother, if I know my heart, I love you as a child of God; and I think you bid fair to be useful: and if you will change your method of preaching a little, as you are yet young, you no doubt will make a great and useful man. Such as this: the doctrine of election, as you know, the greater part of mankind do not receive. Dwell a little more upon means,—to live in the use of means: for I am older than you in the ministry. And when these changers of money can gain this ascendancy, the other is somewhat moulded for the most of the tables of the money changers; some that they cannot seduce into doctrines of devils they have slain, both oxen and sheep, at which they joy and feast themselves. See Isa. xxii. 13, 14: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

Brother Bennett, bear with me a little, while I say something about their merchandize on dead oxen and sheep, which they have slain, according to the last text quoted on slaying oxen and sheep. First, what or who are they that kill sheep? Answer: greedy dogs that can never have enough. Do not be mad, for I am telling the truth; and my wish is, that it may be for good. How do they slay oxen and sheep, and make merchandize of them? Let Jude speak, 4th verse: For there are certain men crept in unawares, who were before of old, ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. And these creepers who get into churches, are apt to be men of property, or considerable attainments in their own estimation, and very often in the estimation of

the world; and they are able thereby in some cases to carry a majority of the church with them. Then for killing the feelings of what few sheep there are, by their schemes to get money, and their false doctrines which are starvation to the Christian. And not only so, but if the sheep differ from them, and use their liberty of speaking against the modern mission system, and put not into their mouth, they even prepare war against them. Micah, iii. 5: Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. The end is, exclusion. But this kind of killing is not very common, as they go pretty much for numbers, unless the sheep withdraw from them as their shepherd directs. Then they flee to the "Cross and Journal," and "Christian Index," with their bitter denunciation—"disorderly," and reproachful epithets, for the purpose of killing them in the estimation of nominal Christians and non-professors; branding them with "infidelity," "antinomians," "do nothing," "sit on the stool of do nothing," "owls," "bats," enemies to the spread of the gospel." And in these things are couched both murdering and merchandize: by holding the black side to the world, in order to touch their sympathies, and draw money from their pockets. These merchants, it is said by our Lord, hath made his house a den of thieves. Now thieves are rogues, are stealers, of what? Of sheep in the first place; and secondly, the word of God. Now a sheep is a singular animal from all others; for when caught by their shearer, thief, dog, or wolf, they open not their mouth,—suffer long, and make but little defence while in the clutches of the enemy; for it is written, as a lamb before the shearer. It has become a proverb of deep reproach: "I had as lieve be caught stealing sheep." Then stealing and killing sheep is a low calling in my estimation. In like manner the dove makes no noise in the hand of the fowler, thus signifying its innocency. But when at liberty, it raises its note which is a mournful noise, like the lamentations of Jeremiah, Job, David, and others, Paul not excepted: O wretched man that I am, who shall deliver me from the body of this death,—mourning under a sense of their imperfect nature, mourning under a sense of their many short comings in the discharge of their duty to God.

These things sometimes cause them to say nothing for a time, but groan and mourn on account of their brethren deviating from the doctrine of God and his ordinances, to merchandizing in the house of God on oxen, sheep and doves; that is, the children of God: Merchandizing, giving money to educating men for the ministry; who when educated, sell Jesus or the gospel to the highest bidder for money; or say, if you will make me up so much money I will preach for you, if not, I cannot preach for you. Is not this merchandizing on Jesus Christ, and the people too, inasmuch as the people furnish the money to educate them, and then they turn about and sell them the gospel, so called. What say you, reader, to this? Does not such conduct bear some features of Judas, and the two hundred pence that might have been given to the poor?

I must notice, as proposed, the thieves that steal the word of God; and in so doing I will endeavor to point them out by principle, without calling any person's name. To show that there is such a thing as stealing the word of God, I will refer you to Jeremiah, xxiii. 30: Therefore behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Now I understand this, as expressive of Deut. xviii. 20: But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. Once more as it regards sheep and doves, before I leave this part of the subject. As soon as the sheep escape the shearer, dog, or wolf, he will, if able, bleat and make for his company. So, even so, do the children of God who have been so unfortunate as to become ensnared by the modern schemes of the day, falsely called benevolent, bleat, or warn the flock of the danger of being led about by every wind of doctrine by those that suppose that gain is godliness, and those that lie in wait to deceive, who by good words and fair speeches deceive the hearts of the simple. And because the sheep expose them, (the merchants) in their folly which shall be made manifest to all men,—the missionists, supposing that the hope of their gain from that quarter is gone, as they are looking every man to his quarter for his gain, they belch out like the great dragon did after the woman, a flood of persecution: "enemies to the spread of the gospel," &c. in order to

put them to death as it regards their character, in the estimation of the people. Something of this kind I have experienced; for I once had my membership with them, and contributed to the support of the same, and took their publications, until I became convinced that their plans rested on money for their foundation. I then became convinced of the impropriety of remaining in a church where I had not fellowship enough to commune with it. I obtained a letter of dismissal, and after I had given it into another church, they threatened to recall my letter, finding that I had gone with the Old School Baptists and had taken a decided stand against their moneyed institutions; and as I live amongst them and have removed my membership from about three miles from home to fourteen miles, you may expect I often feel alone.

But to return. I will notice the dove a little further and leave this part of the subject. The dove, at certain seasons of the year, a little before cold blasting winds, is apt to be heard making her mournful noise, seemingly possessed with a foreknowledge of its approach, and thereby gives warning. Now, brother Bennett, this reminds me of some of God's servants as watchmen upon the walls of Zion, who by day and by night hold not their peace; being possessed with the spirit of God they are thereby enabled to look before and see the approach of these cold, chilling, blasting winds of doctrine, and inventions of men under the cloak of religion, which will destroy oneness among the churches on account of making merchandize of the saints. Men of your own selves shall arise, speaking perverse things to draw away disciples after them. And some of God's servants, like the dove, have at least twenty years past been mourning and crying and giving the alarm of the effects of missionary operations in this country. Some of them have taken remarkable pains in searching and tracking them in all countries whither they have gone, and pointing out in a proper manner the sad effects following their inventions, the many blasting winds of doctrine invented by them, that have blasted the peace of churches, torn them asunder, produced coolness among the nearest and best friends, have betrayed or sold in the temple (the church) oxen, sheep, doves, unto death in its most horrid forms. Men, women, and children, have felt the effects of the winds unto death, confiscation of estates; while some in sheep skins, goat

skins, hid in dens of the earth, and some fled into the wilderness, and distant lands, to escape the awful and painful inquisition of the men of like motives, like principles, like thirst, with those warm advocates of like institutions in America. To say the least of our warm advocates of the mission system in this country, the same cause the same effect.

Look, brother Bennett, at the coldness abounding almost from one end of our nation to the other, the shyness; but little unity apparently to the world. But blessed be God, in the midst of all my calamities, now and then I hope I get a crumb from my master's table, or from his blessed word, that I would not exchange for all the inventions of our modern missionists to get money by in the world; and sometimes through the instrumentality of the Signs of the Times and the Primitive Baptist, my poor heart gets a feast. Yes, precious brethren and servants of God at a great distance from me, are brought near to my affection. But perhaps some of our merchantmen are ready to say, the coldness and blasts you speak of are brought on by the antimissionaries. To this I object, until you missionaries prove to me that the mere cooing of the dove creates the cold chilling winds. Or, as some missionaries have taught me, that to preach the doctrine of election, though true, will destroy revivals. In answer to this, I say, that almost every time I hear it preached in faithfulness, it creates a revival in me.

I have been told by some of the temple merchandizers that, sinners must first turn to God, or else he never will turn to them: as though the Holy Ghost was mistaken when he said, can the Ethiopian change his skin, or the leopard his spots? or, turn us, and we shall be turned: Draw me, and I will run after thee: or, no man can come to me, except the Father which hath sent me draw him. And they teach that God wills to save the sinner, and makes the application; and the sinner will not strive with God, and is lost: as tho' God had not made this promise to his Son, thy people shall be willing in the day of thy power: 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: and a hundred other texts go to prove it, even Christ's casting out seven devils out of one, and legions out of another, and they begged leave to enter into the swine. To deny these truths is a common trait in those

that make,—says Christ, my Father's house a house of merchandize; and dupe thereby such as they can make a gain of.

The second thing I propose to notice is: the changers of money sitting. Where? In the temple—in the church nominally so. Have we any precept or example in the word of God, as his direction to sit as money changers? Then if there is no direction in the word of God, the Saviour or master of the house did right in reproofing those whom he found in his house, that sold oxen, sheep, and doves. What signifies changers in matters pertaining to the religion of Christ, or his conducting that religion in its support, but errors in doctrine and practice? The religion of Jesus Christ is the same in every nation, kindred and tongue, and in every dispensation of the church; and this being so, the fellowship of God's children is ever the same in all nations, kindred and tongues under heaven; and it rests or depends upon the doctrine of God given us by the prophets, Jesus Christ, and his apostles. And they continued stedfastly in the apostles' doctrine and fellowship, &c.

Thus you do see I am satisfied, brother Bennett, that there are no changers of God's doctrine among his children, nor can they see wherein there could be a change for the better. They feel reconciled to it. God's children love it, and receive the truth in the love of it. And indeed they cannot help loving every one that they believe loves the truth. Neither do they want to help loving them, but to the contrary, often feel uneasy because they cannot feel as much of that love as they would wish. And where this is the case sincerely, I set it down as a truth that they are born of God, and are led by the Spirit of God, and are the sons of God, and if sons then heirs of God, and joint heirs with our Lord Jesus Christ. And here is another good mark of a joint heir with Christ: that they look upon those who walk in the footsteps of Jesus as their superiors, and often feel their desires running thus: O that I could walk nearer to God than I do, like those who let their light shine to the glory of God. But such cannot say or think of their brethren, big I, and little you. The Spirit itself teaches us to love one another; and God is love, and God dwelleth in them: and it is God in the Christian, loving Christians, while Christians feel it—while it flows from the throne of God into their hearts, and returns in praises and thanks-

giving to God. And ere long the end will be swallowed up in the commencement, in this text: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

But alas, reader, to my sorrow there are some that think so little of the pattern laid down in the word of the Lord, as to try to change the doctrine of eternal life into fables, or the truth into a lie, and make void the counsel of God by their tradition; by reason of whom the way of truth is evil spoken of. I heard one connected with these temple merchandizers in his conclusion of a discourse say, that it was easier to get religion in these days than it used to be, &c. who are going about to establish their own righteousness, hewing out to themselves cisterns that will hold no water, forming societies that the church is not bid to do, forming conventions, missionary societies, and a board of managers (or sitters) who shall be men that pay into the treasury ten dollars, or life directors for so much, *sitting* president, vice president; secretaries, treasurers, &c. *sitting* clothed in the authority of their constitutions, making such by-laws as they may think proper; *and the changers of money sitting* to appoint agents to write in behalf of the convention, (not God;) *sitting* to appoint men their circuit or district to preach in, *sitting* to appoint how much money each merchant shall have for his services, and that each make his report of all moneys collected by him in behalf of the convention, for three specified objects: first, I will say, education fund, to educate or qualify young men for the ministry; second, for the support of home or domestic missions; third, for foreign missions, in order that the convention (not God) may be able to send preachers to convert the heathen: and that each moneys shall be applied to the object for which it was given, or begged. Tom hands in his money begged, Harry his, Dick his; all changers of money, sitting as well as those delegated from church and world, at the moderate price of ten dollars. Now for it, each one has a right to vote, *changers of money sitting*—Tom, Dick, and Harry are to be paid out of each fund collected, in proportion to each respective sum collected. Here then is in my view a change of money from the foreign mission fund and education fund, to support the home mission by these money changers, sitting; the servants of the board having charged to the Board their collections.

Then Tom votes for Dick, and Dick for Tom; Harry for Dick, and Dick for Harry; and so the change is concluded on, and an order made for the treasurer to pay Tom, Dick, and Harry their change, and report to the next convention.

Again, as it regards the money begged to carry into operation the school to educate young ministers: an inducement was held out to the people that it was to be a benevolent school, where children whose parents were not able to educate them, might receive their education. Under this idea some money was given by parents who were not able to educate their children; say fifty cents by one of my near neighbors. But here is a change of money—when a sufficiency was collected, instead of its being a benevolent institution the school commenced as I was informed at sixty dollars the first session, seventy the next, third session one hundred dollars. Reader, this looks like bad changing of money; do you think the Lord would be to blame to drive off such money changers as these? or would you blame, or charge his people with wickedness, for withdrawing from such money changers? For one, I do not.

Much more I could say on this part of the text, but I fear I shall stand in the way of others. Though I must name one thing more, as these money changers are fond to change to new things. I had been thinking what they would change to next, but on the third Lord's day in February, 1827, I was near Wake Forest Institute, when and where I learned that the Steward had paid thirty dollars for *mulberry trees*, to raise silk worms on to make silk. Do you remember of reading in Revelations of any people merchandizing on silk, and if so, were they good people or bad ones? Now, reader, I have heard a great cry, great zeal, great hurry for money, that heathen were perishing for want of money, and going to hell for the want of the word of life. What shall I say to you, O heathen? you must live if you can till mulberry trees are raised, silk worms are raised, silk manufactured and sold to make the change by silk. Strange, passing strange inconsistencies, that you merchants upon oxen, sheep and doves, should be in such a hurry for money to convert the heathen, and then procrastinate until you can turn it over by raising silk from the worm, and the worm from the mulberry tree, and yet the worm egg is not hatched. I know it is a tedious business by some experience that has been

made in my family of children, but not on other people's money, nor with a view to speculate on oxen, sheep, doves, nor the souls of men. See Rev. xviii. 12, 13: The merchandize of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. Think on this, missionaries, seriously, and the antecedent verses of this chapter; yea, the whole chapter.

Brother Bennett, it is now 2 o'clock in the morning, I have been a bed, but sleep has departed from me for the present. I have been turning from side to side, endeavoring to free my mind from the solemn meditation of the Lord's distressed Zion, the cunning craftiness of those that lie in wait to deceive. But I think it no crime, brother, at this late hour of the night for a shepherd to be guarding and minding the flock; for so the shepherds were doing when the heavenly news reached their ears that, unto you is born a prince and Saviour. Again: that hold not their peace day nor night. But men request this of me, saying, if you cannot see with us in the mission system, say nothing against it.

I now commence, brother Bennett, my remarks on the third thing I propose to notice in the text: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables. Now you will observe, he (Jesus) made a scourge of small cords, (not his disciples,) and drove them all out of the temple. Who? why those that sold oxen, sheep and doves; together with the sheep and oxen that were connected in such a traffic in the temple. You will observe that this scourge was made with small cords, not great ones; not cord, but cords, more than one. I shall compare this scourge of small cords to God's ministers not shunning to declare all the council of God, the Holy Ghost accompanying the truth, giving its full force, not to the convincing of these temple merchants alone, but the oxen and sheep, that they the merchandizers had seduced to be connected with it. For I do hope that

some, of both preachers and laity so to speak, have been drawn in some degree to partake; that is, I believe this has been the case. And wo be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Amos, ii. 4. And their lies caused them to err, after the which their fathers have walked. Mic. iii. 5: Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, peace; and he that putteth not into their mouths, they even prepare war against him. These texts may suffice for proof that God's children may err, and do that which is not right.

But to return to the scourge of small cords, made of God. First, these being born of God, enlightened by divine grace to discover the perfection of God, and their own imperfection, their inability, their entire dependence on God to enable them to preach the word, they feel within themselves small, very small in their own estimation: If any man will be great among you, let him be your servant. Secondly, they are considered small, because not many amongst the many that profess to be preachers, are God's ministers; this you will discover by the prophets of Baal and of the grove, to God's prophet. Hence Jesus spake this comfortable language to his disciples: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom—the gospel kingdom. Thirdly, God's ministers and children are held in the estimation of false teachers and professors, on account of the soul humbling doctrine which they hold and propagate, small indeed; and they brand them with want of sense, enemies to truth, the spread of Bible knowledge, the spread of the gospel to the destitute; whereas, the gospel is only spread as instruments by these small cords, whilst false teachers though they go to the destitute, they only leave them destitute, destitute of their cash and true gospel too. If these merchants go to those who are destitute of the true light of the gospel, and convert them from one error to another, are they not still destitute and nothing the better? For evidence, let us hear Paul on the subject of the true ministers of the gospel of God, which is the power of God unto salvation to every one that believe; 1 Cor. iv. 13: Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. Thus you will see that this is a clear line of distinction drawn by Paul between

God's ministers and the devil's preachers. Assisted by Paul's second letter to Timothy, iii. 2—8: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

Thus you may see all these traits in our modern missionists, or temple merchandizers, as plain as the nose in the face: lovers of their own selves, or own worldly interests, above the spiritual interest of the flock; which is seen by this, if you do not give me so much, I will not preach for you. Covetous, to form societies to get the people's money, and begging for it as they say for God; when God hath not said so in his word. Boasters, that God is in these institutions, because of the abundance of dollars contributed to their support; whereas, it is simply obtained by seducing spirits and doctrines of devils, and then tacked to God's work and say he saith, when he hath not said: boasters of the great talents on their side, when God says he hath chosen the base and weak things, and things that are not, to bring to nought the things that are—thus they are glorying in their shame. Boasting, the many more that give their attendance at mass than at the worship of little cords; boasting of the many more converts made at camp meetings, protracted meetings, &c. than there are at the meetings of the little cords, or Old School or Primitive Baptists. As it regards the many that give their attendance to these boasters, we do not feel surprised when our Lord hath told us, if ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. And for the comfort of his disciples Jesus saith, he that heareth you heareth me, &c. But because these oxen, sheep, and dove speculators are of the world, therefore the world hear-

eth them; and of course, we expect them to give their attendance: and as it regards the many added, no wonder, when we view the blind leading the blind, even sending their brethren out to lead into the altar their unconverted friends, in the midst of shouting, slapping of hands, patting of heads, whisperings, especially to those in better circumstances of life; exclaiming, now is the time, you can believe, it is easier to get religion now than it used to be. Presently they say to them, do you not feel easier in mind? (the fright being a little over.) Answer, I think I do. Then for it: O my friend, I believe the Lord has pardoned your sins, arise and rejoice, and tell what great things God has done for you; accordingly they do so. Perhaps a little girl or boy, whose parents are out of the church, or brothers and sisters; then for affecting their passions, &c. through which medium these boasters' numbers are swelled to a considerable extent; and then boast of it and offer it as an undoubted evidence that the Lord is on our side, none evil can come upon us. And oftentimes it proves the destruction of young people, in being deceived, turn out bad, excluded, and then thought nothing of in society.

Proud: this, brother, is so obvious, that I need not dwell much on it; for the modern missionaries, or merchandizers, show this mark that Paul gave to Timothy. This is shown wherever they go. I heard one merchant preach the other Sunday, and I thought that he showed the mark; he sat down four times after he commenced his exercise to the close. It reminded me of some who shift their ground before they close their parade.

I must forbear to illustrate all the marks Paul gave to Timothy, for it would swell this piece to too large a size. And he made a scourge of small cords. These cords, as God's little ones, are united together by the teaching of the Holy Spirit, teaching them the same doctrine, the same ordinances; and hence they continue steadfast in the apostles' doctrine, and in fellowship, &c. And through this medium my soul has been made to rejoice in hearing them through the the Signs of the Times and the Primitive Baptist; and these two papers are looked on as very small cords, though in some degree are binding in affection those of the same views; and serve as a scourge of small cords in informing the people of the cunning craftiness of those that sell oxen, sheep and doves, that make

merchandize of you, supposing that gain is godliness. And as these merchants are imitating the Catholic merchandizers, I view that every ungodly step that was resorted to by Roman Catholics to make gain, is stopping the mouths of Protestants and tending to consolidation; or giving advantage to be said, physician heal thyself.

And he made a scourge of small cords, and drove them all out of the temple: which I think is much verified now, and I have no doubt will be more seen. God's children taking a decided stand against the merchants in contending for doctrine and discipline, has already routed many of these religious merchants from amongst us, or from the temple of God; and the force of truth has constrained many of the oxen and sheep, both preachers and members, to come out from all the men-made institutions of the day, called benevolent, to help God convert sinners, predicated on money, the love of which is the root of all evil.

Now as it regards pouring out the changers' money, I view the same as truth carrying conviction to the minds of the people, of the fallacy of such temple merchandizers as those our Saviour found in the temple; similar to those in these days of delusion, favoring and supporting the missionary institutions of the day under the cloak of religion, or benevolence. And the greatest advocates for benevolence are those who get the money, as the butcher will not cry out stinking meat, as long as he has sheep and oxen in market. And so long as the people give a sufficiency of money to these merchants, so long will they make the church their den of thieves.

And overthrew the tables. Now you will observe the word tables, in the plural, signifying more than one; but how many tables those speculators had, that our Lord found in the temple, I will not say. But I will name some that I believe were included in the meaning of our Saviour's expression in the text, *overthrew the tables*. And as brother Lawrence has crossed the sea after them in old times, from one country to another, I shall just give my views at home in a short way; without consuming time in dwelling on the tables that belonged to the mission system some few years back, wherein all the tables were overthrown and every leg broke off, while some of the money rolled to the west to buy land. The first table I will name is the North Carolina Baptist State Convention, which name claims considerable more than

it can cover; and this table in my opinion, brother Bennett, will as certainly be overthrown as the tables just referred to; and then will be brought to pass the saying of the apostle, glorying in their shame. I have several reasons for believing this, of which I will give a few. In the first place, in order to get money to set up this table, there were runners appointed and the people told that it was and would be means in the hands of the Lord of doing much good in the conversion of sinners, by both domestic and foreign missions. And as I do not consider the Baptist State Convention of N. C. to be the word or spirit of God, I do not believe it will assist the Spirit in doing much good in converting sinners, for the Spirit quickeneth but the flesh profiteth nothing. And this is an institution of the flesh and not the Spirit, because the word which is the Spirit hath not said so. Another reason is, that of Col. ii. 21, 22, 23: Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men: which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

I cannot dwell. Second table is that of the Wake Forest Institute; which will be overthrown. And now my reason for saying so. In the first place, it has not thus saith the Lord for its justification; second, there were beggars appointed to beg money as its legs to set it up; yes, right down lying beggars, telling the people it was a benevolent thing to educate the poor who had not the means to obtain an education. But when a supply of money was obtained, the first year it commenced its operations at sixty dollars per year, with the exception of a small trifle deducted for labor, say seven or nine dollars, leaving about fifty dollars. Well now, brother Bennett, do you not think that this sum, say sixty dollars, counting the student's work at home, would not enable a poor man to send his children to school and board them at home? twelve dollars for tuition, forty-eight dollars for board; which is four dollars for board per month. I say, is not this a changing of money from the use it was begged and given for? Then this is a table of the money changers. An apology that has been offered me for this is, the thing was in its infancy and weak; hereafter it would be better. But it got no better fast, for the second year's opera-

tion was one hundred dollars, and so I expect it remains. Is this meeting the necessities of the poor? No; nor do I expect it was ever intended, but to deceive the people with their hypocrisy to get gain. Here I have an evidence at my elbow to testify of such traders and table; Jer. xvii. 11: As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

You, brother Bennett, no doubt have noticed the third leg of the Baptist State Convention, (Art. 3rd of Constitution:) the funds devoted to these objects, (meaning home mission, foreign, and education,) shall be kept distinct from each other and punctually appropriated agreeably to the specific intention of contributors. In an examination of this leg, and comparing it with the table made out at the meeting of said Convention, held at Cashie meeting house, Bertie county, I find the total amount to be \$2,266 98; included in the sum for foreign missions is the sum of \$2 73 for African missions, (poor negro,) and \$150 specially for the Burman mission. The sum \$2,266 98, seems to stand divided thus: for home mission, \$864 45; for foreign, \$743 04; for education, \$659 48. You will observe, the constitution punctually appropriated agreeably to the specific intention of contributors; and here you will find \$743 04 for foreign missions, out of this sum you will find paid to Treasurer of Baptist General Convention of U. States, \$300; for printing Minutes, \$22 68; paid John Culpepper, agent, \$252 50, of which \$63 50 were out of foreign fund; paid J. Thomas, \$247 50, out of sum for foreign missions, \$47 50, &c. &c. Now I would ask, does the constitution admit that labors in the home mission should be paid out of the funds given for foreign missions? Did the agents tell the contributors to foreign missions, that they were to receive a part of it, and did they give their consent? If not, here is another change of money by these money changers.

Third table, Bible Society; a benevolent thing: money begged to print Bibles to give to the poor, taking the poor along to give currency, and then sell them as many as they can, and give some to keep up its credit; agents at a high price, men employed to sell them—O, it smells so much like Judas; the ointment might have been sold for so much and given to the poor; not that

he cared for the poor, but what was in the bag, &c.

I cannot dwell. Fourth table, tract societies. Fifth table, Sunday schools. Sixth, temperance societies. Seventh, periodicals.

Brother Bennett, I just name these tables and pass along, in order to give you and your readers my views without going into all their particulars. And he said unto them that sold doves, take these things hence. And so says the word yet. And I also beseech you that have an interest in Jesus as members of his house, meddle not with these things as making merchandize of the dear, blood-bought children of God, who are kept as the apple of his eye; nor to change the truth of God into a lie, for honor of this world, nor for filthy lucre. Remember, the Holy Ghost at a certain time descended like a dove, and lit on Jesus. Thendo not sell, or betray, or barter away, the gospel of Christ for another, which is not like it; nor make void the commandments of God for men's traditions, in order to meliorate the gospel to make it more popular or acceptable to the world, to have your churches crowded with numbers. Like the missionaries do in protracted meetings, anxious seats, frightening and rousing the mere passions by the thunders of Mount Sinai. And his disciples remembered that it was written, the zeal of thy house hath eaten me up. O, ye disciples of Jesus, in these days of blind zeal, a zeal which the apostle mentions: said he, I bare them record that they have a zeal of God, but not according to knowledge. A zeal in false doctrines devours, eats up, or supercedes the work of God, or sets at nought the grace of God by works brought foremost; it is consuming or making void the council of God; and all the moneyed institutions of the day are the inventions of men, and are not called for by God; it is a zeal, but not well tempered with gospel knowledge.

You will remember, that not long since there were some that appeared to possess a great flaming zeal for preaching the gospel to every creature, that are now content to sit down teaching schools, qualifying young men for the ministry, for \$500 or \$1000 per year. Is not this evidence that the zeal for money is greater than for God?

Brethren, you that are groaning under the pressure of this unholy zeal, I verily believe you would do well to take the admonition of your Lord and master: Come

out of her, my people, that ye receive not of her plagues. For I tell you that their folly will be made manifest to all men. Brethren, it does seem to me that this is a day of God's great favor bestowed on his children; for as darkness is multiplying in the antichristian church, the true light of the gospel is shining brighter and brighter in the hearts of God's dear children. My soul is often comforted and strengthened in reading the clear gospel views of the precious Lord's dear children in the Signs of the Times and the Primitive Baptist, in their communications. I am anxious for every paper, and so long as I live and can read, and these papers maintain the primitive faith, I expect to take them.

Brother Bennett, I must come to a close, though not for want of matter; but I do not wish to occupy too much of your paper. I desire the prayers of God's children, whether I ever see them or not. I remain your unworthy brother in the bonds of the gospel.

BURWELL TEMPLE.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 9, 1838.

If any of our subscribers should fail getting their papers, they can be supplied with any of the back numbers of the present volume, except the first four, by notifying us thereof or requesting their Postmaster to do so. We frequently have papers returned to us "for better direction," so defaced and mutilated as to render it impossible to decipher the names on them; consequently we are unable to give them another direction, or to replace them by others. We tender our acknowledgments, however, to the Postmasters for their attention in this respect, for we generally can make out the names on the papers returned.

FOR THE PRIMITIVE BAPTIST.

North Carolina, Warren county, }
May 31st, 1838. }

BRO. BENNETT: I am requested to write to you for a copy of the Primitive Baptist; and as I have to write, I will give you some of my views as to the present state of things in this neighborhood. As to religion, it is a cold winter's day. I think the Primitive is doing much good in the different parts of God's moral vineyard, it seems to build up and encourage those that are weak, but contending for the faith that was once delivered to the saints, &c. to those that are willing to have the man Christ Jesus to reign over them and take his

word for doctrine, reproof, correction and instruction in righteousness; and not rely upon our depraved nature for salvation. For it is of the Lord, and glory be to his name for it; if it was of men, we poor could never get it, for our purse is too light. I do not believe we have got many that are in favor of the new schemes of the day in this neighborhood, of Tanner's meeting house or Brown's; such as missionaries, and institutions that we believe are not supported by the Bible, &c. Those that appear to be much concerned about the salvation of sinners say, Goye into all the world and preach the gospel to every creature, &c. but they cannot go without money. The scripture saith, stand still and see the salvation of the Lord. Come, they say, if you will give us money enough we will go and bring it, &c. I think if they go they will not carry the gospel, which is of Christ, but rather traditions of men. But wo is unto him that preaches any other gospel. I must conclude, for I did not expect to write one word, but what I was requested. I pray that the God of all power and wisdom may direct you and your paper, the Primitive Baptist, in establishing the truth against error, is my prayer for Christ's sake. Yours with great respect, but unworthy brother in the Lord.

JOHN W. WHITE.

FOR THE PRIMITIVE BAPTIST.

Georgia, Crawford county, May 2, 1838.

DEAR BROTHER BENNETT: I now write you a few lines to let you know how we are going on. We have had some affliction here since our last Association. The church to which I belong as a member, before our Association had not had the institutions under consideration in the church; but there were a good many of the members getting very restless, and were often talking of our condition. As soon as the Association was over, one delegate made known to the church that he had taken the responsibility on himself, when the resolutions declaring non-fellowship with all the human institutions of the day came before the Association, to vote for them; and he had acted in accordance to his feelings, and that his mind had not past any change since. And that you know, of course, the subject was then before the church; and to tell the truth I was glad, for I had longed for the day to come when I could have the pleasure to let them know where I stood by my vote. The matter was referred to our next Conference, and in time and place it was brought up. The instant it was named, one or two of the members moved that we remain as we were; there was one member rose and said the subject was new among us, and if the church did not decide that, our brother delegate would be affected, and told them that he

had voted for non-fellowship, and that the church must acquit the brother or condemn. And so the subject progressed for a short time, when the matter was decided by a large majority in favor of the resolutions. The church adopted the resolutions of the Association for hers.

Now, brother Bennett, it is a strange thing to me, that they were willing to live with us before the vote was taken; and knowing all the time that the members, or a part of them, had no fellowship for the institutions nor for them that supported them. But as soon as the vote was taken and the resolutions established as the church's, they began to call for letters; they could not live with the resolution, but before they were passed were, as they said, willing to live with those that they knew were in favor of them. Now the right way is to be honest, and if a person is so, I know that he wants every body to be so too; and I know that I want Baptists to be so. But the time is come that some that claim to be Baptists are not so, for they have been crying it every where they went, let us live together, not part; and at the same time they had no fellowship for our principles. And, brother, if I have no fellowship for a man's principles, I have no fellowship for him; for as long as he continues in them, we are told to let him be to us as a publican, (I mean if we do not agree in principle.)

Six or eight months ago the missionary preachers were the most friendly people I ever saw; but now, brother Bennett, they are as shy of us when we meet them as strangers, with a few exceptions. Now those that left the church did not go more than two or three miles from our house, and commenced holding meeting on the same time we did; and in so doing, have somewhat divided our congregation as well as the church. Garden, the former pastor at Mount Carmel, (though he had not been for one year before the split,) commenced preaching for them, and I think it will terminate like the church did that he constituted out of a part of the church that he was a member of before the split took place; when it split, Garden and his party went about two miles, and constituted and held their meeting on the same day, and continued to hold it so for some time; but their congregation did not increase as they expected, and they have altered and changed the time.

When the split took place in the Association, the delegates from eight or nine churches withdrew from the body, went home, and some of them, if not all, passed resolutions to this amount: we will remain as we always were, let both missionary and anti-missionary preach for us. And so sprinkled it for a while that it was not buried, for it has just risen up again; and if they had buried it, it would have remained so.

Some time since, there came out a publication in the Index, for those churches that had withdrawn from the Echaconnee Association at her last meeting, to send up delegates to Liberty Grove for the purpose of taking into consideration their situation, to see whether or not it was expedient to join another Association, or be constituted into one themselves. Now, brother Bennett, just six months ago they were to remain as ever, so you see they have brought up the matter again, and the churches, or a part of them, have now just got into trouble, and are dividing and making preparations to part. And those members that introduced the resolutions to remain as they always were, are the very ones that have broke through; for they want to be constituted into another Association. So you see who wishes to remain as formerly. They say that they are the ones, but the resolutions of these churches will show, compared with their acts. So, brother Bennett, if not all, the greatest part of the churches that their delegates withdrew from the Association will divide. And they have met and agreed on the time for constitution, and sent for the helps to do so, and have sent to the Central Association for ministerial aid.

Now, before I go any further, I will tell you who compose the Central Association; they are the churches and parts of churches that withdrew from the Flint and Oakmulgee Associations.— Those that withdrew from the Oakmulgee I do not know so much about, but those that withdrew from the Flint, withdrew from her because she withdrew from Ben. Wilson and his church, who were then the associates of Cyrus White, who was at that time acknowledged by all parties to have departed from the faith. In fact, White's views on the atonement proved the fact.

Now, brother Bennett, they pretended to set up reasons about this, that the Flint had departed from discipline; but pursue the matter a little further, and you will see if I am not mistaken, the same church (Sharon) that the Association withdrew from, in this Central Association. Now, it was, that the Flint withdrew from churches because they had denied the faith, and these central churches withdrew from the Flint because she withdrew from the heterodox churches; and in so doing, it is proved by themselves that they did not believe the faith of the Flint, though they say that we are constituted on the faith of the Georgia. The best way to judge a man is by his works, and I have set it down long since, that those churches that slabbed off from the Flint River Association because she condemned Sharon church, were of the same faith and practice. So you see that the Echaconnee predestinarian missionaries have sent for those sort of mixed folks to constitute them

into an Association, and I cannot help from making the remark, all those of the same sort will flock together.

One Mr. Morris, in his preaching at the missionary meeting above referred to, said in the time of his sermon, that frequently brother Garden's zeal would run so high while he was preaching, that it would appear as if he had gone into the Arminian system; but to talk to him, he was as firm as ever, or as any person in the old original Baptist faith. Now Paul has told them that there is a zeal without knowledge, and if Mr. Morris told the truth on Garden, he has departed, or has that zeal; and we would set it down that he is wrong either way; and if wrong in that, wrong all the way. But I think that he had just as well been honest and said, brother Garden has departed from faith. Now of all people, in my view they are the most uncertain, they are the hardest to find out. They will tell you that they are as strong in the faith as you are, but just hear the most of them preach, and they will preach a covenant with the Son before all worlds, and sometimes will say, that all the Father gave him must come to him; and when they come to apply the effects of the covenant, they will apply it to all mankind if they will just close in with the terms of mercy. And whenever I hear such preaching, I had just as lieve hear them preach Universalism at once; for it in my view would leave God more just than the way they leave it. For to believe that God had redeemed man from his transgression and from under the law, and then punish him for the same transgression, proves to me that he would demand the payment twice; and the justice of God is mightily slandered in such doctrine in my view.

Before I close I will give you a little account of history preaching. The fourth Sunday in last month there came a Baptist to my house to go and hear a Mr. Perriman. I went with him, and when we got there, we learned that he would not be there that day. So Mathis, the man I went with, observed that was his business to hear him preach. The member spoken to appeared to lament it much and proceeded to tell Mathis that Perriman was a great history preacher, that he could crack the bone and give him the marrow, that he understood history so well that he could tell what part of the scriptures was fulfilled, and what was to be fulfilled. I thought it was the first time I ever heard that the gospel could be preached by understanding history; especially to crack the bone and give the marrow. Though I must confess to you I was not much astonished to hear him, Perriman, called a history preacher, for I had heard him before; and in time of his sermon he said, that the two great wings of the eagle that

was given to the woman, in the 12th chap. of Revelations, were the coin of our country, gold & silver. So when I heard his brother call him a history preacher, I concluded that he had got it from history, and thought with him, what a great history preacher indeed.

So you see how the spreaders of the gospel are doing here, those that are so engaged to do God's work. I think that if they can get men and money they may spread history, and I should be afraid to give them either, for fear that they would spread history for gospel. And if they all preach alike, and the brother told the truth that Perri-man was a history preacher, that is the kind they will spread. Though we still have a few of the sort that preach the same way the Baptists did when I joined them ten years ago, Christ the beginning, the middle, and the end; and that if sinners are saved, they must be saved on God's terms and his alone. For there is no other way given under heaven that a sinner can be saved, only in and through the merits of Christ; not by might nor strength, but by the power of God; and that the gospel is the power of God, and that the puny arm of man has no control thereof. And they will give God all the glory and honor of the salvation of souls, and still contend for the faith and that faith is the gift of God and is the cause of repentance, and that all men have not faith and as such it is a gift, and if a gift it must proceed from the author of it who is God, and that repentance is only the effect of faith.

And, brother Bennett, I have thought latterly that it was good for the church to divide; for when Saul, the king that God gave to the children of Israel in his wrath, for their wickedness in craving to be like other nations, divided the kingdom, David, the anointed of God according to his own choosing, came to the throne to rule his children in peace. And I think that this day bears a similitude to that day. The church was not satisfied with such ministers as it pleased God to raise up for them; they were too ignorant. Other denominations were superseding them in knowledge, and as such they set to grumbling that the Baptists were under par and were not able to defend the word of God when intruded on. Then forgetting that God had devised the plan that he intends to save his children, they to take away their reproach from amongst men, old Sarah like, took on their knees theological schools to bear to God children of the kingdom. But blessed be God, he told old Abraham to put Ishmael out; for he was not to be an heir with Isaac. And the true church will complain of Ishmaels, when their children are mocked at; and if I am not mistaken, there have been a good many Ishmaels here in the church; but the most of them are put out, and I

do not think that the church will rest till all go out.

WASHINGTON C. CLEVELAND.

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama, May 14th, 1838.

DEAR BROTHER BENNETT: I hope your paper is read with interest by many in this country. May the Lord sanctify truth and save us from error. Yours in hope of eternal life, which God that cannot lie promised before the world began. In haste,

WM. CRUTCHER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Crawford county, May 19th, 1838.

DEAR BROTHER BENNETT: Through the goodness of God, I am permitted to write to you again. We Old Fashioned Baptists love to read your paper for different reasons: 1st, it contains a goodly number of gospel sermons; 2d, we can have correspondence with our brethren at a distance, and it animates the little flock to know and hear from their friends; 3d, it strengthens the weak, confirms the wavering, and is edifying to the whole body.

The society folks in this country say, that we the Old School Baptists disturb the peace in the churches; but I for one, speak for myself and say, that I have lived with the Baptists twenty two years, and I have not been an idle spectator. I do see that there has got into the churches a new sort of Baptists, that preach a different doctrine, which is consequent on their faith. They say, that we wish to dictate to them; but this is a mere get off, for when they have been contending for the liberty to give their money, I said to them, give it to any body you please, or burn it if you choose; when at the same time they told me they gave none. And this seems to me like playing the hypocrite, to say and do not.

I have no object in view but to bear witness to the truth; the mere letter of the gospel will never save one soul. Christ gave himself for us, that he might save us from all iniquity, and purify unto himself a peculiar people, zealous of good works. This is a definite number, known to God and Christ, and every one of them shall hear the voice of the Son of God and live: For because I live, yeshall live also, says our adorable Saviour.

You know, brother Bennett, that a man hates to part with his family; see the case of Abraham and Hagar—but it is written, that the bond woman and her children shall not be heir with the free. This seems to represent the case of the church. Not boasting, but I have been trying to preach the gospel for twelve years, and having been blest, as I hope, with some seals, some few of them seemed

inclined to go with the new schemes of the day; besides, as I have formed an extensive acquaintance who were very kind, I was loth to part with them, but it is better to have a small family and live in peace, than a large one in distress. And finding that the disease had got to a stage that it required strong medicine, we have applied it: that of separating, and it has had the desired effect.

I have not time to write much. May the Lord bless you and all his faithful. I remain as ever, yours in gospel bonds. *WM. BOWDEN,*

FOR THE PRIMITIVE BAPTIST.

*Madison county, Tennessee, }
May 14th, 1838. }*

VERY DEAR BROTHER BENNETT: I send you the following names as subscribers to your most valuable and useful paper. The two first named I judge to be faithful ministers of Jesus Christ, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life. Neither will they give that which is holy to dogs, nor cast their pearl before swine. And although the day is far spent and the evening draws nigh when each shall receive his penny, yet they cease not to lift up their voices like a trumpet, and cry aloud upon the walls of Zion against the mischievous and deadly weapons formed, both against their political and religious liberty, by modern priests. I say their wicked and mischievous designs against our political liberty, because their conduct in lurking about the Congressional and Legislative halls with their benevolent petitions, (as they vainly call them,) manifests too clearly a desire to tax the people for their support; which if they had the power to lay, would be much more burthensome than the Tariff of '28, so much complained of. In fact, I think it would be a tenth of all at least.

I say their wicked and mischievous designs against our religious liberty, because they have proven by their conduct to every discerning eye, that they are no better in principle than Roman Catholics. And if they had the power, (which they greatly desire,) they would use it to the fullest extent in putting to death all those who dared to differ with them in sentiment, notwithstanding their religion consists in nothing else but Arminianism or Phariseism. I therefore, as one who has put a higher esteem on our political and religious liberty, than any thing else on this terrestrial ball, warn my fellow citizens and

brethren at large to be cautious how they make donations to what are called the benevolent institutions of the day.

It is frequently urged with great solemnity, that a church has no right to expel a member for giving his money to the support of missions; but, my brethren, I think the Baptists have ever claimed the right to expel a member for giving his money for ardent spirits to get drunk upon. And I think it will not be denied, that the American people in the days of the Revolution, had a right to punish the Tories for giving their money to the aid and comfort of the British troops. Again: if A steals a horse, and B gives his money for the aid and comfort of A, (knowing the crime committed,) is he not accessory to the crime and equally punishable in our courts of justice. Then can we, with these facts staring us in the face, say, that a church has no right to expel a member for giving his support to the institutions of the day; which we believe, if carried to their anticipated extent, would prove a final overthrow of this great republic.

Brethren, consider of it, take advice and speak your minds. Judges, xix. 30.

So I conclude by saying, farewell, brethren. Walk worthy of the vocation wherewith ye are called. I remain your loving and affectionate brother.

WM. CROOM.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Richmond county, }
May 29th, 1838. }*

DEAR BROTHER: When I see the different communications from various parts of the country, and find that they all speak the same things, it makes me think the Lord has yet a people scattered over the world, like sheep that have no shepherd. But thanks be to God, who always gives his people the victory through the blood of the everlasting covenant, and has caused them to hear his voice through the medium of your paper, by sealing the truths therein contained with his holy spirit. For God's people ought to know that all the missionary institutions of the day are only calculated to get money, and cheat the world out of their souls, and destroy the peace of the church, when they call gain godliness. But the Snow Hill church has withdrawn from the Association in order to get out of the Convention. We have declared a non-fellowship with all the institutions not found in

God's word; we intend to send you a copy of our letter, and the manner and form of our withdrawal.

I must come to a close by subscribing myself your brother in gospel bonds.

MATTHEW D. HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Montgomery county, }
May 27th, 1838. }*

DEAR BROTHER IN CHRIST: After my respects to you I will inform you, that the papers I sent for, which was over a year ago, I get tolerably regular. It is a gratification to me to find that many who at first were opposed to your paper, after a close perusal are much pleased with them and are anxious to get them. I am, dear brother, yours with respect.

GEO. W. JETER.

FOR THE PRIMITIVE BAPTIST.

*Harrisonburg, Virginia, }
28th May, 1838. }*

DEAR BROTHER: I now send you the pay for your paper. I have received five Nos. and am very much pleased with the sentiments they contain, and am in hopes the Old School brethren will not suffer it to be discontinued for want of subscribers. Yours in hope of eternal life.

GEORGE W. SANFORD.

FOR THE PRIMITIVE BAPTIST.

*North Carolina, Wake county, }
June 7th, 1838. }*

DEAR BROTHER BENNETT: Although I never saw your face yet I have read your much esteemed paper, which I can feast on, believing it to contain the pure doctrines of the gospel.

Dear brother, we have abundance of preaching in our church, but I do not call it gospel preaching. Previous to my taking your paper, I would go home and read my Bible and find it did not correspond with their preaching, and I was ready to conclude that the Baptists were all going astray; but now I can read the pieces in your paper from brethren in different parts of the world, and they agree so well with the scriptures, I discover that there are yet a number contending for the faith once delivered to the saints.

Dear brother, I have used considerable

exertions to get people to take your paper, but I find but few that like to read it; the people dislike to hear the truth, but the truth is what I want. Now I must come to a close by saying, go on in the strength of the Lord, for he is a stronghold in the day of trouble, and knoweth them that are his.

STEPHEN ROGERS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Decatur county, }
May 21st, 1838. }*

BROTHER BENNETT: I once more take my pen to write a few lines to you, to let you know that your paper the Primitive Baptist is read with pleasure by the Old School brethren in this neighborhood; and I believe it would have wide circulation if it was not for the scarcity of post offices, which are few and far between.

Dear brother Bennett, I believe that the Lord is carrying on his own undisturbed affairs, as there are a few coming to the church telling what great things the Lord has done for their souls; and not the institutions, benevolent so called. There are some that profess Christianity, that say they believe the purposes of God have been and are frustrated, and that God will not accomplish what he intended. To these I would say, if the foundation should be removed what will the righteous do?

Dear brother, I say but little about the institutions of the day, as I know but little about them; though I have been personally acquainted with one, called the Temperance Society, which was raised in the settlement where I live. And if that be a fair sample of the whole, away with those institutions of the earth. This society was formed in 1834, as well as I recollect, by some of the members who then had a name and a place with the Old School Baptists, and some of the world; but it soon caused confusion, and it resulted in the excommunication of every member connected with said society in 1835, who denied the faith and was expelled on the charge of heresy; they are now denominated Whiteites, or Blewettites, who are the main leaders, and have since been ordained by a presbytery of what are called the United Baptists, and are those alluded to in my other communication.

Brother Bennett, I am no preacher and but a poor scholar; if you should think any thing in this scrap worthy of publication,

correct errors, that it may not injure your valuable paper. I call it valuable, because through it we have an opportunity of hearing from the brethren generally throughout the United States. I conclude by subscribing myself your very affectionate brother in the bonds of the gospel. Farewell.

WILEY PEARCE.

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ALABAMA.—L. B. Mosely, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Henry Williams, *Havana*. Samuel Clay, *Mount Hebron*. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*.

John Bonds, *Clinton*. David Johnston, *Leighton*. Joel H. Chambless, *Louisville*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod W. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. W. Jeter, *Pint Lala*. Samuel C. Johnson, *Pleasant Grove*. William Crutcher, *Huntsville*.

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LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Harmony*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*.

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OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morten, *Fulton*.

KENTUCKY.—Jona. H. Parker, *Salem*. Tho. P. Dudley, *Lexington*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Roter, *Berger's Store*. John Clark, *Fredricksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Theo. F. Webb, *Calloway's Mill*. Joseph H. Eanes, *Callond's*. William Burns, *Halfax C. H.* George W. Sanford, *Harrisonburg*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Sucasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS,

Wm. W. Walker, \$6	Geo. W. Jeter, \$5
Jas. M. Rockmore, 10	Joseph Duncan, 1
Wm. Green, 1	Ely Porter, 1
L. B. Moseley, 5	

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3.

SATURDAY, JUNE 23, 1838.

No. 12.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Merriwether county.

The Baptist church of Christ at Antioch deems it her duty to make some plain statements of facts, that the many erroneous reports put in circulation in regard to her acts may be corrected, and that our brethren abroad may have a fair opportunity of judging for themselves. And in performing this duty we shall have to speak of the acts of others, but we shall endeavor to do so in a forbearing spirit, hoping that if we should place any individual in an unpleasant situation, that they will recollect that their own conduct has been the cause of this publication.

And in the first place, we shall let our brethren know what we have done, and then let them know what others have done also. Therefore, we shall commence at our July conference, 1837. At that conference four members requested letters of dismission, (two men and their wives;) which were granted in full fellowship. Here we will state, that there had been two preambles and resolutions presented to this church, the first declaring a non-fellowship for all the institutions, benevolent, (so called,) and their supporters, unless they retracted from their course. The second, declaring them unauthorized by divine revelation, and improper in a Baptist church, &c. The first was voted out unanimously, and the second by a majority. At August conference our Moderator, old bro. J. Nichols, brought forward and explained the scriptures on which the gospel church was established, even the sayings of Jesus Christ himself, and some seemed to think

them hard sayings, (if we can judge,) by the questions that were asked. At our Sept. conference, having been very much harassed by preachers from other churches about the various benevolent institutions, (so called,) without asking them for their advice; the church's constitution was read, and we then agreed that our constitution did cut off all the various institutions of men, (to wit:) the Missionary, Bible, Temperance, Tract, and Sunday School Union, together with all their kindred societies. The above is a true extract from our minutes at Sept. conference. There were some that disagreed with us, but stated that they believed in our constitution and faith, and seven requested letters of dismission; which we gave them in full fellowship, as they professed to be of the same faith.

Now we have told you what we have done, that has caused so many unfounded reports to be put in circulation; and shall proceed to tell what others have done also. About the 1st of November, two of those lettered members with a man of the world, B. P. Bussey, after the congregation was dismissed and the people had gone out, placed themselves in one of the doors, and Mr. B. with a knife open in his hand, prevented our deacon and housekeeper from shutting the door and immediately attached a lock thereunto. In a short time after these acts of violence, a report reached some of us, that those letter holders intended to constitute in our house. We drew up a protest against such a course, as it would evidently be an infringement upon our internal rights; and between forty and fifty members signed said protest, (that being all that could be seen conveniently at that time.) And on the 21st November—here we wish to make some explanation, and in the first place our meeting comes on Saturday before the first Sunday, and two

of those letter holders were in disorder, not only for preventing our housekeeper from shutting the door, but for threats of violence and one of them on the person of one of our deacons whom we esteem orderly, and we should have dealt with them for their disorder; but something must be done before the next meeting—and sure enough, when the 21st of November came, the Rev. John W. Cooper, George W. Key, Samuel Harris, and James Kendrick, came also; and three of those preachers were apprized of the protest and the disorderly conduct of those two members. But notwithstanding all this before their eyes, Mr. Cooper assumed the Moderator's seat, (there being nine of those letter holders present,) and after some secret consultation around the table, they examined one or more of the letters and Mr. C. as Moderator pronounced the letters illegal. Mr. Harris then read the Articles of Faith, or some items from a Minute of the Western Association; and Mr. C. informed them, that all that would take that as their Constitution, without adding to or taking from it, would be the *true* Antioch church; and immediately pronounced them (the letter holders) the *true* Antioch, and invited them to have their names enrolled, and forthwith opened a door for the reception of members and received one or more at that time.

Now we inform them that Antioch existed before the Western Association, and the Articles of Faith are not the same. There is one item in our Constitution that is not in the Western, and one that some of the learned men of the present day do not like so very well; notwithstanding this Rev. Mr. Cooper has pronounced them the true church on a different Constitution. Now we have told you how the true Antioch (so called) came into existence, and we consider the acts of those preachers the most wanton attack on the rights of a church that has ever come to our knowledge.

But hear from their churches. We appointed brethren to bear a letter to each of the churches where their membership was, dictated in mildness, setting forth our grievances. The brethren appointed went to Cain Creek, the letter was read. Mr. Harris said that one item was false, thereby giving our church the lie, composed of about sixty members; not answering in any manner the balance contained in the letter. Mr. Kendrick sat mute, neither plead guilty

nor not guilty; and the church passed it by without any investigation, to ascertain its truth or falsehood. The brethren appointed also went to Mountain Creek, bearing a letter of aggrievance to that church for Mr. Cooper's conduct, in which there were five distinct charges. When the letter was read, Mr. C. said he was accused falsely, in that of assuming the Moderator's seat; not answering to the other items in any manner. The church then passed it by as Cain Creek had done, without any investigation. We are not lawyers, but are of the opinion that when a person is charged before a court of a crime committed, the fact has to be tried whether he is guilty or not; and not discharged by the mere pleading of not guilty, as has been the case in the above named churches; and they sitting as a spiritual court for the Most High. But we now leave that matter with them and their God. The brethren appointed have not yet visited Mr. Key's church. We have given an unvarnished statement of facts, leaving every one to judge for himself.

We shall now speak something about the many erroneous reports that have been put in circulation to injure us as a church. Mr. Cooper has told his Mountain Creek brethren, that he had been and labored with us for a reconciliation, but could not effect it. Now we ask what need was there for a reconciliation, when those members had asked for and obtained letters in full fellowship? And Mr. C. has not been to us to labor at no time; therefore all his labors must have been with the letter holders alone; and we are of an opinion, that where there is a difficulty existing between parties, that both parties should be present or at least be represented, for a proper understanding; which has not been the case in this matter. And if those members were dissatisfied, it was their duty to have returned their letters and sought satisfaction.

It is also stated that we have set up a new standard of faith or fellowship, which is not the case; but we hold to our original Constitution, and faith and practice accordingly. And it is further stated by Mr. Cooper and others, that those letter holders have paid 5 or 600 dollars towards the building of our house; which is not the case. They did not pay more than about \$75 out of \$750. But suppose they had paid one half the amount, they had voluntarily relinquished their rights when they took letters. But, says Mr. C. they pre-

ferred to pay or be paid. We answer, that Mr. Bussey, in a very abrupt manner, proffered to pay for and take the house, or be paid, and upon the back of his proposal made some threats; also, Lewis McLendon, one of the letter holders, made a similar proposal accompanied with threats of law and a tearing off or taking out of the house, &c. We do not consider that we owe them any thing, but we would have been willing to have given them as much as they had paid towards the building of our house; but do not feel free to do so whilst those threats exist.

But, Mr. Cooper says, we have been tyrannizing over the consciences of our brethren and calls us (at least indirectly) anti-republican, and calls them the republican party. It does appear to us that men that make such assertions would be glad to force religious matters into the political strife of the day: but we shall not be thus influenced, and shall leave our brethren to judge who have acted most like republicans, Mr. C. and his offspring, or Antioch church. Our house has been taken by force, and Mr. C. has assumed the Moderator's seat, and nine or ten individuals and they holding letters in full fellowship pronounced the true church, (thereby displacing our church and about sixty members,) if their acts were valid. But it has been men that have done this, without a thus saith the Lord for so doing.

And here we wish to let our brethren know, that for the disorderly conduct of some, and the rest associating with them in the name of Antioch church, thereby setting at defiance the authority of this church and holding letters in full fellowship at the same time, we have excluded said letter holders and we believe rightfully and according to the gospel discipline; and Mr. Cooper, (if we are correctly informed,) is their Moderator and their pastoral supply. Now the act so much complained of, was done at our September conference, two months after four of those persons had taken letters.

It is also reported abroad, and any man with one eye can see where all these reports originate, that we have declared a non-fellowship with all the Benevolent societies (so called) and their supporters, and shut our doors against all the preachers that did not oppose them; and also, that no member could give their money to a preacher without running to Antioch and asking her leave, which is without any foundation in

truth. The first and leading cause, in our opinion, of our difficulties was, that old brother Jonathan Nichols was a member among us and our pastor, and one among the oldest Baptist preachers in the State, and made mention of the righteousness of Jesus Christ, and not of the institutions; and that 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. And he had tried to keep us all together on gospel principles, and brought to view the sayings of Jesus himself, for that purpose, together with the principles on which the gospel church was established. And let it be understood that bro Nichols was at home under deep bodily affliction when the great offence was said to have been given at September conference, and had no agency in the matter. But the great object with some, (not all,) was to destroy him and with him Antioch church, and make a new creation of their own; and no pains has been spared to effect it, but they have missed their aim in that. However, we leave our brethren to judge of that also.

On the third Saturday in last month, (May,) Mr. Cooper's true Antioch proceeded in a summary way to exclude us, the church, and have taken off our lock from the door. We ask Mr. C. if he did not write himself the charge against us; (which is for sitting up a new standard of fellowship;) and altered it twice without the direction of his church? And has it not been distinctly stated, that this act of expulsion was to make room for them in the Western Association? Two of our brethren heard this much from some of their own mouths, before the act took place. As to those that have come from other places and joined Mr. C.'s church, we pity them, believing they have been misled. One word to those preachers. Read 2d chap. Revelations, and see what was the course pursued toward the seven churches therein named. Were they to be destroyed because they had erred? No, sirs, their errors were pointed out and they commanded to repent, &c. &c.

One word before we close about Mr. Cooper's assuming the Moderator's seat. If he did not assume it, we would ask any candid man how he came on it? The church did not place him there, and she had the only right; for those letter holders had no right as Antioch to make us a Moderator. We had one of our own choice, old bro. Nichols, and did not want Mr.

Cooper. If they had went into a constitution they would then have had a right to have made their own Moderator; but then it would have been an infringement on our internal rights to have done so in our house without our leave.

We now leave Mr. Cooper's true Antioch to the Rev'd Gentleman that spoke it into existence, and pray that the God of all grace may give them a right understanding of spiritual matters: and refer our brethren to the 1st chap. of Habakkuk, 2d, 3d, and 4th verses, and there our treatment is described. And come to a close by saying, that if we have erred and any brother will come to us in the spirit of a brother, and convince us of our error, we will retract from all error that is made manifest.

Read in conference, 2d June, 1838.

And unanimously resolved, that the Clerk forward a copy to the Editor of the Primitive Baptist, and request him to give it an immediate insertion. Also, the Editors of the Signs of the Times and the Christian Index are respectfully requested to copy this in each of their periodicals.

JAMES M. ROCKMORE, Mod'r.
ALLEN ROWE, Clerk.

—
3rd June, 1838.

BROTHER BENNETT: If I may claim that relationship—as you will see, I am directed to forward a copy of this communication to you for immediate publication; which I hope you will do, after making the necessary corrections. And here I will state, that it is in behalf in part of our much beloved old brother Nichols, whose name has been cast out as evil, falsely; because he would not join them in their unholy moneyed speculations. And he yet stands high in the estimation of all, I believe, the Old Baptists that know him, as much so as any other preacher in the State. And through old age, and bodily affliction, and being worn down in the service of Christ, has requested us to choose another Moderator; and accordingly we chose bro. J. M. Rockmore, whose name you see annexed to this publication. In haste, yours in the best of bonds.

ALLEN ROWE.

FOR THE PRIMITIVE BAPTIST.

—
*Tennessee, Meigs county, }
March 30th, 1837. }*

BROTHER EDITOR: I have been much afflicted the past winter, and of course have been much hindered from travelling about;

but let it suffice to say, your paper is much read and I believe with delight by the friends of the Redeemer's cause; and I hope has been instrumental in bringing truth to light, or at least in unmasking error; which has been so much fabricated in our land. And while it has been burning up the Philistines corn, we are slanderously reported of, as Paul says; for some have cried out speculation, and others popularity. But if the missionaries tell the truth, viz: that four-fifths, and they have said nine-tenths of the Baptists were on their side, and all the enlightened world, then of course not much speculation when so few are left to speculate on. And it is well known that the doctrine contained in the Primitive Baptist the world is opposed to. Yes, the tendency that truth has always had, is to touch, and offend, and make wicked men mad. And that the Editor has had to confront the world is well known, and if the missionaries tell truth, has had to stand against all the wise, enlightened, talented men amongst the Baptists, and the king's English in the bargain.

Then where is the popularity? I see none. I presume there is neither speculation nor popularity as yet. And I here observe, when I find out that is the object I then drop the paper; but I should be sorry for the friends of the Primitive Baptist to let it fall at this time, when it is evident that corrupt and perilous times await us, and that there now are already many false prophets or impostors gone into the world, who subvert whole houses teaching things which they ought not for filthy lucre sake. Yes, and who appear indeed zealous too, but not zealous for the truth, but for their own sentiments, whether they correspond with the Bible or not; and the apostle says their mouths must be stopped. And I assure you that they do not swallow the doctrine contained in the Primitive Baptist, so then if they cannot swallow it, nor get it back, likely it will stop their mouths. I believe while I am now writing I will stop one of their mouths. Since I have been a reader of the Primitive Baptist, it has been stated by one, that I have been writing against the missionaries some three or four years, and now have put it to press in pamphlet form and am speculating on them. Not so. Never did I write with the expectation of its being, or that ever was put to print to my knowledge, but one circular letter and what I have

wrote in the Primitive Baptist. For it is well known that I am not one of the king's English—I now live within say fifteen miles of the place where I was set apart to the work of the ministry—but notwithstanding I am not one of the king's English, I hope I know the truth; and well remember the mournful night when I left the house, my sins crowding on me, and thought I would once more try to prostrate myself on the ground before the great Jehovah, to plead for mercy. And while in this situation, I hope Jesus came to my relief; yes, for I was such a sinner I could not go to him, with his heavenly train of graces. My burden rolled off, my tongue cried out; yes, and grace has been my theme ever since.

And I believe Jesus can save a poor ignorant sinner without money, and I am just such a one; for I have none to give, but by the grace of God I am what I am, and believe God is the same yesterday, today, and forever. And whenever he pleases, he can send his gospel to the poor heathen without money, and even brethren along to bear their experiences, as was the case of Cornelius; for no man can come to me except the Father which sent me draw him. But we read, not many noble, not many mighty, are called; and if what we hear be true, viz: that all the enlightened, talented, or wise men are missionaries, they cannot all be called; but if there is any call about it, somebody else must have been called and they have answered, as was the case of Ahimaas who run by the way of the plain. But while they have run by the way of the plain, and effected to get smoothly along, and cried out, we love you and all we want is a little money and liberty of conscience, they have caused much division and contention amongst us or in some of the churches; but we are told by the apostle, to mark them which cause divisions and offences, contrary to the doctrine ye have learned, and avoid them here. The apostle entreats the followers of the holy Jesus closely to watch such characters, and avoid them; why? because it was clearly manifested that they served not the Lord Jesus but their own belly. Now, missionaries, notice a little further: but by good words and fair speeches deceived the hearts of the simple. Now who is there that ever has smelled a missionary, that will not say the apostle was pointing out such characters.

And again: the apostle says, many walk

of whom I have told you often, and now tell you, even weeping that they are the enemies of the cross of Christ, whose end he tells us is destruction. I never have believed as the missionaries have told us, that they were the greatest number; but if they are the characters pointed out by the apostle, they are many. But be they many or few, we are to mark them and avoid them; and although like it was the case in days of old they cried out prophecy smooth things, we cannot but speak the things which we have seen and heard; we do speak that we do know, and testify that we have seen.

Missionaries, let me ask you a question: on your documents it is seen, that J. S. L. travelled so many miles, preached so many sermons, gave so many lectures, attended so many families for religious conversation: had you a compass and chain along with you, or did you see the road measured, or do you know it was measured? If not, you have not spoke that which you do know. And amongst all those sermons that you have penned down, do not you think it is likely you failed to preach at least some time, and that you ought at least to have made a small allowance for sinkage. Now admitting you have not rode as many miles as you have said, and preached as many sermons, you have taught things which you ought not, and that for filthy lucre too, to get your \$40 per month. Is it not clearly manifested that they serve not the Lord Jesus, but their own belly? It is said, to mark such characters and avoid them; and we have thought, hard as it may seem, that the conduct of the missionaries prove them to be the characters spoken of by the apostle. Therefore we have marked them by declaring a non-fellowship with them, by our Association and churches, and intend to avoid them.

Oh, when we look back, say only twelve or fifteen years past, the Hiwassee Association (of which I have a long time been Moderator, and perhaps know as much about as any other man now living,) was all in love, peace and harmony, rejoicing to meet and converse one with another; and so continued until certain characters rose up amongst us, and then soon the spirit of the bond woman made its appearance, and was plain to be seen by every discerner of truth. But alas! the scene has changed; they have caused divisions and drawn off some after them. But we have it to say amongst the twenty-seven churches that

compose our Association, there were only a part of four churches that went off, amongst them five preachers; and we cannot say of them as of the apostle Paul, that they have hazarded all for Christ. May we not expect while, (in the last revival,) the grain of mustard seed though smallest of all seed became a tree, that such unclean fowls have lodged in the branches; but being only lodged there, of course do not partake of the sap and fatness of the tree, and of course when the floods come and winds blow they must be blown out.

Oh, what a pity, what a pity, that the very men that are fat and full owners of taverns, tanyards, merchandize and negroes, should be the very men that are making all the ado about money; while it seems that the poor servants, or preachers, as much as in them lieth are ready to preach the gospel and say nothing about money, but can say like the apostle, these hands have administered to my necessity. And what a pity again, that there is so much said about the poor heathens, and sending them the Bible: may it not be said, physician heal thyself, take the beam out of your own eye; first teach your negroes to read the Bible, to be good and obedient to their own masters, give them time to go to meeting, then could you not see clearer to do good abroad? Is it not to be lamented to hear it said, I feel so much for the poor heathen I cannot sleep of a night, and the gospel cannot be sent without money; and by characters too that are full and could of course give ten or twenty dollars and never miss it—and trace them along to their documents and there you will see, that A B has given fifty cents and that Mrs. A B, his wife, has given fifty cents; and this sounded too almost from Dan to Barsheba, or trumpeted from place to place over the land? But what says the Saviour: when thou doest alms, do not sound a trumpet before you as the hypocrites do; and when our Saviour perfected cures he said, see that you tell no man of it. What was the reason? Because he did not want the honor that could come from this world; for he said, I receive not honor from men. Oh, how can ye believe, which receive honor one of another, and seek not the honor that cometh from God?

May Zion's watchmen all awake and take the alarm, stand with sword in hand, and while the high praises of God are in their mouth, and a two edged sword in their hand to execute punishment on the

transgressor, may we yet live to see the church like a company of horses in Pharaoh's chariots, and terrible as an army with banners. While I thus write, I can say of the brethren who have written in the Primitive Baptist, like John said on another occasion, viz: whom having not seen I love and that for the truth's sake.

Brother Editor, may God give you grace equal to your day, be much engaged in prayer, and should what I have written be like to murder the king's English, let them stand one side; for a two-edged sword will cut behind and before, and I do not go to the dictionary to explain scripture. But you will still find me endeavoring to wield the gospel sword, and your brother in tribulation.

M. H. SELLERS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county, }
Feb. 22, 1837. }

DEAR BROTHER BENNETT: Though many miles distant, yet in heart I feel that through the grace of God we are not strangers. The Primitive Baptist comes safe to hand by due course of mail, and I can truly say that I have been comforted in reading the communications of some of my Baptist brethren through that medium. I am glad to find in this day of trial, some soldiers of the cross of Jesus, contending for the faith once delivered to the saints.

I am fearful to venture on this communication from one consideration, that is, I am almost an illiterate man and therefore not calculated to write in grammatical style. For in this day of light, as it is called, it is only a text for some, for an ignorant and unlearned man to preach or write; though I am no preacher. I am nothing but a poor clad knocker, and am one of the least of all saints, if I am not deceived; yet notwithstanding, truth will stand, (no matter from what source it comes,) when this world is set on one universal blaze. Heaven and earth shall pass away, said Jesus, but my word shall not pass away.

This is the darkest day, touching the things of pure undefiled religion, that I have ever experienced. Well can I recollect when the Baptists were a united people, and were a band of brothers indeed,—all enquiring for Zion, with their faces thitherward,—all pulling the same way, like a company of horses in Pharaoh's chariot. Alas, those days are gone by. Those golden days are over. The Baptist denomina-

tion is now divided, and torn by schisms, and envyings, and strifes; some crying one thing and some another. Some for Paul, some for Apollos, some for Cephas, and a few for Christ. Thank God for the little few. Surely the prophetic expressions of our blessed Redeemer are now verified to a demonstration, that in the latter days there shall arise false teachers and false Christs, who shall go forth and show great signs, and shall deceive many; shall deceive the very elect, if it were possible. Some crying lo here, (is Christ,) and lo there; he exhorts to believe it not. Paul further admonishes to beware, lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Again: now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; and men shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

Now are those divine prophetic expressions daily, in my view, fulfilling. The college-bred seminary-taught ministers, universal charity religionists, are crying out at every whip-stitch: Come, Baptists; come, Methodists; come, Presbyterians; come, any body and every body that will come, and join the Bible, Tract, Missionary, and Temperance societies, Theological seminaries, and Sunday School Union, &c. Nor does it stop here; these ravening wolves, clothed with the sheepskin, raise the Macedonian cry: Come and help us, come and help these benevolent societies, cast into the treasury, and help us to send the gospel to the heathen. Thus are the great mass of all denominations, together with the enlightened part of the unregenerated world, all moving forward to accomplish the great work of saving sinners, and evangelizing the world. Such a heterogenceal mass of professed Christians, hypocrites, moralists, and devils, mingled together, who ever saw before? Notwithstanding the old Book expressly says: Come out from amongst them, and be ye separate; touch not, taste not, handle not; which all are to perish with the using, after the commandments and doctrines of men.

It is an undeniable fact, that there is a great alteration in the preaching of some of the Baptist ministers of the present day, in comparison with that preached fifteen or twenty years ago. Then the work of re-

generation was considered a great work. For a soul to be created in Christ Jesus, to be brought from nature's darkness into the marvellous light and liberty of the gospel, was a work so great that nothing short of the all-powerful Spirit of Almighty God could effect it. The Spirit of God convinces us of sin: the Spirit of God gives us a view of our depraved nature and lost condition: the Spirit of God shows us that we are sinners, standing condemned by his righteous law and that justly. By the same Spirit we are brought to see our own righteousness to be as filthy rags; to see our nothingness, and feel our own weakness; to fully realize our inability to extricate ourselves from this labyrinth of wo and misery, to which we know and feel ourselves to be exposed; and in this awful situation we are constrained to cry, Lord save, or we perish. Being thus ready to receive, the Spirit reveals Christ unto us the hope of glory, and we see and feel that salvation is of the Lord. And his electing love is so far from hindering the salvation of sinners, that it is the only reason that any are bro't cordially to embrace the gospel. So it is a plain fact, that neither the church nor the salvation of God's dear children, are in the hands of mortal men, nor is it of them to send the bread of life to this or that country, as their weak judgments may dictate; but it is of God who sheweth mercy. God has established his church on the eternal rock, and declared that the gates of hell shall not prevail against her.

But I must come to a close, for when I commenced writing I did not expect to write more than a dozen lines. These remarks are at your disposal for an insertion in the Primitive Baptist, if you think them worthy. And may the Lord bless and preserve his little tender vine safe through the flood and storm of time, is the sincere prayer of your suffering companion for Jesus' sake. Farewell.

VACHAL D. WILATLEY.

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama, }
May 19th, 1838. }

DEAR BROTHER BENNETT: We have received your paper, and are all tolerably well pleased with it so far. I remain yours in Christ, and may the God of peace direct you in all truth as it is in Christ, is the prayer of your unworthy brother. So farewell. J. H. CHAMBLESS.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 23, 1838.

In page 79, present volume, fourth line from the bottom of the last column, read *reined*, instead of "rammed up to an orthodox faith,"—also, about middle same column, "we are told in Judges, to earnestly contend for the faith," read in *Jude*.

We have received a communication signed Sherwood Reese, stating that "by order of the Beach Fork United Baptist church, Morgan county, Tenn. in session the first Saturday in May, 1838," he has taken his pen in hand to correct a misrepresentation that Daniel Stinesepher, formerly a member of that church made in a letter, dated, Oct. 20, 1836, and inserted in page 350, vol. 1, Primitive Baptist, in which Stinesepher said he believed nearly all the members in that church were of the Old Regular Baptists. The church feels it her duty to say that "we are and were a United Baptist church, instead of a Regular Baptist church."

Brother O. M. Peterson (No. 9, present series) requests us or some able brother to comment on 19—23 verses of viii. chap. ii Corinthians: and likewise on the schools instituted for the purpose of teaching the young prophets to prophesy; and especially on the college which was at Jerusalem, mentioned, ii Kings, xxii. 14, and ii Chron. xxxiv 22.

We hope we shall not be guilty of arrogancy in appearing in front to answer brother P.'s wishes; and we trust too that other brethren will not on this account withhold from the church any thing which may console, edify, or instruct her. We kindly urge it upon those who may have more leisure to examine, and more ability to discuss or comment upon, the passages above cited, not to hesitate in employing their pen for that purpose, nor to feel the least delicacy in thwarting any sentiment or idea of ours which may not accord with the scriptures. With the rest of our race we are liable to err, and we are ready at the same time to be taught.

And *not that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of your ready mind*: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now

much more diligent, upon the great confidence which I have in you. Whether *any do inquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of*, they are the messengers of the churches, and the glory of Christ. ii. Cor. viii. 19—23.

The church at Corinth wrote to Paul, concerning certain difficulties into which she had fallen. (i. Cor. vii. 1.) The first epistle to the Corinthians is his answer* to them; although he embraces other topics than those touching which they solicited his advice. (i. Cor. v. i.) In the first epistle, the apostle rebuked them very sharply for tolerating certain errors or disorders among them. These rebukes had their proper effect. They made the church sensible of her misconduct, and brought her down to penitent sorrow and mourning. (ii. Cor. vii. 7—9.) In their grief, the brethren sent Titus to inform the apostle of their state. When Titus had finished his errand, he returned to Corinth, and Paul by him sent the second epistle to Corinthians, and with Titus, he sent two other brethren† for the purpose of bringing to the apostle the alms, gifts, or contributions, of the Corinthian church. Of the one of these brethren it is expressed, (verse 12) whose praise is in the gospel throughout all the churches. Then commences the subject of the present commentary: (verse 19.) *And not that only*: the general esteem, confidence, and approbation of the churches which he possesses so eminently, is not all: *but who was also chosen of the churches to travel with us with this grace*: his authority is good; be not afraid to entrust him with any alms, the gift of the church, as that you might be out of order: his fair reputation in the churches entitle him also to *your* confidence, as that your gifts will be applied to their proper object: for by the same authority he travels with us, and I shall be witness to the manner and object of laying out *this grace*, your donaries. For while I am not reasonably to be employed with the serv-

*Or rather, *their* answer; for it was written by Paul and Sosthenes conjunctly, as the ii epistle to Corinthians was written by Paul and Timothy. As these epistles were written under their united authority, it were proper to say, The Epistle of Paul and Sosthenes, The Epistle of Paul and Timothy. The same remarks will apply to the other epistles, commonly called the Epistles of Paul.

†Daniel D. Smith's stereotype edition and the old edition of King James, in a note at the end of the 2d epistle, have it that, Lucas only accompanied Titus. But the 18th and 22d verses of the viii. chap. show clearly that *two* brethren at least were sent with him. The first is said to have been sent with Titus, and the second to have been sent with *them* likewise. The apostle, (verse 23) speaks of inquiry concerning Titus, and also of *our brethren*, as distinct from Titus.

ing of tables, (Acts, vi. 2.) neither the table of the church or of communion, nor the table of the minister, nor the table of the poor; this brother we have sent is appointed to carry and to lay out what is given or sent to us for that intent, that is, to be administered by us to the glory of the same Lord. We ask no communication to consume upon ourselves; it is to be administered by us, that the same Lord who is loved and served by you and us may be glorified, which glory would be changed in consuming ourselves what we ask for the relief of the poor, and declaration of your ready mind: Your expectations shall not be disappointed, nor your liberality abused, but the thanks of those who enjoy relief thereby shall be called forth to you and to God. (Verse 20.) *Avoiding this, that no man should blame us in this abundance which is administered by us:* We have sent the said brother, that you may know that the apostles have not the control and the disposal of your offerings to the poor; and he travels with us for the purpose of distributing what we administer; that is his business, that we be not charged with fraudulently keeping back, nor with prodigal, nor partial distribution; and especially that we should not be compelled to manage the whole and distribute such an abundance of temporal favors or alms as to cause us to neglect the word, and thereby incur blame—(21.) *Providing for honest things,* not only avoiding acts that are dishonest, and aiming at and pursuing actions which are honest, in a way of good conscience secretly with God; not only in the sight of the Lord, but also in the sight of men, but provision is made that the Lord may be honored, his name exalted, and that publicly or declaratively, that not even the world shall find dishonesty in what we do in this matter, but even they shall confess to be honest all that is provided for. Having therefore sent him in company with Titus who is your servant and has an earnest care in heart for you, he may be had as witness if any thing for which we are providing be dishonest. And that the matter may be more open and more easily brought to the test, if need be, (22.) *We have sent with them* [with Titus and the brother whose praise was in all the churches,] *our brother, whom we have oftentimes proved diligent in many things;* and being thus fully proved you may feel no distrust in him, nor in us, as that we would send a dishonest, or unfaithful, or untried person to you: *but now much more diligent, upon the confidence I have in you:* Instead of his moving slowly and heartlessly as he would if I had had doubts of you, and had made known those doubts to him, he now, on hearing me express my confidence in you—in your faith, in your conduct, order or practice, and in your liberality, he has now rather doubled his diligence, and with all readiness, and

cheerfulness, and alacrity he is coming with Titus and our other brother, certain that he shall not return to me without full proof of your liberality; that you will maintain the credit of the church, and that he shall yet hear the suffering saints bless the Lord for your generosity or faithfulness. (23.) *Whether any do inquire of Titus, he is my partner and fellowhelper concerning you:* If any wish to know who Titus is, and what his character, this is my answer: he is my partner—he shares with me in sufferings, and in bearing testimony to the gospel, and he is my fellowhelper—not to help me personally, but concerning you to assist me to preach the gospel and fulfil its ordinances for you, and to assist me in executing your wishes in every respect which it becomes our duty, and before you and all whom it may concern, I acknowledge him such; or if our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. They are not sent by me nor any other individual, nor yet by the world combined, nor yet by an association or combination of church and world. They are, exclusively the messengers of the churches—not of the individual church, but of the churches; so that this church sends them now to you, and she is not out of order, nor they out of authority: nor have I as an apostle, the right to dictate or send to you the message they now bear; else, one would justly exclaim, they are the messengers of Paul! or of Paul and Timothy! No, the message which they bring you is from the church, and it is hers alone to dictate as concerning giving and receiving. It is the province of Timothy and me to preach and exhort, and reprove and rebuke; but it is for the churches to regulate in all things touching tables; the support of the ministry, of the communion, and of the poor. And as God loveth a cheerful giver, it is to the glory of Christ for his disciples to be liberal; and as their liberality is borne about by these messengers, they are messengers of the glory of Christ, carrying and distributing the saints' liberality which is Christ's glory.

Inferences and deductions. The apostles in no case offered personal and direct solicitations for contributions intended for their own support and comfort. The bounty sought from the church at Corinth, as above noticed, was not for the apostles nor ministry exclusively, if at all. (ii. Cor. ix. 1, 3, 9, 12, 13.) Hence all the direct and personal solicitations, and calls on congregations for collections and contributions to support the ministry or spread the gospel, are in our opinion, errors, growing either out of haste and misguided zeal, or out of avarice artfully working by system.

Again: If the ministers of the gospel derive their model from apostolic usage, then the same must be said of all their ministerial operations to

serve the board or table of mission, and all other societies, termed benevolent; that is, that they are the fruits of false zeal, or of veiled avarice.

If those brethren sent with Titus to Corinth by the church, (perhaps at Philippi,) were sent on express for the Corinthian church's bounty, then it is neither reasonable nor scriptural that the apostles were ever sent for the same purpose: for from the institution of deacons, the apostles and evangelists were forever discharged and free from the business of serving tables; (Acts, vi. 2-4.) and those of the ministry who aid, encourage, countenance or abet the practice of enlisting ministers in the service of tables, change the primitive order. Anciently the Lord's apostles said, It is not reason that we should leave the word of God, and serve tables. Therefore, brethren, look ye out among you — men whom we may appoint over this business. Modernly, those professing to be preachers of righteousness by their practice, say it is reasonable, and by their words say it is their duty to serve tables. They are appointed to serve them; they agree to serve them, they travel to serve them, they beg to serve them, they are paid for serving them.

If the chief object of Paul and Timothy in soliciting and receiving bounties and donaries, was, to administer to necessity and poverty, through the messengers of the churches, as well as to save the churches from the reproach of stinginess, what must we say concerning all the efforts and agencies brought into requisition for the support of a missionary ministry? The apostle's object in collecting was to administer in abundance to the glory of the Lord, and without blame. The object of those, who say he was a missionary, while they profess to hold him as their prototype, is, to be ministered to. And while Paul, their prototype, as they say, among gentile churches obtained a contribution for the poor saints at Jerusalem, the first Christian church; the antitypes, as they would say, are straining all sides to collect for their missionaries. The prototype carried nothing as we know of, but brought back to the poor of the mother church; the antitypes carry away with them, but bring back nothing. The prototype was sent to the gentiles to find support amongst them; the antitypes are sent to the heathen to lock back and call upon their own countrymen—the ladies and gentlemen of fashion to support them.—Ed.

The Colledge at Jerusalem in our next.

FOR THE PRIMITIVE BAPTIST.

Muscogee county, Georgia, }
May 28th, 1838.

DEAR BROTHER BENNETT: You may think strange of my delaying so long to write to you. The reason of the delay is

this: there is and has been for some time, a difficulty existing between the Old and New School Baptists, or Baptists and Arminians, in this section, that is quite uncommon so far as I have any knowledge. And I have been waiting to see the result until my patience has become almost threadbare, and I reckon yours too; so I thought I would give you a few hints of what is going on any how.

So to begin where the difficulty first made its appearance openly to all, I shall have to go back some twelve or eighteen months, when it was needful for them to call a supply to go in and out before them. There being a large majority of Baptists in the church, of course they called a Baptist preacher; the Arminians were unwilling to live under his administration, but wanted to call an Arminian preacher; and the Baptists were equally unwilling to live under their administration. So they labored along until some time last fall, when the brethren thought it best for a separation to take place, so the world might know what they were; and this they made known by declaring they had no fellowship for the benevolent (so called) institutions of the day, &c. Whereupon the Arminians, ten or fifteen in number, appointed a meeting and called on four Arminian churches for five members each as helps to exclude the Baptists, forty to sixty in number. The Baptists attended voluntarily, and laid the case before the helps; whereupon the helps to their Arminian brethren said, that if they, or some of them, did not make acknowledgments for their conduct, they ought to be excluded, &c. which caused one of them to say, he would have his head cut off before he would make an acknowledgment. Now this man had been Clerk of the church until some eight or ten months before the separation took place, and still had the church's book and would not give it up to the proper owner; but I suppose his brethren told him, having his head cut off would not be so good as he might think, and by the next morning he got ready to make his acknowledgment, or say so, and agreed to give up the church's book and to go off and let the church alone in peace. The rest that were charged done likewise, and all agreed to go off and not interrupt the church any more; and accordingly they went into Talbot county and were constituted, and called their name Liberty Hill church and represented themselves in the Columbus Association, and were received

as such; and are now recognized in the Minutes of said Association as Liberty Hill church, Talbot county, and are not known by any other name.

Now after all this took place, what does Liberty Hill church do but come down to Muscogee county and lay claim to Mount Carmel church's meeting house. Now mind they had said they would go off and let the church alone in peace, but have they done it? Have they told the truth? Have they acted honorably? Have they acted like Christians? Did you ever hear the like before, for a church in one county to go into another county and demand another church's meeting house? Does not this carry some of the spirit of popery in it, or is this what they call holy benevolence? If it is, God forbid that I may ever have any of it about me, or see any of it about the Baptists. And they still keep the church's book, and I understand the man who has it says the reason why he does not give it up is, because we will make a black mark against his name if we get hold of the book. Now which makes the blackest mark against him or his name, holding property in his hands that does not belong to him after agreeing to give it up, or to have a mark made against his name on the church's book? But in justice to them I must say, I do not believe they would have acted as they have, had they not been influenced by some who are not members of any church and some Arminian preachers.

But to return. They are still contending for Mount Carmel meeting house, and they, or some one else, and I am willing for the world to judge who, drew the staples, broke open the doors, and drove wooden plugs into the locks, &c. so that we cannot keep the doors shut nor keep the modern prophets of Baal out. And what we are to do I cannot tell, unless we do as sheep have always had to do when dogs and wolves have broke in upon them, which is to make our escape the best way we can. But I tell you what I would be willing to do: if they would give us a sufficient bond with good security not to interrupt us if we build another house, nor take it away from us, which they would have as much right to do as the one now under consideration, I would be willing to give them the old one and run for life, &c. I cannot say any more about it at this time, only you may guess from a little what a great deal means, &c.

Bro. Jonathan Nichols wishes me to contradict the piece written by me, relative to him and Waid Hill dissenting from the decision of the Convention held at Lebanon, Troup county, in April, 1837; for he says that he has always believed that it is the benevolent (so called) institutions of the day that are the cause of division, and not reading the piece alluded to at the Convention, he was deceived, &c.

I conclude by saying, your little paper meets with a happy reception here among the Baptists. Your bro. in tribulation.

JAMES M. ROCKMORE.

FOR THE PRIMITIVE BAPTIST.

Alabama, Pickens county, }
May 26th, 1838. }

DEAR BROTHER BENNETT: I will inform you that your paper is gladly received by some, and very much despised by others. Our old friends and brethren in this part, are still contending for the faith once delivered to the saints.

Yours in the best of love.

SAMUEL C. JOHNSON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Decatur county, }
May 25th, 1838. }

BROTHER BENNETT: To you and to the brethren through your paper I sit down to write, being astonished at what I see and hear. I am an old man, and have been thirty years or more in the Baptist church; but very much to myself, being a frontier man. And though called a preacher for twenty years of the time, I have never seen nor heard such things as I have of late amongst the Baptists. At the first I would not have been a Baptist, if I could have found any other way consistent with the word of God and my own conscience; and I now feel like withdrawing from them, but I can be nothing else but just what I am. Ah, methinks many will say: what! an old soldier and cannot fight! Why I know it is war, but I had rather be at peace; but how to maintain it I hardly know, though it is what we all ought to maintain and pray for its continuance, as the injunction is to be at peace amongst ourselves.

And, if I might ask the question, why is it broken? Now to answer this question I may hurt feelings, but that is a matter that does not seem to be regarded now-a-

days; therefore I shall say what I think about it, independently. I do not believe such divisions are of God; but of the devil, by infesting the hearts of men with pride, prompting them to greatness and not to goodness, bringing into the church great things instead of gracious things, and thereby raising strife. And I find the most of all this seems to be on account of missionary plans. I lived in Burke county when that system entered the State, the society was I thought unequally made up, it was church and world mixed together on the plan to raise money to educate young men to preach. I then opposed it, though I was a young man and had recently joined the church; and though older ones seemed to think well of it, I did not, and I insisted that the plan did not agree with the word of God. But it disappeared and went back to the north, and stayed away three or four years.

When it came again it came better dressed, or in another dress; better or not it was in the church, without the world to set it off. I then, as now, unwilling to war with my brethren let it alone, and I have kept ahead of it ever since till now it seems to be overtaking me. And O, brethren, there is utterly a fault amongst you, one to carry his way and another to have his; the jealous mind, that men for the sake of money will do any thing and favor any plan to get themselves along, is not to be doubted. The love of money is the root of all evil, and missionaries know that there was a Judas amongst the true disciples; and notwithstanding many of the number who favor the missionary cause may be honest, yet even through the fallacy of men and money I will point out one particular error in the plan; that is, in again joining issue with what I call the world, though they may call it the church or branches of the church. I really should think that any man that had sense enough to be a missionary, would have sense enough not to divide the church of God, or to talk about its branches; because God is one, and his Bride one, and one Lord, one faith, one baptism, one God and Father of all; and if the missionary brethren would call the Methodists a branch of the church, they would do more than Mr. Wesley would do himself, he only called them a society. And O, brethren, do not be so full of charity as to call a society of men the church of God. You may have an agricultural society, a mercantile society,

and there may be Baptists, Methodists, Presbyterians, Quakers, and what not, and all have one interest, and all for pecuniary advantage and not one speck of Christian interest in the matter. So if the brethren who embark in the missionary cause unite with those of different faith, for the purpose of carrying on the progress and plan under that united society, they may have it a society of branches but not a church, and thereby alter from spiritual to natural. Take it that way and call it what it really is, a society, then it certainly would deceive nobody; nor would any body, in my conception, have a right to complain.

Brother Bennett, I have received your papers and are doing all I can to circulate them, that every body may know what is going on. *WILLIAM McELVY.*

FOR THE PRIMITIVE BAPTIST.

*Georgia, Cass county, }
June 2d, 1838. }*

BROTHER BENNETT: We, the members of Mount Gilead church, in justification to ourselves and the cause of God, send you our proceedings for publication; as we have come out of the Oothealoga church for this reason: she is a missionary church, and we have no fellowship for any of the institutions of the day; for we believe them disorganizing and without the authority of God's word. We were constituted without objections upon the following:—

1st. We believe in one only true and living God, and that there is a trinity of persons in the Godhead, the Father, Son, and Holy Ghost; and yet there are not three Gods, but one God.

2d. We believe that the scriptures of the Old and New Testament are the words of God, and the only rule of faith and practice.

3d. We believe in the fall of Adam and the imputation of his sin to his posterity in the corruption of human nature, and the impotency of man to recover himself by his own free will ability.

4th. We believe in the everlasting love of God to his people, and the eternal election of a definite number of the human race to grace and glory; and that there was a covenant of grace or redemption between the Father and Son before the world began in which their salvation is secured, and that they in particular are redeemed.

5th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

6th. We believe all those who were chosen in Christ will be effectually called, regenerated, converted, sanctified, and supported by the Spirit and power of God, so that they will persevere in grace, and not one of them be finally lost.

7th. We believe that good works are the fruits of faith and follow after justification, and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

8th. We believe that there will be a resurrection of the dead and a general judgment; and the happiness of the righteous and the punishment of the wicked will be eternal.

As to gospel order, 1st, we believe that the visible church of Christ is a congregation of faithful persons who have joined Christian fellowship with each other, and have given themselves up to the Lord and to one another; and have agreed to keep up a godly discipline, agreeably to the rules of the gospel.

2d. We believe that Jesus Christ is the great head of the church and only lawgiver; and the government is with the body, and is the privilege of each individual; and that the discipline of the gospel is extended for the reclaiming of those Christians who may be disorderly, either in principle or practice, and must be faithfully kept up for God's glory, and the peace and unity of the churches.

3rd. We believe that water baptism, the Lord's supper, and feet washing, are ordinances of the Lord, and are to be continued until his second coming.

4th. We believe, that true believers in Jesus Christ are the only subjects of baptism, and that dipping is the mode.

5th. We believe that none but regular baptized church members have a right to commune at the Lord's table.

6th. We believe it the duty of every heaven born soul to become a member of the visible church of Christ, to make a public profession of their faith, to be legally baptized, so as to have a right to partake of the Lord's supper at every legal opportunity through the whole course of their life.

Having declared the Old and New Testament our only rule of faith and practice, 1st, resolved therefore, that we consider the Baptist Convention unscriptural in its formation, and disorganizing in its operation and tendency. 2nd. That we will not unite in church nor Association with any

member of the Convention or any of its tributary streams. 3rd. That we withdraw our communion from all professed Baptists who support and advocate the foregoing institutions.

Done in Conference, by order of the church.

JOSHUA BOWDOIN, *Mod'r.*

JOHN ALLEN, *C. Clk.*

FOR THE PRIMITIVE BAPTIST.

*Tennessee, Hardin county, }
May 14th, 1838. }*

DEAR BROTHER IN THE LORD: As this is a time of trial and affliction to the people of God, I wish to cultivate an acquaintance with the sound Baptists; or in other words, the members of Christ that intend to overcome by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Rev. xii. 11. And the same that are brought to view in Rev. xvii. 14: For he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. The King here spoken of is the only righteous character that ever dwelt on earth, possessing human flesh and divine perfection, and he has prayed for the sheep, St. John, xvii. All the chapter is God. And he, the Son of God, again prayed to his Father which is in heaven, for them that had already believed, for them also which shall believe, and that they may be one, and be one in the Father and Son. And in the same chapter the case of our salvation is brought to view and shows our perfection: That they also whom thou hast given me be with me. And here is his claim for his people and the cause of the whole work in a few words: Thou hast sent me, and hast loved them as thou hast loved me. Next verse: For thou lovedst me before the foundation of the world. This love is the grand title and moving cause of man's salvation. So the cause is in God Almighty, and no where else; and manifested through and in Christ by the Holy Ghost: For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. 1 John, v. 7.

This is sufficient to prove that God will save his beloved, having prepared both the means and the end, and does work a way that human nature cannot understand. For Jesus says, except a man be born again he cannot see the kingdom of God. The thoughts of men that are not born of God

becoming preachers need not surprise us, when they tell us that they cannot see the doctrine of grace, or God's purpose that he hath purposed in himself; who worketh all things after the counsel of his own will. See Paul to the Ephesians.

But in our country there are a badly number, who say they have a call to preach to the foreign heathen or nations of the earth; but they never go, but are riding over the country on horses or in carriages, crying for money, saying, give, give, and are never satisfied. We see when the Lord commanded Israel to bring gold, silver, and other things for the work, men cried there is enough and too much, make them quit bringing; but the missionaries of the day are more like the daughters of the horse leech, give, give, but are never satisfied. They say, give us money plenty and we will preach the gospel to all the world in a short time; but I understand the gospel to be the power of God unto salvation. Romans, i. 16. If they knew what the gospel was, they would not be going about speaking great swelling words, having men's persons in admiration because of advantage; and have become the friends of the world, and are man pleasers. They preach the power of men, money, and learning, instead of the power of God; they promise the world that they will soon drive the doctrine of God's electing and free grace out of the world, if you will give us money enough. Take care, world, they never will say it is enough; so you will lose what you pay them. They are man pleasers, which is a plain proof they are not preaching the gospel. Read Paul to the Gallatians, i. 10: If I yet please men I should not be the servant of Christ.

And again: they promise to make all the world religious, and divisions shall cease, if you give them money; and this pleases the world. See James, iv. 4: Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? But they tell us their prayers are answered, and it is likely that half of them are; for the devil prayed twice one time and his prayers were answered. See St. Luke, viii. 31: And they besought him, that he would not command them to go out into the deep. 32. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. So when they pray for swine their prayer is answered; they never wanted any sheep, they

did not pray for sheep. See another prayer, Matt. iv. 3, 4: If thou be the Son of God, command that these stones be made bread. It was not answered, he was told that man should not live by bread alone, but by every word that proceedeth out of the mouth of God. What part of his word is there, that we could live without? None; but the antichristians find a great many passages that they have no use for.

The devil had as well have prayed at once for the tares to be made wheat, for the prophet says, their rock is not as our rock. See, the tares of the field did not spring from the seed that the Son of Man sowed. Matt. xiii 38—40, which shows that there is a mixture of good and evil in the world; but in the end of the world the angels are to gather the tares and burn them, and I believe that this is the end of the world, since Christ was on earth. See Paul to the Hebrews, ix. 26: But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And Jesus says, the fields are already whited to harvest, and the harvest is plenteous but the laborers are few. Then let us have the ministers of God for the angels, and the antichristians for the tares, then how shall they gather them? by taking hold of their false system and doctrine, and showing the true God in the spirit of Christ. Then go, ye dear ministers of God, and declare the whole council of God; and spare not, lift up thy voice like a trumpet, for we see that the image of the beast is making, and it is gold, silver, &c.

When we look in Revelations, the xvii. chapter shows us the beast that was wounded to death, had his deadly wound healed, and an image was to be made to the beast; and it must be nearly done. But we need not to fear, for we find that the prophet Daniel, ii. 34, 35, shows us all the images are slain. He says: Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This mountain is the church of God, Christ the head and his elect members the body. See Paul to the Ephesians, 5th chap. for further proof of the

mountain. Look in the prophet Micah, iv. 1. Now we see it moves without hands until it fills the whole earth, and Peter says without money, the 1st epistle, i. 30. And now we hear how it is done: Paul to the Ephesians, ii. 22: In whom ye also are built together for an habitation of God through the Spirit.

We see then it is not of men nor of money, but of the power of God. See I Corinthians, i. 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. We see the two witnesses are alive in the church of God, which are his word and Spirit; but in and among the enemies of the truth they are nearly dead, for they can do very well if they can get money. And they say our old scripture is translated wrong, and to as many as believe them its testimony is dead. And they say that it will not do to wait upon God, that it is the road to hell; so they have no use for the Spirit, only to deceive with the name, and by saying that it operates on all human beings alike they deceive the simple, saying, the reason all do not get religion is because some are more tender-hearted than others. So they destroy the testimony of the Spirit's especial and powerful work on the hearts of poor sinners, with as many as believe them.

There are a few in this country that might be properly called Old School Baptists, that hold the doctrine of election and predestination, and that righteousness is wrought out by God alone. I have trodden the wine-press alone, and of the people there was none with me. Isaiah, lxiii. 3. And there are many that believe in a universal salvation, on conditions of free will; if you will you may. So it seems like it is very near the time that the prophet Isaiah spoke of in lix. 15: Yea, truth faileth; and he that departeth from evil maketh himself a prey. And there are also some that tell us they are in the middle, between the two extremes, and I have found out some time since where that is; some of the brethren call it on the fence, but see St. Luke, xvi. 26: Between us and you there is a great gulf fixed. So those fellows who are in the middle are in the gulf, and I have declared it in public often. So you may tell all those who pretend to occupy a middle ground, that they are in the gulf, while the poor have the gospel preached to them with-

out even the power of God unto salvation.

I am a poor farmer and at this season of the year in such a state of employment, that I cannot write much but in a scattering way, to show you what the few that I call Baptists in the western country believe in part; and wish to know what the Old School Baptists elsewhere are doing. And should it be necessary after crops are laid by, I will take time to give you my principles in full, if God is willing. So I conclude, hoping that we will stand on the side of the true church in her beauty and glory. Amen, yea, and amen.

JOSEPH DUNCAN.

Oglethorpe county, Georgia, }
June 2d, 1838. }

DEAR BROTHER IN THE LORD: I take this opportunity to let you know how we are getting along here, though not very well: for I thought when we had separated we should live in peace, but there is yet an Akin in the camp, and we will have another divide amongst us. For notwithstanding our resolutions there are some that are in favor of the new translation of the Bible, and I had as lieve they would take all of the beast as one limb; for they are all connected together. And when people own the name of Old School Baptist when they are not, they must be mongrels; and I have less use for them than for any other people—for they are part dominicoes and part dunghill, a little of every thing and not much of any thing that is good.

I serve four churches this year that I think will stand. As I am a bad hand to write I will close for the present. I remain your companion in tribulation.

JOHN LACY.

Crawford county, Georgia, }
June 5th, 1838. }

BROTHER BENNETT: I wish the people would subscribe more liberally for the Primitive Baptist, for I believe so far as they have been circulated they have been instrumental in opening the eyes of the people concerning the missionary benevolent societies, so called. I would have written on the subject myself, but I see so many good brethren writing on it, and am so well pleased with their communications that I forbear to write. Yours in bonds of love.

P. M. CALHOUN.

Quere. If an *archetype* be the original of any resemblance that is made, and that

resemblance be called the *antitype*, cannot therefore the missionists find their archetype much nearer to our own period than to that of the apostles?

Another. If the Christian age be equally divided into two periods, under which will the origin of missions fall?—*Ed.*

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NEW JERSEY.—Wm. Patterson, *Suckasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

Furna Ivey,	\$5	P. M. Calhoun,	\$5
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G. W. Sanford,	1	Peter Saltzman,	5
Sam'l C. Johnson,	5	D. Cunningham,	1
Moses Baker,	1		

TERMS.

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“Come out of Her, my People.”

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No. 13.

COMMUNICATIONS.

Pittsylvania county, Va.

INFANT BAPTISM, FALSELY SO CALLED,
EXPOSED.

BROTHER BENNETT: I have according to promise sent you another piece on the subject of infant baptism.

Mr. Doub says, in Mark, xi. 38, he nor they were not dipt, but only sprinkled or washed in their own blood. I here will say, that this text alludes to Christ's death and sufferings, which were called a baptism because he was to be overwhelmed with grief and pain and agony on the cross, for the sins of his people. So we hear him say in his agony, Father, if it be possible, let this cup pass; but not my will but thine be done. So we understand that he was grieved, and I think he was overwhelmed with grief; and the text only represents baptism by immersion or burial, and does not represent sprinkling or pouring for baptism; for there is not one word said in the word of God about sprinkling or pouring water for baptism. No, sir, this is a mistake of yours.

Mr. D. says: see Wesley on baptism, A. Clark, and others. I will here ask him, which is the best evidence, these persons or the example of Jesus and his disciples? If he seems to think they are, I will tell him to ask my brother if I ever stole any thing. If he should think or say, the scriptures are the best evidence, I would be glad he would give thus saith the Lord for his sprinkling and pouring; which he has not done, in my opinion. Again: he tells us that the word—I do not know what word, but I suppose it is the Greek word baptize—he says means to wash. Here I would say, I do not know the word in Greek, nor the meaning of the word; but I

can see that the mode specified in the New Testament was in the water, and do not believe that Jesus would go in the water and then have a little poured on him; no, it is making too light of my blessed Jesus, to think he would go in the river when he could have stood on the bank and have done what he did do, if he had thought to have taken a cup with him, or to have sent some one to the water for a bottle full, and be baptized like you baby sprinklers do. But that is not the way, for Jesus went down into the water; and I think Christians wish to be baptized like he was, which was in the water. And I do not think they will hunt history to prove a lie by, before they will submit to the evidence of scripture, like the sprinklers do. No, I cannot believe it is of God, so I will reject all evidence unless it is from thus saith the Lord.

Again: Mr. Doub makes, as he pretends to think, a very strong attack on John the Baptist; and makes out that he has proven that John could not or did not baptize by immersion all the inhabitants of Judea or a majority of them; which you may see in Matthew, iii. 5, 6. Now the text says: Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Now to find out how many John did baptize here, which I think was none of his business, he goes to history to prove how many were destroyed in that section of country a few years after John's ministry there, and then tells how long John was baptizing them and also how many persons were there; and so proves, he says, that John did not immerse them, but that he might have baptized them by effusion—which is not the fact, for they were all in the river, and if he had wanted to sprinkle them he could have

done it and stood on the bank. I will here ask my opponent what he does with the 7th verse, which says: But when he saw many of the Pharisees and Saducees come to his baptism, he said unto them, O generation of vipers. Now, my readers, you may see that John did not intend that any person should believe that he did baptize all the people in those regions, which Mr. D. seems to think he did. No, he does not, for he calls them a generation of vipers, and says many came which did not bring forth fruits meet for repentance. So there were many that were not baptized. And Mr. D. was quite mistaken when he said that they all were baptized.

I will tell Mr. Doub what I heard him say once, when he took a hard text to preach from, which text was: Many are called but few are chosen. When he repeated this text, I thought he had no business with it; but he repeated it over several times, and ten told the people that it was not translated right. He said it should read: All are called and few are chosen—and he preached it so. Now let him translate many in this text like he did in the above named text, and he will see that John did not baptize any, which will not do; for John did baptize some of them, and some were all that he did baptize. And he who says John did baptize all, is a liar; for the scripture says, there came many that he called vipers. Here you see they were not all baptized, as Mr. D. supposes they were. No, sir, they were not. So he is wrong here again, and I fear he will remain so.

But I will tell by the permission of God how many were baptized in Jordan from those regions, agreeably to the scriptures. Now, my friends, the scriptures say: all that confessed their sins or brought fruits meet for repentance. So these characters are all that John did baptize. And they all came and were not brought by their parents, as children would have to be. And Mr. Doub has not proved nor even tried to prove what he calls infant baptism. I wish you to notice him—he asks, can any man suppose it was possible for John to dip all the inhabitants of Jerusalem and Judea, and of all the country round about Jordan? were both men and women dipt, for certainly both came to his baptism? I have already shown from scripture, that John did not baptize all, for many came and were not baptized; and none but false teachers will say all were baptized, and thus

wrest the scriptures to their own destruction. I think the truth is plain that Mr. Doub knows better, although he has said that John did baptize all the inhabitants of Jerusalem and the country round about Jordan; for it is not so.

Again, Acts, ii. 41: Then they that gladly received his word were baptized: and the same day there added unto them about three thousand souls. Now, my readers, I wish you and Mr. Doub to look again, and see if any one can see any proof in it for infant baptism, or sprinkling rather, by the above text—for it plainly says, they that gladly received his word. So they were not children, for they gladly received his word. And if I was Mr. D. I never would quote that scripture again to prove infant baptism. But he goes on and says much about pouring and sprinkling for baptism, and says them thousands were not immersed; and the reason he gives is, that they could not all be baptized in one day by immersion. I here would ask Mr. Doub if the scripture says they were all baptized in one day? I say it does not say they were. And I would also say to him if they cannot be added to the church without being baptized, that the Methodist church does business in a very loose and awkward manner; for it is not uncommon for them to receive members in their church without baptizing them, and let them partake of the sacrament with them. If he thinks the three thousand could not be added to the church without baptism, I will say he should not keep so many in his church that never have been baptized, and grant to them the church privileges as if they had submitted to the ordinances of God. I will say that the thousands spoken of in the text under consideration, might all have been baptized in one day by all those who were authorized to baptize. Again: they might have been added in the same day at different places, and that only by experience, and have been baptized afterwards, as every Christian must or ought to be, because no one can be baptized with the Christian baptism until they are added to the same Christian church, and then they have a right to the church privileges and not until then. And the only way that I read of to administer baptism is in the water, and none but believers ever were baptized by the apostles. So I think the truth is plain, that infant baptism is a name not found in scripture, and is the invention of wicked men and their master

the devil, and his will it appears they will do. So I must pass on and see what Mr. D. will say next, for his wicked practices.

Mr. Doub goes to a great length here, and tells us much about the scarcity of water in Jerusalem, which he seems to think is one very strong evidence; that they did not baptize there by immersion, he says, is certain. But I suppose he has forgotten, or thought that no one else knew, that they of Jerusalem came to Jordan to be baptized; and the 1st chapter of Mark 5 v. says they did, and were baptized in the river. Now if water was very scarce here and inconvenient, and they had to go some distance to get to it, I do not think Mr. D. has made much by proving it; which I suppose he thinks he has proved, for he says he has. But I should not like to risk the salvation of my soul on such evidence, as I find no scripture proof for it. But let it be so, and what will he prove? that they went a considerable distance to the water to be baptized in the days of John the Baptist, and we do not hear them finding fault with the plan, like you sprinklers do. No, sir, they came and were not carried like you sprinklers carry your children to be baptized. No, it only proves that notwithstanding water was very scarce, as you say it was, we must go to it; for they went and were baptized in Jordan, scarce as you make out water was in that country, or section of country. So it only proves that the way was in the water, and not to carry a little like you sprinklers do. Now it does prove you are wrong, and if I was a learned man like you, I should be ashamed of the argument and would not argue any longer for the enemy of souls. Do not get mad; I am not mad, but in one of my plain ways.

Again—Mr. Doub quotes Matthew, iii. 16, and tries to pervert the text, which reads as follows: And Jesus, when he was baptized, went up straightway out of the water. So we may see that straightway was not to mean nothing, as Mr. D. seems to think it does, as he has said little or nothing about it. He now comes to John, iii. 23, which reads as follows: And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized. Mr. D. says, this does not prove immersion, as will appear by observing first, that this place called Ænon was probably but a small spring of water; second, it does not appear that there was a sufficient quantity of water

to immerse any one. Now I think he is an infidel and has given John the lie, for John says there was much water; but Mr. D. says there is not enough to immerse one person, and says there is a small spring there, and John says he was baptizing in Ænon, near Salim, because there was much water there. Now you may see the reason the apostle gives for baptizing in Ænon is, because there was much water there. So John did not know, as Mr. D. says, there was but very little, and not enough to baptize one person, and then brings some authors to prove John a liar, by making out he has proved that there was but little water. Now I think it is as little or as wicked as an infidel, for he not only tells a lie but tries to prove that John did; but I hope, my readers, that you nor no one else will believe him nor his witnesses, as I believe they are all at peace with the enemy of souls. I hope you will not believe them, but believe thus saith the Lord, and pray him to undeceive those who are deceived, if consistent with his will; as there is one thing certain, some of us are wrong. Here I will ask my friends and Mr. D. what he has proved by this text in favor of infant baptism, for that is what he makes out at the beginning he can prove; but he has not, and I believe he cannot, by scripture. And I believe he knows he cannot prove it from scripture. Now the text is: And they came and were baptized. So you see that they who were baptized came, and were not brought; so they could not have been children. And in Ænon was the way, and there was much water agreeably to the scriptures, which evidence I am willing to rely on. But Mr. D. seems to think that some of his sprinkling brothers are to be relied on before the word of God; but I think it a bad sign for religion, to see or hear a man say he believes such a man before he will believe the word of God. I think he is in danger of the curse which the Lord has pronounced on him who puts his faith to another man's sleeve. So I say, let us quit the tradition of men and cleave to the commands of God, which are right and safe.

Here Mr. Doub has made a sad mistake, in my opinion, which is as follows—now mind him, for he is quite slick to pervert the scripture, here he says—if the word straight up out of the water means immersion, as some suppose it does, it will prove too much and consequently prove nothing; and takes Joshua, iv. 17, 18, to prove it,

which reads as follows: Joshua therefore commanded the priests, saying, come ye up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. Now notice, the text he says means immersion, if straight up out of the water does; or he seems to think, if up straight out of the water means immersion, then those priests that did bare the Ark were immersed, he says, which is not so. And any man can see the difference between the two texts, for the one says, the priests came up out of Jordan and were not in the water; for the text says, the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. Here you may see that he did pervert the text, for the priests were not in the water when they crossed Jordan. No, sir, you have not done the text justice, first nor last.

Now, my readers, you may see I have followed Mr. Doub in his argument, which he calls infant baptism considered, as well as I could, and have tried to pray the Lord to give me understanding that I might understand the truth; and from what I can gather, he has forgotten his subject which he started with, or did not intend to stick to it, I do not know which; but one thing I know, he has not named infant baptism since he named his piece, which makes me think he knows it is not a lawful name. So he turns the subject to sprinkling and pouring, and strains hard to pervert the scriptures to his service; but I think he has failed doing so. And the best proof, or all he has given, is from some old man I suppose of his own craft; as I suppose no honest man will do for a witness for him.

I will ask my brethren to bear with me in my harangue, as I perhaps cannot come to the understanding of things in as short a way as a man who knows how to put words in grammatical order; but I do as well as I can.

Mr. Doub continues his argument by calling our attention to the baptism of the Eunuch, in Acts, viii. 35—38. Here he says, probably there was not enough water to immerse any person. I would say, if I had no better objection than his *probability*, I would not object at all; for I can say, the probability is there was a large stream,

with as much propriety as he can say it was small, and more too; for if it had been so very small, I should suppose that they would not both have gone into it. And if Philip had been a sprinkler, he might have straddled it if it was as small as Mr. D. makes out it was, or tries to make out it was. Now notice the circumstance as it stands recorded in the above chapter, and pray the Lord to give you a right understanding of the text, and you will find them both in the stream and that the Eunuch was a believer. So I do not know what Mr. D. has proved here in favor of his infant baptism. And if Philip had wanted to sprinkle the Eunuch, he could have stood on the bank and done that; and I think he would if he had been a Methodist, for I never knew one to go into the water to sprinkle any; so Philip did not sprinkle him. I must pass on by saying, no honest man in religion would think of proving sprinkling or pouring by the above named circumstance.

Again: Mr. Doub comes to the baptism of Lydia and her household, which you may see in Acts, xvi. 13—15: And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. Now Mr. D.'s first argument is, that the probability is, that Lydia and her household were not immersed, he says, as we hear of no preparation previously made to lead to such a conclusion. I will answer this argument, by telling Mr. D. that Paul was not a water bearer, or did not have water carried to baptize with like you sprinklers do; so there was not much preparation to make, as they were on the river bank. Now I want you, Mr. D., to notice that the text says they were on the river side. He again says, he does not hear of Lydia and Paul going in search of water to baptize in. I will say to him, that Paul and the apostles that were with him had more sense than to go from the river side to hunt water to baptize in, for they did not know how to baptize with little water; and you never heard of one of the disciples baptizing with a little. No, sir, they say much, and I think you ought to be ashamed of saying that you never heard of Lydia and Paul being in search of water, when they were all on the river side. And as we hear in scripture that the disciples did baptize in water, and that the people came some distance to be baptized in the river, let us tell the truth

about Lydia and her household, and say they were baptized in that river they were by when she heard Paul speak. For in the water was the way that we hear that the apostles and John the Baptist did baptize, and you never heard of one of them baptizing out of the water; no, you never did from the word of God. So let the way be in the water, for no other is right; and no others than believers were baptized, so no children three or six months old. No, sir, this is the tradition of wicked men and perhaps devils, for what I know.

Now Mr. Doub comes to the baptism of the jailor and his house, and I think perverts it, and says what is not so; but judge ye, my readers of this, for I want you to decide according to the text, which you will find in Acts, xvi. 27—33. Here, my friends and brethren is a long text, and I think a plain one, when considered with the tenor of scripture on baptism. And let several plain examples suffice how baptism should be administered and who to, which is plainly set forth in scripture; and I will try to show you, my readers, that it is not improbable that the jailor and his household were baptized in water, as is specified in the scripture. Mr. D.'s first objection to immersion is it was midnight. To this I will say, that one could baptize in the night, and I believe the jailor and household were baptized that night; and the reason I think was, because Paul and Silas were prisoners and the jailor did not know they could baptize them next morning, as the law had them in prison, so he would get baptized that night. And Mr. D. says they were baptized in the outer prison—Paul and Silas were cast in the inner prison—and says that the jailor brought them in the outer prison, and there they were baptized, so it could not be immersion. Now I think Mr. D. has strained the text, for I think Paul was in the outer prison when he called to the jailor and said, do thyself no harm, we are all here. So I think Paul was in the outer prison and could see into the jailor's house, and saw him when he took down his sword; so he was not in the inner prison. Then the jailor sprang in, not through the outer prison, but in the prison, and brought them out—I think out of the prison—and washed their stripes. Here you, my readers, may see that Paul and Silas did speak the word of the Lord, not the word of men, as infant baptism; no, but the word of the Lord to him and to all that were in his

house. So I think they all were capable of understanding him; so not infants, as Mr. D. says he supposes they were. No, you Methodists do not speak to children, but you speak to the parents and get them to have their children baptized or sprinkled, whether the children are willing or not; which is not right, for I have seen the little things contend for their right and get very angry. Here, parents, you are wrong; for the Lord says, parents provoke not your children.—think of this, parents. And again: when you force baptism on your children, you take away that right from them which every person ought to have; you will ask, what right is that which we take from our children when we baptize them? Answer. It is the liberty of conscience. Why? because if the child comes to the years of maturity and finds that the apostles did baptize believers, which none will deny, and they think it their duty to be baptized for the answer of a good conscience towards God, no church will baptize them again except the Baptist church; so they must remain just as they are, or join the Baptists. No, they are not so free as those children which are not sprinkled, for the scriptures say we must not do one ordinance twice on the same person; so you say they have been baptized, and will not baptize them again. The Baptists do not believe that they have been baptized, so they will baptize them after an experience of grace.

Again to the subject. I think I have shown from scripture, that the jailor did bring them out of the prison, and that the word out does not mean in the outer prison; so he had them out of the prison. Now how far it was to water to baptize them, I know not; but one thing, he was baptized out of the house and then after baptism the jailor brought Paul and Silas into his house and sat meat before them, and rejoiced, believing in God with all his house. So they all believed, and the jailor did not believe for his household, like you baby sprinklers do; but he believed with them. So they all believed and were not infants, as Mr. Doub seems to think some were. No, there were no children there. Mr. D. here for the first time since he began his baptism, says children; and then says, the Jews were accustomed to receive whole families young and old, proselytes by baptism. So he says, here the apostles receive whole families, those of Lydia and the jailor. By the same right here I will

say, that the Jews nor none else had any Christian right to receive whole families; but I think the Methodists had rather work after the Jewish right than Christian or gospel right; or they would not say children had a right to baptism when they have none, as I have proven from scripture. Then, Mr. D. says, we can scarcely suppose that the household of Lydia and the jailor had no children in them. To this I will say, that the jailor did believe with his family, so they must believe too and were not infants. So you are wrong again, and have never been right since you thought of writing on this subject, as I have seen.

Again: I want you and the public to notice the case of Crispus. It is said that Crispus and his household were baptized. Now were there any children in Crispus's household? I say no, nor in the jailor's neither; for I can prove by Paul that there were no infants in the household of Crispus, or were not baptized with him. Let Paul say who he did baptize: I thank God that I baptized none of you, but Crispus and Gaius. 1 Corinthians, i. 14. Again, 16th verse, what say you, Paul? And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. Now I think it is plain that Gaius was Crispus's household, or Paul had forgotten the infants; which is not so, for I believe he would have thought of them when he was telling of Crispus. So here is one household that had no children, and I believe they all were without infants that ever were baptized by the apostles; and I have never seen any one prove by the scripture that there were infants in any household. No, you cannot prove it, but you suppose that there were infants in such or such an household, which is not proof. I have proved there was one which had no children in it, and I think you are beaten unless you can prove that there were some infants baptized, and that by one of the apostles; which you cannot do I am sure, for I think you have done your best with the devil and Mr. Clark and others to help you, and have not proved it.

Again: my friends and readers, you may see how inconsistent Mr. Doub is; he admits that immersion is a valid baptism, and then takes the New Testament and searches it nearly through and takes notice of nearly every text that says baptism, and then he will say that it has no allusion to immersion. And from his explanation he

cannot believe that immersion is right, for he makes out that he has proven that the Christian baptism was by pouring or by sprinkling. Now if he does believe that sprinkling or pouring is the way that the apostles did baptize, why should he admit immersion to be called valid baptism if it cannot be proved by scripture? But he knows it can, and thinks if he will admit immersion some hypocritical Baptists will admit his sprinkling and pouring for baptism; but I believe the lovers of truth will not sacrifice the truth to encourage error. No, sir, I believe that baptism in the water is the only water baptism which can be proven by scripture, and the candidates were believers. So we cannot agree, but no odds. I must believe the scriptures, for they are more to me than all the wise men that ever have written on the subject of religion.

I will here ask Mr. Doub, what is the reason that Mr. John Wesley would not baptize infants by sprinkling or pouring, when he first began to preach, or how long did he preach before he would baptize children any other way but by immersion, unless the parents would certify that the child was weakly; then he, Mr. Wesley, says, it may suffice to sprinkle or pour water on them. Mr. Wesley did believe that immersion was right and the Christian mode, and would not sprinkle or pour water for baptism unless the parents would say the child was weakly. See John Wesley's Journal from his embarking for Georgia to his return to London, second edit. p. 1743, reads as follows; Savannah, 1736, Feb. 21, Mary Welch, aged 11 days, was baptized according to the custom of the first church of England by immersion; the child was ill then, but recovered from that hour. May 5th, I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, neither Mr. Parker nor I will consent to its being dipped. I answered, if you certify that the child is weak it will suffice, the rubric says, to pour water on it. She replied, nay, the child is not weak, but I am resolved it shall not be dipped. This argument I could not confute, so I went home and the child was baptized by another person.

Now it appears that when Mr. Wesley first put out, not called out of the Lord, to preach for the church of England, his gig had but one prong and a half, so it had the half too much; and the half was, pouring for baptism—which was only half a prong,

for he would not use it unless the child was weak. So it was a half prong only. So Mr. Wesley could not catch Mr. Parker's child. But we soon hear of Mr. Wesley having three prongs to his gig, which were sprinkling, pouring, and immersion; two are without scripture authority, which is wrong. Here I will ask Mr. Doub and his brethren, how their great man, or Lord Wesley, got from one and a half to three prongs! I say he got them without scripture authority. Here I will say to my readers, that I am not surprised at the Methodists getting so many cats and eels in their church, since they fish with a gig so well adapted to catch eels, that has five or six prongs; which are, sprinkling, pouring, and immersion—believers, unbelievers, and infants—and some without baptism. Now, my friends and brethren, do not you think this a very good way to catch slick things like eels? I think it is. But the worst of it is, there are but two prongs lawful with God; which are, immersion and believers in Jesus; and where they mix these two with the other four, all are wrong. For we read that a little leaven leaveneth the whole lump, so all is wrong. Think of this, Methodists, and pray for the Lord to right them that are wrong; for we do not see alike.

But I must tell you how Mr. Wesley got from the gospel doctrine of election to his rotten Arminian doctrine. See George Whitfield's letter to Wesley. Mr. Whitfield says that Mr. Wesley did preach and contend for the doctrine of election, which was the doctrine of the church of England. But Mr. Wesley, to get the other four prongs to his faith I suppose, drew lots as Mr. Whitfield says he did, and I suppose the devil pulled out the straw in favor of his having so many prongs to his gig.

I have been somewhat at a loss to account for Mr. Doub and others being so much like scuttle fish as they are; but it is now plain to me, for their father Wesley was so before them. And the word of truth says, as your fathers did so do ye also. So I am not surprised, since I have seen that Mr. Wesley would not go in the pure stream of unmerited grace.

Thus I will conclude my feeble argument with Mr. Doub by saying, that I hope he nor any other person into whose hands it may fall, will criticise my style of writing, as I know nothing about grammar. And if there should be any error in sentiment or doctrine, I trust my brethren will charge

it to error in my head and not in my heart; for I am one of those, when I would do good evil is present with me. So I am liable to err.

Brother Bennett, I wish you to examine this, and if you think it not worthy of a place in your paper, throw it by. May the Lord enable you to act in this and all your business for your good and to the glory of his cause. As ever your brother in Christian love. Farewell.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county, }
June 2, 1838. }

BROTHER BENNETT: For the first time I have attempted to address you a few lines, that you and the rest of our Old School brethren may know how we are getting on in this section of the vineyard. I have been a member for several years, and belonged to the Vernon church when it was first constituted; though but small, we seemed to live in peace and union for several years. At length there was a considerable revival, and many were added to the church and continued for a while.

The sly wolf, however, crept in amongst us by his smooth voice apparently, and having on the sheepskin. Some concluded there was no harm in him, for he had only come to convert the whole nation; but as the old rat told her young ones, she did not like that lump of meal for there may be danger, so a part of us did not like to have what little money we had, begged from us to be sent off for purposes that we as Old School Baptists did not believe in; for we believe that they are the inventions of men for no other purpose than to get money. I call them inventions, because I do believe they are men's own works and will finally perish; while the word of God will stand permanent without money.

At length they made such a howling that we had to run and leave the wolves, for sheep in this country are very afraid of a wolf, even when he appears as if he had his teeth out. So we have left them and their new schemes to themselves and have built a house and have closed the doors so that we think a dog cannot get in; for sheep are afraid of dogs, and well they may be, for sometimes they devour sheep and scatter the flock. Our church is small as yet, but thanks be to God we live in peace and uni-

on, and have the word preached to us in its purity. But religion is at a low ebb with us at this time, but we look forward to better times.

I have heard of some of the missionaries saying, that if a member of a church would not pay the preacher he ought to be expelled; but I cannot find any such scripture in the Bible—but to the reverse, I never have heard where money was the cause of one soul's being saved. Luke, ix. 2—4: And he sent them to preach. No money collected, as we read of. But we hear of Paul laboring with his hands, and I think there are a good many of them that will have to labor as Paul did, and quit begging. 1 Corinthians, ii. 1—4: My preaching was not with enticing words.

I am well pleased with your paper. May the Lord enable you to continue it. Yours in the bonds of love.

REUBEN STILLWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 14, 1838.

Having in our last number given a brief commentary or exposition of 19—23 verses, inclusive, of viii. chap. ii. Cor. we shall in this, prosecute the object of brother Peterson's request, by an inquiry into the scriptural authority for divinity schools.

Whether they be termed Theological Schools, or Colleges; and the reasons for such distinction, are not questions necessary to be answered in this place. Nor are their demand, tendency, &c. to be considered now. It is enough for our present purpose that there are schools in which Theology, reduced to a system of its own kind, that is, embodied in men's books, is studied by men professing to be candidates for the ministry of the gospel of Jesus Christ; and that there are many advocates for them who maintain that these schools are duly authorized by the scriptures.

That they are authorized by the scriptures either of the Old or the New Testament, we deny. Hence, the proof devolves on the advocates thereof. But since they quote two passages, yet make up in affirmation what is wanting in scripture quotations, and by professions of benevolence succeed in partially silencing inquiry, investigation, we deem it proper to examine their authority as claimed to be divine. The term school occurs but once in the Bible. (Acts, xix. 9.) As this was made the place of disputation, and very probably the apostle opposed the doctrine held by its teacher, then divinity school advocates do not think fit to claim it as the archetype of their new

things. The word college, is named but twice in all the Bible. (ii. Kings, xxii. 14, ii. Chron. xxxiv. 22.) In these two places it is spoken of in reference to the same circumstances altogether; so that there was but one place called, college, in all the sacred volume, so far as inspiration speaks.

And the advocates of divinity schools seem to see in this college at Jerusalem, a proper exemplar of their schools; this they must admit, or else cease to contend for precept or example, for proof positive or implied, as afforded by the sacred book. Hence they have defined [metamorphosed] this college to be, "A school for training up young prophets or teachers." Whence they can derive this definition is more a matter of curiosity than of instruction. For all that the scriptures inform us on this subject is, that *Huldah the prophetess dwelt in Jerusalem in the college.* In the margin it reads, "Or second Court." Accordingly to this last definition or translation of the word, all that can be said of the college at Jerusalem is, that it was one of the courts of the temple: for the temple had two courts. (ii. Kings, xx. 4. Esth. v. 1. Rev. xi. 12.) and one of them might well be called a college, for it was a place or house in which Israel as a society or community was set apart for religion or worship.

That it could not be a school to instruct young prophets to prophesy will appear from the following considerations: 1. It is the only instance in which college is mentioned in all the history of Jews and Christians, from the birth of Abel to the death of John the divine. 2. The knowledge which was requisite to constitute a prophet, young or old, was such as men or teachers of schools, could not impart. For although Aaron is called Moses's prophet, yet the Lord said that Aaron should speak to Pharaoh what the Lord commanded Moses; all that Aaron as a prophet could speak to Pharaoh, was derived by inspiration, or the word of the Lord, through Moses. And if the circumstance of Moses' teaching Aaron should be seized to favor the schools, then must it be said to these young prophets of the schools, as the Lord to Moses. (The Lord said to Moses, See, I have made thee a god unto Pharaoh, and Aaron thy brother shall be the prophet. Exod. vii. 1.) The schools must insist that the Lord has said to them; See, I have made you gods unto the heathen and the world, and these young students shall be your prophets. 3. The college above named existed at a time when the sense of the word prophet was confined alone to him who uttered only the dictates of inspiration. 4. None of the prophets are said to have derived their education or knowledge of prophecy from this college, as Paul was said to have been taught by Gamaliel. 5. The prophets generally testify that the word of the Lord came

[directly] to them. Isaiah tells us it came to him by vision. (Isa. i. 1.) The testimony of Jeremiah is: the word of the Lord came to me, saying: — I have ordained thee a prophet. (Jer. i. 5.) Eze-kiel learned his prophecy by visions. (Ezek. i. 1.) Daniel, after Hannaniah, Mishael and Azariah de-sired mercies of the God of heaven, received his knowledge in a night-vision. (Dan. ii. 19.)— Hosea says his was the beginning of the word of the Lord, not second handed. (Hosea, i. 2.)— Amos informs us, he saw his words, two years be-fore the earthquake. (Amos, i. 1.) Obadiah's was a vision. (Oba. i. 1.) Micah declares, he saw the words of his prophecy. (Mic. i. 1.) Na-hum's was a burden and a vision. (Nah. i. 1.) Habakkuk calls his a burden which he saw. (Hab. i. 1.) John learned his at the school at Patmos, while in the spirit on the Lord's day. (Rev. i. 9.) 6. The scriptures declare to us that holy men of God spake as they were moved by the Holy Ghost: and none of them is said to have prophesied as they were taught my men. 7. The people amongst whom this college was found, lived long under a Theocracy, in which God him-self delivered to them all their civil institutions, much more must it be inferred that he imparted to the prophets directly and immediately all their knowledge of spiritual or prophetic kind. 8. All colleges and schools established since the Reforma-tion, for teaching divinity, are more or less pat-terns of those established by the papists in Rome and France in 1622, 1627; and they have all de-parted from the doctrine and discipline of the Bi-ble, in a greater or less degree. 9. The definition before named of the College at Jerusalem, as being "a school for training up young prophets or teachers," is one which is given by Mr. John Brown, late minister of the gospel at Hadding-ton, (1797,) and others of at least as much imper-fection as that worthy Minister. If we trace this definition for greater antiquity than 1790, it will inevitably lead us to the college of Urban of 1627, "for the propagation of the faith," or to the "Congregation of cardinals" of Gregory of 1622; for if we descend into antiquity beyond the six-teenth century for the origin of such definition it will assuredly be lost. 10. The schools of the "Schoolmen," and of the friends of "Scholastic Divinity," it is true, may be traced to the 12th century: but, "by their means Popish darkness was increased, and christian divinity almost ban-ished."—11. These schools, in countries where church and State are connected, have nourished those who were studiously aiming for curacies and benefices, for the sake of wealthy or good liv-ings. 12. That college was not required by rea-son or necessity. (The Lord taught all his pro-

phets.) This fact was fully illustrated in after times. Those of Christ's apostles who were sent to the circumcision, were ignorant and unlearned, as to natural science, and yet they were wonder-fully successful. And he who was sent to the un-circumcision, was preaching the gospel three years, before he went to the college at Jerusalem. (Gal. i. 13.) The literature of the Ministry will keep pace, as far as may be necessary, with the literature of the community; and change, altera-tion, and exigencies of times entered as a plea for colleges, cannot proceed so much, in our opinion, from motives of Christ's glory, as from those of selfishness and fleshly lusts. They speak not only of rendering the ministry more *efficient*, but also more *respectable*. This term, respectable, refers not to the view which the Lord takes of his ser-vants, nor scarcely does it refer to the view in which the church holds her ministers: else she or they are fostering a fastidiousity unbecoming the followers of the Lamb of God. It is designed, if we understand it, to express the manner in which the ministry are to fill the eye of other denomina-tions and of the world: that in the scale of these they are to occupy, humanly, a higher rank, a more honorable degree. This idea of respectable, and all the other epithets conferred on the min-istry by the colleges, whether so intended or not, have had a carnal tendency.

Since all the gospel economy cannot furnish an inference nor a presumption on which to found the propriety of divinity colleges and religious schools abstractedly, the objects of a gospel ministry are in no manner likely to be effected by these super-additions, the offspring of wrong zeal or wrong desire. The church of Christ is a transformed, a peculiar, a separate, an unlike body of people.— But when her ministers from any earthly consid-erations or worldly motives, aim to imitate other people or societies, they labor to reverse the trans-formation back into a conformity with the world. And whenever the church in so vital a part as that of her Ministry, exhibits a departure so palpable and so wide as that of gospel schools, if there be any then who hold fast the beginning of their confi-dence, who are *steadfast and unmoveable*, they may well think, if not speak, of the reign of Antichrist, of the revelation of the *man of sin*.

We hope all whose eyes these remarks may meet, will examine the subject for themselves; and if they can authenticate Theological or Gos-pel schools from the gospel system or economy, or from any portion of the inspired volume, we shall then speak well of such schools if we cannot aid them. But if they find on comparing the fore-going with the scriptures, that our view of the subject is correct, then we trust they will, spite of all prepossessions and partialities, renounce alli-

ance to, and connection with such schools, as aberrations from gospel track, and enemies of righteousness.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

*Madisonville, Tennessee, }
June 4th, 1838. }*

BRO. BENNETT: I now send you the names of some more subscribers for your paper, which I want you to be punctual in sending.

Your paper is gaining ground, and, as I hope, the house of Saul weaker and weaker. I have been, and am yet, much persecuted for taking the pains I do to promote your paper, but none of these things deter me.

Remember me dear brother when it goes well with you. So farewell.

CLEMMONS SAUNDERS.

FOR THE PRIMITIVE BAPTIST.

*Darlington district, So. Ca. }
June 14th, 1838. }*

MR. EDITOR: The request in my communication of the 8th of March last, viz: for an Old School or Primitive Baptist preacher to come and aid in constituting a church, &c. has been realized. Elder Parham Pucket has attended the call, and we believe he came to us as was desired, in the fulness of the blessing of the gospel of Christ. By his assisting instrumentality a little flock of the despised, persecuted, and starving sheep, have been folded and fed, and I think by the assistance of God he has cast bread upon the waters that will be gathered many days hence.

Some of the little flock had offered some time ago to a church of the New School order, but were refused because they would not join the *Temperance Society*, no other objection offered! There is nothing in my opinion that shows the fanaticism of the religionists of the present day plainer than this. What! give the paltry consideration of a Temperance Society for the encircling arms of *Jesus Christ*! Why, Mr. Editor, how far is this from blasphemous unbelief? For surely they have not believed in the only begotten Son of God.

The dog is a good guard, but I would have him kept out of the house. Temperance I know is good, and Temperance Societies may be; but I would have them out of the church. When we become members of a church, I conceive we are in the best of Temperance Societies; and I should

think a band of soldiers very foolish to stretch a piece of bale rope round their camp, instead of trusting to their picket, camp, and main guard; which would only make the enemy's sword laugh. So I believe a church equally foolish, that can trust themselves with the flimsy thread of man's contrivance instead of the promised protection of *Father, Son, and Holy Ghost*.

Accept the best wishes for yourself and the cause in which you are engaged, from, sir, your ob't serv't.

B. LAWRENCE.

*Georgia, Oglethorpe county, }
June 12th, 1838. }*

BROTHER BENNETT: I send you a few lines to let you know that some of us are glad to receive your little paper; for we think there are many things in them to cheer the heart of a Christian. And may the Lord direct you and all your correspondents who write for the Primitive Baptist, to write as under the influence of the Spirit of God.

May the Lord bless you, and enable you ever to contend for that faith once delivered to the saints. Yours in Christ.

THOS. AMIS.

*Roane county, Tennessee, }
May 20, 1838. }*

DEAR BROTHER: I do not know that I can spend a part of this good Sabbath day, in a better way than to communicate a few of my thoughts to my brethren in these United States, through the columns of the Primitive Baptist. While engaged in driving a yoke of oxen the other day, I fell into the following train of reflection, i. e. These oxen although they are very stout were once calves, and they are beasts that are called beasts of burden, and they are a great deal made use of in our country.— Some persons work one by itself; but it is by far the most common to work two yoked together; and when equally yoked together, they can carry a wonderful load. And one thing is very remarkable, that although their feet are somewhat round on the bottom, that they can keep their foot hold on slippery ground, when almost any other beast would perhaps slip and fall. And again, the ox that is well trained, if he should chance to slip and fall, will always rise pulling; but some oxen will become baulky, and then they are worse than no oxen, for it causes the good oxen to have a double

load; they have their load and the baulky ox both to pull.

Now, brother, I shall endeavor to make some comparative remarks, and 1st, we find in the prophecy of Ezekiel, 1st chap. that there are four "living creatures" spoken of that may answer to us for the four evangelists: "And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot—they went every one straight forward." This would show us that the evangelists went straight forward; they did not turn aside for every notion that was picked up; their walk was gentle, and even their conversation such as become the followers of Jesus Christ. Thus it becometh every Christian to follow their examples, as they are calves of the same stall.

2nd They are called beasts of burden, and in 1 Kings, 7th chap. we read of "a molten sea," &c. and it stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east; and their hinder parts were inward. Thus we see that these twelve oxen here spoken of, represent the twelve apostles, and it was their business to look every way. And again, it is said: "Ye are built upon the foundation of the apostles and prophets." Now does it not seem necessary, that the ministers of Jesus Christ should be as some were in the days of Solomon, bearers of burdens, and as the prophets, when the burden of the word of the Lord came unto them? But they will make excuses and say, I cannot speak, for I am a child; or, I am slow of speech and of a slow tongue and cannot go. Thus I say, that the preaching of the gospel is a burden, a great burden to every child of grace.

3rd. There is much use made of oxen, so the Lord has sent many preachers into the world to proclaim life and salvation through Jesus Christ. It is his province to send one by himself, as he did Jonah; but it seemed that in the days of the apostles he sent them two and two before his face into every city, &c. where he himself would come. Luke. So it is now, when the brethren in the ministry go to preach, they love to have a yoke fellow with them if he is not baulky.

4th. Their feet are rounding on the bottom. The feet of the preacher are covered, or he is shod with the preparation of the gospel of peace, and his feet placed up-

on the rock of eternal ages; yet the preacher is liable to fall into temptation and go astray, but when he comes to see his situation, he repents as did Peter. Then he, like the good ox, presses forward with more energy than before, and is ready to say with David, rejoice not over me, my enemy, though I fall yet will I arise.

5th. But some oxen are baulky, so some preachers have become baulky; they professed to believe the doctrine of the gospel, they took upon them the yoke of Jesus Christ; but when they have to tug so hard at the doctrine of election and the eternal purposes of God, they cannot pull, they flinch, they cannot bear it; then the true preacher has to pull twice as hard.

My dear brethren in the ministry, these remarks are simple; but suffer a word of exhortation from one of your fellow laborers: Be strong in the faith of the gospel, acquit you like men, strive together for the faith of the gospel; this has been the cause of most of the division in our religious world, one wants to be called the biggest preacher, and will commence at some new thing in order that he may be looked at as something when he is nothing. These things ought not so to be, but let each esteem his brother better than himself. Finally, my brethren, be perfect, be of one mind, live in peace, and the God of love and peace shall be with you.

Brother Editor, if there is any thing in this communication that you think will be profitable, dispose of it to the glory of God. And may the God of grace enable you to still contend earnestly for the faith once delivered to the saints. Yours in gospel bonds.

A. V. FARMER.

FOR THE PRIMITIVE BAPTIST.

Posey county, Indiana, }
May 23d, 1838. }

DEAR BROTHER IN THE LORD: As respects matters of religion in this State, or in this part of it, among the Old Regular Baptists, there seems to be nothing special. The brethren are generally in peace and continuing in love, but we must confess not as much so as is desirable. Many brethren seem to be somewhat worldly minded, and the state of things a good deal cloudy and dark; no particular outpouring of the Spirit, or manifestation of his divine power revealed. Doctrinally, the churches are very unanimously established and confirmed, whether we are on the side of

truth or not. One thing we are certain of, and that is, that salvation is of God, and there is no other name given whereby sinners of our race can be saved, but Jesus

But the great difficulty among the different classes of professors of religion now is, how are sinners of our race made to enjoy, or made recipients of this salvation? This certainly is the great difficulty among the sons of men. On this subject, all confess that it is of grace, but some will immediately say, I think there is something for us to do notwithstanding. Well, has not Christ died for sinners? Paul says he has, and that he was among the chief of them too. We ask, does he save sinners? He certainly does, or the Bible is not true. Does he save the redeemed of the Lord upon condition of their obedience to the requirements of scripture, or does he save sinners according to his purpose and grace, &c.? Let us examine Christian experience on this subject, this will speak consistent with the scripture doctrine. When we examine ourselves are we not constrained to acknowledge that we were, as it is said of the saints at Ephesus, dead in sin, alienated from the life of God, not subject to his law, &c.? Well, how did we come to have any spiritual life? Was it by the Spirit's quickening power, or by our attending to the Almighty's call, or obedience? Surely, the Christian is constrained to acknowledge, not by works of righteousness which I have done, but according to his mercy he hath saved us, by washing of regeneration and renewing of the Holy Ghost. The Lord begins this work; according to the Bible doctrine, it is begun by the Spirit of holiness. Then who does carry it on, if it does require the power of God to begin this great work of a new creation in Christ Jesus? I ask, does it not require the same power to carry it on as it did to begin said work? And I ask, does it not require the same power to complete the work as it does to begin or carry it on? Then I will ask again, does it not require the same power to keep a man a Christian, that it took to make him one. I think every consistent reasoner will say, it certainly does require the same divine power to begin, carry on, complete the work, and lastly to keep me a Christian. Kept by the power of God, says one.

Then according to this mode of reasoning, it seems as though religion is all of a piece; it gives all glory and honor, power, might and dominion, to God; and all the

benefit to the poor sinner. He that was lost and dead in sin, that was blinded by the god of this world, has now become reconciled to God, is brought in sweet fellowship and union with him. Or I would say, we are brought to a knowledge of that glorious union that did exist before time began. God loved his people before time began, as well as he now does, or as well as he will do at any future period of time. But his people did not have any knowledge of that love until they were called to the liberty of saints, made free from sin, made to enjoy his love. They were then made astonished that God could ever love such sinners as they were. The child of God asks itself, surely why was it I, who was so unworthy a creature, so polluted a worm, such a rebel against my God, so highly favored, so greatly honored, that I should be called the son of the Most High; that there should remain a rest, a glorious rest for such a sinner, when Jehovah, according to his justice, might have passed me by, and left me forever to perish in my sins, and his throne should have remained untarnished and unsullied? O, amazing grace, sure enough, how sweet it sounds when we can have a feeling sense of his love and goodness. Then grace begins, grace carries on, and grace completes the whole wondrous work; grace will be the theme in time, in death, and also in eternity.

May heaven bless and preserve us, is my earnest prayer. Amen.

PETER SALTZMAN.

FOR THE PRIMITIVE BAPTIST.

Macon county, Georgia }
June 15th, 1838. }

DEAR BROTHER BENNETT: I promised in my note to you to say something concerning humility; but seeing it so long before you took up my first, I had almost despaired of making any further attempt to speak on any thing. And seeing your columns crowded too with pieces of other brethren's writing, I had almost got to believe you had laid mine by as unworthy.

But one thing is certain, they that fear the Lord spake oft one to another; and the glorious consolation was, the Lord hearkened and heard it. And a book of remembrance was written to them that even thought on his name. And I see so many so far from each other by land speaking to one another through your paper, that I

am constrained to humble myself and try to ask divine assistance in trying to speak some too.

I see, brethren's joys and sorrows from the east, west, north and south, as it were, comingling in order to help bear each others sorrows and participate in each others joys while unacquainted with each others faces; and I do sincerely ask God's blessing on your labors in publishing our communications as well as your views.

Brother Bennett, I do think if there ever has been a time that needed the humble petitions of God's followers, it is now fast approaching. Yet in our neighborhood there are three churches and some one hundred and ten or twenty members, and thank my God there is not one of the new-eyed folks in the number; which causes me to rejoice and be truly humble and thankful. And I also believe that the Lord is with his people here. I cannot but regret when I see communications from other brethren purporting so much trouble, but I think that such days were spoken of in gone by days; and I also think on a due reflection and an humble and contrite spirit, that such times are only intended to make the Christian's armor bright, and should make us humble and sincere in petitioning for an overcoming faith.

The humility I here propose to speak of, is the rule of that esteem we ought to form of ourselves. It keeps us from overvaluing any thing within or without us, and from being disturbed at any slights or contempts which others, say missionaries, may cast upon us. The two extremes opposed to this virtue (humility) is pride on the one hand and pusillanimity on the other.

1st. Pride is briefly and pertinently defined by St. Paul, a thinking of one's self more highly than we ought to think—as I am persuaded the missionaries do by their great money works—which false valuation renders men very presumptuous and prone to break through the moral laws of God and man, for the compassing of their ambitious end. For they are not disposed to let God have the glory and them the money, (for that is what they want,) but wish to wear the bell and hold the clapper, (say the money,) in their own hand.

This sin of pride is the parent of all mischief in heaven and in earth. Yea, an ambition to be as great as the Most High was the ruin of angels: and an attempt to be as knowing and as wise was the fall of men. And I think it will be so with the

missionaries, in their attempts to save the souls of Birma with money. And so we find that pride hath forfeited all happiness and been the cause of miseries, temporal and eternal. Therefore, it takes the merits of an humble Saviour to rescue us from the punishment due the crime, and not money. I might instance a multitude of particulars which owe their birth to this fertile parent.

First. All dissatisfaction with our condition, all murmurings at God's disposal of us, derive themselves in a direct line from their mother pride. St. Jude expresses (Jude v. 6:) the sin of the proud angels thus: *They kept not their first estate*—which I certainly think will apply to the missionary in this Birma case, of contribution by money to save souls with; which would be making two Saviours, one of money and the other of Jesus. A pretty mixture indeed to see in Heaven; which would certainly imply that these agents, as they call themselves, would there know nothing of humbleness, for he would there boast that he had been the cause of so many and so many being saved; and then would turn round to those thus saved and say to them, you must do something for me for I saved you from hell with money. A pretty heaven, I think, indeed.

The proud angels kept not their first estate, neither have the missionaries kept theirs; for they have washed and now want the honor of working out their own salvation, which is far from humility. They have an extravagant opinion of their own understanding, and an immoderate conceit of their own happy genius; but a very low esteem of those persons' performances who will not give them money to go and save Birma. And I am apt to believe that there are a great many, if they could get as they would say, money enough to go & save Birma, would mistake the route and get in Texas to purchasing land with that saviour (money) of theirs.

Thus ambitious Absalom, ripe for rebellion pitties the ill conduct of his father David, and wishes thus: Oh, that I were made judge in the land, &c. (2 Sam. 15.) Now I think, the missionaries are as ripe as Absalom was, for they are more seriously engaged in praying for money than for the cause of Christ to prevail.

Thus the false apostles and deceitful workers, who opposed St. Paul, represented him to the people as a poor, weak, ungifted brother, and said they were much his superiors in eloquence, and (2 Cor. 11.) learn-

ing and said, they preached the gospel more freely and spiritually than he did; which may well be applied to these new-eyed theological-bred money-get saviours.

2d. Other sins have a relation, though a more remote one, to this of pride; as anger, which by the wise Solomon, is denominated *proud wrath*. (Prov. 21. 24.) A peevish, angry man is very apt to think himself ill-used, and interprets every little neglect or mistake of those about him as an affront put upon him; which is far from an humble spirit. These and many more pernicious fruits spring from that bitter root of pride, whence it is justly detested of God. (Prov. 26. 5) *Every one that is proud in heart is an abomination to the Lord*, and then is threatened unavoidable vengeance thus: *Though hand join in hand he shall not be unpunished*. And if we recollect, this sentence was once executed in a very remarkable manner, upon the proud and haughty (not humble) King Nebuchadnezzar, who was driven from the midst of his glory. (Dan. 4) to dwell and feed with the beasts.

Of this pride there are several sorts, one in vain glory or an excessive thirst after the praise of men; which is so devouring a sin in any good duty, it destroys the virtue of it, rendering it unacceptable to God and unprofitable to ourselves. It spoiled the religion of the Pharisees and Scribes, for they made long prayers, but it was in the corners of streets. Just so with the missionaries, for if they can tease any money from any person, they are obliged to let their left hand know what their right hand doeth; that is, they will go and have it published that such a person has given so much to the cause of missions. They the Scribes and Pharisees gave alms, but they sounded a trumpet to give notice of it; they fasted, but they disfigured their faces that their fasting might appear to men. So in all their good works they had an eye to the applause of the world, and like the missionaries, were more concerned for their own honor than God's glory.

But there is another kind of pride, or vanity, which is still more in contact with humility; and that is, when men are proud of their ability to commit any vice and ambitious to be esteemed the first in the rank of offenders; when they declare their sin as Sodom and hide it not, but take pleasure

in recounting their lewd actions. This the Scripture justly describes *glorying* in their shame, and denounces a particular wo against such boasters. (Isai. 3. 9) *Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink*. And thus much of the nature of pride, and the most noted and common branches of it that are opposed to humility.

I proceed to the other extreme opposed to humility; which is pusillanimity, or a falling short of what one ought to do out of a false modesty or fear of ostentation; and it is generally seen in the following instances: 1st, in not employing those gifts which God hath called us to the discharge of, in a right manner. This negligence is expressly condemned in the person of that unprofitable servant, who went and digged in the earth and hid his Lord's talent. It is not in our choice whether we will discharge the duty of our calling, but we are strictly bound to do it; yet we are not to judge of ourselves what is our calling, nor do as do the missionaries, for they do pretty much as I recollect to have heard an anecdote once, which was thus described: A farmer had employed the services of a hiring to labor, who, when he had worked on till the usual time for repast and hearing no news nor trump for an invitation to repast, hailed aloud and went to the house for his repast as though he had been called. Just so with the missionary theological preachers, they the people call and qualify their Birman saviours, and then if God calls them, well; and if not, they send him any how, which shows no spirit of humility.

2nd. In an averseness to be seen performing any public duty, when we are in the exercise of those good works which concern none but God and ourselves to know. We are then indeed to avoid the notice of the world, and to shut our closets when we pray; to give our alms privately, to conceal our fasting and mortifications. Not so with the new-eyed folks; they sound it all aloud, and have asserted that he that would not give money was not a fit subject for Christ.

Dear brother, I have been lengthier than I expected; however, I desire your perusal of this piece, and if you think it worthy a place in your paper please give it publicity. Yours in gospel bonds.

S. H. DWIGHT.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Troup county, }
June 10th, 1838. }*

BROTHER BENNETT: I have often tho't that I did not wish to be in the way of abler pens, but I have concluded to communicate to you a few more of my thoughts. And in the first place, I have been thinking of late why it was that I believe as I do; for when I was young I was far from believing as I do now, because I thought then whenever I would begin to pray and be earnest about it, (which I thought was in my power to do,) and humble myself before God, that then he would forgive my sins. And from ten or twelve years old I had serious impressions, and often when by myself would cry and pray, and then I thought the Lord loved me & that would ease my conscience.

But in my 28th year I was brought to see that I was an enemy to God and all his ways, and was made to lament my condition, and concluded that I surely had passed the day of grace. And it appeared to me that there was no way for me to escape eternal punishment, and though I could not see any way for me to escape that everlasting punishment, yet in me there was a desire never to sin against so good a God. But at a time unexpected to me, I was made to view with the eyes of my mind a Jesus pleading for me, which soothed all my sorrows and made me rejoice, believing in Jesus as the Saviour of mankind. And at that time if a Gehazi had come after me, I expect that I should have been like Naaman was, and have given him a little more than he asked for. Read 2 Kings, v. 6: And ever since that time I have been of a different belief to that of my youth.

But I believe that there are many in this day, who profess the religion of the Lord Jesus Christ, that are of the same faith that I was in my youth. And I believe, figuratively speaking, that there are many Gehazies in this day; for you will find that he did not wish Naaman to believe that he wanted the money for himself, but for the sons of the prophets. And so it is in this day, they never want the money for themselves, but very often it is to aid young men in preparing for the ministry.

And now, brother Bennett, I will tell you that I am not a preacher; but I believe that every Christian has an experience that agrees precisely with the preacher's call to the ministry; for I believe that every Christian is called to the performance of some Chris-

tian duty. And now I want to tell you and my brethren elsewhere, my belief about those young men that say they are called to preach, but must first go to school and get an education to qualify them for that office. My belief is this, that you could as easy get a true convicted man to the communion table as you could prevail with a man that is truly called of God to preach, to go to a college to learn to preach; for it would be as consistent to my view to send a man to school to learn him how to tell his experience, as it would to learn him to preach. But I hope no person will think that I am opposed to education, for I am a great advocate for it, and heartily wish that there were better plans adopted in our country than what are, for the education of our youth for their temporal benefit; but I do not believe that an all-wise God would call a man to preach the gospel, when he knew that he was not capable of doing it.

I have wrote more than I thought I should when I began, but, brother Bennett, I submit it to you for inspection; if you think it worthy of a place in your paper you can insert it, if not, lay it aside, and in so doing you will oblige your unworthy brother, &c. *ANTHONY HOLLOWAY.*

*Alabama, Barbour county, }
June 7th, 1838. }*

DEAR FRIEND BENNETT: This may inform you that I received your valuable papers, which were no little satisfaction to me to get hold of and read; and not only me, but others. And I trust they will be of great satisfaction to many in this section of country, as I understand there are many that wish to read them and are trying to fix companies as I have done to write on for them.

I am, dear sir, yours in the bonds of affliction.
GRADY HERRING.

*Carteret county, N. C. }
June, 17th, 1838. }*

DEAR BROTHER: As I have not had an opportunity of getting your paper before now, in consequence of having no post office near me, I have not applied; but having an office established at, or near our meeting house, I should be glad to have them among us, and as such we have concluded if we can have them, that we will take twelve.

I remain with esteem your affectionate brother in the Lord.

COR'S. CANADAY.

Good works are completely embraced in what we are to do for the temporal wants of our fellow men.—*Ed.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germantown*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Goeh, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canada, *Newport*.

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MISSOURI.—Calvin Newport, *Harmony*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*.

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NEW JERSEY.—Wm. Patterson, *Sucasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

Clem's Sanders,	\$5	M. H. Sellers,	\$10
B. Lawrence,	2	Wm. H. Cook,	5
Thomas Amis,	5	Graddy Herring,	5
R. W. Carlisle,	3	Geo. Herndon,	10
A. Holloway,*	10		

*Received in February last and credited on our books, but omitted in the paper.

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

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"Come out of Her, my People."

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SATURDAY, JULY 28, 1838.

No. 14.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Elder S. I. Chandler's letter in Primitive Baptist, vol. 3, p. 28, together with the fact of our having referred bro. A. B. Reid to a Circular Letter, written by Elder Joshua Lawrence, (as attached to the Minutes of the Kehukee Association of 1837,) have induced us to publish said Circular, which here follows.—*Ed.*

CIRCULAR LETTER.

The ministers and delegates composing the Kehukee Association for 1837, to the several churches they represent, send greeting; and this epistle, to all the brethren and sisters composing the several churches of that Association. Wishing grace, mercy and peace, with love and union, to abound among you, in the strongest bonds of Christian fellowship, from God our Father and the Lord Jesus Christ his Son, by the influence of his holy and blessed Spirit on your every heart, working in you to will and to do of God's good pleasure while here on earth; that you may thereby be prepared for the enjoyment of his eternal glory in heaven, when this suffering life shall cease and you all enter on eternity's everlasting shore.

DEARLY BELOVED BRETHREN IN THE LORD: You will certainly expect a Circular attached to our Minutes, when you receive them; forasmuch as many of you know that there was an appointment to write one for this Association; but not coming to hand, we are under the necessity of drafting one in a short time, in order to meet your expectations. And we know of nothing at present that more concerns the churches than that of some remarks on A VALID BAPTISM. For the devil

in a thousand forms has through the instrumentality of man attacked the word, doctrine, and ordinances of Christ; which it becomes the duty of the churches composing the Kehukee Association to defend, if they think they are churches of Christ. For Christ has committed all his gospel goods to his church and ministers, and we ask you who shall take care of them if his church and ministers do not? Will the world take care of the word, doctrine, and ordinances of Christ? Surely not. Will the devil, or antichrist? Surely not. Will Mahometans? Surely not. Then the responsibility of the churches composing the Kehukee Association is very great, if they be Christians, to transmit to the next generation of Christians and ministers with truth, faithfulness and clearness, the holy word, doctrine, and ordinances of Christ; without the alloy of hypocrisy, tradition, or human inventions of any kind added thereunto; as they have received them from their forefathers, and proved by the word of God, otherwise void and of none effect.

For you know, dear brethren, that the devil through false teachers has attacked even the person of Christ; calling and endeavoring by many sophistical arguments to prove him a mere man, and not God, nor Son of God. And equally so they have attacked the doctrine of his gospel, and shaped it in ten thousand forms, adding and diminishing its various truths to suit their lust of getting money thereby; and to shape the gospel doctrine that it might either suit the taste of hypocrites, false professors, or the men of this world. And also you know that devilish false teachers have attacked the Lord's Supper; an ordinance laid down so plain in the New Testament, both by precept and example, that he that runs may read the manner of

it and the end for which it was instituted by Christ, the head and lawgiver of his church. Yet the priests have twisted and turned this to suit their coveting, money-getting dispositions; as well as the Corinthians did to drunkenness and full bellies at their church meetings, and not at home.

Equally so, dear brethren, you know that the ordinance of baptism has been attacked by false teachers; and warped in various forms from its original to sprinkling, pouring, &c.; which was not the original manner nor New Testament form, as practised by John, or Christ, or the apostles, as laid down in the New Testament; to which we now invite your attention in this our epistle. Not that we intend to go fully into an investigation of this subject, but to make a few remarks on two parts of it, and on the third to dwell somewhat; for you know our limits will not admit it, in the short contents of a Circular letter.

And first, all we have to say on this subject is couched in a few words: *What is a valid scriptural baptism?* To which we answer, baptism may be divided into three parts: first, the mode or manner of doing the act of baptism; second, the subject on whom the act of baptism is performed; and third, the administrator that performs the act and his authority to do so. To the two first heads we design to speak but short, as so much has already been written, to which we refer you; but on the third part or head we design to dwell at some length, as but little has been said or written on this part of baptism, to make a valid baptism according to the New Testament.

And first, as to the mode we will say a few things. We challenge the world to show from any history, book, or record, any administrator, or mode or practice of baptism before the days of John the Baptist, as recorded in the New Testament. Then this administrator and his mode and subjects are the origin of baptism. Altho' some have gone back to Abraham's covenant of circumcision, and to the Jewish tabernacle and temple, for sprinkling, this is all fudge; saying, that baptism was in lieu of circumcision. If this be true, then we, brethren, are right; for Abraham was a believer before he was circumcised, and circumcision only a sign of the faith he then had. For Paul makes circumcision only an outward sign, so is baptism an outward sign of the inward work of grace and faith on believers, as Abraham's circumcision was of his inward grace and faith. And Paul settles all this in these words, saying:

He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter, whose praise is not of men but of God. Romans, ii. 28, 29. And now to gospelize these verses it would read thus: He is not a Baptist who has outward water baptism, neither because he is baptized by water; but he is a Baptist who has been inwardly renewed by the Spirit in the heart, and then baptized after his renewal and faith as was Abraham circumcised. But it is sufficiently clear from the New Testament, that all Jewish types, shadows and ceremonies, were put to an end by the dispensation of the gospel; and circumcision with the rest, as Paul's epistles to the Galatians and Hebrews fully show, for which proof read.

Then as John's baptism was the origin of baptism, as to mode, subject, and administrator; to the account of it as recorded in the New Testament as to mode we shall go, for our proof of this fact. John, 3. 23: And John also was baptizing in Ænon, (not at, or near about, but in,) near to Salim, (and why?) because there was much water there; and they (the people) came, and were baptized. Now this verse shows plainly that the first administrator and mode of baptism required much water in order to perform the act of baptism, by the administrator John, who was the first that ever performed this rite of the church; and that tub fulls, pail, pitcher, or gourd fulls, could not have been here denominated much water, because the place is mentioned, Ænon, and much water there, is the reason given why John baptized in this place. Then baptism performed without much water in the place where the act of baptism is performed, is not valid nor a scriptural baptism, even enough to immerse the whole body is required in the place where the act of baptism is performed. We cite you Corinthians, 10. 2—Romans, 6. 4—as proof.

Next we cite Mark, 1. 9, 10: And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan (Mark that word, in Jordan; also, in Ænon—see how these verses agree both as to mode, in, and not at or about.) 10th verse: And Jesus straightway coming up out of the water. Mark, this verse also proves he had been in the water, while the mode was performed, or act of baptism. Then here are two ins, to

prove the mode or act of baptism was performed in much water; for Jordan was a river, and of course there was much water there.

Again: we cite you Acts, 8. 38, 39: And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him. Then this verse shows again the mode of baptism was in the water, and that the subject and administrator must both be in the water, in order to perform the mode of a New Testament water baptism; and we challenge the world to show by the New Testament, that baptism was ever performed out of the water. We have produced three ins, the water, for the mode of baptism; now, if you can, produce three outs, of the water, from scripture, or even one. Now we know, dear brethren, that no man can produce one baptism in the New Testament, where the mode and act of baptism was performed out of the water, not founded on supposition; much less by express scripture, out of the water. Then we say to you, dear brethren, that any thing called baptism, the mode not being performed in the water, is not a valid and scriptural baptism.

Next we come to make a few remarks on the valid and scriptural subjects of baptism. What sort of persons did this John, the first performer of baptism baptize, as the subjects of baptism for God who sent him to baptize? Certainly let him know the proper valid subjects of baptism, as well as the mode; or how else could he have went about performing baptism, a thing he never saw practised nor had been done since the world began. And had he have asked all the wise of the world put together, they could not have told him either the mode or subjects of baptism. Then God made known to John both the mode and subjects of baptism. In the same way he made known to him the Lamb of God that taketh away the sin of the world, and to reject the Pharisees and not baptize them. So then the subjects of baptism are a peculiar kind of people, forasmuch as John refused baptism to the Pharisees it shows all men are not the proper subjects of baptism, but a particular kind of persons only. And in order to prove which, to the book. Mark, 1. 5: And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in (mark that word in, again, that makes four ins) the river of Jordan, confessing their sins. Thus you can see by this text the persons

John baptized, such as confessed their sins; these were his subjects of baptism, and of course John then did not admit children to baptism. Nor were they subjects of his baptism, because they could not confess sins; for those he baptized confessed their sins. Then we say, brethren, children are not valid scriptural subjects of baptism.

Acts, 19. 4: Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him—that is, on Christ Jesus. So then, from the above text, according to Paul's exposition of John's baptism, John required faith in Christ Jesus which was to come, in a subject before he would baptize him; which clearly proves three characteristics in the subjects of John's baptism, to make them subjects of valid baptism—repentance, confession of sins, and faith in him that was to come—that is, Christ Jesus. These were the prerequisites required by John to make a valid subject of baptism, which neither children, nor the Pharisees, nor Scribes, nor men in a state of nature possess; therefore, neither of these are valid and scriptural subjects of baptism.

And further, the whole tenor of the gospels and all the epistles show, that repentance and faith were required by Christ and his apostles to fit any person for baptism; such as, repent and believe the gospel—except ye repent ye shall all likewise perish—repent, for the kingdom of heaven is at hand—he that believeth and is baptized shall be saved—go teach all nations, baptizing them, &c.—and many of the Corinthians believed and were baptized, &c. &c. &c.—with a hundred other proofs that it is the man that repents of his past sins, amends his life, and confesses his sins with a broken and contrite heart, and believeth in Jesus Christ with all his heart as did the Eunuch, that is only the valid and scriptural subject of baptism; any thing and every thing said to the contrary notwithstanding. In this truth of the mode and subjects of the ordinance of baptism for validity, dear brethren, stand fast; and let no man spoil your faith through vain philosophy, tradition, or deceit, that any other person is a scriptural subject of baptism but the man or woman that repenteth, confesses their sins, amend their lives, and with the heart believeth in our Lord Jesus Christ, and confesses the same with their mouth as did the Eunuch to Philip, saying, I believe Jesus Christ to be the Son

of God. We have only made these remarks on the mode and subject of baptism, merely to refresh your memories and put you in mind of what we have heretofore written to you on the subject of baptism.

We now, dear brethren, come to our third head, and that is, to show who the man is that is a valid and scriptural administrator of baptism, according to scripture; for we conceive there is as much in the administrator to make a valid baptism, as there is in the mode or subject. For the mode of baptism and the subject of baptism cannot make a scriptural baptism, without an administrator to perform the mode; for the subject cannot perform the mode on himself. For it takes both Christ and John the Baptist—it takes Philip and the Eunuch—it takes Ananias and Paul—to make a valid baptism with the mode beside. Then here in the three above cases you can plainly see the things proposed, essential to make a valid baptism; nor is the administrator the least of the three in making baptism valid. For without the administrator, and he vested with proper authority to perform the rite of baptism, there can be no such thing as valid or scriptural baptism.

Then we presume no man will deny that John was the first administrator of a valid and scriptural baptism. From whence was his authority, from heaven or of men? John, 1. 33: And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. 34th verse: And I saw and bare record, that this is the Son of God. Now the above verses show that John was sent to baptize—who sent him? why, God the Father sent him to bear witness to the Light. He sent him that Christ Jesus might be made manifest to Israel; he sent him to baptize with water—all which the chapter proves. So then John, the first administrator of baptism, had his authority from heaven; and it was this heaven-commissioned authority that made him a valid administrator, otherwise his baptism would have been invalid. Of this we offer as proof—suppose Jesus Christ had baptized a person with water, would such a person's baptism have been valid, or not? We pause for you to think. We answer, no; because Jesus Christ had no commission from heaven to baptize with water. God

had given him no such commission, therefore if he had baptized with water without the commissioned authority, such a baptism would have been invalid; forasmuch as it was John's authority from heaven that made his baptism valid, having a right mode and right subject. Then all baptisms are invalid by any man that is not divinely commissioned from heaven. Thus it takes God's prescribed mode, God's prescribed subject, and God's authorized minister, to make a valid and scriptural baptism. And this further appears from the following reasons: John was sent of God to baptize with water, and not with the Holy Ghost; John could not, nor did not, baptize with the Holy Ghost, nor did he even confer nor could he confer the Holy Ghost, nor could he work miracles, nor ever did he work a miracle. Then John was just such a Baptist preacher as those in these days, without the gift of the Holy Ghost; which gift alone qualified men to work miracles. But Jesus Christ was sent of God, not to baptize with water as was John, but to baptize with the Holy Ghost; and had he baptized with water, he had no authority to do so. Then his baptism would have been invalid, for he had no commission to baptize with water; therefore the scriptures show us Jesus baptized not, but that his disciples baptized.

Then from scripture it is clear that John had authority to baptize with water, but not with the Holy Ghost; so from the scriptures it is equally clear, that Jesus had a commission to baptize with the Holy Ghost, and not with water; so then each followed his commission, as the whole tenor of the gospel shows, and neither intruded into the commission of the other. Had they have done so, each baptism would have been invalid. And this further appears from God's call to the priest office: None were called to this office but the tribe of Levi; none commissioned but them; therefore, those who assumed the office and offered incense, were burnt with fire from heaven; as no priestly office was valid, but he that was called and commissioned by God to that office. Therefore, says Paul, no man taketh this office to himself, but he that is called of God as was Aaron; because nothing he done was by divine command, or of divine authority, therefore invalid and offensive to God. And Paul applies this to the ministry. And God might say, who hath required this at your hands; for I have not sent you

to do so, and by what authority do you these things? So then it takes the divine call and commission to make a priest and his offering valid: so also it takes the divine call and commission of God to make a minister, and his office and act of baptism valid, and nothing short of this can do it. Then if Christ did not baptize because he had no commission to do so, how dare others, who have no commission from God to do so? Such are intruders into office, and shall be dealt with by God as such, saying, you run and I sent you not, &c.

Having thus shown that it takes an administrator divinely commissioned to make baptism valid, we pursue our third head further. Jesus Christ, the head of all principality and power, the head of his church, God's king in Zion and lawgiver of his church, and further, the Father vesting him with all power in heaven and earth, after his death assumed the right and authority of calling, qualifying and commissioning men to preach and baptize nations according to the mode he himself was baptized with. For he himself says, baptism was the counsel of God, and it was a commandment of God; as it was righteousness in John to administer it, as being sent; and him to obey it, as a command of God; and thus they would fulfil all righteousness as respected the command of God concerning baptism. Nor can we believe that Christ would pervert the command of his Father concerning baptism, either as to mode, subject, or administrator; but enforced the same by commission and his authority on his disciples. And thus he says: Go ye into all the world; he that believeth and is baptized shall be saved. And thus: Go teach all nations, baptizing them, &c. So then he does not tell them the mode, and why? because they well understood this. But he tells them the subject: he that believeth. Then it follows, that all the apostles were commissioned and delegated with power and commission to baptize believers, from Jesus Christ, who is the rightful head, sovereign and lawgiver of his church. And thus all they baptized, if believers, by the original mode, their baptism was a valid baptism; because they had Christ's commission so to do, and not otherwise.

But we still pursue our third head, as to a legal administrator making a valid baptism. Now let it here be understood that John was authorised by God the Father to baptize with water; and that Christ was

only authorised to baptize with the Holy Ghost, and not with water. And here let it also be fully understood, that the apostles, and not the seventy sent out, were fully commissioned to baptize both with the Holy Ghost and water by Christ, the head of his church: and that the seventy had not the power nor commission to give the Holy Ghost nor work miracles; but that this of giving the Holy Ghost was exclusively given to the apostles for reasons we could easily assign, by the laying on of their hands; but neither John nor the seventy could do so. Then they were just the same as ministers of this day, only that of planning to get money by the new schemes of the day; of this there is not a word said. Then it follows that the apostles had the commission to baptize with water, and the power to give the Holy Ghost by laying on of hands, and by this gift of the Holy Ghost to work miracles; which no other set of ministers have had since that time. Yet although ministers since the days of the apostles have not had the power to give the Holy Ghost by laying on of hands, nor been baptized with the Holy Ghost as they were, nor had the power to work miracles as the apostles had; yet every minister since the apostles' time, that has been called and commissioned of God to preach and baptize, although they were not baptized with the Holy Ghost, nor could work miracles, yet being commissioned of God so to do, their baptisms have been as valid as that of John or the seventy, provided the mode and subject were scriptural, or even that of the apostles. For the baptism of the Holy Ghost was never given to make a Christian, but for other purposes.

Yet still we pursue the third head, as to the lawful administrator to make a valid baptism. John being commissioned of God was a lawful administrator, the twelve apostles being commissioned by Christ, or the seventy, were lawful administrators; and this because sovereign authority commissioned them to baptize, otherwise it would have been invalid; because it is only the right of sovereignty to command and require obedience. Then we proceed to other administrators who baptized, not in the limits of the Jewish nation, as did John and the apostles in the first progress of their commission; to wit, Paul and his colleagues. That Paul was baptized by Ananias none will doubt, and that he baptized, his epis-

tle to the church at Corinth fully shows; 1st chapter, 16th verse: And I baptized also the household of Stephanus, &c. 17. For Christ sent me not to baptize, but to preach the gospel, &c. Now here we ask a question: Was Paul's commission to baptize from Christ? The above verse says not; for he says, Christ sent him not to baptize, but to preach the gospel. How then dare he to baptize? Why, God the Father sent John to baptize, and Christ sent the twelve and the seventy; but now the Holy Ghost sends Paul. As proof, Acts, 13, 2: As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I (I the Holy Ghost) have called them. 3. And when they had fasted and prayed, and laid their hands on them, they (the church) sent them away. 4. So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

Now, dear brethren, don't forget that God the Father sends the first Baptist preacher, John the Baptist; also don't forget that Jesus Christ, the second person in the trinity, sends forth the twelve and seventy Baptist preachers to the world, and commissioned them to preach and baptize the nations. And we charge you by all that is divine, not to forget that the Holy Ghost sends forth the third sort, Barnabas and Saul. And why? because it has been the office of the Holy Ghost to send preachers and qualify preachers for the world from that day to this. For Jesus said, when he went away he would send him (the Holy Ghost.) So then we have to look to the Holy Ghost for Baptist preachers of the right sort, and not to the schools for men and devil preachers. Then the Holy Ghost sent Paul and Barnabas to the heathen, and not mission and begging societies; for among the heathen was this work that the Holy Ghost had called them to. Then God the Father sent John the Baptist, and Christ Jesus the twelve and seventy, and Paul he called to the apostleship to bear witness of him in Jerusalem, Rome, and elsewhere; yet it is the Holy Ghost that requires the church at Antioch to separate Paul to the work for which Christ and the Holy Ghost had called him. So then since that time, it is the right and office of the Holy Ghost to call a minister to his work, and by his call or impression on the church to separate him by office from the rest of the church to the office of a minister or a baptizer. For Paul by this separation be-

came a baptizer of the heathen, and by no other means was his baptizing of a person valid, but because the Holy Ghost had called him to the work, and the church had separated him by fasting, prayer, and laying on hands to the work. And thus any person that Paul or Barnabas baptized among the heathen, by a lawful mode, and they being a lawful subject, such a baptism was valid; and only so because of the call of the Holy Ghost, and the separation of the church to that office by fasting, prayer, and laying on of hands; otherwise void and of none effect.

Then we see a divine commission necessary in John, in the apostles, and seventy; and also in Paul and Barnabas, to make them valid administrators. And this instance in the church at Antioch, by the call of the Holy Ghost on the church for Paul and Barnabas to be separated to the work of the ministry, by fasting, prayer, and laying on of hands, is the first instance in the scriptures where the church of Christ shows her delegated power by the Holy Ghost, in the ordination of ministers.— Then laying on of hands by an apostle, was to give the Holy Ghost and office; but the laying on of hands of other ministers, was to separate to office. For Paul was called to be an apostle of Jesus Christ before he received the imposition of hands in the church at Antioch; for as soon as converted and baptized: He straightway preached Jesus Christ was the son of God. And he had preached sometime in Judea, but he now is to be sent to the heathen to administer baptism and the Lord's Supper, and build up and establish churches; and to do which lawfully by God and church authority, he must be separated to that office by the church, fasting, prayer, and laying on of hands of the other three teachers in this church, in order to make him a valid and proper administrator for the above work. So then a divine call to the ministry, and the sanction and separation of the church to that office by the imposition of hands of a presbytery, are the only things that can make a lawful administrator or a valid baptism; the person thus ordained himself first being baptized by immersion by a man thus ordained to office. By reading the chapters it is certain that Paul had the gift of preaching and the Holy Ghost before hands were laid on him. So then the laying on of hands on Paul and Barnabas was to separate to the office of ministers, and thus make their baptism a valid baptism,

otherwise of none effect.

This same practice seems to be alluded to in 1st Timothy, 4. 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Thus no man can perform a valid baptism without a divine commission, and passing to that office by the delegated authority of the church and laying on of the hands of two or three ministers as a presbytery; of this there can be no doubt from scripture—besides the many proofs that could be brought from the Old Testament of the laying on of hands to separate to office, as appointed of God in the Old Testament, to which we refer you.

Some have supposed that the laying on of hands were in all cases to give the Holy Ghost; and thus because they could not give the Holy Ghost by laying on of their hands, have refused to help ordain deacons and ministers to these offices. But to convince such, we refer you to Acts, 6. 3: Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may (we, the apostles,) appoint over this business. 5th verse: And they chose Stephen, a man full of the Holy Ghost. &c. 6th verse: Whom they (the church) set before the apostles; and when they had prayed, they laid their hands on them. So from the above verses, it is clear that the apostles used the laying on of hands to separate to office, even those men that were already full of the Holy Ghost. So then laying on of hands in these cases could not be to give the Holy Ghost, for that they already had before hands were laid on them. Then it is clear as the sun at noon day, that the apostles laid their hands on the seven men chosen to be deacons by the church; not to give the Holy Ghost, but to separate and set apart to office. And it was so by Paul and Barnabas to set them apart to the office of ministers, and not to give the Holy Ghost. And Christ has appointed and delegated this power and authority to his church and ministers, for the purpose of keeping impostors from the office.—Yea, it is the church's defending wall to preserve the sacred ordinances as delivered her; which fence against imposters she could ever keep up, to keep the ordinances valid in their administration, by letting none perform them but such as pass her inspection and the laying on of the hands of her ministers. And all this is so wisely ordered by Christ as to be fixed as a check

and balance of power. For a church may set apart a deacon or minister, but then a presbytery may check that power by refusing to ordain him to office, by laying on of their hands, if they think him unworthy. And so, equally so, the church may check the power of the ministry, by refusing to set a man before them that she thinks unworthy of the office. Thus a concurrence of both these powers are essential to the qualifying of an administrator to that office. And a concurrence of the church and presbytery is plainly seen in both cases of the ordination of Paul and Barnabas, and the seven deacons; and without this concurrence of church and ministry you cannot make a valid administrator, and otherwise all he does as to performing ordinances in the church are invalid.

Now, dear brethren, we would willingly pursue this third head of a lawful administrator further, but our limits admonish us; therefore, we will hasten to a close by couching our ideas on the balance in as short a way as we can. And first, it takes a divine commission; 2d, it takes a lawful mode of baptism, and that is in the water; 3d, it takes a lawful subject, and that is a believer; 4th, it takes the church to set the administrator before the ministers chosen for a presbytery; and 5th, it takes fasting and prayer by the church, and laying on of hands of this chosen ministry, to make a valid administrator or a valid scriptural baptism.

Suppose then a methodist, baptized by immersion himself, and then he baptizes a person by immersion that is a believer, and such a person comes to join one of our churches, is his a valid baptism or not? We say not: he should be re-baptized by you.

Suppose a Free Will Baptist preacher, who himself has been baptized by immersion, and then baptizes a believer by immersion, and such an one comes over to us, is this a valid baptism? We say not, that such an one should be re-baptized by you.

Suppose one of our own Baptist preachers should baptize a person, and that afterwards he should get converted and confess that he was baptized in unbelief, would you not baptize him over again? Surely. And why, but because when you baptized him he was an unbeliever, and therefore an improper subject of baptism, but now by his conversion to God he is a proper subject? Therefore baptize him again, for his first baptism was invalid; and why? because he was not a valid subject. So we

say that a Methodist and Free Will Baptism, although a lawful mode and a lawful subject, is not a valid baptism for want of a lawful administrator of our faith and order of our churches, and our presbytery to confirm it by their delegated authority from the church of our faith and order.

For we consider a right faith, both in the subject and administrator, essentially necessary to make a valid baptism; for if a man baptizes by immersion who does not believe this to be the divine mode of baptism, it is mockery and hypocrisy; for he as the administrator is doing that for God that he don't believe God requires at his hands, and so plays the hypocrite to please others and not God, nor as his duty to God. So then it is essentially necessary that all administrators should have faith in the right mode, which is immersion; and secondly, if a lawful administrator who believes in the right mode, baptizes a person he don't believe to be a valid subject of baptism, he equally plays the hypocrite and mocks God, by putting a member in the church he don't think at the very time he is doing the act of baptism to be a valid subject for the church of God—For whatsoever is not of faith is sin.

And further, in order to do things in gospel order it is of necessity that the administrator believe in a right mode, and that the valid subject also believe in the same right mode; or else for the want of faith the baptism is invalid; for none are to be baptized but on a profession of their faith in Christ, and that a true faith as near as the church and administrator can judge, both in Christ and the right mode of baptism in order to make a valid baptism.

And further, it is essentially necessary that the administrator believe with all his heart the doctrine of the gospel, for John the Baptist was a believer in Christ and the gospel: Behold the Lamb of God that taketh away the sin the world—shows it very clearly in his testimony. And it is equally clear from scripture, that the apostles believed the doctrine of the gospel before they were baptized and while they baptized; and so should all other administrators. Therefore it is requisite that an administrator be of our faith and order, in order to make a valid baptism for us; without which belief in the doctrine of the gospel we count his act of baptism invalid. For it is said, Acts, 2. 42: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread

and in prayers. Again: Acts, 5. 28: Ye have filled Jerusalem with your doctrine, &c. &c. &c. which show that the apostles while they preached and baptized had a doctrine, and that was the doctrine of Christ; which was essential for every administrator and member to believe, in order to fellowship and breaking bread in the Lord's Supper, and uniting in prayers; and that in this doctrine they should be steadfast.

Now, dear brethren, a few words must settle the point as to what was this apostolic doctrine; for you must believe they had the doctrine of Christ, which may be comprised in this from the New Testament, and proved thereby: 1st, God's eternal and unchangeable love to sinners; 2d, his foreknowledge of all persons' sins and events whatsoever; 3d, his eternal choice or election in Christ before the world began of his church; 4th, his predestination, appointment, and ordination to life eternal; 5th, his all powerful and effectual call of his elect; 6th, their justification by the righteousness of Christ, and final and eternal salvation by him to a single individual chosen to salvation. Of this faith should all administrators be to make a valid baptism, and no man should be admitted by the churches to ordination that does not believe this doctrine.

Again: suppose one of our ministers should be excommunicated from one of our churches, and so put out of the fellowship of the church; and he then was after his excommunication to baptize a person, and then that person by him baptized should come over to our churches, must he be baptized or not? We say, yes; and why? because the church put him in office by her fellowship and authority, and now by her excommunication and non-fellowship she puts him out of office and any authority to baptize; therefore the person he baptized, although by a lawful mode and a lawful subject, their baptism is invalid for want of a proper church fellowshipped authorised administrator to do so, and should be re-baptized by you. For no man has a right to administer the ordinances of the church but by her sanction and delegated authority, and she can give and take away this at her pleasure, and thus bind on earth as said her head and king.

Suppose one of our ministers should be excommunicated by the church for holding to missions and the new schemes of the day, and then he goes and joins the missionaries and baptizes a person, is such a

baptism valid or not? We say not. It is not valid no more than the above; because it matters not for what such a minister is excommunicated, whether for heresy, immoral conduct, missions, or any thing else, so he stands excommunicated and out of the fellowship of the church, no act he performs as a minister is valid, whether baptism, the administration of the Lord's Supper, or preaching the word. For as was said in the other case, the fellowship and authority of the church put him in the office of baptizing, so his non-fellowship and excommunication put him out of office, and therefore not valid. For every church of Christ is vested with independent power, from which there is no appeal on earth, but her decisions are final. Hence you read of the church at Jerusalem, at Corinth, at Smyrna, at Sardis, &c. &c. all which were independent bodies of each other and all the world beside in matters of her own discipline; having this power delegated to her by her head and king to try, and determine, all causes and cases as might respect her ministry, doctrine, ordinances, or offences, that might arise in her own community and no where else.

And now, dear brethren, we have only glanced at our subject, without the many scriptures and reasons that we could have offered to support this advice. Yet we wish you to ponder upon it and compare it with the scriptures, and draw your own conclusions therefrom, and act according to the scriptures. However, we will offer one of our many reasons in support of the ground we have taken. Suppose the people of this State were to nominate a man to be a magistrate, and the General Assembly was to appoint him to that office, and he was to enter on his office before he took the oath that is required of magistrates to take by the sovereignty of the State: Question. Would any of his acts be valid? You know not. And why? Because he had not taken the oath. But after the oath is taken, all his acts are valid as a justice of the peace. Then suppose the General Assembly for some misdemeanor was to declare his office null and void, would any act of his be valid after this declaration? You know not; for the sovereign power that gave it took it away. So in like manner every church of Christ is a republic and sovereign community. The church nominates and appoints a man to the ministry, the presbytery ordains him and swears him into office by laying on of hands; then

like the magistrate are his acts valid, and not before. But suppose he like the magistrate should be guilty of some misdemeanor: Question. Has not the church the same power to put him out of office as the Legislature has a magistrate, and thus render all his acts invalid, however much he may assume the office. Then it follows that it is the sovereign power and the oath that makes the act valid; even so it is the sovereign power, fellowship and ordination of the church of Christ, that makes the act of the minister valid; and she may give or take away at her pleasure for a misdemeanor, and the minister is not to be the judge in this matter no more than the magistrate, for sovereign power is the arbitrator in all cases. And for to say any way will do to baptize, either by immersion, or pouring, or sprinkling, or as any subject of baptism may choose, is the most foolish and futile argument ever raised about baptism; for this is at once for the subject to make laws for himself, or for sovereign power, or for his king; whereas it is sovereign power that has the right to make laws and enforce them, and not the right of the subject to choose what kind of law he will or will not obey.

We leave you, dear brethren, with these remarks, stating we have had a pleasing Association and all things conducted in peace and good feeling, and that harmony and union and love and fellowship abounded among the brethren to a high degree. May the good Lord prosper all the churches, and quickly if it is his will add to your numbers such as shall be saved; and cause all the churches to arise and shine, because the time of refreshing has come from the presence of the Lord God of Zion, who will not forsake her in her dark and sickly state, but visit her in his own way and in his own time. Farewell.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 28, 1838.

We have received a communication from Upson county, Ga. which we would freely insert; but it is indispensable that the writer's name be attached to it, which is omitted.

The Biblical Recorder and Southern Watchman of April 28, contains an essay on "the influence of the missionary character on the home ministry," in which the writer of said essay, speaking of the "prayerfulness" of "faithful missionaries," uses the following language: "The achieve-

ments of the gospel, in the evangelized portions of the globe, have been eminently the achievements of *prayer*, the prayers of missionaries."

As the writer was then speaking of the missionaries, abroad, he must of necessity attribute the success of which he speaks, to the efficacy of their prayers. This is saying very little for the prayers of home missionaries, and of the advocates of missions generally; and not much for all their acts of "benevolence."

As it regards the subject of prayer, we desire to approach it at all times with a caution and gravity; for it is not improbable that in times past much more has been said, by way of descanting on prayer, than was necessary or edifying. Our present object is the efficacy ascribed to it, by the writer in question, as offered or addressed by foreign missionaries. Admitting missions to be holy, that is, scripturally and divinely blessed, we should then deem it imprudent, if not impious, to speak of the regeneration of hundreds as being the achievements of the prayers of missionaries. We believe indeed that the Lord has rendered public prayer instrumental in awakening men to conviction and repentance; and we believe no less that he has answered the desires of his people which have gone up in secret. James reads, (v. 13-16.) Is any among you afflicted? Let him pray.—Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—In this passage, the afflicted man among *the twelve tribes*, praying himself, and hearing the elders praying over him, and being anointed by them with oil in the Lord's name, is recovered by the prayer of faith,—raised up and forgiven by the Lord. It is declared furthermore, that the fervent prayer of a good man which is [answered] effectual, or, the fervent prayer answered is very profitable [to the healed,] and very dismaying [to the wicked, as that of Elias to Ahab.]

But when we hear a man* conspicuous for erudition, and famed for gospel knowledge, speaking of the eminent finishes, accomplishments, or performances of foreign missionary prayers, we hesitate; we reflect; we examine; we disapprove; we discard, the cause, for its wildness and badness. The efficacy of foreign missionary prayer, as spoken of by our writer, is such, that he ought to

*Dr. Wayland is the writer before us, if we recollect well.

excuse us if it conducts our thoughts to the value of popish indulgences, and to the merit which lay treasured under the key of St. Peter.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Fairfax C. H. Va, June 27th, 1838.

BROTHER BENNETT: From being much from home, I had not the opportunity of examining the 9th No. of current vol. of the 'Primitive' Baptist, until a few days past. On looking over my communication therein, I find in addition to one or two typographical errors of minor importance, one sentence which reads as I did not intend. Whether the mistake existed in my manuscript, or was made by your compositor I cannot say, I however wish to correct it. The sentence reads thus, (p. 137, col. 1st.) "Whilst this purpose and *the eternal existence of Christ*, and his church in him, hang and depend upon, and only upon, the very existence of God." The sentence as it stands is I believe in itself truth, for the term *Christ* which like *Messiah* signifies anointed, only belongs to the Word, as he is revealed as the Mediator and the Head of his church, and is I conceive only so used in the scriptures. Therefore as the Christ he sustains a dependent relation on the Father, represented by his being *set up*, being *brought forth*, being *set as a King*, &c. But as it is so common for persons to use the name Christ, when they refer to the essential existence of the Word, or the second personal distinction in the Godhead, I do not allow myself to use the term Christ, in such a connexion as in the above sentence, that is, in reference to his dependent relation on the Father, without some qualifying term connected with it, such as, *as the Head of his church*, or *as Mediator*, &c. lest persons should suppose that I believe that, in his essential existence, Christ or the Word is a derivative, and therefore, dependent being; a sentiment which I can by no means countenance.—Hence I undoubtedly intended to have used as a qualifying term, the expression, *as the Head of his church*, or something similar, in connexion with the name Christ, in the sentence above quoted, whether I so wrote it or not.

And, my brother, as I have to send the above to you for publication, I may perhaps be indulged in extending my remarks a little. I will therefore add, that the *Word which was made flesh*, is, in reference to his essential existence, revealed to be JEHOVAH, equally with the Father; that is, *independently* self-existent.

None short of Jehovah, could accomplish the salvation from sin which we need, and which by the gospel revelation we are encouraged to hope for. And we have reason to bless God, that for our encouragement to *trust*, this salvation is re-

vealed as both the purpose and work of *Jehovah* God;—that the **THREE**, who are **ONE**, *each*, in the distinct part he bears in the economy of salvation, acts of and from himself, as the self-existing, self-moving God. Hence the salvation revealed in the scriptures, whether we contemplate it in the work of redemption wrought by the Son, and the consequent intercession of Christ, or in the work of regenerating, enlightening, comforting, sealing, &c. the redeemed by the Holy Ghost, is but the divine purpose of the Father, divinely made manifest, by the Son and Holy Ghost.

If God in sending Moses to be a ruler and deliverer to national Israel, saw fit to declare himself by the name, **I AM THAT I AM**, by which he would make known to that people, that what he was and was about to be manifested in their deliverance, *to be*, he was,—not by their contrivance, their aid, nor their hindrance—but, of himself, hence that it was not their place, to undertake to help him by their plans, nor to distrust his accomplishing all he had promised to their fathers on account of any unfitness in them, any difficulties in the way, or any seeming, and to them, real, impossibilities to be overcome, but to repose entirely on him to bring them out of Egypt in his own time and way, and put them in possession of the promised inheritance; and if this was but a temporal deliverance and at best but typical of the greater salvation to be accomplished by his Son, is it any wonder that, in the antitypical salvation of spiritual Israel, the, which the apostle calls comparatively, *so great salvation*, and which he has declared by a no less personage than his Son, he should say to those who would presumptuously draw nigh in self dependence, and confiding on their own preparations, as he said to Moses, “*put off thy shoes, from off thy feet, for the place whereon thou standest is holy ground*, not to be defiled by human aids; and to those self-righteous who would help him save, and equally to the humble sinner, who is so full of distrust, as to his being possibly saved.—**I AM THAT I AM!** Is it strange that he should to the one class say, When ye approach the religion of the gospel, remember ye approach where the **LORD** God is revealed; draw not presumptuously nigh therefore, in self confidence, and clad in self-preparation for acceptance, thinking that God wants your aid in sustaining that religion or in completing the salvation in all its parts, therein revealed; and to the other class: Indulge not in your distrust, your unbelief, for I am God Almighty, immutable in my purpose, your weakness, your unworthiness and utter sinfulness can no more obstruct my salvation, my bringing you to glory, than the creaturely plans and exertions of others can promote my salvation! —Yes, God is in effect saying in the scriptures, to

the humble believer, and to the sensible sinner, Fear not; and to those who approach shod in their own preparations, ready to run forward in their own strength, even to the whole class of New School gentry, stand back; *put off your shoes*.—May God give them ears to hear and hearts to understand.

Affectionately yours in gospel relation.

S. TROTT.

I would just say here, that one typographical error which I discovered is on p. 136, col. 2d, “that bro. Moseley’s present situation and *mind*,” &c. is the way it reads—I wrote it *nine*—not *mind*; that is, *that bro. Moseley’s present situation and my own*, &c. was the sense intended to be conveyed. I will here add that from what observation I have taken, your paper has been as free from typographical errors, as any I see.

S. T.

FOR THE PRIMITIVE BAPTIST.

Martin county, N. C. June 12, 1838.

BROTHER BENNETT: I have been a constant reader of your paper from the commencement, and I highly approve the doctrine it contains, also the manner in which your sheets are filled; that is, many writers testifying to the truths of the gospel of the Son of God.

But amongst those writers and those precious truths, I find many things said about those Hagarines, Ishmaelites, Canaanites, or New School, or Missionary folks. I think all the host of them minor things to the gospel of the Son of God. The true watchman has been pestered and teased so by this generation of vipers, that they have become more engaged in putting down vice and the new schemes of the day, and less engaged in establishing the truths of the gospel. I hope and trust in God, that less attention will be paid to the former and more to the latter; and I also hope, that the time will speedily come when the precious will be separated from the vile, and the true Israel of God rejoice as in days past and gone; for we are not redeemed by such things as silver and gold, but by the precious blood of Christ. Therefore, let us go to Christ and tell him what these Sauls are doing,—they are digging down thine altars, &c. Let us hear what the Lord says: I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so then at this present time also, there is a remnant according to the election of grace. Now I say to these Sauls, away with your perishable things to save souls.

Brother Bennett, I have tried to content myself not to write for the Primitive, knowing my inability; but I have come to the conclusion that I

would rather suffer persecution with the people of God, than to remain in silence.

THOMAS BIGGS.

FOR THE PRIMITIVE BAPTIST.

Camden county, N. C. June 15th, 1838.

DEAR BROTHER BENNETT: I have been a reader of your paper, and I do not recollect of seeing a letter published from any brother who lives within the bounds of the Chowan Association; wherefore, as I live in the bounds of that Association, I have written a few lines at your disposal; if you think best you can publish them, that our brethren may have some knowledge how things are with us.

The Chowan Association is composed of the Baptist professors in the east corner of our State. They held their Association in May last at Sawyer's Creek meeting house, near where I live, and there was much contention in the Association among the brethren. This contention seemed to come through disorder among the ministers.

Here are five small bodies of Primitive or Old School brethren, within the natural bounds of this Association, which have no part with them. All the other churches, as far as I know, hold with the mission institutions of the day. When I see and hear such contentions and discord among brethren, which seem to come through the love of money and the new inventions, I can but think from the fruit they bear that these inventions are of that wisdom which is earthly, sensual, devilish. Isa. 3 c. 15 v. These five churches above named are two of them in Currituck county, one at Powell's Point m. h.—here the mission Baptists also hold their meetings—the other is at Cowenock m. h. And two of them are in Camden county, one at Sawyer's Creek m. h.—here also the mission Baptists hold their meetings—the other at Spence's m. h. near the Dismal Swamp Canal. The other church is in Pasquotank county, at Flatty Creek m. h. These five churches are united in a Union meeting capacity with one another, and three of them became members in the Kehukee Association; but the distance is so great the other two have not as yet united in that body.

We had three ordained ministers among us of the Primitive order, but one of them was removed from us by death and one of them has moved to the west, and we have now but one ordained minister and that is Elder Samuel Tatum, who is pastor of those five churches and is very highly esteemed by them for his faithfulness in the administration of the word and doctrine. Those churches being at so great a distance from each other, makes it very laborious for their pastor to attend them. May the Lord raise up some other among

us, or put into the heart of some of his ministers to come to the help of Elder Tatum in preaching the word. We should be thankful even for a visit from any minister who is sound in the faith of the gospel; it might be a means with the blessing of the Lord of reviving us in our low state. Our number decreases by means of death.

Dear brethren, remember your fellow sufferers at a throne of grace. Although we live at a distance scattered throughout our Union, yet through the Primitive and the Signs we can have knowledge of each other and feel for one another. For I do feel for my brethren when I hear that they are in the same troubles that I have waded through. Again, I can rejoice when hearing of some who seem to bear the cross with a lively faith in Christ, and are willing to suffer shame for his name. Let us press forward while we take the written word of God for the man of our counsel and the Holy Spirit for our guide. Then let us fear no evil, for when we have suffered our master's will on earth he will take us where our sufferings will be over. I have suffered an expulsion from the church at Sawyer's Creek, after being with them near 17 years, and had served them sometime as deacon; but having become a disturber of the peace of those who were zealous to walk in all the religious institutions of the day, I was turned out as in the woods to get my living if I could. But thank God, it was not long before a few scattered ones of us who suffered like things got together, and when we came round the table to commemorate the sufferings and death of our Lord, I cannot tell you my feelings, having been deprived of that privilege some time. Behold how good and how pleasant it is for brethren to dwell together in unity. How good it is to know this by experience.

I wish to tell you a dream I had a few weeks before I was expelled. I thought I was in a large field, wherein were two armies fighting each other, in front of their camps; one army small, the other large. The large army was made up of a mixed multitude of different sizes and colors of people, and I was on the left of it without any weapon; but my mind was to go to the other army, and while on my way, I thought how could I bear to look back and see the blood and wounded. So I did not look back for fear I should faint. I was also afraid the others would kill me as an enemy before I got to them; but when I got to them, there were but few and they looked very sincere, with a grave countenance, and calmly continued to cast their balls at their enemies, for they cast them with their fingers. Here I saw none hurt by their enemies, for there was a wall between them and their enemies which I did not see before I got with them; but then I saw they were cut of all

danger, while their enemies were exposed. This was my dream, and after I was expelled I thought I could interpret it.

May the Lord bless you, and cause you to fight a good fight.

JOSEPH BROWN.

FOR THE PRIMITIVE BAPTIST.

Orange county, N. C. June 30th, 1838.

DEAR BROTHER BENNETT: As I have taken an occasion to address you, I think it not amiss to offer you a few statements in regard to the situation of the Baptist church in this county, at Camp Creek; although a stranger to you in the flesh, but I hope a brother in Christ.

I feel assured, sir, that a better state of things now exists among us than has a few years past; for during these times darkness prevailed, errors were spread and took some root. But we have become awakened, and are determined to exclude the inventions of men in matters of salvation, and are willing to stand the persecution. We have come out from the new schemes of the day. We met in Conference the 3d Saturday in this month; after doing church business, we came into a resolution to have a meeting at this place, Camp Creek, commencing on Saturday before the fifth Sunday in July; and for each dissatisfied church to send delegates to meet in the meeting house and form a body and adopt some way, or form an Association.

Dear brother, I have no doubt but if it can be published in time, that there will several delegates from different churches that are dissatisfied meet on that day; for I am informed that there are some dissatisfied, to wit, Tar River, Enoe, and some others that want a meeting of that sort.

I should rejoice to have your company at that time and several more of the Old Baptist preachers, as we expect to have preaching on the Sabbath.

I conclude in prayer to God to correct all error if it is his will, and establish the truth as it is in Christ Jesus the Lord. Yours, &c.

T. J. ROBERTS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Pike county }
June 15th, 1838. }*

DEAR BROTHER BENNETT: Through the medium of your semi-monthly visiter our hearts are made glad, and our souls rejoice within us to hear from the dear children of God, who are so earnestly contending for the faith once delivered to the saints. I devoutly wish that their united exertions may prove successful in arresting the mania

of *Benevolence*, (falsely so called.) I have always entertained an exalted opinion of your excellent paper; and have often been refreshed through its medium, and have accordingly endeavoured to encourage its circulation, as your agent for this section of our State. I have made an exertion to obtain new subscribers, and I herewith send you the names of six. These are the first fruits of my labours among my dear brethren of Shoal Creek church. I think by using a little energy I shall be able to send you more soon.

I remain yours in hope of a blessed immortality

ALEXANDER GARDEN.

FOR THE PRIMITIVE BAPTIST.

*Chambers county, Ala. }
June 15th, 1838. }*

DEAR BROTHER EDITOR: I once more take my pen in hand to inform you that there are a few more that want to become subscribers to your paper, which you will find in a list below.

Brother, I will give you some of my thoughts. There are in this section of the county all sorts of people that call themselves Baptists; for instance, there are the Old School Baptists, I call them so because they are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Now, this excludes all the inventions of men, and I say for myself that I feel determined by the help of God to stand opposed to those idol worshippers of the present day so long as it shall please God to support me; for I recollect a time when I saw myself a poor lost and condemned sinner before God, and if money could have purchased salvation I would have given all that I ever had, or ever should have, to had a hope in Christ; but I believe that I was brought to see that nothing I could do that could atone for my sins. But I hope that I at that time was enabled by eyes of faith to view Jesus Christ as my Saviour, which I think makes the Christian contend for the faith once delivered to the saints.

I will say to my institution friends that I think that your faith is wrong; for I cannot find thus saith the Lord for it; and I think that money is what you go for, from the way you beg for it, for I think it nothing more than rotten Arminian faith. And to deal plain with you, I tell you that you all with your faith will be lost, unless the

goodness of God leads you to repentance; but I expect no thanks from you Ishmaelites for what I say. But no odds, I will support the truth without thanks from your side; but I hope that the Lord will cure all your errors, and undeceive all who are deceived in religion, so far as is consistent with his word and will; for he is God, and works and none can hinder. But I can tell you society men, that you cannot hurry on the work of the Lord to convert one soul, nor the wicked one cheat him out of one; for known unto God are all his works from the beginning of the world. Then it is the work of the Lord to make Christians, for he knew from the beginning how many there would be to make.

Now, brother, they make me think of old Sarah, when she told Abraham to go to Hagar and get the promised son; and he hurried on, so Ishmael was got. So I think that when all the workmongers work at their benevolent institutions, falsely so called, to carry their gospel to convert the heathen, they will all be Ishmaelites. And now if they will read the scriptures they will see, that at the appointed time of God here came Isaac. So will all the children of God come at the appointed time, and all the men in the world cannot hurry the Lord one moment sooner.

So I will come to a close by saying, that there is another set that say they are not Old School nor New School; so I do not know what to call them but go-betweens. But I believe they with the Whiteites will join the missionaries, for they all seem to go after the beast. Therefore the Old School Baptists have hard work to get away from them, for they want to carry all with them, for they see that their craft is in danger.

I will stop, for I do not know where I should stop, if I were to write all my thoughts on this subject. Therefore, I remain your friend and brother in this cold declining time. Lay member,

R. W. CARLISLE.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. May 27, 1838.

THE FIRST MISSIONARY.

BROTHER BENNETT: I wish to give you and the brethren some of my thoughts on the first missionary, and the only one that I ever read of in scripture that was possessed of the modern missionary spirit; which

spirit I have said and thought was not to be found in scripture. But I now will confess that I have been mistaken and hope that the missionaries will forgive me for my error, as I intend to prove from scripture that there was a missionary spirit in hell when the rich man got there. And you know, brethren, that is of an old date for the mission spirit, but no older than true. And if God will aid me, I will prove it to you; and I believe I will prove it to the honest missionary, if there is an honest one among them. So I must be plain on this subject, and get my proof from scripture.

Perhaps you, my brethren, may be like I was, and think that there is no missionary spirit recorded in scripture; but I think, brethren, I can prove the mission spirit to be of an older date than all the missionaries that have ever wrote on this subject, & prove it better. And you, my brother, know that they have been trying for a long time to make this spirit out to be an old spirit, and at the same time trying to make it out a good spirit and from a good source; which they have not done in my opinion and cannot do. But I think it can be proved to be an old and wicked spirit, and so I will give you my testimony. See Luke, xvi. 22, 23. In these two verses you may see the condition of the beggar and the rich man, and I will show that the rich man was in favor of sending the beggar on a missionary tour, and show that it was a wicked spirit in him. See the 27th and 28th verses: here you may see that the rich man wanted Abraham to send Lazarus to his father's house to warn his brethren of this place of torment, &c. 29th verse: here you may see that it was not a good spirit to want Lazarus to go on this mission, for Abraham said unto him, they have Moses and the prophets; let them hear them. 30th verse: And he said, nay, father Abraham: but if one went unto them from the dead, they will repent. Here you see he is a missionary, and says, if one went unto them from the dead they will repent. Now, my readers, you may see that he did tell a lie; for the 31st verse says: And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Now, my readers, you may see that the rich man was a missionary, and like the missionaries he said to Abraham, nay, but they will repent. And our modern missionaries say, send preachers to make and establish Sunday schools, temperance, mis-

sionary, and tract societies, and they will repent. So you may see that the missionaries in this day are like the rich man was, so he was a missionary. But it does not appear that the rich man was as much for paying Lazarus, as they are in this day; but I suppose the mission scheme has improved since that time, or has become more profitable. I do not know but what he would have come begging himself, if he could have come; for I think he loved money as well or near as well as our modern missionaries, for we see that he would not administer to the needs of a poor beggar. And so it is in this day with these missionaries, they will not give to the poor and needy, no, but they will receive from them. This I know from what I have seen, and I will appeal to your own knowledge of this fact. My readers, have you not known them to receive from the poor and needy? Say yes, and say they are scarcely ever known to give to the poor and needy ones. But let a proud lazy man come along with a fine black coat on, and tell the people that he understands the Hebrew, Greek, and Latin, and that he wants some money to help God on with his work, then you will see the Ishmaelites throw in their money to carry on their base and wicked designs. And the reason I say base and wicked designs is, because Abraham did not encourage the wicked or mission spirit of sending a missionary; no, he knew that of sending preachers was the business of God, and so, like an Old School Baptist he said, let them hear Moses and the prophets; which is the way for every Christian to say.

Now, brother, I have given you my views on this subject, and if you think it worthy of a place in your paper, put it there and excuse my errors and correct them, if you please; for I am apt to err, and am but an unlearned and odd fellow. But I hope I can tell the truth in my way, and that my brethren can understand me. No more at present, but as ever your friend and brother. Farewell. *R. RORER.*

FOR THE PRIMITIVE BAPTIST.

*Henry county, Georgia, }
June 27th. 1838 }*

DEAR BROTHER BENNETT: The Primitive Baptist is cordially received here, and I believe the number of subscribers will be increased at this place, as soon as the cha-

acter of your paper becomes known among all who are distinguished by the name of Old School Baptists. And the time is coming, and now is, when all most come out on one side or the other; for there will soon be no middle ground for any to stand upon in this country. And then every old School Baptist can say: In the Lord have I righteousness and strength.

"Here stop, my soul, no further seek to go,
"What God reveals is quite enough to know."

Yours, with all due respect.

WILLIAM GARRETT.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Perry county, }
June 21st. 1838. }*

DEAR BROTHER BENNETT: I have nothing very important to write you at present, more than we have peaceable times amongst us. I am doing the best I can for the spread of your paper, and since the company dissolved to which I belonged, I have obtained the names of several more of my acquaintance, who wish you to send them the Primitive Baptist. I wish you to send them to the following names, and oblige yours.

SEABORN HAMRICK.

FOR THE PRIMITIVE BAPTIST.

*Hardiman county, Tennessee, }
June 16th. 1838 }*

DEAR BROTHER BENNETT: I wish you to send on one of your valuable papers to this office. I expect to obtain some more subscribers before long. I should like to see some more of brother Lawrence's writing; I believe he might say something more in favor of Tom Thumb, but perhaps he has something else that will suit the times as well, as I do not feel myself able to advise, but if convenient I wish to hear from him several times more—not but what I think the Primitive is well filled and edited. Yours respectfully

A BURROUGHS.

The cause of missions can be better served by extolling its happy success abroad, than at home; because even its own friends discover that its effects at home, taken altogether, are not first-rate.—*Ed.*

An apology offered from the pulpit is a request begging the people to consider the author of it a *smart man*.—*Ed.*

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TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Michrel Burkhalter, *Cheeksville*. Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. Henry Lile, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. W. A. Bowdon, *Boydsville*. Smith Hansbrough, *Jacks Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calhoun*.

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OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morten, *Fulton*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3.

SATURDAY, AUGUST 11, 1838.

No. 15.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Bear Creek, Henry county, Ga. }
July 4th, 1838. }*

DEAR BRETHREN: The cause of this communication is, the time spoken of by the Saviour has not only been but now is, where he says: Marvel not that the world hate you and speak all manner of evil of you falsely, &c. In fulfilment of this sacred passage, the Rev. James Carter last Sunday at Antioch, Fayette county, stated publicly, that a respectable minister of the gospel had been excluded in Pike county not long since, and was not allowed the right of defence; and that said minister had a tyrant over him, &c. How the Rev. Gentleman could in the sacred desk make such a statement I know not, for surely nothing could be more false, as he no doubt alluded to the exclusion of Lewis P. Eves by the church at Shoal Creek, Pike county. It is possible though, that Mr. Carter had two objects in view: 1st, to injure the Old School Baptists; and 2ndly, to injure me, as I have the care of that church.

The facts, dear brethren, are these: At the last Flint River Association, L. P. Eves and Alex. Garden were the delegates from Shoal Creek church, and when the separation took place, Eves stayed with what they called the majority and Garden withdrew; and the church sustained Garden, and passed a resolution declaring a non-fellowship with the institutions of the day, called benevolent, and churches, Associations and individuals in connection with them; and at February meeting, she spread the same upon her record. After their return from the Association, Eves

had endeavored to make the members of the church believe, that bro. Garden had told a falsity; and at said February meeting, when the church voted to spread the resolution on her record, Eves and wife were in the minority; but as soon as the vote was announced, he said, we submit and go with the church. He then applied for a letter for himself and wife, to which bro. Garden objected, stating there was a difficulty between them; and after some conversation in the church upon the subject, Eves requested an interview with bro. Garden. They withdrew and some of the brethren with them, and the brethren say that Eves did acknowledge to Garden. But one thing I know and that is, on their return Eves as near as I can recollect stated, that he had no doubt said too much and was sorry for any thing he had said that hurt the feelings of bro. Garden or the church; and they forgave him, and gave him a letter in full fellowship and dismissed when joined to any other church of the same faith and order.

This was February meeting, and at May meeting the church received information from bro. Garden, that Eves had said he defied any person to make it appear that he had made an acknowledgment, and that he had certificates to prove Garden a liar; and bro. Garden proved these facts by two brethren from Bethel church, Merriwether county. It was also proved to the church by bro. Henry Jones, that Eves accused old Garden of telling lies on him, and all with reference to the circumstances that took place before he left the church at Shoal Creek. The church learning that he still held his letter of dismissal, entered a charge against him and appointed three brethren to see him and request his letter and credentials, and cite him to the next conference. They saw him on the Sunday

following and delivered the message from the church, and cited him to the next conference; he did not give up the letter nor credentials, but after this and before the next meeting at Shoal Creek, he, Eves, joined a minority of Bethel, Merriwither county, and at June meeting he came and told the church he had joined another church, and demanded their authority to call for his letter and credentials. The church and Moderator gave him authority, and he asked for more, &c. The church asked him if he intended to give up his letter and credentials, and after working and twisting for something like I think an hour and a half or two hours, he told them he would not give up his letter nor credentials, but wished the church to give him leave to talk. They did so, but he talked as they thought in so bad a spirit, and so foreign from the subject, they were compelled to stop him and excommunicated him from the church.

And now, brethren, if it is tyranny for a church to deal with a man that holds a letter by which he is amenable to her, for telling that upon a brother for which he had made an acknowledgment, then Shoal Creek is guilty. If it is tyranny for a church to exclude a member that goes and joins another body after charges are filed against him and he cited to attend and answer to the same, then she is guilty. If it is tyranny to exclude a man who refuses to obey the church in a scriptural and lawful demand, then Shoal Creek and her Moderator are guilty. If it is tyranny to exclude a man whose conduct proves his acknowledgments to be false and deceptive, then we are guilty. And I hope all the Old School Baptists will be guilty of this kind of tyranny while time continues. And if Mr. Carter made the statements at Antioch on his own responsibility, he well deserves the same treatment, and would no doubt get it if he belonged to the Old School or Primitive Baptists. And if he made it upon the responsibility of another, I do hope he will see the necessity of not disgracing the pulpit in that way any more.

And now, Mr. Carter, a word to you. You no doubt recollect that myself and others called at your house some three years ago to dinner, and you got the Index and read a certain piece; and after reading you stated, old Jesse knew that was not the truth. And the old Book says, as you would men should do to you do ye also to

them, for this is the law and the prophets. And notwithstanding your prejudices may run high and you may wish to sink me and others in the estimation of others, if you have one spark of grace or any disposition to do justice and love mercy, I pray you the next time you get into the pulpit if you do not know any thing to talk about that comes nearer the truth, talk about Jesus Christ and him crucified.

WILLIAM MOSELEY.

BROTHER BENNETT: Through the grace of an all-wise Providence we that have separated from the inventions of men are in peace, and in some churches there are some prospects of better times, and we are gaining ground. Our Convention of churches comes on Friday before the fifth Lord's day in this instant. Praying that the grace of God may attend you and all my brethren and sisters of the afflicted and persecuted Zion of our God, I subscribe myself your brother and by preserving grace still at the old corner post.

W. M.

FOR THE PRIMITIVE BAPTIST.

Alabama, Benton county, }
June 29th, 1838. }

DEAR BROTHER BENNETT: We the Old School Baptists in this part of the world, are well pleased with your paper the Primitive Baptist; but the New School people kick up at it like mules. Dear brethren, our situation here is like it was with Rebekah: And she went to inquire of the Lord. Gen. 25, 22. And the Lord informed her what was the matter. 2 Kings, 4. 40: O thou man of God, there's death in the pot. I expect that fool fellow that found the gourds, found more than all the rest. And so it is yet. We hear those effort men cry, Burmah, the poor heathen; they have a great mess and if a sheep eats thereof, he cries death in the pot. Fence riders are like a goat on the fence, he can look down on both sides and can go with the majority; or, if he sees five hundred dollars on one side, he looks at it as a common call, he is not certain whether he will move or not; but if he discovers one thousand dollars, that is a special call, he is off then to any point of the compass.

Dear brethren, when any thing comes to pass that mars the peace of the church of Christ, do not look at it as chance or accident; but look at national Israel as a type of the gospel church. See ten tribes revolt and led into idolatry by Jeroboam, yet the

Lord sent a prophet to cry against the altar that Jeroboam had set up. Dear brethren in the ministry, remember the man of God was slain by a lion for his disobedience, and let that be a warning to you and me. 1 Kings, 13 c. But when you go forth, go like Ehud, the son of Gera, a Benjamite, a man left handed, who plunged his dagger into the bowels of the king of Moab and the dirt came out. Judges, 3 ch.

Those peddling preachers are like the priest's servant, with a flesh hook of three teeth in his hand; and he struck it into the pan, or kettle, or cauldron, or pot, all that the flesh hook brought up the priest took for himself. And so it is yet. They bait the people first with one thing and then with another, like a man trying to catch a horse that is not willing; try him with corn, then salt, then shake a bundle of fodder at him, and when he gets the bridle on, then whip and spur because he would not be caught sooner. So they try the church, send her some tracts, send the preacher a love letter, tell him some members drink too much, then shake the running gears of a Temperance Society at him, and if you receive that you then have tail and all, as a worthy brother remarks about the snake swallowing the squirrel.

I have heard that the eagles' bill grows so crooked that they cannot feed themselves; and in that case they have to break their bill off by putting it into the cracks of the rocks. And now, society men, you believe in ways, means, and chance; and if you can fix it so as to fall on this stone and get your bills broke, you will then find a way to live without begging; but if that stone falls on you, it will grind you to powder.

The Arminians are very fond of camp and protracted meetings, but I call all such, war dances, war measures, warring against God and his church. I will give my reasons for so thinking. They want to put their craft in operation, as such it is necessary for them to make a stir by rousing the natural passions by preaching fire and brimstone, tell of some deaths, keep in reserve one particular case of the good old mother that died away yonder, then tell the mourners to come, start that song; they will soon make Ishmaelites enough to out-vote the old brethren and turn them out of doors. These are my reasons. Notice the dirt-eating Arminian at one of their dances, and see how tender he appears to be; he is like a dog on a bridge, notwith-

standing the bridge is strong enough to bear a waggon, yet the poor dog is afraid it will break down with him. And just so with the Arminian, if one of the old sort of Baptists comes to see the stir, they will say to him if he is invited to preach, light, brother, light, some of my good neighbors are here, do not preach doctrine. And some have gone after them as an ox to the slaughter.

And sometimes we are ready to conclude that all have gone after the beast; but when this fog and smoke subsides, like the flood of muddy waters that covers the good spring, when it is gone you can then go to your spring and rake the trash away, and there is the same kind of water as usual.

I have planted my Jacob staff near the spot of ground where Gen. Coffee slew the savages, and I intend to rally round it.

Dear brethren, in conclusion I will exhort you in the language of Neh.: The work is great and large and we are separated upon the wall one far from another; in what place therefore ye hear the sound of the trumpet, resort ye thither unto us, our God shall fight for us.

If smiling mercy crown our lives,
Its praises shall be spread;
And we'll adore the justice too,
That strikes our comforts dead.

PHILIP SIEBER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Richmond county.

We, the Baptist church of Christ at Snow Hill, by her messengers, Matthew D. Holsonbake and Hugh Minglet and W. D. Holsonbake, to the Hepzibah Association for 1837.

DEAR BRETHREN: We have not been in the habit of troubling you with lengthy epistles or long prayers, as such we hope you will indulge us in a communication lengthier than usual. For we deem it our duty and privilege to inform you of steps of importance which we as a church take. When we look back at the Baptist denomination for years past and gone, we discover notwithstanding the heralds of the cross then preached the doctrine of eternal and particular election, effectual calling, and repentance towards God and faith in Christ, and the final perseverance of the saints in grace, they were a prosperous, peaceful, and united people. But we ask, is it so now? No; confusion and division have spread their baneful influence from Maine to Mississippi, and as the same cause will

always produce the same effect, it has not risen from preaching the above mentioned doctrine. We are therefore compelled to believe this state of things has arose in consequence of a change in doctrine, in order to support a change in practice in the introducing of the institutions of the day, called benevolent; which, in our opinion, answer in their amalgamating principles of church and world, to the bond woman and her mocking son, and have produced similar effects in this once peaceful family, and as such calls for a similar declaration from the free. And as such we this day before God and in the sight of men, declare non-fellowship with all the institutions and societies of the day not found in God's word; believing them to be the doctrine and command of men, and fulfilment of the prophecy of Paul and Peter: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Timothy, 4. 1. Supposing that gain is godliness, from such withdraw thyself. 6 ch. 5 v. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things. Acts, 20. 29, 30. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandize of you. 2 Peter, 2. 2. 3. With many more such passages of scripture are our first reason for what we have done.

2d. One article of our faith as well as yours reads thus: We believe the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice. And we find neither precept nor example for the Convention or the institutions of the day. We believe they have been a fruitful source of discord and division among brethren.

3d. As also your last year's Minutes justify us in withdrawing from you. So we no more are a member of your body, with interruptions of feelings or fellowship; which are your own words.

And now, dear brethren, as we wish your welfare, we pray you take this into consideration and compare it with God's word.

Done in conference, this 15th July, 1837.

Washington D. Holsonbake, C. C.

M. D. Holsonbake, Pastor of said

Snow Hill church.

*Georgia, Richmond county, }
July 10. 1838. }*

DEAR BROTHER BENNETT: We wish the above letter published, to inform our Old School brethren that although the Association granted and consented to our request, and said it was our privilege and only way to get out of the Convention, yet some of them growl and say, we declared non-fellowship with the Association and all the churches; which is not so, for we only declared non-fellowship with all the institutions and societies not found in God's word. Read the letter again, and you will see they growl but cannot bite, as they have got no teeth.

I must close by subscribing myself yours in gospel bonds.

MATTHEW D HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

*Franklin county, Tennessee, }
26th June, 1838. }*

DEAR BROTHER BENNETT: If I am worthy thus to speak. I have read several of your papers, and I feel glad that there are as many lovers of truth as there are, scattered over these United States. It comforts my poor soul to hear the language of the Jews from so many unmixed, for there is such a mixture these days even among the Baptists, that a great many cannot pronounce the word Shibolet, there has been such a marrying of Ashdod, Ammon, and Moab. And the word of the Lord is, that a bastard shall not be admitted into his congregation or church to the tenth generation; and Paul says, if you are without chastisement whereof all are partakers, ye are bastards and not sons. And as it was then so it is now, he that was born after the flesh persecuted him that was born after the spirit. David speaks of strange children.

What I understand by being born after the flesh is, for men to appoint a place and time to get religion, and get it. Men appoint a meeting to continue from day to day until they get a revival, and after meeting is over, the revival as they called it is over too; but the Lord will never own such in that great day, though they may say, we have eat and drank in thy presence, and cast out devils, &c. But those that are born after the spirit, are called by the spirit at the time and place that the Lord designed to call them; for he has loved them with an everlasting love, there-

fore he has brought them into the kingdom of his dear Son; and they have the witness in themselves they have come in a way that they knew not, they have come with mourning and supplication, they have felt themselves the chief of sinners, they have been stript of all doing power, saying in bitterness of soul, Lord save, I perish. Thus they are brought unto Christ Jesus, where the promises of God are; yea, an amen to the glory of God. All boasting is excluded by the law of faith, and they all must come by that law, for ye are all the children of God by faith in Christ Jesus. These in themselves are weak, are unworthy, are poor and afflicted, are in the warfare, are dependent on the Lord for all comfort; they worship him in spirit and have no confidence in the flesh; they are united to God in heart and soul, and love his cause, love his children and sinners too. And those that he designs making ministers of, he leads them into feelings that his children are passers through. In a word, he weights their minds with the love of souls, with the peace and comfort of his bride. He prepares them by his spirit and grace to preach the preaching that he designs them to do.

And although it was several years before unworthy I made an attempt to preach, having suffered the loss of a dear companion and child, which were all I had, and was myself pronounced incurable by physicians; yet the Lord raised me up, and in this forlorn condition says with a secret whisper within, preach the gospel. God I have no doubt, if I know him, sanctified these things for good; and I believe, if one of his ministers, that I began to try to preach at the right time, and have and will preach every sermon that he intends for benefit, and to the very people designed. If I am one of his, I am less than all; and if any of his children are edified at any time, it is not me but the grace of God that dwells in me.

I have been a Baptist the rise of sixteen years, about eight of them exercising a gift. I have lived all the time in Elk river Association, two years in this neighborhood. I have travelled and preached as much as I have been able in lungs to do, and considering the obligations I have been under to the churches around me, I never have to complain of neglect of the brethren toward me; for I have always received more than I deserved, which is their kind treatment, smiles and approbation. And

if all and the best things I have ever done in life are not washed in the blood of a dear Redeemer, it is a gone case with me.

The churches with a few exceptions with us are at peace, not having been troubled with missionism; but we do not expect to escape, for all are not Israel that are of Israel, and the sooner the bondwoman and her son are cast out, the better for the church. I am supplying a church in Flint River, and have no doubt but that Association will separate this fall. Jesus says, every plant that his Father hath not planted, shall be rooted up. I have no use for any of the systems of men, and I am confident, where the Lord has begun a good work he will perform it, and what he does it will stand forever. None can take from it or add to it, therefore ye desponding saints hold up your heads for the day of your redemption is drawing nigh.

I do not know at this time whether I am a child or not, but if I have any kindred in the spirit I find them expressing their views in the Primitive Baptist. It is in my heart to live and die with the old fashioned Baptists. May he Lord bless you and all his children with his spirit, to guide them in speaking and writing, and enable us all to finish our course and keep the faith, is the prayer of your unworthy brother in gospel bonds.

WM. S. SMITH.

FOR THE PRIMITIVE BAPTIST.

Georgia, Oglethorpe county, }
8th July, 1838. }

DEAR BROTHER BENNETT: Under date of the 2d of June, I wrote a short piece which was published in the 12th No. of the Primitive, under date of the 23d of June, in which I in a short way expressed my sentiments pretty freely; and some of my brethren have taken exceptions to the language there used to convey my ideas, in saying I feared there was yet an Achan in the camp. I only would be understood, that there were yet some that believed that it was no sin, or breach of our resolutions upon which we united as an Association, to support or approbate the Burman Bible, so far as relates to the word baptizo or baptize.

And it is also thought, that there was something too rough in calling up dominico, dunghill, mongrel, &c. all of which were directed to the same point, and alluded only to the above sentiment coming as I conceive in contact with the sentiments

of Old School Baptists, and rather savored of a mixed up faith. I had no allusion to personal character, or Christian faith, further than as above stated.

In justice to my brethren's feelings, I hope you will insert the above in your paper.

JOHN LACY.

FOR THE PRIMITIVE BAPTIST.

*Hardiman county, Tennessee, }
June 16th, 1838. }*

DEAR BROTHER BENNETT: I should like to see some more of brother Lawrence's writing. I believe he might say something more in favor of Tom Thumb, but perhaps he has something else that will suit the times as well, as I do not feel myself able to advise, but if convenient I wish to hear from him several times more. Not but what I think the Primitive is very well filled and edited. Yours, respectfully.

A. BURROUGH'S.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Newton county, }
December 30th, 1837. }*

Agreeably to appointment met in-convention, and having called on Hebron church and brother Colley for helps, the brethren Elder James Henderson and Joel Colley met as a presbytery, and the following brethren and sisters presented letters of dismission from Liberty church, (viz:) William Smith, James H. Montgomery, William S. Montgomery, Sarah Nealey, Rebecca Smith, Lucretia Smith, Mary Montgomery and Martha Elliott, who being examined and found orthodox and orderly, were constituted on the following Articles of Faith and Resolutions, (viz:)

Article 1st. We believe in one only true and living God; and that there is a trinity of persons in the Godhead—the Father, the Son, and the Holy Ghost; and yet there are not three Gods, but one God.

2nd. We believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice.

3rd. We believe in the fall of Adam, and the imputation of his sin to his posterity. In the corruption of human nature, and the impotency of man to recover himself by his own free will ability.

4th. We believe in the everlasting love of God to his people, and the eternal election of a definite number of the human

race, to grace and glory; and that there was a covenant of grace or redemption, made between the Father and the Son, before the world began, in which their salvation is secure, and that they in particular are redeemed.

5th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

6th. We believe that all those who were chosen in Christ, will be effectually called, regenerated, converted, sanctified, and supported by the Spirit and power of God, so that they shall persevere in grace, and not one of them be finally lost.

7th. We believe that good works are the fruits of faith, and follow after justification, and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

8th. We believe that there will be a resurrection of the dead, and a general judgment; and the happiness of the righteous, and the punishment of the wicked will be eternal.

And as for gospel order—

1st. We believe that the visible church of Christ is a congregation of faithful persons, who have gained Christian fellowship with each other, and have given themselves up to the Lord, and to one another, and have agreed to keep up a godly discipline, agreeably to the rules of the gospel.

2nd. We believe that Jesus Christ is the great head of the church, and only law-giver, and that the government is with the body, and is the privilege of each individual; and that the discipline of the church is intended for the reclaiming of those Christians who may be disorderly, either in principle or practice, and must be faithfully kept up for God's glory, and the peace and unity of the churches.

3rd. We believe that water baptism, washing of the saints' feet, and the Lord's supper, are ordinances of the Lord, and are to be continued till his second coming.

4th. We believe that true believers in Jesus Christ are the only subjects of baptism, and that dipping is the mode.

5th. We believe that none but regular baptized church members have a right to communion at the Lord's table.

6th. We believe that it is the duty of every heaven-born soul to become a member of the visible church, to make a public profession of his faith, to be legally baptized so as to have a right to, and to partake of the Lord's supper at every legal oppor-

tunity through the whole course of his life.

Resolved, That the institutions of the day, (benevolent so called, viz:) Convention, Missionary Society, Bible Society, Tract Society, Sunday School Union, Temperance Society, and all other societies that are tributary to the missionary plan now existing in the United States, being unscriptural, we therefore declare that we have no fellowship with them, and that we will not receive any person as a member with us, nor retain any person in fellowship who is a member of any of the above named societies.

July 16th, 1838.

DEAR BROTHER BENNETT: As there has been so many things said about the above Constitution and resolution, the church at Shoal Creek at their last conference agreed to petition you to publish them in the Primitive Baptist. I therefore send them to you, hoping you will comply with their request and confer a favor on your afflicted brother and companion in labor in the gospel of Christ.

JAMES HENDERSON.

FOR THE PRIMITIVE BAPTIST.

Mississippi, Noxubee county, }
June 26th, 1838. }

BROTHER BENNETT: I have received a few numbers of your paper, and have read them with satisfaction. I now take this method of giving you some information of the state of the churches, and also the state of religion in this new settled country.

The Choctaw Association (of which I am a member) was organized on the 9th of August, 1835, with thirteen churches and with almost unparalleled peace and harmony, and also at her first annual session. But since that time there has been some of the spirit of contention felt as in other parts, in consequence of the difference of opinion of brethren relative to the institutions of the day; and at one time the clouds of dissolution were black and heavy, but the preaching of the pure gospel seems to prevail. And we have some such preachers in this country, that contend earnestly for the faith once delivered to the saints, and keep their garments unspotted, and have their loins girded about with truth, which is mighty and will prevail. And although we have had a wintry season, there are of late some tokens of mercy and

we have felt some of the refreshing showers of divine grace.

The institutions of the day have not yet found entrance into our Association, nor many of our churches, and our brethren seem to be awaking up to the support of the ministry, and they are pressing forward carrying the doctrine of the cross.

As I expect to write again, I will close my communication. Your affectionate brother in the gospel.

SILAS DOBBS.

FOR THE PRIMITIVE BAPTIST.

Randolph county, Georgia, }
July 3d, 1838. }

DEAR BROTHER BENNETT: Nearly twelve months have rolled around since I have addressed you by letter, though I have the opportunity of often hearing from you. I have taken my pen in hand merely to inform you of the good effect the Primitive papers have in this country. When I first subscribed for the Primitive Baptist, I gave it as much circulation as I well could; but it was not much thought of by a great many persons, and I think I know the cause. The Arminian missionaries were so active on their nice looking well curried slick poney, that can run such a fast quarter race, and the rider had told the people such fine tales and how much good he was doing, that it got a great many people rather on the middle ground, or a straddle of the fence. Though they would look at the poney and rider, and look at the scriptures, the poney fat, the rider well dressed and professed to be a wise man, yet they could not make their acts and the scriptures of eternal truth fit together. So of late they have got off of the fence, and are fair on the side of duty and wish to read your paper the Primitive Baptist. For Dick holds the standard, Tom fetches the scales, Harry weighs the matter; so they all cry out, it won't do, won't do, won't do. So I think it is written, in the mouth of two or three witnesses every word shall be established; though I am only making some small hints at things at present.

Brother Bennett, if you think the above hints are worthy of a place in your paper, you can do what you please with them. I would have given more light on the poney, and would have said something on the Antinomian poney and the predestinarian poney, if time would permit; but I hope

the readers will read a great deal where I have written a little. So I close hoping to remain yours in gospel bonds.

P. H. EDWARDS.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 11, 1838.

OLD AND NEW SCHOOL BAPTISTS.

The Southern Monitor and Religious Luminary," of June 2, contains an article under the above head, written, it seems, by Mr. Hosea Holcombe.

The Editor of the Monitor, [Mr. Heard,] says, "He does not design himself to have any controversy with the Primitive Baptist; by publishing Mr. Holcombe's article," &c. The Editor needs not fear any controversy with us, nor that his columns will be solicited for that purpose, until he or some other person, in his paper shall have entered upon the grounds of debate between the Old and New School Baptists.

Nor do we notice Mr. Holcombe's essay for any important bearing or closeness of argument which it has upon the subject; for strictly speaking it contains neither; it amounts to little more than objections to, or rather, denial of, our being entitled to the name of Old School Baptists. We notice it chiefly on account of certain allegations contained therein.

Mr. Holcombe commences in the following manner.

"Brother Editor:—I would have sent this communication to Brother M. Bennett, editor of the "Primitive Baptist," as called, but I have tried him before now, and I have known others who were friendly to benevolent effort, to try him, but he will not give our pieces a place in his *primitive*; nor even send them back, when requested. I therefore forward this to you."

This is the first time we ever knew that Mr. H. H. "had tried" us. To be sure, we have received several communications, with fictitious names affixed; and some of them, too, from Alabama. But how then could we know they emanated from Mr. H.? Besides, we had advertised that every communication must have the writer's proper name subscribed, in order to receive attention. Moreover, a fictitious name is a *thing*, an idle thing, and the very thing which a deceiver would prefer, for the purpose of deceiving. And such a name is not unsuitable to Mr. H. He has evinced to the readers of the Monitor that he is capable of deceiving, by not informing them that he "tried us" under a fictitious name. But then this is a sample of "benevolent effort;" and it agrees with a

former instance of Mr. H. He wrote a pamphlet, titled, *Refutation of Reverend Joshua Lawrence's Patriotic Discourse*; and before he had finished the first page he had these words: "We wish it clearly understood, that we are not about to write a formal reply to Rev. Joshua Lawrence's Discourse, but we shall hold up to view, *some of his deformities*." He now denies the propriety of the O. S. Baptists' title, and refutes it as effectually as he did the Patriotic Discourse.

He says again:

"Whether they mean to claim the Apostolic Baptists, only, as their ancestors, or whether they embrace the good old Baptists of all ages, down to the present century, is difficult to state. This point has never been settled among themselves; for different persons among them express different views."

We have said before, and now repeat, that whatever construction may be feigned or forced by the New School, respecting our name, we claim Christ only as our teacher,—whether speaking to us himself, or through inspired men;—and every teacher who has risen up since is brother to the *sons of Seeva*. We claim no school but the Bible, uncumbered with the frippery of new means and new measures of New School people. But to define:

"It is not material what may be said on this subject; for we hold it to be a stubborn fact, that there has been a particular coincidence in the views and actions of the denomination, even from the Apostolic age, down to the present century. But if those Anti-effort friends should deny claiming any connection with the followers of Christ since the days of the Apostles, or since the time that Austin came into England and Wales, to convert the Old Baptists into Pedit-baptists; or even since the reformation, we would inquire, from what authority they claim the title of Baptists, and especially, O. S. B.? It is very well known, that the Society have not always borne the name of Baptists; we think it highly probable that they assumed this name, in opposition to that of Ana-baptists, with which their enemies were continually reproaching them. And as we know that those Anti-friends are very tenacious of Scripture phrases, and must have *thus saith the Lord* for all they do, or say; and for all their titles which they assume, we again ask them from whence they obtained the name O. S. B.?"

Mr. H. quotes several texts of scripture, for the benefit, we suppose, of the Old School Baptists; which texts mention malice and evil speaking.

And yet in his benevolence he declares the O. S. B. "are encouraging men to drunkenness and other acts of wickedness. They oppose the spread of the gospel; in fact, they are, by their acts, opposing the gospel itself. They oppose education, encourage vulgarity—and what good thing do they not oppose?"

He remarks again:

"As it is manifest to all that those brethren profess to take the Scriptures for their directory in faith and practice, we will propose some interrogatories; and we hope their answers may be founded in candor, justice, and truth."

Mr. H.'s interrogatories are:

"We inquire when, and where, did those N. S. B. commence their course? Was it in 1784, when an Association of Baptists convened at Nottingham, England, and agreed "that one hour in the first Monday evening of every month should be devoted to solemn and special intercession for the revival of genuine religion, and the extension of the Redeemer's kingdom on earth," that the seeds of heresy were sown?—or was it in 1791, at a meeting of ministers, when Sutcliff and Fuller delivered their two sermons, "which were so admirably adapted to fan even the latent sparks of missionary zeal into a flame; and Mr. Carey, whose soul was always alive to the important object, earnestly pressing his brethren to adopt some resolution, with a view to the formation of a Society, for the evangelization of the heathen?"

We will answer them in candor. If *missions* or benevolent institutions so reputed, be the distinguishing trait of New School Baptists, and we think they are, it is necessary only to trace missions to answer correctly. Then to the interrogatory, *when*, we reply first negatively, they did not commence in the apostles' life time, as there is no record made of such a course in the New Testament. This fact was admitted by the General Convention of Ohio. Their report says, "We shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort and benevolent actions." The same report adds: "It will instantly be perceived, that the question is not whether the New Testament has any where expressly directed the establishment of a Tract Society, designated the year, day and hour when it shall be organized, the number of its officers, and given a schedule of their names—all will admit that no such instructions are given." The report adds: "The individual cannot confine himself to the general rules which are embodied in the New Testament." Accord-

ing to the testimony of said Convention, the scriptures contain neither *general rules* nor *special directions* for a Tract Society. And so of all the benevolent institutions. Consequently, the rules and directions for such societies sprang up at a later period. Mr. Thos. Meredith, Editor of the Biblical Recorder, confesses there were no such institutions in the apostles' day; but that they "have grown out of the exigencies of the times." (Bib. Rec. July 27, 1836.) Missions were got up in the 16th century. They were termed missions then as well as now. Those who went from the Romish church to other states or countries to propagate their religion were missionaries. They were then assisted by those at home to go and preach. They received early in the 17th century the patronage of the See, himself, who established schools, endowed them, &c. to prepare men for the *arduous* work of missions. But Mr. H.'s question is, when did the N. S. B. commence? We now answer affirmatively. They commenced late in the 18th century. It was not till then that Baptists fully developed the character now sustained by N. S. B. But what can it avail Mr. H. or all the N. S. if their *course* did not receive its direction from the scripture? It is certainly a shame to any Christian to contend for doctrines and practices not authorized in the scriptures; and we do think that any but traditionists would be ashamed of such a course while they kept up a quibble about words. It was not till late in the 18th century, or early in the 19th, that Baptist preachers began to make it their business to solicit of the church and world, money to support religion; and to form societies, consisting in part, of the world, to price membership and offices, together with all the train of new measures. Mr. H. seems to claim no greater antiquity for the N. S. B. than 1788, as indicated by his interrogatories. He appears too to think these movements of the London missionaries about 50 years ago, ought to entitle them to the name of Old Baptists.

He continues:

"We will now examine into the history of the Baptists, and more particularly with regard to two points, i. e., missions and ministerial education. A critical examination here will enable us, and the community at large, to determine to which party the title of O. S. B. belongs."

He appears from this last quotation to be contending for the name of O. S. B. If this title would make them Old School Baptists we should be glad they had it, for we know they stand greatly in need of something to make them scriptural in their faith and order. But his critical examination extends just to the year 1688;—he shows, that, the Baptists had general meeting of the

churches—resolved to raise a fund, and to have an annual contribution raised in the churches—for the purpose of assisting other churches to support their minister, and to send preachers into town and country to preach;—that said meeting determined “that church members ought not to marry, only in the Lord;”—that the churches should withdraw from any person who would not contribute;—keep the first day of the week for Sunday—learn Hebrew, Greek and Latin, as far as possible, &c. that in 1691 they resolved to ask “liberal and cheerful contributions,”—that they had a school, turned off A. M.’s and L. L. D.’s—had an academy at Bristol whose patrons gave money to support it—and all but prove that they were missionaries. If he had only shown that they had it in view to evangelize the world or convert it to Christ, and that they turned to forming societies of recent mould, and called upon the world to help convert it, and began to send men across the ocean to “redeem and save” souls, Mr. H. would have proved they were missionaries. But after showing as above, Mr. H. affirms: “This is the way that Baptists, and all the true followers of Christ have acted in general, where opportunities have been afforded; and we challenge Anties to disprove what we have said.” Welladay, Mr. Holcombe! we thought the affirmative party had to prove what he affirms in controversy, or else it stands as already disproved.

Mr. H. says, “the first century was a time of missionary enterprize;” Mr. Meredith says it was a day of individual and uncombined effort. Quere. Which is the best historian, Mr. H. or Mr. M.?

It is needless to go over the whole of Mr. H.’s essay. We have answered his interrogatories with regard to the time the N. S. B. began their course. With reference to the place, we answer, it was in Rome if we only speak of the practice abstractedly. But N. S. B. commenced in England—in London, with their present course,—where those flaming sermons were preached, by Sutcliff and Fuller.

But to notice the allegations, and dismiss the present article: Mr. H. says the O. S. B. “Are encouraging drunkenness and other acts of wickedness.” If there be any O. S. B. who is encouraging drunkenness either by example or by precept, on him be the reproach and the censure, whether he be a public or a private character. We as an individual abhor drunkenness, as near to a beastly metamorphosis, and among the farthest removes from correct Christian deportment. The professor who indulges in it, is unfit for the communion at the Lord’s table. But we do not know of an individual who directly or indirectly encourages this vice, who is at the same time in fellow-

ship with the O. S. B. We likewise abhor the spirit that would make or advocate any law affecting the appetites or consciences of mankind, beyond the moderate enjoyment of any of God’s creatures. To use spirits is lawful. To use it to excess or drunkenness, is unlawful in the act, reproachful to the individual, and mischievous to society. There may be some amongst the O. S. who are such. If not, we are more fortunate than primitive churches. It is not unlikely that they also lurk amongst the N. S. But Mr. H. accuses all the O. S. without distinction. We wish him no harm, but we wish he may ever be able to clear himself in this matter. And he adds, “other acts of wickedness.” What they are he does not state. He leaves to others to guess what it may be. But then, this is not evil speaking, because it is uttered against O. S. Baptists. Mr. H. ought to be thought to speak what he knows. If he knows the acts of wickedness alleged against O. S. B. he has acted disingenuously in not specifying them. Out of three or more crimes, he has specified but one, that is, drunkenness. For “other acts,” signifies more than one act besides drunkenness. And if the O. S. B. are guilty, he has wronged his own school folks, by asking them to impute guilt they knew not for what, and without giving any grounds for them to know what degree of guilt to adjudge.—*Why? what evil hath he done? But they cried out the more, saying, let him be crucified.* Mr. H. says too, “they oppose the spread of the gospel, and by their acts, oppose the gospel itself.” He ought not to take upon him, more than he is able to answer for; but we fear he has done it here also. The O. S. B. preach, that Christ is the Son of God; and that the gospel is the power of God unto salvation to every one that believeth; and that the promise of it is sure to all the seed; and that all Israel shall be saved; because God has from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth; they testify to the people that without repentance they must perish; and believing not, they shall be damned. They preach, that grace is the principle by which we are saved; the church, the purchase of Christ’s redemption; and that her salvation is fixed upon God’s everlasting love, and absolutely predestinated by him. And in all sections where we have been, and amongst all the O. S. with whom we are acquainted, they enforce by their acts or example the truth they preach. But any thing opposed to missions is opposed to the gospel. If you are an advocate for benevolence, the Lord will bless you: hold and practice any doctrine you please respecting human agency. But if you oppose the benevolent plans, you may believe and teach all the Bible, and yet be opposed to the gospel. “Indulgences”

were first invented in the eleventh century, by Urban II. as a recompense for those who went in person upon the 'glorious enterprise' of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the Pope." N. S. B. are now rewarding the "liberal" and "benevolent" with honor and applause—with office in society and a good name, for giving their money to promote the objects of said N. S. — *As many as would not worship the image of the beast should be killed.* Mr. H. says the O. S. are opposing the gospel. Bring people to believe this, and in the eyes of them that believe it, the O. S. are dead.

He says moreover, that "they oppose education." Mr. H. has not told how. To education in itself we know not any one who is opposed. But to educate men for the pulpit, or make it a rule to educate the illiterate whom the Lord has called to the ministry, they look upon as a long stride in departing from the simplicity and true model of primitive Christianity. Mr. H. has the same ground to say we are opposed to sinners trying to get to heaven, merely because we reject the idea of going thither by human merits, or by works of righteousness which they have done. The O. S. B. believe that if the Lord calls to the ministry a learned man, he should not seek to be unlearned; but seek to grow in grace and in the knowledge of our Lord. And if he calls an unlearned man, he should not seek to be learned, but to grow in grace, &c. For if he be a man of God, his illiterateness will reflect the greater glory upon God, while the gospel is set forth with power from an earthen vessel. They do not oppose money, because of Simon Magus; yet they condemn the use which he wished to make of it.

He charges O. S. B. with, "encouraging vulgarity." We admit that they are not generally so fashionable and refined as the N. S. But still we hope they know how they ought to behave in the house of God, the pillar and ground of the truth.

Finally: Mr. H. inquires, "what good thing do they not oppose?" This confirms what we said above: oppose the reputed benevolent plans, and preach what you will and live as you will, you oppose every good thing. And now we have to say that although Mr. Holcombe acknowledges tacitly that he "tried us" under a fictitious signature, yet we give him credit for coming openly to take our name. It is true, he has tried to chastise us out of it by quoting scriptures of no aptness; or to shame us out of it by alleging to us vulgarity; or to elbow us out of it telling us that English, and Welch, and Rhode Island, and Virginia Baptists were missionaries, or at last to force it away from

us by charging upon us wickedness not specified. He must be hard run by his scuffling so for a name. There can be no doubt, in the judgment of all who read and understand and love the Bible and Baptist tenets, that the name New School Baptists is appropriate to the people who bear it. Those who are not satisfied with the "directions" and "rules" of that Book, and who confess that the new institutions ascribe their existence to the necessity of the times, ought not to complain of the name of New School. And if Mr. H. (as Mr. Davis seems to have been,) is tired of his name, if he will just drop the new measures, he may clear his name also.—*Ed.*

From the Signs of the Times.

The "*Christian Doctrinal Advocate and Spiritual Monitor*," published by brother Jewett, at Lansingburg, N. Y., has nearly completed its first volume and seems to be gaining ground. The Old Fashioned Baptists may now claim four papers in the field, including the 'Primitive Baptist,' and the 'Signs.'—But six years ago they had none.

FOR THE PRIMITIVE BAPTIST.

*Bear Creek, Henry county, Ga. }
July the 4th, 1838. }*

BROTHER BENNETT: Through your paper I wish to say a few things to bro. Trott. And 1st, I acknowledge the correction in language, viz: (doctrine,) (instead of doctrines.) 2ndly, I do not believe that Jesus Christ came and lived up to the requisition of his Father's law, delivered to man and violated by man, to justify himself; but to magnify it and make it honorable. It is true, that the literal meaning of the term doctrine is to teach; but at the same time the deputy was astonished at the doctrine of the Lord, and hence we understand the deputy was taught and not the Lord. And as the term (of,) as connected with Lord, implies just emanating from, 2ndly, related to, we are to understand that the doctrine of salvation in and thro' our Lord Jesus Christ, viz: Election, the covenant, effectual calling, regeneration, virtual and actual justification, sanctification, perseverance, and all that the gospel which is the power of God teaches, emanated from and is related to God, and hence agrees with the character of God as revealed in the scriptures. And hence it is said, there are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and

there are three that bare witness on earth, the Spirit, the Water, and the Blood, and these three agree in one; (not one on earth,) but that one in heaven. Therefore it is said again, who (meaning Christ) of God is made unto us wisdom, righteousness, sanctification, and redemption.

Now, my bro., if Christ is of God the Father or God the Holy Ghost made unto us these things, God the Father, God the Son, and God the Holy Ghost being one, if God is eternal Christ is eternal; and if justification is an act of God, performed on or in us, and there is nothing new nor old with God, and known unto the Lord were all his works from the beginning of the world, it follows of course that the people of God were virtually justified in the person of Christ in eternity: a knowledge of which is given them of God the Holy Ghost by faith in Christ. And hence Paul says: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. And again it is said: He (meaning the Holy Ghost) shall take of the things that are mine and show it unto them. (Who?) why unto them that were chosen in him (Christ) before the foundation of the world. Them that were saved and called with an holy calling, not according to our works but according to his purpose and grace given us in Christ before the world began; them that were preserved in Jesus Christ and called; them that the Father gave him; them millions that John saw, though yet unborn, out of all nations, tongues, and kindred; who, as regards actual justification, are said to be freely justified by his grace.

Now, bro. Trot, I pray you not to contend about words, which gender strife to the subverting of the hearers; but when a bro. of the Old School says eternal justification, let that Christian charity be exercised that would naturally say he means virtual justification. My dear bro., if you was in Georgia, you would find many that call themselves Baptists that say faith is the act of the creature, and if you contend it is a time work, without qualification, in opposition to your brethren, they would no doubt lay hold of it and say that Trot believes it is a time act, and opposes those that believe in the doctrine held by the Old School Baptists, and thus would endeavor to throw your weight in their scale.

My bro., I hope you mean well, but I do think that it is not a time for us to con-

tend about words. For Paul says: All things are right for me, but all things are not expedient; all things are lawful, but all things are not convenient. I am a poor ignorant being, and I am right glad I know it. May the God of all grace give you and me a sufficient knowledge of our imperfections, that they may tend to keep us low in the dust of humility, is the prayer of your gray headed bro.; who wishes always to be found at the old corner post and on the foundation stone, where the inscription is, nothing but Jesus Christ and him crucified.

WILLIAM MOSELEY.

N. B. Bro. Bennett, I would endeavor to cast my mite much oftener, but I know that my scrawls cost you so much trouble in correction, owing to bad spelling and language, that I hate to trouble you. W. M.

FOR THE PRIMITIVE BAPTIST.

Brownsville, Monroe county, Georgia, }
July 9th, 1838. }

Only a few days since did I hear for the first time, that the correspondence of mine and Mr. Capers of Macon, had appeared in the Index. Having obtained the paper, I now sit down to make this communication. The circumstances which gave rise to the correspondence were simply these: Whilst at the Okemulgee Association, I used the liberty to make it known, that in the Northern section of the United States, many of the Abolitionists were connected with, and the advocates of, the Society System. By Society System, I mean the Bible, Tract Societies, &c. One of the members requested me to forward to him the documents which would establish my assertion, by which I understood him (and I presume every other person present did) to mean, the evidence which would prove it. I either promised him that I could, or would, I do not recollect which expression I used. As well as I now remember it was the day following I was in the town of Forsyth, it being court week, on business to which I was compelled to attend; that I entered into conversation with a gentleman on the subject of abolitionists, and desired him to inform me if he knew where any of the documents published by the abolitionists could be procured. It was then, and there, that I was informed that it was probable Mr. G. Capers, of Macon, had at least some of them. That he was the reputed author of a pamphlet upon that subject. On receiving this suggestion, I di-

rected to him the letter which has appeared in the Index of the 14th June last. In answer to mine, I received a lengthy reply, a part of which, is published. On the reception of Mr. Capers's reply, conceiving he did not understand my position, nor have correct views of me as a man, I rejoined. Why has not my rejoinder, in answer to his, also been dragged before the public? The reason is obvious. They intended to give the darkest colouring to my conduct possible; hold me up to the public as a spectacle of contempt. And for no other reason than that I have opposed the itinerant, peddling, religious mendicants. They have had no intention of letting me appear in my true character. And the only reason I had for asking leave to make any information I might obtain public was, that I might transmit it to the individual who had requested it. I never had, at the time I wrote the letter to Mr. Capers, nor never have I yet seen, the first abolition publication. I presumed, they were like many others, telling what great things they were doing, who were their friends, &c. from which I could probably obtain statements from under their own hands. All the knowledge in regard to them being derived from their opponents.

The above contains a simple narrative of the facts. Let me here say to those who are peeping for private correspondence, that I have written to others, upon this subject; and if they will scent closely, for aught I know they may find more. But as I have reason to believe they have been written to gentlemen who know how to estimate private correspondence, the probability is they will not have it in their power to vent their spleen again through this channel. And that too without consulting me upon the subject.

The Editor of the Index with all his sympathies and regrets, for having to expose the weakness and folly of his fellow man, does not I discover, deny, nor pretend to controvert, the facts I have stated. Mr. Capers admits them in his letter, in the case of Mr. White to their full extent. So that it is superfluous to use arguments or state facts in support of a position, which none doubts. And I will now venture the assertion, that there is not a man of intelligence, in the slave holding States, who has had an eye to this matter, but

what is satisfied that the churches at the North are the strong holds of the abolitionists. And I will go still farther and say, I have fears that the Old School Baptists too, have in some instances, a heart that responds amen to their infernal plans. Such was my conviction, that the Editor of the "Signs of the Times" had a pulse that beat that way, that I withdrew my patronage from it. Since that I have verbally learned, that the Editor had so fully come out, that I certainly must be mistaken. If this be the fact, (and I have no reason to doubt it,) I take this occasion to tender to him my acknowledgments for having suspected him. Such are my impressions upon this subject, that I should be unwilling to see any man from north of Mason and Dixon's line, put up, or admitted to preach, without an open and explicit avowal of his principles on this point. The Editor of the Index seems to think, and endeavors to impress the belief, that I have charged every one, or in his own words, "his brethren whom he knows," with being abolitionists. And that too, "simply because they wish to send the Gospel to the heathen." The charge is false, false! I have charged "my brethren whom I know," with no such thing. All parties, both religious and political, present an undivided front upon this question within the Southern States; and no man is more gratified to know it than I am myself. The Editor seems surprised that I would write a letter to a man of another denomination for proof, and that too, *after* I had dealt out the assertions. Stop, Mr. Editor, I had proof which I distinctly recollected, some of which, is referred to in the letter of mine you have published. And I knew as well when that letter was written, that Mr. Channing was not a Baptist, as I now know it. Such have been the developments during the present year, that it is now out of dispute. If I had understood that there were abolition documents in the office of the Index, small as my faith is in it, it is probable I should have requested their perusal. I did not know any person had secrets on this question in Georgia.

There is not a doubt remaining upon my mind, but the false red hot zeal which gave rise to the Society System, brought into existence the abolitionists. How often have we seen and heard statements like

these: "That the nations of the earth, yes, the whole world of mankind, will be converted through the means of the societies. The Cape of Good Hope we will round. The Islands of Madagascar, Ceylon, Java and Borneo, shall rejoice, the river Ganges will be no longer worshipped, the walls of the temple of Juggernaut will tumble to the earth. The Himmeleh mountains, standing like the monument of eternity, rearing its snow-clad crest like a prop to the skies, or as a barrier between two worlds, on your proud summit shall the Redeemer's cross be raised. From thence our host will invade the Chinese empire, millions will bow to the sceptre of King Immanuel. In the meantime Cape Horn will be doubled, the Islands of the Pacific invaded, the altar of a thousand hearts here will smoke with sweet incense to God, while the psalms of David will re-echo to the murmurs of this desert of water. And this is to be effected by souls filled with heavenly zeal as pure as the zephyr that plays over the bosom of the Arctic ocean—glory to God."

Very pretty this, but much like the concentric sphere of Capt. Symmes, an opening to which leads in at the north pole. A moon hoax. While indulging the delusive hopes that the *souls* of mankind were to be universally set free, the idea *naturally* arose, how can we carry into effect those enlarged plans of universal benevolence, whilst there are so many of our fellow men in *corporeal* slavery, naked, whipped, perished, fed on cotton seed, their naked bones staring the beholder in the face, driven night and day. It cannot, it must not be, let us lay to. The poor heathen and the poor negro are closely allied in the minds of some. I am aware it is attributed to the revenge of the Northern manufacturers, in consequence of the repeal of the Tariff, to the Proclamation, and to the Force Bill, &c. But if these caused it in America, pray what caused it in England? I hope none will suppose I am in opposition to the spread of the gospel, but let it run through that channel, through that river, the streams whereof make glad the city of God. If those who compass sea and land to make proselytes, prove as great a *blessing* to the nations to which they are sent, as they have to the Southern States, they would be much better off without, than with them.

And Mr. James Anthony, of Forsyth, must needs have his finger in the pie. I

would notice him farther, if it would not be treating him with more respect, than his conduct in this transaction merits. I now take my leave of the Index, with all those who are connected with, or are the advocates of, the Society system, with a hope that it will never again fall to my lot to defend myself through the press. No man surely has ever experienced more poignant regrets, at the unfortunate difficulties with which we are divided. For many of those from whom I as a member stand disconnected, are individuals for whom I entertain much personal respect, and whose feelings I regard. With those I have hoped, and do still, that I shall be enabled to maintain the relations of social intercourse. This question with me, has meddled with the fraternal ties of consanguinity.

Yours, bro. Bennett, in full fellowship.

A. B. REID.

FOR THE PRIMITIVE BAPTIST.

Alabama, Montgomery county, }
July 19th, 1838. }

DEAR BROTHER BENNETT: I saw one of your papers some time last year, which I read and was much pleased with it. I immediately wrote for it, and have received it tolerably regular ever since. There is no person that takes it within ten miles of me that I know of. After perusing it I began to examine myself to see where I was, and found I was on the fence or close about it. I tried to pray the Lord that I might be on the right side. Thanks be to his blessed name I think I can hear his lambs in the field and hope I am with them, and on the outside the howling wolf and the roaring lion seeking whom they may devour.

Dear brother, we have a great many hirelings in this country. In some churches they scatter the sheep and cause a great deal of trouble; and when they find their schemes will not succeed, they try soft words and always try to collect them by shearing time. The hirelings and missionaries put me in mind of the word of the Lord by Jeremiah, 6. 22: Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. 23. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array for war against thee, O daughter of Zion.

Though it is a dark time with us, we

have some Old School preachers with us, who are abiding in the field watching their flocks by night. You will see from this that I wish you to continue sending your paper, as I am much pleased with the communications which it contains and also hear what the enemy of souls is doing in different parts of the country. Permit me to subscribe myself a Primitive Baptist in bonds of brotherly love.

JOHN CAFFEY.

FOR THE PRIMITIVE BAPTIST.

Pine Grove, Louisiana, }
June 25th, 1838. }

DEAR EDITOR BENNETT: As it is about the time to make my small remittance, I feel like making a few remarks for its companions. And first, be it known from David's experience and from Paul's dread, I am a broken-boned cast-away. A few years ago, I was an old sinner but the young pastor of two churches. Satan, knowing the use of pride, through it got an advantage of me. I am not sure *when* the Lord will loosen his hold, but I am sure, that the *lawful* captive shall be delivered by the sovereignty of grace, thro' Christ Jesus.

But I am sure also, of another thing or two, that the Primitive Baptist is on the side of the Lord. If, my dear brother, you have thus come *up to* the help of the Lord, take care how you go *down from* it. Your valuable paper forms a reflecting focus, wherein the righteousness of God is revealed *from* faith, to *faith*. I am very poor in silver and gold, this I know for certain, (and I *trust* also in spirit;) but I would try to pay ten dollars per annum rather than your paper should discontinue. How bitterly do our enemies revile it! There is a nest of them, literally in sight of me. Bro. Robertson and myself are the only contenders for the faith, and our hands are weak through our folly. When will the Lord pass by, and say, "Wilt thou *be made* whole, not until thirty and eight years? God forbid." But his blessed will be done.

I spake about a *nest* in sight; it is even so. It is an institution ostensibly of the Presbyterians, but all cold water men, all Sabbath school men, all colonization men, all missionary men, all, all belly-god men rendezvous in it. The mail bags protrude with letters to and from it. Messages and messengers are compassing earth and sea to make proselytes. Surely this is the war

that was seen in heaven. Some appear to be jumping over the wall, by their *brow-beating* speeches; while others appear to sneak in, under the threshold, by their assiduity and butter-mouthed speeches. I suppose the United States are spotted with such dens. They make their appearance from *afar*. Two or three of them will follow each other, all agreeing upon a certain place, as eligible for a school, academy, &c. They next concentrate, settle upon you like locusts upon a cabbage stalk. Then look for great commendations from *afar*, stating the great prospects of such an institution in *such* a place and by *such* men. Next commences their effrontery in giving tone and taste to the order of society. Proud boasters, whose god is their belly. You see nothing of the humility of Christ in them; and when they preach, they cover Jesus with such gaudy colors of human stain, that not one inch of him can be seen nor felt. But, beloved, the eyes of your understanding being enlightened, you may not be deceived nor carried away.

I wish my brethren would read and digest the second chapt. of Colossians, taking care not to impute the words included in 21 and 22, to the Lord nor his apostle. Farewell.

THOS. PAXTON.

No. Carolina, Lenoir county, }
July 14th. 1838. }

BROTHER BENNETT: I address you these few lines for the purpose of obtaining another copy of your despised paper the Primitive Baptist. I say despised, because there are some about here that say they would not give it house room, while others say they would not read it.

Now I know not the reason for their protesting so profoundly against it, unless they are proselytes in error and are so taught to withstand the truth; their teachers knowing it is calculated to infuse knowledge, divulge the truth, and expose error; by which means their human invented, money making, religious speculating schemes might be discovered. One reason I would give for my thus writing is, when these new schemers were sending far and wide their mighty works through several periodicals, I heard no complaint; but as soon as the Primitive Baptist made its appearance, periodicals are protested against. We are all forewarned that the time will come when sound doctrine will not be endured, &c. I close by subscribing myself yours, as usual.

ALFRED ELLIS.

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DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*.

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Benj. Briley, S'r,	\$1	Thos. Paxton,	\$1
Stephen Mott,	1	Thos. J. Johnson,	5
Philip Sieber,	6	John McQueen,	1
A. Keaton,	15	Wm. Crutcher,	5
John Gayden,	2	S. I. Chandler,	3
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M. R. Garrett,	1	Wm. Moseley,	5
Jonathan Neel,	5	Chas. Henderson,	5
W. A. Bowdon,	5	E. O. Hawthorn,	5
John Caffey,	1	J. Hembree, Sr.	3

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of Her, my People."

VOL. 3.

SATURDAY, AUGUST 25, 1838.

No. 16.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Alabama,
8th June, 1838.

BELOVED BRO.: I avail the present favorable opportunity of addressing you a few lines by way of remembrance. This is my first letter to you since you commenced the present volume. Now, my dear bro. permit me to congratulate the numerous subscribers and patrons of your 3d vol. on the renewal of your valuable paper, hoping it may be a favorable lasting presage, an introduction to a continuance for many years yet to come is my ardent wish as an individual, not far from my final exit. I can say for myself, its peculiar advantages are unspeakably great indeed, far beyond my expressing. May it continue as heretofore, the source of consolation, &c. I cannot express my sorrow and regret when you suggested your intention to discontinue the "Prim.;" it was a general discontent and regret among us here. We were relieved from our despondence, when we found you were determined to continue the joy was mutual and unspeakable.

I have been frequently interrogated, "has old Joshua quit writing, do you suppose?" I have been at a loss how to reply; sometimes I was induced to answer that I did not, nor could I think that he was finally done writing, and for reasons that I could readily assign, but shall dispense with them at present.

God has a purpose in all things, and his purpose shall and will be eventually and effectually accomplished; this we all believe, I trust. 'Tis not a novel idea by no means, especially among those that are di-

vinely, truly taught. There are but few, comparatively, here that had an idea of the premeditated artifices and intrigues of the missionaries, until they had the peculiar advantages derived from the "Prim." and "Signs;" but fortunately for the sons of Zion, light has emerged and is displayed from the two periodicals, that they will 'tis to be hoped effectually eradicate the numerous, complicated, dangerous errors, both civil and religious, that are prevalent among us. In connection herewith I send four Minutes of four different Associations. The Choctaw, there is no doubt as is anticipated, will at their next assemblage separate and burst asunder. It is thought that they are about equal in opposition. God grant that they may separate and be distinct, it is impossible for them to remain as they now are and be in peace, as they are evidently two distinct nations, contrary one to the other almost in every thing. The Minutes of the Union Association has a face foreign from its origin or true likeness. A foreigner might suppose that it was all correct; this, I will only say, for the present, that it is not the truth, the whole truth, and nothing but the truth. The fact is, truth is hid under a false disguise; this is evident to an ocular demonstration, and it was done in order to save the sinking characters of some at the expense and cost of others. O shame!

There are some here among us and not a few neither, who say they are as much opposed to the schemes and artifices of the day to obtain money, &c. as we the Old Side Baptists are, or can be; and that they are pointedly and decidedly opposed to the institutions coming into the churches. But when however it is even suggested and urged by the Old Iron Jackets, (as we are reproachfully termed,) to have an article to that effect, annexed to prevent intrusions

of missionists, there is instantaneously a vehement objection thereto, irritation and madness is plain to be seen. How inconsistent!

Now, my bro., is this not a flat contradiction in terms? They say one thing and at the same time wish another, quite foreign. They are opposed to a prohibiting article to keep out missionary operations. In plain English, is it not a palpable, known, wilful lie?

'Tis presumed that it is demonstratively plain, that all that is requisite and passionately wanting at present is, but adequate power commensurate with their ardent malignant wishes; could they be gratified with their anticipated fond hope in accordance, we should soon see and experience too, how the "gander would hop." Privations, cruelty and bloodshed in profusion would consequently ensue, would be the direful effects. Awful would the catastrophe be indeed. This is not imaginary, nor the effects of insanity nor madness; what has frequently been, may be, again and again. What is it that priestcraft cannot and will not do when sufficiently aided? Nature is but nature, still corrupt and depraved, unconverted man the same devil yet.

Now, my bro., notice for a moment what follows, 'tis important and alarming, comment thereon when leisure will admit. Cedar Lick, Wilson county, Tenn. a meeting held here by the missionaries, preparation being made for collection the Agent stood up on the stand and sent the ladies round among the gentlemen, and the gentlemen among the ladies, and said that he would *bet*, mark, that the ladies would collect more than the gentlemen; in order therefore to ensure and make a good collection among the ladies, he proclaimed aloud and informed them if they had no money present, they could throw in their breast pins, gloves, &c. pledging their honor to redeem them next day. O ingenious craftman, your salary is great, no doubt; you must be worthy of a good fat fee.

Again, my bro., which is worse yet, at the last sitting of the Mississippi Legislature, petitions were made by two missionary churches for incorporation, which was granted them, viz: that the said churches should have exclusive, pre-eminent right to make their own by-laws and put them into execution; and donated at the same time one hundred acres of land to each church, and also appointed five commis-

sioners for each church, and invested them with exclusive *right* to buy as much land as THEY may see proper, and that too freed from taxation forever!!! Heavens! is it possible! Can this be true? 'Tis certain, nothing MORE sure!! Has the beloved Christ's church come to this? so dependent? 'tis not so, there is something in the wind, something intended.

O, ye peculiar favored sons of Zion and liberty, arouse from your lethargy and supineness, come forward, be on the alert, be assiduous, frequent your watch tower, severally stand at your designated assumed posts; there is danger almost in every direction, there is something more or less for us all to do, put your shoulder severally and unitedly to the wheel, urge on to the suppression of priestcraft and tyranny in all its various, minutest, destructive operations, and no doubt you will be blessed in your laudable praiseworthy exertions. Stamping every appearance and indication with indelible *marks* of disapprobation, frequently calling to mind the complicated, arduous struggle of our sleeping, bleeding forefathers. And the young and rising generation, and those that are yet in embryo, millions unborn, they are depending. May we act and ever acquit ourselves like men, in resemblance worthy of our departed, revered ancestors that are gone before.

You have five dollars enclosed beside that already mentioned. Please to accept it from me, as a little gift to the "Prim." I wish it was more. The respect and favor of the little despised Prim. is fast increasing its respectability, and its peculiar advantages is now to be seen. May its diffusive light be universal and more inculcated. I am done for the present, am reminded to come to a close.

As usual, beloved bro., yours affectionately.

A. KEATON.

P. S. I expect to give a particular relation of the Friendship church, alluded to in the Minutes of the Union Association. I acted as Moderator for the church at the time the separation or exclusion I may say occurred, and was present at the Association as a spectator. The like I never saw before. You shall have it in the general without reserve, i. e. the truth, the whole truth, and nothing but the truth. I shall commence shortly. Notice in the Index, &c particularly for two Elders, H. Petty and Jer. Pearsall, and report. I expect shortly to have a fair opportunity of making the "Prim." more generally

known. God send it where it has not been, giving it a kind reception every where. All that is wanting at present is, an introduction to its peculiar merit. *A. K.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county.

The Baptist church of Christ at Ebenezer, to all who may read it. In viewing an article in the Christian Index, page 134, volume not known not having the full paper, but supposed to be the present, which commences thus: "Our venerable old brother Henry Hooten, of Upson county, Georgia, writes us as follows: I am so afflicted and my nerves so affected I cannot write; but I wish you, my dear brother, to know what the Lord is doing for our poor little church Harmony, after our anti brethren took our house, our books, and church funds, and drove us out to shift for ourselves," &c. Now what the anties have done at Harmony we know not; but we think that we have not drove them out here. And we believe the intention of the article was to implicate this church, which caused us to appoint a committee of our body to make true statement of our late difficulty with the missionaries, as near as we can recollect, which is as follows.

The missionary spirit was among us and had been for some time, which caused a considerable stir in the church; and on the 12th of Nov. 1836, brother Etheldred Bozeman complained in conference of being hurt with the missionary spirit, so much so, that he was deprived of enjoying his liberty as a member of this body; which brought the subject before the conference, and confusion was the consequence. At length a motion was made by a missionary, that we set apart a day to set up the Jacob staff, which was understood to be the word of God, and abide by the waymarks therein contained; those that were too short were to be stretched if they would bear it, and those too long were to be chopped off. Which was gladly received by us, and a move and second to that effect were instantly made; and before that was put to the church, there was another move and second to the following effect: that we record on our church book that every one be allowed to do as he pleases with his own money. And accordingly each move and second was put to the church, and a majority was in favor of measuring and appointed Thursday before the second Sabbath in De-

cember next to attend to it. And upon that the Moderator, Zachariah H. Gorden, applied for letters of dismission for himself and wife, which were objected to; and after repeated applications he then requested another brother to apply for him, stating he was in fair standing then and he knew not how long he should remain so. Accordingly the other brother made application for him, after which the objection ceased and the letters were granted after the original form; and from that there was one application after another, until there were in all eleven letters granted that day.

Sunday, Nov. 13th, 1836, the church was requested to open conference, and there were five letters of dismission applied for; and Henry Hooten was one and his application was objected, and he and the objector were about to go out to talk together; and the old man looked and saw the clerk had wrote it, he then turned to the objector and said, I have got my letter, sir, and no thanks to you. Now was he drove out from Ebenezer?

December the 8th, 1836, the day set apart for measuring; and the first thing after conference was opened, was letters of dismission called for two of them. Robert Burt was one, the third and last ordained preacher in this church. When he applied there was nothing said at all, and he wanted to know how he was to understand, &c. It was answered by the Moderator, silence gives consent. Zachariah H. Gorden was still Moderator. The church then took up her reference and began to speak on it, and it was said the church would put up a bar so there could be no more letters granted; and the reference was laid over until next conference, and then there were ten letters more applied for and granted.

December the 10th, 1836, the church in her regular conference. Then there were thirteen more letters applied for and granted. The church then took up her reference, and after a little investigation declared non-fellowship with the missionary moneyed system and all its kindred institutions of the day. And then there was another letter applied for, which was granted. The church fund was then delivered without being asked for. The church then appointed a brother to go to the former clerk for the church book, containing the record of Ebenezer; and the one sent says, when he asked for it the original clerk said he was requested to draw off the constitution, and as soon as he could do that it could

be had; which was all complied with, and here was an end to the strife.

Remarks. Now if we have got any thing but what is our own, we do not know it; or if we ever have had any things such as above named, we do not know it except our own. But perhaps we are, as has been said, ignorant; so much so, we do not know our own property.

JAMES MORRIS, C. Clk.

July 7th, 1838.

N. B. Brother Bennett, the church appointed me her special agent to forward this to you for publication. Also, to request brother Beebe to copy it into the Signs of the Times. So that every body may judge for themselves, whether the accusation is true or not. In order to show why Ebenezer church viewed herself to be implicated in the above named article is, because Henry Hooten has been a member of no other since I have become acquainted with him, (until they constituted Harmony;) which has been upwards of ten years. For I have been an unworthy member the rise of that time, and the church was in existence sometime before I joined, and he was a member in the constitution.

EDMUND STEWART.

FOR THE PRIMITIVE BAPTIST.

*Kentucky, Graves county, }
July 8th, 1838. }*

DEAR BROTHER BENNETT: I have received your valuable paper, the second time. And having now a few moments leisure, I feel a desire to address you a few of my thoughts.

The religious world seems to be in a state of confusion at the present time. It reminds me of ancient times, when Israel of old had gone astray, had advanced into idolatry; and a trial was made to see who was on the Lord's side. And we find that few, comparatively few, to the great number that came out of Egyptian bondage. For they are not all Israel who are of Israel, neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. But the day of trial has come, and time of purifying; for he (Christ) sits as a purifier, to purify the sons of Levi. And the prophet Daniel informs us, that many shall be purified and made white, and tried; but the wicked shall do wickedly, they shall not understand; but the wise, they shall understand. Who is wise therefore, and he shall understand

these things; prudent, and he shall know them; for the way of the Lord is right, and the just shall walk therein; but transgressors, shall fall. Not those worldly-wise, not those who have a head full of religion such as it is, and a heart desperately wicked above all things, who can know it. But the humble child of God has that wisdom which comes down from above, that the world knows nothing about; therefore they are somewhat acquainted with the devices of satan, and consequently, being kept by the power of God through faith unto salvation, they will ere long be delivered from his wicked snares.

Notwithstanding, brother Bennett, we have had glorious and good times in this part of the vineyard, yet it now appears to be a cold and trying time among us, or rather in this far west region. A host of flies have made their appearance, hatched in the east they speed their way westward, where they think to get more and plentier quantities of food, (silver and gold and perishable things,) such they feed on, and such is their object. But I feel thankful that the Lord has faithful servants, that still stand at the old corner posts, and like the servants of old, build upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Not so with those new-fangled schemes of the day, and college-bred lackies, after going through a regular course of study, and being polished with Latin, Greek, &c. &c.; for the devil very well knows how his servants should be dressed, and prepared to please a gay and giddy world. They set out to convert sinners, to save souls. Good Lord! and with their golden wings and silver slippers, speed their way and make large returns to the general council house, of the number of souls saved this year. Missionaries, heralds, sweet heralds they are called. And let us view them further:

"Seated on high, above the rest
Some six feet nearer Heaven,
Their heart expands within their breast
Like dough, well filled with leaven."

And we are informed, that he that exalteth himself shall be abased. And thou, Capernaum, which art exalted to heaven, shall be cast down to hell. Take care, missionaries. Thus we discover the sheep-shearers in this part of the world, using every effort to unite church and world together, which never can be done, that they may more easily support their new inventions and evil desigus. Holding protract-

ed meetings, camp meetings, conventions, &c. &c. And when they can get a large congregation together, and a fine prospect for clipping, they mount the stage:—

Feeling comforted in mind,
As they survey the fold
They turn their Bible o'er to find
Some text, that treats of gold.

Then they begin in awful strains
Of heathen souls to tell,
Fast bound in satan's iron chains
And sinking down to hell.

"Oh! brethren can you be content
To see them burnt to coal;
And never never give a cent
To save a heathen soul.

Come open wide your well fill'd purse,
Deal out the paltry trash
Lest you should share that awful curse—
O let us have your cash."

Thus they proceed, till every heart
Is filled with anxious fears;
The silly sheep in terrors start
Their eyes suffused with tears.

Then comes the contribution box,
To give their conscience peace;
And as the shearer, shears the flock
He clips the golden fleece.

Pence, shillings, dollars bright
Alternate rattle in—
Some give for fashion, some for fright,
And some applause to win.

The farce is o'er, the sheep are sheared,
The flock sent empty home
Their conscience eased, their pocket cleared,
The Missionary's left alone.

—to count the cash, and laugh at the credulity of the people. This is something like the way those Judaising teachers are pursuing in this now (as they call) enlightened day. Lord deliver us from this evil, together with all thy children.

Dear brother, it has not been but about two years since I embarked in the glorious gospel of my Master, (if in it at all,) and I feel that I have enlisted during the war or during life; and if it is indeed true, that the Lord has committed a dispensation of the gospel to such a poor unworthy creature as I am, I want to serve him while I live, to give him all the glory. For if it is so, well do I know that it was, not by works of righteousness which I have done, but his own mercy and grace; yea, free grace too, and that to the poor hungry sin-sick soul.

Then, dear brother, and brethren all, a few more rolling suns, and rising suns, will terminate the career of this life. If then we are found to be of that number, that have kept the faith, fought the good fight,

though surrounded at present with false accusers, vain persecutors, then we will be delivered from them all. Peaceably we will quit this troublesome world with Jesus, our High Priest in view, and take the wings of the morning and fly home to eternal rest, where the wicked will cease from troubling and the weary soul be forever at rest. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Even so, blessed is that nation whose God is the Lord, and that people whom he hath chosen for his inheritance.

Now may the grace of God be with you, and the comfortable influence of his Holy Spirit forever and ever.

Yours in gospel bonds.

W A BOWDON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Heard county, }
July 6th. 1838. }

BROTHER BENNETT: I hope you will pardon me for not writing to you sooner. I wish to continue to get your paper, the Primitive Baptist, as I intend to take it as long as you continue to defend the faith of the church of our blessed Lord and Saviour Jesus Christ; which I believe you and your correspondents have hitherto done. And may the Lord afford you and all his children, that light and liberty of speech and pen, so as to make truth appear and error hide its deformed face, and the dear children of God come out of Babylon and be made to sit together in heavenly places in Christ Jesus.

Yours in the best of bonds and Christian affection.

JOHN GAYDEN.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county, }
June 3, 1838. }

BROTHER BENNETT: Since I wrote you last, I have been complimented with a missionary periodical, printed at Mobile, Ala. titled Southwestern Monitor and Religious Luminary, and edited by George Felix Heard. The motive that induced Mr. Heard to send me, and also to others of your agents, his paper, I know not. When I received that periodical and cast my eye on the title page, I had emotions similar to the king of Israel. When the king of Syria sent Naaman the leper to him with a letter, that he should recover him of his leprosy, the king of Israel answered, Am

I God, to kill, and to make alive, that this man doth send unto me, to recover a man of his leprosy? Wherefore, consider I pray you, and see how this fellow seeketh a quarrel against me.

This is the first Sabbath in June, and I purposed going to the High Shoal church to hear brother Jason Grier preach the gospel of the Son of God, but am confined at home through the inclemencies of the weather; therefore I will give you a few extracts from the above recited periodical. Among other productions therein found, is one written with a hope of removing certain objections to missionary operations, which are known to exist among the Baptist denomination, and fictitiously signed J. D. Mr. J. D. commences thus: In this day of unexampled benevolence, when the whole Christian world is active to the interest of the Redeemer's kingdom, it is certainly a reflection upon any professor of religion, who is not found active in doing all in his power to carry forward the various plans which contemplate the supreme good of man; and yet many, sometimes whole churches are to be met with, who stand as idle spectators of the mighty efforts which are being made to push forward the cause of Christ.

Why, brother Bennett, my old Book, as a little son of mine calls it papa's Bible book, teaches me, that there is a time to every purpose under the sun; a time to be born, and a time to die, a time for Zion to travail and bring forth spiritual sons and daughters. And when the fulness of the time, (the appointed time of the Father,) was come, God sent forth his Son, made of a woman, made under the law to redeem them who are under the law. Mr. J. D.'s pushing forward the office work of the Holy Ghost, makes me think of waggoning in the winter time; when the waggon mires down, or the team is unable to pull the load up hill, the driver and company will clap their shoulders to the wheels and push forward with all their might. Thus is Mr. J. D., as he states, with the whole Christian world, actively engaged in the mighty effort of pushing forward the cause of Christ, saving sinners and evangelizing the world. The force of his argument is, give more liberal to the support of missions, and God will bless you more bountiful. He says, some will tell you that they are unable to do any thing, their means are so limited as scarcely to be sufficient to meet the wants of their families. Now all this may

be as here represented, it may be that the means of these brethren are limited indeed; and, continues he, may it not be equally true, that they have no more because they give nothing to the Lord?

The Lord saith, son give me thy heart. Mr. J. D. says, give to the mission board thy silver and gold. Surely that reverend gentleman has forgotten that the Lord Jehovah is the wise disposer of events, that all things are his, the cattle upon a thousand hills are his, the earth and the fulness thereof; that he hath purposed and decreed the eternal salvation of all the elect sons of Adam, and hath devised means whereby they be not expelled from him. But to return. Mr. J. D. closes his remarks with the following paragraph: Oh! that we could be less prone to plead this and the other thing, as an excuse for neglecting our obvious duties c. h. that the people of God were more cheerful and liberal in their annual contributions, then would the cause of our master move onward—the world would be cheered with light from on high—the increase of our churches would be great—and the peace of our own souls would flow as a river.

Strange to tell, that the bountiful contributions of our earthly substance should move forward the cause of Christ. The scriptures saith: Not by might, nor by power, but by my Spirit, saith the Lord. Zech. 4 6. Paul spoke of another gospel, 2 Cor. xi. 4, differing from the gospel of the Son of God, which is a free gospel. The invitation is: Come, buy wine and milk, without money and without price—O captive daughter of Zion—Ye have sold yourselves for nought; and ye shall be redeemed without money. Isa. 55. 1—52. 2, 3. Mr. J. D.'s is another gospel, which I shall denominate, a silver gospel; his rolls forward on silver wheels, having a silver main-spring which keeps the machine in motion. Stop the silver and you stop his gospel. This is contrary to Christian experience. He taught that: Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ. 1 Pet. 1. 18, 19. And that, according to the eternal purpose, which he purposed in Christ Jesus our Lord. Eph. 3. 2. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Eph. 1 11.

The world would be cheered with light from on high. A very broad expression

this, and as erroneous as broad. Nothing short of the power that raised a dead Lazarus from the grave, can quicken or enlighten the dead faculties of the sinner, and cheer his benighted mind with rays of light divine. Can Mr. J. D.'s liberal contributions effect this great, this godlike, this God-only performing work, of cheering the world, the unregenerate world, with light from on high? We answer, not. At such expressions from men who profess to be preachers of the gospel, we are ready to cry out in the language of one of old: Alas, master, for it was borrowed, and that from the whore of Babylon, the mother of harlots, and abominations of the earth.

Yours, in hope of eternal life.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Huntsville, Alabama, }
July 1, 1838. }

DEAR BROTHER: The following lines are at your disposal, either to correct and publish, or let them lie forgotten.

1 Corinthians, iv. 13: We are made as the filth of the world, and are the off scouring of all things unto this day. It is true the expression seems to be bad enough, but it is also true it might have been much worse; for I had much rather be as the filth of the world, than the filth of heaven. And it is true while some are the filth of the wisdom of this world, others are the filth of the wisdom of God. I understand the term being made, implies a creative power; thus God made all things, and without him was nothing made that was made. This then is the hand of God, a necessary consequence growing out of the nature of grace; for there must be a difference between nature and grace, for the first Adam was of the earth, earthy; the second Adam was the Lord from heaven.

The term filth, or off scouring, I understand to be base, or polluted; the refuse wheat that will not sell in market. Now the 9th verse seems that God has set forth his apostles by a divine power, but strangely surprising to the wisdom of this world; for while they are appointed unto death, they are made the play house, theatre, or spectacle unto the world and to angels and to men. Therefore I do not wonder we are called fools, blockheads, ignorant, and a thousand other names of worthlessness; but when reviled let us bless, when persecuted suffer it with patience; being defa-

med we will entreat, that God may not lay this sin to their charge; but that he may enlighten the eyes of their understandings, and by his Holy Spirit teach them to know the truth as it is in Jesus Christ.

But, dear brethren, while the men of this generation (being wiser than the children of light,) display their misjudgment of divine things, see how God Almighty displays and exhibits the councils of his own wisdom, and gives us the reason why God's people are not to go into markets of this world, religiously speaking; for they have been once in the market of heaven, viewed in the councils of God's wisdom, and estimated in the great covenant contract of redemption, between Father and Son, and their price is the blood of the Lord Jesus; and this being their price, it is of the highest consideration, therefore they are never to go into market in this world. Rev. 13th chap. Here is wisdom. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Now, brethren, it is right that every man should mark his flock, that they might be known; and all that are marked of the Lord, have no right to buy or sell, (religiously speaking.) The religion of nature, or a conditional salvation, estimated at the poor pitiful sum of man's obedience; and well may the scriptures say, they profess to know God, but in works they deny him; for God says he is a living God, but their works say he is a dead God, or a God void of all the powers of giving life, and I am fearful it is the filth of heaven.

Now, brethren, you will remember that Mephibosheth calls himself a poor dead dog; or, what is thy servant that thou shouldst look upon such a dead dog as I am. 2 Samuel, 9th chap. And when Jesus Christ called the woman a dog, she said it was the truth. Now it seems to me, that dead dogs are the off scouring of the wisdom of this world, and nominal professors and Pharisees will be offended at such an expression; but it is the fruit of grace growing in a cultivated soil, and the possessor has a right to eat the crumbs or live at the king's table all the days of his life. Thus the poor old Baptists are like Solomon's spider, that he saw build her house in the king's palace, while many build in the earth: Thou shalt be hated of all men, like the spider, for my name sake. But by an internal grace of faith they lay hold of the promises of God, and lay up their

treasure in heaven; for it is just that a man live by faith and not by works, for to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness; because it justifies God in the discharge of ten thousand talents, when there was not one cent to pay, for full payment is made through our Lord Jesus Christ. Nevertheless, says Paul, we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Not in our creatureship, but in our life and union with Christ the head and influence of his people; who by the unction of the Holy Spirit knoweth the will of the Father, and walketh in the steps of Abraham. For Abraham received his son in a figure from the dead, which seems to imply spiritual faith, in the sacrifice of the ram caught in the thicket of our sins; for blood is the life of the sacrifice. And we must believe that he is able to raise the dead without the help of any being on earth, for no man knoweth the Father but the Son, so no man knoweth the Son but the Father, and he to whom the Father will reveal him by his Spirit. For as no man knoweth the things of men but by the spirit of man which is in him, so no man knoweth the things of God but by the Spirit of God.

Dear brethren, I notice this remark in many persons in speaking of their experience: when my hopes were almost gone I rejoiced in salvation. Now I many times think to myself, surely can there be such another poor creature on the earth; for my very soul seems to object to the expression, for I cannot fit it to myself nor to the word of God in my understanding of things; for every feeling of my heart says, when all hope was gone that I should be saved, the angel of the Lord stood by me. Thus Paul says: I was alive once without the law, but when the commandments came, sin revived and I died. Now how much hope is in a dead man? None, in a temporal sense. And this is the explanation, for Paul says: If a grain of wheat does not die, it will not sprout another grain. And it seems to me, when a legal hope and a gospel hope live together, then light and darkness may live together; for they surely are as much kin the one as the other, and until the death of all law hopes the soul can never marry Christ without committing adultery. And if the soul after marrying Christ goes back to the law, does not she commit the same? Well might

Christ say: The path is straight and narrow. And when I read the apostles' creed to the Gentiles, if I have sense enough to understand things, I think I see a great many things strangled, the blood not separated from the offering.

May the Lord carry on his good work of grace, and make his church pure from the blood of all men; separating the precious from the vile, law and gospel, works and grace, flesh and spirit. And may the Lord make us like the silk worm, the most feeble and subject to toils, when she closes her doors and lies in her grave she is covered in silk; and in the morning of the resurrection reanimation takes place, she rises from the dust, wings her way—and the saints will meet the Lord in the air.

My Christian love to all my brethren, whom I love in the truth.

WM. CRUTCHER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Dekalb county, }
July 3rd, 1838. }

DEAR BROTHER BENNETT: I have been reading your valuable paper going on three years, and am happy to hear from the strangers scattered throughout these United States, elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) we are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. 1 Peter, i. 1—9.

Brother Bennett, when I read those letters from different parts of the United States, I am led to the conclusion that there are still a few of the true followers of our

Lord and Saviour Jesus Christ, that are contending for the faith once delivered to the saints. I fear, brother, that some of we Baptists have forgotten that new commandment, that ye love one another; as I have loved you, that ye also love one another; by this shall all men know that ye are my disciples, if ye have love one to another. I am now going on seventy years old, and I never have seen such a time amongst the Baptists; surely there is a cause. I have been trying to find out the cause, and for my life I can lay it to nothing more nor less than these new schemes of the day. There appears to be so many plans laid to help the Lord do his work, which put me in mind of old Sarah; she was not willing to wait God's time, but must give up her old husband to a handmaid to obtain the promised seed; but she was about thirteen years too soon. But when the promised Isaac had come, the old man with a great deal of reluctance had to cast out the bond woman and her son. I therefore do believe, that the work is the Lord's and he works by such means as he chooses; for I recollect old John says: I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongues, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and sea, and the fountains of waters.

I believe that the Lord knows how to make preachers a great deal better than these theological schools. I discover there are some of our middle ground Baptists, who say, ah the Old Baptists will all turn to be Universalists after a while; but none of these move me. We have God's word to direct and guide us into all truth.

Brother Bennett, try to bear our cause before the Lord. I remain yours, in the fear of the Lord.

EDWARD JONES.

FOR THE PRIMITIVE BAPTIST.

Mississippi, Leak county, }
June 30th, 1838. }

DEAR BROTHER BENNETT: Sometime since I was presented with a few numbers of your paper, and was much gratified to find a paper that so much corresponded with my feelings. I took great pleasure in circulating the contents among the brethren,

for a stand against some of our missionary friends, and they say you are prejudiced against them and are fighting against a better informed judgment. But be that as it may, your judgment and the anti-efforts in this country agree. And I am certain your paper will become very popular through some of our churches, as the missionaries are getting among us pretty much; and I understand they are very strong in the south part of this State, and they are about to split some of the churches in this county.

If it is convenient we would like to have your view on a certain passage of scripture that has been construed several different ways, that is: The creature was made subject to vanity, not willingly, but by reason of him that subjected the same in hope.

I want you to remember me at the throne of grace. WM. HUDDLESTON.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 25, 1838.

The Resurrection of Gehazi.—This proposition is not offered on account of its singularity; nor is it intended to give a ludicrous or ridiculous turn to the remarks which follow. Human nature continuing to be the same in every age, there cannot fail to be a coincidence of human actions in a history of several thousand years; and sometimes the coincidence is so striking that it accidentally or spontaneously revives in our recollection things and events which had else been buried under the heavy lapse of time. And it is by tracing to its result the series of the former or past part of any coincidence, that we understand and know at once how the latter part will terminate. In comparing the history of the church A. D. with her history A. M. we often see the same circumstances occur, the same race run, and the same characters acting a former scene, as if they had risen from the dead, and recommenced some former career. In this view, Herod contemplating the frame of Jesus, said, John the Baptist had risen from the dead. When we consider the narrative of Gehazi, and then survey the conduct of a large proportion of what some are wont to term the church, it is not very material whether we say, in allusion to the monied projects *Gehazi reacted*, or the *portrait of Gehazi*, or *Resurrection of Gehazi*.

Gehazi regretted that his master did not avail himself of Naaman's treasure. The missionaries say the church has been asleep, and has not done her duty; that is, in not securing more means—money, &c. for religious purposes. He is resolu-

ed to secure what his master declined, at the risk of fraud. They are determined to obtain the pay which men of God in ancient and modern times have declined, though it be by means of societies which steal away unobserved by the word of God, that is, unauthorized and uncountenanced by it. He professed to follow Naaman by his master's direction or command, while his words were deceitful, and a cheat upon Naaman. They declare the commission is addressed to them, and is their authority, while their societies are a burlesque upon scriptures, and a cheat upon the world. Gehazi begged not for himself, but for the sons of the prophets. The missionaries beg for the missionaries of the cross, and to replenish the Lord's treasury. When questioned with regard to his absence, he denied, saying, thy servant went no whither. When charged with wandering from gospel track, they deny, giving the same answer with him: The whole of Gehazi's transaction was at war with the prophet's wish, with inspiration, and the example of Elisha. And so are all the "benevolent societies" of this age. They conflict with all the precepts and examples of inspiration, according to their own admission.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

*Anderson District, So. Carolina, }
July 20th, 1838. }*

DEAR BROTHER BENNETT: I doubt not but you think it strange that I have not wrote to you before now, as I have been acting as agent for you upwards of a year; and I assure you I have read your paper with much delight, and have circulated them as far as I could; nothing but my incapability has prevented me from writing. I am very anxious indeed to cast in my mite, as I subscribe myself a Primitive Baptist. I am now in my eightieth year, and so dim-sighted that I have not made a pen for several years, neither can I mend one; but having a few pens prepared, I have just sat down to try if I can offer a few ideas, old, feeble minded, and blind as I am.

For when I read so many excellent letters in the Primitive Baptist, it cheers my spirits and warms my heart with love to my brethren and thanksgiving to God my Saviour, who hath reserved to himself so many faithful soldiers of the cross; while the ten horns are making war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. Rev. xvii. 14. And as the communications of those faith-

ful brethren are so consoling, and heart-cheering to some in this section of country, I greatly desire that they should know, that there are a few names even in Anderson district, who have not defiled their garments by mingling with those harlot societies, but are standing firm on Primitive Baptist principles. And we rejoice, that God has so favored us with such a channel of communication, as the Primitive Baptist, through which we can converse with our brethren whom we never saw, and joy with those that do rejoice, and weep with those that weep, and be of the same mind, praying always for each other, that the Lord may keep us through faith unto salvation; whilst we are reviled, and persecuted, by those who once called us brethren. And we have not departed from original principles, nor discipline; but they have gone out from us, professing to have received more light and information.

Now it is evident, that light they boast of is not from heaven, nor their information from the scriptures; for the Holy Spirit is always the same, and the word of God the same, the Lord Jehovah changes not. From whence then all these new schemes to get money? By what authority are so many societies formed, for a rule of faith? (for every one must believe in them,) and practice accordingly. And now for perverting the scriptures to establish a system of manism. Popularity and money are the watchwords. Alas! who could have believed that the man of sin, could have prevailed so far on the Baptist denomination, as to cause them to drink so deep into the golden cup of the great whore of Babylon, as to be drunk with the wine of her fornication; and in this state of intoxication to profess to be the followers of the meek and lowly Jesus, and to walk in the footsteps of his apostles? O! that some able pen would draw the contrast according to the scriptures of truth; for I cannot find the first mark of Jesus, nor of the apostles, on these conventions and missionaries, with all their efforts to do good. Jesus was meek and lowly in heart, but these are quite the reverse. Read 2 Tim. iii. chap. beginning at the 1st verse and so on: In the last days perilous times shall come—by whom? by covetous boasters, proud, &c. Now missionaries will not apply this passage unto themselves; but there is one character here they dare not deny, that is, the boaster; they boast that nine-tenths of the Baptists are on their side,

they boast that almost all the wise and learned are on their side, they boast of talented men, they boast of the wise men of the world being on their side; this they cannot deny. Well, they are guilty of the whole; they have brought on perilous times. Covetous, boasters, proud, heady, high-minded, having a form of godliness, but denying the power thereof: from such turn away.

Jesus preached the gospel to the poor, but missionaries choose to preach to the rich, having men's persons in admiration because of advantage. Jude, 16th verse. Again: Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, &c. Matt. xxi. 12—John, ii. 14, 15. But conventions have set up the tables again, in direct opposition to Jesus, and are sitting changing of money. See their Minutes, nine or ten pages filled up with money affairs. A company of merchants, indeed, speculating on the gospel, gentlemen beggars hired to ride thro' the country, begging money from rich and poor, the widow's mite, the orphan's penny, the poor negro's four pence. Thousands upon thousands are collected and handed over to the money changers, and now for the scuffle; receiving and paying out, every one looking for his gain from his own quarter. Now are these men following the example of the Lord Jesus? Pause. Look at them, and speak your mind.

Again: Jesus said to a certain rich man, Go and sell that thou hast, and give to the poor. Matt. xix. 21. Now it is well known, that missionaries beg all they can from the poor, under pretence of giving to the Lord. Once more: When Zaccheus was converted to the Lord, he stood and said, Behold, Lord, the half of my goods I give to the poor. Luke, xix. 8. And the Lord approved of this gift, for he said he was a son of Abraham. Would not missionaries have said: Not so, Zaccheus, but give it to the Lord. The Roman Catholics say, give to the church, (the clergy.) Missionaries say, give to the Lord, (the clergy.) It is the same thing. Let every candid man read those texts at large, compare them with conventionists and missionaries, and you cannot find the first trace of the Lord Jesus Christ in all their new schemes to get money, and oppress the poor, the fatherless, and the widow.

And now for the examples of the apos-

les. They exactly copied their divine master. They left the schools to dispute, and politicians to intrigue. The doctrine they preached they supported entirely by evidence, and neither had nor required, such assistance as human laws, or worldly policy, the eloquence of the schools, or the charms of money, (let mission men blush.) See the difference, these want the assistance of human laws, worldly policy, popular opinion, the eloquence of the schools; and they have got the money fever nigh unto death. They say the Lord has called them to preach, but has not qualified them; they must be refined in the schools, man must give the polishing stroke; they must be eloquent, learned disputants, (mark the difference,) able to meet their opponents on their own ground. They have accomplished their end, they have met their opponents and given their hand, have united with them and are all one people, full of intrigue and cunning devices; forming societies to ensnare and deceive the very elect, if possible; petitioning Congress and legislative bodies to enact laws to favor their schemes. The apostles coveted no man's silver, nor gold; but these men covet the tenth (at least) of all that we have. Their whole cry is, money, money; give, give. Are they not greedy dogs, which can never have enough? Isa. lvi. 11. And here I must leave them. I have given a few distinctive marks to show the difference. They may say, Lord, Lord; but have they done the will of God? Do they follow the examples of Christ and the apostles? I must come to a close. I feel fuller of matter than when I began.

Brother Bennett, I submit these lines to you for inspection. Please to correct mistakes. Throw away such as you do not approve. If you only can select as much out of the whole, as to let my precious brethren know my sentiments, please to insert it. Finally, the whole is at your disposal. The grace of our Lord Jesus Christ be with you. Amen.

JAMES HEMBREE, Sen'r.

FOR THE PRIMITIVE BAPTIST.

*Bear Creek, Henry county, Ga. }
July 20th, 1838. }*

BRO. EDITOR: We read in the good Book, that they that feared the Lord spake often one to another and the Lord harkened and heard, &c. And if they did not talk about God and godliness, I am at an utter

loss to know what they did talk about. And as the Primitive Baptist affords me an opportunity to hold converse with many of my precious Old School brethren, whose faces I never saw and perhaps never shall, but who I love in the truth; in imitation of the example of the eminent apostle of the Gentiles, I will try to tell them what I hope he, the Lord, has done for my soul.

My grandfather, Robert Moseley, was born in Brunswick county, Virginia, and as long ago as I can recollect, was a deacon in the Baptist church, and his house a place of resort for ministers and members. And in those days there were none of those inventions of men, to mar the peace of the Israel of God. And while I now write, I have a distinct recollection of the evidence of love and Christian regard when they met, and while together their conversation was of the heavenly kind. Oh! that it was with us as in former days. My father Elijah was his youngest son, and a Baptist; and as well as I recollect, about 1803 or 4 commenced preaching Jesus Christ and him crucified; which he continued to do till Sept. the 7th, 1823, when God was pleased to take him from the evils to come. But notwithstanding my religious ancestors, I was not born holy, but was conceived in sin and in iniquity was I shapen. And notwithstanding my religious education, (it, sin,) grew with my stature and abundantly manifested itself with advancing years. At about 8 years old, my father moved to the upper end of Elbert county, where I was placed in the worst of company; and not that they made me a sinner, but because I was a sinner. I soon partook of their evil practices, and was as bad or worse than any of them. This state of things continued with very little change, except the thought of death and the consequences that I believed would follow, would sometimes make me shudder; but then again sin and a revengeful spirit would rise and my poor heart was desperately wicked above all things, and who could know it.

But about the year 1811, I went to meeting at Old Crooked Creek meeting house, in Putnam county, where my father then resided and had the care of the church; (it was communion and feet washing.) And, brethren, I did not go determined to get religion but because others were going; and as careless a boy as ever went into a meeting house, I reckon. After sermon, I went to the spring and stayed loitering about till the table was prepared. They had sung a

hymn, and my father was up talking. I went into the house and sat down, and just as I was seated he named, there was a separating line drawn between the church and the world. It caught my attention and I looked round to see it. And while I beheld myself and others separated from the people of God, he began to contrast it with the line that would be drawn in the day of judgment. And it appeared to me that I saw I should be separated from God and all that was good, as plainly as I saw I then was. Trembling seized my frame, and I could not help shedding tears. I was ashamed, and fain would have left the house, but I felt I was almost powerless and feared to make the attempt for fear I should fall; but by the time meeting ended I felt I was a little stronger, and instead of waiting for my young comrades, I stepped out to my beast, (and like the poor wounded deer,) took right off. And that evening, in an old gin house, for the first time from a felt sense of my condition, got upon my knees before the Lord to try to plead for mercy. And from this time for about nine years, I went on making and breaking resolves, sinning and praying by turns; but for the life of me, I could not get entirely clear of that separating line. Some times the minister would trace me up in all my meanderings of mind, and I was obliged to acknowledge it was I; and my distress of soul would return, so that I could take no rest day nor night.

In this way I continued for about nine years, and hearing that an only sister was hopefully converted who lived at a distance; it occurred to my mind that my father would be accepted of God; and my mother, who had been gone for years, I had reason to believe was basking around the throne of God; and my sister, younger than myself, was taken, and I had been for nine years sinning against light and knowledge, and had committed the unpardonable sin, and the door of mercy was forever shut against me. I finally came to the conclusion I would try to pray one time more, and after secreting myself I made the effort; and lo, the first thought was vain and sinful. I arose and left the place, and here I found my heart was desperately wicked and deceitful above all things. In this condition I remained for some time; if I read, it condemned me; if I prayed, it was sinful; if the people of God prayed, they missed my case; and it appeared to me, that a just God could not suffer such a sin-

ner to live, and I saw no way for him to visit mercy unless he could change, and I knew from his word he could not do that.

I went to meeting one Sabbath and witnessed the ordinance of baptism, and of all the miserable men out of hell, surely I was the most so; and all that I could do, was to say in my heart, God be merciful to me a sinner. That night, whether in the flesh or out of it I cannot tell, there appeared a light to break into my soul, and with it more voices than I could number, praising God; and inwardly I joined the rapture, and when I came to myself I was repeating these words, (he bore our sins in his own body.) My distress was gone, and I felt calm and serene, and in a little time it seemed a question was asked me in mind, what has happened to you? and I could not tell. I feared to say that I was converted and my burthen was gone, and I could not say that I was a Christian; and here uneasiness arose. I turned my face to the wall with a desire of soul to know what it was, and this verse occurred to my mind: —

To heaven the joyful tidings flew,
The angels tuned their harps anew;
And loftier notes did raise:
All hail the Lamb on Calvary slain,
For all who shall be born again,
Will shout thine endless praise.

And, brethren and sisters, I verily thought for a little while I knew all about it.

WM. MOSELEY.

(To be continued.)

FOR THE PRIMITIVE BAPTIST.

Decatur county, Georgia, }
July 20th, 1838. }

DEAR BROTHER BENNETT: I now through the indulgence of a merciful God, have the opportunity of writing to you for the first time since I wrote to you for twelve numbers of the Primitive Baptist. I now want three more, and expect by the time I write again to want as many more. I receive them regular, and hope to do so while I live, or the same sacred truths are contended for in them.

And now, dear brother, as touching the many schemes of the day, invented by men and devils in order to blend the church and world together, and religious with civil, &c. I think for one, they will terminate in the glory of God and the confusion of the devil and those possessed with a blind zeal. Purge the church of Christ, and save all the children of God from their

sins of suffering themselves ever to become unmindful of the high trust placed in their hands; and allow every sort of stuff to be preached in their dwellings and in their meeting houses.

The first text I ever tried to preach from, brother Bennett, is found in Matthew. 1st 21st: And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. See Luke, the 1st and 31st. and the prophet Isaiah, the 7th and 14th. Therefore the Lord himself shall give you a sign, behold a virgin shall conceive and bear a son, and shall call his name Immanuel. And behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. In the above scriptures the word shall and shalt occurs eight times, and not one may be, Jesus a Saviour, the God-man, Mediator, Immanuel, God with us. There is also a note of attention: Behold! as good as to say, be joyful, receive exhortation; though unexpected by a great part of the people, those things shall be performed.

When we see our brethren afraid where there is no fear, is not it sufficient for us to ask, where is your faith? do you believe in God in reality, and not believe that he will save his people from their sins? Is it a fact that Christians think the Lord is slack concerning his promises? Some men count slackness: 2d Peter, 9th verse and 3d chapter. No, brethren, those men that cannot confide in God never have been born again. Then do not be alarmed, for when the wicked are multiplied, transgression increaseth; but the righteous shall see their fall. Proverbs, 29th and 16th. pity the poor creatures, brethren, and pray for them who are lying in wait to deceive.

We are apprised here in the South that we are watched; even the Oeklocknee Association, which has never bent the knee to nothing but what is found in the Scriptures as touching faith, our churches exclude men for heresy, and our distant Free Will friends come and gather them up that nothing be lost. And this is not all, no matter what the crime is that we orthodox Baptists exclude a man or woman for, they will have them and call them brother or sister; any thing and every body that will turn against the Primitive Baptists will do them. I for one, say that it is right; the carrion crow has as much right to his food as the dove; therefore, I do believe that the true church is better off; for designing men and women love to go with the crowd, and

the little flock will not suit them. But fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And now is the day of salvation to Old School Baptists; therefore, brethren, as for us and our house, we will serve the Lord and have nothing among us but Christ and him crucified. Wo to them that are at ease in Zion, rise up and contend for the faith which was once delivered to the saints, and show yourselves friends of Jesus; for you are his friends when you do whatsoever he commands you.

I will close my feeble remarks by praying to God that Israel might be saved. Yours in the bonds of the gospel.

ELIAS O. HAWTHORN.

FOR THE PRIMITIVE BAPTIST.

Donalson's Creek, Trigg county, Ky }
25th June, 1838. }

DEAR BROTHER BENNETT: If I may be permitted thus to address one of the Lord's children, who to me is an entire stranger. I discover in the *Primitive Baptist*, vol. 3, No. 7, page 107, a communication headed Kentucky, Livingston county, &c. Your correspondent informs you, that the party that broke off from the Little River Association, is what the people call Parkerites. I am at a loss to know to whom he alludes when he says, the people. If he alludes to the people in general, I shall make free to dissent from his assertion. I know we do not call ourselves by that name, neither did I know, (until reading his communication,) that any person else called us so. But if he alludes to the Fullerites, or Arminian Baptists, we need not expect to fare any better in their hands.

Now, my brother, I will try to give you an account of the division that took place in said Association, and how it took place, and the reason why it did take place; and in the meantime will try to keep truth on my side, that you and the world may see and know, what kind of Parkerites we are. I have attended in the Association as a messenger from the church to which I belonged every session but one, from the year 1825 until the division took place; and was present at the time of the division. Soon after I became a Baptist, I found there was a difference of opinion existing among them, on doctrinal points. The bone of contention was the doctrine of

general atonement and universal operation of the Spirit; one part in favor of that doctrine and the other part opposed to it. This division of sentiment gave considerable dissatisfaction, which appeared to increase until at length, on Friday before the third Lord's day in August, 1833, the members of the Association met at the place appointed and organized as usual. On reading the letters from the churches, there were some that expressed a dissatisfaction on account of the difference of sentiment, wishing if possible to settle it on justifiable terms; or if that could not be done, for the Association to divide by consent. Whereupon the matter was referred to the committee of arrangements, and brought forward early in the arrangement the next day.

And, after a lengthy and animated discussion and various propositions, finding no possibility of reconciliation, one of the members rose and made the following motion, viz: I motion that all who cannot fellowship the doctrine of general atonement and universal operation of the Spirit, manifest it by holding up their right hand. Whereupon a majority raised their hands. Then a second motion was made as follows, viz: I motion that all who cannot retain in fellowship those who preach and believe the doctrine of general atonement and universal operation of the Spirit, manifest it by rising to their feet and collecting together and organizing themselves as the Little River Association, to the exclusion of all those who believe the above doctrine. The messengers from nine churches, then rose and collected themselves together and organized themselves into an Association, and proceeded to business and claimed to themselves the name of the original Little River Baptist Association. Now, brother Bennett, if we are what the people call Parkerites, this is the way we came to be called by that name.

We have now in our Association fourteen churches containing at our last session, three hundred and thirty-eight members. We do not cut a very conspicuous figure in the eyes of the world. Our number is not very large, but we enjoy peace among ourselves, and take comfort from the promise, Fear not, little flock, it is the Father's good pleasure to give you the kingdom.

I have in my possession a printed copy

of the constitution of the Little River Baptist Association, that was the name by which it was called previous to the division. Those whom we left at the division, now call themselves the United Baptists, (but that is a name I have never found in the good old Book.) Their number is much larger than ours, and some of them take that as proof that they are right, because the Lord (say they) has so abundantly blessed their labors; but I think that not to be any certain sign of their being right. I read of only eight persons being saved in the ark, when all the rest of mankind were drowned in the flood.

Your correspondent informs you that the missionary spirit is plain to be seen amongst some of our Associations. The question would thence arise, are those Associations of the regular Baptist faith and order?

I think it would be hard, to find any of the missionary spirit among the members that compose, Original Little River, or the Red River, or the Clark's River, or the Highland Associations; they all appear to stand fast on the old regular Baptist platform, as far as I am a judge. This communication is intended as an appendix to the one alluded to above, and will give a fuller account of the Baptists in this section of country.

And now, as I have undertaken to write to the Editor of a religious periodical, I will give some account of my religious tenets. I believe the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

I believe that his council shall stand and he will do all his pleasure. I believe he is God and changes not. I believe the plan by which he intended to save sinners, existed with himself in eternity previous to the foundation of the world.

I believe that Christ came into the world to suffer and die for his people, and that all those for whom he died he will save, and that there was not one drop of his blood shed in vain. I believe that if ever I loved God, it was because he first loved me, and that if he ever loved me, it was with an everlasting love, therefore with his loving kindness hath he drawn me.

I believe that if all the missionaries in the world, were to band themselves together, and cry from morning until noon, and

take out their pocket handkerchiefs, as I have seen some do and kneel down on them and pray until they were tired, and then cry aloud and cut themselves with knives and lancets like Baal's prophets did until the blood gushed from every vein in their bodies or limbs, they would never move God to save one soul more than was included in the covenant of redemption.

Perhaps some person may read this, and say, if I believed as you do, I would go on and take my pleasure in sin, and if I am to be saved, I shall be saved any how.

Well, sir, if this is your disposition it proves to me that you are already full enough of sin, and if you only serve God for fear of hell, your case will be bad unless you learn to serve him from better motives.

Nothing more, but subscribe myself yours in the bonds of a dear Redeemer.

LEVI LANCASTER.

Georgia, Troup county }
July 9th, 1838. }

BROTHER BENNETT: Yesterday and the day before I visited a church of the Old School order, and in conversation with the brethren I found that none of them took your paper and had not seen but very few of them; but from what few they had seen, they were very anxious to have them. I therefore told them to give me their names and I would write on for them, which they readily done.

Now, brother Bennett, I believe your little paper is doing much good in this country; some we call go-betweens, or middle-men, but we have one kind that I do not know what to call them. But I will tell you something of their creed and leave it to you, or some one else, to name them. They say that they have no fellowship for the benevolent institutions (as they are called,) still when a church that they belong to declares non-fellowship against those institutions, they will immediately leave the church and say, that they want every body to have the liberty of conscience; and if they will allow me the liberty of conscience, I must say, that I have no fellowship for them.

I must stop, for I have wrote more than I intended when I began. So I conclude with due respect to you, dear brother, &c.

ANTHONY HOLLOWAY.

Those who have recourse to Old Testament usage in order to prove a gospel rite, are hard run, and not far from error. — *Ed*

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"Come out of Her, my People."

VOL. 3.

SATURDAY, SEPTEMBER 8, 1838.

No. 17.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Bibb county, }
July 24th, 1838 }*

DEAR BROTHER BENNETT: I take this method of informing you, that I am well pleased with your valuable paper the Primitive Baptist. I say valuable, because I think it contains the true evangelical doctrine of the gospel of Christ our Saviour, and I am truly glad to find so many able pens employed in contending so earnestly for the faith once delivered to the saints. And not only this, but through it we can converse with our beloved brethren in the different sections of these United States, in this great time of trial and affliction among God's people, who see eye to eye and speak one and the same language. To me this is a source of joy, amidst all our afflictions.

For we learn, brethren, in ancient times that they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Malachi, iii. 16—18.

And now, brethren, Paul says: According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he

buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 1 Cor. iii. 10—15.

Now, brethren, we see the foundation that Paul, as a wise master builder, had laid; but we see how soon other builders commenced building, with Jewish fables, wood, hay, and stubble. And he very cautiously warns them to take heed how they build and of what materials; and what would stand the fire and what would be burned up, and the loss that the stubble builders should suffer. Yet, brethren, we see notwithstanding all this cautious warning, what a mighty host of workmen they the missionaries have sent out to build, to help God to convert the world. It puts me in mind of Solomon's workmen, employed in building the temple, though the materials are quite different. For we learn that the temple was built of hewn stones, gold and silver, and cedar wood; which puts me in mind of the brother's observation concerning the few old stumpy cedars which had stood the great blast of missionary wind, comparable to the mighty wind which blew over the prophet Elijah, while in the cave at Horeb, which rent the mountain and hurled down a shower of rocks; but we learn that the Lord was not in it.

Now, brethren, I shall drop the subject of stubble building, and leave you to judge as the Lord is not in it, who is in it. We will

now take a little notice of the tares of the field. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Matthew, xiii. 24--30.

Now, brethren, in the first place we will notice, these tares were sown while men slept; and we have taken a nap in the day time while we should have been wide awake. For Paul says, that they that sleep, sleep in the night; but we have slept in the day while they, the missionaries, as they call themselves, have been very busily engaged in sowing tares, or the seeds of discord. Now what does the wise man Solomon tell us about it in Proverbs, vi. 19, that him that sows discord among brethren is an abomination to the Lord, and the Lord hates him. But let us try to wake up and mind the exhortation of the apostle: Let us not sleep as others do, but let us watch and be sober. And what did the enemy do, after he sowed his tares! Why, he went his way. Well, what was his way? Why, his way was to compass sea and land to make proselytes; to go over to Burmah and raise a great hue and cry and say, only give us your money and we will convert the world.

Now their way is not our way, nor their rock our rock; for we believe it takes the power of God to convert a sinner, and not the power of money. For Peter told Simon, his money should perish with him and that he had no part nor lot in the matter. And another way they went, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. Isaiah, iv. 1.

Now we will take a little glance at 1

Chronicles, xxi. 1: And satan stood up against Israel, and provoked David to number Israel. And we find the king's word prevailed, notwithstanding Joab's entreaties to the contrary. And we find what was the consequence: the Lord was displeased and sent the pestilence, and Israel died by thousands. So in like manner we find him, satan, still standing up and provoking the big learned preachers of the day to go and number Israel, by combining in united effort companies and holding what they call protracted meetings, in order to increase their numbers. And we see a similar effect that this numbering has had among the churches. Now I think pride is at the bottom, for it is, who shall and who shall be the greatest.

But let us hear what our Lord said to his disciples once on this occasion: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Matthew, xviii. 4. Now we find them possessed of very little humility, but a plenty of pride and a very fiery zeal; a good deal like Jehu, when he was returning from the slaughter of Ahab's seventy sons, when he met Jehonadab and took him up with him in his chariot to behold his zeal for God. 2 Kings, x. 15. Now, brethren, we say they hate us as Ahab hated Micaiah, and as Demetrius hated Paul; because we preach against their craft, and expose their schemes and plans to get money.

Now, brother Bennett, a word to you and I am done. It appears that the present is a time of trial and affliction among the scattered sheep of the house of Israel, and they have need of speaking often one to another. This they are enabled to do through the medium of your little paper. You will please examine this communication, and if you find any thing contained in it worthy of a place in your paper, you will please correct errors and ungrammatical phrases and give it a place; if not, throw it by among the rubbish, and I shall be well satisfied to give place to abler pens. May the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you, is the prayer of your unworthy servant.

BENJAMIN MAY.

Georgia, Wilkinson county, }
July 15th, 1838. }

DEAR BROTHER BENNETT: It is with

pleasure that your subscribers read your paper in this section of country. When we can hear from our beloved brethren in different parts, it is cheering; not that we delight to hear of affliction, but to hear so many contending for the faith of the gospel. It is through the medium of the Primitive Baptist, that we can hear from each other, and feel for each other, and with each other bear a part.

I must tell you, brother Bennett, that we are divided here, and the institutions of men have the majority; and they will, for the New Light preachers care more for quantity than they do for quality; for the more members they have, the more money they get. And the love of money is the root of all evil. What profit is it to a man to gain the whole world and lose his own soul? or to rear up an image or an institution to worship, when the Lord hath commanded otherwise? Wo unto him that saith to the wood awake, to the dumb stone arise, it shall teach, Behold it is laid over with gold and silver. And there is no breath at all in the midst of those moneyed institutions, for they are of men and not of God.

Brethren, I believe that the Lord has a people and that they were chosen in Christ before the foundation of the world. And Christ said: This gospel of the kingdom shall be preached unto all nations. And again: A remnant of all nations shall be saved. And again: They shall be mine in that day when I come to make up my jewels, saith the Lord of hosts. Now, brethren, these theological men may learn to preach the letter, and that is all they preach; for it is out of their power to learn the gospel of Jesus Christ: for secret things belong unto God, and revealed things unto us and to our children. And again: The promise is unto you, and to your children; and all that are afar off, even as many as our God shall call.

I must stop, for I have not written what I expected when I commenced. So I subscribe myself your unworthy brother.

JESSE MOORE.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Randolph county, }
July 17th, 1838. }*

BROTHER BENNETT: Be not surprised to receive a letter from me so soon after sending you one. I merely wish to inform you how much good your paper is doing in

this part of God's moral vineyard. For it seems to convey the very light of truth, and is opening the understanding of many that were halting between two opinions with regard to the many schemes of the day, or the benevolent so called institutions.

Brother Bennett, I wish to give my views with regard to the nature of divine truth, and how it should be handed out. Though I hear many saying, truth will not do in all cases, that men's minds and hearts have become tender, I know that the scriptures inform us, that the time will come when men cannot endure sound doctrine. But I think sound doctrine is truth, and should be handed out at all times and in all cases; for the apostle Paul informs us, that the scriptures are profitable for doctrine, for reproof, for correction, and instruction in righteousness.

Now, brother preachers, a word to you: that is, when you preach, preach the word, which is truth. Though it may kill some, it will make alive and revive others; tho' it may be poison to some, it will be meat to God's dear precious people. Now, brethren, never wrong your conscience before God to satisfy the carnal mind of men.

Now, brother Bennett, I think preachers should be very careful how they hand out the word of God, and more especially in this critical hour. For if the word of truth, or of God, is profitable for instruction, now it appears to be the time; for now is the time, in my opinion, that Paul told Timothy of, 2 Tim. 3d chap. And in other places: Men of corrupt minds, lovers of pleasure more than of God, &c. &c. Now, brethren, let us earnestly contend for the faith, or else how can the word of God be good for instruction? For what is the watchman placed on the wall for, but to cry aloud when the enemy approaches.

And now, brother Bennett, as there are many in this day, as well as in days of old, I will tell you what I have thought our modern missionaries are like. They are like Shechem was when he saw Jacob's cattle and wanted them, but could not until he became circumcised; and as that was the only chance, he was willing, it appears. But I will just notice the question he asked his father Hamor. Genes. 34. 23: Shall not their cattle, and their substance be ours? Now you see he was for the fleece and not the flock. Does not this look like our modern missionaries? I think so.

Brother Bennett, I have been thinking to-day on the nature of swine. Satan begg'd leave a certain time to enter into the swine; and if satan entered into man, surely man has the same swinish nature: for you see swine for self, men for self. Though I come to notice the nature of swine, I see them sometimes feeding on grass, with the cattle or sheep, and appear to be very harmless; but they had rather at the same time feed on the cattle or sheep than with them. Though they feed on grass the grass will not fatten them; but just kill an ox or sheep and let the swine feed on them, see how quick they will get fat. Now we see they root in the ground, feed on grass, eat flesh, &c. Now, brother Bennett, I fear that these moneyed preachers had rather feed on oxen or sheep than with them, on the church of Christ than to feed in it, had rather get money than save souls, &c.

There is another character that I shall just notice, which is like a frog (rind.) When they are in an oak tree they are the color of the oak; when on a pine or any other tree, stump or log, they will change to different colors. There are men of this nature. *Fy, fy!* what sort of folks, all sides, no bottom. This is what I should call frogging, or a low calling at best, tho' I work the general rule with them. Here I wish your readers to read a great deal while I write but little.

But I come to notice the nature of oxen and sheep. If they could not get any thing to eat but flesh they would soon perish. So will Christians without the good word of God. For Paul says, he did fail to declare the whole counsel of God.

And now, brother Bennett, I close with this request. I see in your paper that there is raising up a corresponding paper in Tennessee, to which you have extended the right hand of fellowship. I hope to receive one as soon as it is in operation, and if it is for good, the Lord bless yours and theirs. And as I think this is the day for rumors of wars, may all things work together for good is my prayer.

Yours, &c.

PILOT H. EDWARDS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Jones county, }
August 1st, 1838. }*

BROTHER BENNETT: I now propose giving you my views on the subject of re-

ligion, with the state and standing of the churches in the Oakmulgee Association; and may say something about the missionaries before I get through.

In the first place, I will endeavor to point out the persons that it may take to make up the militant church of Christ the Lord on earth. They are those who view themselves ruined by the fall, and are made to look upon themselves as offenders against a holy and just God who cannot look upon sin with the least allowance; and are brought to feel and know by the operation of the Holy Spirit, that they are nothing but a sink of sin and that it is out of their power with all their good works to satisfy divine justice, but must perish forever without divine assistance. And now by the same spirit Christ is revealed to them the hope of glory, and they view him as being the end of the law for righteousness to every one that believes and feels the efficacy of his righteous life, death, sufferings, resurrection and ascension applied to their souls; and now they have peace with God through him. Now it being a free gift or pardon granted the creature, he, Christ, has enjoined on them a certain round of duties, by which they are distinguished from all other people. These people then that are saved by free grace compose the church of Christ, and as there is only one church, one Lord, one faith, and one baptism, all others are mere societies formed by men to suit their own convenience, or for sinister views of theirs for the sake of gain.

Christ has submitted the government of his church on earth to his people, see Matthew, 18. 18: Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Now if any should creep into the visible church of Christ here on earth, and impose themselves on the people of God, wrapping themselves up in the sheepskin so securely that it will take close investigation to detect them; they being tainted with Arminianism are teaching for doctrine the commandments of men, and going about with their do this and that, give me gold and silver and we will help God convert the world; robbing God or trying to rob him of all the glory, or at least a part, and secure to themselves the praise of converting the souls of sinners; differing entirely from God's people who will give God all the praise and glory, and leave the work of saving sinners entirely to his grace; for it is

declared that his people shall be willing in the day of his power.

Again, it is not by might nor by power but by my Spirit, saith the Lord. They being the ransomed of the Lord, bought with the price, not with gold and silver, but with the precious blood of Christ Jesus the Lord.

As I have already shown that the government of the church was submitted to his people, I will now show that it is their duty when any of these Ishmaelites or mongrels, who are mixing works and grace together, get in amongst them, they as faithful stewards must withdraw from them and leave them to their own pernicious ways. The Lord says, Come out of her, my people—from all of these abominations come out—touch not, taste not, handle not the unclean thing. They are told in another place to mark them that do cause divisions, and we now mark them by declaring a non-fellowship with them. We are also told to withdraw from them that walk disorderly. We believe them to be in great disorder, as their acts are derogatory to the language of both the Old and New Testaments, which we believe to be the word of God and the only rule of faith and practice for the church.

As I promised to say something about the churches in the Oakmulgee Association, I will now state that they are somewhat divided on the subject of the resolutions passed by Mount Gilead church, Putnam county, declaring non-fellowship with the schemes of the day, benevolent so called, and the Oakmulgee Association concurring with her in the course she had pursued. They that oppose the resolutions say, that by adopting the resolutions they form themselves into a society to oppose the other societies; but according to my view it is not the case. But I view the resolutions as being a public declaration of what we believe to be right; not ashamed nor afraid for the world to know that we are opposed to all the institutions of the day, benevolent so called.

Nothing more at present, but as ever your friend and brother in tribulations.

Thomas Jefferson Bazemore.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
August 1st, 1838. }*

BROTHER BENNETT: In the fall of the year (1836) I labored under a long and te-

rious spell of fever and ague, and while lingering under that wearisome disease, my mind was much engaged about the welfare of Zion, and of the dark and sickly state that she was in. At that time the seed of discord had lately been profusely sown in the bounds of the Flint River Association, had sprouted, sprang up, and were making a noxious growth; and now and then were yielding the baneful fruit of confusion.

Now, brother Bennett, the scriptures inform us that God is not the author of confusion, but the author of peace. 1 Cor. xiv. 33. We learn also from sacred writ, that God hath made man upright, but they have sought out many inventions. Eccl. vii. 29. And they like their inventors, evil and desperately wicked—a text to the point. And thus were they delighted with their own works, and went a whoring with their own inventions; and thus they provoked the Lord to anger with their inventions, and the plague brake in upon them. Psa. cvi. 29—39. Thus we discover that Israel provoked the Lord to anger with their inventions, and the plague was the result. And what better can modern Baptists expect? Arminian conventioners, who have invented a host of societies, dressed them in the false garb of religion, sent them out into the world under the false coloring of religious institutions and benevolent societies, the commandments of God to the contrary notwithstanding.

But to return, for I have wandered far from what I commenced writing. My intention was to give you some sketches of a dream I had while languishing on my bed of affliction. In my dream I was travelling upon a highway, and I saw a vast multitude of oxen all linked together. Some few yoke were pulling forward, some were pulling backward, and many there were that were stone dead. I saw in my dream, that the faithful few oxen pulled all the train, living and dead. Some were pulling back with all their might and power, with their feet set forward and their hoof spraddled out, were dragged along standing up; the dead were dragged also. The few good old oxen appeared very much fagged from drawing and bearing such immense burdens of living and dead cattle. Some of these good oxen were very ancient, whose heads were drooped for very age; having to drag such a vast train of living and dead cattle, their shoulders were skinned and necks were galled, yet they

refused not to labor, but pulled straight forward, turning neither to the right hand nor the left; going straightway after their leader, for they had a leader a good way off before them, whose form was like unto the Son of God. Dan. iii. 25. Then I remembered that it was written, the ox knoweth his owner, and the ass his master's crib.

Now, bro. Bennett, I need not a Daniel to interpret my dream; for I saw the dream and the interpretation thereof. The numerous train of oxen, good, bad, living and dead cattle, are figurative of the church of Christ in her commingled condition with aliens; the good oxen representing the true and faithful ministers of the gospel of our Lord and Saviour Jesus Christ. Those that were pulling back represent the nominal professors and carnal Israelites, being linked to the faithful oxen by a church relationship only, having a name to live amongst the sons of God, and are dead in trespasses and in sins. This immense load of dead weight (carnal Israelites) had worn the good old oxen almost threadbare, shoulders skinned and necks galled, they would at times flinch a little, but would keep pulling straightway toward Zion, with their faces thitherward; turning neither to the right hand or the left, continuing to tread the old beaten paths which the fathers (prophets and apostles) have set.

Then I awoke with this enquiry: Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughters of Zion recovered? When will the yoke of bondage and priestcraft be broken off the necks of these faithful servants of the Lord? I again remembered that the promise of God standeth sure. Therefore, thus saith the Lord God of hosts, O, my people, that dwelleth in Zion, be not afraid, fear not; for it shall come to pass that the burden shall be taken away from off thy shoulder, and the yoke from off thy neck, and the yoke shall be destroyed because of the anointing. Isa. x. 24—27. Yes, God that cannot lie, has promised to restore health unto Zion, and to heal all her wounds. Jer. xxx. 17. Then I said that the skinned shoulders and galled necks of the good old oxen that I saw in my dream will be healed. The promise of God continues to undo the heavy burdens, to break every yoke (of the oppressor) and to let the oppressed go free. Isa. lviii. 6.

Glory be to God for such sweet promises, and for their fulfilment. The good old servants of the Lord, in the bounds of the

Flint River Association, have been enabled to shake off the shackles or yoke of priestcraft, and the yoke is destroyed because of the anointing. God hath healed their wounds, their Nazartical hair is beginning to grow again, for which I am made to sing with the poet:

Their Sampson hair again shall grow,
The Lord their strength renew;
Down he shall Dagon's temple throw,
With all the mocking crew.

I will now conclude my epistle, by subscribing myself your unworthy brother in the best of bonds

VACHAL D. WHATLEY.

From the Signs of the Times.

MINUTES OF AN OLD SCHOOL MEETING.

Held at Stone Lick, Clermont county, (Ohio.) June 8th and 9th, 1838.

Met agreeable to adjournment, for the purpose of constituting an Association, when the Clover church and Ebenezer church met by their Messengers, viz: from Clover, D. Smith, P. Willis, J. H. Davis, and Wm. Brooks, from Ebenezer, Walter Smith, and Wm. Kirkpatrick, brethren from other churches to aid in the constitution, are from Fairfield, Thomas Childers, J. Smalley, Mt. Zion, J. Flint, L. Abrahams, Mt. Pleasant, D. S. Rober-son, New Market, C. B. Smith, A. Pennington, Leesecreek, J. Rogers, O. Mott.

Chose Eld. T. Childers, Mod. and Walter Smith, Clerk.

Invited visiting brethren to a seat; called for the constitution, and rules of decorum as prepared by brother R. A. Morton (who was appointed to that duty at the last meeting which were read. Adjourned until to-morrow at 9 o'clock.

June 9th. Met pursuant to adjournment and after praise and prayer by the Mod. proceeded to business. 1st. The constitution and rules of decorum being read were adopted, and the Clover and Ebenezer churches agreed to unite in an associate capacity thereon; to be known by the name of the Clover Corresponding, Regular Baptist Association; and the brethren in council agreed unanimously to give them the right hand of fellowship, which was done by the Moderator, Elder Childers.

Voted to meet with the Clover church on Friday before the third Sunday in August next.

Voted that brother R. A. Morton forward a copy of our proceedings to the Edi-

tors of the 'Signs of the Times' and 'Primitive Baptist,' for publication.

CONSTITUTION.

1st. We believe that the Scriptures of the Old and New Testaments are the word of God and the only rule of faith and practice, and that all societies, traditions, or inventions of men, that are not in full accordance with the Scriptures, should be rejected. 2nd. We believe there are "Three that bare record in heaven, the Father, Word, and Holy Ghost, and these Three are One," that He is God, the Creator, Preserver and Governor of the Universe, perfect in all these attributes. 3rd. We believe that God created our first parents upright, yet they did not long abide in that honor, but did wilfully transgress the law of creation, in eating the forbidden fruit and by their sinful rebellion fell from their communion with God, and all we in them became dead in sin and wholly defiled in all our faculties, both mental and bodily; our first parents being the root, and by God's appointment standing in the place of all mankind, their corrupt nature was conveyed to all their posterity; so that we all by nature are children of wrath, servants of sin, subjects of death and misery, temporal and eternal. 4th. We believe that before the foundation of the world, God did elect a certain number of the human race to everlasting life and salvation, and in pursuance of this gracious design, did make a covenant of grace and peace with his Son Jesus Christ, in behalf of those persons who were committed to him, embracing all spiritual blessings. 5th. We believe that Jesus Christ being from everlasting the Mediator of the new covenant, did engage to be the surety of his people, and in the fullness of time, did really assume human nature, in which nature he really suffered and died as their substitute, in their room and stead, whereby he made all that satisfaction for their sins, which the law and justice of God required. 6th. We believe that the eternal redemption that Christ obtained by the shedding of his blood, is particular, that is to say, that it was only intended for the elect of God, or sheep of Christ. 7th. We believe that the justification of God's elect is only by the righteousness of Christ imputed to them, without the consideration of any works done by them, and that the full and free pardon of all their sins, past, present and to come, is only through the blood of Christ, according to the riches of his grace. 8th. We believe

that faith, conversion, redemption and sanctification are not acts of man's free will and power, but of the efficacious grace of God. 9th. We believe that all those chosen by the Father, redeemed by the Son and sanctified by the Holy Ghost, shall certainly and finally persevere to the end, so that none of them shall perish but have eternal life. 10th. We believe that Baptism and the Lord's Supper are ordinances of Christ, to be continued until his coming and that the former is prerequisite to the latter. 11th. We believe there will be a resurrection of the dead, both of the just and unjust, and that Christ will come a second time to judge the quick and dead, to receive the righteous to everlasting happiness, and sentence the wicked to punishment of the same duration.

RULES OF DECORUM

1st. After the Introductory Sermon, the letters from the different churches belonging to this Association are to be handed to the former Moderator, and when read, the Messengers names to be enrolled.

2nd. A new Moderator and Clerk shall then be chosen by ballot.

3rd. Ministers of the gospel, of our faith and order, to be invited to a seat, and to aid in council.

4th. A record of the proceedings shall be kept by the Clerk.

5th. Every person making a motion, or speaking to one already made, shall arise from his seat and address the Moderator, and shall not be interrupted while speaking unless he depart from the subject.

6th. No person may speak more than three times on one motion, without leave of the Moderator, nor more than once until all who desire, have spoken.

7th. Any member may make a motion, but when made it must be seconded, or lost.

8th. This Association is for correspondence with brethren of sister churches and Associations, preaching the gospel and such other religious exercises as the brethren assembled may think expedient, and for no other purpose whatever.

9th. There shall be no talking nor whispering in the time of public speaking, nor degrading reflections cast on a speaker or on his observations.

10th. Any member who breaks these Rules of Decorum may be reproved by the Moderator.

11th. These Rules of Decorum may be amended at any time, by the majority.

12th. No vote or advice to effect the independence of the churches.

13th. Churches received and dismissed by a majority of the Association.

THOMAS CHILDERS, *Moderator.*

WALTER SMITH, *Clerk.*

The Primitive Baptist will please copy the above.

P. S. The above is the commencement of the great separation between the Ishmaelites and the promised seed, in the East Fork, and Strait Creek Associations, in Ohio. We have seen "The Sword of the Lord and of Gideon!" wielded; and now the word is, "Come out of her, my people."

R. A. MORTON.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 8, 1838.

We have a few complete copies of the 1st and 2nd volumes of the Primitive Baptist, which can be had at the subscription price.

FOR THE PRIMITIVE BAPTIST.

Newport, N. C. August 7th, 1838.

BROTHER BENNETT: I received your papers agreeably to my request, and am well pleased with them. I see a request in them from a brother in the west, to have Tom Thumb printed in pamphlet form; and if you should do it, I want six copies as I have seen some of that writing and am well pleased with it. For as one says, though it is called little and trash, I think it is a feast of fat things. It is a great consolation to me to see so many from different parts of the United States, speak the same thing and contend for the same doctrine, which I believe to be the only true and apostolic doctrine.

I must come to a close, desiring an interest in your prayers. I remain yours, in hope of eternal life.

COP'S CANADAY.

FOR THE PRIMITIVE BAPTIST.

*South Carolina, Anderson Dist. }
July 27th, 1838. }*

BROTHER BENNETT: Having perused several numbers of your paper and finding that they contain sentiments and express feelings corresponding with my own, and as I view them perfectly consistent with Christ's gospel, I wish you to send me the paper. I wish it not only for my own instruction and satisfaction in reading it, but for the advancement of the noble cause in which you have engaged, to set at liberty minds subservient to

priestcraft, bigotry and superstition; setting forth to view the erroneous principles and abominable conduct of deceptive religion, falsely so called.

And now a few words to those who are troubled, rest with us. 2 Thess. i. 7. We do not trust an arm of flesh, but the merits of Christ's blood. Verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. John, xvi. 20.

Yours with respect. JAS. BURRIS, *Sen.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, July 4th, 1838.

BROTHER BENNETT: I have thought that I would not send you any more of my scribbling for publication, but I keep seeing letters from different parts of America published in your paper, informing us of the condition of the Baptists, and believing that brethren in other parts of the country are desirous to hear from us, I therefore concluded to write a few lines giving you some information of our difficulties here.

And in the first place, we as Baptists are very much divided. The Institutioners have taken the advantage to connect us (of Bethesda church) with the institutions of the day; by forming an Association on their part. They first applied to the church on their part, for a delegation to be sent to a slabbed-off missionary church to form or hold a convention, to counsel together whether they should form an Association or not. The Primitive part of the church opposed the delegation. I told them that we had a thin conference that day, and it would be more to the general satisfaction of the church to refer it until the next conference; but they refused, and went into the choice of their delegation for the convention, tho' they had more than two months to go on before their appointed convention. And there were ten or twelve members voted for the delegation, out of about one hundred and sixty members, and they went to the then contemplated convention and informed the body, as I was told, that they were unanimously chosen by the church. And they there consented to form an Association of six or eight, or eight or ten churches, or slabs of churches. And at our next meeting or conference, they applied to the church for a delegation to have a convention to form an Association on their part. Those of the Primitive order opposed the delegation, though the New Schoolites proved to be the strongest, and therefore went into their delegation.

At our June conference when conference was called in or together, the visiting brethren from other churches were invited to seats with us, all that knew themselves to be in good standing at

home. After going through the common way of inviting or receiving members, &c. there was a move and second on their part to make choice of their delegation to form an Association. Then considerable discussion took place. A brother from a neighboring church asked if he could have the liberty to speak a few words; the Moderator imposed, and said, I must know of the church whether that man be allowed to speak or not, that has declared non-fellowship with those brethren of the missionaries—or words to that amount. When the answer from several was, no; and he was prohibited on that ground. I do like to see a Moderator fulfil his place as Moderator, but I thought that day he in the place of a Moderator, should have had one to moderate him. I have always seen, when a delegation was to be chosen, that it was about the last business that was attended to in conference; but it appeared to me that they sought an advantage in the commencement, and continued it to the end. And there we divided, and if we can do no better, we must take to the woods.

This is only a small sketch of the proceedings. I now proceed to offer some scriptural reasons why I think it best to withdraw from them. 2 Peter, i. 1—3: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. Again, John, ii. 13: And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14. And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting; 15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16. And said unto them that sold doves, Take these things hence: make not my Father's house a house of merchandize. 17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Again, 1 Timothy, vi. 10, 11: For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

I go on further to show a departure in teaching for doctrine, the commandments of men. I refer

you to their own periodicals to see that they appoint men to preach education sermons; and I further refer you to the different sermons preached for the promotion of the institutions which are following after the rudiments of the world and not after Christ, and this is not preaching the gospel. Colossians, ii. 8: Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Again, Matthew, xv. 9: But in vain do they worship me, teaching for doctrines the commandments of men. Again: I refer you to the 1st chapter of Gallatians. Again: 2 John, i. 9: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11. For he that biddeth him God speed is partaker of his evil deeds.

I go on further to show a departure, by reference to their own periodicals, as respects many of the institutions, where you will find the only requisition for membership is money, without reserve; as much as to say, for your money you can become a member and director, or president, as the case may be, agreeably to the amount given. 2 Corinthians, vi. 14: Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16. And what agreement hath the temple of God with idols? for ye 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. 17: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Again, Ezra, x: 11: Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Again, Nehemiah, xiii. 3: Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

I now proceed to produce a part of the scripture that justifies the minority of Bethesda church in withdrawing from the majority. Titus, i. 10: For there are many unruly and vain talkers and deceivers, especially they of the circumcision: 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought

not, for filthy lucre's sake. Again, 1 Timothy, vi. 3: 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, 4. He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. Again, 2 Corinthians, vi. 17: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. Again, Revelations, xviii.*4: And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

The foregoing are some of our reasons for withdrawing from said majority, and I think it will be best for both parties in the end; for how can two walk together except they be agreed, agreeably to Primitive Baptists' faith. 2d Article, we say: We believe the Old and New Testaments are the word of God, and the only rule of faith and practice. But some have got to be so wise as to practice otherwise, and I think it no longer a virtue to remain together thus. Acts, v. 29: Then Peter and the other apostles answered and said, We ought to obey God rather than men. Philippians, iii. 16: Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) Again, Jeremiah, xxiii. 1, 2: Wo be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. 2. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord.

I now purpose to notice some things published in the South-western Religious Luminary, vol. 2, No. 19—Mobile Monitor, vol. 1, No. 30. I see some things in that paper over the signature of Hosea Holcombe, that I will notice, as that noble writer purports to be so much smarter than any of his Arminian creed. As he or they (he says we) wish to know from whence the Primitive Baptists claim their name Old School, as I perceive him or them to be of the New School, I would ask to know of him or them, from whence they claim the name missionary above them of the Primitive Bap-

tist order, whom I believe to be the only true missionaries or followers of Christ? I would further know of all those New Schoolites, from whence they claim the names of all those new moneyed institutions of the day?

Brother Bennett, I must conclude by saying, your little paper meets with a happy reception here among the Primitive order of Baptists. You will please publish this, that the people may see and gather from this little, what a great deal means. Yours in the bonds of the gospel.

WILLIAM TRICE.

FOR THE PRIMITIVE BAPTIST.

Franklin county, Tennessee, }
20th July, 1838. }

BROTHER EDITOR: I write a few more lines to you for the purpose of requesting your paper for some of the Old School Baptists, who are determined to stand upon the Lord's side, let others do as they will. I think in September the Elk River Association will come out from all the money hunting systems of the day. I hope so, at any rate. Some of us are resolved so to do, and I believe we shall have a large majority; but if we do not, better are a few in peace than a house full with strife.

I start this day, if the Lord please, on a tour of eleven days' preaching; and as I have wrote so lately, and a bad hand at that, I will desist and write if I live so soon as I return. My best love to all the afflicted in Zion. I remain ever yours in Christian bonds. WM. S. SMITH.

FOR THE PRIMITIVE BAPTIST.

Alabama, Madison county, }
July 30th, 1838. }

BROTHER EDITOR: I drop you a few lines in order that you, and all others who may read or hear them read, may know something of my views respecting the salvation of Israel. I never have known or heard of but three systems of salvation: 1st. all works; 2nd, partly works and partly grace; 3rd, all grace. In these three systems are contained all the doctrines that I ever heard from the mouth of man respecting the way to heaven. And we need not wonder that there are people now, who depend on their works alone for justification, when we consider how ancient this doctrine is. It appears to have been one of the errors that satan taught in the garden; for if God had taught Adam and Eve to sew the fig leaves together, he

would not have made the coats of skin instead thereof. And here we have the wisdom and power of mortals brought to view, in the making of those aprons; and, poor things, this was the best and all they knew. And of what use were these aprons when they were made? They would not hide their shame, neither would they preserve them from the scorching rays of the sun or chilling blasts of winter; and moreover, would last but a short time. Here, I conceive, is a fair representation of the best obedience of man—hear Paul on this subject: 1 Cor. 13. 3: And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. We hear what great sacrifices have been made by different men, and we also hear that for want of the liberality of the people numbers of souls are not only on the way, but thousands even now are in ruin. Did I say the aprons were the best and all that our parents had? Well, and it would appear that if money is not all that our missionary brethren have, it is at least the great fomentor or preserver; for, if for the want of it many are now lost and many more on the way, the giving of it in time would have saved them that are gone, and the withholding of it will yet in the end prove the overthrow of them that are now on the way to ruin.

Now, reader, reflect and think. Can that system that moves by money, that stands still for the want of it, that rises by it, that sinks for the want of it; in short, that turns on the pivot thereof? Can that be the gospel that emanated from God, that brought Jesus from heaven, that supported him in all his sufferings, and that in spite of all the powers of earth and hell raised him from the grave; that brought life and immortality to light, that has landed so many thousands safe on the shore of deliverance, together with all the miracles that were wrought in the days of the humiliation of Jesus Christ? I say again, reader, can that system that is so dependent on money, or any other mere efforts of mortals, be that gospel that has done all those wonders and a great many more? I think every disciple of Jesus will surely say, no. But, say the missionaries, our system does not stand on money. We then ask, how are those lost for the want of it? They will say, without hearing the gospel they cannot be saved, and they are impressed with the heathen. They also tell us that

the heathen are begging for the whole or a part of that good book, and because you do not aid us with money to support us among them, we cannot go. Now is it possible, that a man can be born of God, impressed with the worth of immortal souls, and them same souls begging for the word from that man and he afraid to trust himself with that people? It not only manifests a fear of them, but it also shows a distrust of the providence of God. For if God calls a man to preach to a people, he will put it in their hearts to feed him: for although God does not do all those miracles literally that he once did, yet we believe his spirit is not so far gone from the earth, that he will not take care of his servants. We hear the Lord tell Jeremiah, 1 ch. that he raised him up for a prophet, and we hear him speaking of it as a fire in his bones. Now Jeremiah was not moved by money but by the spirit of God, as all his servants are; they go, money or no money. But will the missionaries go the same way? We say, and that without the fear of successful contradiction, stop money and the missionary system goes like a wrecked ship on the tempestuous ocean. Hence we conclude that this is an old error with a new name.

We might go to Cain and come on thro' the Old down to the New Testament, and show how this spirit of do and live, in opposition to truth, has reigned. We admit that there was no money given for making the aprons, yet it was works without grace; and as the mission system appears to rest on money, we conclude it is also works without grace. For so far as any thing is found in the creature to aid in the work of salvation, that far the operation of grace ceases. Well, says some person, are there no Christians in the mission cause? We admit there are, and it is to be lamented that numbers of precious Christians have gone into these things; but that does not make the system right. And we think they should tremble at the thought of going into error, much more to advocate it.

So I close I trust with a wish that all may know the truth.

DAVID JACKS.

FOR THE PRIMITIVE BAPTIST.

Montgomery county, Ohio, }
July 29th, 1838. }

MOST DEARLY AND WELL BELOVED IN THE LORD: I do wish to address you, brother Bennett, in a few lines by way of

thankfulness, in that you have been pleased to send me the paper called the Primitive Baptist. Having heard of it thro' the medium of the Signs of the Times and otherwise, I felt very desirous of seeing and reading it for myself; and accordingly made use of an opportunity to send on by your agent, Elder Joseph H. Flint, a faithful watchman on Zion's walls for your paper. I have received them very regularly by mail ever since, and I do heartily say, I can receive and read them to my great satisfaction, because they are so edifying to my soul. And those kind of Baptists speak the very sentiments of my heart in the doctrine they advance, to which my soul says, go on, in the name of the eternal God. And it causes me to feel like travelling along with them, and to take my part of persecution with the soldiers of the cross; and their fare shall be my fare, and their reward be my reward, and their God be my God.

And as I live at a distance of thirty-odd miles from brother Flint, I thought proper to send on myself, requesting you to continue to forward on to me the Primitive Baptist. I hope you will be so obliging also as to send your paper for one year to the following names.

The Lord be with and remain with you and support you in your great undertaking, is my prayer for Christ's sake. Amen.

JOHN B. MOSES.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, }
August 1st, 1838. }

BROTHER BENNETT: I again have an occasion to address you, in order to let you know that I have procured a few more subscribers for your valuable paper. I say valuable, because it exposes error and defends truth. The doctrine it contends for and the cause it defends is, that I love, if my treacherous heart does not deceive me; it is that I endeavor to maintain in my feeble manner. I hope your paper has been, and will be, the means under the direction of the Spirit of God, of doing much good in this part of God's moral vineyard, both in correcting the many errors prevailing amongst us, and confirming the believers in those precious truths which it so ably defends.

Brother Bennett, we have to wade through many tribulations in this part of the world, as well as others in other parts.

Our old friends and brethren of the primitive faith and order, are still contending for the faith once delivered to the Saints. Yours in the best of love.

WILLIAM TRICE.

FOR THE PRIMITIVE BAPTIST.

Sumter county, Alabama, }
10th June, 1838. }

BELOVED BROTHER: Enclosed you have three minutes of three different associated bodies. Please to accept them, as an Editor they may be of peculiar service.

Yours, truly. A. KEATON.

CIRCULAR LETTER,

Of the Choctaw Baptist Association, held at Mount Zion meeting house, Kemper county, Mississippi, commencing on Saturday, 16th Sept, 1837.

VERY DEAR BRETHREN: The subject selected for the present occasion, is Prayer. That this subject has been awfully and woefully neglected by many, if not all of us, none can doubt. That it is high time Preachers and lay brethren were more awake and alive to this subject, none can question. Prayer is one of the appointed means through which God blesses his people; thence it will be remembered, that, in this Circular, we treat of prayer only as a means. The answer of which is greatly needed among us.

- 1st. We notice the nature and meaning of prayer.
- 2d. Its efficacy, or what God has done in answer to it.
- 3d. The encouragement, and excitement to pray.

Touching the first proposition, brethren, its nature does not consist in the elevation of the voice, nor in the particular posture of the body, nor in the mere extemporary use of words, however eloquent; but simply offering up our desires to God. Mat. xv. 8. Prayer is the heart in devotion wrapt, waiving away its earnest and most fervent desire to its God. John xv. 16; Mat. vii. 7; Psa. xxv. 1. It is one of the means through Jesus, by which union and communion sweet, is kept up between the Father and his children. It is heart unbosoming itself to its God, yea it is the heart's emptying its wants into the ear of God. Second Samuel xxii. 7; Psalms xviii. 6, and xxxiv. 15. Truly it is often an excellent index to the heart, for it tells loudly

that, that heart is a dependent one, and that something is greatly needed and desired, and that there is no other source whence these desires can be replenished, but in an ardent appeal to God. Ananias well knew the meaning of prayer, when it was said to him, in reference to Paul, "behold he prayeth." Thence its effects are discovered. It produces seriousness of spirit, and is calculated to improve the vital graces of the heart. It lulls to sleep, and soothes evil and rough passions—cools the warmest revenge—humbles the proudest heart. The passions of the soul are changed by the Holy Spirit, through its influence from roughness, storm and disorder, to a smooth, calm, and tranquil feeling; fitting completely the soul to let its light shine. It is not for praying we are blessed, but in the discharge of this duty. Is it the duty of Christians to pray in their families? And is it so that any of us neglect it? Brethren, if it is your duty, it is a sin to neglect it. Can a Christian live in a known sin? It is surely a good thing to pray in one's family— "him that knoweth to do good and doeth it not, to him it is a sin." But ah! I am so weak! When will you grow stronger—the next month or year? Believe it not. Do men grow strong in grace by neglecting to use the means of their growth in grace? But I am so unworthy. Do you ever expect to grow worthy in wilful neglect? You are to "mortify the deeds of the body and to take up your cross daily." Acts x. 2—30. Is this an appointed means of God, and yet neglected by many? Oh! shame, where is thy blush! Rouse! rouse, children of the Lord! Let us go boldly to a throne of grace, nothing wavering. Heb. iv. 16. God has blended our happiness with our duty: the more like Jesus we live, the more we pray—the more we love, the better Christians we are, the happier we are.

2d. Its efficacy, or what God has done in answer to prayer. The ferryman, in crossing the river, throws his chain around the stake, not to draw the land to him, but as a means to draw the boat to the land. We do not expect by prayer to draw God to us, but use it as a means by which we may be drawn to God. The prayer of faith has saved cities and kingdoms from ruin. It has raised dead men to life—stopped the violence of fire—shut the mouths of the hungry lions—it cured diseases without physic—it fills the soul with grace to do the work of God. When un-

der the iron hand of Pharaoh, an oppressed agonizing people made supplication to God, and relief was afforded. Prayer was made and manna was rained from heaven to feed a starving people. The Church prayed for Peter—an Angel visited him in the prison, and he was set at liberty. Prayer reaches the kingdom of heaven—is heard at the throne. Prayer ardent, opens heaven and blessings descend—this, this has been in answer to prayer. And yet prayer, that does all this, is of itself nothing but an assent of the mind to God—a desiring of things fit to be desired, and an expression of this desire to God, as we can and as becomes us. It composes the mind, makes us humble, and under the gracious influence of the divine spirit, assimilates us into the divine image. Though we believe God cannot be operated on as a fellow being—though we cannot inform him of any thing he does not know, nor add any thing to his glorious perfections by any of our services, yet, it will be remembered, that he considers prayer as a means to accomplish an end. It is his command. Thessalonians v. 17; Romans viii. 26; Luke xviii. 1; James v. 16.

3d. The encouragement to pray. Let us not imagine that God has done all he intends to do for his church and people. The kingdom of Jesus is compared to a little stone cut out of the mountain, without hands, which, in time, is to break in pieces all the rest and become a great mountain and fill the whole earth. Daniel ii. 35; Mark xiii. 10. Jesus compared it to a mustard seed—implying that his kingdom, in the kingdom, was small, but before it should be finished, it should be the greatest of kingdoms. Oh! the blessed period when the uttermost parts of the earth shall be given as his inheritance. Psa. xxviii. Oh! Brethren! we have abundant encouragement to pray. When Jesus was about to leave his children in distress, he told them, "If ye shall ask any thing in my name, I will do it." John xiv. 14—15—7; Mat. xxi. 22. Will not God avenge his own elect that cry unto him? Yes, Brethren, and what more could we ask? What more encouragement could we want? Evidently there are different degrees of prosperity bestowed upon different parts of Zion, and the blessing of God is more frequently upon those where most ardent prayer, love and holiness, prevail. The heightened prosperity of our souls, as Christians, is generally connected with an earnest pur-

suit of God's glory and Christ's kingdom. Dear, Brethren, since our last Association, some of our brethren are no more—which should excite us to pray for more laborers. Luke x. 2. We have seen from the gray headed of fifty, to the boy of ten years old, weep most sorrowfully on the account of sin. Surely this is enough to excite every heart to be uplifted in prayer! Oh! let us pray that his work may be carried on, and that the kingdoms of this world may become the kingdoms of our Lord and his Christ. Rev xi 15 "Finally, brethren, farewell. Be perfect—be of good comfort—be of one mind—live in peace, and the God of love and peace shall be with you." Amen.

MICHAEL ROSS, *Moderator.*
LEWIS STOVALL, *Clerk.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Decatur county. }
July 23d, 1838. }

DEAR BROTHER BENNETT: After my Christian love to you, I can inform you that since I wrote you some of my simple thoughts a few days past, one of our old standards of the Primitive faith has requested me to write you a few lines, and request you to send him one number of the Primitive Baptist.

Now, brother, he is an old man and is not easily moved; he loves your paper because he loves naked truth, and shortly he will go home to realize the benefit of that love. I have it in mind when I can get time, to write you the blunt end of my sentiments on the principles of Christianity, and notwithstanding I am surrounded with opposition and but a poor feeble man, I love the truth and I believe I know it, and I believe the God of heaven taught it to me.

I was not mistaken when I wrote you that I thought I could do something in favor of the Primitive Baptist, and thank God I believe it appears to go down better than I could have expected; for some of our brethren say they like it better and better, some find fault, some think it is a speculating plan; but no odds. And some of the Free Willites say, it should not stay in their house. Very well, what do such people mean? If I was to tell them that they were opposed then to having the scripture and the true meaning in their houses, they would be offended. I will wind up by saying, Watchman, what of the night?

May the Lord save his people from sin, I pray for Christ's sake. Amen.

E. O. HAWTHORN.

FOR THE PRIMITIVE BAPTIST.

Upson county, Georgia, }
July 31st, 1838. }

BROTHER BENNETT: I have had the opportunity of reading two of your papers, and finding that they contain sentiments corresponding with my own and I think with the gospel if I view them right, I wish you to send me six copies. I want it not only for my own instruction and satisfaction, but my brethren requested me to write for them also. I am in hopes that they will do much good in these parts, for we live in the heart of the missionaries almost. We have no Old School Baptist preacher near us, but we thank the Lord that we have his word in our houses to read at our leisure, and that teaches us to follow him and not to follow the commandments of men. But I fear there are many in this our day and time that have forsaken the right way. Those institutions, benevolent so called, I believe to be unscriptural, unsupported by divine revelation, I shall have nothing to do with them. We have withdrawn from them, believing we are authorised by the scriptures to come out from among them. Yours in love.

ROBERT B. MANN.

FOR THE PRIMITIVE BAPTIST.

Effingham, Darlington Dis. So. Ca. }
July 5th, 1838. }

MR. EDITOR: You are requested to forward another of your papers, viz: the Primitive Baptist. To me it is a welcome visitant, although it is esteemed by many of our Ishmaelish Baptists nothing but a rough, clownish and beardless babbler, who is always pointing at their scarlet silk robes and gold laces, with his wry face and frowning looks at their sounding brass and tinkling cymbals. O, say they, away with him, away with it, and its ugly brazen companion, the Signs of the Times; cast them into bonds and into prison, as we are not free ourselves, we would not have them to be.

I am thankful, Mr. Editor, for my part, that the little *striplings* have found their way here, for to me (and I think to many more) they have been as a light that shone from a dark corner, (upon a dark corner.)

May good health, a sound mind, and Israel's God be with you and aid you in the prosecution of your work, while I remain, &c. &c. *B. LAWRENCE.*

FOR THE PRIMITIVE BAPTIST.

*Sydnorsville, Franklin county, Va. }
August 7th. 1838. }*

DEAR BROTHER BENNETT: I now with pleasure inform you, that your paper the Primitive Baptist is read with much pleasure here by most of the Old fashioned Baptists. I have lately seen several that told me that the reading of it was many times to them, as bread cast upon the waters, that might be gathered many days hence. My prayer is, that the Lord may bless and enable you and all who write in the Primitive Baptist, to contend earnestly for the truth, and keep your pride or any thing that may hinder your usefulness.

K. C. GILBERT.

From the Signs of the Times,

CORRESPONDING LETTER.

The Delaware Baptist Association, to the several Associations with whom she corresponds, sendeth Christian salutation.

BELOVED BRETHREN:—Through the abounding goodness of a covenant keeping God, we have been permitted once more to meet in on associate capacity; and while in this dark day in which the smoke from the bottomless pit is darkening the sun and air of the gospel hemisphere, error and deception is stalking abroad under the garb of truth and the religion of Christ; crying, Lo here! and Lo there! deceiving the hearts of the simple, causing iniquity to abound and the love of many to wax cold; as has been predicted, see Isa. iv. 1, and Mat. xxiv. 24. It is indeed a source of great consolation that amidst such commotions which so much agitate the church of Christ, "that the Lord reigns;" and altho' there are many devices in a man's heart, yet the counsel of the Lord, that shall stand, Prov. xix. 21, and He will do all his pleasure.

We earnestly hope and pray that the churches composing this Association will stand fast in the "faith which was once delivered to the saints;" and continue to enquire for the good old way and walk therein.

Dear brethren, in turning from the newly invented schemes of the day, we must expect to meet persecution, but it is our glory to rejoice that we are accounted worthy to suffer shame for our blessed Lord, who we hope has purchased us with his precious blood; and called us by his grace, and has set us an example that we should follow his steps; in so doing, we may draw consolation from the fact that the whole church is given to Christ; they are in his hands; and that Jesus is given as the leader and commander of the people Isa. lv. 4. That all management of all the concerns of his church is on him. Isa. xxii. 20 to 24. Consequently there is not an inhabitant of Zion, but is under his rule and inspection, neither is there any circumstance which relates to them in their passage to the glory which is in reserve for them, whereby they may be hindered, or advanced in their way, but the care thereof is committed to Jesus our forerunner; the weight of all, and the charge of all is upon him, and his Kingdom and Government cannot be shaken. He goes before, as he has said in John x. 4, to meet all his, and his church's enemies, and brave all dangers. Oh! what a happy security has the church got in having such a potent leader, who has promised to keep his people by his power through faith unto eternal salvation; all which is calculated to stir us up to holy boldness in his blessed cause, assured that we shall finally obtain the victory through him that hath loved us and given himself for us; to whom be glory and dominion for ever and ever.

Our Association has been harmonious; brotherly love has prevailed, nothing has transpired to mar our fellowship, the trumpet of the gospel, though sounded by different brethren, has been like the silver trumpets, all of a piece, and gave the same sound. We earnestly solicit a continuance of your correspondence and desire to reciprocate the same.

Your Messengers, by their counsel and preaching, have greatly contributed to our edification and comfort, and we hope their labors of love may not be in vain.

Our next meeting will be held with our sister church at Cow Marsh, the Saturday before the 4th Lord's day in May 1839, to commence at 10 o'clock, A. M.

We are, dear brethren,

Yours in a precious Redeemer.

WM. K. ROBERSON, *Mod'r.*
JOSEPH HUGHES, *Clerk.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Saraceta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canada, *Carterettsville*. Thomas Vass, Jr. *Waterloo*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. John Gambrell, *Big Creek Mills*. Lewis Shirrell, *Silver Glade*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*.

GEORGIA.—William Mosely, *Bear Creek*. Edw. S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Hootensville*. Rowell Reese, *Latonton*. Thomas Amis, *Lexington*. Jonathan Neel, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. E. H. Mathis, *2-dairville*. R. Toler, *Uplatoe*. William R Moore, *Mulberry Grove*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomasston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Perry*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Thomas I. Johnson, *Newnan*. Elias O. Hawthorn, *Bainbridge*. John G. Wintringham, *Hallock*. William M. Amos, *Greenville*. Randolph Arnold, *Lalimer's Store*. Peter Rockmore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Greer, *Indian Springs*. William McElvy, *Bainbridge*. Furna Ivey, *Milledgeville*. William Garrett, *Tucker's Cabin*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Dezatur*. Thomas J. Johnson, *Newnan*. B. J. Hendon, *Corinth*. Robert B. Mann, *Chestnut Grove*.

ALABAMA.—L. B. Mosely, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Henry Williams, *Havana*. Samuel Clay, *Mount Hebron*. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Joel H. Chambliss, *Lowville*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod W. Harris, *Vienna*. John

McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. W. Jeter, *Pint Lala*. Samuel C. Johnson, *Pleasant Grove*. William Crutcher, *Huntsville*. William H. Cook, *Pickensville*. Seaborn Hamrick, *Plantersville*. Eli McDonald, *Paynesville*. Mark Porter, *Demopolis*. William Melton, *Bluff Port*.

TENNESSEE.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Michael Burkhalter, *Cheeksville*. Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Mccoys' Rte*. Henry Lile, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. W. A. Bowdon, *Boydsville*. Smith Hansbrough, *Jacks Creek*. Wilham S. Smith, *Winchester*. Isham Simmons, *Calhoun*. Thomas Hill, *Sevierville*. J. E. Douthitt, *Lynchburg*.

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LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Harmony*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*.

INDIANA.—Peter Saltzman, *New Harmony*. M. W. Sellers, *Jeffersonville*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morten, *Fulton*. John B. Moses, *Germanon*.

KENTUCKY.—Jona. H. Parker, *Salem*. Tho. P. Dudley, *Lexington*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Theo. F. Webb, *Calloway's Mill*. Joseph H. Eanes, *Calland's*. William Burns, *Hulfax C. H.*. George W. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

John B. Moses, \$3	Jonathan Neel, \$5
John T. Priand, 5	Pilot H. Edwards, 5
John Moseley, 5	

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of Her, my People."

VOL. 3.

SATURDAY, SEPTEMBER 22, 1838.

No. 18.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Henderson county, Tennessee, }
July 25th, 1838. }*

BROTHER BENNETT: It is a hard matter for a wolf to appear before the discerners of spirits without being known. Even if they can mimic the voice of a shepherd, you may see their hair through the stitches that close the front part of the sheepskin, which is intended to hide their deformity. I heard a voice a few months past that resembled that of the true shepherd, as follows:—I have been from the beginning, still am, and ever expect to be, a Baptist of the Old School—says Mr. Howel. This sounds very much like the shepherd whose own the sheep are, until I examined more closely under his dress. I will give you a sample of what I discovered, for your better judgment. Says Mr. Howell to his friends: I take great pleasure in announcing to you, that the present prosperity of the Baptist State Convention is unparalleled by any former period. We have three agents, one for each division of the State, and numerous missionaries among the destitute, all of whom are in the field and from them all our information is flattering. The cause of education generally, ministerial improvement particularly, are rapidly gaining friends. A college at Paris has been recently chartered by the Legislature, several other schools of a higher order, and for both sexes, are in progress, and contemplated; about a dozen young men, some in Nashville, some in other parts of the State, and some in distant seminaries, are pursuing studies preparatory to more extended usefulness in Tennessee.

The only way that I can reconcile the above acknowledgment of Old School, and then such an anxiety for dens to raise more young beasts for the church to contend with, as Paul did at Ephesus, Mr. Howel certainly must have alluded to the church of antichrist; for she is certainly the mother of that harlot that is now at the corner of every street saying, give, give; and on them that refuse her cries she will pour forth her curses like the dragon did the flood. So I conclude he could not have meant the apostolic school.

I have shown you a full sample of the hair which I discovered under the sheepskin which, brother Editor, seems to be roped in while Mr. H. is trying to speak the language of Canaan. And from his statements you might suppose that nearly all the Baptists in Tennessee were swept off by the falsehood of the missionary spirit, that beautiful daughter of Mystery, Babylon. When that beautiful lady made her appearance in the west, with the attire of a harlot and subtle of heart, with her vows and peace offerings, there were some few watchmen that God had set upon the walls of Zion that cried aloud to the city, Behold the daughter of Mystery, Babylon. She is at the corner of every street. Prov. of Solomon, 7. 12 verse—7. 14: I have peace-offerings with me; this day have I paid my vows. 7. 15: Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. 7. 16: I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. Behold her beds in every city in the Union of any note. Why did not this lady recommend the robe the Saviour wrought? No, Sir, she had rather boast of her fine covering, which is from the dark regions of Egypt. View their carved works—what shall we understand by their

carved works? Here they are amongst us to our daily observation. Do you not see their works published, carved, and cut, and turned to every shape that they are master of, to fit the notions of vain and natural professors. Whenever their bed has been exposed they have run to Egypt for another color; now come in, you certainly cannot find fault. She has also perfumed her bed with myrrh, aloes, and cinnamon; how beautiful, how sweet, and how profitable is this lady's bed. It is no wonder that the sons of Belial should take up with her, thinking that gain is godliness; from such turn away. Prov. 7 19: For the good man is not at home, he is gone a long journey. This lady thinks that Christ is a long way off, and she can make more money by her fine bed than will come to her share, when Jesus comes the second time without sin unto salvation. For I am very certain if money will not light her lamp, when the bridegroom returns they will have to claim admittance for their wonderful works. Prov. 6. 20: My son, keep thy father's commandment, and forsake not the law of thy mother. Verse 21: Bind them continually upon thy heart, and tie them about thy neck. 24: To keep thee from the evil woman, from the flattery of the strange woman. 7 24: Harken unto me therefore, O ye children, and attend to the words of my mouth. 25: Let not thy heart decline to her ways, go not astray in her paths. 26: For she hath cast down many wounded: yea, many strong men have been slain by her.

A few remarks concerning those strong men. There have been a great many men looked upon as having been set upon the walls of Zion, contending for the faith of God's elect. These are the hirelings who care not for the sheep. And when the missionary wolves attack the fold, they scatter the sheep and catch the hireling. These facts are plain to every observer. John 10 chap. Where is that hireling now? Do you hear him saying any thing about faith, or the purposes of God? No, Sir, his language is Ashdod and Ammon, carved works and linen of Egypt, and it is fully proven. No doubt but she looked very beautiful to hirelings and Ishmaelites, but to the children of wisdom she has no charms; they view her as the greatest evil with all her train of illegitimate children that she has sworn to the name of Christ, their Bible societies, Sunday School Unions, Abstinence societies, falsely called

Temperance, Tract, &c. &c.

Says the prophet: In that day shall seven women take hold of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach. She is claiming Christ for her husband and breeding from another source.

A few remarks concerning these young men preparing for more extended usefulness in Tennessee. There is no doubt of their usefulness, but the grand question is, to whom will their usefulness extend? to the kingdom of Christ? No, it is impossible; for Jesus says, except a man be born again he cannot see the kingdom of God. These unregenerated unborn hirelings can only be of use as a scourge to cause the sheep to huddle more closely, and to search the scriptures more diligently. Says the prophet: The wicked shall be a ransom for the righteous, and the transgressor for the upright in heart. Their intended usefulness is for a greater deception; for wicked men and deceivers shall wax worse and worse, deceiving and being deceived. It is plain and evident, that it takes the acquirements of the wisdom of the world to prop and establish falsehood: to prove they are not pastors after God's own heart, are their bountiful peace offerings calculated to feed the fancy of those who cannot endure sound doctrine, but shall heap to themselves teachers having itching ears. This prophecy of the apostle is so plain and obvious, that we must lay it upon them and their new factories to prepare men to preach a good natural doctrine, so as to please the natural, opulent, and proud professors, so as to gain their cash. I say they are not the servants of Christ, as their aim is to please men.

Let us notice the apostles a little, and see how they have gotten their instruction for the furtherance of the gospel: which is to feed the flock of God which is amongst you, taking the oversight not by constraint but willingly, not for filthy lucre but of a ready mind—Peter. These hirelings have willing minds, but they are not ready for they have not cash enough; therefore they pour out their curses upon the covetous, because they hold back their money and will not let them help the Lord to save the heathen. I think their God is at least half brother to Baal. Matt. 16. 17: Jesus said unto Peter, blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father

which is in heaven. Romans, 16. 25: Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. Gal. 1. 11: But I certify you, brethren, that the gospel which was preached of me is not after man. 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

We see from the testimony of Christ and his apostles, that God calls and qualifies his own ministry; and the qualification of hirelings is by theological institutions to transform them in the likeness of the ministers of God. Let us be called by thy name, &c. When this beautiful lady made her appearance, if we had have met her with the friendship of the world and appeared very religious in trying to help God to save the heathen, and sounded our trumpet as the hypocrites do for the great good we had done in the salvation of men, and have committed adultery with her, all things would have been well on her part; but the watchmen disdained all her offers of peace, and discovered her stratagems and began to speak of the daughter of Jerusalem, and told her that our beloved was not of this world. Says Jesus, even as I am not of this world. Songs of Solomon: My dove, my undefiled is but one, she is the only one of her mother, the choice one of her that bare her. The daughters saw her and they blessed her, yea the queens and the concubines, and they praised her. See their pretensions of love and hypocrisy in their first attempts to fool the churches of Christ; but now they are pouring their curses upon us, saying, that we are covetous, hard-hearted, and will not help God to save the heathen. Therefore we intend, says the missionary, to carry on the work of the Lord, independent of our opposers; we will now rear our factories and prepare our ministry, for the work of the Lord must be carried on if our stimulus holds out: say, brother Editor, to his foundation and the main spring of their action to help their God that cannot save without money—a small effort will place us on firm ground, but if we are neglected we are gone. But we that believe on the purposes of God, we say that our foundation is that of the apostles and prophets, Jesus Christ himself being the chief corner stone. And Jesus has promised us that the gates of hell shall not prevail against it.

I will conclude by saying, (they,) I mean the spiritual Jezebel that always opposed God and thought because Naboth was not a very polished man he should not keep so good a vineyard; and when she had tried her friendship and he would not give it up, the next thing is to put him to death. I say, they may prepare their dens and open their gates, but the word of the Lord says, they shall not prevail but shall end in confusion and distraction like their elder brother Judas, who for the love of money and for thirty pieces of silver betrayed his Lord. So will all who are stimulated by that precious stuff; they will have to say like the five foolish virgins who represent their system, Lord, we have eat and drank in thy name, and in thy name have cast out devils, and in thy name done many wonderful works. Then shall he say, Depart from me ye that work iniquity, for I never knew you.

I will end with the charge of Solomon: Her house is the way to hell, going down to the chambers of death.

C. T. ECHOLS.

WESTERN BAPTIST ASSOCIATION

We copy from the Minutes, &c. of the Western Baptist Association, held at Emmaus meeting house, Troup county, Ga. on the 11th and 12th of September, and at Holley Spring meeting house, Coweta county, on the 11th, 12th, and 13th of November, 1837, the following reasons for withdrawing, resolutions in reference thereto, and the Circular Letter.

REASONS FOR WITHDRAWING.

The Western Baptist Association having withdrawn from a majority of churches, formerly component members of her body, it becomes necessary that she should give her reasons for so doing.

Be it therefore known unto you, brethren, that in the year of our Lord, 1829, we, the churches, met together for the purpose of forming ourselves in an Association. Our object in this was to promote Christian fellowship, and endeavor to keep the unity of the spirit in the bonds of peace among us as a denomination. We therefore drew up a constitution in accordance with the scriptures, which has long been before you; however, we shall mention one article in said constitution which reads thus: We believe the scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice. We were pronounced orthodox in faith and

moral in practice, and were therefore constituted into an Association, and called by the name above mentioned. All agreeing to the same things as a band of brothers, and as children of the same heavenly parent; and while this continued our associational meetings were pleasant, each esteeming the other better than himself. But this happy state of things did not long continue, for some of our brethren not being content with alone doing what the scriptures command, are seen connecting themselves with the world in a variety of institutions, not known in the scriptures; which caused a general confusion in the churches, by attempting to unite them with the spread of the gospel. Here, brethren, you see a departure from the constitution, and the language of the scriptures is, Come out from among them; and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. And as the gospel has no dividing tendency in itself, and as the confusion has arisen alone thro' the incorporation of those unscriptural institutions with us as a denomination, we are fully persuaded that they are antichristian in their nature, and therefore ought not, by any means, to be patronized by the professed followers of Christ. Those being our sentiments as regards these things, we prayed our brethren to forsake them and return to original principles and practice. But they seeming to possess more love for the world and those institutions, than for their brethren and the scriptures, refused to forsake them. And when asked to point to scriptural authority for their mode of proceeding, at all times failed to do it. And when our sister at Mount Zion, at the session in 1836, made known to this body that she had declared a non-fellowship with all these things, and requested the Association to tell her if she had done right; if wrong, to show her by citing her to the scripture: to this they answered by resolve, that these things should not be a bar of fellowship; which could not be received as an answer to the request. And at the present session, when the matter of difficulty was gotten up as regards the institutions, and after our laboring for the best part of a day to preserve the union upon constitutional ground, in accordance with the 2d article of our faith and the 19th article of our constitution, and to prevent a division by dissolving all existing connection, either directly or indirectly, with the institutions which we believe have caused the division

in our body, they still remained incorrigible, and refused to come to an investigation. And as the 19th article of our constitution says, this Association shall have power to provide for the general union of the churches; and as we conceive that to be a part of her business, according to the word of God; and as the union of the churches is evidently broken, we, through Emmaus church letter (which was to answer for all) told them we believed it to be the incorporation of the benevolent (so called) institutions of the day that has caused the confusion of which we complain, and requested the Association to take the matter into consideration, which they utterly refused to do; and refused to answer us on that point, as you may here see in their own words—

1. "In answer to the E. C. request, Resolved, That we continue to live, as it respects the institutions, as we have done heretofore, and therefore we cannot grant her request on this point.

2. That as an Association we do not set ourselves up as the advocates of the institutions. We have said that we leave the churches free on this subject, and we leave you to search the scriptures on that subject."

Now you may here see an utter refusal to comply with the above named article of said constitution. Though after we left them they altered the above answer so as to include any thing and every thing that might suit their own convenience, which you may here read.

"Resolved, That we determine to live as respects the Benevolent Institutions as we have done heretofore, and therefore cannot grant the request of the above churches.

2. As an Association we do not advocate the Benevolent Institutions. We have said we leave the churches free on this subject; and so we leave you free to search the scriptures on that subject."

Now you may see by either of the above answers, that they refused to provide for the union of the churches; for it is a well known fact that the institutions are the cause of division. We therefore thought it no longer a virtue to remain amongst them; but for the sake of peace and the cause of the Redeemer, think it best to withdraw from them. We now come more fully to show the departure above mentioned from our constitution, by showing some of the doctrines set forth in their documents: 1st. Selling membership, and

thereby making merchandize of the flock. We here cite you to the American Baptist Home Mission Society for the year 1837—

“Article 3d. Any person may become a member of this society by contributing annually to its funds: Thirty dollars paid at one time shall constitute a member for life; one hundred dollars paid at one time shall constitute a director for life; and any person on paying a sum which, in addition to any previous contribution, shall amount to one hundred dollars, shall be a director for life; and any Baptist church, Association, or State Convention, or Missionary Society that contributes annually to the object of this Society, shall be entitled to be represented by one or more delegates in its annual meetings.”

We further refer you to the 3d article of the constitution of the American Temperance Society

“Any person who abstains from the use of intoxicating liquors, and who has paid, or who shall pay not less than thirty dollars to the funds of this Society, shall become an honorary member thereof; and any person who has paid, or shall hereafter pay not less than two hundred and fifty dollars, shall be an honorary Vice President of this Society.”

We offer these as specimens of all their kindred societies, and proceed to offer scriptural authority for the condemnation of the above named merchandize. 2 Peter, 2d. 1, 2 and 3 verses: “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” Again, John 2d and 13th: “And the Jews’ passover was at hand, and Jesus went up to Jerusalem, 14th. And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: 15th. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; 16th. And said unto them that sold doves, Take these things hence: make not my Father’s house

a house of merchandize. 17th. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.” Again, 1st Timothy, 6th chapter, 10th and 11th verses: “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”

We go on further to show a departure in teaching for doctrines the commandments of men.

We therefore cite you to page 5th of the State Convention of Georgia for the year 1837, viz: The appointment of H. Posey to preach an education sermon. And we further refer you to the different sermons preached for the promotion of the institutions which are following after the rudiments of the world, and not after Christ. Query. Is this preaching the gospel? Colossians, 2d and 8th: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Again, Matthew 15th and 9th: “But in vain do they worship me, teaching for doctrines the commandments of men.” Again, Mark, 7th and 7th: “Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.” Again, we refer you to the 1st chapter of Gallatians. Again, 2d John, 1st and 9th: “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10th. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11th. For he that biddeth him God speed, is partaker of his evil deeds.”

We further go on to show a departure by a unitation with bodies made up of other denominations, and those of no denomination, and thereby uniting the world and church together by correspondence. We therefore cite you to the constitution and Minutes of all the above mentioned (falsely called benevolent) institutions, where you will find the only requisition for membership is money. 2d Corinthians, 6th and 14th: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with dark-

ness? 15th. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16th. And what agreement hath the temple of God with idols? for ye 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. 17th. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; 18th. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Again, Ezra the 10th and 11th: "Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives." Again, Nehemiah the 13th and 3d: "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude."

We next wish to show a correspondence kept up between those from whom we have withdrawn with the above named bodies.

1st. From the Harris county Society to the Georgia Baptist Convention. J. White; 2d Troup do. J. Reeves. H. Posey; 3d. Heard and Coweta do. Dr. James Davis, C. T. Wellborn.

And now we wish to show that a continuation of correspondence is kept up by those from whom we have withdrawn. We therefore cite you to the bodies with whom they correspond, viz: To the Alabama State Convention, Davis; Columbus Association, Posey; Tugulo do. Wellborn; Coosy do. Posey. And these bodies correspond, through the State Convention, with the Triennial Convention of the United States, with which there is a regular correspondence throughout every State in the Union; all of which will fully show a correspondence kept up by those from whom we have withdrawn, and said worldly institutions before alluded to.

We now proceed to produce a part of the scripture that justifies us in withdrawing from said churches. Titus, 1st and 10th: "For there are many unruly and vain talkers and deceivers, especially they of the circumcision: 11th. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." We also refer you to the remainder of the chapter. Again, 1st Timothy, 6th and 3d: "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, 4th. He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, 5th. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself." We again refer you to the remainder of the chapter. Again, 2nd Corinthians, 6th and 17th: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." For the simplifying of this subject we refer you to the preceding verses. Again, Revelations the 18th and 4th: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We again, as above, refer you to the preceding verses.

The foregoing are some of our reasons for withdrawing from said majority, and we do most cordially invite all our Old School brethren who may be similarly situated, to come out from among them. We hold the constitution, on constitutional ground. We repaired to the arbor, leaving the house to them as a temporal favor, and holding the stand as a place of spiritual worship, and then appointed our Moderator and Clerk, and proceeded to business as follows.

RESOLUTIONS.

18th. Whereas there have many incorrect reports gone out into the world, in relation to the design and acts of this body, touching the spread of the gospel:

Be it known, that we as a body, believe in the spread of the gospel, according to the word of God, [not the institutions.] Therefore, in obedience to the commission of Christ, our preachers go and preach, and the churches minister to their necessities.

20th. Resolved, We from this time forth, desire to have no fellowship with any church, Association, or individual, who are or may connect themselves, either directly or indirectly, with the falsely called benevolent institutions, viz: Missionary, Temperance, Bible, Tract, State Convention, Sunday School Union, or any of these kindred institutions, &c. &c.

21st. In regard to members being excluded or withdrawing from churches, because they could not fellowship the institu-

tions or practice of theirs; we believing that churches possess the highest ecclesiastic authority, we recommend them to adopt their own plan of receiving such members.

CIRCULAR LETTER.

The Western Baptist Association to her Constituents:

BELOVED IN THE LORD:—By a reference to the preamble and resolutions of the convention, you will find a resolution adopted by us renouncing fellowship with the institutions of the day, conducted under the name of Christian Benevolence; which however we are constrained to regard as a false name and can but view the whole system as antichristian in its nature and tendency; and viewing it as such, we have been constrained from a sense of duty to the Great Head of the church to reject it entire; in consequence of this course, a division has taken place amongst us. Several churches have withdrawn and by their withdrawing, we of course conclude they are favorable to this system.

Occurrences of this kind are always attended with effects more or less unpleasant in their nature, and yet those unpleasant effects are often balanced by others of a more pleasant kind. We extremely regret that a cause for a separation existed, but as a cause has long existed, we view the separation as a legitimate and unavoidable effect, and therefore can but rejoice in the occurrence viewing it in this light, (viz.) When an individual is so unhappy as to have a limb amputated, he naturally dreads the operation, but when it has been performed so as to justify a hope that the end in view will be attained, it becomes a matter of joy, not because he has lost a limb, but because in submitting to a loss, he has avoided a greater evil.

The object of forming this Association was the promotion of Christian fellowship, and while this fellowship continued, our associational meetings were pleasant, and that fellowship may be said to have constituted the life of the body; but a disease has long existed endangering its life, and a remedy had become absolutely necessary. But aware that the only remedy that could answer the purpose was painful, there has been a hesitancy in applying it. But as it has been applied, we do hope that its effects will prove salutary, and that the life of the body will be restored to its usual vigor.

Dear brethren, while in the wilderness

we may expect the bitter herbs with the lambs, our joys are mixed with sorrows, and often we have cause to adopt the lamentation of David, as recorded in Psalms, 120th and 5th verse: "Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! 6th. My soul hath long dwelt with him that hateth peace. 7th. I am for peace: but when I speak, they are for war." This is our militant state, we are in a land of enemies, and if we are disposed to defend our cause, we may expect to meet with buffetings, persecutions, and afflictions of various kinds, and of all the trials we meet with none are more painful than those which arise among ourselves. But painful as are these things, we are taught both from the word of God and the history of past ages to look for them, and all our efforts to avoid them will prove abortive; it is a truth that God has never failed to accomplish his promises; but it is well to remember that he has not promised us exemption from trials in this world; no, he has taught us to look for them. In the world ye shall have tribulations (not ye may have them) but ye shall have them, and as they form part of our legacy, we must expect them as well as any other part of our bequest; yet while we are not promised exemption from afflictions we have assurances of support under them while here, and a final deliverance from them hereafter.

Amid the many conflicts with which the apostle Paul was assailed, he consoled himself under the full persuasion that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. 2 Tim. 2 and 19th v. The same delightful sentiments sustained the prophet Nahum, who could say: The Lord is good; a strong hold in the day of trouble and knoweth them that trust in him. Nahum, 1. 7 v. Yes, brethren, he knoweth them as the object of his eternal and electing love and as the purchased of the blood of Jesus Christ, and as the heirs of eternal glory, and has so ordered the economy of grace that all things work together for good to them that love God, to them who are the called according to his purpose. Romans the 8 and 28 v. All things (not some things) but all things, even our trials and afflictions painful as they are, among the all things, and the time will come when they will be regarded as among the greatest providential blessings ever conferred upon us. Physicians often produce artificial diseases to remove a real one: and it is sometimes the case

that the patient complains of the remedy; and so it is with the Christian, he is often found under the influence of a complaining spirit, and his rebellious nature in opposition to the divine government leads him often to think that if he had the management of affairs he would so arrange them as to prevent the train of seeming evils that have characterized the Christian church ever since its organization, and that he would exempt himself from all those bodily afflictions and from all that sinfulness of nature with which he is so much troubled; and from all those divisions and contentions with which the church has been tormented; but happily for us the government is in the hands of Jesus, who has seen proper to suffer these seeming evils to exist. Then let us try to submit to his government, and console ourselves with the persuasion that he will so direct affairs as to promote his own glory and the complete and eternal salvation of all his ransomed people. And now to Him and the word of his grace, we earnestly commend you, to whom be glory forever and ever, Amen.

CREED CALDWELL, Mod'r.

HIRAM MORGAN, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 22, 1838.

We are unable to furnish new subscribers with the back numbers of the present volume.

FOR THE PRIMITIVE BAPTIST.

Heningsville, Southampton county, Va. 7
August 8th, 1838. 5

DEAR BROTHER: I feel gratified that I am blessed with the privilege of communicating with you through this medium upon matters of importance, believing as I do, that you possess a willingness, and that you are at all times prepared to give such information as may be necessary to enable the young, and those less experienced to proceed correctly in matters concerning the government and prosperity of *Christ's church*.

The subject to which your attention is called is this: The *So. Quay church* is the only one that has taken a decided stand in favor of the *Old School Baptist doctrine* in the bounds of the *Portsmouth Association*. In this section there are many *scattered lambs*, living as though they had no shepherd, and among that number there are some who have been expelled from the churches to which they formerly belonged; but are unwilling to go

back for admittance, knowing there can be no agreement in their religious sentiments. Will you be good enough to advise some course to pursue, that they may be restored to fellowship in such a way that the cause may be honored and the people comforted. Could such be restored in a legal and honorable way, it would add much to the strength and encouragement of the few *Old School Baptists* in this section.

This plan has suggested itself to me, though it has never been communicated to any person: Let us appoint a day when it shall be understood that all persons from other churches wishing to attach themselves to our church, are to come forward; should any come who have been expelled, and petition for admittance, let the church appoint a committee to visit the church from which they were expelled, learn the importance of the charge lodged against them, also enquire what has been the general character of the individual since his expulsion, &c. then report to the church and let them act accordingly.

I do not pretend to rely upon the correctness of this course, but shall rely more upon the advice you may favor us with in answer to this letter, which we hope to receive as soon as practicable.

We have petitioned in our letter to the Association for your next session to be held with the *So. Quay church*, and earnestly hope your influence will be given in our behalf. It would give us great pleasure to have you with us Saturday before the 1st Sunday in September next, at our quarterly meeting.

I remain your friend and brother.

E. HARRISON,

Elder JOSHUA LAWRENCE.

P. S. It would be to the satisfaction of many, that your answer to this could be seen in the *Primitive Baptist*.

E. H.

Edgecombe county, N. Carolina, 7
August 30, 1838. 5

DEAR AND BELOVED BROTHER HARRISON: Two days back I received your communication by mail and hasten by candle light in a short way to answer it, as you wished it speedily done and published in the *Primitive Baptist*.

On the subject alluded to in the above, I have always been willing to preach or write what I thought according to God's word, for the benefit of his suffering children, without money or price; and have never made nor asked the first cent for my preaching or writings, for freely of Christ I received the knowledge of his gospel and freely I have for 37 years given it to the world and churches, thro' evil and good report. I am no gospel speculator nor money seeker by my religion, as is the case by the new schemers of the day who preach-for

hire and divine for the bag, and look for his gain when shearing time comes. In a few words, dear brother, I will say all on this head; that moneyed religion is the religion of the devil, from Shechem who would be circumcised to get Jacob's cattle, to Balaam and Judas, and to the missionary speculators of the present day, in all their various departments of religious church traffic to make merchandize of the goods of the saints and the world, including women, Indians, and negroes.

I now come to your request as a member of the church at South Quay, which church it gives me great pleasure to know, has come out of Mystical Babylon and settled on her first established ground, and renounced forever all religious speculation on the gospel of Christ. I tell you, dear brother, although you be but one church in the bounds of the Portsmouth Association, do not fear nor be dismayed, for every church in that Association has to go through the same fire that you have done, and come out from all these new things sooner or later, or the Lord has not spoken by me. And I think I was the first man in North Carolina that ever put pen to paper in opposition to these new schemes, and now see how many thousands one has chased. And so shall the church at South Quay chase all her enemies, if she stand fast and trust in the Lord her God. I will just say this, stand for God, his word of truth, his doctrine and ordinances, and he will stand by you and be your strength and helper in all your straits and under all the reproaches of your enemies. You need no more fear them than the croaking of so many frogs. Fear the Lord God of hosts, and fear to violate his written truths.

Now, dear brother, I never did try nor wish to lord it over any church, or infringe on her rights and privileges; not even them I serve, much less them I never saw. But, as you have asked my opinion, I give it freely and fearlessly to you on the above subject. It is well known to you, that the reason that you and the rest of the churches that compose the Portsmouth Association are not in fellowship is, that they practice and are in favor of missions, and the church at South Quay is not; then the bar of fellowship is, the new schemes of the day. Well, if a member of any other church in that Association is of your opinion in these things, and is in good standing in his church, can you say why you should not receive him in your church? I see no cause, for he is already in fellowship with you and you with him, because he agrees with you in these things; therefore, when he or she comes over to the church at South Quay with such a declaration, no matter from what church in that Association, on good evidence to the church I say the church should open her bosom of love and fellowship, and receive such an one out

of the storm and comfort and console them, even without bringing a letter from that church to you.

Now concerning expelled members by the churches in that Association, I give it as my opinion if they were expelled for immoral conduct or heresy by any church in that Association, you should not receive them no matter how strong they may pretend to be of your opinion in opposition to the schemes of the day. Let such first be restored to the church that expelled them, and then you may or may not receive them as the judgment of your church may determine. But if any church doth expel a member that is in good standing, because he is not in favor of the new schemes of the day, or because he opposes them, then on enquiry the church may receive such an one, letter or no letter, as her judgment may be in the case.

Again: we will suppose there are 100 members in any one church of the Portsmouth Association, and 5 out of the 100 are Old School Baptists and abide by first principles, and the other 95 are all in favor of the schemes of the day; now it is my opinion that these 5 are the church original, and have a just right to excommunicate the whole 95, as having departed from first principles and guilty of bringing in damnable (or punishable) heresies into the church; as all the new schemes have proved to the churches to be (punishable or) damnable heresies. And it is my opinion that the cause and course of these 5 can be supported by the New Testament; and that all church property belongs to them, when tried in any court of justice. For all men ought to know, that read the New Testament, that the new schemes of the day are not to be found therein. For I challenge the whole missionary world to show me therein any selling memberships, any begging societies, any hired agents, &c. &c. by Christ's command or his apostles. Then these things are of men and the devil, although you may dress them in their Sunday clothes. And I wish you to understand, brother, that I care no more for the reproaches, stigmas, lies, and lying writings of these society men against me, than I would do for the mewling of so many cats; and I want you to do the same. For they are wrong and I know it, and I would give them eyes to see but I have only eight eyes and cannot spare either of them; if I did, I would be in a bad fix. Find out these eyes and tell them to me in your next.

Concerning the Association going to South Quay next year, this will be determined on by the churches when met at our next: and should it be their pleasure to do so, it will be mine to let the people at South Quay see the old elephant, without paying a dollar a sermon or 25 cents for the sight of him.

Believing now, my brother, that I have answer-

ed in a short way your request, as respects the reception of these scattered lambs, be assured whenever the children cry by the oppression of missionary Egyptians, my pen is ready to speak for them, if I know it by you or others. I do not know certainly, but think I know enough of the mind of the Association to say, they will sustain the opinion I have given about those scattered lambs being received into your church. And if not, the church is independent in all her internal concerns to exercise her own judgment, without accountability to any but Jesus Christ her head.

As to the state of religion among the New School Baptists in this State, so far as my information goes, their volcanic fire has nearly subsided; for the lava of prayer meetings, camp meetings, and protracted meetings, has nearly ceased to overflow the mouth of the crater, for want of the generated air within the bowels of their mountain produced by money.

And as for the Old School Baptists, many are frozen as stiff as snakes in January and can scarce crawl along in the ways of the Lord, much less run the race set before them, looking unto Jesus the author and finisher of their faith; and the scale like the snake is on their eyes, so they cannot see Jesus or their way in this winter of the church of God. Yet before long the sun of righteousness shall arise and warm their frozen souls, and cause them to shed their skin and covering of their eyes; and then shall they see clearly and behold Jesus full of grace and glory, and run as in the days of their youth rejoicing in the ways of the Lord their God.

If the brethren should enquire after me, tell them I am yet to be found in the king's high way stumbling along, with sword in hand because of fear in this night time of the church of God; ready to fight devils, or men, or missionaries, that dare attack the king's pilgrims on their passage home as long as they keep the king's high way of holiness. But if they leave the road and stray off to gather old nature's sweet scented flowers and pleasant fruits, I shall not leave the road to fight for them; but hope God will send his shepherd's dog, to worry them and drive them into the road again. Then will I fight for them again and do them good if I can, on this rugged road that leads to the celestial city and the house not made with hands. Then fear not, little flock of Old School Baptists, it is your Father's good pleasure to give you the kingdom, and all hell shall not nor cannot dispossess you of it.

Give my love to the brethren and sisters, and accept it for yourself. *JOSHUA LAWRENCE.*

From the Christian Doctrinal Advocate.

BROTHER JEWETT: Although a perfect

stranger to you, I take the liberty to drop you a few lines, occasioned by the perusal in the "Signs of the Times" of the notice of a periodical published in Lansingburgh, N. Y., the title of which is the "Christian Doctrinal Advocate and Spiritual Monitor." I have taken the "Signs of the Times" for the last three or four years, and the "Primitive Baptist" from its commencement, and from the perusal of said papers,—in hearing from different correspondents, scattered all over the United States, and of the same faith and order,—my heart has been made glad. And I hope, that I do rejoice in the God of our salvation, that he has reserved to himself many precious souls, that have not bowed the knee to Baal, in this day of darkness and delusion. The church of Christ, appears to be under a cloud, and a sifting time among professors [seems at hand.] but we are in the hands of *Him, who works all things after the counsel of his own will*; but we should endeavor to be at our posts, and wait, and hope, and pray, "Thy kingdom come, thy will be done in earth as it is in heaven." May the Lord incline all the elect of God to a proper performance of their duty, and may they depend on Him alone for life and salvation, and never trust to an arm of flesh, is the prayer of one in tribulation. Yours, &c

J. S. BATTLE.

Nashville, N. C.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Aug. 13, 1838.

THE FATHER'S WILL.—John, vi. 39.

BROTHER EDITOR: I have once more undertaken to let you and my brethren hear from me, on the subject of the Father's will to his Son Jesus Christ and to them who shall be heirs and joint heirs with him. For I have heard again and again, that the Father's will was for all to be saved, and he is trying to save all, and his will is for all to be saved; which I cannot believe from scripture. So I will also show my opinion in a short way in my style of writing, and try to prove what I say from scripture.

Now to go back to the beginning or creation of man, and speak of the use of the Lord Jesus Christ here, and the covenant between the Father and Son, would take more time and more room than I wish to take at present; and would want more

sense than I have, to fill up this time and room. So I will begin and say, that the Father's will was, that his Son should come in this world, and that he should not do his own will, but the will of his Father. John, vi. 38, 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. Now I wish you, my readers, to notice, that the Father's will is, that his Son should lose nothing. Now if it is his will that all be saved, as some vainly suppose, then there will be none lost; or the Father's will, will not be satisfied. And if his will is for all to be saved, then the Universalian is right, and I believe then all will be saved; for it is all, or it is part, and God knows whether it is all or part. And so there is no Arminian ground in scripture, neither do I believe that there is any ground for the Universalian.

Then I must show that the Father's will is for part, and that he by his Son will save part from their sins; and that it is by faith, and that faith or belief is the work of God and not of the creature. See 29th verse: This is the work of God, that ye believe on him whom he hath sent. Now I have proven that it is the work of God to make a believer, and God has not tried at any time to make a believer and did not. No, he has not; for it is written, when he begins a good work he will perfect it until the day of Jesus Christ, &c. So they all believe that he makes believers, and if he has tried to make one believer and could not, I should be glad to see that case. — But this is not so, sir; for God works and none can hinder, and he will do his pleasure.

And again: the Father's will is, that his Son should give repentance unto Israel. So repentance is a gift of Jesus Christ, according to his Father's will. So Jesus like an honest executor, fulfils his Father's will until now; and will fulfil it until it is all fulfilled. Again, Jesus says: Murmur not among yourselves. 43d verse. Now, brethren, I believe these Jews that Jesus tells here not to murmur, were Free Willers, and did not like the doctrine of election; and so they murmured, like the Free Will or Missionary Baptists do in this day and time. But in the 44th verse he tells them: No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. Again,

the 45th verse says: And they shall be all taught of God. Now John says: No man can come to Jesus except the Father draws him. And in the next verse it says: They shall be all taught of God.

Now they that the Father draws shall be all taught of God, and not if you give your money to hire priests, or if God can. No, sir, they shall be all taught of God, and not of men. So this does not mean all mankind, as some suppose; no, it does not, but only means all that the Father draws, for none else can come. For the text says: No man can come to me except my Father draws him. The 37th verse says: All that the Father giveth me, shall come to me. Now, my brethren and friends, I want you to notice, the 37th verse says: All that the Father giveth me, shall come to me. Now the reason why the Father draws them is, because he gave them to his Son; and all that he gave to his Son he will draw, and all that he draws shall come to me, and I will raise them up at the last day. But the Arminian says, he draws all mankind; which is not the truth, for he only draws them that he gave to his Son. O but, say some, I believe he gave all to his Son; yes, he did give all he draws, and all he draws he gives and no more; or, if he gave all mankind to his Son in the same sense of the text, which you may see in John, vi. 37. Now I say all that the Father gave to his Son, shall come to him; and them that come to him he will in no wise cast out. So all that the Father gave to his Son will be saved. And if I did believe that the Father did give all mankind to his Son, I should believe that all would be saved. For the 37th verse says: All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. So, my readers, you may see that all the Father gave his Son, them he draws to his Son; and none else can come. And them that come or are drawn to the Son, he will in no wise cast out; so they will be saved.

And now, my brethren, I believe that all the Father gave to his Son will be saved by his Son, and no more. So if it is all, all will be saved; and the Arminian doctrine is lost, and the Universalian is wrong; for the 8 ch. 21 verse of John, will prove that all will not be saved: Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Here I have proved that all mankind will not be

saved, and so I believe. And I believe the will of the Father is, to save all that he gave to his Son, and no more. And I believe that the Father gave all that will be saved to his Son, before the foundation of the world. For it is written in Ephesians, i. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Here, my friends, I have shown that Paul did say, that the Father did choose the church, or us, before the foundation of the world; and so I believe. See the 1 ch. 21 verse of Matthew, which reads as follows: And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins. Here you see his name shall be called Jesus, and he shall save his people from their sins; and she shall bring forth a son.

So you, my readers, may see, that in the above named text the Father by his angel says, it shall be so, and so it must be, and so it will be; and all cases that the Lord undertakes will come forth to perfection. And the above text will prove that Jesus had a people here before he came here, and the word of truth says he shall save his people from their sins. So you can see that he had a people in this world before he came in this world. And now the question is, how did he get them? Answer. The Father gave them to him in the covenant before the world was; and so they were his before he came in the world. And who are they? They are the heirs of God, and joint heirs with Jesus Christ; and they are the people that the Father did will to his Son, and willed his Son to them. And it is written in the 8 ch. of Romans, 30 verse: 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. These are the people that Jesus came to save, and these are the people that Jesus shall save from their sins. And so the Father's will shall be completed, and will be complete.

Here I will say, that the Father's will was not for the whole world of man to be saved, but only for them that he gave his Son out of the world. See John, 17. 6: I have manifested thy name unto the men which thou gavest me out of the world. Here, my friends and readers, you may see that the Father did give his Son some out of the world, and some were all that the Father did give him. And the 9th verse

says: I pray for them: I pray not for the world. Now you may see that Jesus did not pray for the world, but for them that his Father gave him out of the world; as the 6th verse says, which thou gavest me out of the world. And the 9th verse says: I pray for them: I pray not for the world. Here Jesus says himself, that he does not pray for the world, but for them that his Father gave him. Now it must be the Father's will for his Son not to pray for the whole world of mankind; and it is his will for his Son to pray for them that he gave him out of the world, for the Son says: I came not to do my own will, but thine, O Father. So I believe that the Son did do the Father's will, and I believe that Jesus will save all that his Father gave him in the everlasting covenant.

But I have heard a wise or a learned man say, the word covenant was not to be found in the New Testament. But here it is once, see Hebrews, 8. 10. Here you may see the everlasting covenant, and I believe they that are in that covenant will be saved, and no more; and I believe they are all that the Father's will calls for, or that the Father wants to be saved with an everlasting salvation.

Now I will give some of my thoughts concerning the Free Willers, and show their inconsistencies. But I will first say, that the preacher of God is like an honest executor, and does inquire or search for the meaning of the will before he will divide the estate, and then will give it to the heirs according to the will. So I believe God's preachers will search the will of the Father, and pray him to give them to understand it, and rightly to divide the estate; and will not give all a part, or say that all have a part when they have not. No, sir, this will cause a fuss, and an honest executor will not say all, when the will does not say so. No, he will say it is for my Father's children and no one else. And I believe when God does call a man to preach his gospel, he will qualify or prepare him to do it right, without the theological schools that we hear so much about in this day of darkness and error. And I believe this is the reason that there is so much fuss and disputing in this day, for there are so many school men engaged in explaining the Father's will, and say they do understand it, and say they are called and qualified to preach his gospel; for say they, I have been to school and understand the different languages. But, sir, this is not the way

that God prepares his preachers; he calls his preachers, and they confer not with man, nor speak to please man. No, sir, they go and preach, believing that God has and will choose the foolish things of this world to confound the wise and the mighty. And they will say that the Holy Spirit, or Holy Ghost, must quicken the heirs of salvation, prepare them to inquire for their inheritance, and then the Father will prepare his executor to direct them to wait upon the Lord for their portion, and tell them that the Father has reserved in heaven an inheritance incorruptible, undefiled, that cannot fade away, prepared for them in heaven, and tell them to pray the Lord to draw them, if consistent with his will. And they will say, strive to enter in, for many shall seek and shall not be able—and will not say, you are all free agents and can get religion when you please, and you can please at will. No, they will not; for they read, the Father's will is, that his Son should give repentance when and where he pleases.

For we hear the Father's will say, there was one lay at the pool thirty and eight years, and then was healed. So we see it is not of the will of man, but of God and the purpose of God; for this man was willing when he came to the pool, if he was not, I should be glad to know what he went there for. But he was willing to be healed, and then lay there thirty and eight years before the Lord healed him. So it is not of him that wills, nor of him that runneth, but of God; for he will have mercy on whom he will have mercy, and whom he will he hardeneth. And he as God has a right to do so, and we as his creatures have no right to say in way of challenge, Jehovah, what or why doeth thou thus or so? No, but we should say: Lord, thy will be done, and not ours. For we must believe that all things work together for good to them who love God and are the called according to his purpose.

But now I will say something about the false executor, or false teachers, or school men, and show how they do err in dividing the inheritance, according to the Father's will. These kind of men will get up and tell the people, that they are called to preach and they will preach the gospel; but you must pay me. Here you see he says he will preach, but when you find him him out he must have pay, and then all must pay him; and then he will get up and tell the people that the Father's will is,

that all mankind should be saved, and that he has and does draw all men alike; or, in other words, has made an equal division in his will—which I have already proved from scripture is not so.

I will by the help of God show that they are false executors, and are doing the children injustice. For they say that the Father's will is for all to be equal, and that the Father's will is that all should be saved from their sins; which is not the Father's will. For the Father's will reads as follows: The children of the bond woman shall not be heirs with the children of the free woman. So you that take in the children of the bond woman, and make them heirs with the children of the free woman, and try to cheat the lawful heirs and so keep a fuss between the children, are fore-sworn; for every executor is sworn to adhere to the will, and to give the estate to the lawful heirs according to the will. But these false executors say, all have an equal part and can get it if they will sue for it, but they will not. And I say they cannot, for they are dead and cannot do, or think a good thought, unless the Father quickens them. And so he will quicken all he gave his Son in his will, and all he quickens he will enable to seek for their inheritance; and he says he that seeks shall find, because none can seek aright until the Father quickens him. For the Father's will says, none can come to the Son, or inheritance, unless the Father draws them, and he will draw them that he wants to that inheritance.

And if there is a part willed to all mankind, I want to know what will be done with the Father's will if all do not get their part according to his will. Here would be a mistake on the part of God, which will not do; for the will of God will not be satisfied, so I cannot believe it. And again, if the Father has made a will, is he not able to have it fulfilled? I say he is, and will fulfil it by his Son; but if there are some that will not receive their portion, will it not be lost. I say it will, for God cannot change or alter his will. No, he cannot; for it is written, I am God and change not. So if God's will is for all, and he has provided a ransom for all, and all are not saved, then part of the ransom price will be lost and the will of God broken. But them that the Father gave to his Son shall come to him, so them that has an interest in the Father's will shall inherit it, and then there is nothing lost.

And again: I do not think that the

Father ever did will any thing to his Son or friend, and at the same time know that they will not receive it and it be lost. No, I say a wise Father would not give it if he knew you would not receive it; but if the Father had the power to make them receive it, do not you believe he would make them willing to receive it, according to his will? I say he would. And God will make his people all receive his Son, for it is written: Thy people shall be a willing people in the day of thy power. So the Father can make them willing to receive his grace, and if it is given for all, all will be saved. For I do not believe, my brethren, that you would give a part of your property to your son, or to a friend, and at the same time know that your son or friend would not receive it. No, you would not; for if you knew he would not receive it, you would know it would be lost, so you would give it to them that would receive it. But some of the people in this day make out, that the Father of our Lord Jesus Christ has not as much sense as they have; for they say, if they knew that their son or friend would not receive such a portion of their estate, they would not give it to him: but the Father has made his will for all to be heirs, and at the same time he knew all would not receive it; so make God out to have less sense than themselves.

Nothing more on this subject, but do what you think best with my letter, and pray for me as I am needy. May God bless you and your labors, and I will say to you and to any of the preachers, come and preach for us if you can, and as long as you can. **RUDOLPH RORER.**

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county. }
August 24th 1838. }

DEAR BRO. BENNETT: From a feeling sense of duty I owe to you as your agent for the Primitive Baptist, and the duty which I owe to subscribers, I take up my pen to address you a line to inform you that I enclosed in a communication a five dollar note, together with the names of five new subscribers, and mailed the same at Barnesville P. O. Pike county, Ga. (as well as I now recollect,) on the 25th day of May, 1838. I have received the Primitive up to the 11th of August, and have

had no account of the above named money, neither have the new subscribers received any papers; which convinces me that there has been some miscarriage, or otherwise the mail has been robbed. The latter is my conclusion from the fact, that there have been considerable losses within the two or three last years, on the great line of stages, in which route my money was mailed. There is no doubt but there is a light fingered P. M. somewhere on that line of post offices, whose fingers itch while he is ransacking the U. S. mail. O wretched man, that will rob the U. S. mail of the poor, little, puny, trivial sum of five dollars; though you may keep these detestable crimes smothered beneath the dark cloak of secrecy, and buried in the silent sea of oblivion, yet God will bring you to judgment. Nay, you are now lingering out your wretched days, under the wreaking anathemas of a guilty conscience. O wretched man, when left to himself. Alas! alas!

The annexed certificate from the Assistant P. M. at Barnesville, will show that the money was mailed and sent from the office.

Your humble servant and unworthy brother in the bonds of affliction.

VACHIL D. WHATLEY,

FOR THE PRIMITIVE BAPTIST.

McMinn county, Tennessee, }
August 7th, 1838. }

BROTHER EDITOR: I am of the laity, scholastic in learning, and what might be called a country rustic; add unto that, near eighty years old. I have been in the Baptist church near fifty years, notwithstanding, when the Baptist State Convention made its appearance, it was new to me. I was afraid to lift my hand against it, lest I should find myself fighting against God. When I found that they (the Conventioneers) had framed a conventional society, passed laws, sold titles for membership, hired circuit riders to go, preach, and get more money; and had framed a number of auxiliary societies, which they call benevolent—I then read my old book, and found that Jesus Christ had done all things well, and never authorised any society separate from his church. I believed it to be the invention of men, sensual, and wick-

ed, and very much dipped with heresy, for adding to Christ's kingly laws, in spreading the gospel. I then lifted my hand against them, (the schemes of the day,) in Associations, and churches. I was called a troublesome old man. Others said, I ought not to be noticed, on account of my dotage.

I now come to make a few observations on part of the prophecy of John, in the 20th chap. of Revelations. It is there said, that satan was bound a thousand years, and after that, was to be loosed a little season, and Gog and Magog were to rise and camp against the saints, and their number was to be as the sand of the sea; and fire was to come down from heaven and consume them. I think the thousand years commenced at the end of the bloody persecution, by the Romans and others. I also think that this is the little season that satan is loosed again. Gog and Magog are encamped against the saints. The Roman church was called Gog, as you may see in the index of the Bible. She has arisen again, not with the same power she once had, but in a way to deceive the people for filthy lucre's sake. She is getting almost over the inhabited world, and is increasing in Columbia's happy land. May not the schismatic Campbellites, who deny the divinity of Jesus Christ, be included, as Magog. The Baptist Conventions do not deny the divinity of Christ, but are not satisfied to be governed by Christ's laws alone, but add for the spread of the gospel. May they not be included? And what say you about the Shaking Quakers, saying nothing about other societies? The unbelieving world, generally, subscribe to these societies. Taking them all together, may they not be numbered, as the sand of the sea?

When satan shall have been bound again, then fire will come down from God, and devour them. The Holy Ghost is called fire, and compared to a sea of glass mingled with fire; when he shall have come with his mighty power, he will burn up all their dross, hay, wood, and stubble. Then will come to pass, that which was said, the weaned child will play upon the cockatrice's den; the bear, the lion, and the lamb, can lie down together; then comes the end. Christ will descend in a cloud, and the dead in Christ shall rise

first, and they that are alive and remain, shall be caught up, and meet him in the bright cloud of glory; comfort you one another, with these words.

I shall now notice that abstract of principles, in one of your papers, which is said to have been published by an Association in North Carolina, and believed to be the substance of the compromise of the Baptists when united. They did not unite on that old Westminster Confession of Faith, for that was what divided them at first. The 3d and 4th articles, are so full of Gargism, that the vulture's eye cannot discern the correctness of them. After the Baptist people had united in Virginia, they sent delegates to unite with the North Carolina delegates; when convened, they did not unite on that abstract of principles, they united over the head of it, each party to believe as it pleased. It was not to make a bar of union, or communion, and take the name of the United Baptists; to which they all agreed. I was there when it was done.

The abstract formerly divided the Baptist people, and I believe, it will divide the Primitive Baptists, if handled. I would like for the ministers to preach, as the angels preached to the shepherds, and as Jesus taught his disciples, to preach the gospel to every creature. Solomon said, the whole duty of man is, to fear God, and obey his commandments. There is no duty that is not commanded.

I will come to a close, by saying, that it is probable, that you will not hear from me again; as the time of my departure is near at hand. I am, with trembling hands, and feeble knees, and lean on my staff, as Jacob did, when he blessed the two sons of Joseph.

ISAAC LANE.

Pickens county, Alabama, }
August 13, 1838. }

DEAR BROTHER BENNETT: There is a general split in this country among the Baptists, and as such we have but few go-between fellows. The larger portion of our preachers have gone off with the New Light folks, but thank God we are not all shrine makers for the goddess of missions.

I will, if God willing, write you soon. May the God of peace be with you, my brother, and prosper you on your way.

WM. H. COOK.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germantown*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. J. A. Atkinson, *Bensboro'*. James Southland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. Henry Avera, *Averasboro'*. Parham Puckett, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Lenoisville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Swartz*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *B. G. Hill*. Alfred Ellis, *Strabane*. Cor's Canada, *Charlettsville*. Thomas Vass, Jr. *Wata'oo*.

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DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicothe Town*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*.

RECEIPTS.

Thos. Vass, Jr. \$1	D D Roach, \$1 00
David Overby, 1	Wm. H Cook, 10 00
Isaac Lane, 1	B Lawrence, 2 00
V D Whatley,* 5	Jacob Dooe, 0 75

*Miscarried.

TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 21 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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“Come out of Her, my People.”

VOL. 3.

SATURDAY, OCTOBER 13, 1838.

No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Lawrence county, Alabama, }
July 25th, 1838. }*

DEAR BROTHER BENNETT: I have been thinking about writing to you for some time, but have delayed doing so until now. As the little paper which you edit corrects error and explains the truth and is somewhat edifying to the brethren of the Old School, I feel it impressed upon me to make known through the medium of the Primitive Baptist, some of the errors presented to view in our section of country.

I have got hold of the Minutes of the Baptist State Convention, and in looking over their proceedings find that B. S. Fant was appointed one of their agents in collecting money for benevolent purposes; say for the heathen, domestic missions, theological institutions on the old plan and likewise on the new plan. He stated in his report, that when he entered on the task he found it was necessary to be as wise as a serpent and as harmless as a dove. I think this wisdom is deception, and taken for the sake of money. He says the objections against it and prejudices have been entirely removed.

Now, bro. Bennett, this is not so; for he was through my neighborhood and went to some of the Old School Baptists, they said they would not support those institutions and in fact, some of their churches closed their doors against him; and after being refused by one of the brethren of subscribing to the theological schools, both being well acquainted, the next day they met but did speak, although brushing elbows. This circumstance reminds me of the scripture,

where it says: Iniquity abounds and the love of many wax cold.

Mr. Fant says, he has received for the Convention \$4312 in cash last year, and on subscriptions previously taken \$206 12½; he now divides it out, \$2275 is for the Baptist Theological on the new plan; \$1750 for the Baptist Manual Labor Institute in unconditional and positive subscriptions; received in cash of the said positive subscriptions, \$161 25; received \$22 25 for domestic missions, and \$54 55 for foreign missions. He says he has labored in their service ten months and twenty-three days. Making close calculations, for I would suppose that counting round numbers, twenty days would be easier expressed; but as it is something like the merchant in retail, there is something in the trimmings. And having rode about 3600 miles, and expended \$47 75. I have enumerated the five different subscription lists to show, that the cloak of heathen missions is thrown over all the benevolent institutions of the day; for you see that out of the \$4312, there are only \$55 to send to the heathen. For you hear of scarcely any thing among those men, but sending the gospel to the heathen and of printing the Bible right; for they say it is wrong translated, therefore in this enlightened day it should be revised. And by this craft they make gain, 1 Tim. 6. 10: For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 2 Tim. 4. part of 3 and 4: For the time will come, when they will not endure sound doctrine—and shall turn away their ears from truth unto fables. 2 Tim. 3. 5, 6, 7, here we have the nature of covetousness, the evil and sin of covetousness, and the mischief of it declared. The nature of it is an inordinate love of

money, and insatiable desire after wealth: the evil and sinfulness of it is the root of sin, the root of all evil, tormenting fear, anger, malice, envy, deceit, oppression, bribery, perjury, vexations, law fruits. Covetousness is the root of heresy, in judgment as well as iniquity. In practice they have erred from the faith; in point of doctrine as well as practice it makes a man act as well as believe against the rule of faith for filthy lucre, the mischief of hurt and covetousness declared. It pierces through with sorrows, but whom doth it pierce? Bro. Bennett, you see whom it pierces; the poor, the needy, the widow, the fatherless, all that fall within the reach of its griping hand; nay, it does not spare its own master, or slave rather, but pierces them through with many sorrows. Says the apostle: Riches, ill gotten by covetousness or oppression, instead of making their owners merry, none can tell what gall or wormwood springs from this bitter root. The love of money is the root of all evil, of sin also, of trouble and disquiet.

Now, bro. Bennett, you see these are some of the missionary principles and institutions of the day. My advice would be to all the Associations and churches that have not come out from among them to do so, for I understand there is one Lord, one faith, one baptism; there are not as many as there are institutions. The time is come when they do not endure sound doctrine. Brethren, still contend for the faith once delivered to the saints. There might be much more said, but as my sheet is full I come to a close.

Farewell, my dear brother; may the Lord strengthen and uphold you, is the prayer of a brother traveller to eternity.

DAVID JOHNSTON.

FOR THE PRIMITIVE BAPTIST.

*Troup county, Georgia, }
27th August, 1838. }*

BROTHER BENNETT: Through severe afflictions and loss of eyesight, I have been unable for several months past to read or write; but I am again blest with sight, so as to be able to read and write some.

It may be thought too officious in me, to attempt to write any thing for the Primitive Baptist; at any rate, in my present debilitated state of mind and body, I do not presume to think of being able to write any thing worthy of a place in your columns. However, I will take the liberty

of naming to *you*, something of the times here.

The missionary or Arminian Baptists, Methodists, and Arminian Presbyterians, (of the latter there are but few,) are all mixing and preaching together, apparently in full fellowship. Early in this summer, one of their meetings commenced which lasted, I think, upwards of thirty days; and then another at another place of some ten or twelve days, and a fourth has just ended; and I am just now told that a fifth is in progress, all in this county. And in all which combined forced marches, great exertions are making to increase quantity with little regard, it seems, to quality; and as little to what sect they are attached. They have raised a mighty wind, and the word of God authorises me to believe that "still small voice is not in it." I will here cite one case. At one of their meetings in a Methodist meeting house, one of their local preachers, (as I am credibly informed,) stood up and proclaimed, that if there were any there who felt determined to pray and seek until they got religion, to come forward and give him their hands, and that he would labor with or for them until they got religion, and that they would not again break the bread of life until they did obtain religion. Two men came forward and gave him their hands; it being night, they remained there laboring till about day light, when they professed to have obtained religion, and consequently were ready for breakfast.

Some time ago I thought I saw a disposition in these sects to meet, but the missionary Baptists have become more Arminian than these modern Pharisees, (Methodists,) and I see nothing to prevent their union but a compromise of that papal institution of sprinkling of children. Yet these Baptists say they are the true Old Baptists. Astonishing hardihood and effrontery!—Let us be called by thy name to take away our reproach, &c. &c.

Since the division, our little church seems to be in peace, and brotherly love seems to abound and flow from breast to breast; which is generally the case, as far as my knowledge extends, among the poor persecuted Primitives, who it seems have a cold and wintry season here. Winter is necessary, and when the sap is in the roots they grow and take strong and deep hold; and in God's own time, will bring forth fruit to his honor and glory. Let us to the utmost of our power be found in the

discharge of our duty, and wait for the moving of the waters. Our watchmen are on the walls, and God has promised not to forsake his chosen; he will be with them in the sixth trouble, and in the seventh he will not forsake them. Therefore let us bear persecution patiently, and pray for our persecutors.

At no time or place have I ever heard as much noise about, and seen as little fruits of religion, as there is here. I am oppressed and persecuted for my faith, which I believe was the gift of God, and which I would not exchange for all the treasures of this world. Present persecutions may be the means in God's hands of sending the gospel into some other land. We have no account, in my opinion, of the gospel ever being carried in any other way. "If they persecute you in one place, flee into another."

My family, as well as myself are under afflictions. I desire the prayers of our scattered brethren on our part. Your paper is of infinite service to our brethren throughout our vast extent of territory. I wish to take it while I live, and my children after me; or so long as it advocates Primitive Baptist gospel doctrines. May the Lord guide and bless your labors. I am, dear brother, yours in gospel bonds of affection.

CYNTHIA WHATLEY.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Marengo county, }
August 10th, 1838. }*

DEAR BROTHER BENNETT: I am a subscriber over a year. I tho't when I first received and read your valuable paper, I would file them for my own meditation, not certain of but few that were of my opinion. But after showing it and sending it to some I believed were Christians, it took with some of them like fire. I have since then given them out where I thought they would do good, and that was to Old School Baptists; and after they got acquainted with them, I hardly could keep them long enough to read.

Brother Yarbrough since he has read the paper you sent me, has withdrawn part of his church from the missionary schemes, which you will see in the enclosed.

Brother John Whitehead has by consent of his church, withdrawn from the new schemes and withdrawn from all the benevolent and mission institutions.

The opinions of old brother Lawrence

some people try to criticise more on than any other subject. I would like to see more of his writings in your papers, let it be on what subject he pleases.

I am yours in gospel bonds.

MARK PORTER.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Marengo county, }
August 19th, 1838 }*

DEAR BROTHER BENNETT: It seems a little astonishing to think, how assuming and smart some of the people who call themselves Baptists can appear; calculated to deceive the very elect, if it were possible. Now I have lived in the State of Alabama, from the age of eleven to the age of thirty-three, if I am favored to see the twenty-fifth of next month; which makes near twenty-two years. The greater part of the above time, I hope, I have been a strict observer of the walk of Christians; for I was raised by Baptist parents who I hope, yet stand firm in the faith once delivered to the saints. And if I am not deceived, about Oct. 1824, the Lord manifested his love to me in the pardon of my sins; yet I cannot say with Paul, for I conferred with flesh and blood for near four years. But in May, 1828, I was baptized by Elder Jas. Yarbrough, as a member of the Mount Pleasant church; though I am at present a member of the Bethlehem church, both in the above named county.

And I will let you know, that notwithstanding I have been called a preacher ever since I became a member of the church, my circle that I have labored in has been limited. Yet I have been noticing too many different schemes that have been creeping in amongst the Baptists for several years, and though they came in at first like lambs they now have assumed the form and appearance of lions; they hang together on all occasions, right or wrong; they rule many churches, and I may say, when assembled they have almost entirely ruled the Bethel Association for several years; while they pay very little attention to the old fathers in the gospel, who have labored without missionaries or money to plant and raise up the churches.

So you discover that I consider our Association in rather a disagreeable condition at present; yet I look forward with anxious anticipation, when I remember that our Association is again close at hand. And notwithstanding we have reason to fear,

that a majority of our body will be in favor of supporting the moneyed schemes of the day, I rejoice, brother Bennett, to see a few who seem determined to stand firm and unshaken. Brother Yarbrough, one of the oldest ministers in my knowledge, and I suppose one of the oldest in the Association, has withdrawn from the Mount Pleasant church with near half its members, who were constituted into a church of twenty-nine members; and the Lord seems to be still adding to her number. The Bethlehem church that I serve as pastor, took into consideration in July conference the moneyed schemes of the day; and without a dissenting voice resolved, that they disapprove of all such, and I expect will represent herself in the Association in that way.

I am writing too extensive, I must come to a close; but, not without saying something about your paper. Not flattering you, I believe it has been of great advantage to the true believers in Christ in this section, so far as it has been circulated; tho' it has been circulated but little in the north end of our county.

If the Lord will, I expect to write to you again after our Association, which comes on Saturday before the first Lord's day in October.

Yours in Christian bonds.

JOHN WHITEHEAD.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Marengo county, }
25th July, 1838. }*

DEAR BROTHER: A part of the Old School Baptists in this region with myself, feel somewhat desirous to give you a short sketch of the times and prospects of religion in this part of the vineyard.

We were amongst the first settlers in this county, after it was purchased from the savage tribes of our deserts; consequently societies of every order were to be formed according to the will and wishes of the people, and we, a few of the Old fashioned Baptists, having emigrated from places where we could enjoy the society and communion of each other, came to the conclusion to unite in the same faith and order again; and accordingly convened and called a presbytery, and were constituted on eleven members. And I continued to preach to this as well as other churches (at all times possible) the doctrine that I tho't to be revealed in the holy scriptures. And

surely we were a happy people, (or much deceived;) for through the proceeds of industry and economy we were soon abounding with the good things of nature. And the people were quite attentive to religious devotion, and we believe the Lord was pleased to bless the things spoken; for immediately there commenced a revival and the church began to increase, and scarcely made any visible stop, until her number was about one hundred and fifty or sixty. And other sister churches in our region were also powerfully blessed with revivals and ingatherings, so much so, that it really appeared that all would soon be Christians. And our prosperity was soon (as it were) on the wings of the wind.

And here it appears that part of the predictions of our Saviour were fulfilled, for he said, in Matthew, 24 and 28: For wheresoever the carcass is, there will the eagles be gathered together. The consequence was, that our good ministering brethren soon visited us from various parts, and we received and enjoyed each other with gladness of heart. But we have since proven that our clusters, pleasant as they were, had now and then bitter herbs amongst them. For first it was urged, the necessity of Sunday schools, temperance societies, tract societies, Bible societies, and missionary societies, painted with all the lustre or beauty of benevolence or charity; and who could oppose them, though viewed by some as new inventions, with a distrustful eye. Next the great necessity of theological institutions, and advocating their cause by the eloquence and abilities of Mr. and Mr., or brother such an one, continually teeming through designing periodicals. And from that time I think may be well said, a visible check to the spirit and progress of religion; and party spirit and party principles began to prevail, each we believe having in some degree their influence over good Christians.

Now if human nature be zealous and ambitious to excel, it is hard to say where such things will lead a religious world; but we can only say that our condition was, some of us were in favor of the new schemes, and others were opposed to them, therefore not agreed; parties on both sides persevering and determined in integrity. And in our May conference, the question was taken of our body; and we found the votes equally divided, with the exception of a vote which I refused to give (though

decidedly an antimissionary.) It was then continued till our next conference, at which time we had quite a confused and unpleasant time; and we the antimissionaries (finding we were rather in the minority, the balance what are called go-betweeners) concluded, to avoid harsh dealing and bad feelings, I being their regular pastor for 18 or 20 years previous, that I should go in and sing a hymn and make prayer, and walk out and leave them and their confusion to themselves; which I did, and twenty-five of the old brethren and sisters came out after me. We then called a presbytery, and were constituted on twenty-nine members. Our next conference (last Saturday) we read into fellowship six members, some by experience and baptism, and believe we have flattering prospects to hope that the Lord will again visit and build up his flock.

And now, brother Bennett, it makes me rejoice that almost to a man that I have heard express their feelings, say they feel as though they had got rid of a burthen that they had carried for some years past. And we want you and our distant brethren to know our feelings under our situation. If you consider my line worth notice, insert it in your valuable paper. May the Lord grant to prosper you and enable you to prosecute your work to the good of the Christian world. Your paper has been but a short time in circulation with us, and it is much approved and will be subscribed for by several of our brethren; and we hope the applicants for said work will be sufficient to justify your continuance, as we believe it is calculated to do much good in the religious world.

JAMES YARBROUGH.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Aug. 28, 1838.

BROTHER EDITOR: I again wish to let you and my brethren hear from me on the subject of missions. &c. as I have a tract or a pamphlet before me on this subject, which represents to my view the track of the devil; and I think it is, from the description brother Lawrence has given us of his track. This pamphlet is called, "A plain and friendly talk, for those who profess to love Christ, and the souls of men: but oppose the spread of religious knowledge."

Now, my friend, I must say to you this tract was not sent to me by any person, but was sent by mail; which is not a smart act

of a man, to send you or me a communication by mail or otherwise, without his name to it; which is not to this tract, and I do not believe that the sender or writer of it was or is a gentleman. No, I do not; for if he had thought that he reasoned well and had the scripture on his side, he would not have been ashamed of his name. But he is like the Lord said evil doers were; yes, the Lord said they would not come to the light, because their deeds were evil. And so is this man, which I will prove in time and place if the Lord will support me.

Now in showing his evils and falsehood, I must have a name for him; and as he has not given his name, I must take the liberty of naming him, and hope he will not think it amiss of me if I should not give him as pretty a name as he might wish. But if he does not like the name I may give him, I hope he will save me the trouble of doing it again, by doing it himself. So I will name him Mr. Sneak, as I do not think he is worthy of a scripture name; but I will call him Elymas, the sorcerer, and will say to him what Paul said to Elymas: O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Acts, 13. 10. Here it does appear that Paul did talk very plain to this perverter, and so ought we, my brethren; and I for one must be plain, for it suits my feelings and I have not sense enough nor education enough to smooth up and blarney my fellow men. No, sir, I cannot; neither ought we to do it.

But I must tell why I think the writer of the above tract should be named Mr. Sneak. The reason is, because I do not know that there is much difference between sneaking and creeping; and you know, my readers, that it is written: Some should creep into widows' houses, &c. Here you may see that there should be creepers or sneakers, and I think there is but little difference between—Mr. Sneak and those creepers we read of. And so when I say Mr. Sneak, I mean the writer of the tract called, A plain and friendly talk. Here I will say to Mr. Sneak, that I hope he will not get mad, as I only want to continue the subject of plain and friendly talk.

But now I will come to the argument, and take it up as it comes and dispose of it as the Lord will enable me. First, I have no objection to the spread of religious

knowledge; no, sir, I am as fond of the spread of the knowledge of Jesus as you are, for that knowledge is life eternal. But here I would say, this knowledge is the gift of God, and there is no man that will profess to love Christ and the souls of men, that will oppose that knowledge. No, sir, they cannot, while they profess to love Christ and the souls of men, without they do like you missionaries do when you go through the country and tell the people how you love the souls of men, and beg the people for money to send the gospel to the heathen, and say that is your object when it is not; for it is the money you get as your hire is the object, sir, and not souls, as we have heard from you. And when you get our money, if we do not give you more than \$25 or \$30 per month, you pocket that for your hire and the devil may take the heathen for what you care. And if we would keep our cash your love would soon get cold, Mr. Sneak, and thus you oppose the spread of religious knowledge.

But again, sir: I believe that all that are made heirs and joint heirs with our Lord Jesus Christ, do love the spread of religious knowledge, on the terms of the gospel and according to the word of God. But here I will say to the Sneak family, we only differ in the way which this knowledge can be obtained. And I say, this is the gift of God and that no man can come to that knowledge except the Father draw him. So it is the gift of God according to his purpose and grace given us in Christ Jesus before the world was. So I am not opposed to religious knowledge; no, sir, but I am opposed to so much begging and lying as are carried on by missionaries.

Again: here, my readers, you may see that Mr. Sneak has sneaked from the spread of religious knowledge to the support of missionaries, and says, all that are opposed to missionaries are opposed to religious knowledge; which is not the truth. But again: he asks, what is the cause of your faith in the Son of God? he answers, surely the preaching of the gospel. This, I say, is not so; for faith is the gift of God, and not preaching. For if it was preaching, then all would have faith, for all did have preaching from the disciples; for the command was, Go into all the world, and preach the gospel to every creature. Here you see the disciples were commanded to preach to every creature. And I believe they did preach to all, for the

command was to every creature, and I believe the disciples did fulfil the command given to them.

So if Mr. Sneak is right, then hearing does cause faith; and if so, then all have had faith, for all have had the gospel preached to them. But he is wrong, for faith is the gift of God, not the gift of hearing. Here he says to the Old School Baptists, or to those who oppose missions, I hear you say that nothing is plainer than that hearing causes faith. I will say to him, that he surely was mistaken; it could not be one that was opposed to missions that said, nothing is plainer. No, Mr. Sneak, if you heard that from any one, you must have heard it from your father the devil; which is the father of all the Sneak family.

Again: Mr. Sneak says, it is clear that Christ wants every sinner on earth to know what he has done for to save them. Here Mr. Sneak is wrong again; for he thinks that Christ Jesus the Son of God cannot do what he wants to do, or cannot make known what he has done for sinners, without being beholden to man, which is not so, for he will do all his pleasure. And again: He has all power in heaven and on earth given into his hands; then he is not beholden to you, missionaries. No, sir, he will do all his pleasure.

Again: Mr. Sneak says, if you refuse to aid in it, you may, nay, you will refuse to do what you are expected to do. Here, my brethren, you may see that Mr. Sneak says, God does expect what he may not get. But this is not so; for it is written, what the Lord purposes shall come to pass. And I believe that God does not expect any thing, but knows all things; for it is written, Known unto God are all his works, from the foundation of the world. So he knows all about sending the gospel, for that is his work, and he does not expect thus or so in this work, as you say he does. No, he knows all things and controls all things according to his purpose. And you are wrong here, and I believe you have been wrong all your life.

Again: Mr. Sneak says, do you desire to know what missionaries and those who support them wish to accomplish? If you do, I will tell you; it is to spread the knowledge of Christ and his doctrines. Here I say that the missionaries all are wrong, for they will teach doctrines in place of doctrine, and so pervert the gospel; for there is but one doctrine of the Lord, but Mr.

Sneak says doctrines, which is wrong when applied to Christ, but right when applied to devils. For it is written, there are doctrines of devils; and not of God. And when I hear a man preach doctrines, or encourage the people to believe in doctrines, I believe he is taught of the devil and his will he will do.

So I cannot have faith in you, Mr. Sneak, for you will take doctrines in place of doctrine, and say, do not fall out about these little things, for they are non-essentials. Now, sir, you have not told the truth, for there are no non-essentials in the New Testament. And we are not commanded in one place to contend earnestly for the faith once delivered unto the saints; no, sir, we are not; but we are commanded to contend for the faith once delivered unto the saints. And so we are commanded to continue steadfast in the apostles' doctrine; and not doctrines. So you are wrong here again, and I believe you are all wrong and will be wrong as long as you continue to support the mission cause as it now is; for its root and main spring is money, and without that you all will fall. For God has not promised to support you; no, he has not. But I think I hear you say, we can support ourselves, just let us be called by thy name, &c. But you shall not.

(to be continued.)

RUDOLPH RORER.

P. S. Brother Bennett, I wish you or any of my brethren that may see a word wrong, in this communication or in any of my letters, that may cause hard feelings between brethren, to write to me and say what is wrong, and send it to me by mail to Berger's store; and if I see that I have erred I will correct it, and I think that will be a better way for us as brethren than to expose one another thro' the Primitive Baptist. My dear brethren, I think we ought to try to cultivate the unity of the Spirit according to the word of truth; and if we do not understand each other on the first acquaintance, let us try to get better acquainted and then if we cannot see eye to eye, and cannot speak the same thing in the doctrine of Christ, then and there is the time I am willing to give up fellowship; but we must know that this is the case. May the Lord keep us in the unity of his Spirit. Farewell. R. R.

No religious duty ever required a man to let his family become to suffer for food and raiment, — *Ed.*

FOR THE PRIMITIVE BAPTIST.

Upson county, Georgia, }
June 15th, 1838. }

BROTHER BENNETT: I am much delighted with the perusal of your valuable paper, the Primitive Baptist. It is I believe a source of much interest and edification to the weaklings of the flock. I am glad that such a periodical holding forth as I believe the apostolic doctrine, has found its way into this part of God's moral vineyard. I became a subscriber for your second volume, that being the first I had seen, since which time I have received the Nos. regularly.

Now, bro. Bennett, having taken up my pen, I hope it will not be a trespass to say something in relation to things, as they are in this section of country, among the people of God. There is much division among us in Associations, churches, and even in families. The missionary gale has almost become a tornado; prostrating, and in some instances forcing up by the roots, the inhabitants of the forest. It has driven some of His Majesty's fleet far off the coast. Much apparent injury is done to vessels and lading; some have cast anchor and lightened by putting off such of the cargo as was most expedient, and most of them seem likely to brave the fury of the waves. Others, for want of naval skill, proper ballast, energy and courage in the seamen, have run foul with the current and moored on institutionism: such is the fate of the vessel on which I took my passage.

For several years we had good weather, fair winds, smooth sea, and not unfrequently a missionary breeze; but this was gentle and by some scarcely perceivable, and thus we sailed from harbor to harbor many days. The breeze, however, became more strong and humid; and bringing with it some noxious vapors, gave alarm to some of our sailors. Some said these vapors were contagious and nauseous, for they were aerial spirits like unto frogs. Others said, they thought they were ominous of a storm or some great calamity. Another said, hush! it is the breath of Prince Immanuel, saying, go into Birma and preach. Others said, nay, it is priestcraft. Now we were driven many degrees from the direction of the compass and course laid down in the chart. 1 Cor. 1: 10: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions

among you; but that ye be perfectly joined together in the same mind, and in the same judgment. Such being the various sentiments, the chart was further examined to find something more tangible; and there it was written, 1 John, 4: 1: Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Mark, 7: 7 and 8: Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. Colos. 2: 20: If ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances, (touch not, taste not; handle not; which are all to perish with the using;) after the commandments and doctrines of men. And many other passages.

No support for institutionism being found, several of our shipmates took a discharge and joined another ship, where the air was more pure; this made us more weak and less able in case of an attack to defend and manage the vessel.

The breeze had now become a gale;
Thus for the Harbor we set sail.

It may be proper here to remark, that this vessel is the oldest of the squadron; that her sails were not all of the same piece, some being botched with institution canvass; also, that there was more bilge than pure water, which had now become quite offensive. There were on board, according to return, thsee score and two souls, including officers, privates, males and females.

Thus, having reached Council Harbor, the squadron met in session, took their seats in council, and in their deliberations, believing institutionism to be prejudicial to His Majesty's cause, declared a non-intercourse with all vessels, either confederate or allied to institutionism. This, resolution in council, caused much excitement and interest of feelings among the shipmates; and it was thought that nothing short of a mutiny would be the consequence. After cruising awhile on the bay of inquiry, finding the state of things grew no better and that in our then condition we could not be received in council; it was deemed best to try the test and put it to an issue. I have visited many vessels and have been on board several; yet in all my sailing, have never before witnessed such an afflicting scene among shipmates:—

A house against itself divided,
Most for missionism sided;
A few were for the good old way,
Some on the fence until this day,
We who are for the good old way
Which the apostles taught,
The institutions of the day
We deem them worse than naught,
The sons and daughters of the Jews
Must never wed with those
Of Moab, Ashdod—but refuse;
They ever will prove foes.
The bride of Christ must spotless be,
Pure, innocent and clean;
Upon her vesture not a stain,
Nor spot, should e'er be seen:
Her vesture is Christ's righteousness,
And his alone throughout,
Man's institutions of the day,
Would make an odious blot.

Thus, brother Editor, we have, for Christ's sake and the gospel's, I trust, forsaken house and land and brethren, in expectation of receiving manifold more in this world with persecution, and in the world to come eternal life. (Mark, 10.) And may we not have that confidence in Jehovah, and say with the poet:—

We all may like ships, by tempests be toss'd,
On perilous seas, yet cannot be lost.

No, brother Editor, Christ's elect cannot be lost. Christ's sheep hear *his* voice and they follow *him*, not missionism nor any other—isms nor—ites in opposition to divine revelation.

Now, brother Bennett, if the metaphor will hold out that our church affairs and relations are similar to those of a seafaring life; would it not be an unusual sight and quite unseemly in a female, to appear above deck in time of a squall, acting the part of a jack tar; pulling the ropes, climbing the rigging, unfurling the sails, &c.? At this over boldness and zeal in a female, would not the wonted exertions and assiduity of the sailors be much retarded? and would not other females be emboldened to do likewise? Such was the imprudent course of a shipmate with us, and such the duplicity and assumed license of the officer. I like to see things stand where they should; and should not females keep under deck? It is found in the chart, 1 Cor. 14: 33: God is not the author of confusion, but of peace, as in all the churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak, &c.—for it is a shame for women to speak in the church, &c. Now we know whatever is a shame causes confusion. God is the author of peace. Again: The man was not deceived, but the woman being decei-

ved was found in the transgression. She is said to be the weaker vessel, weaker than man, consequently less capable of judging and ruling.

Let not the head become the tail,
Lest symmetry and beauty fail;
And all deformity prevail.

I have written more than I first intended.
and must now close by the following lines:

Wherever error here you find,
Detect it, whatsoever kind:
The truth give place, I say you may,
And all that's error throw away.
You may in this acrostic see,
Lo! it's a friend thus speaks to thee;
O yes! if I the truth don't tell,
Retain it not:—so fare you well.

Your brother in tribulation.

W. D. TAYLOR.

Harbor, Echaconne Association.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 13, 1838.

Another Effort.—In the Recorder and Watchman of August 4, it is stated that the "N. C. State Convention" have had "no agent in the field for the last two years," in consequence of which, "systematic effort" has been wanting, and "contributions from the churches have been gradually declining." The Committee appointed to procure an agent for the present year, it seems, have "entirely failed in their endeavors to procure a suitable" one, and have now addressed a circular "to the churches, primary societies, and missionaries favorable to the N. C. State Convention," calling for renewed effort. "The committee" state that "the Domestic mission fund," in its receipts for the last year, fell short of its expenditures by some three hundred dollars, and that it is likely to fall short the present year, by a larger amount; that "the Education fund" is likely to fail more than the Domestic mission fund; and that the Foreign mission fund "needs enlargement."

The Committee recommend the following means, namely: to form "*primary societies*" to aid the Convention by counsel and funds; to have a "President, Secretary, Treasurer, and a small executive committee," to collect money for the Convention. Where this is not convenient, "let some active brother," a friend to the Convention, "carry round a subscription paper, appropriately headed—record subscriptions—collect and send to the Convention." If any of the Old Societies now exist, they recommend them to reorganize, reuse up, and make a fresh beginning. They again challenge their friends to the judgment seat of Christ, thus:

"You have plenty and to spare. God has blessed most of you with an abundance of this world's goods—many of you are rich. Will you part with a tenth, a twentieth, a fiftieth, for the honor of our Lord and his languishing cause? All of you are on your way to the grave, and to the judgment seat. You will soon be there. The places which now know you, will soon know you no more. The opportunities for doing good, which are now presented, will soon be passed for ever. Will you "do with your might whatsoever your hand findeth to do?" Will you "seek to lay up treasure in heaven," while the day lingers? Will you improve the talents committed to your care, as faithful stewards of God?"

And yet, these are not "new measures," but means laid down plain and broad in the Testament, and a true *Biblical record* made of them in the Circular before us. So the Convention would tell us; and they would trumpet the O. S. who reject such proceedings as being no part of Bible record, declaring them to be "innovators and silly deceivers." Yes, the O. S. Baptists, by the reckoning of the New School, had in Paul's day, for spreading the gospel and the Bible a Convention, with its separate funds, its committees and agents, its primary societies and subscription holders; and then promised the people if they would liberally support these things, they should be fat; but threatened them, if they did not, they would remember them and face them at the bar of God for their neglect. Yes, give to the Convention, and thereby *lay up treasure in heaven*. We ask the Committee, and all missionaries seriously to tell if they *will not cease* to pervert the right way of the Lord?

Mr. R. McNabb writes to the Biblical Editor, that he has travelled thro' Chatham and Orange; and has no question but that the Lord will revive religion in some of the churches which he visited. But while he looks for a change of this kind, he regrets that there are members in some of those churches who are soliciting their anti-missionary Baptists to travel among them. This circumstance leads the latter through the part of the Sandy Creek Association. Mr. McNabb seems to be in difficulties, sure enough. While he is elated at seeing unquestionably that the Lord is going to revive religion in some of the churches he visited, his spirits fall—some members there invite anti-missionaries. And that, again, brings them through part of the Sandy Creek Association. But he takes heart again, seeing "it will be a difficult matter for them to do much harm; for in all the churches he finds there are brethren who are ready to expose their inconsistent views,"

Now if every body could come out as well as Mr. M. it seems that they ought not to complain. But then the O. S. B. may do harm, possibly, if they go through the Sandy Creek bounds; particularly as there is a revival in contemplation, and even in sight.

Our brethren of the Old School will please be careful, and if they visit the churches in Chatham and Orange, try to go round the Sandy Creek; or if that be too hard, and they must go through the S. C. Ass'n, try not to blight the prospect before, by any of their unscriptural notions against missions, or by their antinomian doctrines; as Mr. McNabb would seem to say. And for fear they may do harm, he writes to Mr. Meredith, to tell him there is going to be a revival in Orange and Chatham, but, unfortunately, the anti-missionary Baptists pass through a part of the Sandy Creek Ass'n, and peradventure Mr. M. can help. Now, if Mr. Meredith will respond to Mr. McNabb's call, he may tell all whom it concerns; O yes, this revival which is coming is the fruit of missionary labor—the fruit of operations performed by “active zealous Christians” out of connection with their church relations, and by “separate institutions formed for the purpose:” and these are the instruments which are building up the kingdom of heaven. Hence, let all O. S. Baptists keep away from Orange, Chatham, and the Sandy Creek Association, with their unhallowed, with their old church relations, and institutions not separated from the church. And then Mr. McNabb may answer, Amen.—*Editor.*

FOR THE PRIMITIVE BAPTIST.

*Bear Creek, Henry county, Ga. 7
Aug. 24th 1838. 5*

(continued.)

But this happy state did not continue long, before I began to fear that I was mistaken. I feared I had dreamed it, and had just thought of the passage of scripture and verse of the song—and under this suggestion I became miserable. And having told my wife, and fearing I should turn back again into the world and disgrace myself and dishonor the cause of God, I got my wife's promise not to tell flesh living, and determined myself not to do it, and to live as orderly as I could and if I done no good to do no harm, for I felt I was tired of sin. But there was a constant emotion of mind, tell your father what the Lord has done for your soul. I went to his house that morning on business, but still resolved not to tell any one; and it occurred to my mind, he that believeth and is baptized shall be saved. And it filled my soul with joy, and I did believe that God for Christ's sake had forgiven my sins. I wept for joy, and

praised the Lord in my soul; but still feared to let it be known.

I arrived at the house, and my father was in the house. I heard him step out at the door, and I recollect resolving I would tell him; but I have no distinct recollection how I got to him. The next thing I recollect, I had the old man round the neck and he exclaimed, why what is the matter? And before I could speak he said, oh—and then exclaimed, bless the Lord, O my soul, let all within me bless his holy name. And I found myself telling my brothers and sisters they must believe and be baptized, or be lost. And from then till now I have been hobbling along; sometimes I fear I am no Christian, my heart is so hard and my mind so wandering it seems as if it cannot be so. And other times all the world could not convince me that I was not a Christian, and I think I will never doubt again.

Soon after my deliverance, my mind was exercised on the everlasting love of God bestowed on me, the chief of sinners, and the condition of my fellow beings; and the emotion was, tell them of the goodness of God, warn them of their danger. But something would as often say, if you try you will fail and dishonor the cause and disgrace yourself. But still the impression remained, and the first thing I ever said in public was before I joined the church; and after which it seems to me I was as miserable as I could be to live. I thought I had dishonored the cause, disgraced myself, and hurt the feelings of every Christian there. And after I joined the church, to relieve my mind and excuse myself from so great a work, for which I thought I had not the first qualification, I brought my family, my poverty, my ignorance, and all that I could; but in vain. When alone in the woods, or in my farm, a passage of scripture would occur to my mind, and my mind would travel on it till it appeared to me I was the worst fool upon earth. And at last, when alone one day in the woods I was bringing all my objections and it occurred to my mind,—lo! I will be with you alway, even to the end of the world—and the question was asked me, can you distrust the Lord? If you are insufficient, he is sufficient; if you are ignorant, he is wise. And tight here I agreed in my mind I would try, but my nature opposed and I through weakness shrank until myself and family were twice brought near the grave, and the Lord touched my substance till it looked like all would be gone. And about this time he took my father to himself, and it looked to me there was none to warn the people nor to comfort Zion; and with much trembling I began in October 1822, and I have been beginning and quitting ever since. Sometimes I have thought I would never try again, and at other times when I have received a little

strength, I have thought I would redouble my exertions and preach as long as I live.

And, my brethren, I have rode down two as good horses as ever were in Georgia, I reckon; I have travelled thousands of miles, I have tried to preach and pray often, I have been permitted to baptise many; but the best performance of mine must be cleansed by the blood of the Lamb, or it never can be accepted of God. And when I shall be done riding from place to place, and shall have preached the last sermon; when the tongue of calumny shall be conquered, and the last slander reported, I shall be a poor unprofitable servant, having only done that that was my duty to do. And I shall stand a naked sinner before God, if not clad in the imputed righteousness of Jesus Christ; and if saved at last, it will be a sinner saved by grace alone.

Finally, brethren, farewell; be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

WILLIAM MOSELEY.

FOR THE PRIMITIVE BAPTIST.

*Sellersburg, Clark county, Indiana, }
August 8th, 1838. }*

BROTHER BENNETT: I again write you and the brethren a few lines on the subject of the religion of Jesus Christ, who is called the word of God, and God over all, blessed forever. And holds the seven stars in his hand, the ministers of Jesus Christ, to preach the gospel to all nations and feed the church of God; which he has purchased with his own blood, and the gates of hell shall not prevail against it, for he is the chief corner stone.

And there are many (apparently) anxiously engaged in building, whether called to the work or not. Truly there are many called, but few chosen. God having purchased his church: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was

manifest in these last times for you. 1 Peter, 1. 1, 2, 3, 18, 19, 20.

Then the church having one Lord, one faith, and one baptism—the one Lord is Father, Son and Holy Ghost; and the one faith is the gift of God—by grace are ye saved through faith and that not of yourselves, it is the gift of God; and the one baptism is of Christ—the same is he which baptizeth with the Holy Ghost John, 1. 33. Which goes to show his glorious reign, and the exercise of his mighty power in subduing the reigning principle of sin in the soul, and taking possession thereof. In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst let him come unto me and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified; and should be the privilege and seal of every believer—which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1. 14. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, 4. 30. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. 4. 6. If we live in the Spirit let us walk in the Spirit—and that no man can say that Jesus is the Lord, but by the Holy Ghost. 1 Cor. 12. 3. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 13. Now if any man have not the Spirit of Christ, he is none of his. 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 Christ up from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God. Rom. 8. 9—14.

This is the Spirit of adoption, adopted into the one body or church of God, that he has purchased with his own blood. So much goes to prove the one baptism, and we can plainly discover how John became a Baptist, being sanctified from the womb; for we never read that he was baptized

with water. So it takes the Spirit, or principle of Christ, to make a true or divine Baptist, and as the doctrine of the resurrection was and is the grand principle on which the church rests her eternal all, and many in that day as well as this deny the doctrine of the resurrection, yet Christ says, I am the resurrection and the life. And the apostle Paul contended earnestly for this glorious doctrine. 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. Yea, and we are found false witnesses of God. Again: 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 why stand we in jeopardy every hour? Awake to righteousness, and sin not; for some have not the knowledge of God. 1 Cor. 15. 12—17; 29, 30; 34.

Thus it becometh us to fulfil all righteousness. Then he suffered him. For John was to prepare the way of the Lord, make his paths strait, and which shall prepare thy way before thee. Matt. 3. 15; 11. 10. So Christ was to die, be buried, and arise again. So John was to show the path that Jesus had to go in the act of baptism. Then the word is used figuratively, to signify a burial and resurrection. 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. Rom. 6. 3—5. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. It seems too plain for argument, that baptism is here compared to a burial and resurrection; in which the believer or saint being dead indeed unto sin, but alive unto God through Jesus Christ our Lord, as those that are alive from the dead. Rom. 6. 11—13.

Again: when Peter spake of the ark, and that there were eight souls saved by water, the like figure whereunto baptism doth also now save us; (not the putting away the filth of the flesh, but answer of a good conscience toward God,) by the resurrection

of Jesus Christ. So then baptism is an ordinance of God instituted for his family, or for the believers in Christ; for the believer in Christ is born of God: whosoever believeth that Jesus is the Christ, is born of God. Then baptism is not the new birth; but the new birth of the Spirit of God makes him a fit subject for baptism, and in the act of baptism it shows the separation between the believer and the world. Dead to sin, and alive unto God. Neither does the scripture hold forth the doctrine of baptism of water to be the door into the church of God; for I have proven that a believer is born of God. For when a child is born of its mother, it is in the world of nature; so also when a saint is born of God, he is in the church of God and has a right to the ordinances of the same. And baptism and the Lord's supper being the two ordinances of the gospel belonging to the church, she has that right to administer the same to such as she believes are born of God, and therefore receives them into fellowship as members of Christ's body, and administers the same to the believer. Then the church sets forth her lively faith in the death and resurrection of Jesus Christ. When Christ administered the supper to his disciples, he said unto them, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. 26. 29. Which will be after the resurrection of the saints. So we think no one has a right to come to the Lord's table to commune with the saints, until they be resurrected with Christ from the watery grave.

Your brother in Christ, and minister of the Lord. *M. W. SELLERS.*

FOR THE PRIMITIVE BAPTIST.

*Pickens county, Alabama, }
August 25th, 1838. }*

BROTHER BENNETT: I once more take up my pen to drop you, and our Old School brethren and all to whom these lines may come, a few of my thoughts relative to some movements of the friends of the new-fangled schemes in this country.

I this day have before me, the Minutes of the Mississippi Baptist State Convention, as inserted in a periodical edited by A. Vaughn and G. F. Heard, Mobile Monitor, vol. 1. No. 31. Article 35. Resolved, that the Board be authorised to obtain, if possible, a charter for this Convention,

before the next annual meeting. This is an extract from the above recited Minutes. I now call your attention to the declaration of independence, in which was guaranteed unto us the right of worshipping God agreeably to the dictates of our own consciences; which was sustained by the blood of our forefathers. Now I call upon all the lovers of liberty, to be upon your guard while it is day, for the night cometh when no man can work. Now, we understand that the church of Rome once was the true church, planted by the apostle Paul, and remained so until the time of Constantine; after which, it (its doctrine and ordinances) were established and enforced by law. From which effects were brought on all the persecution, and bloodshed that we have an account of, of Roman Catholic order. Then O, all you Old School Baptists; O, all you lovers of liberty; O, all you fence-riders, the time of peace is the time to prepare for war.

You recollect that before the independence of the United States, our forefathers were tributary to the high church of England; they had to pay a certain part or sum to their priest yearly, whether they were of his order or not; or whether they ever heard him or not. And if they were poor and not able to pay, it was made by distress and sale. And I had as lieve be tributary to the high church of England, or priests of that order, as to modern priests, or the missionaries of the present day. And I am certain from their movements and resolutions, that their will is good and all they want is power. Then I would recommend to all the lovers of liberty to be on your watch, and see that you do not vote for them to legislate for you; for if you give them the power, they will exercise it over you, and before you are aware of what is coming upon you, they will have the yoke upon you, and then, my readers, we may say farewell to our religious liberty.

Extract from the same paper: Upon a review of the whole subject, we find much room for thankfulness to the God of missions. Now, my brethren, the true and living God is the God that I wish to be thankful to; but if the God of missions is the true God, they (the missionaries) have given him a nick name; for I have searched the scriptures and do not find him in no place styled the God of missions. Then as God Almighty is not known in holy writ by the name of the God of missions, I shall

take it for granted that it is not the God of Abraham, &c. that here is alluded to. Then I would ask, who this God of missions is, as it is not the God of the whole earth? Is it money, or is it Theological Schools, or is it some one of their leading characters? This I would like to know; but will wait for an answer, for I reckon that he needs a great deal more money to carry on his work than God the creator does. For he has said: Isaiah, 52 ch. 3 verse: For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money.

I notice some periodical of an elderly man of this State, who has undertaken to prove from history that missionary operations are of an ancient date, and that the Primitive Baptists and those schemes went hand in hand some centuries ago. A great for such testimony. He has taken a proposition, and said, history says so; and again another proposition, and history says so. I would here ask the venerable gentleman, what history he has allusion to? I would ask, if it is not his own history which he has been for two or three years preparing under the patronage of the Alabama Baptist State Convention? as I do not believe, that he can prove what he has undertaken, without he applies to some such history as the one above referred to, prepared by (H. Holcombe.)

I thought to have said something about what our New School folks are doing. They have meetings almost all the time; they call them protracted meetings, (but I had rather call them distracted meetings.) Now you know, that if you see a distracted man start off, you know not where he will go nor when he will return. So are the protracted meetings. I must close for the present.

Yours in the best of love, &c.

SAMUEL C. JOHNSON.

FOR THE PRIMITIVE BAPTIST,

Georgia, Campbell county, }
Aug 21st, 1838. }

DEAR BROTHER BENNETT: One of your little periodicals fell into my hand lately, whose pages I perused with much interest; and finding some of my brethren that are fond of Primitive things, we (or I) want six of the copies for one year.

By directing those papers as above, you will much oblige your brother in the gospel,

WILLIAM TIPPIE.

FOR THE PRIMITIVE BAPTIST.

*Humphreys county, Tennessee, }
August 17th. 1838 }*

BROTHER BENNETT: I wish to obtain your valuable paper. Something like two years ago I had the opportunity of reading a pamphlet entitled the Basket of Fragments, which made my heart glad when I found there was such a valiant soldier for the cause of truth as brother Lawrence, in the Eastern States; for verbal reports have said, that the Baptists had nearly all gone off after the new schemes of the day in that part of the country. And I was ready to conclude that the altars were dug down and the prophets were slain by the missionary spirits. But since I have had recourse to the Primitive Baptist, I feel encouraged that the Lord has yet reserved to himself seven thousand that have not bowed their knee to the image of Baal, in the Eastern States. As to West Tennessee Association, we are but a poor people; churches are generally thin of members and preachers scarce, and from some of these reasons we have not been much haunted by money hunters. Right or wrong we are very uniform on the doctrine of grace, but the Associations and churches around us some of them have experienced very serious times.

The doctrine of general atonement and general provision and special application, some years back, began to prevail; and when they got proselytes on their side of the question, they appeared very bold in their cause. And the Old Fashioned Baptists seemed to grow bold also in the cause of God, and then rents began to take place. After this, the Campbell doctrine or reformers swept off some more, which could be very well spared; but we are still like Gideon's army, yet too many. But the missionary scheme has swept away a multitude more; but the apostle said, that all things should work together for good to them that love God, to them who are the called according to his purpose. And I am confident that I can see more union among the brethren than I could see years ago, when we were mixed up with these life savers and Christian makers. But I still want the Old Baptists to be more uniform.

Some style us the Old School Baptists, others the Old Fashioned Baptists, and some the Predestinarian Baptists. I would be glad to know what title would be right. I find also different ideas among the brethren

about the office of deacon, also in respect to preachers having the pastoral care of an individual church. We find that some are fond of the title of pastors, while others refuse it entirely, yet conclude that the care of all the churches is upon them. These three subjects I would be glad that some of the able brethren would give their views upon them.

Brother Bennett, if this letter or any part of it is worthy of a place in your paper, I want you to use your pleasure.

LEVI KIRKLAND.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Henry county, }
August 19th. 1838 }*

BROTHER BENNETT: I am well pleased with your paper, believing that it contains the doctrine of truth; and I believe that it is separating the truth from error. And I hope, that if it be the right and the true doctrine, that it will finally gain the day and bring to shame all the enemies of Christ and his kingdom, whom we see going through the world at this time, arguing and disputing with the true followers of Christ. We have none of those bold missionaries in our settlement, but we have a sort that are full as bad or a little worse; for they will contend for the institutions or the principles of them all day, and still say, that they have no more use for them than I have. And of all the people that I have ever seen they pester me the worst; they will say, you declared a non-fellowship for us and what is it for? I answer them now, one and all, that I believe they or their leaders are not so blind as they pretend to be. There is a great fuss here about a middle ground, or a liberality point; and I believe the end of this liberality will be bondage. And for a middle ground, we have but one man in our church that stands on it, if my judgment is correct; but when I try to tell them of their faults, they will say, that is no good spirit, or, you have no experience of grace or you would not judge so hard. And as to that part I know not, but one thing I do know, I very well recollect the mournful night when having done all that I could do or think of doing, and finally giving all up for lost, I could not think of going to sleep without trying to pray before I lay down; and having said all that I could find to say and still got worse all the time, till at length gaining nothing I went to and

gave up all to God, crying, Lord, thou must save, or I must be forever lost. And so lost all my knowledge, so that I know not whether I went to sleep or not; but when the word came to me, the first thing I knew I was off of the bed and going out of the house, thinking at the same time that when I got out of the house I should see my Saviour there. And getting disappointed then, I often have fears that I have never witnessed the true religion of Christ; but if ever I have, I do not believe that it was man or money that gave it to me, or could have done it.

But as to the gospel going to all nations, I believe it will go; and that too when the Lord pleases to send it he can send it without money or theological schools to qualify men to carry it. I do not learn that ever Peter was taught in any of them before he went to Cornelius, yet he went when commanded. Neither do I learn that ever Jonah waited to go to school, when called to go to Nineveh; yet he tried to shun it, but could not. Neither did ever any of the Lord's designs fall through, neither do I believe that it ever will be the case. And I believe these men that are daily begging money for the Lord, are begging it for their own use, and put on that cloak to hide their own shame to keep from being called beggars. Pride makes them take the name of missionaries, and laziness makes them beg.

Before I close my remarks, I would friendly ask the missionaries if they do believe they are doing God service, or are trying, like satan tried to destroy Job, to destroy the Old School Baptists? If this be the case, may the true Christian exercise patience like Job, is my prayer; tho' fearing they cannot do this, may the Lord help us to stand the best way that we can. And when there are hard and harsh things thrown at us, may the Lord enable us to bear them with patience, and stand by the truth and lean on the same; so that their proud and polluted strifes may never injure us, as I do not believe that all the powers of satan and all the strifes of his followers, can in the least degree frustrate the design of the Lord. So I humbly beg and request of all true followers of our Lord and Saviour Jesus Christ, to throw your all on the Lord and be not in fear of any man, for they will scare you if they

can. Therefore it is necessary that we that wish to live in the fear of the Lord, believe them no further than we see a thus saith the Lord for their works. For I learn from the scriptures of truth, that ever since the Lord has had a people in the world, satan has had his people too; and no doubt in my mind but it will be the case so long as the Lord has a people on earth.

The apostle Jude speaks very plain of these people, 3rd and 4th verses: earnestly contend for the faith once delivered unto the saints, for these are certain men crept in unawares. Again, in the 8th: likewise also these filthy dreamers defile the flesh. Also, in the 16th: these are murmurers, complainers, walking after their own lusts, and their mouths speak great swelling words, having men's persons in admiration because of advantage. And many other like proofs might be had; but, brethren, I hope you will all read your Bibles, and there you will see their condemnation on nearly every page.

I must conclude, for I did not think that I should write half so much, as I am no preacher and have not been a Baptist long, and withal have not much education. So I will conclude by saying, if any of this is fit for your paper, publish it; and if not, commit it to the flames. So I shall cease to write for this time, hoping the Lord will be with you always, even unto the end. I remain your brother and friend in tribulation, and in the best of bonds.

DAVID ROSSER.

FOR THE PRIMITIVE BAPTIST.

Alabama, Barbour county, }
August 30th, 1838 }

DEAR BROTHER BENNETT: This may inform you, that I have received your valuable papers, which were no little satisfaction to me to get hold of and read; and not only me, but many others. And I hope they will be of great utility in this part of the Lord's vineyard.

May God ever enable you to earnestly contend for the faith once delivered to the saints, through the wide circulation of this valuable work. Accept the best wishes for yourself, and the cause in which you are engaged. Yours in Christ.

ALLEN J. SIMS.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germananton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Roaleigh*. S. J. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Sorghum's Bridge*. H. Ayers, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leeksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Saveeta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabune*. Cor's Canada, *Carterville*. Thomas Vass, Jr. *Waterloo*.

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Jeter, *Pint Lala*. Samuel C. Johnson, *Pleasant Grove*. William Crutcher, *Huntsville*. William H. Cook, *Pickensville*. Seaborn Hamrick, *Plantersville*. Eli McDonald, *Paynesville*. Mark Porter, *Demopolis*. William Melton, *Bluff Port*.

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MISSOURI.—Calvin Newport, *Harmony*.

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OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morten, *Fulton*. John B. Moses, *Germananton*.

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DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

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NEW JERSEY.—Wm. Patterson, *Suckasunny*.

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Mark Porter,	\$5	Benj. R. Hines,	\$1
Cynthia Whatley,	1	A. G. Simmons,	5
John R. Craven,	1	M. W. Sellers,	1
Wm. Wadkins,	1	Jos. Biggs, Sr.	1
J. H. Chambless,	4	Frederick Ross,	2
Allen J. Sims,	5	Levi Kirkland,	1
James Teague,	1		

TERMS.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Edgecombe county, N. Carolina, }
Sept. 20, 1838. }*

DEAR AND BELOVED BROTHER EDITOR: You in our two last interviews, if my memory serves me, requested me to give my views on the parable of the tares of the field. I promised you to do so, as soon as I could. I had before and have since, received letters from the west from divers brethren, on the two seeds; and among them, a letter from my old acquaintance and highly esteemed brother Josiah Fort, whom I esteem highly in the Lord as a child of the right kind for Old School doctrine, and whose wishes I desire to gratify as well as yours. But in April I by an accidental fall knocked my right thumb quite crosswise out of joint, so that I have not been able to write much heretofore by that means. But now I resume my pen, but still with some difficulty, owing to the weakness yet of my thumb; however, I will answer your wishes in a short way, so that you can catch my ideas on that subject.

In the xiii. chap. of Matthew this parable is found, with five others, delivered by our Saviour to the multitude standing on the shore, while he sat in the ship and taught them; and not under a silk canopy nor from a mahogany pulpit, did he deliver his parables to the listening multitude, as the pride of these times want to do in these days of error and darkness and delusion of what is called the church of God and Christ; who go for pomp, parade and show, with an ox load of formalities not to be found in the word of God. Such as the money inventions of the day in all their forms,

pouring, sprinkling, confirmation, God fathers and God mothers, churching women, singing before preaching, and prayer also, when the minister does not feel by the spirit that frame—is any sad, let him pray; is any merry, let him sing—James. Much more, but not now.

In the beginning of the 13th chapter the first parable is that of the sower which went forth to sow; and when he had sowed his seed some fell by the way side, some on stony places, some among thorns, some on good ground, &c. all which is satisfactorily explained by the Saviour.

Then the parable of the tares follows, as if he intended to continue the subject, only in a different light and bearing to his hearers, saying, 24th verse: Another parable put he forth unto them, (that is, the promiscuous multitude on the shore,) saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; 25th, But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26th, But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27th, So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28th, He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29th, But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30th, Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Thus ends this second parable, which I have wrote down at length, that the reader may have it all before him without refer-

ence to the Book; and to save my expressing it again in all its parts. Now no man has a better right to explain what he intends by his own writings or words, than he who writes them or expresses them. So then the 36th verse, by the request of his disciples, gives the meaning of the Saviour: Declare unto us the parable of the tares of the field. Then follows his exposition of his parable, or the meaning of his own words in it. 37th, He answered and said unto them, (that is, his disciples, when he had sent the multitude away to whom the parable was spoken,) He that soweth the good seed is the Son of man; 38th, The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. 39th, The enemy that sowed them (the tares) is the devil; the harvest is the end of the world; and the reapers are the angels. 40th, As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41st, The Son of man shall send forth his angels, and they shall gather out of his kingdom (mark that word, his kingdom,) all things that offend, and them which do iniquity: 42nd, And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43rd, Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Thus ends the Saviour's explanation of his own parable, and who can gainsay when he explains his own meaning. Nothing can be plainer, for he explains the sower to mean himself the Son of man; the field, the world in which this seed is sowed; the good seed he sowed, the children of the kingdom, or his church; the tares, the children of the wicked one; the enemy that sowed them, the devil; the reapers, the angels, &c. There seems not to be a single item in the text but what is explained by the Son of man himself, except that word, his kingdom; I say, to my satisfaction, yet it may not be so to every body, or else I should not have received these various requests. But, always willing to serve my brethren to the best of my abilities, I proceed to do so in the following observations.

The difference between the two parables is this: in the first parable, the seed is the word of God; in the second, the good seed are the children of the kingdom, or Christ's church or people in the field of this world. The first parable showeth the effect of the gospel preached by the Son of man with

its effect on different persons, compared to the way side, stony ground, thorn, and good ground hearers; which showeth that three-fourths of his gospel preaching is lost, as only the good ground hearers bro't fruit. And this is true under the preaching of all his ministers, as well as his. So then the field in the first parable is the world, in which the gospel or word is preached; the field, in the second parable, is the world, in which the effects of the preaching of that gospel on good ground hearers produces the children of his kingdom. Hence it is said, born not of flesh, blood, or will of men; but of the word of God, that liveth and abideth forever. And again: I have begotten you through the gospel, &c. &c. The second difference in the two parables is, that the enemy the devil attends on gospel preaching, to catch away the word, &c. from the hearers; and in the second parable, he soweth tares among the wheat, that is, hypocrites in Christ's church or his kingdom in the field of this world; for in this world is the church, or gospel kingdom of Christ. Again: the first parable mentions no tares, the second does. So then I shall set it down as a point that cannot be overturned, that the first parable wholly relates to the preaching of the Son of man and his ministers; and the seed sowed, the word of God. Read the parable as proof, and Christ showing the effects of the preached word on different hearers, &c.

Leaving then further remarks on the first parable, merely to show the difference between the two, we will now proceed to the tares, &c. 24th verse: Another parable put he forth to them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. Now what is the meaning of our Saviour by the kingdom of heaven in this verse? for this is the main point to be settled in the parable. First, it cannot mean the heaven above, or glory, because there are no tares there; it cannot mean the gospel preached by the Son of man, for the tares are said to be the children of the wicked one. Well then, this is the true meaning of the kingdom of heaven in this text: the church of Christ in the field of this world, or Christians by the agency of the Spirit of God and gospel preaching sowed among mankind; and so says the text—the good seed (or Christians) are the children of the kingdom. And again: They shall gather out of his kingdom (or church) all things that offend, and them that do iniquity.

Then the field is the world, and Christ's church in the world the good seed sowed. This I set down, and it cannot be overturned according to the Book.

I proceed: 25th verse, But while men slept, (that is, ministers and church members,) his enemy (Christ's enemy the devil) came and sowed tares among the wheat, and went his way. The tares here are put for wicked men, or unconverted persons, or hypocrites; have it in any of these senses, all the same, who by the means of the devil's craft, lies and deceit, are sown in the church of Christ in this world, and are to be gathered out by the angels at the last day. And these hypocrites, or unconverted persons, are sown in the church of Christ in this world by the devil, the enemy of Christ, for a certain purpose; as he attends preaching to catch away the word, which I shall not now stop to explain. This is provable from the parable; the tares are the children of the wicked one, or as Christ says to the Jews, You are of your father the devil, &c. So then Pharisees, wicked and unconverted men, are children of the devil, Christ being judge. These are the tares in the text, sowed in the church and among the saints. Read the parable.

26th verse, But when the blade was sprung up, and brought forth fruit, then appeared the tares also. This one verse would be sufficient for a whole sermon, but I can only touch at it. The blade and fruit were the distinguishing marks by which the servants of the householder found out there were tares among the wheat. Now the householder is Christ, the church in this world his temple or house, which you know is easy proved from scripture; the servants, the ministers of the gospel; all this you know is scripture. For says Paul, which house are we. And again, to Timothy: that thou might know how to behave thyself in the house of God, which is the church of the living God. He sent out his servants at supper time, &c. &c. Now Peter, one of Christ's household servants, found out by the blade and fruit of Simon Magus, that he was a tare; the evangelist found out by the blade and fruit of Judas, that he was a thief and so a tare, yet Christ let him grow with his disciples till his judgment come. For God has a use for these tares in his church be sure, as in the case of Judas, or else he would pluck them up. And although the devil has a bad design in sowing them there, yet God will make them all work for the good of his

church; and as he did with Judas, bring salvation to his elect, beat out the devil's brains and kill death itself, shut the doors of hell and bring off the children of the kingdom more than conquerors from the field of action. Paul and Jude found out how the devil sowed these tares among the wheat, or these hypocrites in the church—crept in unawares to spy out our liberty. This is the way the devil soweth his tares, while men slept or while the church and minister do not watch narrowly who comes in by the gate. Paul, a household servant of Jesus Christ, (or church servant, is the meaning in the parable,) found out in his day that there were tares in his churches; such as, they are the enemies of the cross of Christ, whose god is their belly, &c. &c. And Peter was aware of these tares when he said, who privily bring in damnable heresies, &c. and false teachers among you. From Enoch up through all the prophets, Christ, and his apostles, all were aware of these tares, these unconverted men in the church of Christ; as well as ministers of this day and days gone by. Then it follows, that Christ makes Christians in the field of this world, and the devil puts the tares in his church; for he says, an enemy has done this. Didst thou not sow good seed in thy field? from whence then hath it tares? Or, in other words, is not thy church converted and Christian men? how is it then that there are wicked ungodly men and hypocrites in it? The devil has done it, and not I. Well, what shall we as thy servants do in this case? wilt thou that we go and gather them up? Oh, no, do not do that; lest while you gather up the tares, you root up the wheat with them.

30th verse, Let the saints, the children of the kingdom—and the tares, the children of the wicked one—let both grow together until harvest, and in the time of harvest I will say to the reapers, &c. Now on two points I stand for the truth of my explanation of this parable, without going further; that is, that the kingdom of heaven in the beginning of this parable, means the church of Christ in this world. And no man can explain it otherwise, without doing violence to the scriptures. The second is, in the close of Christ's own explanation of the parable, in 41st verse: The Son of man shall send forth his angels, and gather out of his kingdom all things that offend. Mark that word, his kingdom—his church is meant; for divers scriptures prove the fact, you know, that the church is called

his kingdom without my citing them. Then the finishing stroke is, that tares are unconverted men, and the good seed the saints of God, mingled together in a church state; both are to grow together in the field of this world until the judgment day, then a rooting up will take place—farewell, hypocrite.

This explanation I think to be the meaning of our Lord, nor does it at all supersede the necessity of all churches keeping a strict discipline; for it is written, that every plant my heavenly Father has not planted, shall be rooted up. Then the church is no place for unconverted men. I am well aware of the old opinion, that if you kill the wicked you would destroy the righteous seed in their loins. This doctrine is not in the parable, but is an old story of past days. Read the parable with attention for yourself.

Now a few words on the tares. Some have supposed that they are what we call cheat among our wheat, but it is not so; for cheat in every instance comes from wheat injured by cold, or some other means, such as the bite of horses, &c. Any man may get clear of our kind of cheat, by ploughing in his wheat deep with a dagon plough. The scripture tares, from many of the best authors, were a kind of pulse of peas, called tares; as to what kind of weed or grain it matters not, whether peas or weeds, this is enough that they were of the devil's sowing to injure the wheat, and the servants thought they ought to be pulled up. But in this we are not mistaken, that tares are put in the parable for wicked men and hypocrites in the church of Christ, from which the church can never be free until the last day.

Thus, brother Editor, I have given you a hurried running shoot at this parable. Think on my ideas.

Now believing I should not have been written to from the west, had it not been for Elder Parker's two seeds that have made such a noise in the Western States among the churches, I will for the satisfaction of my beloved brother Fort and others, offer a few thoughts on the two seeds, which it is thought stands connected with the parable. And here let it be understood, that I have read in two or three of Elder Parker's papers called the Church Advocate, some of his ideas on the two seeds; but yet do not remember one single sentence in them, only that of the subject discussed, which was on the two seeds.

So that my opinion is not to confront nor acquiesce in what he has said on that subject, but only to give my own opinion for the satisfaction of my brethren. As I do not remember one sentence of his arguments in that paper, should we agree in our opinions, well—if not, well, as on my part.

Now, my dear brother Fort, I am a great stickler for going by the Book, however much I may miss it's true meaning in many things. So we will take that along for our guide, and throw all our former opinions over the fence and let you and I form one, not from other men's opinions or hearsays, but from the book. And do not you go before me, but walk behind and pick up that which falls; and mind my mistakes, if any, by the Book.

And thus we will set out. In the first parable, the seed sown is the word of the gospel; for the word of God is the seed of salvation, this you will admit. In the second parable, the good seed are the children of the kingdom, or the righteous men and women in the world. This I presume you cannot nor will not deny. Now, question: Were these righteous good seed before they were born of the Spirit, or not? I let you pause. I say no, in no sense of that word. To the Book. Conceived in sin, and shapen in iniquity; go astray from the womb; none righteous; all gone out of the way; dead in sin. Now put on the cap stone: We (saints) were children of wrath by nature, even as others. Then the righteous are not good seed, before being born again of the Spirit, but are as bad as the tares; for God hath included all under sin, both Jews and Gentiles.

The tares are said to be sown by the devil, as well as the good seed was by Christ. Now I would ask, were the tares bad seed before they were naturally born? I answer, that the very spirituous humor of man's body that is the life of generation or the part of the male, is sinful and corrupt; or how else was David conceived in sin, and brought forth in iniquity? And the righteous men and women of all ages are born in the same way, and are equally as corrupt in their conception and birth and practice as the tares. So then I put it down, that in point of natural birth all men are born sinners; for by one man sin entered the world, and death by sin, and so death hath passed upon all men, in that all have sinned in Adam the first—both the tares and good seed. Then there is no

such thing as good seed in the world, nor no children of the kingdom until made so by the Spirit and grace of God out of wicked men, or call them tares by nature if you will, for there is no good seed in the loins of men, all bad, bad—too true.

Now we will come right to the point at once. Genesis, 3. 15: And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Mark that word, his heel; and not their heel. Mark that word in the text also, it shall bruise thy head; not they shall bruise thy head. Now here we have two seeds mentioned in this verse, the seed of the woman and the seed of the serpent. So then there are two seeds, of this we are sure from the text; but who are these two seeds, is the great question to be solved. I feel that I must undertake it for the satisfaction of my brethren, and to put an end to the controversy about the two seeds, if I can. Yet I feel that I must, to do so, trample in some good degree on the feelings of delicacy, which I am loth to do; yet must forego all that may be said for truth's sake, and for the good of Christ's church and the honor of his name and character in the world. And that man that makes a sport of the laws of nature, and of the work and plan of nature's God, is worse than a fool—as said Paul about the resurrection.

And first, we will attend to the words in the text, (thy seed;) that is, the serpent's seed is meant by thy seed. Now who are they? Some say, the non-elect; some, the tares; some one thing and some another. But to the Book: John, 8. 48: Ye are of your father the devil, and the lusts of your father ye will do. Then of course these Jews to whom Christ spoke, were his seed, or thy seed, or the devil's children, if he was their father; and whether they were the non-elect, or not, you have no authority to say this or that way about the matter from the Book.

Matthew, 13. 38: But the tares are the children of the wicked one. Then of course, the tares are the thy seed; for if children, then the seed of the serpent. Now the question arises again: are, or are not, all mankind the children of the wicked one, by the fall of Adam, by their first birth? Say. I say they are, as I have shown above. I ask, has God any children by their first birth—I mean their natural birth? Why you must answer, no; for God has all his children by their sec-

ond birth, born of the word and Spirit of God, and thus they become his children and not before; thus born of the water, (which means a natural birth,) and then of the Spirit, this makes them children of God; nor are they so before, in any sense of that word. Then I put it down, that all mankind by nature and practice, are the children of the wicked one; and may thus be accounted in the text the serpent's seed, or thy seed; and that God has not a child among all the millions of the world, until born of his Spirit. What say you to this? Again: I put it down that you may not forget it, that all mankind as they come into this world, are the serpent's seed, and leave it here.

Then the sum of all is, God makes saints out of sinners, righteous men out of wicked ones, and makes his children out of the devil's children; by being born of his Spirit, or created in Christ Jesus unto good works. And thus the good seed are the children of the kingdom; and the remainder are the tares, or children of the wicked one, left to be burnt.

Now, Josiah, I am going into deep waters; if I go to sinking, lend me your hand and help the old man, as I am trying to help you. We notice next in the text the words, *her* seed, or the seed of the woman. Now who was he? as it is expressed in the text in the singular, his heel, as one; not their heel, in the plural, as many. I say, that the seed of the woman here was intended to mean Jesus Christ, and none else. And that this text is the first gospel promise and the first revelation on earth of a Saviour, and in support of this idea read on.

In the first place I assert, that a woman has no seed unless given her by God or man; that she has not the power of her own body to produce or make seed. And secondly, I assert that she has not a part nor particle of seed in her loins; nor can it be, I think, proven from nature or scripture that she has. As for the scripture that will prove in any place that seed is in the loins of a woman, I should like to see it; but seed was in the loins of Abraham, not Sarah; Levi was there when Melchisedec met him. All men and all women are the seed of men, but Jesus Christ; and he, and he only, is the seed of the woman. This I shall attempt to show, and show why, as I go along on this head.

This I will say, that the earth with moisture and heat produces vegetation; but nei-

ther the earth, nor moisture, nor heat, is the seed. He that can receive it, let him receive it. But I am going to unravel that in the gospel system, which I have never seen unravelled by any man heretofore; whether it was through their delicate feelings I know not, nor care not. For the time has come, that the mouths of gainsayers must be stopped; and wise men will admire the plans and designs of God in all the works of creation, even from the ant to the mammoth, in their construction, sense, manner of getting food, sagacity, &c. And fools may laugh on and make a wide mouth, at the work and design of God in the great, the grand, the mighty scheme of redemption, to save sinners by the seed of a woman.

Then I say, Jesus Christ is the only person since creation that can be called the seed of the woman. All other men and women are the seed of man, Adam and Eve excepted. To the Book: The Lord God made man out of the dust of the ground—male and female created he them. Then God was the author of the being of this pair; and not man, in whole nor in part by the act of generation. Now for Jesus Christ, the seed of the woman. Paul: Made of a woman, made under the law to redeem them under the law. Mark the word, made of a woman; the same word, made, is used as in the creation of Adam—made of, or out of, the dust of the ground. Again, the word made is used. Again, as respects the birth of the Saviour: The word was made flesh and dwelt among us. Again: A body hast thou prepared me. By these texts you can see, that God was the author of the body of Christ, as he was of the body of Adam and Eve, without the seed or help of man. Now then, how is Jesus the seed of the woman? Read: This day have I begotten thee. Read: This is my beloved Son. Read: And when he bringeth the first begotten into the world. Now if God begot the body of Jesus, and a woman has no seed, how is Jesus the seed of the woman? The seed you will say then must come from God. To the Book: Matthew. 1. 23: Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel—God with us. Now why did not the prophet say, a woman shall be with child? No, sir, this would have been folly; because thousands of women had conceived and brought sons before the prophet was born, but not a virgin that knew not a man, as Mary. Hence

inspiration was necessary to see this wonder of wonders, both to saved men and angels. And thus the prophet spake as moved by the Holy Ghost, which was fulfilled in Mary the mother of Jesus.

To the Book: Luke, 1. 31: And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 34th verse: How shall this be, seeing I know not a man? 35th verse: And the angel answered and said unto her, 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. Now whose seed is this Jesus? Answer me. God's or the woman's? For he cannot be the seed of man, seeing Mary knew not a man. If you say he is God's seed, I shall deny the position, with all exceptions but this; he is the seed of God's power and the Son of God's power, as were Adam and Eve; for God was the father of all three by power. But I say he is the seed of the woman; and why and wherefore? Read: The children being partakers of flesh and blood, he likewise took part of the same. He took not on him the nature of angels, but the nature of the seed of Abraham. Read: The word was made flesh and dwelt among us. Read: made of a woman. Will not all this and much more I could produce prove, that Jesus Christ took his human nature from his mother Mary, and that God by his power formed the body of Jesus of the substance of the woman? If he took her flesh and blood, if he took her nature as a daughter of Abraham, if he was made of her the woman, I ask you if he is not her seed and God's Son? This is the great mystery—God manifest in the flesh, seen of angels, and believed on in the world.

Then I shall say, Jesus as man is the her seed in the text, that was to bruise the serpent's head; yea, destroy the devil, kill death, shut hell, drink the wrathful cup of the vengeance of a God, set sinners free, open the gate of heaven and glory to their everlasting access and joy. And as she conceived by the power of God the body of Jesus, he is the Son of God, the only begotten Son, after this manner of a woman. Although Christians are sons and daughters of God, yet they are not begotten of a woman; but through the gospel by the same Spirit that begot the body of Christ by Mary; therefore he is not ashamed to call them brethren.

Romans, 1. 3: Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. Here you can see the mystery explained. Jesus is said to be made of the seed of David; mark that word, made, of the seed of David—Paul: made of a woman, made under the law. John: the word was made flesh and dwelt among us. See how the holy writers harmonise in the word, made. Thus Jesus was called the seed of David, not because David begot him, but because Mary the mother of Jesus was of the family of David; and thus he is called the seed of David. And so is he called the seed of Abraham, not because Abraham begot him, but because he came of the family of Abraham and took on him the nature of Abraham. So then the point is clear, that Jesus Christ is called the seed of David because he descended from the family of David and took his nature. So likewise the seed of Abraham, as it is written: He took not on him the nature of angels, but he took on him the seed of Abraham. And in the same way he is called the seed of the woman, because he took the nature of the woman, his mother Mary. So throughout the holy Book are men called the seed of such a family; as my seed, your seed, his seed, their seed, the seed, thy seed, &c. because they sprang from such and such a family.

This I think being sufficiently clear, that Jesus is called the seed of the woman because he took her nature, and not because she gave or had the seed in herself, neither in whole nor part, no more than Adam had or Eve in creation or formation; for God formed the body of Adam of the dust of the ground, and Eve of Adam's rib. And so he formed the body of Jesus, not of the ground but of the woman. The word made is applied in both cases, as it is written: A body hast thou prepared me. Then the body of Adam and Eve, and the body of Christ, were all begotten and formed by the immediate power of God, so sons of God's power both Adam and Eve, and Jesus Christ; all others, since the world began, the seed of man and not the seed of God or the woman.

But, said an infidel not long since to me, Mary was a sinner and of course Jesus Christ being born of her must be a sinner also. I deny the fact. If God made the bodies of Adam and Eve of the dust of the ground and of the ground, made them upright and in his own image, why not make of the woman a body upright and in his

own image? Why, said he, it is well known that the child derives its nourishment and blood from its mother. Very good, but Jesus Christ being the seed of God's power, or as it is written: The first man is of the earth, earthy; the second man is the Lord from heaven. And again: The word which was God was made flesh and dwelt among us. So then the seed of the body of Christ was from God's power, and the overshadowing of the Holy Ghost; or else you must acknowledge Mary would not have had a son, seeing she knew not a man. One idea here is sufficient. Take a grain of corn and put it in the most impure heap of manure you can find, the manure does not change the seed or quality of the seed; so, sir, although Jesus was born of a sinful virgin, the seed being from above, the corrupt nature of the virgin did not change the quality of the seed; for the seed only derived heat and moisture from the virgin to make a body, as the corn from the manure to make a stalk and ear; but does not change the quality of the seed in either case. He shut his mouth.

Some days past, a learned gentleman in conversation said: Your Jesus of whom you preach so much, and say so many fine things about, was nothing but a bastard by Mary before she and Joseph were married, as is frequently the case; for, for me to believe God ever had a child by a woman, I cannot nor will not. Now, sir, I want you to listen to me a few minutes, and then think for yourself in this matter of so great importance, as being the only door God has open to heaven, through the seed of the woman. And first, the writings of Moses and the prophets were appealed to, in the days of Christ and the Pharisees, on both sides, as being decisive on all points of controversy on religious subjects; which shows that the Old Testament scriptures were held in high estimation, as being of divine authority, by all parties of religionists 1800 years ago. And secondly, salvation by Jesus Christ the seed of the woman has thrown down, overturned, and trampled into the dust, all the religions of the world in Asia, Africa, Europe and America, where it has had free and full discussion. And the public mind of America and Europe is in favor of that plan—for salvation by the seed of a woman. And thirdly, the moral, the great, and the good in all countries where the Christian religion has come, for 1800 years past, have been in favor of that plan of salvation by

the seed of the woman Mary. Now, sir, you either must be a fool, or say you have more sense than the great and good of the generations for 1800 years; for it is easily proved that the New Testament has been held of divine authority for 1800 years, and has been appealed to by all parties of religionists, whether in writing, preaching, or argument, as the standard of the Christian religion, and as acknowledged by all parties as true and sent of God: and will you dare say, you have more sense than them all; if so—we preach Christ, the seed of the woman, to the Greeks foolishness.

But, my dear sir, hear me a little further. There are four ways by which men come into the world: Adam by the powerful forming hand of God, out of the dust of the ground; Eve by the powerful forming hand of God, of one of Adam's ribs; then he gave them power of generation, by which others came into the world; but Christ also came into the world, as did Adam and Eve, by the powerful forming hand of God; not of the ground, but of a woman. Now, Sir, what was the design of God in forming the body of Adam and Eve of the dust of the ground, but to people the world? What was his design of giving them the power of generation, but to people the world? Now, sir, what was the design of God in forming the body of Jesus of a woman? why, sir, to save the world. And I ask you, sir, to say, which was the greatest, to *make* a world of men, or to *save* a world of lost men and women? I pause, that you may think. For if the body of Christ had been begotten by man of a woman, then he would have been corrupt as other men are, and not been the holy child Jesus. If he had been formed within two inches of where God formed the body of Adam, then it would not have been the same nature that sinned that suffered; but other ground formed. Therefore he formed of the woman a body, that the same nature that sinned might suffer the penalty of the law: Made of a woman. Oh, the depths of the wisdom and knowledge of God in this glorious plan of salvation by the seed of a woman, that a wise world count foolishness; but in it I glory and rejoice: Christ the power of God and the wisdom of God to salvation to them that believe. I have a thousand things more to say on this head, but as the publisher wants this piece for publication, I desist, and come to the Book more immediate.

Galatians. 3. 16: Now to Abraham and his seed were the promises made. He saith not, to seeds, as of many; but as of one—and to thy seed, which is Christ. This text showeth that Christ came of the family of Abraham, and not of the family of Lot, nor of Abraham's brother. Then the meaning (and to thy seed) is, the lineage of Christ run through a certain family from Abraham, Joseph, David, Solomon, &c. &c. until it came to Mary, of the family of all these, and from her the body of Christ was formed to redeem and save sinners. And in him are all the promises, yea and amen, that are fulfilled to the glory of God by us the redeemed.

Then I shall end this part here. Jesus Christ is called the seed of Abraham, the seed of David, the seed of the woman, only because he took the nature of all these. But the seed of Mary's conception was of the power of the Highest, and of the overshadowing of the Holy Ghost; for that she had no seed nor power in herself to conceive the body of Jesus, must be given up. Then Jesus was the Lord from heaven, God in flesh, God with us, the word of God made flesh, the only begotten Son of God; for he has no other Son after this manner begotten by his power of a woman to redeem them that were under the law, bring in an everlasting righteousness to justify the ungodly, and save a sinful world.

Then I put it down, that the serpent's seed are all mankind in a state of nature, from Adam to the end of the world; and that Christ, and he only, is the seed of the woman by the power of the Highest, and overshadowing of the Holy Ghost. I also put it down, that the seed of Christ, or his people, are those born again; and that by nature there is no difference in men to make one good seed, and the other fars or children of the devil, or the serpent's seed; that they are all bad seed, the serpent's seed, until born of the word and Spirit of God. Then he that is born of God cannot sin, for his seed remaineth in him; born of the word of God, which is an incorruptible seed. Then men and women thus born become children of the kingdom, good seed, Christ's seed, holy seed, thy seed, children of God, sons and daughters of God, &c. &c. and not until then.

But methinks I hear one say, do not you think God foresees a good seed in the loins of men? Sir, I do not—and to the Book: Elect according to the foreknowledge of God, through sanctification of the

Spirit and belief of the truth. Then God foresees even the saints corrupt, and needing sanctification or cleansing, and to believe the truth to make them free from sin. And again: For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Then of course God foresaw them not conformed, or like his Son holy; and the act of predestination was to make them so, by his calling, justifying, and glorifying of them. Again: According as he hath chosen us in him, before the foundation of the world, (I, Paul, and you heathen Ephesians—in Christ,) that we should be holy and without blame before him in love. Then when God made a choice of sinners to be saved before the world began, he foresaw them he chose unholy and blameable and without love to him; and it is the choice alone, with the means he has provided, that makes them holy, unblameable, and to love him, the sanctification of the Spirit and belief of the truth; with other things the means to make them good seed. From twenty other scriptures this doctrine can be supported, such as: He hath saved and called us, not according to our works, but according to his purpose and grace given us in Christ before the world began—and, he hath saved us, not according to the works of righteousness that we have done—but by washing of regeneration and the renewing of the Holy Ghost, &c. &c.

So then I set it down as a point that cannot be overturned from the Book, that the foreknowledge of God, the choice of God, and the predestination of God before the world began, and the appointment of God to obtain salvation by Christ, and his ordination to eternal life of any sinner, does not make him good seed before he is born of the Spirit of God; but that he is bad seed. So all must end here: God makes good seed out of bad seed, saints out of sinners, and his children out of the devil's children, and Christ's seed out of the serpent's seed; and all this is done by being born again, or born of his Spirit, or of the word of God that liveth and abideth forever. Thus as to spiritual matters, there are the serpent's seed, the woman's seed, (Christ,)—and Christ's seed, or good seed, the children of the kingdom or those born again. Search the scriptures and see if these three are not all the seed you can find, speaking spiritually and not naturally.

And now, my dear brother Josiah Fort, I have clipt and cut this piece to get thro'

it, in such haste, that I am fearful you can hardly get it together so as to make sense to it; for I am by writing as I am by preaching, give me my time or do not put me at it, for if I cannot explain any thing so as to be full satisfactory in my own judgment, I want no hand in it. Should there be any point left out, of which you want to know, you will write me on that particular head. I remember the good nights of sweet conversation about Christ, his glory, and his heavenly and true doctrine, we have had in days past. May God, my old brother, take you by the hand of his power and lead you down the last steep of age; with unspotted garments may you come to your grave in peace, if I never see you more. Give my love to all my old brethren of past days and tell them, that the lies and reproaches and lying writings of missionaries have not yet killed the old man, nor buried him before he was dead; but he is yet forthcoming when wanted, and can be found where the two ways of Old School and New School part asunder.

Dear and beloved brother Editor, I tell you that I have jumped and skipped and suppressed my ideas and offered scriptures, in the above piece, until I cannot well tell that there is any connection in all I have said. I wish you to well examine the above piece, and cast the bad away and let the good, if any, go to press; as I have long known that you possess a cool head, a sound doctrinal heart, and carry the razor and not the broad axe.

Yours to serve in love whenever wanted, without money or price.

JOSHUA LAWRENCE.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 27, 1838.

The Recorder and Watchman of August 11, uses the following language:

"It is equally well known that the peculiarities which distinguish the people now calling themselves 'Old School Baptists,' were never known or thought of, as the distinguishing properties of a party calling themselves Baptists, until some *ten* or *twelve* years ago. And it must be equally well known to every one who will fairly look at the subject, that a more silly imposition was never passed upon the world, than that now attempted by a certain faction of the Baptist church, to pass themselves off for Old School Baptists. The

fact is these people are mere upstarts—they are the ephemeral production of a day—they are innovators upon Baptist principles—and so far as their claim to *Old Schoolship* is concerned, they are weak and silly deceivers.”

What the Old School Baptist peculiarities are, to which the Recorder alludes, it does not think fit to describe. As that paper has, with so much liberality, informed the O. S. B. of their weakness, and fraud, and degradation, its Editor would have strengthened their obligation to him, if he had marked with precision, their peculiarities which have sprung up within “*ten or twelve years.*” They would thence have seen the steps which have thrown them so far behind Mr. Meredith’s historical knowledge and good sense, and honesty, and long standing, and stability; and which have rendered them three “silly,” (as he thrice applies this epithet to them.)

With regard to their origin, we believe the O. S. B. have never consented to refer it to any period posterior to that of the apostles. It is true, they have frequently noticed the doctrine, and practice, and government, of the Baptists of later times, but with no design to fix and determine their claim to the title they now bear. If we understand them, they believe that, every church established in the life time of the apostles, was a *Baptist* church, and that the faith and order, and every peculiarity of the Baptists, was then settled and recorded in the New Testament. They believe likewise, that the Baptists, as a denomination have, in the general, adhered more closely to the apostolic religion, than any other denomination. They believe, moreover, that, while new sects of professors have arisen since that period, some of the Baptists have also departed from the ancient simplicity and purity of the gospel both in faith and practice: that they have in some instances rejected a part of the *apostles’ doctrine*, and in others, have added the traditions and inventions of men. The New School Baptists of England and America, have added to the Baptist creed, *missions, with all its train of societies and operations.* To this fact Mr. Meredith himself has testified. In the Recorder, vol. 3. — he says, “There was then” [in the apostles’ day,] “no need of such societies.” And that the missionary operations were not carried forward by the churches nor in the churches, he declares that, “if active, zealous Christians do any thing for missions, it must be done out of connection with their church relations”—“it must be done thro’ the agency of separate institutions formed for the purpose!”

The opposition raised against missions, with all its concomitants and subsidies, its unsound and unscriptural ways and notions; forms the “peculi-

arities,” if we judge correctly, of the Old School Baptists. There was no need, it’s true, of the distinctive term, *old*, until “*new measures*” appeared amongst the people called Baptists. And since that portion of the denomination which is in favor of the Primitive order of the church of Christ, has withdrawn its fellowship and countenance from the new order of things, the *separate institutions*, it became necessary to draw a line of separation, and to designate their true relative and distinctive character; and no name was more appropriate, in our estimation, than that which they now have. It is therefore quite vain for the Recorder & Watchman to speak of Georgia Baptists, or Philadelphia Baptists, or of Jones’s History, or Ivemy’s, in order to decide the propriety of the name O. S. The Editor of that Recorder needs not stop at the followers of Wickliffe, nor at the Albigenses, nor Waldenses; but to the Bible itself, which wants the *separate institutions*, which he so liberally inserts and reverences.

Mr. Meredith acknowledges, there were no missionary societies during the spread of the gospel under the apostles: he acknowledges that “active zealous Christians” can not do *any thing* for the mission cause without departing from their church relations, and uniting with other, and separate, institutions; and yet his paper, which he denominates, The Biblical Recorder, is scarcely more than a depository of these hot zeal exertions. And if O. S. Baptists assume a title indicative of their adherence to Bible precept and example, he raises after them a hue and cry of “imposition,” “innovators,” and “deceivers.” He ought to have referred to his “Essays on the kingdom of Heaven,” and read his concessions there, keeping them open before him, as he was about to write; “*ten or twelve years*”—“silly imposition”—“upstarts”—“ephemeral productions of a day”—“innovators”—“silly deceivers.” Yes, Mr. M. himself, in 1836, dates the origin of these societies and their operations later than the “apostles’ day;” but if the O. S. Baptists discard them as *unscriptural*, he straightway pronounces them innovators and deceivers. His pen needs a guide, for it has made some shocking blunders; indeed, we perceive that it has grown no straighter, by removing to the capital; no more valiant for the doctrine of the Bible, by setting one foot upon Raleigh and the other upon Charleston. After his confessions in his “Kingdom, &c.” he should be careful of any imputations against the O. S. Baptists, lest he might not be trusted upon this subject as far as he could desire.—*Editor.*

To plead necessity against scripture is to work hard, but to be successful in evil.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

*Pittsylvania, Va. Sept. 2, 1838.**(continued.)*

BROTHER BENNETT: I am a sort of blacksmith, and if you should find my letter smutty you may make some allowance for it, as I am just from my coal kiln; but I hope you can understand me, and if you do, that will answer. I now will try to pursue Mr. Sneak's Plain and Friendly Talk, and will say to him he had better quit sneaking; and when he writes again put his name to what he writes before he sends it to the Old School Baptists, and pray to God to bring him right by his power, and then he will be right; but he is now wrong and all he has done is wrong, and so I must say, Lord turn him and he shall be turned.

Again: Mr. Sneak comes to the Lord's supper, and says, if you do object to missionaries because there is not the word missionary in the Bible, so you must object to your wife, your sister, and your mother; for there is not a word in the Bible about female communion at the Lord's supper, and yet you think they should go to the sacrament. Yes, I do; but Mr. Sneak says, there is as much scripture for modern missions as there is for female communion; which is not so. And I will say to Mr. Sneak, that women were baptized and were church members and were under the control of the church; and Ananias and his wife were in the church by profession, and Sapphira was a member of the church or she would not have went there with her money and her profession, like you missionaries do when you pay for a seat in the General Association, which is not lawful. Here I have proved that Sapphira was a member of the church and so had a right to commune with the church members.

Again: Acts, 8. 12, here women were baptized and became church members; and Lydia, and Mary, and Martha, were all members of churches and were commanded with the church or disciples to take the Lord's supper. See 1 Corinthians, 11. 24, 25, here you may see that Paul was speaking to the church and said to them: Take, eat, this is my body which is broke for you—yes, you, the whole church. And so Mr. Sneak was mistaken when he said there was no scripture proof for female communion, for I have shown that the females were church members, and then have shown that the command for the supper was to the church, and not to part but to the whole church. Now I have proved that women have the same right to the Lord's supper as men, for the church was commanded to take the supper and I do not believe that Mr. Sneak will deny that women were church members; so he is wrong again. And I say Mr. Sneak cannot bring from

scripture any proof for their mission begging and trading in memberships as they do. No, sir, you cannot; but I have proved female communion.

Again: he says that the word immersion is not in the Bible. I will say to Mr. Sneak, that the word immerse is not in the Bible, but the word baptize and the circumstances connected with the ordinance do prove immersion; and I do think it a lower move than a Christian would make to undertake one of the ordinances of God, as Mr. Sneak has that of immersion, and yet say he does believe it is so; but here I will say it is just like a Sneak to do so. And will say, it has always been the way with the devil to spoil truth and establish error; and here Mr. Sneak has tried to injure the truth of immersion in order to promote the scheme of missions. But he will fail, for truth shall and will stand like our first parents in the garden, not ashamed though they were naked; but error must be clothed, and that is the reason of so many school-made preachers, or dressers of lies.

I must get along and attend to some other part of Mr. Sneak's Plain and Friendly Talk, but will not attend to all I see as I come on, nor do I expect to attend to all his sneaking ideas, as I am more lengthy already than I expected to be and more so than I wish to be; for I am afraid I may be in the way of some of my more worthy brethren, and them that are better informed, so I will return to the subject.

Mr. Sneak says: Jesus and his apostles were missionaries. I say if they were, they were not like Mr. Sneak; for when they did write they put their names to what they wrote; and I think this is more like the Primitive Baptists. Again: if they were missionaries, they did not do like you Sneaks do in this day. So I do not care for the name but run against the principle that you Sneaks possess of begging the people for their money; and will say to you, my readers, that Jesus nor his disciples did not beg any man's money, and that they did preach without charge, and that they did not hire themselves to preach like you Sneaks do; they did not, and you ought not. But one says, he has a lovely wife and he must support her; but this is not the case, for the people support him and his wife; and if the people only would give him as much a year as one could make by honest labor, he would abuse them. But here I will say to the Sneaks who have lovely wives, it is well for your wives that the people will support them; for I believe that the most of you are so lazy that you would not support yourselves by honest labor.

Again, to the subject: the Lord says, he that preaches the gospel shall live of the gospel—and did not say they should beg men, women and children for money and receive pay from negroes, like

you Sneaks do. No, sir, they did not; and I will prove it. See Luke, 12: 22: And he said unto his disciples, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. Then neither Jesus nor the disciples were missionaries, as Mr. Sneak says they were; no, sir, they were not, for the command of the General Association to the missionary preachers is, beg for money, &c. And so they do not go like the disciples of Jesus did, and their master did not give them the same command; and yet Mr. Sneak has the assurance to tell a lie upon them, and say they were like us; which a man can see is not so, without spees. But the command is: He that preaches the gospel shall live of the gospel. Not if they can—no, sir, but shall live of the gospel. So you see it is not of men that the preachers are to live; no, but of the gospel. So you who go about begging for money are wrong, for you have more faith in men than you have in the Lord Jesus Christ; for to preach him and him crucified is the gospel, and them that preach him shall live of him; not by begging, as you Ishmaelites do, no, it is of the gospel, which is Jesus Christ and him crucified for his people. And you that preach him shall live by him, and not by begging.

Again: see Luke, 22: 35: And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Here I have proved, that the disciples of the Lord were commanded to go without purse, or scrip, or shoes; and then when asked, lacked ye any thing? they said, nothing. So here, my readers, Mr. Sneak is wrong again, and I am in hopes he will become ashamed of himself and will forsake his old master and will be made a servant of the true and living God.

I have shown that when the disciples took nothing with them, they said they lacked nothing. Here you, my readers, and Mr. Sneak may see, that the disciples were not like our modern missionaries, for when we ask them, lack ye any thing, they say much, we need so much money to answer our purpose or to convert such or such people, and thus help the Lord on with his business. And I think the answer of God to them is, thy money perish with thee. But these Sneaks will tell things that they cannot prove, and they have done so much of it, that I cannot believe half they say or write; for it is but seldom that they will put their names to what they write. And so when we see their false communications we do not know who sent them out or wrote them; so they think they are safe, and there is no way of getting to them; but to take the whole for the concealer is as bad as the stealer, so we must put them all out of our churches.

See Luke, 22: 36: But now (says Jesus) he

that hath a purse, let him take it, and likewise his scrip, &c. Here you, my readers, may see, that the disciples had a right to take with them what they had; but no right from scripture to beg before they did go, nor after they did start. So they were not Sneaks nor missionaries, for you beg before you start and as you go, and all the time you stay; so you are not the Lord's disciples, for the Lord's preachers will not beg for money. No, sir, they preach the gospel and depend upon their master for their support, and believe he that preaches the gospel shall live of the gospel, for so says the scriptures. Then it is not by begging but by preaching, and the Lord can and will support his preachers by their own labors, or otherwise; and if they preach the gospel, God can put it in the hearts of the people to give the preacher what he needs. And the preacher is not to be the judge of his needs, no, the Lord knows what is best for him and so the Lord has promised to his preachers and has and does make them trust him for their support; and thus you see the Lord's preachers going and preaching without hire.

Again: Mr. Sneak says, Paul was an illustrious missionary. Here I will ask Mr. Sneak if Paul was like you missionaries in this day? I say no, and will say, that Mr. Sneak knows he was not of that same spirit that you possess; no, for when he was called to his mission he did not confer with flesh nor blood, but went straightway and preached the gospel; and did not go to school first and learn to preach like you missionaries do. No, sir, he did not; so he was not like you. And when he did go, he did not have \$25 per month, and beg all the time, like you Sneaks do; no, he was not known to once beg nor once to charge for preaching. I say he did not, and if you, Mr. Sneak, can prove that Paul did charge for his preaching, I must be wrong, and will confess when I see the scripture that will prove it; but until you do prove that Paul did hire to preach, I shall think you was a fool or a liar when you said Paul was a missionary, unless you can prove he did do like you missionaries do, and that you cannot prove from thus saith the Lord. And so you have called Paul by your name, which I believe the disciples of Jesus do not like to hear their brother Paul thus scandalised; no, sir, they do not.

But again: if Peter had been a missionary when Cornelius sent for him, what would he have said to them? say, Mr. Sneak, and try to tell the truth. Well, the truth is, if he had been a modern missionary when he found they had come for him, his first enquiry would have been, what are you going to give me? And if they had nothing to give nor to promise, he would not have went to Cornelius, if a missionary; but he was not, but was a gospel preacher and he went without naming money

once in all his route. So he was not a missionary, nor there is not one of the disciples that was, without it was Judas. And so I will ask the Lord to forgive Mr. Sneak for the lies he has told on thy Son and his disciples in his piece called A Plain and Friendly Talk.

And now in conclusion I will say to Mr. Sneak, that I hope he will quit calling the apostles missionaries; for I assure you that there is no Christian that can believe it from their Bible. So you are wrong from end to end.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

BROTHER BENNETT: We, the United Baptist church of Christ at the Beach Fork of Emery's river, Morgan county, East Tennessee, holding Regular Baptist principles, or in other words, Primitive Baptist principles, feel it our duty to write a few lines to send to you to inform you and other distant brethren and friends, that there has been a false representation of this church and of Daniel Stinecypher, a member and deacon of this church, by Sherwood Reese. Said Reese sends in his communication that this church feels it her duty to correct a mistake, as he said, that Daniel Stinecypher sent in his communication to the Editor of the Primitive Baptist, that he believed nearly all the members of this church were of the Regular order, and that said Stinecypher had formerly been a member in said church.

We, the Beach Fork church, do certify, that Daniel Stinecypher joined this church by experience, and has been a member in full fellowship ever since; and that said Reese never has wrote a communication or letter by the authority of this church, since he moved from Illinois to this country. We certify, that said Reese moved in the bounds of this church without a letter of dismissal, at which time the church was in peace; but did not continue in that state long, till a question was revived which the church had acted on about two years before, relative to feet washing, whether an ordinance or not; which, after two months travel, her decision was, that we leave it where we found it, and not practice it as an ordinance but have regard to it as a stoop of humility. And when the question was taken the second time, the voice of the church was, she was satisfied with her former act. And he, Sherwood, took exceptions against the church, and raised false accusations against the church,

and charged her with making feet washing a test of fellowship. He has also charged the church with departing from the articles of faith on which she was constituted, and appointed a three days' meeting without church authority, he said to try the constitutional rights of the church, and seduced two to follow him, who have assumed the name of the Beach Fork church. And for his course and conduct we called on him to give satisfaction which he failed to give, and we declared a non-fellowship with him and he is not admitted to a seat with us in the church no more than a heathen or a publican; and we believe that he would not be admitted to a seat in any church in this Association.

We also notice a few remarks of said Sherwood, in his communication of February 9th, 1837, vol. 2, No. 9, p. 140, wherein he seemed to signify a great distress in the churches in Tennessee, relative to feet washing, which seemed to burn like fire in stubble. We certify, that we have no knowledge of any distress in our Association, nor sister Associations, with the exception of our own church; and we have no knowledge of any church ever making feet washing a test of fellowship.

Beach Fork church, a member of the Hiwassee Association, done in church conference the fourth Saturday in August, 1838. *Charles Galoway*, Moderator.

Samuel Stinecypher, Church Clerk.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, }
Sept. 2d. 1838. }

BROTHER BENNETT: I have received a few numbers of the Primitive Baptist and am much pleased with it, as I do believe it contains the truth as it is laid down in the scriptures, as far as I am able to judge of them. I am glad to find that there are yet a few old stumpy cedars scattered over the United States still calling for the good old way, that cannot be shook by the institutions of the day, benevolent, falsely so called. O, ye institution men of the day, read the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And what Jesus says again in Matthew, 28. 19, 20: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with

you always, even to the end of the world. Amen.

Now, brother Bennett, we do not find in his word no where, that Jesus ever told them to go to the theological schools to be qualified to preach, or to wait till they could collect one, two, three, five, or ten thousand dollars, to help them on to convert the heathen nations. I heard one say that it made no odds whether a man was called to preach or not, so he had the education and talents that is all sufficient. I suppose that will do for them but it will not do for God's children. Deuteronomy, 13 chap. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign of the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.—If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;—Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

2 John, 10 v. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. Romans, 16. 17: Now I beseech you, brethren; mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.

Brother Bennett, the churches I believe have nearly all split in these parts; the Old School Baptists are obeying the commandments of God in coming out from among them. The missionaries call them unhappy divisions, but I call them happy divisions. 1 Corinthians, 11. 19: For there must be also heresies among you, that they which are approved may be

made manifest among you. 2 Cor. 6. 17: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Exo. 29. 45: And I will dwell among the children of Israel, and will be their God.

Brother Bennett, these lines are at your disposal to publish or lay aside, as you may think proper. May the Lord make you useful, and all those who are concerned with you, in pulling down the strongholds of satan and contending for the faith once delivered unto the saints.

Yours in the bonds of love. Farewell.
R. B. MANN.

FOR THE PRIMITIVE BAPTIST.

Alabama, Autauga county, }
Sept. 1st, 1838. }

BROTHER BENNETT: Although I am a stranger to you and you to me, yet I have had the pleasure of reading a few numbers of your paper, (called the Primitive Baptist,) which was and is truly interesting to me, in hearing (through your paper as a medium) from the brethren in the different parts of the country. The difficulties and distresses which are among them also abounds here, which are the missionaries and money hunters; but I trust that I do rejoice and am thankful to God, that there are some that are on the Lord's side, and do earnestly contend for the faith once delivered unto the saints.

I became a member of the Baptist church of Christ at Union, seventeen years ago, (and am still a member there,) which was a time of pleasantness, and all our paths were peace. We are now at peace amongst ourselves, but in our Association (which is called the Alabama,) we have our mixtures of joy and sorrow. There is a majority of the ministers in favor of the institutions of the day, but a majority of the lay members against them; and I believe the time is not distant when our Association will be rent asunder. And seeing the condition she is in, I think it surely would be better for the United Baptists to be to themselves, and the missionaries be to themselves. But I forbear saying any more at present, but wish you to

send me your paper. I subscribe myself a believer in the Primitive Baptist doctrine, (and in a feeble way,) a contender for the faith once delivered unto the saints.

Yours in gospel bonds.

LUKE HAYNIE.

FOR THE PRIMITIVE BAPTIST.

Georgia, Pulaski county, }
September 19th, 1838. }

DEAR BROTHER BENNETT: Having seen one or two of your papers, I take the liberty to drop you a few lines to let you know that I want the use of your valuable paper one year. I have not much to write, but contemplating upon time past when we Old School Baptists in this part of God's vineyard were crowded down with all the heavy ties of missionism, that we were constrained to obey the divine command of Peter, Come out of her, my people, that ye be not partakers of the plagues, &c. To all those who have obeyed the command, your paper is a source of great satisfaction, and will be so long as you contend for the faith that was once delivered unto the saints.

Nothing more at present, but remain yours, &c.

ABNER TYSON.

Montgomery county, Alabama, }
Sept. 10th, 1838. }

DEAR BROTHER: After my respects to you, I will inform you that the missionaries are doing great things in the Southern States, as well as at the North; for they are sowing the seeds of discord among our inhabitants, thereby causing great confusion in our churches, our settlements, and in our Associations. Though with pleasure I see some, that have the courage and boldness of God's ministers, who like Mordecai in the king's gate, refuse to bow to them; but contend for the faith once delivered unto the saints.

Yours in Christian bonds.

GEO. W. JETER.

FOR THE PRIMITIVE BAPTIST.

Bibb county, Georgia, }
Sept. 24th, 1838. }

DEAR BROTHER BENNETT: I feel truly glad that your little paper, that seems so despised by some yet highly esteemed by

others, is still finding its way among the Old School Baptists, and is received with delight. The orthodox doctrine it brings from your correspondents is I believe in accordance with the word of God, and gives comfort to my mind.

I have just returned from the Ichaconna Association. We had no missionaries to advocate the new schemes of the day. The affairs of our meeting were conducted in peace, and apparently love, and union; no fiery zeal, no heated debates, but like a band of brothers. And I trust the Spirit of the Lord was with us, from the effect the word preached seemed to have upon the audience.

Yours as ever.

JONATHAN NEEL.

FOR THE PRIMITIVE BAPTIST.

Cambridge, South Carolina, }
Sept. 5th, 1838. }

DEAR SIR: It has been some time since the last communication I had with you. I have been waiting expecting some more subscribers. Your paper is read with great pleasure by some, and has done I think a great deal of good in making the wavering in mind stable; but there are some that will not read it at all. There is some division on the subject.

Nothing more, but yours in haste.

FREDERICK ROSS.

Quere.—If "active, zealous christians" can do nothing for missions without forming other societies besides the church, is he, or is he not, a candid and faith christian who claims scriptural authority for the benevolent institutions?"—*Ed.*

Receipts, to be acknowledged in the usual place in our next paper:—Jonathan Neel \$10, Thos. H. Dixon \$5, G. W. Jeter \$2.

A large quantity of the packages of our last number, sent by the northern mail, have been returned to us in a mutilated condition—we have repacked and sent them again in the best manner we could. Subscribers in that direction not receiving that number, will know how to account for it, as we know not what are missing, and have not an extra quantity to send in the place of those that are destroyed.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*.—S. I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. Thomas Vass, Jr. *Waterloo*.

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Henry Lile,	\$11	R B. Mann,	\$5
Abner Tison,	5	Jacob Proctor,	1
A. Compton,	5		

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of Her, my People."

VOL. 3.

SATURDAY, NOVEMBER 10, 1838.

No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
Sept. 7th. 1838. }*

DEAR BROTHER BENNETT: I again take occasion to address you a few more of my scribbles; for, dear brother, I have lately had the perusal of a pamphlet or tract entitled, *A plain and friendly talk, for those who profess to love Christ, and the souls of men: but oppose the spread of religious knowledge*—wrote by who I do not know, but be sure he cannot be as honest a man as the great apostle of the Gentiles; for he (Paul) writes in his 2d epistle to the Thessalonians, 3. 17: The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

Bro. Bennett, the writer of said tract says, he has proved missions and missionary operations by the old Book; and in proof of the same, he gives eight objections the writer says the Old School Baptists plead, and he the said writer answers them at length; and finally, in winding up said tract, says he has proved missions and missionary operations, &c.

Bro. Bennett, indulge me in a few remarks in reply to said writer. Now, sir, you say we anties, as some are pleased to call us, say in the first place we are opposed to missions and missionaries, because we do not find any such word in the Bible; and you say, our reasoning is not good and that if we do nothing nor allow nothing to be done in religion, which is not directly found in the Bible, we should not allow any female to commune at the Lord's supper. You say the Bible does not say a word about female communion nor immer-

sion, that we talk so much about. Now, sir, I do think you are hard run in proof of missions and missionaries, to take up that. You say the Bible does not express that which is held by others, to prove your speculating schemes of the day. Now, sir, we will see why we hold them two items of our creed, the Bible, viz: that of communion and immersion. We say, we believe baptism and the Lord's supper are ordinances of Jesus Christ, and true believers are the only subjects of these ordinances; and we believe that the scriptural mode of baptism is by immersion or dipping. The enquiry arises, why do we? I will tell you. Mark, 1. 9, 10: And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And again, John, 3. 23: And John also was baptizing in Ænon, near to Salim, because there was much water there. And again: Mat. 3. 13: Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14th verse: But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering said, &c. Then he suffered him. 16. And Jesus, when he was baptized, went up straightway out of the water, &c.

Now, sir, I have given you three instances of baptism, and the fourth is at hand. Acts, 8. 38: And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. But you say, it does not say immersion. Well, sir, I have given you three instances of going down into the water, and one straightway up out of the water; and of course Jesus must have been in it before he could have come out of it. I will now cite you to Romans, 6. 3, 4: 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, &c. Again, Colossians, 2. 12: Buried with him in baptism. Now, sir, the word immerse we understand is to dip or plunge into the water; and all that baptizing was done in the water, you see. And the apostle says: Buried with him in baptism. Him, who? (Christ.) Which was an emblem of his death and resurrection; like as he was buried in the liquid grave and raised out of it, he showed his death, burial and resurrection; which the apostle was showing to his Roman and Colossian brethren.

I have proved baptism by immersion, or burial, as I understand immersion to mean dip, or plunge, or burying in the water. Now, sir, I will endeavor to show you why we hold female communion, with the help of God. The reason why we hold female communion may be found in Luke, 22. 19: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Which you can find in all the evangelists, and you can see the same things practised in the Corinthian church: For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Corinthians, 11. 23—26.

Yes but, you say, there was no female there, as you can see; or the Bible does not say that there was any female at the Lord's supper; and if we oppose missions and missionaries because there is no such words in our Bible, we should drive out the females, yes, our mother and sister from the communion table. Now, sir, read Paul's reproof to the Corinthian church, in disobeying the commands of God: What? (says he) have ye not houses to eat and to drink in? or despise ye the church of God? For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. And in so doing they

profaned the blessed sacrament. Now, sir, did he say masculine or feminine, or in other words, men or women; no, sir, but for their misconduct: For I have received of the Lord, that which also I delivered unto you, &c. This do, &c. And as oft as ye do it, do it in remembrance of me. Ye—who? I answer, the meek and lowly followers of the blessed Jesus, whether they be men or women: For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. And he stretched forth his hand to his disciples, and said, Behold my mother and my brethren. Mat. 12. 49, 50. For the same night in which he was betrayed, as he did eat: Jesus took bread, and blessed, and brake it, and gave to them, and said, take, eat, &c. and likewise the cup, &c. Mark, 14. 22, 23. This do in remembrance of me. Luke, 22. 19. Go ye therefore, and teach all nations, baptizing them, &c. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Mat. 28. 19, 20.

Now, sir, you can see the same things taught by Paul at Corinth, to both men and women; for the Lord Jesus Christ instituted that sacred ordinance with his apostles, and in his recommissioning them after his resurrection to all the world, teaching them to observe all things whatsoever I have commanded you, &c. which were taught by them all, his precepts and examples. And now, sir, you can see that females have a right to the communion table, for if you believe the Lord has forgiven your sins, whether male or female, they have a right to his inheritance, being heirs of God and joint heirs with the Lord Jesus Christ; for Christ and his church are inseparably connected.

I have given you my opinion why females should commune, and founded it upon the word of God. Now, sir, you say we say the two ordinances are scriptural, and infer they are so, and consequently practice both; and so are missionary operations scriptural. Now we will see whether your operations are scriptural or not, by the word of God. You say the Lord Jesus Christ was the great head and founder of missions, for he came on mission of dying the just for the unjust. If that is your belief, and so I believe, do pray come to the New Testament for your doctrine and ordinances. Yes but, you say, we are commanded to go into all the world and

preach the gospel to every creature, &c. but we cannot go except you give us a fine education and fill our pockets with money; if you will do this we will save a heathen world. Where shall I find such doctrine and ordinance, in the New Testament? You must say, it is not there. And Jesus called his twelve disciples, &c. and these twelve Jesus sent forth and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.) Mat. 10. 5—10. How different from that are your proceedings.

But you have told me if I would know the truth about missions and missionaries, get their reports and read for myself. Now, sir, look at the third report of your domestic missionary society of South Carolina, and see what a train of officers; enough to supply the General Government to which we belong. You have one president, three vice presidents, twelve honorary vice presidents, twenty directors, a treasurer, corresponding secretary, recording secretary—and further it says, any person at one time paying fifty dollars shall be a life member, or one hundred dollars shall be a life member with the title of honorary vice president, and can vote with the Board. Now, sir, is that apostolic? I trow not. In an address delivered on that occasion it is said: Now, Mr. President, &c. for it has become necessary that a new order of things should take place, &c. Now, sir, you missionaries say you are what you always were, and have not departed from the faith. In the address above named you say, it has become necessary that a new order of things should take place. Now I understand a new order of things is, to change the custom; and it appears that you thought it necessary to change the custom of the Primitive church, in order to speculate on the blessed Jesus to make money, and you are stamped Arminians, turn you and twist you which way we will.

You tell me never give up missions because some one or other have done wrong, and hold on to it and reform whatever you see amiss. Now to reform what I see amiss, I shall sap you at the foundation; for you have not a thus saith the Lord for your proceedings, or benevolent operations, as

you call them, (and falsely too,) to rein it to the standard the word of eternal truth. You say we are opposers of your missionary societies and all their kindred institutions, which we believe are like so many small streams of water making their way to the Atlantic ocean; so we believe all your kindred institutions under the tender plant of religion, are leading to the dissolution or final overthrow of this great Republic, that is why we oppose you. And you say we are fighting under the colors of Belial; now we take the word of God for the man of our council in religious matters, and in our national affairs we intend to abide strictly by the constitution of this great Republic; against any thing we think derogatory, we will cry, the sword of the Lord and of Gideon.

Now, sir, you must recollect, that the proud Pharisees called the master of the house Belzebul; we do not expect any thing better at your hands. But to return. You say, Paul was an illustrious missionary; and so I think, and if you would come to the New Testament there would not be such a difference. For Paul was a vile persecutor and thought he ought to persecute the church of Christ. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest for letters to Damascus, that he might bring all bound to Jerusalem. And on his journey Paul was convicted and converted, and was baptized; and he straightway preached Jesus Christ was the Son of God. Acts, 9. 1—20. Now, sir, did Paul go to a theological school? No. Was he hired out by a board of commissioners to preach Christ's gospel? No—he straightway preached Christ crucified. And so I think come to the Testament and you will not lack. Well, sir, let us see how Paul preached. Paul in answer says: For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you, neither did we eat any man's bread for naught; but travelled night and day, that we might not be chargeable to any of you. 2 Thess. 3. 7—9. Now, sir, you see you are not like that apostle, for you society men or board of commissioners hire men out to preach the gospel at one dollar per day, or one dollar per sermon, or forty dollars per month. Do not say it is not so, for I am going to cite you for proof to the Minutes of the Moriah Association, S. C. Now anti it. So I think you will answer yes. Well,

sir, that cannot be apostolic. In the next place I will cite you to 2 Cor. 11. 24—27. There Paul says of the Jews, five times received I forty stripes save one, thrice was he beaten with rods, once was I stoned, thrice I suffered shipwreck, &c. in journeying often in perils of water and among robbers, and among the heathen, and perils in the wilderness, and perils among false brethren, and in nakedness, and fastings. And he says, beside those things the care of all the churches.

Now, sir, was not Paul on a tour of missions when he was dropped upon the isle of Millitte? Did he lack any thing? No, for they were honored with many honors. Well, was not Peter an illustrious missionary? he preached to the Gentiles. Was he sent by a board of commissioners? No. John when cast on the isle of Patmos was an illustrious missionary, was not he? Yes, he was. Well, Philip was a missionary was not he, when the angel of the Lord spake unto Philip, saying, Arise and go towards the south, that goeth down from Jerusalem, &c. Was he sent by a board of commissioners to go and preach Jesus to the Eunuch? You know not. Well, Jonah was a missionary when he went to Nineveh; did you hear any thing about filling his pockets with money? You know not.

You appeal to Acts, 4. 32, and say that there was a great resemblance of a modern missionary meeting. No, sir, I deny its being like the proceeding of that multitude of believers, that were of one heart, and of one soul, and called nothing their own, and had all things common; for they had all things common, but you have them uncommon. You cannot see any thing like a missionary society, or a Baptist State Convention; you know better. Now, sir, you say we object to missions because they are carried on by organized societies, and say we are members of a church and cannot join in with you or any other society; you say we might upon the same principle refuse to defend our country's right, and say, we are in the church. I will let you know, that we O. S. Baptists hold our religious matters sacred, or in other words, separate from the world; for the world hateth me, and we are commanded to come out and be ye separate, and taste not, handle not, the unclean thing. Yes, we are not to let our left hand know what our right hand doeth. Yes, sir, we oppose you because you are uniting with all the

world; for it is come Methodist, come Presbyterian, come Baptist, come, let us all join in the benevolent purposes, and we will save the heathen. Yes, sir, or madam, or whoever you be, we oppose you in such principles, because they are not apostolic. And we believe you are struggling for lost power, that is, law power; for if you could get that, I think the heathen would get the gospel in a hurry. And if you think us not republicans, touch our internal rights and you will see whether we are republicans or not. We O. S. Baptists hold ourselves stern republicans, for our great constitutional right is to worship God according to the dictates of our own conscience. Yes, Methodists, Presbyterians, Baptists, I am willing to die by the same. Now, sir, I am done with you for this time, for not having time and opportunity, I forbear.

Dear bro. Bennett, I have been a reader of the Primitive Baptist nearly two years, and in reading the letters from the Old School Baptists have been made to shed tears in hearing the sufferings of my brethren in different parts of the United States. The little church to which I belong, Union, was constituted the past year of O. S. Baptists; she was constituted with eleven members, and since that time we have grown in number to twenty-two. We have baptized two this year, and in all probability will have more to baptize. Bro. Bennett, I think the Lord is with us; poor sinners have been made to cry, pray for me. And O, may God stir up his Zion every where, and cause her to rise from the dust to shine forth fair as the noon, or clear as the sun, and terrible as an army with banners; and cause a shaking to take place in the camps of Israel. Bro. we think we have the gospel preached in its purity by Elders Douglass and Ware. So no more, but yours in gospel bonds.

EDMUND DUMAS.

Bro. Bennett, I should like for you, or a Trott, Lawrence, or a Moseley, to comment upon the iv. chap. of Acts, especially the 32d verse. E. D.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Fayette county, }
Sept. 3d, 1838. }

BROTHER BENNETT: I once more take my pen in hand to lay before you some things that have become matters of record, that I think should not be passed by with-

out notice. All that I want is, that truth may appear. And as the Old School Baptists are loaded with all the odious epithets that can be found, and not allowed the meeting houses in peace, it becomes their duty to speak out.

I have been reading the Triennial history of the Baptists, published in 1836, by J. M. Allen; in which I see so much partiality and falsehood, that I am led to think his information wrong. I hope that it will not be noticed as it is handed down to posterity, as the true history of the Baptists; for it is done to the favor of the New School, and the Old School Baptists are used up at their pleasure. Great encomiums are placed on those churches and Associations that favor the schemes of the day, and the rest are unfairly dealt with. In the history given of the Big Hatchie Association of Tennessee, in page 228, he says: "It is friendly to benevolent institutions. A division took place in this body at its last session, a minority withdrew declaring that they would not fellowship any member who aided in the Bible, missionary, education, or temperance societies; leaving about 700 members, who retain the original name of the Association, and now compose it."

Now, my brother, I hold in my hand the Minutes of their session of 1834, the session before the division. There were then 18 churches in that Association and 703 members, and as I wish all persons to see the fallacy and clearly understand the matter, here are the names of the churches before the division, viz: Macedonia, Mill Creek, Clover Creek, Lick Creek, Mount Zion, Cain Creek, Spring Creek, Concord, Sugar Creek, New Hope, Enon, Big Black, Moss's Creek, Brown's Creek, Moriah, Antioch, Little Hatchie, & Cave Spring. And here are the names of the churches composing the minority, so called: Macedonia, Mill Creek, Mount Zion, Spring Creek, Concord, Enon, Moss's Creek, Brown's Creek, Antioch, and Little Hatchie, whose total number is 324. So you can see the majority boasted of, and there remains two churches not having joined either. And to tell all the unfair and unchristianlike dealings, would sicken the heart of any Christian. When they met and came in order of time to elect their Moderator, they were equally divided, and the New School would not agree for the old Moderator to give the casting vote, and urged that they should draw lots; so an inno-

cent and unsuspecting people were led into error by it. The New School are naturally fond of gambling, or they would not ride about to sell their gospel they have learned one of another. Paul did not so with the gospel that he learned of Jesus Christ. But the Old School won, and the lot fell on old bro. Nasa Meek.

On the Lord's day, the Rev. Mr. Finley preached and never named the Lord Jesus but twice, and said he was God's missionary. Now if the learned of this world only use his name to carry their schemes in missions, what may we expect but to be falsely represented in all things by them. By this time the feelings of the brethren of the Primitive order were so hurt, that they could not think of living with the missionaries.

When they met on Monday, the Old School were confounded at what had happened, and were anxious for a separation. The New School urged that the division was on the point of benevolence; but the Old School denied, and said it was on point of doctrine and practice; and thus they divided.

And the New School proposed, that whichever side had the majority should have the Association book and name; and when the Old School withdrew to count, finding they had a majority they sent their Moderator who was elected by the whole, for the book and name; but when he came and demanded them, the New School were so intensely engaged in making their arrangements, that he could not be heard; and he became so disgusted at their management and treatment that he returned, and as the Baptists of the Old School have often done, they came to order in the woods, made the necessary arrangements to perpetuate their union, and returned home in peace.

Here are ten churches of the Primitive order, while the New School have only six as the boasted majority. How men can make such false assertions and have them committed to record is passing strange. But to add this above all to complete the overthrow of the Old School brethren, there was a church by the name of Russell Spring, in Haywood county, in a former division of the Big Hatchie Association by consent; this church represented herself in the Convention of the Mississippi River Association, and failed to represent herself afterwards until the Association sent to know her reasons; after the

lapse of four years she comes forward with her letter and delegates, claiming a seat in the Big Hatchie; though it seems it was not fairly by order of the church, but rather by Peter S. Gale, who wrote their letter after arriving in the neighborhood of the Association and bore it as a delegate, adding this death blow to what had passed as above stated. What Christian heart but would recoil and say, alas! alas! how is the gold become dim, how is the most fine gold changed.

Equally as lamentable are the remarks made by the Rev. J. Burns of the New School, respecting the Old School ministry of Tennessee; which remarks may be found in a periodical called *The Baptist*, in vol. 4, No. 5. In detailing the account he says: The Baptists of Tennessee used to have whiskey at their house-raisings and log-rollings, and this took what little change they conveniently could get, and so it became customary not to support their ministers. He states as though he had aided in the ordination of some ministers that would tell what strange sights they had seen and strange things they had heard; and the unwary brethren would listen to them with superstitious and devouring attention. Those ministers, he said, would tell how unwilling they were to obey the call of God; enough to make a good man doubt, if true, whether they would not have killed two such men as Jonah. Lamentable to tell, he says, they had superstitious beliefs in religion. True, says he, they could tell how good a dog Jowler was, and when they shot the buck; but to preach, in the common acceptation of the term, God knows they never could. Moreover, he says, in the churches there are covetous, narrow-hearted men, whose god is their money, such preachers and preaching just suit them; these are bold, dogmatical men, and are frequently made deacons; they often shave notes and lend money at 25 or 33½ per cent. interest; they will give nothing themselves, nor suffer others.

Now, my bro. do you suppose if this man was not guilty of the covetousness which Paul calls idolatry, he would care what men done with their own? And to see him turn round and thus abuse the people that once caressed him, because they will not give their money to support New Schoolism, and he a professed old minister whose head is white with age, to me it seems enough to kill two such men as Jonah sure enough. Oh, that God would

lead his people out of Babylon, and give them to understand the true mysteries of his kingdom.

My sheet is nearly full and I have written more than I perhaps at first anticipated. If you deem it worthy of a place in your paper you can use it. I subscribe myself yours in gospel bonds.

ARON COMPTON.

FOR THE PRIMITIVE BAPTIST.

*Sumpter county, Alabama, }
20th Sept. 1838. }*

BELOVED BRO.: Tell it not in Gath, publish it not, &c. Lamentable indeed! why so? the Choctaw is *no more!* O missionary, what is it that you will not do! Being and feeling deeply interested in the blessed ineffable *cause*, that the sons of Zion no doubt throughout our far extensive peculiar happy country are desirous to know the important occurrences and passing events, I feel an interested peculiar satisfaction indeed to make known to my distant beloved esteemed brethren, the missionary spirit that is here prevalent among us to an alarming degree, believing it to be a devolving incumbent duty on *all*, to be active and assiduous in so good a cause. It is too obvious to admit of a solitary doubt, but that premeditated religious and civil artifices are abundantly in circulation and in operation, to subjugate both church and State; and could the enemy be fully gratified, and their cause promoted to the desired extent, we should feel in reality the oppressive direful effects of the missionary spirit.

I have frequently said, and am more and *more* confirmed in the confident assertion, that the missionary spirit in its abstract, its origin, is a wicked, a lying, a destructive spirit; tending & progressing in all its various operations to every abomination and evil under the sun; no exception can be fairly admitted, when properly conceived and matured. Could the missionary spirit be effected and fully gratified and promoted, in all its pleasing aspirations and ardent fond anticipations, miserable indeed would we be. Our happy, our glorious republic would not be worth the name; and we would soon wofully experience the direful effects, and our situation, as wretched and deplorable as any oppressed nation whatever; *no mercy* would be extended to the present and future oppressed opposing ones. All that is wanting at

the present is, adequate power to effect their diabolical ruinous designs!! 'Tis too plain and obvious to need commenting.

O, brethren, do not be backward; remember we still retain our dear-bought rights. We have the inestimable privilege of the press; rally round the standard of liberty; keep in mind the memorable, the glorious epoch, '76; remember your promising sons and amiable fair daughters, and the infant yet in embryo, millions unborn; there are in reserve for you laurels in profusion. Be exemplary and persevering even unto death, if necessary; rectitude and uprightness are favorable on our side; the constitution, that sacred palladium and inestimable gift, is bidding us to urge on to the laudable conflict.

I have, my dear bro., with a mixture of pleasure and pain to inform you, that I was at the Choctaw Association. I had a pleasing and delightful interview indeed with many of our precious brethren, many of whom we were personally and intimately acquainted with in your State. Many members of the Association were valiant and determinate for the truth, regardless as it were of consequences; knowing *no* man from improper motives, for which I rejoice and wish to be truly and sincerely thankful. Talent of the *good* old sort was amply and powerfully displayed by the old veterans. The enemy, with all their boasted talent, what did it amount to? a mere farce. Nothing of moment was effected, but disgrace in profusion; which they are welcome to. The God of Israel was conspicuous among them, the sons of Zion; the black nefarious designs of the enemy were discomfited. What I mean by talent, my bro. just suggested is, the natural, the strength of manly intellect and the holy spirit in conjunction; the school of Christ, who teaches as man never did, *nor can* teach; who is not dependant on refined literature, though good and very good in its proper place, but when misapplied indeed it makes the possessing character *more* odious and dangerous. To return from my momentary digression.

I am further anxious to state, that the enemy were detected and finally repulsed in their dishonorable views and finesses. There was one particular circumstance occurred, I mean a very important vote in deed, i. e. the *test vote*; which had *more* than one consequent in view. The strength of the Association and character were now depending. Before it was put for a final

decision, there was a previous contention about a plain circumstance that took place; which a well informed school boy of 13, could have given a just solution. Their *all* was now at stake, and considerable time was occupied, owing to their anxiety and ardent wish to blacken and defame peculiar worthy noted champions for *truth*, that have ever been in the progressive *way* of missionism and all its numerous, concomitant, ruinous consequences. Could they have had ascendancy in the suggested vote, there is no resting doubt, my bro., and I am not alone by many, that the Old Sides would certainly have shared the same calumnious degrading fate of those that wisely and constitutionally separated themselves from the Union Association, to have reported under malicious colors that they were excommunicated. This is what they anxiously wanted and much desired, which was plain and evident to all present; for you know, my bro., that actions often speak louder and are *more* forcible than words can do.

I must, though reluctantly, come to a close for the present, as I do not wish to occupy too much room and be in the way. I expect to continue this relation of the Choctaw. I will say for the present, that she is no more; her compact was mutually dissolved. I was in her convention when she formed and compacted, about four years since. It was then visible that she was not for long duration; the missionary projects were discoverable in the first interview, and have been progressing ever since to what it is now at. 'Tis hoped and fondly anticipated, however, that it is to the honor and permanent comfort of poor afflicted Zion and her numerous votaries. The two parties of the Choctaw have appointed their several times and places for convention. I think the Old School will be more cautious this time—"a burnt child dreads the fire."

(to be continued.)

A. KEATON.

FOR THE PRIMITIVE BAPTIST.

DEAR BROTHER BENNETT: Sir, having opportunity to write to you for another of your papers, I want to express to you, and the brethren*through your paper, a few things that have come within my notice among the people in this region, as I am often shocking about among the mountains. And though I have not the capaci-

ty of penetrating deep into things as some do, yet I sometimes meet with things that the surface is so rough that I get a little hold of them. And as I feel an interest in the war, and read with pleasure the news contained in the Prim. from many of the soldiers of the cross, whose station is so far distant from mine; I do not know but it may be some satisfaction to some of your readers, to learn that there are in the northern mountains of Pennsylvania a few, who though feeble are yet pursuing. And who, though sensible that of themselves they cannot much annoy the enemy, yet are somewhat encouraged; learning that there is trouble in the camp of their foes. And as it appears the Lord is beginning to set every man's sword against his fellow, and there is a great discomfiture in some places among them. The children of Ammon and Moab are standing up against the inhabitants of Mount Seir, and we think, as the battle is the Lord's, that we shall not need to fight much under such circumstances; but may stand still and see the salvation of God.

Now we think that something of a sample of what the Lord spake by Isa. 19 chap. is commencing in this region. God is setting the Egyptians to fight against their brethren, and the spirits of some seem beginning to fail who are seeking to their idols, and the charmers, and them that have familiar spirits, and to wizzards. But I am running far from what I purposed writing when I began. I thought of communicating to you some ideas of what sort of folks we have in this wooden mountainous region, where, when the gentry from the polishing machine with their Rev.'s, A. M.'s, and D. D.'s, come to visit us in quest of the glittering dust, they raise a monstrous cry amongst the commoners against our plain old fashioned preachers; because as they say, we do not preach to sinners.

Now they live so much in, and are surrounded so much with, and puff out of their mouths so much of the smoke of the bottomless pit, that many of the people cannot see that sinners are preached to at all, when Christ is held up before them as the only Saviour of men; and are told in plain words, that this is a faithful saying & worthy of all acceptation, that Christ Jesus came into the world to save sinners. Preaching Christ to sinners by no means answers their minds; they want to have ministers preach sinners to Christ. Thus

you can see the difference there is between the polished gentry and us; they profess to preach sinners to Christ, while we choose to preach Christ to sinners.

But this is not all the difficulty. They increase the cry against us, saying, that we do not preach repentance. They, indeed, often use the word in their clamorous noise, but are as far from preaching it in the gospel sense of the word; as the serpent was from telling the truth, when he said to Eve, ye shall not surely die. They preach it not as the gift of Christ; they preach it not in the name of Jesus; they preach it not as the fruit of the love of holiness, and hatred of sin. They preach it as the exercise of the natural man; they preach it as a condition of receiving the forgiveness of sins. And it suits the carnal mind so well, to hear of performing conditions to obtain eternal life, that when the true doctrine of repentance is held up to them, they know it not. When they are told that the repentance of the Gentiles was the grant of God; when they are told that godly sorrow worketh repentance to salvation not to be repented of; to them it is foolishness, for they seem to know nothing about any thing called repentance, except that kind of legal or slavish sorrow which they feel through fear of punishment; the exercise of which they call a condition of salvation, when it is accompanied with their believing that their sins are forgiven, which they call faith. And thus they think they make out to perform the conditions that are required of them; then they hope for heaven, or happiness beyond the grave.

Another source of slanderous falsehood which they clamorously circulate about us, is, that we are not in the habit of preaching practical godliness; and that we are opposed to the circulation of the Bible, that we do not believe in good works—substantially that we are opposed to all that is good. Now they believe their own slanderous reports, or not; any more than the soldiers believed the falsehood the chief priests and elders of Israel hired them to tell about the disciples stealing Jesus out of the grave, I will not say. But one thing is certain, that they are living in such thick darkness that they call idolatry godliness, and if we would only preach up that system of idolatry that the gentry called Rev.'s and D. D.'s, &c. are shearing them to support, we would be good fellows among them. Of this there is no doubt. So then, because

we will not embrace, and caress, the daughters of the OLD MOTHER OF HARLOTS, and with them practice the *abominations of the earth*, they cry out, that we are opposed to all that is good, and are not in the habit of preaching practical godliness. Notwithstanding we affirm constantly, that they which have believed in God should be careful to maintain good works. Yea, they learn to maintain them for necessary uses, that they be not unfruitful.

That the present popular system of religious mendicancy and effortism, is a system of idolatry, admits of no doubt in any mind that is led by the Spirit of God to discover the difference between it and the plan of grace revealed in the scriptures of truth. God's plan of grace exhibits a Saviour omnipotent, omniscient, and omnipresent—God manifest in the flesh. The present popular plan, holds up to view golden and silver saviours. God has said, that it is, *Not by might, nor by power, but by my Spirit*. Our present mendicants say, It is by a system of means, such as Education, Missionary, Bible, Sunday School, &c. &c. societies which are, and must be supported by money or they will fall, and this work of saving the world must cease. God's plan embraces only that body of which Christ is the head, for which he obtained eternal redemption. The present popular plan designs to embrace mankind indiscriminately, only as they comply with, or perform certain conditions. God's plan presents Christ as exalted at God's right hand to be a prince, and a Saviour, for to give repentance to Israel and remission of sins. The present popular system is idolatry, for it promises even to the finally impenitent a mitigation of their pains in hell for the money they give to support the preachers of it.

I have only touched a few points in relation to things as they are moving with us here among the mountains; and as I suppose there may be a similarity with you at the South; with your readers at the far west, I thought peradventure there might be some of the feeble of the flock that might be glad to read a scroll from me; as I have been made to rejoice in reading their more able productions.

I remain your feeble bro. and an unworthy soldier of the cross of Christ.

HEZEKIAH WEST.

South-hill, Bradford co. Pa. }

Oct. 1, 1838. }

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 10, 1838.

Repentance and Faith.—Much has been said respecting these two graces, or gifts; and in attempts to describe them, it is at least possible that erroneous opinions have been advanced. One question has arisen respecting them, whether they are duties incumbent upon sinners or not; and also, whether sinners can, or cannot, repent and believe. In all the preaching of Christ and the apostles, we do not recollect its being once named to sinners that they *could* repent and believe; nor yet mentioned to them that they could *not* repent and believe. The affirmative is maintained by the larger part of what are termed, the "*evangelical*;" and also that it is the duty of sinners to repent and believe; and this upon the ground that they are *commanded* to repent and believe.

In the Biblical Recorder and Southern Watchman of August 11, Mr. M. takes the affirmative side of this question, that is, as we understand him, he affirms that faith and repentance are commanded, that sinners can do both; and that they are duties binding upon the unregenerate. As our views may be seen at some length, in vol. 1. p. 374, Primitive Baptist, we shall here say but little.

The Law and the Gospel are two separate and distinct systems. The former *was given by Moses*; the latter *came by Jesus Christ*. (John, 1. 17:) The one of them is the *ministration of condemnation and death*, the other of righteousness and life. (ii. Cor. iii. 6—9:) The Law is a system of *commands and requirements*. The Gospel, is a system of *promises and gifts*. (ii. Cor. i: 20. Rom. v. 15, and x. 5. Luke, x. 28: In the Law a man can live only by *doing*; in the Gospel he can live only by *believing*. (Rom. x. 5: Gal. iii. 11:) *All the duty of man is contained in the Law, and consequently, he knows sin by nothing else.*—(Ecles. xii. 13: Rom. vii. 7: i. John, iii. 4:) The Law has *nothing to give, but all to demand*; the Gospel has nothing to demand, but all to give, Rom. iii. 20, and v. 16—18: Faith and Repentance are gospel gifts, and not law requirements, Philip. i. 29: i. Cor. xii. 9: Gal. v. 22: Acts, v. 31 and xi. 18: If Repentance and Faith, bring gospel gifts, are commanded and binding as duty upon sinners, the condemnation comes by the gospel as well as the law. Again, if they are commanded, and become duty, then are sinners justified for faith and repentance, instead of *by or through* faith. *Can*, denotes *power*; and *power, doing*; and *doing, work*. If sinners *can* repent and believe, and do so as matter of duty, then the reward is

not of grace, but of debt. Rom. iv. 4: Sinners are *dead*—God quickens them into *divine life*—life gives *feeling*, so that guilt is felt—and *guilt* leads to godly sorrow. (Eph. ii. 1—5: ii. Cor. v. iii. 10:) The sinner is *enabled* to repent, and also to believe—he is capable *in the day of Christ's power* of repenting, and of believing, but these are only gifts, and are the path to *good hope through graces*; and are an earnest of the *inheritance, incorruptible and undefiled*. Where there is the appearance of a command to believe or repent, it is but *direction or instruction* given. The jailor asked for direction—it was given in the form of command—believe in *the Lord Jesus, &c.* The Son sent the gift of seeing to Saul—it came in the form of command—*Brother Saul, receive thy sight.*

Mr. Meredith says, that if the Apostles preached the doctrine that sinners cannot repent nor believe, they in that event *required men to do what they knew to be impossibilities*. Now, we agree with Mr. M. if the apostles *required* such things; or if he means that sinners are represented by the term, *cannot*, to be beyond the Spirit's power, then we agree with him.

Mr. M. is at a loss to know, if the doctrine of sinners' impotency be true, to know why men should preach at all. But he would as well have asked why Paul preached at all, when he declared that *there was a remnant according to the election of grace, that the election had obtained what Israel sought for, and the rest were blinded unto this day; and that God had given them the spirit of slumber, eyes that they should not see, and ears that they should not hear*. Christ thanked God, publicly, that he had hid the gracious and glorious things of the gospel *from the wise and prudent*; and Paul more than once declares Christ and his gospel to be foolishness to the unrenewed mind, and beyond his power of knowing. Mr. M. says:

"Any man who thus preaches, is "a blind leader of the blind."—He is a gross and dangerous perverter of the first principles of religion; and, instead of advancing the cause of righteousness and truth among men, he is a professional patronizer of impenitence, unbelief, and sin."

So Mr. M. it seems holds to condemnation by the gospel, and justification by debt. He has now to choose whether he will be placed on the list of New School Missionaries, or on that of Old School pharisees.—*Editor.*

FOR THE PRIMITIVE BAPTIST.

Williamston, N. C. 9th Oct. 1838.

DEAR BROTHER BENNETT: Having just returned from a sitting of the Kehukee As-

sociation, I have some little desire to express my feelings and sentiments in relation thereto. First, as regards the business transactions of the delegates from the various churches. I would ask, what is more worthy of imitation than this assembled delegation once a year, representing the wisdom and firmness, the interest and desires of the independent churches of Christ; all united to confer about the condition and give the tone of encouragement to one another? It looks like one instance at least of what is meant by sitting together in heavenly places in Christ Jesus; for the very spirit and meekness of Christ is there. There are the gray headed fathers who have borne the heat and burden of the day and seem just ready to depart and be with Christ, and reap the full reward of their inheritance: but ere they go, have just assembled to witness the happy effects of their course during the fiery trial through which they passed years ago in casting out the withering and schismatic spirit of anti-christ. Now all is calmness, quietness and peace, and while standing in the sunshine of the pleasant fruits of their labor, they raise the hand and point aloft to that eternal rest that remaineth for the people of God, of which this present rest of the churches is but a type. There too are to be seen the men of mature age, who are taking upon themselves the burden of solemn deliberation and the setting and keeping in order the things that appertain to God's house, of which the aged fathers have given them luminous examples. There too was to be seen the babe in Christ, some few youthful members whose business and delight it is to witness the delegated wisdom of the churches and look up to their Elders and superiors for that practical illustration of their duty and course, which is ultimately to enable them likewise to manage and direct the affairs of the churches to the glory of God and the happiness of his people. Well may it have been given in admonition by the prophet to such young men, "Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

I ask, bro. Bennett, if any thing can be more felicitous to the churches and encouraging to the saints than this annual meeting? Does it not tend in a great degree to strengthen and build up each other in the holy truths of the gospel, and also teach the propriety of holding fast the form of

sound words? The jealousies of some against Associations have been expressed; but what I would enquire is calculated to produce these happy results that we find attending them? What can supply the place of that which fills the breast of the saint with delight at the anticipation from year to year of seeing and hearing so many Elders and brethren from distant parts of the country, all seeing eye to eye and speaking one and the same thing in Christ Jesus? Were they discontinued, should we not be deprived of a great deal of our happiness, reciprocal brotherly love and interchange of thought? Perhaps I never witnessed a more forcible exemplification of the saying of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity," than I have during the session of the Association which has just closed. The union, harmony, brotherly love and Christian forbearance manifested on the occasion is worthy of all commendation. And to hear the parting address of the Moderator and witness the closing scene, was calculated to melt the heart and moisten the eye and call forth all the good affections and tender sensibilities of the Christian. To see the aged ones whose heads were blossoming for the grave shaking hands and bidding adieu, in some instances perhaps a final adieu to their younger brethren; together with the sad and solemn "farewell my brother," "farewell my precious brother," given to those ministering brethren who had come from afar to visit them, brooking the difficulties of many a tedious way—produced such a feeling and sensation in me as not to be soon eradicated. My heart moved—mine eye glistened and my spirit fluttered to escape from its prison house as I became absorbed in the general feeling of powerful, strong and irresistible influence of brotherly love that pervaded the parting assembly of saints. Such an exhibition of the true Christian character must have been of the Holy Ghost, and much good will come of it.

The lovers of sound doctrine connected with a display of tender feeling, were also gratified by the preaching of the gospel during the three days of the late session. The Association was highly favored in the visitation of ministers from sister Associations, who with some of her own Elders united in telling the wonders of redeeming grace and dying love to large and attentive congregations. There was an ability, ear-

nestness and feeling attending the preaching of the word, which taken altogether I never have seen surpassed or even equalled I think on a similar occasion. The pathos of the discourses arrested the attention of many from amongst the itinerant part of the congregation, and obtained an uncommon degree of interest from the sitting audience. But as for the saints they indeed fed on heavenly manna. Their bosoms heaved, their souls took fire and their spirits desired the wings of a dove, to fly away and be at rest in that heavenly holy place, pointed out by the minister and for which they felt such a longing inclination. Verily I believe much good has been done in the name of Jesus of Nazareth, and the bread thus cast upon the waters will be gathered up before many days. May such be the case, is the ardent desire of your unworthy correspondent.

C. B. HASSELL.

FOR THE PRIMITIVE BAPTIST.

*Brownsville, Monroe county, Ga. }
Sept. 24th, 1838. }*

BROTHER BENNETT: Since my last communication, I have come into possession of information, which seems to me to be of such vital importance, not only to the church, but also to my country, that I have deemed it expedient and proper to lay some of it before my Old School Baptist brethren; and before my countrymen generally, through the medium of your useful and widely extended paper. I shall confine my remarks mainly to the connection which exists in the Northern States, between the Society System Baptists, and the Abolitionists: letting other denominations alone.

In the month of February last, a correspondence was opened between F. H. Elmore, a member in Congress from South Carolina; and James G. Birney, Cor. Sec. A. A. Society, New York. From which correspondence I will proceed to make a few extracts. Mr. B. in speaking of the progress of their principles in colleges and theological seminaries, says: "Public opinion is beginning to call for a relaxation of restraints and impositions: they are yielding to its demands; and *now* for the most part sympathy for the slave may be manifested, by our generous college youth, in the constitution of Anti-Slavery Societies." "College societies will probably increase more rapidly hereafter." And Mr. B. in-

forms us that "They are for the most part, the diligent, the intellectual, the religious of the students." "Twenty-one of our city ministers are professed Abolitionists, the churches are beginning to be more accessible to us, our meetings are held in them openly." Mr. B. says: "We expect 1st, to bring the church of this country to repentance for the sin of oppression, not only the Southern portion of it, that has been the oppressor—but the Northern, that has stood by consenting for half a century to the wrong." Mr. B. states that their income for the year ending in May last, was \$44,000. The number of petitioners before Congress last session was 500,000. During the year ending 11th May 1837, "the issues from the press were—bound volumes, 7,877—tracts and pamphlets, 47,250—circulars, &c. 4,100—prints, 10,490—Anti-Slavery Magazine, 9,000—Slave's Friend, 131,050—Human Rights, 189,400—Emancipator, 217,000. These are the issues of the American Anti-Slavery Society from their office in this city." Mr. B. sets down the newspapers that are advocating their cause at upwards of one hundred. Notwithstanding the facts disclosed, in the above cited correspondence are ample, yet I was anxious to know to what extent the Baptists participated. I in consequence addressed Mr. B. as follows:

*Brownsville, Monroe county, Georgia,
Aug. 3d, 1838.*

DEAR SIR: The readiness with which you answered the enquiries of Mr. Elmore of South Carolina, has induced me to ask you a few more questions; although the information here sought is to be found to some extent in the correspondence referred to, I am a native of the South, and am to a small extent, an owner of this species of property. I hold you under no obligation to return me an answer, tho' should you see proper to do so, I will return the favor in any way, not inconsistent with the duty I owe my God, my country, and myself. The questions I desire to have more fully, and explicitly answered are the following: 1st, Are the members of the various churches, or are many of the churches as a body, Abolitionists? 2nd, How many clergymen are united with, or are the advocates of the Abolition Society? 3rd, Are not both the churches and clergy, who are united with, or are the advocates of that Society, also united with, and advoca-

ting the other various Benevolent (so called) Societies, such as the Missionary, Bible, Tract Societies, &c.? 4th, Are any of the Missionary Baptists Abolitionists, and how many? 5th, Are any of the Old School Baptists united with you, and how many? Please answer the above and oblige

A. B. REID.

P. S. Direct to Brownsville P. O. Monroe Co., Ga. If any of the Baptist Missionary papers are advocating the Abolition cause, I should be glad to receive one.

A. B. R.

JAS. G. BIRNEY, Cor. Sec. A. A. Soc'y.

In answer to the above letter I received the following:

*"Anti-Slavery Office, New York, Aug.
28—'38.*

"DEAR SIR: Yours of the 3 instant was received several days ago, but owing to an unusual amount of business pressing on me, just at that time, I have not been able till now, to answer it. I am sorry too, that even after this delay, it will not be in my power to give you as precise information as, I doubt not, it would be pleasant for you to receive on the several points suggested. You wish to know 1. whether the members of the various churches—or many of the churches as a body, are Abolitionists. A very large proportion of the Abolitionists, are members of the different churches—perhaps not less than 80 in 100. The Society of Friends, the Reformed Presbyterian church, and if I mistake not, a small society of Baptists in Indiana, of which you will see an account, I think, in the last (Baptist) Triennial Register, do not admit slaveholders to their communion. Of individual congregations, there is a great multitude, that exclude slaveholding professors, from their ordinances, and slaveholding preachers from their pulpits. In the case of slaveholding preachers—when they do preach in northern pulpits, (I now mean the pulpits of the State of New York and all East of it,) for the most part, I think, they are rather smuggled in, than openly introduced; the congregation not having a full knowledge of their slaveholding. 2. I cannot inform you with any pretension to accuracy, "how many clergymen are united with, or are advocates of the Abolition Society." We have a large number, and they are generally of the most religious and efficient character. One of our most successful agents is Elder Culver, of Washington county, in this

State. He is now operating with great effect on the Baptist, as well as on other denominations in New England.

3rd. "Are not both the church and clergy who are united with, or are the advocates of that Society, also united with, and advocating the other various Benevolent (so called) Societies; such as the Missionary, Bible, Tract Societies, &c.?" I should say in answer to this, that the Abolitionists, are not distinguished by any peculiarity in supporting the institutions you have mentioned. I do not know, that in the main, when a man becomes an Abolitionist, that he departs from his old views, as to benevolent operations towards others. The same feeling of Christian benevolence that leads him to compassionate the enslaved poor—the heathen, as the slaves are called by the Synod of S. C. and Georgia—leads him to sympathize with the afflicted of all lands.

4. I do not know how many Missionary Baptists, are Abolitionists. The missionaries of almost all the denominations, I think, are Abolitionists. I will send you, *if you choose*, a No. of the Emancipator containing an interesting account of some of their proceedings, in relation to this matter. 5. Are any of the "Old School Baptists" united with you, and how many? I do not know that among the Northern Baptists there is any recognition of the distinction of "Old School," and "New School." In the *Slave States*, if I understand the distinction conveyed by these terms, it is this,—The Old School are opposed to what are called *Benevolent operations*, such as sending the Bible abroad to the heathen—to an educated ministry—to conveying religious knowledge by means of tracts, &c.—in fine, to every thing that looks like taking God's work of doing good to men out of his own hands. The New School are understood to be in favor of benevolent action like the other denominations. If this is a correct description of the difference in the South between the two Baptist divisions, I am inclined to think they are nearly all of the New School in the North. Here they are an intelligent sect, in New England especially. Hence we draw many of our best Abolitionists from it. The Vermont Telegraph, published by Orson S. Murray, I will hunt up and send you a few Nos. I would also send you a copy of our last Annual Report, but I do not know that you would be permitted to receive it from the

post office. If you will answer this, stating that you desire it and will be permitted to take it from the post office, I will do myself the pleasure of sending you one. I much wish that the information you desire was fuller than I have been able to make it: however, I hope, it will not prove altogether uninteresting. I shall be pleased, sir, to hear from you at any time you may think proper to write to me.

Very respectfully,

JAMES G. BIRNEY, *Cor. Sec.*
Am. A. S. Society.

Mr. A. B. REID, Brownsville, Monroe county, Georgia."

The above letter speaks for itself, and needs no comments. Mr. B. has forwarded to my address a few papers, from which I will now proceed to make some extracts. I will commence with the "Christian Reflector, published at Worcester, (Mass.) by a board consisting of seven ministers, and eight laymen, of the Baptist denomination. "Resolved, That we increase our efforts for the spiritual, and temporal, salvation of the slave, knowing that such labors will involve the salvation of the master, the good of our own souls, the general promotion of peace, moral reform, temperance, the circulation of the scriptures, the education of youth, and the exaltation of our country to so high a standard of morals and religion, that its example shall go forth unto all the earth, and recommend the gospel to every creature." Such resolutions as this, the Editor highly approves. Again: "The total abstinence principle is rapidly gaining friends. Too much emphasis cannot be laid upon the importance of this institution as an auxiliary, in promoting the spread of the gospel, and the salvation of men."

I will now turn to "Zion's Advocate," a Baptist paper printed at Portland, Maine. The editor speaking of the celebration of the 4th of July says, "our joy, and the joy of many, at the recurrence of this day, commemorative of national freedom, was much damped by one circumstance. We would not forget the millions of our *citizens*, who amid all its festivities, were groaning beneath the yoke of oppression."

I will now turn your attention to the "New Hampshire Baptist Register," published "under the patronage of the New Hampshire Baptist State Convention," Concord. "Formerly, but little was said or done in relation to the great benevolent operations of the present day. There

were no Missionary, Education, S. School, Tract, Temperance, or Anti-slavery Societies—all of which have a bearing on the spread of the gospel, and the best interests of man. These have found a place in our Associations." Again: "Resolved, That as all can consistently unite in the exercise of prayer for divine wisdom to direct in all things, therefore we earnestly request all Christians, to attend the monthly concert of prayer on the last Monday evening in the month, to pray for the oppressed and the oppressor, and for the speedy and peaceful termination of slavery."

We will now turn to the "Vermont Telegraph," a Baptist paper printed at Brandon. "Immediatism has triumphed over, and trodden down gradualism, in the West Indies, and the result is already known in the U. S. and is working wonders in public opinion. The world is going after abolition." Again: "Abolitionists have made a few experiments at discussion in respect to one of the giant sins of our land. Who will profit by the hint, and put on the whole armor of God, and go forth to the contest! We ought to have a good many teachers of religion in this country, who are thoroughly educated, and trained for such public debates."

We will now glance at the "Eastern Baptist," published at Brunswick, Maine, "under the direction of an association of Baptist ministers." In recounting the doings of the York Baptist Association, the writer says, "Some of the letters (from the churches) contained an expression of the views entertained by them on the subject of slavery. We were truly glad to learn with what abhorrence of soul, they regarded this foul stain upon our National escutcheon." At the close of the Association is the following: "Next came the subject of slavery, upon which some good resolutions were passed, we have not room to speak of them now." Again, under the editorial head: "It is an assertion without proof or reason, that we have nothing to do with slavery. The rum seller also says we have nothing to do with his business, and blames the advocates of temperance for using their influence to stop what they believe to be his ungodly trade. What is the difference between buying and selling rum, and buying and selling slaves." Once more: "Associations ought to be multiplied to promulgate the doctrines of Abolitionism, and send the publications of Abolitionists through all the country, and if

possible to emulate the zeal which has been shown in Europe, on this subject. Now is the time to enter on this work, or this generation will lose the opportunity of doing an important service to an oppressed, and degraded portion of their fellow men. If this work be neglected now, centuries may pass away, and blood and treasure may continue to flow through successive generations. It is now settled beyond dispute that God designs to convert the world, and reform mankind by societies and associations. The work has already commenced, and we believe it will go on until the times of the restitution of all things, spoken of by the prophets, since the world began."

The papers from which the above extracts are taken are of recent date. I will also state, that they all support the Society System throughout. My limits have compelled me to make but short quotations, the papers from which the above extracts have been taken, are in my possession, and can be examined by any and every discreet person who does, or may, desire it. More than three years since I became convinced that our northern missionary brethren were in many individual instances Abolitionists. My belief was openly communicated to the church in conference to which I belong. My convictions rested at that time more upon the *nature* of the case, than upon positive evidence. Since then my eye has been upon this matter; and almost every month has furnished proof more or less to the point. But I was not aware until recently, of the width, and depth, of the connection. For aught I know, some may suppose I am gratified, that the facts here disclosed do exist. If any believe this, I would say to them you are mistaken. My heart sickens within my bosom at the prospects ahead. O that the Supreme Ruler of the Universe would place, and keep, the principles in the hearts of those who rule our republic, never to transcend the limits of the Constitution. And that he would also put it into the hearts of his professed followers, never to transcend the limits of the holy scriptures. Then all would be well. My feelings are truly gloomy. We have here a fearful view of the legitimate result, of religious fanaticism. A true, living, and evangelical faith, never leads an individual out of the holy scriptures: neither does it lead any to reconcile the gospel of the Son of God to his notions of propriety—"Be ye reconciled," is the way.

I have in conclusion a word of advice to my Old School Baptist brethren, and that is, that they would in their correspondence let alone the character of individuals; unless it is, by way of defence. And in their conversation upon the subject of abolition, I hope, and I have reason to believe, they will be cautious, and prudent. This communication has been necessarily somewhat lengthy, and now think I will make amends for it in future, by writing little, and far between.

Yours, brother Bennett, in full fellowship.
A. B. REID.

FOR THE PRIMITIVE BAPTIST.

*Lincoln county, Tennessee, }
16th Sept 1838. }*

BROTHER EDITOR: I now comply with my promise, and let you know that the Elk River Association adjourned on Monday last, having declared non-fellowship with all the Benevolent societies of the day, falsely so called. The members of one church withdrew after the decision, feeling themselves excluded by the vote taken. One of them said he was glad to see such unanimity among us, that he wished us well; and he had tears in his eyes. He is an honest man, I love him for that. But there were a few others, that manifested that they were in favor of these things, but set still and did not vote at all. I have no confidence in them, and expect they will make all the proselytes they can.

Flint River Association commences on the first Saturday in October, when a decision of that matter will take place there no doubt. Then all the Associations with which we correspond will be clear of these trashy things, which are eight in number.

I have had some opportunity of late of presenting the Primitive to some of my old brethren, who are pleased with it.

Yours in haste.

WM. S. SMITH.

FOR THE PRIMITIVE BAPTIST.

*Florida, Gadsden county, }
August 22d, 1838. }*

BELOVED BROTHER BENNETT: I take this opportunity of writing to you, that we the undersigners have agreed to take your

paper, the Primitive Baptist. We wish that you may receive our request, and send on to us as soon as you can—as we wish to manifest our friendship to the Old School Baptists, &c.

Dear brother, I think that if you would appoint an Agent here, it would be some advantage in spreading your paper; and if I can render any assistance in that line I am at your service. It is with pleasure I see the brave soldiers of the Captain of our salvation come out and contend for the faith once delivered to the saints, and show to the house of Israel the great danger of the institutions of the day. As for these institutions I could never like them, inasmuch as the soul is not bought with corruptible things such as silver and gold, but by the blood of the Son of God; therefore, all the money in the world with all the help of man, cannot make a child of grace. From these few hints you can understand my mind, having intended to be short. I now must come to a close by signing my name to this.

JAMES ALDERMAN.

FOR THE PRIMITIVE BAPTIST.

*Kosciusko, Atalla county, Mississippi, }
Sept. 13th, 1838. }*

DEAR BROTHER: There are two things that I pray God I may shun in this communication, that is, any attempt on my part to hold up the Ark of God, or to sow any seed of discord among his children.

Through the kindness of a friend I have received your paper from the 12th No. inclusive. I send you a list of names below to be sent to the post office as above.

We are in peace with ourselves, and I trust we may remain so. May you do your Master's will in all things.

NATHAN TIMS.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. S. I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly*.

Spring, James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*, Alfred Ellis, *Strabane*, Cor's Canada, *Cartersville*. Thomas Vass, Jr., *Waterloo*.

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Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meecsville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croon, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. W. A. Bowdon, *Boydsville*. Smith Hansbrough, *Jacks Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calhoun*. Thomas Hill, *Sevierville*. J. E. Douthitt, *Lynchburg*. C. F. Echols, *Mifflin*. Aaron Tison, *Madon*. Levi Kirkland, *Waverly*. Abner Steed, *Fayetteville*.

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LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Harmony*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*. Joel Ferguson, *Danville*.

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DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Sockasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

Thos. H. Dixon, \$5	Geo. McNeely, \$9
G. W. Jeter, 2	Wm. S. Smith, 5
Jonathan Neel, 10	R. M. G. Moore, 2
Isham Simmons, 1	Josiah Harris, 1
Rudolph Rorer, 1	L. B. Bennett, 5
Hezekiah West, 2	V. D. Whatley, 1
John G. Walker, 5	Seaborn Hamrick, 6
John Herington, 5	G. W. Holifield, 5
Ezra McCrary, 6	Elijah Smead, 5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 3.

SATURDAY, NOVEMBER 24, 1838.

No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

WRITTEN BY ELDER JOSHUA LAWRENCE.

The Kehukee Association now sitting at Spring Green meeting house, Martin county, North Carolina, to the several churches that compose that body—October, 1838.

DEAR AND BELOVED BRETHREN AND SISTERS: We have thought on various subjects for a Circular Letter, but knowing that the Kehukee Association has been established for about sixty years, and having seen a great variety of Circular Letters written on important subjects by that body to the churches, we are at a loss which way to steer our course most to your profit and edification, and not stumble on ground formerly occupied by our forefathers in their Circulars; although you need to be put in remembrance of many things already written by the worthies of ancient times, such as the pure doctrine of the gospel, the support of the ministry, a holy life, good works, brotherly love, and a non-conformity to the world, &c. &c.

We shall at this time send you a Circular written on THE LAWS OF GOD, which we think the churches have not received heretofore, of old or new time, from any Association whatever. And we only expect to sketch at so important a subject as the laws of God by Moses, for the world—and his church, as found written in the New Testament, by Christ & his apostles—as it would make a volume instead of a Circular, to discuss this matter to the full.

And first, we do not intend to take notice of the ceremonial law of types and shadows, as they were peculiar to the Jews, as figures of good things to come; and were never imposed on any other nation but them by God, the author of those laws to the Jews.

And secondly, we do not intend to take notice of the civil laws of God, imposed on the Hebrew nation by Moses, as by God's authority; as it is our opinion, that every nation has the right to make its own civil laws, and that every generation of men have the same right to revoke all laws of the former generation, and make laws for themselves as may best suit their state and condition. For if one generation have a right to make laws for themselves, the next have the same right; but with this proviso, that all laws made by any civil society must be founded in virtue, justice and equity, between man and man, or else they infringe on the laws of God and the consciences of men. And any man may rebel against such laws, made otherwise, and have a good conscience towards God, and it is a crime in men to obey unjust laws. But neither the civil laws of the Jews, nor their laws of ceremonies, were intended for any other nation but the Jews; altho' the Christian nations have extracted much of their laws therefrom.

Thirdly, we come to what is generally termed the moral law, or law of God; or in other words, the law of ten commandments. This law is binding, and given as the rule of obedience of men to God, to all men, to all women, and to all nations, whether heathen, Jewish, Mahometan, pagan, or Christian; for their strict and continual and unqualified observance at all times and all places, and cursed is the man that continues not to do all things written in the book of this law, from Adam to the

end of the world. No man has any right to add, revoke, or alter, one part or particle of this law; being the unchangeable and irrevocable law of the most high God, given to man in his creation, to demand and enforce obedience from all the generations of Adam to the end of the world, under the penalty of God's curse by the law, to be punished with strict and impartial justice on all transgressors of it in time and eternity.

Fourthly, the design of laws and penalties is to prevent and correct our vices, both in principle and practice; or in other words, to prevent our carrying bad principles into practice, to the dishonor of God or injury to our neighbors. Thus the law may be compared to a wall to hedge us in the bounds of right, and doing right to God and man; and to keep us from going astray to do that to God or our neighbor that is wrong. Again, the law may be compared to a lamp of light, showing us beforehand the crime and the sad consequence of doing wrong, with the penalty annexed, to fear and shun the crime. Again, it may be compared to a rule to measure our principles and practices by, that we may see our good and bad conduct towards God or man. Again, it may be compared to a schoolmaster, to teach us our miserable condition as sinners, that we may see the need of a Christ. In a word, the law of ten commandments denies nothing nor commands nothing that is not beneficial to men in this life and that which is to come; and best to comply with, for our present and future good.

Fifthly, the law may be divided into two parts, that is, its commands to do, and its commands not to do; both equally penal. And again, it may be divided into two more parts, as respects principle, and as respects practice; but limits forbid a full discussion.

First, then, we shall take a short notice of the commands to do. A law is the declared will of a superior or sovereign in power, to oblige men to perform what is pleasing in his sight to himself or to others, and to avoid that which is offensive to him or others; and in scripture sense means the same with commandments, statutes, or precepts. This law of ten commandments was in the most solemn and terrible manner, proclaimed from the top of Mount Sinai by God himself, amidst thunder, lightning, blackness, darkness, and flames of fire, and written by God himself twice on tables of stone.

The first and great commandment, as

expounded by our Saviour, is, to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Here, dear brethren, we have our Saviour putting his hand as it were on the whole Old Testament, and comprising the whole duty of man in a few words. And Paul says, love is the fulfilling of law. But where is the man that has this heaven-born principle, this principle of love to God with all his heart, and his neighbor as himself? Is this person to be found among men? No, in no wise. Then all mankind stand condemned for want of this principle of love to God and man, being born without this principle the law requires at the hands of all men, which the law commands us to do, that is, to love God and man. So then, all mankind are condemned for not complying with this part of the law of God; which commands to do, in principle and love to God, is not a principle that grows in the garden of nature, but is of heavenly birth in its origin, in creation, and regeneration. The rest of the ten commands of God are all comprised in this, altho' they command not to do; such as, thou shalt not steal, covet, violate the Sabbath, kill, &c. for love worketh no ill to his neighbor. But most men think they are condemned for doing those acts that the law forbids, such as killing, &c.; but the truth is, men are equally condemned for not doing what the law commands, such as loving God and our neighbor; for these are requirements of the law to do, as well as killing, stealing, and adultery, are requirements of the law not to do. So that we are damned for not doing, as well as damned for doing; and more so, since on love to God and our neighbor hang all the law and the prophets, and love is the fulfilling the law. Then we shall put it down as a law truth, that all mankind will be damned, that do not obtain somewhere and somehow love to God and their neighbor; because the law requires this at their hands, as much as not to do those acts that the law forbids.

Leaving the laws of God by Moses, which we conceive to be binding on all mankind, and by which is the knowledge of sin, and by which mankind will be judged at the last day, and by which all mankind in a state of nature stand condemned

before God in all their generations, concerning which we might say a thousand things, we design to pass over to the New Testament; which contains the laws of Jesus Christ, by himself and apostles, for the obedience of the church of God in this world, in all nations and in all generations to the end of the world. And is as unchangeable and eternal, without alteration, as the laws of God by Moses; to which no man or set of men have any right to add or diminish a part or particle. And which laws of Jesus Christ have a penalty to be inflicted on his children, as well as the laws of Moses have on servants.

First, then, we shall endeavor to prove that the New Testament contains laws or commandments, or rules, for the church of God. John, 15. 12: This is my commandment, that ye love one another, as I have loved you. 17th verse: These things I command you, that ye love one another. Titus, 1. 3: Which is committed unto me according to the commandment of God our Saviour. 2 Peter, 2. 21: Than, after they have known it, to turn from the holy commandment delivered unto them. 2 Peter, 3. 2: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. These we deem sufficient, or else twenty others can be given to prove that the gospel and epistles in the New Testament, contain commands for the strict and unequivocal observance of the church of Christ; and she has no right to add to or disannul any of them in the least, as Christ has never delegated any man or set of men with power since the apostles, to make laws for his church; nor never will, we presume, to the end of the world. They should then stand, as the unchangeable laws of his church, unadulterated by the additions of men's inventions or traditions, in all ages of his church on earth; and the church is bound to obey them as her head, husband and sovereign Lord God, under penalty of his displeasure, &c.

Believing on this point, dear and beloved brethren, that you will freely admit that alone in the New Testament is found laws or commandments, or precepts, or rules, or examples, for the church of God; and that no other book contains commandments for the church of God to be governed by, but that, without church additions or ministerial commandments. We shall now merely sketch some of those laws to the

churches we represent, with short explanations.

And first, we shall begin with the laws of Christ to ministers of his gospel. No man, whether saint or sinner, has any right to the office of a minister, no more than Aaron had to the priest office, unless he is called of God to fill that station; and God gives him gifts of grace so to do, as he did Paul. For he was called of God to be an apostle, and unto him was grace given to preach among the Gentiles the unsearchable riches of Christ. For all God's ministers are the gift of God to his church for her edification, as this text proves: Ephesians, 4. 11: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; verse 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (which means his church.) Again, 1 Corinthians, 12. 28: And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Again, Romans, 12. 6: Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to proportion of faith; verse 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation, &c. These texts clear the point, that all ministers, &c. are the gift of God to his church, and have gifts given them for her benefit to edification, and perfecting the saints in knowledge and holiness of life, to the glory of God by us the ministers of his truths to the church, that she may grow in grace and in the knowledge of our Lord Jesus Christ, whom to know with God is life eternal. Then no man has a right to be a minister except God call him to that office, and gives him gifts to fill it to the edification of his church. How shall they preach except they be sent? If any man speak, let him speak as of out of the ability God giveth, or speak as the oracles of God. So let it be, it is God's way and best way.

The next thing we notice is, his law after he has called and qualified his minister or ministers concerning their setting out to preach, and the manner how. Luke, 9. 2: And he sent them to preach the kingdom of God, (or gospel,) and to heal the sick. verse 3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, (bag,) neither bread, neither money;

neither have two coats apiece. 4. And whatsoever house ye enter into, there abide, and thence depart. 5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6. And they departed, and went through the towns, preaching the gospel, &c. Matthew, 10. 9: Provide neither gold, nor silver, nor brass in your purses; 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman [God's minister,] is worthy of his meat.) Read the chapter. Mark, 6. 7: And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8. And commanded them (mark that word, and commanded them,) that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9. But be shod with sandals; and not put on two coats, &c. &c. Read the chapter. Luke, 10. 4: Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Luke, 22. 35: And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. 36. Then said he unto them, but now he that hath a purse, let him take it, and likewise his scrip, &c. And Paul said, when he was called to preach, he straitway conferred not with flesh and blood.

These texts we deem sufficient, or else more could be adduced, to prove the laws of Jesus Christ on his ministers setting out to preach, and his plan how; or, in a word, these are the laws of Jesus Christ for his ministers setting out to preach the gospel in the first age of the gospel church; and are binding on all ages of his ministers to the end of the world, unless it can be shown that Christ Jesus has revoked or altered those laws, which we, dear brethren, know cannot be done from any record under heaven, having his seal of commission and miracles to attest the same, with his way how a young minister should set out to preach the gospel to mankind, or the nations of the earth. And we are astonished how exactly these laws apply to the characters of the Old School Baptists, ever since the establishment of the Philadelphia, Kehokee, and Charleston Associations, that they have gone forth from the handles of the plough and their various occupations, according to the laws of Jesus, to this day. But New Schoolism teaches an-

other law, a law not found recorded among the laws of Jesus Christ for his ministers setting out to preach his gospel. For proof of which, dear brethren, only observe a few things. In these days, a young minister to Burmah or elsewhere, must have his hundreds of dollars as an outfit to the place the missionary board and not God has appointed him, and to where he is willing to go for money. We would just ask you, did Jonah have any outfit to preach to the Ninevites? Did Peter have any outfit to preach to Cornelius and house? Did Paul and Barnabas have any outfit when they went to preach to the heathen Gentiles? Say, brethren, can you find such an example, such a precept or commandment, among the laws of Jesus Christ in the New Testament? You know you cannot. Then say, such laws are of men and the devil, and write it down in capitals, PRIESTCRAFT—a law of priests, and not of Christ nor his apostles—null, forever null and void, and not obligatory on the church of God nor his ministers. Much less to speak of selling memberships, hired agents, hired preachers, &c. &c. Is there found among the laws of Jesus Christ, that a young minister or an old one, is thereby to fill his purse and then go his tour of preaching in his fine coat he has got by selling memberships, or hiring himself to boards for a dollar a day? Say, at once, that these examples, precepts, and commandments, are not to be found among the laws of Jesus Christ for his ministers nor church, nor has the church nor ministers any right from Christ to make any new laws for church or ministers. These were made by Christ and his apostles, and no man or set of men have a right from Christ to add to or diminish therefrom. More, but limits will not admit.

We proceed upon the laws of Christ to ministers, but only in a short way. Luke, 12. 42: And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, (by household you are to understand the church of Christ, for the church is his family,) to give them their portion of meat in due season? (mark that word, due season.) 43. Blessed is that servant, whom his lord when he cometh shall find so doing. 44. Of a truth I say unto you, that he will make him ruler over all that he hath. 45. But if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the men servants, and

maidens, and to eat and drink, and to be drunken; 46. The lord of that servant will come in a day when he looketh not for him, &c. Read the chapter. But this, in a short way, is the sum of the parable: Christ calls and qualifies ministers to oversee his church and feed them with pure gospel in due season; and if the minister fails so to do, he will be punished by Christ as his crimes deserve, in appointing him his portion with unbelievers, (verse 46.) So then no minister called of Christ has a right to draw back, or fail feeding the church of Christ in due season with pure gospel reproof and rebuke, with all long suffering and patience, looking to Christ for the reward of his labors of love.

Acts, 20. 28: Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Read 29th and 30th verses to show ministers why they should do so, because of grievous wolves not sparing the flock, (false teachers are meant by wolves;) who do not spare their erroneous doctrine, nor to fleece the flock for gain by their errors, as do the new schemers of the day for tens of thousands of dollars, of saint or sinner, by their church traffic in memberships, agencies, outfits and hired beggars, running to and fro to make merchandize of the saints. Damnable heresies, and the church of Christ has fully felt the punishment of such punishing or damnable new schemes, yet there are some that will not learn when you give them line upon line and precept upon precept. So let it be. God shall send them strong delusions, that they might believe a lie that they might be damned who believe not the truth. And is there any truth in the new schemes of the day, when they are not among the laws of Jesus Christ for his ministers or church? Why, you know not. But that the new schemes are all lies, when they say the Lord says when he has not said any such thing in his laws. Then call the new schemes all lies, and men-made lies for ministers and church to obey; when Jesus has said no such thing in his laws. Priestcraft, priestcraft, we say. He that hath ears to hear let him hear. Again, 1 Peter, 5. 2: 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; 3. Neither as being lords over God's heritage,

but being ensamples to the flock. Here in the above text is a solemn charge by the law of Christ to his ministers, to feed his church and to take the oversight of his church; not by constraint of boards, church bishops, or popes; but willingly, which they cannot do unless God makes them willing. And that they are not to serve churches or boards for hire, or filthy gain, or lucre; but of a ready mind, knowing in themselves God has called and qualified them so to do. Peter, feed my sheep, feed my lambs; if you love me, love my sheep and lambs; oversee them, watch for their souls and feed them, if you love me; feed them for the love you bear them and me. The poor have the gospel preached unto them. Then away with your hired preachers and beggars—God's ministers serve his church from higher principles than money, even from love to Christ and saints; and when they feel their breasts are full of milk, they desire, ready and willingly to suckle God's dear children without money or any other filthy lucre sake. And in so doing their ease, peace, quietness and good conscience are found to themselves and joy of the saints.

2 Timothy, 4. 2: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 1 Timothy, 3. 2: A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3. Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous. 4. One that ruleth well his own house, having his children in subjection with all gravity; 5. (For if a man know not how to rule his own house, how shall he take care of the church of God?) 7. Moreover, he must have a good report of them which are without; (that is, without the church.) 1 Timothy, 4. 15: Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. 14. Neglect not the gift that is in thee, which was given, &c. 16. Take heed unto thyself, and unto thy doctrine; continue in them; &c. 2 Timothy, 2. 2: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3. Thou therefore endure hardness, as a good soldier of Jesus Christ. 4. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen

him to be a soldier. These and a thousand other exhortations and laws are found in the New Testament, for the ministers of God strictly to attend to; to which we only designed to call the attention of the ministers of the Kehukee Association, for study and meditation on the laws of Jesus Christ, that they might study them from the Book and observe them strictly, and execute them in their own conduct and in the church of God accordingly to her benefit. As it would fill a volume to express and expound the laws of Christ concerning the ministers of his gospel, we refer you, dear brethren in the ministry, to the Book; and hope you will read the laws of Christ, and study them for your own good and the good of the church of God; for this we deem a mere sketch of the laws of Christ for his ministers.

Secondly, we come to the laws of Jesus Christ concerning deacons, who fill the second office in the church of Christ. For there are not found in the New Testament any other officers in the church of God but bishops, or ministers, or preachers, which are different names for the same office; or presbyteries, which are composed of ministers; and the office of deacons. There is no such office in the New Testament as pope, cardinal, arch-bishop, sexton, church warden, friar, monk, or nun—or agent, hireling, beggar, president, vice president, secretary, corresponding secretary, or auditor—with all the devil's train of moneyed machinery, to make money for priest-hirelings, Balaam-like, to curse our Baptist Israel. So says the Kehukee Association.

First then, the laws of Christ for qualifications of men for the office of deacon; as this law shows that all saints are not qualified for that office in the church of God. So then, their qualifications are specified in the laws of Christ, and particularly pointed out by the law.

Now let it be remembered what gave rise to the office of deacon in the church of God, that the first Christians sold their houses and lands, and laid down the money at the apostles' feet, for distribution to all the Christian community that had need; and that such was the confidence of the first Christians in the apostles, that they left it to them to regulate the whole Christian community and its temporal concerns; and that while the number of the disciples were few, they did and could attend to their ministry with promptness, and the distri-

bution also. Acts, 6. 1: And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2. Then the twelve (apostles) called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. (mark that word tables, in the plural.) 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4. But we will give ourselves continually to prayer, and to the ministry of the word. Preachers of the Kehukee Association, mark these words of the apostles, continually to prayer, and to the ministry of the word. Do so, and the Lord God shall bless you in time and eternity. 5. And the saying pleased the whole multitude: (that is, of the disciples,) & they chose, &c.

Thus we see the office of apostle and the office of deacon first blended and united in the apostles, in the first age of the gospel church; but after this, they became two distinct offices, or distinct men in the church of God. And it has never since required an apostle or minister to be a deacon in the church of God, nor to fill that office. But mark the qualifications of these first deacons: men of honest report, lest the church should censure him as a thief, because he has the bag of the church, Judas-like; full of the Holy Ghost, for this alone can make men honest to God and men in all their dealings; and wisdom, because it takes wise men to deal out of free funds to others as their need may require.

And from that day to this, we say, that ministers of the gospel have nothing to do with the distribution or funds of the church of God; but that this devolves on the office of deacon, wholly and fully to attend to the secular affairs of the church of God. And here we could say much about missionary priests and boards, who have as good as turned all deacons out of office and taken the office to themselves, to attend to the moneyed affairs of the church. And well they may, seeing in their caucus they vote the money to the priest and not the poor, as was designed of this office in the first instance for deacons to do. All the devils in hell never invented a greater perversion of the scriptures and office of deacon, than the missionary priests have done, to give church collections to priests and

not one cent to the poor—the Roman Catholics not excepted, in all their foul, deceitful, hypocritical, and money-making schemes, by praying out of purgatory, mass for the dead, absolutions, indulgences, investitures, or paying Peter's pence.

We now come to the laws of Jesus Christ concerning the qualifications of deacons to fill that office. And if any man or set of men ordains to the office of minister or deacon, any man that they in their best judgment think does not come up to those laws in his qualifications given by Jesus Christ, transgresses Christ's laws. And again, let those first be proved, and then let them use the office of deacon.

1 Timothy, 3. 8: Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, 9. Holding the mystery of the faith in a pure conscience. 10 And let these also (with ministers) first be proved; then let them use the office of a deacon, being found blameless. 11. Even so must their wives be grave, not slanderers, sober, faithful in all things. 12. Let the deacons be the husbands of one wife, ruling their children and their own houses well 13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These are the laws of Jesus Christ concerning deacons and their wives, and no man or set of men have a right to ordain a man to that office, that does not come up to the rule here given by Paul as a law for the ordination of deacons, to the best of his judgment on their qualifications, as here given by Paul.

We now come to the deacons fulfilling their office, which seems heretofore to have had no impression on the minds of deacons, no more than if they were other private members of the churches in the Kehukee Association; and we doubt not, that it is the case of other churches and Associations as well as ours. And first, all funds given or belonging to any church, should be transmitted through the hands of the deacon of that church; for there can be no doubt, that as soon as the seven deacons were chosen by the church at Antioch and ordained to that office, that the apostles, who had held heretofore the contributions of the brethren for the poor

saints and made to them distribution as they had need, delivered up all moneys in their hands to the seven deacons, whose business it was to make distribution to the Grecian widows as they thought their needs might require, without or to prevent the murmuring of the Grecians. Thus the ministry become exempt from moneyed collections and moneyed contributions, and so the ministry became exempt from murmurings, suspicion and complaint of the poor in the church, as neglected by them. Then the office of a minister is, continually to wait on the ministry of the word; but the office of a deacon is, to distribute the funds of the church to the poor of the church, and see they are not neglected. So then one plain duty of a deacon's office is, to serve tables; not table, in the singular, but tables in the plural as many. Now here is an important question, what is meant by tables in the text? Does it mean the various tables of the Hebrew and Grecian widows, that were poor and were fed from the contributions of other saints, distributed first by the apostles and afterwards by the seven deacons when ordained to the office of a deacon by the apostles? Or does serve tables mean, the table of the poor, the table of the minister, and the table of the Lord? For these three would make the plural tables, as were the tables of the various widows to make a plural tables. We are inclined at present to the latter opinion as true, that the duty of a deacon is to attend on the table of the Lord; secondly, to enquire and search out the poor of the church and know their circumstances, whether they are in want of daily food or clothing; if they find any such in the church, if they have funds of the church they should relieve them, or if not, they should make report to the church that such a brother or sister is in suffering circumstances, as the case may be, and had been neglected. This was the ground of complaint in the first instance, and the cause why deacons were chosen to their office in the first instance, that they might remedy this neglect by their appointment and attention to their office, in supplying the poor without neglect. Then to the poor of a church a deacon is bound strictly to attend. As to the distribution of the Lord's supper devolving on the deacons, we will not at pre-

sent be so certain, not having considered that subject as we should; yet we say, that the very words of Christ in the first administration of the Lord's supper, imply some such thing when he says, take, this and divide it among yourselves; eat you all of it; it must imply, he spake and handed it to some one of the twelve, or he need not have doubled the expression, take, and then the injunction, eat you all of it. Next we are not prepared to say that the table of the minister is certainly couched in the word tables, having not fully consulted the scriptures on this head, by reason of the hurry in which we have drawn up this Circular; but would refer our deacons to examine the scriptures on this head of their duty, of attending to the tables of their ministers, that they be well supplied with all good things, since the law of Christ is, Let him that is taught in the word communicate to him that teaches in all good things. Then if communications are to be made by the church to the ministers thereof, it is to first fall into the hands of the deacons, whom the church has chosen as honest men, of good report, and not covetous, to deal out all their funds as they in their judgment should think meet by the hands of this honest deacon they have chosen and ordained to office. And the propriety of this proceeding is plain; first, it greatly saves the feelings of the minister, of hearing the subject of his support canvassed in conference. Secondly, it keeps secret from him, who is liberal in the church towards him, and who is not. Thirdly, it prevents his suspicious of any member's love or regard for him and his preaching. Fourthly, it promotes his good will for all, not knowing from whom this bounty and sweet-smelling savour to God came, from Tom, Dick, or Harry. And fifthly, it fulfils the scripture, not let thy left hand know what thy right hand doeth. And sixthly, this bounty lays your minister under fresh and renewed obligations and diligence to serve the church, seeing they by their bounty have afresh given him a proof of their love and regard for him and his ministry; which is too much neglected by churches, and gives room for the suspicion of ministers, to believe neither they nor their preaching are not much wanted by the church. From which the backwardness of ministers but too often pro-

ceed, to the church's murmuring and complaint that their minister neglects them.

But although we have not fully consulted the scriptures on this head, yet we are inclined to think that the table of the minister comes within the office of deacon, to see he is well supplied with good things, from several scriptures. First, the apostles had left all to follow Christ and the ministry; and the brethren that sold their possessions laid down the money at the apostles' feet, that distribution should be made as every man had need. We should then say, the apostle that was in need shared with the poor widows, &c. Again: thou shalt not muzzle the ox that treadeth out the corn; this churches do when they give their ministers nothing, and this comes within the office of deacons to see to the secular concerns of the churches. Again: he that waiteth on the altar is partaker with the altar; which we expound, he that waiteth on the church should be partaker of the church's bounty. Again: the laborer is worthy of his meat. Again: he that feedeth a flock should eat of the milk of the flock; likewise he that planteth a vineyard should eat of the fruit of the vineyard, &c. &c.

These and many more scriptures prove, that if deacons are appointed to attend to the moneyed concerns of the church, all which are the laws of Jesus Christ, that to attend to the table or supply of a minister comes within the office of a deacon. Yet alas, how few if any deacons ever enquire or search out whether their minister is in want of food or clothing, or want of a horse to ride, or a chair through infirmity, or other necessities to enable them to serve them, or to preach the gospel to others; but are just as careless about those things as if they had never taken the office on them. It is not expected nor is it right, that deacons alone out of their bounty should serve tables at their own cost; but they are to search out and make these things known to the churches, and if the churches will not put funds in their hands to fulfil their office, then and not until then can they be exonerated from censure in holding the office of deacons. For it is evident, that those that sold their possessions supplied the apostles with funds in the first instance, and that in like manner the seven deacons were supplied with funds

from the churches for the poor, &c. But now the churches put it all on the deacons at their own cost to supply the table of the Lord with bread and wine; this is wrong, a shame and disgrace to any church. You eat and drink from the private funds of a brother deacon, which should be from the funds of the church and not the deacon individually, since all are partakers all should be payers. So in funds for the minister, all are partakers of the benefits of his ministry, all should be payers, as taught in the word, to him that teaches: so say the laws of Christ. We have, brother deacons, abundance more to say on your office; but this much you must take merely to call your attention to your office, and hope you will study it from the New Testament, the laws of Christ, and act accordingly up to your office as deacons in the church of God according to his laws, knowing what the scripture saith: For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. Can you use the office of a deacon well, when you do not do your own duty, nor exhort nor stir up and lay before the church her duty.

We now come to the laws of our God for the obedience of private members in the church of God, that hold neither of these offices. And the first law or commandment of Christ that we produce for all members of Christ's church is, John, 15. 17: These things I command you, that ye love one another. 10. If ye keep my commandments. 12. This is my commandment, that ye love one another, as I have loved you. And the 13th verse shows the amount of this love: Greater love hath no man than this, that a man lay down his life for his friends. 1 Peter, 1. 22: See that ye love one another with a pure heart fervently. 1 Peter, 2. 17: Love the brotherhood. 1 John, 3. 11: For this is the message that ye heard from the beginning, that we should love one another. 1 John, 4. 7: Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 11. Beloved, if God so loved us, we ought also to love one another. 20. If a man say, I love God, and hateth his brother, he is a liar. 1 John, 5. 3: For this is the love of God, that we keep his commandments. 1 John, 3. 14: We know

that we have passed from death unto life, because we love the brethren. With hundreds of other texts show us, that the first great law of Jesus Christ to his church is, that all the members thereof should love one another with a pure heart fervently, and equal in extent as he has loved us. This is a heaven-born principle, of all the children of God; and out of this principle there should be a doing in act. 1 John, 3. 17: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18. My little children, let us not love in word, neither in tongue; but in deed and in truth. The way to love is, to prove your love by your acts, dear brethren; for as our Saviour said to his disciples: Know you all these things? yea, Lord—then adds, happy are ye if you do them. He places the happiness in doing, and not in knowing. So do ye, brethren, place your love in good doing & not in a sweet tongue and asound of fair words; for knowing and saying, be ye warmed and clothed, without giving the things needed, is building on the sand; but doing is as Christ has said, founding on a rock.

The second great law of Christ is, Luke, 6. 31: And as ye would that men should do to you, do ye also to them likewise. This law, brethren, is just and right between brethren, and between man and man in all stages of life, sick or well, in poverty or riches, in prosperity or adversity; and we exhort you, brethren, to carry it out into practice in all your dealings with mankind, whether in church or state; you will find it to your good in time and eternity. And to do this, you must shift as it were conditions with others.

The third great law of Christ is, that of the support of his ministry in the world; or, by the foolishness of preaching he is pleased to save them that believe, and feed his sheep and lambs, and to be a witness against the ungodly; who make a mock of preaching as mere foolishness, and think themselves above hearing the gospel of salvation as sent by God to them through the organ of the preacher, and often in the world's esteem a mere fool. So let it be, it is God's way to give faith unto salvation to those that believe his gospel by the preacher. Then we come to those laws of Christ for a preacher's support. First,

as to the quality of the preacher's support. Gallatians, 6. 6: Let him that is taught in the word communicate unto him that teacheth in all good things. (Mark that word, all good things.) This we would say comprehends food and raiment for him self, or a horse to ride, or other things that might enable him to prosecute his ministry to the church or others without impediment in his course of preaching; for these are good things to the minister, and a good thing to the church, as their gifts in this way are a sweet smelling savour to God, and enables the minister more fully to serve the church and others, and frees his mind the more from worldly cares to attend to study and his ministry.

Secondly, as to quantity of a minister's support. 2 Corinthians, 9. 6: But this I say, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 5. That the same might be ready, as a matter of bounty, and not as of covetousness. 10. Now he that ministereth seed to the sower, both minister bread for your food. 13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men. The above texts show the quantity of a minister's support, bountifully, liberally, ready, and not sparingly, and as every man purposes in his heart to give so let him give. If by law, then of course by restraint; if by begging and teasing for money or subscriptions, then of necessity; if pressed by persuasion, on the account of others being liberal, grudgingly. All of which gifts to the poor or minister, is not a gospel gift to God, neither is accepted by him as such; for the gift he calls for from you, dear brethren, in the support of his ministers in the world, is bountifully, liberal, ready, and according to the purpose of your heart. If you give any thing more, constraint, necessity, and grudgingly, may be written on your gifts; and so not a free will bounty nor offering to God, according to his laws. But take care of a grudgingly or sparing offering, for then you hear the law, reap also sparingly.

For the above reasons we are opposed

to law religion and the begging societies of the day, with all the new schemes they have invented to make money for priests out of the church of God and world of mankind, by begging, persuasion, and subscriptions, as being contrary to the laws of Jesus Christ for his church on earth. And although they may boast of their millions collected from the church and people, yet all this has not been done as the laws of Christ require; for every man that labors has a right to hold his own purse strings, and do with his money as he pleases as the fruit of his labor. Yet when you force it from him by law for priests against his will, it is tyranny; when begged and teased by running beggars, until his honor as a gentleman and well wisher to religious society is insulted, he gives the amount wished by the beggar to get clear of him and save his honorable feelings, then this gift is of necessity; and when pressed by the beggar out of all countenance, then he gives grudgingly. Such gifts to God have no reward, and are not according to the laws quoted above. A thousand things more might be said on this head of a minister's quantity of support, but knowing we have already exceeded our usual limits, we must refer you to the New Testament for further information on the third head, which we hope you will do and act accordingly, in quantity of the support of the man that teaches you; this do, and not say you will do, and not do.

Knowing our limits are more than run out already, we must throw together some other laws of Christ on doing your duty, in miniature; as members of the church of Christ, and not as officers. The first great duty is, to love one another; the second, to do unto all men as ye would they should do unto you; the third, to support God's ministers in the world freely, liberally, and bountifully, as your purpose of heart may be to give to the poor, or them; fourth, let brotherly love continue, esteem God's minister's highly for their work sake. But to do good and to communicate forget not, for with such sacrifice God is well pleased. Obey them that have the rule over you, salute them that have the rule over you and all saints. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow. Let your conversation be without

covetousness, and be content with such things as you have. Be not carried about with divers and strange doctrines. As we have therefore opportunity, let us do good unto all men, especially unto the household of faith. Let us not be weary in well doing, for in due season we shall reap if we faint not. Bear ye one another's burdens, and so fulfil the law of Christ. Children, obey your parents, honor thy father and mother. And ye fathers, provoke not your children to wrath. Servants, be obedient to them that are your masters. Masters, give to your servants that which is just and equal. Be ye angry and sin not. Let no corrupt communication proceed out of your mouth. Put away all lying. Grieve not the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Have no fellowship with the unfruitful works of darkness, but rather reprove them. And be ye renewed in the spirit of your mind, neither filthiness nor foolish talking nor jesting, but rather giving of thanks. Husbands love your wives, even as Christ also loved the church and gave himself for it. Wives submit yourselves unto your own husbands, as unto the Lord; and there is not a command of Jesus in the whole New Testament more disobeyed than this last, of wives submission to husbands. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Ah, that's the bite; submission in every thing to a husband will not do for a wife. So also submission in every thing to Christ's laws will not do for missionary churches. For the husband is the head of the wife—ah, that she cannot bear but must have her way in things as does her husband. So with missionary churches, they must have their way, whether it agrees with Christ's law or not, as her claimed husband. Let your moderation be known to all men. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. Rejoice in the Lord alway; and again I say, rejoice. Beware lest any man spoil you through vain philosophy and deceit, after the tradition of men, after the rudiments of the world, and not after Christ. That no man go beyond and defraud his brother in any matter. Pray without cea-

sing, in every thing give thanks. Quench not the spirit, despise not prophecying. Prove all things, hold fast to that which is good. Abstain from all appearance of evil.

Rebuke not an Elder, but entreat him as a father, and the younger men as brethren; the elder women as mothers, younger as sisters, with all purity. Honor widows, that are widows indeed; them that sin rebuke before all, that others also may fear. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. Obey them that have the rule over you. Likewise, ye younger, submit yourselves to the elder; yea, all of you be subject one to another. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. The above is a mere sketch of the laws, commandments or rules, for the members of the church of Jesus Christ to observe in their daily and constant conduct, with hundreds of others of like import. Is there a man on earth that can say, these are not good rules of life? We trow not. But this we lament, that men can say, members of the churches do not observe them in their practical conduct, nor walk according to those of Jesus Christ. Well, the penalty of those laws is to be suffered by the disobedient saint, a sketch of which we intend to give.

The first then we shall notice is, Christ's penal laws for his churches; disobedience to his laws. Revelations, 2. 4: Nevertheless, I have somewhat against thee, because thou hast left thy first love. 5: Remember, therefore, from whence thou art fallen; and repent and do the first works, or I will come unto thee quickly; and will remove thy candlestick, (the church at Ephesus is meant by candlestick,) out of his place, except thou repent. The meaning of which verses is, when a church fails to do her duty, this is the penalty; the wasting away and breaking up of her church state. And alas, at this time how many churches seem coming to nothing; and have almost broke up as a church, holding no conference, using no discipline, and no meeting together. Many churches seem on the very eve of being removed out of

their place, where they once gave light to all the neighborhood around. Search for the cause, and you will find it to be the same as that of the church at Ephesus; in all those churches that left their first love and works, this penalty will be inflicted without repentance, reformation, and doing first love and works. And to the church at Pergamus, 14th verse: But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. Here Christ lodges a charge against this church; for having them that eat things sacrificed to idols, and commit fornication; and them that held the doctrine of the Nicolaites, or such as contended for the doctrines of Nicholas, which doctrine was a plurality of wives, or polygamy; which doctrine was hateful to Christ. 16th verse: Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. Then churches are accountable for holding members in her that hold to and publish false doctrines, and will be punished for so doing; this must do for a sketch. Read the charges against the other churches, and the threatened penalties for their bad conduct. Then all churches are accountable in their collective capacity to Christ, their law giver and head, and he will punish them for disobedience to his laws.

We now add a few penalties for disobedient ministers. Luke, 12: 42: And the Lord said, Who then is that faithful and wise steward whom his Lord has made ruler over his household, to give them their portion of meat in due season? But if he fails so to do, and says; my Lord delayeth his coming, and beats the men and maid servants, and be drunken; 46: The Lord of that servant, (ministers are meant,) will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder and will appoint him his portion with the unbelievers. And that servant, (minister) which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. Hear, O ministers, and obey, to feed the church of God to which you have been called, that you may escape the penalty threatened by Christ your master. A minister that does not obey the laws of Christ and loses his good character, is as salt that has lost its savour, fit for noth-

ing but to be cast out of the church upon the dung hill of this world, and be trodden under foot by men. Beware, remember Lot's wife; he that putteth his hand to the plough and looketh back, is not fit for a gospel minister. Neither that man that does not bring his body under subjection, he is only fit to be cast away in the estimation of the church, his brethren, and world, and sink lower in character than any other man, and be a foot ball for men and devils; and will be a stumbling block, and an object of mockery for the ungodly. To the scriptures we refer you for further particulars.

Lastly, to private members, and deacons, and ministers, or whole church, for not keeping Christ's laws. First penalty, rebuke, reproof, admonition, exhortation, church censure, calling to an account, dealing with and excommunication, and bring to the church no more than an heathen man or publican; chastisement by Christ, if a child, in that way he may think best that such an one may be partaker of his holiness; if a bastard, or hypocrite, he lets them go out of the church and to hell without the rod. But in the execution of all his laws, by his church and ministers, he is mild and pitiful towards his children; if they sin seventy times in a day, and turn again and say, I repent, his children are to forgive; or if any man be overtaken in a fault, such as are spiritual, are to restore this faulty child to the spirit of meekness, considering his liability to temptation and fall himself.—The law of Jesus Christ on forgiveness, is one among his great laws to be obeyed under penalty. Matthew, 18: 34: And his Lord was wroth, and delivered him to the tormentors, (the world, flesh, and the devil,) till he should pay all that was due unto him. 35: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Read the chapter.

The grace of God be with you all.—
Amen.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 24, 1838.

ASSOCIATIONAL.

We were at the last session of the Kehukee Association. Several churches failed to represent

themselves, owing chiefly we presume, to the unusual swell in the water courses. Intelligence was received from the White Oak, Contentnea, Little River, and Country Line Associations: Messengers from all but the Little River, (and Elder B. Temple a volunteer from that,) were present. The Church at Sandy Grove, Nash County, by petition, was added to this body of churches. Wm. Hyman was Moderator, Joseph Biggs, Sr. Clerk. Harmony and good decorum subsisted throughout the session; and brotherly love was manifested on meeting and parting. The word preached seemed to be with demonstration and with power; and was like angel's food to the children of God.—*Ed.*

It seems that a majority of the Mountain District Association has been so far blessed of the Lord, as to separate themselves from the *merchants and sellers of all kind of ware*, and to *cleanse themselves from all strangers*.

When assembled at Piney Creek meeting house, Ashe County, 31st August last, they resolved to drop all correspondence with the New School Associations, and all others friendly to the "benevolent institutions," and advised their churches to deal with any of their members for joining those Societies, and advocating their cause.

We hail those brethren as being once more on the threshold of harmony and peace. We hope their faithfulness to God and to one another will be rewarded with the restoration of confidence and rich comfort. Grace, mercy, and peace be with them from God our Father, and the Lord Jesus Christ.—*Ed.*

OLD SCHOOL MEETING.

An Old School meeting is appointed to be held with the church at Flat River meeting house, Person County, N. C. four miles South of Roxboro', to commence at 11 o'clock on Friday before the first Sunday in April next, and to continue four days; at which time and place the brethren are respectfully invited to attend with us, and the company of ministers is particularly solicited. In behalf of the said church.

STEPHEN I. CHANDLER.

Nov. 1838.

If the Lord will, we shall attend the above meeting, in company with Elder B. Temple.—*Ed.*

"OLD SCHOOL," AS APPLIED TO THE BAPTISTS.

Considering a School, to be a place of learning, a place of education and discipline, the idea is completely and fitly carried out in the gospel.—Christ is viewed as a Teacher. Learn of me. (Matt. xi. 29:) And he began to *teach*. (Mark, iv. 1:) Of all that Jesus began to do and *teach*

(Acts, i. 1:) Will he go unto the dispersed among the Gentiles, and *teach* the Gentiles? (John, vii. 35:) The apostles were commanded to *teach* all things whatsoever Christ had commanded them. (Matt. xxviii. 20:) And in many other places he is compared to a teacher. With respect to students or scholars, it is observable that the very name of disciple means a scholar or learner.—Moreover, we are said to *study*. (1. Thess. iv. 11: ii. Tim. ii. 15:) And to *learn*. Goye and learn what that meaneth, I will have mercy, and not sacrifice. (Matt. ix. 13:) We are said to learn *Christ*. (Eph. iv. 20:) to learn to *fear God*. (Deut. xxxi. 13:) to learn *righteousness*. (Isa. xxvi. 9:) to learn *doctrine*: (xxix. 24.) to learn to read—[the law of sin and death, and also the law of the Spirit of life in Christ Jesus,] (Rom. vii. 9—viii. 2:) to learn to *write*—grievousness. (Isa. x. 1:) and bitter things against themselves. (Job, xiii. 26:) They learn to sing, too, as no others can: and they sung as it were a new song—and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. (Rev. xiv. 3:) In short, from blindness and ignorance and knowing nothing, they learn every branch of gracious science, till they graduate from the King's highway to the house of mansions, from a natural to a spiritual body and from corruption to incorruption, from weakness to power and from dishonor to glory; and with the honor of being like the Son of God, of beholding his glory, and of seeing him as he is.

Discipline is taught or exercised likewise in this school; the rod is used. Thy rod and thy staff they comfort me. If his children forsake my law, — then will I visit their transgression with the rod, and their iniquities with stripes. If ye be without chastisement, — then are ye bastards, and not sons. All scripture is — profitable for doctrine, reproof, correction. (Psa. xxiii. 4. lxxxix. 30, 32: Heb. xii. 8. ii. Tim. iii. 16.)

The term, old, is not designed to distinguish us as depending upon the "Old Covenant" of works for justification, which vanished away on the introduction of the gospel age; nor as partial to the "old things" of the former part of our life, which *passed away* on or before becoming disciples of Christ. But the adjective, old, is applied, to denote or distinguish us as those who believe in the New Testament as the only rule of faith and practice for Christians to be governed by; to distinguish us as those who believe in the doctrine of salvation by grace, of all God's people, which salvation rests upon the same love that brought Christ into the world, which love to the church existed eternally, and paved its way to her through God's distinguishing foreknowledge, his predestination, his particular and absolute election of her,

his covenant gift of her to Christ; to distinguish us from the pharisee religion which was displeased with our Lord for preaching election while he told them that Elijah was sent to but one widow out of many to assist her during the famine; and that of all the lepers in Elisha's time none was cleansed but Naaman; to distinguish us from the proud candidates for heaven who thought other lepers might have been cleansed if they would, and other widows provided for if they had wished; to distinguish us from that new invention religion which has lately discovered, that the commission of Christ to the apostles, Go ye into all the world, and preach the gospel to every creature, was not—is not yet—carried out; and that missionaries must take the apostles' place, and go on missions to the heathen, in order to fulfil the Commission, and that for this end new Societies not connected with church relations must be formed; societies encouraging amalgamation of church and world, selling membership, and rewarding the highest payers with the highest offices; to distinguish us from those who have invented Bible, Missionary, Sunday School, and Tract Societies, and established Theological Seminaries and Temperance Societies for the purpose of converting the world. In a word the cognomen, old, is designed to distinguish us from all *Baptists particularly* who hold any doctrine or pursue any practice which is not clearly supported by precept or example from the Scriptures.

We hence consider the term appropriate and as free from objections as any which we could bear.

Ed.

FOR THE PRIMITIVE BAPTIST.

*New Harmony, Indiana, }
Sept. 25th, 1838. }*

BROTHER BENNETT: I am now at Elder Saltzman's, in this place. I have been attending the Salem Association of Regular Baptists, which is the fifth Association I have attended this year; in all of which I believe I can truly say, the brethren are of one heart, and soul, and mind. They, in common with the other Associations in this region, have long since fixed their *veto* on all those institutions of men set up for religious purposes under the false names of benevolent societies; with the whole brood of Arminian and Fullerite doctrines, under whatever name or garb they may assume. The consequence is, that while Baptist churches and Associations in other parts, who have pursued a more compromising and parleying course, are in a state of turmoil, and are nurseries from whence

the most prominent scions of Campbellism and almost every other *ite* and *ism* are taken, and splits and divisions characterize their meetings; these churches are in peace and love, and are a united people in deed and in truth. Their associational meetings serve to extend their acquaintance with brethren of the same faith and order, and to strengthen and confirm their union. These brethren standing firm on the old predestinarian Baptist platform, have no fellowship for, nor connexion with, Fullermanism, modern missionism, nor Arminianism; but standing aloof from them, they say to their brethren who are entangled in those *things* called churches, where the above principles, &c. predominate, "Come out from among them, and touch not, taste not, nor handle not the unclean thing. The Lord has constantly blessed the stand taken by the Baptists in this country. They are not only enjoying peace, but are rapidly increasing in number. Since last October, I have baptised largely over a hundred, on a profession of their faith in Christ. On the 2nd Lord's day in December last, one of my brethren in the ministry led my six daughters together down into the liquid grave. I at the same time had the pleasure of leading down sixteen of my neighbors. Though it was a cold stormy day, *naturally*, yet *spiritually* it was among the most pleasant days of my life. Many of my ministering brethren also have good times in their churches.

But, bro. Bennett, we have no preaching among us but that which is plain and old fashioned. We have no camp meetings, protracted meetings, nor anxious benches, nor stool pigeons. The Free Will Baptists, Methodists, and Presbyterians tried these machines and thought them quite successful; but their converts fell from *works* so fast for the lack of *grace*, and like the washed hog and vomiting dog, turned again to their filthiness, that the machines are getting quite unpopular, and I believe that they themselves, many of them are ashamed of them.

Having been much from home, I have not read all the numbers of the "Primitive," and the 7th No. of the present vol. had entirely escaped my notice, until brother Saltzman has shown it to me, citing my attention to a communication on the 107th page, over the signature of J. H. Parker, on which communication I wish to make a few remarks. I know not who J. H. Parker is, or what he is doctrinally;

neither do I know certainly, what is the character or condition of the Little River Association; but there is one thing I do know, and that is, that Mr. J. H. Parker is a very unguarded writer; and if he is always as unguarded in writing and speaking, he is entirely unworthy of confidence. I allude to his remarks in reference to "a certain Daniel Parker," who Mr. J. H. P. says, was an esteemed Baptist preacher in Kentucky, &c. I answer, D. Parker never lived in Kentucky. He once lived in Sumner county, Tennessee, where his labors were abundantly blessed and his memory is yet fondly cherished by sound Old School Baptists. Mr. J. H. P. says, D. P. "went off in a doctrine of his own," "and published a pamphlet called the First Dose, and immediately another called the Second Dose." D. Parker published a pamphlet in Illinois, entitled, "Views on the two seeds, taken from Genesis, 3 chap. 15 v." And some time after, another, entitled, "The Second Dose of doctrine on the two seeds."

Mr. J. H. P. says, that Daniel Parker taught through those pamphlets and in his preaching, that the "devil was from everlasting a self-existing being, equal to God in power, wisdom and glory." D. P. never wrote, published, nor preached such a doctrine. He has given it as his opinion, that God is not directly nor indirectly the author of sin and corruption, consequently that corruption exists in itself, the fountain from whence all evil flows; but that the devil is equal with God he positively denies; neither has he given utterance to one sentence, from which any candid man, possessed of common sense could infer such an idea.

Mr. J. H. Parker says, "he then moved to the State of Indiana," &c. D. P. never moved to the State of Indiana. He did move from Tennessee to Crawford county, Illinois; where he lived many years before he published those pamphlets, which, according to J. H. Parker he published in Kentucky. Daniel Parker did publish a monthly periodical, entitled, "The Church Advocate," two years, in which he vindicated the doctrine of the Old School Baptists, and boldly and successfully opposed the missionary legerdemain, and particularly that of *lying* and misrepresentation, before there was another periodical of the kind in the United States.

Mr. J. H. Parker says, "he then mov-

ed to Mexico, and the last I heard of him the Spaniards killed him on account of his doctrine." D. Parker moved from Illinois to the province of Texas, where he now lives, (or did some six weeks ago,) beloved by his acquaintances as a valuable and useful citizen, and admired by the sound Baptists as a plain, consistent and faithful gospel preacher. Several Old School Baptist churches are the fruit of his successful labors in that country.

Having lived a neighbor to Elder Daniel Parker fourteen years in Illinois, I think I know him. His memory is fondly cherished by thousands of sound Old School Baptists in this country, but hated and traduced by Arminians and modern missionaries. And were I to judge of his namesake's character by his production, I should conclude he was a wholesale dealer in Arminian and missionary slander and defamation. If Mr. J. H. Parker knew any thing of Daniel Parker or his writings, he knew there was scarcely a word of truth in what he has said about him; if he knew nothing about him, for that very reason he should have said nothing about him. Had his production appeared in a missionary journal I should not have been surprised, neither should I have taken any notice of it; for I have long since learned that we might as well look in a hog wallow for pearls, as in a missionary journal for the truth. But when Mr. J. H. P. has appeared in the Primitive Baptist, a paper I love and admire for the truth's sake, I felt bound to take notice of him, and to admonish him, before he writes again to be sure he knows what he is writing about, and to write the truth.

Brother Bennett, I am in haste. Yours in the best of bonds.

RICHARD M. NEWPORT.

BROTHER BENNETT: At the request of Elder Newport I have thought proper to say to you, that I have been long acquainted with Elder Parker and I can assure you, that what he has said relative to Elder P. in the above letter, as regards his doctrine and character, is a statement of facts. Respectfully yours.

PETER SALTZMAN.

AGENTS,

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Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*.

Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averashoro'*. Parham Packet, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Savetta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Weynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. Thomas Vass, Jr., *Waterloo*.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST

CIRCULAR LETTER.

The saints of God by hope, composing the eighth annual session of the Contentnea Baptist Association, to the churches of that body, and to all them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

We are bound to give thanks always to God for you, brethren beloved of the Lord; not only because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, but likewise because he hath spared your lives, and has not removed your candlesticks out of their places; and has granted unto us to hear of your peace with each other, and, amidst the many winds of doctrine, and sleight of men, and cunning craftiness, that you are enabled to stand fast in one spirit, with one mind, striving together for the faith of the gospel. And we thank God that he has brought a number of us to one more mutual sight, which has refreshed and comforted our spirits, and caused us to sit together in tranquility and brotherly love. And for your furtherance and joy of faith, we will lay before you a few thoughts on the subject of

ANTINOMIANISM.

As we are not certain that the sense of this term has remained fixed and settled since the time of Agricola, we deem it necessary to use some care in defining it. The simplest meaning of *antinomian*, is, *one who is opposed to law*. In a religious

sense, its true import is, *one who is opposed to the law of God*. When used in either of these senses, it at once attaches odium to the person to whom it is applied. It bespeaks the citizen to be selfish, turbulent, and an enemy to good order and to men; and denotes the professor of Christianity to be destitute of reverence for the divine character, and more daringly wicked than an open infidel. A more extended signification, and the general acceptance of the term, is *one who denies that the law of God, or Moral Law, is in force, and obligatory on men under the gospel dispensation*. It is defined by Charles Buck: *one who maintains that the law is of no use or obligation under the gospel dispensation; or who holds doctrines that clearly supersede the necessity of good works*. Buck continues: *Some of them [antinomians] it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the characters of the elect that they cannot do any thing displeasing to God*. Theol. Dict. Art. Antinomians.

If we are not mistaken, the term has of late been used improperly, and almost without signification, as when it is applied to those who view the missionary efforts of the present age as being unscriptural and vainglorious.

The account given by Buck appears not to be in the words of Agricola, nor of those identified with him, but in the language of those who denied their doctrine; and it cannot be fully relied upon as a true copy of their creed, inasmuch as it is difficult for one sect or denomination to describe the faith of another without some coloring or slight inaccuracy. The notions ascribed to them, however, are certainly in our opinion, if we understand them, unsupported by the scriptures. If by the *law*, is

meant, the *moral* law, and if they intended to say that, this was no longer binding on saints or sinners after the gospel age commenced, they ran right foul of the doctrine of the apostles. As it regards *good works*, either of saints or sinners, we believe they consist chiefly, if not altogether, in giving meat to the hungry, drink to the thirsty, shelter to the stranger, and clothing to the naked, and to visit and minister to the sick and the prisoner. (Matt. xxv. 35—46:) These are enjoined upon all men in that command, 'Thou shalt love thy neighbor as thyself.' If the antinomians intended to say that, it was not *indispensable* for these, or any other good works, so called, to precede salvation, and that, too, as the *means* of salvation or grace, they were surely right. For, by the deeds of the law there shall no flesh be justified: A man is justified by faith without the deeds of the law. (Rom. iii. 20—28:) But if they meant to say that these works do not accompany salvation, as the product of grace or faith, and that invariably, they were mistaken. Come, ye blessed of my Father, inherit the kingdom, &c., For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. — — — Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. — — — But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (Matt. xxv. 35, 36, 40: Rom. vi. 22:) If by saying, the 'committing of any kind of sin would do them no hurt, nor in the least affect their eternal state, they simply meant that, the soul of the Christian will not be, in the general judgment, accountable for the sins of the flesh; and by saying the elect can do nothing displeasing to God, they only mean that, the soul partakes not at all of the guilt of the outward man, then is no fault to be found with them on this point. But if they would be understood that, the soul might possibly sin wilfully, or contract guilt from the sins of the flesh, or even feel the workings of sin in the flesh, and not be grieved or any otherwise disturbed or injured thereby, but stand clear before God, their doctrine was condemnable. But that the mind or soul cannot sin, nor contract guilt from the sinning of the flesh, and, consequently, under all possible circumstan-

ces, cannot displease God, is a truth abundantly set forth in the scriptures; and affords the only ground upon which the final perseverance of the saints, or even the possible salvation of any soul can be built.

Upon the whole, if either good works, which consist chiefly, or altogether, in acts of kindness to our fellow men, or forms of worship, such as reading the scriptures, prayer, singing, hearing preaching, meditation, and abstaining from wicked actions, be plead as means of obtaining salvation or grace, or as means of keeping ourselves in divine favor, then, inevitably, the reward is not reckoned of grace, but of debt; (Rom. iv. 4:) whereas, grace comes thro' faith, and is not the reward of any thing, but is a free gift. (Rom. v. 16:) And if the antinomians of 1538 only meant that, the law does not require of men, nor bind them to, gospel exercises, as a life giving covenant; nor execute its severest penalty upon the saints for every sinful act of the flesh, then are they not worthy of the name of antinomians, but are establishers of the law; and their accusers are themselves antinomians, as we shall proceed to show. In order to do this, we shall promise that, the Moral Law of God, under the gospel dispensation, is obligatory and binding, both in its precepts and penalty on the unbeliever; and in its precepts on the believer. Moreover, that the whole duty of man to God, as Creator, Lawgiver, and Judge, is embraced in that Law. And whoever adds to, substitutes, abrogates, repeals, derogates from, or diminishes, that Law, is, according to the above definition and scriptures, an antinomian. Furthermore, all who do not believe that every gospel blessing is a free gift; and that they who are saved by grace thro' faith, and no more liable to eternal death, are antinomians.

To carry out and establish the above propositions, we will have recourse to the Epistle to the Romans. The writer of this epistle, it seems, had been charged by certain people about Rome, [professors of religion we should judge,] with being what, in our tongue, would be called an antinomian. To acquit himself in this matter, he lays down in his epistle, with the positive and absolute certainty of divine asseveration, the continued and strict obligation of the law; and shows how perfectly the doctrine of salvation by grace harmonizes with the obligations of that law.

He shows them first, that the law was

binding even on the Gentiles, who had not received a dispensation of it after the manner of the Jews; and that the Gentiles were guilty of its violation, and by it stood condemned. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse. — As many as have sinned without law, shall also perish without law. (Rom. i. 20. ii. 12.)

Secondly: that it was binding upon the Jews who had received it, and condemned them for the least breach or deviation. As many as have sinned in the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. ii. 12, 13, 14, 15.

Thirdly: that it was in such force that its friends who approved it, and pleaded for its being obeyed, were condemned by it to suffer its penalty, if they departed in the smallest degree from one of its precepts. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God: Thou that makest thy boast of the law, through breaking the law dishonorest thou God? Thou that preachest, A man should not steal, dost thou steal? And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ii. 17, 23, 21, 3.

Fourthly: That under all circumstances, it was obligatory on Jews, Gentiles, and all men, so that all stood guilty by its transgression, and condemned by its sentence. For we have before proved both Jews and Gentiles that they are all under sin. 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. iii. 9, 19.

Fifthly: That such was its force and firmness, that it relaxed and relinquished *nothing* from its requirements, and abated and remitted *nothing* from its penalty; so that man's justification by its deeds was, to all intents, and forever, impossible.—

Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. By the deeds of the law there shall no flesh be justified in his sight. iii. 4, 20.

Sixthly: That, so unalterably binding were its precepts, and so inflexibly just was its penalty, that, sooner than excuse or justify a single transgressor against it, God would magnify it by the obedience and death of his own Son, — would wound him, and bruise him, and deliver him up to death, even the death of the cross. Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness, that he might be just, and the justifier of him which believeth in Jesus. He that spared not his own Son, but delivered him up for us all. iii. 24, 25, 26. viii. 32.

Seventhly: That so intensely binding was the law, that it could not but punish him who was found in human nature, with only the imputation of our offences upon him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Who was delivered for our offences, and was raised again for our justification. vi. 10. viii. 3. iv. 25.

In the foregoing view of the subject, the accusers of the apostle could no longer reasonably consider him an antinomian. But in the apostle's view of it, we must set down as antinomians.

First: All who hold the doctrine, that, Christ by his obedience and death, released all men from their obligation to the law, and required their obedience to the gospel as the condition of their salvation. For this doctrine takes from the law its right in judgment, and gives it to another power, that is, the gospel, to judge offenders against the law. In doing this, it robs the law of its strength, or power to punish; for the strength of sin is the law, and not the gospel. By this doctrine too, the righteousness of the law fails to be fulfilled in us who walk not after the flesh, but after the Spirit. For it leaves us still upon the plan of our obedience for salvation; but it robs the law of that obedience, and transfers it, without fulfilment in us, to the claims of

the gospel. This doctrine likewise, in effect, destroys the law, inasmuch as it is of no more use, and cannot speak in time nor eternity to any man, but must give back for the gospel to command and, to punish. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but fulfil. (Matt. v. 17.)

Secondly: Those who hold that, salvation is suspended upon any effort or condition on the creature's part, such as repenting and believing, as the means of grace or salvation. Because, that doctrine makes salvation by debt; since every condition on the creature's part is a work, (for he can perform nothing but what is a work,) and the law is satisfied with no payment but in Christ: it is resolved upon having either *Christ's obedience*, or *man's death*.—Every debt punishable with, or to be discharged by, death, is due to the law: and if it be paid to the gospel, the law is wronged out of its right. Every claim of this kind upon sinners as due to the gospel, is a contempt and trespass upon the rights of the law. 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. (Rom. iv. 4, 5:) This is the reason why help is laid upon one that is mighty, and without sin; and to him *alone* the law looks for the debts of all his people. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God thro' the death of his Son, much more, being reconciled, we shall be saved by his life. By the obedience of one shall many be made righteous. v. 9, 10, 19: Conditional salvation places it in the hands of man to buy up the decrees of the law, by some little turn or shift of his own; whereas, the law holds its decrees too sacred to be bartered or sold, — too firm to be suspended upon the willing, or running, or working, of its offenders. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willetth nor of him that runneth, but of God that sheweth mercy. ix. 15, 16.

Thirdly: Those who hold the doctrine of free will, self-sufficiency, or independent control of the will. For this is to affirm that, man may at any moment, discharge himself from the law's sentence, by a new direction of his own will; so that the

law turns him loose if he has a mind to go, with no other satisfaction than the criminal's own choice. Whereas the truth says, Being justified by faith, we have peace with God, through our Lord Jesus Christ. It is not of him that willetth. v. I. ix. 16: The law therefore will still hold its grasp, until faith comes, and offers it an obedient and punished Christ.

Fourthly: Those who hold the doctrine that faith, repentance, &c are duties, and obligatory upon the impenitent and unbelieving. Now hearken to Paul: For when ye were the servants of sin, ye were free from righteousness. vi. 20: While men are under the law, no gospel obligation rests upon them. To hold the graces and gifts of faith and repentance to be the duty of unawakened sinners, is to maintain that man did not owe all his duty and service to the law, but reserved a part to be discharged when the gospel should come, or else that the law, when the gospel came, made a compromise, and surrendered part of its claims, and agreed that, if the sinner would pay certain duties, not specified in the law, that it would yield all its proper claims. We may add, if these gospel gifts be duties, then upon failing to repent and believe, the gospel must usurp the law's seat, and pass sentence itself on the offender: whereas, the law cannot punish a man for offences committed against the gospel, nor vice versa. Else the gospel becomes the ministration of death, and cheats the law of its demands. It likewise ascribes to the law demands which it never made, and cheats the gospel of its free gift. It is the old leaven of the pharisees, *do and live*: whereas all who *do*, must do for the *law*; and all who do for the law, *must die*; for thus the law requires. It is true, without repentance, men must perish; without faith, they shall be damned. But these are the gifts of God, and are the path along which the sinner is led from condemnation and perishing. In repentance he is pleased to make known the claims of Justice in man's condemnation and death; in faith, to make known the satisfaction of those claims rendered by the Lord Redeemer, and the propriety of his discharge from the law, and his title to eternal life.

Fifthly: Those who maintain that the prayers, efforts, and wealth of men, would be instrumental in saving souls, which for lack of such things are lost, must also be set down as antinomians. For this doctrine declares that the law punishes those of

whom it has received satisfaction. For if heathen or any others were not atoned for by Christ, the money and efforts of men could avail no more for them, than the tears of Esau could towards recovering his birth-right. The law could not surrender them into the hands of the money, efforts, and prayers of men, without satisfaction. And to all who are atoned for by Christ, the gift of faith will make the atonement known. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed. iv. 16: The law lets none go without the uttermost farthing. And if the law received satisfaction for them so that it could make a tender of "many precious souls" to the means of the jewelry, &c. of American ladies, then none but antinomians believe that the law is now executing its wrath upon them in "the quenchless fires of hell."

The law acknowledges, the elect are justified by God, and is pleased to hear Jehovah defy all beings and all things to lay any thing to their charge. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? viii. 33. 34. But the doctrine that money and effort would save many who are otherwise lost denies the doctrine of election, makes money and effort a saviour to men and leaves the law to seek its satisfaction long after Christ's death, in works which it never required, or to go forever unsatisfied. This the law cannot do, if God be just; and all the benevolent institutions which are manifestly the offspring of antinomianism and antichristianism, are now mocking the law, shaming the gospel, and deluding tens of thousands of people with their plausible appearance.

Seeing that it is proved from the whole epistle to the Romans that, he who believes the law will abate aught from its precepts or penalty, save for the obedience and death of Christ, is an antinomian; because he is opposed to the immutability and inflexible justice of the law; and seeing likewise that the saints of God do, thro' faith, establish the law, by being able to receive and offer Christ a complete answer to the law's demands, and by which faith, as the law written in their hearts, and working by love, they are led to choose and delight in the law of God after the inward man, and serve it with their mind: Do we then make void the law through faith? God forbid: yea, we establish the law. For I delight in the law of God after the inward man,

So then, with the mind, I myself serve the law of God. iii. 31. vii. 22, 25. And seeing moreover, that those who depart from it, are antinomians; it is clearly shown that the New School Baptists amongst others, are such. And while they have departed from the written word of God, and thereby treated the law of God with contempt, and the gospel of Christ with reproach; they have added to their list, the sin of charging the Old School Baptists with their own errors. And now, until they shall have changed in their faith and practice, they must stand, whether they confess it or deny it, as antinomians. —The Lord teach them, as well as us, the good and the right way.

These thoughts, beloved of the Lord, we freely submit to your careful examination, exhorting you to compare them with the scriptures, and, if they agree with them, to receive them. But we do not consider ourselves infallible; nor do we now serve ourselves in laying these thoughts before you. If you find us in error, you may then have opportunity to be of great service to us, with but little trouble to yourselves, by evincing to us our error. But should you discover us to be wrong, and not apprise us of it, you could not be considered faithful to God, to us, nor to yourselves. We would be strictly dealt with by our brethren, and even sharply, rather than remain in error. And we exhort you to remember that, he is neither a faithful Christian nor a faithful minister, who is unwilling to have his thoughts and opinions examined, controverted, and refuted too, when erroneous. And be assured that Old School Baptists have to make another advance before they reach the standard of primitive and apostolic candor and faithfulness, if they would countenance error for the sake of avoiding controversy. Discussions of disputed and opposite opinions, should be conducted in a christianlike manner; and they are so conducted when we act for Christ: but if you would hazard the truth in preference to discussion, you are not worthy of the name of Christ.

The grace of our Lord Jesus Christ be with you all. Amen.

29th October, 1838.

FOR THE PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
Sept. 15th, 1838. }*

BROTHER BENNETT: I have to answer

a request, that Mr. Sneak made in his Plain and Friendly Talk; which was, that he wished we would not talk about that we hear from some would-be preacher, and said he would be glad if we would tell what we see in their papers, &c. First, I will say to Mr. S. that I have as little use for a would-be preacher as he has, and less too; for I expect that he is one and believe that all that go to school to learn to preach are nothing but would-be preachers, and are not sent of the Lord to preach; for we never hear of the Lord sending his preachers to school, nor of their going to school after the Lord had called them. No, sir, they did not; but went and preached without money and without price, and were sent of the Lord. But you would-be, or will-be preachers, must go to school first, and are not sent of the Lord; no, sir, for they must have money before they start or the promise of it, and so I will not tell any thing after them for the truth. So you, Mr. S. need not to fear any thing that your would-be preachers may say, for they are of you and will be for you; so you need not fear that I will do you much harm by telling what they say, unless you think they will or do tell such lies as will be an injury to your cause; and if they did, if I was you, I would put them out. But you may say, it is hard and not fair, for me to condemn a member for that I do; so it is, and so I expect you had better not put out your would-be preachers for telling lies, until you quit it.

But here I will tell you what I have seen in the American Temperance Intelligencer, vol. 1. No. 1. Here we have an account of a church that entered in the following resolutions, and say that rum and Christians cannot walk together; and say that they will not receive a member by letter or otherwise, who does not act upon the principle of total abstinence from ardent spirits; and will deal with any member that will drink it. Here you see, Mr. S., that you Sneaks did begin to turn out members upon this principle first, and that without scripture authority, and would do so yet if you had the power. And now I cannot see why you should blame us for putting your members out of our church, when you began first to put ours out of your church. But the command is, Come out of her, my people; so we will not live with you, Sneaks, and you had better stick to your rules and turn out all that will not come to them, or throw them away and all

that will keep them. And if you would keep your rules, and we keep ours which we have done and will do I hope, and will turn out every member that will join the societies of men; and if you Sneaks would keep your rule of putting out, times would get better. For then we should soon be separate, and then there would be no falling out about principles in the church, and each side could see eye to eye and speak the same thing in Christ Jesus, and there would be no divisions among us. But you go-betweeners are the peace-breakers, and are not fit to live in either church; are somewhat between wolf and sheep, and will not live with either in peace; so it is with you, my middle men.

But again to the temperance pledge, which this Sneak church enjoins and will put out a member if they drink a drop without they say it was for medicine; and so make them take bitters and tell lies, as I have known some to do. And I will say to Mr. S. that they will tell lies and say they will not drink any spirits for life, and since that they have drank spirits and some of them have been drunk; and so the devil has got a lie from them that he could not have got, if he had not made the Temperance Society; so it is of the devil and does answer him a good purpose in getting lies. So it is wrong for a member of the church to join that society, and you who get drunk are as wrong, for telling lies is forbid in scripture and so is drunkenness; but there is no command against drinking. No, sir, there is not; and when you say that drinking of spirits is forbid in scripture, and say it was not made for man, you do tell a lie and please your master the devil, who made the Temperance Society and got you to tell lies for him, for it is not so. For Jesus said to his disciples, remain eating and drinking such things as are set before you; and, the earth is the Lord's, and the fulness thereof. So it is all ours, if we are God's; so Mr. S. is wrong and all who go with him are wrong.

And again: I will say to Mr. Sneak, that there was a temperance meeting not far from me, and there was a respectable man from near me that said he was there; and when the society met, the preacher went round and asked each member how long he or she had been a member of the Temperance Society, and asked them how much they had saved; and some had saved \$5, some \$2, &c. Here was a smart saving, brethren; but you see the priest went

round again and told the members, that he thought it was as little as they could do to give half of their savings to the support of the society, as they had saved all by joining it. Here was a Sneak, and an artful one too; but that was such a strain that the society never met again, and are nearly all drinkers more or less, and have served their master well.

And so you, my friends, may see that the society men do more harm by telling lies for their society, than the drunkards do by getting drunk. So I will say to Mr. S. that I wish you Sneaks were honest enough to keep your church covenant, and then you could not blame us for doing so too; but they will not keep their church covenant, and abuse us because we keep ours, and say we are too rigid, because we will put out their members, which is right. And if they were honest, they would put out all as they did at first; but when they found we would not keep their members with us, they then tried to get all by crying peace, when there was no peace. But they could not, for the children of God would not mingle with them; so they could not stand it, and they began to abuse us for forming resolutions to put out members that would join their societies, and say we are wrong. But if we had let them turn out all the Old School Baptists, and have had none but the Sneaks, we should not have heard so much about the hypocritical song, liberty of conscience, as we now hear. No, sir, we would not; but we have been too fast for you, and so you want to stop us by singing, the liberty of conscience; and say, we are wrong for doing what you Sneaks did. And it was you that drove us to this, and it is right for us to do so; but you shall not have the praise for our doing right, if you did drive us to it. No, sir, it does belong to God; for I have heard it said, that God did make use of the devil as a foist dog to drive the sheep into the fold; and so he might make use of the Sneaks to make us do right. So you cannot with justice find fault with us for what you began. So you are wrong, and I pray God to right my wrongs and your wrongs, and make us just such creatures as he will have us to be. Then we must say, not unto me, not unto me, but unto thee, O Lord, be the glory forever. Amen.

Brother Bennett, I have been to an Association lately, and I hope that the Lord did begin his work there with the people, for it was a fine meeting to me, &c. No-

thing more, but as ever, your brother and friend.
R. RORER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Dekalb county, }
Oct. 10th, 1838. }

DEAR BROTHER BENNETT: Having returned a few days ago from the Yellow River Association, which was held at the Bethlehem church, Gwinnett county, on the 22d, 23d, 24th and 25th September, composed of 44 churches. After organizing the Association, the following resolution was offered:

“Resolved, That the institutions of the day called Benevolent, (to wit:) the Convention, Bible Society, Tract Society, Temperance Society, Abolition Society, Sunday School Union, Theological Seminaries, and all other institutions tributary to the missionary plan now existing in the United States, are unscriptural, and that we as an Association will not correspond with any Association that is united with them; nor will we hold in our union or fellowship any church that is connected with them.”

After considerable debate, the above resolution was passed by a large majority, some 8 or 10 churches and parts of churches dissenting from the resolution, not voting at all, but plead very hard for liberty.

Now, brother Editor, let us hear what old Paul says about liberty. Gal. 5. 13: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Again, 1 Cor. 8. 9: But take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak. Now let us hear what old Peter says about this liberty. 1 Peter, 2. 16: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God, &c.

Now, brother Editor, I can compare these missionary plans to nothing so appropriate, as the children of Israel when they came to old Samuel, and desired him to make them a king; and the old prophet rehearsed the matter before the Lord, and the Lord told Samuel to hearken to their voice, for they have not rejected thee but me; but tell them the manner of the king that should reign over them. And I think the old prophet told them enough to have discouraged them, but they told him nay, but we will have a king to reign over us,

that we may be like other nations, that he may go in and out before us and fight our battles. As much as to say, we have depended upon you and the Lord long enough, we put more confidence in an arm of flesh. Just so with the Baptist missionary plans. Let us, say they, start the missionary plans that we may be like other denominations, and do our part in helping the Lord to save the heathen.

Now, brethren, what does our Lord Jesus Christ say? No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. John, 5. 44. Again, 37th verse: All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. Well, say the Arminians, we may stop preaching, if that is the doctrine. But what does old Paul say? 1 Cor. 1. 21: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Brother Bennett, I have been long of the opinion, that the object of the missionary plans is to get money; though I should charitably hope that there are some Christians among the missionaries, who are blinded by the god of this world. Therefore I hope and trust in the Lord, they will get their eyes opened after a while, and come out from among them and be separate, and touch not the unclean thing.

Brother Bennett, some 25 or 30 years ago in Virginia there was nothing of these things amongst the Baptists in them days; but love seemed to flow from breast to breast, and they could stoop to wash one another's feet. Well but, say some of the missionary preachers, the apostles wore sandals in their day, and their feet got very dusty; and it was highly necessary they should wash their feet before they went to rest. I pray God to hasten the happy time when brethren shall dwell together in love.

I must come to a close, subscribing myself yours affectionately.

EDWARD JONES.

FOR THE PRIMITIVE BAPTIST.

Alabama, Autauga county, }
October 4th, 1838. }

BROTHER BENNETT: I think the witch of Endor is about to raise Samuel from the dead close by us, for the Alabama Association has come to the conclusion to divide. It will meet next Sunday week for to make

a final decision, as I am informed by undoubted testimony. They have got Saul on his throne, and Samuel has spoke to him and said, thy kingdom shall be rent and given to thy neighbor, even to David. Israel asked God for a king, and God granted their request; so the church has asked for learned preachers, and God has granted them; and look at the curse sent on us. This old witch is the love of money, and these men that make their brags that they have got men in Congress and in the Legislature, and men that ride in carriages or with boots and spurs, are Sauls. See a Servant of the Church, there you will find these men—I forget the page.

I ask the question, where is a money hunter but is a span over common men in learning? Where is one unlearned man that is a money beggar? Where is an unlearned man but preaches sound doctrine? I will give the reason: he has not got the wisdom of this world and is no orator. And the God of the learned men will depart from them, as Saul's God did from him. Wherefore disturb me, seeing your God has departed from you—or words to the same amount. 1 Samuel, 28. 16 and 17. Read the 19th verse, and you will see the cause of the coldness brother Lawrence speaks of; for we shall be delivered into the hands of the Philistines for our petitions, for our pride. For pride is the downfall of all nations, and of the church in all ages of the world for a trial of our faith; but God's children shall come forth as gold.

Our Association, that is, the Mulberry, is over. I see we have some hush men among us. All is said to be peace, but I think Samuel will come from the dead and speak plainly to Saul. The churches are, I think, nearly at peace, by their letters to the Association. I would be glad the missionaries would let us alone, but I see they do not intend to do it.

I must conclude by saying, I am opposed to the institutions, and am afraid I shall fall by the hand of Saul some day, for he is a span higher than me. Yours in the bonds of the gospel.

JOHN G. WALKER.

FOR THE PRIMITIVE BAPTIST.

Bradley county, Tennessee, }
Sept. 22d, 1838. }

BROTHER BENNETT: I avail the present opportunity of addressing you a few

lines in way of acquaintance. Though many miles distant from each other, yet in heart I feel that we are not strangers. I receive your Primitive paper tolerably regular, which gives me great satisfaction to discover that unanimity of spirit and sentiment abounding, among brethren, though scattered in different parts of America. All appear to see eye to eye, and speak the same thing. Truly my heart has been made to rejoice in this day of trial, to see so many brethren contending for the faith which was once delivered to the saints.

Brother Bennett, I am but a youth in the cause of my master, but when I hear strange doctrine advanced that is adverse to Christ's and the apostles' doctrine, and hear them crying, lo here, and lo there, I can but say with the wise man, that there is a way that seemeth right to man, but the end thereof is death. I believe God's people to be one people: My dove, my undefiled is but one; she is the only one of her mother. She is the choice one of her that bore her. Sol. Songs, 6 9. One Lord, one faith, and one baptism. Therefore I believe the church was comprehended in the wisdom of God, and justified through the merits of Christ, and that according to his purpose and grace given us in Christ Jesus before the world began. For a soul to be born again it requires nothing short of the power of God. The Spirit of God convinces us of sin, the Spirit of God gives us a view of our depraved nature, the Spirit of God shows us that we are condemned by his righteous law; by the same Spirit we are brought to see our own righteousness to be as filthy rags, and to fully realize our own inability to extricate ourselves from under that state of condemnation which we are exposed to. In this awful situation we are made to cry, Lord save or we perish. The soul being thus bro't ready, Christ is revealed the hope of glory; and we are made to say, truly salvation is of the Lord. Not men, nor inventions of men, nor ministers, nor priests, can perform this work. Not by might, nor by power, but by my Spirit, saith the Lord. But he hath loved thee with an everlasting love, therefore with loving kindness he hath drawn thee.

Brother Bennett, there has been considerable confusion in the Sweet Water Association, but the churches generally have obeyed the text, Come out of her, my people. Since the separation we are generally at peace, and union appears to rest

among brethren. I think the churches are purifying, and the gospel is preached more in its primitive purity than what it was some years ago. O that the churches were purified, and the true Zion made manifest; then could we rejoice in the privilege of the Lord's house. But according to the word of God those things must be, for there are certain men crept in unawares who were before of old ordained to this condemnation; ungodly men turning the grace of our God into lasciviousness. Jude, 1. 4. Well then, if the scriptures are fulfilling should we be found standing as watchmen on the walls of Zion; and if we see the sword aiming, shall we not give the alarm? Yes, brother Bennett, go on in the strength of Elijah's God, and may he enable you to perform your editorial labor, while you continue advocating the same principles you have heretofore.

I must come to a close. I did not expect to have swelled this communication as large as I have, not feeling adequate for the task. Your papers are read with delight by some, yet you have some enemies in this country. Suffer me to subscribe myself your friend in gospel bonds. So farewell.

ISHAM SIMMONS.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 8, 1838.

We received from a brother a few days since, a copy of a little pamphlet or half sheet, small octavo, of eight pages, bearing the title of "A plain and friendly talk for those who profess to love Christ and the souls of men; but oppose the spread of religious intelligence," and assigned, "A true friend to the needy."

This "true friend," we infer, alludes to the Old School Baptists, and presents them as "opposing the spread of religious intelligence." We thus judge from the circumstance, that he takes up certain objections which are ascribed to them, and which he makes a show of answering. If he intends to say, the O. School are opposed to the spread of Christ's gospel, that gospel exhibited in the New Testament, we have only to say in reply, that the O. S. of our acquaintance preach the gospel publicly to

all who will attend, and even write, and publish by writing, the same gospel; and they likewise advertise, and warn the people of, that which is *another gospel, which is not another*. And the O. S. suppose that "true friends to the needy" ought to rejoice at this; and indeed they do rejoice in our section.

Our "friend" quotes Isaiah: *Their words have gone even to the ends of the world*, and makes Paul repeat it as a prophecy to be fulfilled after the apostle's time. And this too, after the apostle has said: *But I say, Have they not all heard? Yes, verily.* (Rom. ix. 19:) And immediately after this quotation, "A true friend" quotes Christ's words: *Go ye into all the world and preach the gospel to every creature*, as having a bearing to the same point with Paul's, and as looking to a subsequent period. But it is manifest that the commission, *Go ye, &c.*, was fulfilled as it regards space without time, between the ascension of Christ and the death of the apostles. (Acts, ii. 5, Rom. ix. 19. Col. i. 6.)

This "friend to the needy," says, [we suppose to the O. S.] "It is clear then, that you are persuaded that Christ wishes every sinner on earth to know what he done to save them." This, we perceive, is the "religious intelligence" which he wishes not to be opposed, viz: the *conjectured wishes of Christ* and not his written commands. But, admitting this man to be a *true friend*, he may stand aside till we hear Jesus himself. *In that hour* Jesus rejoiced in spirit, and said, I thank thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father. (Matt. xi. 25. Luke, x. 21, 22:) Now when we compare our "friend's" and Christ's words, *their witness agrees not together*. For our friend intimates that Christ *wishes every sinner on earth to know, &c.* while Christ says he thanks the Father that they were hid from two classes of sinners.

Again: *God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear. The election hath obtained it, and the rest were blinded unto this day.* (Rom. xi. 7. 8.)

This "true friend" remarks, "you should bear in mind that God first sent it, [the gospel,] and continues to send it by *men and means*." We hope the needy will "bear in mind" that God sent it, but *men did not send it*. God sent it to the needy, but their *friend* calls upon them to send the gospel to others. Surely, if he were their "true friend," he would *give them such as he has*. (Acts, iii. 6:) and not beg the needy to give gold and silver to send the gospel to others. God sends the gospel, and *men* CARRY it; but if *men* SEND any thing, it will not be gospel; since they can neither *receive it* from men, nor *authority* to preach it (legally or scripturally speaking,) from that source. (Gal. i. 11, 12:) They who tell us in one breath, that God sent, and continues to send the gospel, and in the next breath, that men must send it or prove recreant to "Religion, God, the Bible, and authority of Christ," are not well entitled to the credit of "Messengers of God, aiding in saving a world of lost and condemned sinners."

Our "friend" lays down as an objection of O. S. against Missions. 1st, that they do not find the word, *Missionary* in the Bible. He answers this by telling them that female communion and immersion are not found in the Bible; and if they oppose missions on the ground that it is not a Bible term, they must oppose also, immersion and female communion. So it seems, that our "friend," who advocates immersion, and rejects the arguments of pædobaptists, is now contending for missions upon no better ground than the latter have for sprinkling; and being hard run, has picked up the same argument which pædobaptists use, to combat O. S. Baptists. Could missions be as easily supported, or in other words, were they as clearly set forth in the scriptures as immersion or female communion,

our friend might prove them without recalling this outcast and exiled argument.

He says, "the word missionary, as used by modern Christians, means precisely the same thing as the word ambassador meant, when used by Paul and the first disciples of Christ. The signification of the latter word, when applied to ministers of the gospel, means one sent from the court, and by the authority of God, to proclaim terms of reconciliation with the Most High, thro' his well beloved crucified Son—and to entreat a rebel world to be reconciled to him on the terms made known." We think the above definition to be deficient in clearness, length, and accuracy. For one circumstance in defining a "modern" missionary is, that his object is to "evangelize the world." Another distinctive mark is, he is in favor of "devising means" and "new measures," to spread the gospel.—The Ohio Convention would tell us that "modern Christians" look in vain in the New Testament for all their rules of benevolent action; Mr. Judson says, he considers that the ladies of America, by sacrificing fashion, might have "saved many precious souls;" Mr. Meredith thinks a missionary is one who forms combinations, not connected with church relations; and a "friend to the needy" thinks it part of their business to speak of what "Christ wishes." A missionary, accurately defined is, *one who professes to aim at evangelizing the world, by devising new means, and forming combinations and societies not connected with church relations, and composed of professors and non-professors, which societies they represent as being commanded by Christ to send the gospel unto all the world, and as being not bound to take their rules of benevolent action from the Bible, and as authorised by the scriptures to collect the largest possible amount of money or its equivalent for the object above named.* And such is our "friend," if we would own his proper name.

The second objection ascribed, as we

understand it, to the O. S. and answered by him is, "they are carried on by organized societies which we do not read of in the Testament." In answering the objection, "a true friend" brings forward the ban-died and stale argument, that if we object to all other organized societies but the church, we must, upon the same principle, object to an organized union for our country's defence. He, of consequence, opposes the doctrine of "rendering to Cæsar the things that are Cæsar's, and to God the things that are God's;" for if we cannot keep our church relations and state relations separate, and be faithful to each, while we oppose every thing that conflicts with either, then neither Cæsar nor Jehovah can receive his due from us. And if we be at liberty to unite with any organized association except the church, then may we unite with the same propriety, with all religious and benevolent combinations; and hence, if the church were the strongest, it were as well to unite church and state, as she could in that case command all the state's resources in doing good. The argument, that, if we oppose religious organizations which are unscriptural, we cannot therefore discharge our civil duty, is wonderful. And yet it should not surprise us; for the institutions so much resemble civil or state movements, that "a friend to the needy" may not see how the O. S. can oppose the former and not the latter.

Our author makes the following remark: "And whether the first Christians formed a missionary society for spreading the gospel or not, you will find something in the fourth chapter of Acts, commencing at the thirty-second verse, which very much resembles a modern missionary meeting." But the O. S. are puzzled to discover the resemblance. For the passage referred to says, (32) *neither said any of them that aught of the things which he possessed was his own; but they had all things common*: whereas the missionaries at their meetings leave the chief part of their property at home; and nothing is common

stock or property amongst them except what has thro' begging come into the treasury. (34.) *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, (35.) And laid them down at the apostles' feet, and distribution was made unto every man according as he had need.* But at missionary meetings they seem to lack more and more, and call upon agents and friends to double their diligence in collecting. And few, if any, have sold their houses and lands; and if any have, they carried the prices (or an equivalent,) with them to foreign lands. Agents, members and directors, lay them not at the apostles' feet, nor distribute them to the needy that lack, but make appropriations of the funds to missionary preachers, and such as accompany them. If they sell, at all, for the object of common support, we have never heard of it; and if they have not asserted in Christ's name, their right to all the gold and silver of the world, we are mistaken.

The third objection set to the credit of the Old School Baptists, is, "Christians unite with the world and therefore disobey the command *to come out from the world.*" "A true friend" "conceives" that the O. S. "are entirely mistaken on this subject. And the method he takes to rectify their mistake is this: Christians do not unite with the world in their sins, sports and pursuits, but the world unites with them "in the hallowed enterprize of bringing the lost to God." Truly they come out from the world, and bring the world with them. No, they do not unite with the world, but get the world to unite with them, or "join in this work." If the world's "joining in," does not make it the church, then how can "a true friend" escape the conclusion that, missionaries unite with the world? Either the world's "joining in," with the societies makes the church, or else the church can carry the world away from itself, or else the church unites with the

world in the societies, unless that which is called the church amongst them, is but the world in religious dress.

The fourth objection noticed by our "friend" is, "that the efforts of missionaries is useless, and that God will save the world, and send the gospel to all nations without the aid of such means." He answers this objection by repeating, that the gospel was first proclaimed by men, and has been preached up to this time by men; and that God accomplishes his purposes by means. But he adds: "the money and men, and women of the church, he [God,] intends, shall be employed in achieving the victory of Christ over all flesh." So, his argument is, that, the gospel hitherto has been preached by men, therefore, it shall be preached hereafter by men, money, and women of the church.

But one question, duly considered, will settle this point, namely: Is the present plan of missions such as, according to the scriptures, Christ and the apostles pursued to spread the gospel? That it is not, a respectable portion of themselves bear witness. The first *ambassadors for Christ* taught *all things whatsoever he commanded them.* But the benevolent ambassadors confess their lack of scripture rule for all their plans. If nothing is useful in spreading the gospel, but what Christ has commanded, then missions are useless, as they are not commanded by Christ.

The fifth objection, "It requires money to carry missions on, and you [O. S.] think God does not require money to carry on his plans." The objection fairly stated, if we understand it, runs thus: Religious plans, the support of which is money, cannot be of God. A reason for which is, that the Bible affords no such model amongst God's plans, or in his plan. But such are all the "benevolent institutions." "A friend" quotes the Lord's saying; "The gold and silver are mine." He intimates by this quotation, that the Lord needs money "to carry on his plans." Their doctrine is, that, the money is theirs;

that the Lord needs it for them, or has given it to them. This makes our "friend" see so striking a resemblance in Acts 4. to their missionary meetings. The owners of lands and houses sold them, and distribution was made to every one as he had need. Now, the missionaries need the money, or the Lord needs it for them;—The gold and silver are his; he needs it all, and the missionaries must have it. This is the tendency of their doctrine.

The sixth objection laid down by the "friend to the needy," is, "that too much is called for by the missionaries, and their friends, and that they are making a speculation out of it." "A friend to the needy" will please to befriend us so far, as to inform us whether the A. B. Society, or any other religious body, has ever invested any stock consisting of money, or any other property, and so placed it at interest. In the pamphlet before us, he observes: "It is manifest too much money has not yet been asked for, nor too much given, unless more has been asked than what would be required in converting the whole world to Christianity." This seems to run exactly into the doctrine hinted above, namely, that all the gold and silver is the Lord's, that he has given it to the new schemers, or needs it for them; and if they could get their right, they could "convert the whole world to Christianity." To the same effect, he says, of the opposer of missions, "he has his Lord's money, but calls it his own." Ay, he ought to return it to the Lord; that is, just hand it to the agent, or pass it over to the missionary; and then the Lord gets every cent with usury. The "friend" says of the O. S. Baptist, "he jeers at the groan of souls, lost and eternally damned, through his opposition to missions, and his duty to support them." See, here it comes again—support missions, and that is giving the Lord his money, and enabling Jehovah to save those who are eternally damned, because the Lord, that is, the missionary, does not get his gold and silver.

The seventh objection: "Some mission-

aries have acted improperly, and made a bad use of the money given for missionary purposes." This objection also, if fairly stated, would stand thus: The principle of missions being unscriptural, and, hence, corrupt, nothing done or given for its object can be a dutiful, or holy, or charitable act.

The eighth and last objection as stated by our "friend" is, sending so much money abroad while so much remains to be done at home, and you want to see "charity begin at home?" He supposes those who use these arguments never begin charity at all. The truth is, those who can rend and weaken the church of God amongst them at home, can hardly be trusted to build it up abroad: and they who would grieve and murder the feelings of their own brethren, of their long acquaintance, would best say but little about benevolence for heathen, and charity for all mankind.—*Editor.*

FOR THE PRIMITIVE BAPTIST.

*Pike county, Georgia, }
Oct. 18th, 1838. }*

DEAR BROTHER IN THE LORD: Our Association at this place, *Shoul Creek*, rose last Tuesday. We had a heavenly time. There were 25 churches represented. The old Flint River Association meets next Saturday. What will be the result God above knows. It is confidently believed here that they will split again. I have long been a member of these deliberative bodies, but never before saw such harmony and unanimity as was exhibited in the commencement of our new Association. From beginning to end it was yea! yea! The Old Baptists are gaining ground here. Indeed, public opinion is in our favor in this section of our State.

Yours, in hope of a blessed immortality.
ALEXANDER GARDEN.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Madison county, }
Oct. 10th, 1838. }*

BROTHER BENNETT: I should have written to you before this time, but our Association was drawing near and I thought it would not be improper to wait until it was

passed. She closed her session on the 8th inst. and by a large majority unfellowshipped the missionary system. There was some debating but I think a Christian spirit pervaded the Association. The arguments on both sides I think with a few exceptions, appeared to manifest a spirit of meekness; and O, that we all while praying for a spirit of faithfulness, may at the same time guard against hard and unchristian expressions. These things are calculated to injure the cause which we are defending—And now abideth faith, hope, charity, these three, but the greatest of these is charity. 1 Cor. xiii. 13. I believe there is a principle in the disciples of Jesus to love each other, therefore faithfulness and tenderness should go hand in hand: when we see a brother go astray and thro' tenderness do not tell him, we are not faithful; and when on the other hand we go with an overbearing spirit, we are not tender.

I admit there has been some hard sayings here, yet I contend there is and has been a spirit of forbearance. In the year 1835, if I mistake not, there was a request from two or three churches for the Association to devise means whereby the destitute churches might be supplied with preaching. The Association from two reasons did not comply with the request: 1. her preachers appeared to have as many churches as they could attend to, and 2nd, she was unwilling to adopt any new plans, believing that the church had the sole right of calling a pastor, and that no other body of human beings upon earth were authorized to intermeddle therewith. Not long after this, some of our missionary brethren met at Round Island meeting house and there formed a society which they termed the Flint River mission society; a member of which no person could be without paying something. No difference how wicked the man may be, money gives him membership. They declared the society separate from both church and Association. Their members began to visit the churches; the brethren began to complain, and one church that was then destitute, did not have a member that met the missionaries when they came, and it a respectable church. The next fall at Salem there was some debating, and last year there were still at Round Island some arguments and some hard feelings.

Since that time a number of the churches have unfellowshipped the missionary

operations; and on Monday last, the Association did the same, so that I think that we cannot be charged with being hasty. We were once a happy people, since those new things came amongst us we are not so.

DAVID JACKS.

FOR THE PRIMITIVE BAPTIST.

Jefferson county, Tennessee, }
October 19th, 1838. }

BROTHER BENNETT: When I was at our Association a few weeks ago, I saw some of your Primitive Baptist papers, and I was so well pleased with them, that I wish to become a subscriber for one year, together with several of my brethren. We wish you to send them on as soon as possible, and I think that when we get them in circulation in the bounds of our church, that it will be an inducement for several more subscribers.

Dear brother, we wish to have your paper among us, for there is a great deal of distress in the bounds of the Nolachucky Association. The money-begging missionaries have been the cause of all the distress. The Nolachucky Association has been two years disputing about the missionary cause, and I think that there will be a separation at the next Association, which will be the fourth Friday in September, 1839.

I shall conclude at present, subscribing myself your brother in gospel bonds.

HENRY RANDOLPH.

FOR THE PRIMITIVE BAPTIST.

Leak county, Mississippi, }
Sept. 18th, 1838. }

DEAR BROTHER BENNETT: This is to inform you that I have received a number or two of your paper, and am well pleased with the information they give me of the brethren abroad, and am glad to hear that there are so many old soldiers of the cross in the different States, that won't hear to the voice of those I think are the false teachers, or would-be deceivers.

We have a few old regulars in the field in this country that stand firm on the corner stone, but there is a great odds, at least two to one. I think their progress is somewhat checked, but one thing we know, if the new inventions of the day are of God they will prosper, and if of man they will fall to their primitive nothingness. Sometimes I think it may be right to let them

alone, but then the old Book tells me to contend earnestly for the faith once delivered to the saints, and if theirs is that faith I cannot see it; for it appears to me theirs is a money faith, and ours is a spiritual faith. And by the information I can get from the scriptures, I can oppose them with a clear conscience; and as long as I can do that, I think I am in the right track.

But the missionaries here preach and contend that Christ and the apostles were missionaries and went on missionary tours; but I think if they did even that, they were commissioned by higher authority than the seminaries or State Conventions, or any other earthly authority.

As time will not admit, I must come to close by subscribing myself yours in best of love.

WM. HUDDLESTON.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Perry county, }
Oct. 6th, 1838. }*

DEAR BROTHER: I hope you will excuse me for delay of writing, as I have been waiting the session of our Association to see if there would be any missionary measures taken, that I might inform you and your readers of our situation. And I can with pleasure say to you, that the Mulberry Association is in perfect peace, and we are travelling on as a band of brothers without having our garments defiled with the institutions of the day called missionary.

Nothing more at present, but remain yours in gospel bonds.

SEABORN HAMRICK.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
October 3d, 1838. }*

BROTHER BENNETT: Your little periodical is a welcome visitor, and is highly esteemed by the lovers of truth in this section. For we, (the Old School Baptists,) are a poor, afflicted, and peculiar people, in the midst of a land that is filled with hosts of antichristians, who mock, scoff and deride, persecute and speak all manner of evil of us for Jesus' sake. The Old School Baptists have to labor under the indignant frowns of the united forces of darkness, missionary Baptists, Methodists, Presbyterians, and world, all uniting and combining their forces, and rushing out their war-dogs of persecution against the few

meek and lowly followers of the Lamb of God. Yours respectfully.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Autauga county, }
Nov. 9th, 1838. }*

DEAR BROTHER BENNETT: I have not an opportunity at present of giving you a full detail of the split in the Alabama Association, which took place in the October session. Should I not see it in your paper from some other person, I then will give you a history of the matter, &c. Suffice it to say (at the present,) that fourteen churches of the Old School Baptists broke off, and will form a new Association in December next.

Yours in haste,

LUKE HAYNIE.

FOR THE PRIMITIVE BAPTIST.

*Jefferson county, Tennessee, }
Nov. 12th, 1838. }*

DEAR BROTHER BENNETT: I have been laboring for some time to show the brethren the impropriety of the schemes of the day to get money for preaching. I think the churches that I attend as their minister will not be much divided, yet there are some that hold to the institutions of the day, and I think it is for the want of a better understanding of the matter.

From reading some letters in the Primitive Baptist, it brought brethren near my heart that I never saw. It gave me much joy to hear that there were some scattered over the United States that contended earnestly for the faith once delivered to the saints. I subscribe myself yours in brotherly love in the Lord.

PLEASANT A. WITT.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville*. David J. Mott, *Long Creek Bridge*. Ely Holland, *Smithfield*. James Dobson, *Sarecta*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John

Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. Thomas Vass, Jr. *Waterloo*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. John Gambrell, *Big Creek Mills*. Lewis Shirrell, *Silver Glade*. B. Lawrence, *Efingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*.

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Roads. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. W. A. Bowdon, *Boydsville*. Smith Hansbrough, *Jacks Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calhoun*. Thomas Hill, *Sevierville*. J. E. Douthitt, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Madon*. Levi Kirkland, *Waverly*. Abner Steed, *Fayetteville*. Henry Randolph, *Snodysville*. Pleasant E. Witt, *Cheek's* & *Roads*.

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FLORIDA.—James Alderman, *China Grove*.

LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Calvin Newport, *Harmony*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salem*. Joel Ferguson, *Danville*.

INDIANA.—Peter Saltzman, *New Harmony*. M. W. Sellers, *Jeffersonville*. Isaac W. Denman, *Gallatin*. Zachariah McClure, *Terre Haute*.

OHIO.—Joseph H. Flint, *Hamilton*. R. A. Morten, *Fulton*. John B. Moses, *Germananton*.

KENTUCKY.—Jona. H. Parker, *Salem*. Tho. P. Dudley, *Lexington*. Sanford Connelly, *Shelbyville*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Joseph H. Eanes, *Calland's*.

William Burns, *Halifax C. H.* George W. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

NEW JERSEY.—Wm. Patterson, *Sucasunny*.

WISCONSIN TER.—M. W. Darnall, *Blue River*.

RECEIPTS.

V. D. Whatley, \$2	W. C. Loftin, \$1
David Jacks, 5	S. C. Johnson, 2
Willis L. Fleming, 1	Senas Hill, 1
Joseph Lane, 1	Aaron Tison, 5
Luke Haynie, 1	Aaron Compton, 3
Wm. Bennett, 1	A. Burroughs, 5
Wm. Crutcher, 5	Lanier Griffin, 1
R. Rorer, 1	Henry Smith, 1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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“Come out of Her, my People.”

VOL. 3.

SATURDAY, DECEMBER 22, 1838.

No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Warren county, }
Sept. 28th, 1838. }*

DEAR BROTHER BENNETT: I live in the bounds of the Georgia Association, and was born and raised near the place where I now live. I receive your paper the Primitive Baptist tolerably regular, and am much pleased with it. But some say it is too rough, but I do not hear any of the Old School Baptists say it is too rough; for I believe they think it just accords with the scripture, and is no rougher than it is.

The people in this country are generally in favor of the new institutions of the day, yet there are a few who contend for the Old Baptist faith, and are trying to hold out faithful to the end though many are the afflictions, trials and persecutions of these few. But these things the people of God may expect in this world, yet notwithstanding all these things, they have joy and peace within the world knows not of.

Now, brother Bennett, I think some of these new institution folks would make us believe that God had changed his plan, or that man has just now learnt the way of God; for I hear some of them say, that God intends by the use of men and money to convert the heathen nations; and I hear some say, that an inferior ministry had always kept the Baptists in the back ground. Now if God has always called the inferior to preach his gospel, who ought to say aught against it. Surely every one ought to be willing for God to call just who he pleases to preach his gospel.

But I suppose from what I hear them say, by their theological schools and other new institutions, that they do not expect any more of God's inferior ministers; but out of these new institutions will come the superior ministry, and now the Baptists will march in front rank. So you may see they believe in the institutions, but it is our duty to believe in Christ.

Again: they tell us to give them our money, and by the use of that money they will convert or cause God to convert the heathen nations. My dear brother, I am glad to hear of the salvation of sinners; but we are told in the word of God, that we are not redeemed with corruptible things, such as silver and gold; but with the precious blood of Christ. Again: said Peter, I perceive thou art in the gall of bitterness and in the bonds of iniquity, because thou hast thought that the gift of God might be purchased with money. So we see that money is not the scripture plan for converting dying sinners. But, say they, how are we to go without a support? When Christ commissioned his disciples to go into all the world and preach his gospel, and said, Lo I am with you always, even to the end of the world—did they say to him, how are we to get a support? No, sir, they went at his command, depending on their Lord and Master, who was a sure support and they believed in him.

Brother Bennett, it does seem to me that the New School, or rather money hunters and beggars do hold out the grossest contradiction in the world; they tell us they believe in our Lord and Saviour Jesus Christ, and yet they will not depend on him nor believe in him. For it seems to me, that they believe in and depend on money as the main force or power to carry on their religion and the salvation of dy-

ing sinners. Now, my brethren of the Old order, who are built upon the foundation of the prophets and apostles, and Jesus Christ himself being the chief corner stone, know that money is the very thing to carry on the religion of this world; but it is not the thing to carry on the religion of Christ.

Brother Bennett, I have been a member of Long Creek church for the last ten years, but in consequence of said church sending up money to the Association in the name of the church to circulate Judson's bible in Burmah, which he had made different from our Bible by translating the word baptize to the word immerse; which they tell us is to keep out the difficulty in that country with the Methodists and Presbyterians, in regard to the mode of baptizing. And in order to have peace in Burmah they have brought on a religious war in America, and that wilfully too, by thus altering the word of God and wounding the feelings of their brethren. For the Long Creek church knew at the time of her sending the money, that it was a great grievance to several of her members; for those grieved members did insist that she would not send in the name of the church. In consequence of these things ten of us have taken letters and left the church, and others are yet remaining in the church much dissatisfied. So if God permits I shall write to you again, as I must come to a close; for my education is so limited I sometimes think I had best not cast in my mite, and let the Primitive be filled up with my betters. But so it is, I have written and if you see cause you can give it a place in your paper, that brethren may see our poor pitiful situation and pray for us and may come and see us and preach for us as often as they can.

And now, brother Bennett, may the spirit of God be with you, and direct you in all your undertakings; and may those who write to you be directed by the Holy Spirit, I hope and trust, is my sincere desire.

EZRA McCARRY.

FOR THE PRIMITIVE BAPTIST.

*Alabama, Jackson county, }
October 14th, 1838. }*

DEAR BROTHER IN THE LORD: Whom having not seen ye love; in whom, though now ye see him not, yet believing. 1 Peter, 1. 8. Dear brother, I desire an acquaintance with you, and as we live at so great a

distance, this is the only way I can accomplish it. I have read a few copies of the Primitive Baptist to my satisfaction, and think such a paper would be useful in this section of the country. I have thought proper to take a copy for twelve months, also several of the brethren, whose names I will give before I conclude. I wish to inform you how matters stand with us. With great gratification and thankfulness I can say, that we have not been troubled with missionaries and Sunday Schools; though we do not know how long it will remain so. The Association which I belong to, is known by the name of the Mud Creek Association, which time of holding is the fourth Saturday in September. We correspond with three Associations: first, Flint River—this Association is held the first Saturday in October, and last Monday was the last day of their Association for this year. The missionary spirit has been among them for several years; at their Association the Old School have declared unfellowship and have separated. The Elk River, another Association we correspond with, have the missionary spirit among them, but have not separated. The Sequatchy, the other Association that we correspond with, is but little troubled with that class of creepers.

I will here give you some reasons why the missionaries have let us alone. About ten years ago there came a mighty Arminian storm through this country and cleansed the churches of the filth of Arminianism. This and two other reasons are all that I can think of at this time; and I will give you them: One is, we are poor and that does not suit these devourers of widows' houses and negroes' purses. The other is, that all-wise sovereign that works and rules all things after the counsels of his own will. It may be for what I know, that it has been with them as it was with the devil in the case of Job.

I wish before I conclude to give you a key, and to do it I shall have reference to Riley's Narrative. In giving a history of the sandy regions of Arabia, he states there were a great many locusts in that country, and they have six legs and with these legs when they light on the sand they form a track like a sheep, only with this difference that it is too big. I have been watching the missionaries for sometime. I have I hope examined the track impartially and always on a day-light examination. As much as it may look like a sheep's

track, I always found it too big for a sheep. We have abundance of universal charity religion in this country, and a great many take it for the sheep track, but it is entirely too big.

Dear brother, I must hasten to conclude. I will write to you again when I have more time, when I will give you a fuller detail of our standing. I am desirous for the circulation of your paper, and will do all I can for the same. So I subscribe myself your brother in gospel bonds.

J. L. PATTEM.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Stewart county, }
Nov. 1, 1838 }*

BROTHER EDITOR: A few numbers of your little despised papers have fallen into my hands, and after perusing their contents I have to say that I am well pleased therewith. For I discover that through the columns of it I can have the opportunity of conversing with my brethren at a distance, seeing that many of my old acquaintances are either your agents or correspondents. And it affords me much pleasure to find them engaged in contending for the faith which was once delivered to the saints; for of all the ages of the world I think that this is the most distinguished for a rapid growth of superstition & error. And this part of God's moral vineyard has not escaped its influence, for there are many things practiced by Baptists here at this time, that would have met with almost universal disapprobation a few years ago; but we dare not oppose them, without being accused of having hard spirits and wanting to take away the liberties of our brethren. But I feel to rejoice that we as yet suffer no worse persecution than the bare calumnies of men.

But I must conclude by saying, that after enquiring I discover that you have no agent nearer than about twenty miles of this place, and from what I have seen of the Primitive Baptist I wish it to be circulated here, and have therefore made a company of six subscribers, whose names together with the post offices to which they wish their papers directed, you will find in another place. And from my personal knowledge of many Baptists in this country, I have no doubt that many more will subscribe so soon as they find that they can be received regularly here. And as I feel that a general circulation of them will

be the means in the hands of God of doing much good, I feel willing to tender my feeble services as agent. At a more convenient time I will communicate to you and through you to my brethren in other places, what we are doing here and how we are getting along.

If you should think proper to publish this, please correct errors as I have never been in the habit of writing for publication. I conclude by subscribing myself yours in the bonds of the gospel.

JAMES P. ELLIS.

FOR THE PRIMITIVE BAPTIST.

*Huntsville, Alabama, }
Nov. 4th, 1838. }*

DEAR BRO. BENNETT: I hope greatly beloved of the Lord, which is a blessing above every other blessing, though found in a lion's den, or in a furnace of fire. For says the Book of God, I have found a man of the captives of Judah who can tell the king's matter; and lawful captives of the Lord Jesus are all the people in this world that can tell the king's matter, because God hath revealed it unto them by his holy spirit. And Daniel says it is not for any thing in them more than any other living; but, says Ezekiel, for his own name's sake. And John says, we have passed from death unto life.

Now see how all the Arminian world misses a Christian experience; for they say men are not dead, therefore they never can tell a Christian experience. And well may the scripture say, who worketh thee to differ? I believe from my heart, with old brother Lawrence, that nothing but grace makes the difference; which grace should captivate every affection of the soul in meekness, humility and lowliness of mind in the service of God and man, from the consideration of the incorruptible treasures in the Lord Jesus, who is our prophet, priest and king. Jacob's ladder precisely, God and man, in the person of the Lord Jesus; two sides and three rounds, the Son of man on whom the angels of God ascend and descend. And oh, what blessed and delightful communications the dear children of God have thro' the unction of the Holy Ghost; for God said to Moses, Aaron thy brother can speak well—but Jesus his successor and antitype can speak much better. For never man spake like him, for he has the spirit of wisdom that he might know how to

speaking a word to them that are weary. Thus while he ever liveth to make intercession for his dear children, he knows the will of his Father and acts accordingly; and also knows every feeling that his dear children have in this world, all their temptations; for he has been in the same place; but did not sin. Yes, my dear bro. he knows a sanctified devil from a to z.

And though he has the form of an angel bright,
His heart in God's Book is not seen to be right;
And tho' the scriptures say, God gave Saul another heart,
It no where says a new, or in grace he had a part.

For new wine must be put into new bottles that both may be preserved, and Jude says, preserved in the Lord Jesus and called. Thus any fruit preserved in honey loses its original taste, and partakes of the honey; and all the world cannot decompose its principles, and reduce it to first taste. This doctrine gives no license to sin, but the honor of our great High Priest; for Aaron's continual incense, was Jesus's continual prayers; for he prays for all those that his Father had given him out of the world.

And oh, my dear bro. what divine consolation from God's holy word, to all his dear children to let them know, in all their sorrows, afflictions, mournings, and cries, that their blessed Jesus knows all things, and knows that every thing shall work together for their good; for he has every disposition of heart to work it so, and having all power in heaven and in earth, it must be so. Thus it seems to me to come out conclusive from God's word, that Jesus shall save his people from their sins, and crown them with his glorious righteousness in the kingdom of their Father; while the religion of the world, or nature, or works, has its unction from the spirit of the world; it has its fashion, form, or image, for the world will love its own.

Thus while the dear children of God seek the honor and glory of their heavenly Father, the pharisee seeks the honor and glory of men, for they do these to be seen of men, says Jesus. And Jesus commands us to give to God what belongs to God, and equally so to give to Cæsar what belongs to Cæsar. Thus while I hear Balaam solemnly declare, that if Balak would give him his house full of silver, he would not go beyond the word of the Lord; that is, he had no object in the reward—but when I hear Jude an apostle say, they have gone

in the way of Cain, and ran greedily after the error of Balaam for reward, and shall perish in the gainings of Core, if Balaam was to rise from the dead and tell me he had no object in the reward, I could not believe him, ten thousand Balaamite mockers notwithstanding.

Dear bro., our last session of the Flint River Association, which was the 1st Sunday in last month and days connected, with a majority of 31 to 11, resolved on uncompromising nonfellowship with the Missionary Society in all its relations, and all members any wise connected with it.

I must close, my dear bro. by telling you, your paper is read with much interest by some here, while others will not have any thing to do with it; and surely they cannot all be the same people. If you think proper to do so, and will correct any thing wrong, and think this might be any benefit to any of God's dear saints, you can put it in your paper; for I acknowledge I have much pleasure in hearing from my brethren in the different sections of our country.

I am yours in Christian love with all my brethren. From an outcast, or

WM. CRUTCHER.

East Tennessee, Blount county, }
October 16th, 1838. }

BROTHER BENNETT: I wish to take your paper, the Primitive Baptist. I can inform you, that we have peace in our churches since the Ishmaelites have left us. So no more, but remaining your brother in gospel bonds.

WILLIAM HENDRICKSON.

FOR THE PRIMITIVE BAPTIST.

Rockingham county, N. C. }
Sept 20th, 1838. }

DEAR BROTHER BENNETT: We have a cold and wintry time with us—much opposition to the truth from the Ishmaelites and mockers. The Baptists in this section are very much united, and seem to stand according to the command or requisition of the apostle: To stand fast in the liberty of the glorious gospel, and not to be entangled again with the yoke of bondage. There are many poor beings in this world that think they are in gospel liberty, at the same they have never been further than Sinai.

I will state to you in a short way, a circumstance that occurred with myself and a

Methodist. Our appointments came together; I requested him to preach first; he said he would omit preaching altogether before he would go first. Their aim was to entangle me. After I was done, he told the people it was true that Lazarus was raised from the dead, but it was Mary and Martha's faith that raised him; he left Jesus out of the question. We find that they are so opposed to God, that they will give the glory to men and women.

Yours in gospel bonds.

GEORGE W. McNEELY.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 22, 1838.

FAREWELL.

It was stated in a former number of the Primitive Baptist, that it was fourteen miles from the place of my residence to the office where the paper is printed. The time spent in going to and fro, together with the ordinary duties and expenses of an editor, has caused a drain too constant and rapid for my feeble and failing resources. Hence, I was led to publish a notice near the close of the second volume, that the paper would be discontinued at the end of that volume. But being urged by brethren from different quarters to continue, and recollecting that the printer had just purchased, at his own cost, a press and types for printing the Primitive Baptist, I determined to suffer all the sacrifices one year longer. Besides all this, I was resolved either to give increased attention to the paper, or else to dissolve my present connection with it. Finding myself left without a choice, I now resign my station as editor.

The Publisher, Mr. Howard, as will be seen by reference to his annexed notice, proposes to continue publishing the paper. He is no professor of religion, but I consider him to be a man of honesty and skill, of moral habits, and a good printer. Under this arrangement the correspondents or writers will consider themselves collectively as the Editors, and each will address himself to all the rest; and the paper will be viewed principally as a medium of correspondence.

I cannot but feel both sorry and glad as I take leave of the thousands of precious brethren, by whom I have so often been directly addressed, in terms of fellowship and brotherly love, and reflect that this manner of intercourse is to cease, and their kind salutations to become silent, some melancholy emotions irresistibly steal upon me. But when I remember that since the Primitive Baptist has been going, two other Old School pa-

pers, the *Christian Doctrinal Advocate and Spiritual Monitor*, and the *Old Baptist Banner*, have sprung up, the former at Lansingburg, N. Y. the latter at Nashville, Tenn., each supporting the truth, and worthy of confidence; and that the *Signs of the Times* continues to war a good warfare; and that the people of God in all quarters are coming out of mystical Babylon, and by their faithfulness and comfort and joy continue to be monuments of God's mercy; and that although the Dragon and Beast of the Sea and Beast of the Earth—MYSTERY BABYLON with all her daughters—make war with the Lamb, yet he shall overcome them; that the Old School Baptists who are opposed by every other religious power on earth, are still advancing and happy under all opposition; and that our Father Almighty is yet introducing them and comforting them together, I rejoice and am glad.

My brethren, suffer now one word of exhortation. Walk circumspectly. Maintain good works. Seek not revenge; the Lord has told us that vengeance is his. *Make no complaint about persecution.* Abstain from ridicule and blackguarding; these are the weapons of the New School; be not like unto them; guard carefully against this spirit, for it savors not of God. It is no help to the truth; it serves either to exhibit the corruptions of our nature, or to show the badness of one's cause. There is also at this time, generally, a strong bias towards mingling civil and political subjects with religious controversy. This is against the scriptures. The disciples of Christ are exhorted to honor the King, obey magistrates, and to be subject to the higher powers. The Primitive Baptists submitted in silence to all the laws of their respective countries. The Priests and Pharisees uttered their fears that because of Christ the Romans might come and take away their nation. The subject of Abolition seems likely to creep into the controversy between New and Old School Baptists. Brethren, for the Lord's sake, do abstain from it. If the New School be engaged in it, let them be; but let us attend to subjects purely religious; and never appeal to the prejudices of the civil community any sooner than to the civil arm. Remember brother A. B. Reid's advice in a former number. Exclude the subject from your pulpits and writings.

Amongst yourselves, when you discover what you consider to be error, in doctrine or practice, take good time to deliberate; understand distinctly and precisely, the views of the author before you proceed to final action.

In my present capacity, I now am about to take leave of the patrons of the Prim. Bap. Since I have been entrusted with its editorial department, I feel to acknowledge the kind indulgence

of my brethren; and as I may have committed errors in judgment, and may have failed to give universal satisfaction, I am under the stronger obligations to them. I enjoy the happiness to reflect, that but little complaint has reached me. If I have injured any of your feelings or done you wrong in any wise, I crave your forgiveness. On the other hand, I leave you, having nought against any subscriber or patron of the Primitive Baptist; you have done me no wrong.

I cheerfully commend you all into the hands of God, praying that we all may be as blest as we can bear. The grace of our Lord be with you all.

MIRK BENNETT,

At the suggestions of several of the Old School Baptist ministers and laity, the subscriber has determined to continue publishing the Primitive Baptist, on the same plan and on the same terms as heretofore. The paper will be hereafter "Edited by Primitive (or Old School) Ministers and laity,"—and correspondents will address their communications to "Editors Primitive Baptist." The subscriber will continue to have the sole management of the financial concerns of the paper.

GEORGE HOWARD.

To the Publisher of the Primitive Baptist.

Dear Sir: I am gratified to hear that you are willing to continue publishing the Primitive Baptist. You have long known the old North Carolina Whig; to you I am indebted for the publication of most of my writings, and I humbly hope they will not be a losing business to you; but amply reward you for your labor, as all men should live by their labor, as God has given us all hands for the support of ourselves and families. Go forward, for my writings will speak to the church of God through you when I am dead, and my conscience testifies to me that I have told the truth all the way, so far as the nature of such a bad case as that of the schemes of the day would admit. And all the reproaches of the society men and totalists do not move me a peg from the Book, for they are liars and the Book will tell them so if they would admit its plain truths. I have confidence in your good morals and integrity, and do humbly hope and pray, that God may reveal in your heart his Son Jesus Christ the hope of glory before you die, or else you are lost, for ever lost.

Yours to serve sincerely, when in my power.

JOSHUA LAWRENCE.

INTOLERANCE,

As represented, or understood, by the New School Baptists.

From an editorial in the Bib. Rec. and

Sou. Wat. of Oct. 6, we copy the following:

"All that the friends of liberal institutions have ever desired or asked is liberty of conscience. And in very many instances, we verily believe, they have been willing, for the sake of peace, to put up with even less than this. The most independent of them have ever said to their opposing brethren—'As it respects yourselves—do as you please—consult your own consciences—if you do not approve of liberal institutions, do not support them—enjoy your own opinions, and follow your own policy. All we ask is that we be allowed the same liberty. We will not fall out with you for opposing the institutions of benevolence, provided you will not fall out with us for sustaining them. Let this point be mutually yielded, and let us live together, and serve the Lord, in peace.' And in strict conformity with this principle, we have no knowledge of any individual, church, or association, having ever been disowned, disciplined, or in any manner disturbed, because of being unfavorable to the societies of the age.

On the contrary, what has been the course of the opposing party? With a spirit of intolerance worthy of the popery, they have been constantly saying to their brethren, by word and by action, 'You shall either submit your consciences to our will, conform your conduct to our decrees, or you shall leave our communion.'—What has followed? Churches have been divided; Associations have been divided; where this has not been done churches and associations have been kept in a wrangle by queries and disputation; private friendships have been broken up; the most deserving members have been excommunicated; the cause of benevolence has been crippled, and trampled, and bowed down to the earth; and Zion has been made to sigh and mourn through all her ways—and for what? Because the friends of liberal and enlightened action will not bow their necks to the yoke of Antinomian despotism!!!"

We also extract from a letter, subsigned, David Lee, in a late number of the Christian Index, the following:

"I have always been allowed by the anti-brethren all that I ever asked of any man, till now. The Rights of Man! But now, sir, I am called upon to relinquish this, or give up fellowship. Yes, and fellowship may go—forever go, (that is, with such a spirit,) for the Tree of Liberty I will never forsake—no, never!"

To which the Editors of the Index subjoin the following remarks:

"The above picture is truly appalling. When the Spirit of the Lord is working mightily through the effort Baptists, and hundreds are brought to a knowledge of the truth through their instrumentality, some are found, like Sathallat and Pobiah of old, to hinder and oppose. Let all pity and pray for these poor deluded brethren, till they shall see the error of their way and abandon their puny opposition."

It appears that the Resolution passed at the late session of the Mountain District Association, gave rise to the remarks of the Rec. and Wat. and those of Mr. Lee and the Index proceeded from a similar resolution passed by a part of the churches

