

The Primitive Baptist

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# THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

*C. D. Stapell*

“Come out of Her, my People.”

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VOLUME 8.

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*Printed and Published by George Howard,*

TARBOROUGH, NORTH CAROLINA.

1842.

*[Handwritten signature]*

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 8.

SATURDAY, JANUARY 14, 1843.

No. 1.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*The North Carolina Whig's Apology for the Kehukee Association.*

WRITTEN BY JOSHUA LAWRENCE, 1830.

### PART I.

*A Watchman, crying with the children of Zion.*

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." *Isaiah, lviii. 7.*

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" *Luke, xviii. 7.*

To seek out the failings and imperfections of the people of God, for the purpose of exposing them to ridicule, or the sect to which they may belong, I have considered for years that such a temper of spirit was an indelible mark of an unregenerate heart, and a sure sign of an enemy of righteousness and truth—but, to candidly and openly declare the truths of God, without seeking to please or offend, and to reform abuses of ordinances, expose error, and detect hypocrisy in its various forms of impositions on mankind, and expose it to public view, has always formed one of the grand characteristics of the faithful servants of God, in all ages of the church of God; and shines, as with a sunbeam, in the faithful reproofs of Jesus Christ, in the days of his ministry, to the hypocritical pharisees. Now then can it be a crime, to open and expose to public view the various intrigues of hypocrisy, practiced under the sanction

of scripture and benevolence, to make gain by godliness, carried on by the societies of the day, of whom the devil may say, with more reason than he did of Job: Do they serve God for nought?—Do they not divide the spoil of benevolence, from the priest to the printer? And are there not hundreds of men scouring our country, under the character of ministers of the gospel, who by good words, fair speeches, subscriptions, persuasive begging, selling titles into various societies, and thereby collecting vast sums of money from honest laborers, of which the scripture speaks not one word, but to condemn such merchandizing and covetousness, and greediness of filthy lucre in religion, and that such lovers of money err from the faith; and that such hirelings are false apostles, transformed after the ministers of righteousness, and the way to gain, to them is the way of godliness. Do they not run greedily in the path of Balaam—make bargains with chief priests, like Judas—get gain by carrying the bag—and must they not perish in the gainsaying of core? Against which unscriptural practices, a man must not say one word, but he must be branded with infidel, of want of sense; or regarded as if he was some infernal, because he will not pour profusely his honest earnings into this treasury of speculation, created by black coats, which is both unscripturally and blasphemously called the Lord's treasury by them. For if it was the Lord's treasury, it would be for the poor, the fatherless, and the widow and helpless; and not a set of hale, hearty young idlers, strutting in broadcloth, gigs, boots, and gold watches, who are becoming a curse to the moral and civil world. For at this age of the church, who is he, and where is he, that cannot be bought for money—that

man's price is far above rubies. O publish it not in Georgia—tell it not in the College of Columbia, that some that profess to be ministers of the gospel hire themselves out to beg for money, and many sell their services to the church of God for the best price—practices that cannot be found to have been performed by any of the servants of God, in the volume of inspiration; but agree with Balaam, and Gaharia, and Micah's idol priest, that went away with the Dannites for a better price. Alas, alas, how contrary to the church, in her virgin beauty—when ministers of the gospel suffered the loss of all things, and were counted the filth and offscouring of society. And you know, said Paul, these hands have ministered to my necessities, and them that were with me—but now funds are erected for ministers by artful intrigue, and they our servants for money's sake—and instead of suffering nakedness, shame, and want, have become at length men of style and fashion, pictures of elegance and pride, and pensioners of begging and trading societies. And thus, humility, honesty, and faithfulness to God and man is prostrate in the dust, covered with worse than sheep and goat skins; while pride is covered with what men call politeness, good manners, and intrigue—decked in the robe of honesty and benevolence, hypocrisy is mantled with sincerity in religion for the sake of gain. And thus, all these bad passions are brought into the church of God, and exalted and crowned in the temple of fame, by merchandizing in religion.

And because some men in the world are found, whose consciences though saints and though oppressed, cannot, will not, be duped by man, they are loaded with invectives of contemptible reproach from conversation, pulpit and press, because their consciences cannot be stretched to the plans of coveting priests. And although groans, cries, and remonstrances from the poorer parts of Zion are heard, the popular, the high minded, and prouder parts thereof, seem to be as callous as marble, except you will come into their plans. To think and let think they are willing, they say, because they know they are the aggressors and you, being poor, the burden must bear—and should you be so foolish as to complain against great folks, and ride a little stiff, the cudgel of ignorance is made use of to tame you to their hand. And because some men in the world are found with a conscience they cannot, nor will not,

sell for the honors and profits of this world, and have courage enough to groan like Israel of old when by the hands of tyrants oppressed, their pain of affliction is increased by defaming their characters, and charging them with want of sense. But as God could hear the cries of a clay-bedaubed Israelite, so can he now hear the cries of his poor, weeping, groaning, elect children; though he may bear long with them. And shall I not, as a watchman, cry with the children when they cry, or mourn with them that mourn and be of the same mind one toward another, and help them bear their burdens. Surely I will help those I love, if they be poor and mean and not worth the notice of high minded persons, as they were worth the notice of God and Christ in choice and covenant engagement.

But what are the children of Zion crying about? They say, it is because they do not believe it is right for a Baptist to join the Masons, and visit the lodges and masonic parades—that it hurts their feelings and grieves them to the heart, and therefore they cry, complain, and remonstrate against it, in the church of God. And it surely is my duty, as a watchman and overseer for the church of God, and as a comforter, guide, example, feeder of the children, binder up of the bruised and broken in heart, and as a taker of heed to all the flock of God, over which the Holy Ghost has made me overseer, and as one that watch for souls as he that must shortly give an account, to examine by the scripture this matter whether the children have been and now are, crying for nothing or not.

But other children are crying: Let the church prove that I, by being a Mason and visiting the lodges, am guilty of any unscriptural and immoral conduct—for where there is no law there is no transgression; and if I do not, by visiting the lodges, violate some moral rule of Jesus Christ, no brother, or church, has a right to censure me, or take me under dealing, though the children do cry; nor, surely the innocent should not neither be censured, nor punished. Then you see one child cries one thing, and another, another; so I shall examine their case impartially. Then to the law and the testimony against offenders, and by it you may stand or fall, in the judgment of the church of God.

Now Zion, or the church of God, is Christ's family on earth; and in this family are old men, young men, and little chil-

children. Read John's first epistle, ii. chap. 1st verse. And Paul says: My little children—iv. Galatians. 19th verse. And Jesus says: Take heed that you offend not one of these little ones. And Paul again, to the Corinthians, speaks of weak and sickly ones, and sleepy ones, and of the lame. Now of these several sorts is the church of Christ composed, in all ages, as you from scripture can see; as well as considering its progression by new births. Then I shall first; appeal to the directions of Jesus Christ for a moral rule for the conduct of a Christian man in the church of God. In his exhortation to his disciples, which is found in Matthew, xviii. 6: "But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Mark well his words: he don't say whether the offence to one of these little ones shall be by drunkenness, stealing, gambling, or visiting masonic lodges; but, the text is so sweeping, that it takes in all offences without specifying any particular one, visiting the lodges not excepted, of course. If it then grieves and gives offence to weak saints, thou art the man and the offender—look out for the penalty.

The second, is from the 10th verse of the same chapter: "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Why did not Jesus say, take heed ye despise not one of these great ones? Because there was no danger—these great folks will have their feelings respected; yea, people will guard against hurting the feelings of great folks. But these little ones, who cares for these poor little ones? If they are hurt, or cry, they must not be noticed; for great folks must, you know, have their way, wrong or right; and the little ones submit and pattern after them, they think. Therefore Jesus put the caution where it was wanting in every age of the church, and at the spot of danger; and then gives direction, what such a brother should do, in case his conduct should so offend one of these little ones—that if it was a right eye, pluck it out; or a right hand or foot, that it was best to cut it off, as a continuing in these beloved right hand lustful practices, to the offending these little ones, would endanger soul and body of hell fire. Take his advice, then, oh pro-

fessor of religion, whosoever ye be, for he knew best, and cut off all masonic connexion if it offends weak saints, either in your own church or others; as Jesus takes whatsoever you do unto them; as done unto himself; and as he says, it is better to enter into life, having one eye, than to be cast into hell having two eyes. And don't I pray you think lightly of this matter; that you can serve God and mammon; enjoy your right hand pleasures, to the offending of your brethren; violate the directions of Christ, trample on the feelings of your weak brethren, unite Christ and Baal, and pass without imputation at his judgment bar, if the church can't manage you here: for this is an offence of so heinous a nature, that Christ threatens such with a millstone, hell fire, and the angels of these little ones.

The third text, is from Romans, xiv. 15: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." This is a verse in point. There were some Christians that could eat meat, either offered to idols, or not regarding Jewish ceremonies with as, to themselves, a good conscience; knowing that a distinction of meats made us neither the better nor the worse. So there may be Christians, from their knowledge of masonry before they became Christians, that can visit lodges with a good conscience, as to themselves; but here is the point, in both cases—he that does so, and thereby destroys the peace and fellowship, and grieves his brother, does not walk charitably; that is, not according to Christian love. For I don't think the apostle meant, destroy the soul of a brother, for that would be contrary to what he every where else teaches; but the happiness of a weak brother, thereby cause his good to be evil spoken of, as he saith in the next verse. Hence many a good masonic Christian becomes evil spoken of; and they deserve it too, because they do not walk according to the rule of love, nor according to the golden rule; for if they would not have their feelings hurt, they should not hurt the feelings of these weak little ones.

The fourth text is from Romans, xv. 1: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But who is he, and where is he, after becoming a Baptist, did not join the masonic society to please himself? And who is he that can say, he does not vi-

sit the lodges to please himself, and not his weak brethren, at the expense of their feelings? But it is said, it is none but the ignorant, and weak, that are offended; admitted—then you that practice such conduct, are condemned by three express sentences of scripture—because you do not walk charitably; nor seek to please your neighbor, for his good for edification; nor bear the infirmities of the weak.

The fifth, is from Romans, xiv. 19: "Let us, therefore follow after the things which make for peace, and things wherewith one may edify another." Say, does a Baptist joining the masons, or the visiting the lodges by a Baptist, have this effect in the church of God, or not? Has it ever had it, in North Carolina? Read Benedict's, Semple's, and Burkitt's histories of the past age of Baptists; and see, if it has not been the fruitful source of debates in the Associations, from Vermont to Charleston; and instead of its producing edification and peace among brethren, the practice has for upwards of forty years produced the contrary effect; and does at the present, produce discord and division among the Baptists, with sorrow I am forced to say, it is but too obvious to the society's hurt, and the grief of many a godly soul.

The sixth, is from Romans, xvi. 17: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." What doctrine did the first churches learn but the doctrine of love, peace, union, concord, and oneness of mind, in which both the beauty and happiness of society consist? And let the church of God hear the views of such a man described by an infallible teacher, an inspired Paul, filled with the Holy Ghost. Verse 18: "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." For they that are such, as do what? why, cause divisions and offences. And if a Baptist joining the masons, and visiting the lodges, has not this effect in the church of God, there is no truth in history, facts, nor the cries of Zion's children, nor the present divisions of the Associations. And the view of such is to serve their own belly, which I understand their own ends. And so the children are not crying for nothing; for they by so doing are not serving our Lord Jesus Christ, Paul being judge."

The seventh, is from 1 Corinthians, viii.

9: "But take heed lest by any means this liberty of yours become not a stumbling block to them that are weak." Verse 12: "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ." Good heavens, dear brethren, stop, and pause, and think; here the matter is brought to a final decision. What, when by taking liberty in things I esteem lawful, I become a stumbling block, or wound, to the conscience of the weak, I sin against Christ? Surely not. Yes, it is certain—for says the Saviour himself: Forasmuch as you did it unto one of the least of these, my brethren, you did unto me. Mark his language, how he claims kin with these little ones, that are so much trampled on by high-minded folks, but he is not ashamed to call these little ones brethren. For a very good reason then said Paul, verse 13: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Or, in other words, by so doing I sin against Christ. Oh, that all professors of religion were of this blessed temper of spirit, and would guard against offending their brethren. What a heaven-like church of God on earth: instead of wars and fightings, arising from the lust of the profits and honors of this world, peace, union, and fellowship would abound; and Zion's children, instead of crying, would shout with songs of joy and praise. Therefore, I must write you are blameable, greatly so.

The eighth text I offer, is 1 Corinthians, x. 31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Verse 32: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Happy would it be for a masonic Baptist, if visiting lodges brought glory to God, and gave no offence to none in the world, nor in the church of God; but the contrary is the effect. Then why continue to violate, my brethren, the moral rule of scripture truth, trample on the feelings of your dear brethren, destroy their fellowship for you, and keep the family of Christ always in strife. You surely are wrong, as the scripture is true.

The ninth, is from 1 Corinthians, xiii. 26: "And whether one member suffer, all the members suffer with it." And we all know from experience, that if one member in a church be wounded with another, the whole church is distressed on the account,

less or more. And, in the name of God, my brother, why do so, for some little worldly advantage?

The tenth, is 2 Corinthians, vi. 15: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Verse 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." Verse 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." Oh, hear and come out, for it is the voice of the Holy Ghost from heaven, speaking by Paul.

The eleventh, is Ephesians, iv. 3: "Endeavoring to keep the unity of the spirit in the bond of peace." Surely, members of any society ought to do this; how much more, those that profess to be Christians. John, iii. 21: "But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." Ephesians, v. 11: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Oh, the bad fruits of discord, grief, division, debate, whispering, backbiting, and scorn, that have been produced among Christian brethren, by Baptists visiting masonic lodges in the dark. Censure and suspicion will abound against that brother, to his loss, as regards esteem in the minds of his brethren, and to the grief of the weak.

The twelfth, is Romans, xiv. 21: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Surely, my brethren, you have never considered this matter from scripture; for can any point on earth appear plainer, from scripture, than this; that one brother should not offend another brother in any thing he doeth, whether it be by eating, drinking, joining the masons, or visiting the lodges, or any thing else. Such liberty, you can see by the scriptures is not allowable, as plain as the nose on your face. And time would fail me, to bring forward the many texts that would condemn such a practice, and that has a bearing on such conduct; but I trust enough has been said, from scripture truth, to convince any man that will be convinced, and is willing to do right. And as for the balance, I must leave them with their God; to him they stand or fall,

for the scriptures brought into view do shew plainly, the unlawfulness of any conduct, no matter what that conduct may be, that has a tendency to offend the weak saints in the church of God.

Now there remains one thing to be proven: and that is, that a Baptist joining the masonic society, or visiting the lodges, gives offence to weak saints, or makes the children of Zion cry.

The first proof I offer is, in Birkett's History of the Kehukee Association, page 86; you will there find that in the year 1786, this query was put to the Association: "Is it orderly for a church to hold communion with a member, who frequents the freemason lodge? Answer. We think it disorderly." And it surely is plain, that at that time, this practice was a distress among the Baptists; and shews that forty-three years ago, the practice offended weak saints, which gave rise to the query; and at that time there were fifty-one churches in this Association, at which we may say there were about one hundred Baptists, and what was their opinion, forty-three years ago? why, that it was disorderly to commune with such a man. Then does it not follow, as plain as a, b, c, that if such an one would not desist from the practice, he ought to be turned out of the church for such disorder; yet all along, until now, has this disorderly practice been borne with in the churches, less or more. And the writer has heard it debated from and with the grief of brethren, five times in the last twenty-seven years; which shews it has always in this Association been a grief to brethren, and is so now.

The next proof I offer, is in Benedict's History of the Association in the State of Vermont; in which also it was debated from the year 1798 until 1803, when a committee, which had been appointed, drafted an answer to this subject, part of which answer I here subjoin. Part of the answer: "When they know it is a grief to their Christian brethren, and makes disturbance in the churches, it (in our opinion) gives sufficient reason for others to conclude, they are not such as follow after the things that make for peace, and things wherewith one may edify another, Rom. xiv. 19; but rather such as cause divisions and contentions, Rom. xvi. 17. And of course, if they continue obstinately in such practices, ought to be rejected from fellowship, and consequently it is not reasonable for us to invite them to a seat in

our Association." In the year 1800, this Association contained upwards of forty churches, and between five and six thousand members, and their voice is tantamount to the Kehukee Association. But, says Benedict, they manifested by far the most wisdom, when they gave up this point, that a Baptist might visit the lodges. I judge from this that he was a masonic Baptist—and secondly, that he was wrong; for the distress that it has always occasioned, and the scriptures brought into view will shew it so plainly, he ought not to have denied it as a faithful historian.

The third proof, that the practice of a Baptist visiting the lodges is offending to brethren, is from Benedict's History of the Baptists, in page 470, from the Minutes of the Charleston Association for 1798; which shows that there were some in this Association grieved at the practice, or else the query would not have arisen among them. It has also been debated in the Chowan and Neuse Associations, and perhaps many others. And at present, it is one of the principal causes of the division in the Raleigh, Neuse, and Kehukee Associations, as is but too well known. Now with all these evidences of distress to brethren and churches combined, with the voice of condemnation of the Baptists of antiquity to such a practice, united with thousands of voices of weak saints in this and past ages of the church, what say you—Is it right, or is it wrong? One or the other it must be. If it is wrong, it is not right in any church to tolerate it; but to take a decided stand against it. If it is right, throw open the doors of the church, and let as many Baptists become masons as choose; either way the strife may cease. But history and facts shew, and scripture too, that it is wrong; and that as we are, we cannot get along in peace, by the toleration of the practice, forty years experience shews plainly.

And for a minister of the gospel to continue in this practice, to the grief of his brethren whom he is strictly commanded to feed, to bind up, to guide, to comfort, and to be an example to, is to me astonishing—and by such conduct become censurable, in the minds of his weak brethren, and sully the garments of his high calling in their eyes. Oh tell me what should be so precious, to a minister of the gospel, as his ministerial character in the eyes of his brethren, and all the world? Can the honors and profits of masonry make him

amends for its loss? Good Lord, no. For, when lost, he is like salt lost its saving strength, fit for nothing but the dunghill, and to be trodden under foot of church, world, and devil—and the practice has been, and will be censurable, in the minds of weak brethren. Then seek the honor that cometh from God only, all beside will but sully the garments of thy profession, if the peace of the church of God be broken.

It has been said by some, that the Baptists are opposed to the masons, or to the masonic society. Nothing I believe is more false, than that the Baptists are opposed to masons, as masons, or to the masonic society. Others have said they were opposed to the institution. This, to my knowledge, is equally and more false. Well then, if they are not opposed to the society, or the institution, what then can they be opposed to? Let every mason, and and all mankind, to the ends of the earth, hear for once. That it is from the evils of grief, distress, and strife, produced in the church of God on weaker brethren, who are grieved on the account of a Baptist joining and visiting the lodges; and the history brought into view shews the same. The arguments in the Associations, which the writer has heard five times, has always been founded on this, as the main principle; and the scriptures brought into view shew plainly, that such a man should desist and not make the children cry, or offend his brethren.

Again, it is plead that none but the weak part of the Baptists are opposed—this is the very ground taken by Christ and his apostles, why they should not be offended by stronger brethren. Here is the caution laid at the door; Take heed, or whoso, shall offend one of these little ones. Then the matter is now plain, that those that follow the practice violate the law of Jesus Christ for his church; and I am sorry to have it to say, to many churches disgrace, that if they were poor folks, or negroes, that had trampled half as much on the feelings of brethren, that they would have been cast out of the church long since, almost without a hearing; but the devil of partiality hath his finger in the church of God, for great folks, to the grief of the weak. Don't be angry, candor is a virtue, and plain language I am not used to. And it is evident to me, from certain circumstances, that some Baptist ministers join the masons to finger their funds; because the ma-

sons are a liberal & generally a benevolent set of gentlemen.

But although the practice does grieve weak saints, we are not told from history, why it grieves them; hence I shall offer some of the most popular objections which I have heard them make in my age. The first reason is, they say Christ's kingdom, or church, is not of the world; and therefore, the church should have no connexion with the men of this world in any tie of society, more than civil, with all its relative duties and ordinary business; if she does, they think it wrong and therefore their feelings are hurt.

A second objection is, that masonry is a secret, they say, and if there is any good in it every body ought to know it; and because they will not the weak judge, there is something very bad, as it is kept so very close; and when thus viewed, they are wounded. To do justice on all sides, I will say that secrecy is the very quintessence of the institution; and to let you know this, without obligation to the society, would be upsetting the main pillars, and giving you the keys to unlock their treasures to every impostor.

A third objection I have heard made, is the bad conduct of some masons, the weak point the finger of scorn at, and say behold such a one, you may know there is nothing in masonry that is good, or else they would not do as they do; and all the rest are no better, or else they would not hold him in the lodge; and I think, say they, no Christian ought to keep company with such men—and thus they profess to be wounded, because they think when they all get together in the lodge it is worse. To do justice on all sides again, I will say, that the bad conduct of some of the members of any society, is no just criterion to judge any institution by; for to admit this, would be to condemn the eleven apostles for Judas' sake, and the Christian religion for the sake of apostates. Abuses then of the institution of masonry, or the religion of Jesus Christ, are therefore no evidence of the badness of the one, or the goodness of the other; but the censure properly applied, is a want of discipline according to the institution, and shews too much neglect. Hence the neglect of discipline in the church of God, according to the rules in scripture laid down, has brought us to what we are at; and neglect of discipline has injured the cause of Christianity more than all the opposers in the world.

And many other objections have I heard stated by Baptists, too tedious to mention; but I am conscious, that the grand and principle cause of this grief and complaint in the church of God, is the long and false misrepresentations of masonry, and their conduct in the lodge, conjectured as being very bad, not knowing there may be as good order in a lodge as in a conference, communicated from father to son or from one hand to another, has rivetted itself on the minds of many, as strong and as invincible as long ingrafted superstition; and from this cause that powerful and unyielding prejudice is formed, that shrouds the institution and practices of masons in the lodge, in the view of the weak, as black as sackcloth of hair; and being thus viewed by an uninformed mind, wounds their feelings, as a place to which a Baptist should not go. And therefore, the strong should not go, but bear their infirmities and abstain from such meat, whether their grief be real or imaginary. The scriptures brought into this work, condemn the practice of doing any thing that hurts our brethren's feelings.

Every man entering society is bound by the rules of that society, then let every Baptist be subject to the scriptures, which ought to be the rules of the Baptist church. And the peace, the harmony, the welfare, the honor and union of society, should be sought by every man entering society; and the general good sought for, in preference to individual good. Little individual goods should be given up for the good of the whole; this is the noble principle of benevolent action, and self-interest sacrificed at the shrine of another's good. This is the heaven-born principle of the bosom of Jesus Christ and his apostles, and is the essence of Christianity and true patriotism.

And now, believing there is enough said, my brethren, to convince you by scripture and facts that it is wrong, I will say as to myself, there is nothing on earth like the peace, fellowship, union and love of my brethren and my God, when felt and enjoyed in my heart. Oh, it is a sweet flame, delightfully pleasant to the soul. Oh, could it but always last I should be happy indeed. How joyfully sweet and endearing to my very heart it feels, when I can give a brother my hand, and feel my heart and soul go with it, and by this out going affection thus press them to my bosom with tenderness of feeling, forgiveness, peace, union and love, and min-

gle my tears of love and joyful sympathy with them in joy or woe.

Can I then hear the children of Zion cry, and not cry with them that cry, and not be grieved for the afflictions of my Josephs? Rather let me not live than not mourn with the children I love, and mingle with them the sympathising tear, and open my bosom and feel the children's woes, and bow my shoulder to the burdens they are fainting under, and help them along the rugged path of tribulation with speech, pen, and purse, through the chequered scenes of life to that rest, that remains for the people of God. O then, dear brethren, I am at a loss to know how a man can, with these feelings of heart, wilfully and knowingly grieve a child of God for some little temporary advantage. Good Lord, I must speak to you in candor as if I was at the bar God, where I soon shall be—you sin against Christ, your brethren, and me. I feel it in my heart, because you distress the children under my care. The scriptures shew it plainly; the voice of history is against you; the cries of thousands of God's dear children, at this time, is against you; Associations torn all to pieces, church against church is against you—heaven have mercy on you, either quit the practice, or go out of the church of God, or get to yourselves, and thus quiet the children of Zion and put an end to the strife in the churches; for my soul is sick of discord among the family of Christ. And may God Almighty give you more grace to add to your knowledge, brotherly kindness; and to kindness, charity; that fountain from which ever flows peace and union among brethren.

Take all in good part. Farewell, I have shewed you your sins and transgressions; turn from them to the peace of the church of God, & the fellowship of your brethren. The good and peace of Zion is my aim.

## THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 14, 1843.

Agreeably to our usual practice, at the commencement of each volume, we insert for the information of new subscribers and as a guide to correspondents, the original Prospectus of

### THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them

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

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

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

TO EDITORS PRIMITIVE BAPTIST.

*Elizabeth City, North Carolina,*  
Dec. 12th, 1842.

BRETHREN EDITORS: I deem it advisable to drop you a few lines, viewing the little Primitive as a source of comfort to all those who are really Primitive Baptists. Some of us in this part of the country deem it worthy of patronage, being a means through which a part of the persecuted of the day can hear from each other; further as we believe carrying in it many of the mysteries of godliness calculated, in

a good degree calculated, to feed & streng-  
then many. Therefore I am directed to  
ask the continuance of the paper. So I  
close with due respect. I subscribe my-  
self yours.

THO'S MILLER.

TO EDITORS PRIMITIVE BAPTIST.

*Berger's Store, Pittsylvania co. Va. }*  
*Dec 25, 1842. }*

DEAR EDITORS; It has been some time  
since I have troubled you with a letter, but  
knowing that I ought to have let you  
hear from me before now concerning my  
subscription; but I must tell you the  
cause. I have been very sick and like to  
die, and have not been so that I could  
write until now. But that God that cre-  
ated all things and supports all things ac-  
cording to his will and purpose, has raised me  
again as it were from the jaws of death,  
and I am yet alive. But oh, my unprofit-  
able life. I was brought to examine the  
doctrine of election by grace, according to  
God's purpose, when I was very low and  
like to die; and then and there found com-  
fort to my soul. And now if the doctrine  
of the Primitive is not true, or the doc-  
trine of the gospel, I believe there is no  
true gospel. But the Primitive, or the  
doctrine of election is what I believe to be  
the doctrine of the apostles; and all other  
doctrine is of the devil. And I can't love  
them that love any other, for I believe they  
are all false and of the devil; for I read,  
there is one Lord, one faith, one baptism—  
and only one. Then all the rest are  
wrong. Again: I am the way—not ways;  
the truth—not any thing; no, the truth  
and the life.

Oh, brethren, let it do for us to believe  
that Jesus is our life, and then we as his  
children do as he has commanded, or as  
near as we can; but when I would do good,  
evil is present with me; and the things I  
would not, that I do. But oh, brethren,  
let us pray to God for his grace to subdue  
every wicked and base desire of our hearts,  
and that he would make us and keep us  
just such creatures as he will have us to be;  
for we cannot make ourselves such crea-  
tures as can worship God in spirit and in  
truth. No, but Jesus can make us such  
worshippers, and then we are made right;  
and the reason why it is done right is, be-  
cause the man that the Lord ordained to do  
the work, has done it and he can and will  
do it right. And never has failed when he  
undertakes, no, for it is written, what the

Lord purposes shall come to pass; and he  
is God, and works and none can hinder.  
But there are numbers in this day of lies  
and errors, who say man can hinder God;  
and call on man to help God, and tell the  
people that they must make themselves  
willing, and then God will do the work of  
regeneration for them.

Now, brethren, this is as false as the de-  
vil is false, for a dead man can as easy do  
the work as he can become willing to have  
it done; for I read, that thy people shall be  
a willing people in the day of thy power;  
and again, it is the Lord that works in you  
both to will and to do of his good pleasure.  
So you see that the Lord works the will in  
the dead sinner, as well as doing the work  
of regeneration; so it is all the Lord's  
work from first to last, to bring a soul to  
regeneration. And all this ado about anx-  
ious seats and straw pen workers, never sav-  
ed one soul; for it is by grace through  
faith you are saved, and that not of your-  
selves, it is the gift of God; not of works,  
lest any man should boast.

But now I must say to Mr. Anthony  
Freeman, or Freeman Sneak, you wrote  
me a letter some time ago, and abused me  
and the Primitive much; and said to me, if  
I did not quit writing in the Primitive you  
would whip the skin all off of me. But I  
say to you, Mr. Sneak, that I care no more  
for your threats than I do for the bugs I  
walk over; and it matters not much with  
me, what you lying Ishmaelites say about  
me, for you always were opposed to the  
truth of the gospel and always will be, un-  
til God by his spirit gives you to under-  
stand the mystery of the kingdom, like he  
did to his people in days of old. For he  
is the same God and works the same way,  
and quickens who he will; and no man has  
a right to say unto him, in way of chal-  
lenge, what or why doest thou, Jehovah?  
No, for he is God, and works and none can  
hinder him. For he says, he works all,  
not part, but all things after the counsel of  
his own will. And I am glad that my  
God is a God of such power, that I can  
trust my life and my salvation in his hands,  
and believe he will do right.

My dear brethren, that have been writ-  
ing in the Primitive, how is it that I so  
seldom see your names in our papers?  
Brethren Temple, Moseley, Tillery, and a  
host of others, who have been bold con-  
tenders for the truth of the gospel, I want  
you all to write and to expose the craft of  
all gospel pedlars, or hired beggars, as we

have some here going to and fro perverting the gospel; and preach that a man cannot be a temperate man if he drinks a dram, which I cannot believe. But I will say, that drunkenness is an abomination in the sight of God. So, brethren, let us not get drunk, nor drink too often; but if you think a dram will do you good, don't take too much. But I have been thinking some time I would ask brother Lawrence to give us his scripture authority for drinking in a plain short way, as we are much troubled here with the cold water club.

Brethren, I hope you all will write more and leave me less to do; for you see I have not done much for some time. And one reason is, I am not capable of writing, and have thought that I had better not write; but I will try to let you hear from me sometimes, for I wish the cause well, and do not wish to do any thing to injure it. As ever your unworthy brother. Farewell. **RUDOLPH RORER.**

TO EDITORS PRIMITIVE BAPTIST.

*Winchester, Tennessee, }  
26th December, 1842. }*

BELOVED BRETHREN: Having to send on a small remittance for a continuation of the Prim., I will say a few things as they offer to my mind. I wish the writers in the Prim. would all confine their remarks to the state of religion in the bounds of their acquaintance, and their own experimental feelings, as many of them do, and not enter into a discussion of things that come under the preacher's third head of doctrine that I heard of in this country; that was, to preach what his hearers and himself knew nothing about. I believe the gospel in its simplicity is more for the advancement of the Redeemer's kingdom on earth than in any other way. I am an old fashioned man, I love old fashioned preaching, which is repentance toward God and faith in our Lord Jesus Christ; which purifies the hearts of sinners, and makes them fit subjects for the kingdom of our Lord Jesus Christ. And the evidence with the individual is, the warfare within; the spirit lusting against the flesh, and the flesh against the spirit. And these two are contrary one to the other, so that when we would do good, evil is present with us.

I hear so many strange things among the people called Baptists in these last years, that I for one conclude that it is not all

that say Lord, Lord, that shall enter into the kingdom; but they that do the will of God. I now will say, that I have no idea that there will any sinner be saved in eternity but those that were loved, or are loved of God, before the world began. And I have no thought, but that every one that loves God and desires a knowledge of his ways, will be saved world without end. In a word, I am sure that God will have his choice, his people will have theirs, and those who are finally lost will have their choice, all upon the principle of the justice of God. Who then can find fault? I join with Doct. Watts and say:

Why was I made to hear thy voice,  
And enter while there's room!  
While thousands make a wretched choice,  
And rather starve than come.

'Twas the same love that spread the feast,  
That sweetly forced me in;  
Or I had still refused to taste,  
And perish'd in my sin.

We have had some pleasant seasons of religion this fall, though short. We are at peace among ourselves. I stand opposed to every thing called religion, or religious duty, that is not in the Bible.

Brethren, farewell. Live in love, which is to keep God's commandments, and the God of love will be with you. Yours in the bonds of affliction.

**WM. S. SMITH,**

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Mississippi, }  
Nov. 14/h, 1842. }*

(continued from page 360, last vol.)

No man can come to me except the Father which sent me draw him, and I will raise him up at the last day.

I promised in the continuation of my subject to give you the manner in which the members of Christ's mystical body are drawn, and how they are raised up the last day. We are charged with saying, that Christ will save his elect, whether they are willing or not. The author of such charges must be grossly ignorant, or miserably wicked; for as all the human family are dead, consequently the spirit must operate on the soul of the dead creature for the purpose of making it alive. Now we say the creature is alive, being made so by the operation of the holy spirit in the heart or soul of the creature. As soon as this is done, (for I am now trying to show how the dead creature is drawn to Christ,) he begins to

look round; the soul is amazed and speaks to itself in language like this: what must I do, I see all is not well with me, I am a sinner, I must repent of my sins and God will have mercy on me. The poor soul now tries to lay aside all the enmity that is existing between him and his God, goes to using a form of words which he terms prayer, with full assurance that his request will be granted, and that God will pardon all his sins and deliver him from them in some miraculous manner.

I would remark here, that the soul is as ignorant of the plan of salvation as the beast of the field. He feels fully assured that God for the sake of his repentance and prayers will have mercy on him. Indeed this seems to be a kind of historical faith, possessed by all the human family while in a state of nature; being ignorant of the righteousness of God, they are going about to establish their own righteousness. God permits him to apply himself to the law for justification, the soul goes there and works as faithful as Jacob did for Rachel, concludes he is doing pretty well, thinks his long prayers will soon be answered.

And now let me subjoin part of my experience. I thought I had got as good as any other person, and indeed a great deal better than even some professors, and that God had pardoned all my sins, for I hardly knew what. I could wash my hands, like Pilate, and say, I am clear of the blood of Christ. When under thoughts like these, this scripture rolled through my mind, go learn what this meaneth: I will have mercy and not sacrifice. It is when the creature comes to about this place, when he is stopped in his wild career of law righteousness by some check of conscience, that he begins to see the words, **MENE, TEKEL,** wrote on all his past good works. He now begins to be burdened indeed. Lord, what shall I do to be saved? rushes involuntarily from his soul. You will find him visiting the secret grove, pouring out his tears and groans to God. God be merciful to me, a poor lost sinner. He cannot pray with himself as he used to do, for he sees his very words are fraught with sin; yea, his very tears and groans are all sin. Oh, says the soul, how can God remain just and the justifier of so vile a sinner as me? (He is still ignorant of the scripture plan of salvation.) But his cries are, Lord, if thou damn me it is just; but if thou save me, it is all mercy. Oh, if mercy can be vented, let it

come to me, a poor lost sinner. The poor soul is willing now to be saved on the terms of the gospel, the sun of righteousness has arisen and is shining in his heart, showing him all its deformity; all his righteousness is gone, while he cries out with inexpressible grief, I am gone, forever gone. I must surely die, (when the commandment came sin revived and I died, says the apostle Paul.) He now falls an humble suppliant at the feet of sovereign mercy. Lord, save, or I perish. He has the will now, and right at Christ, right at the fountain of living waters, says the revelator John, let him take of the water of life freely. The poor soul thinks he is out of the reach of mercy, but says he, if I die, I will die praying at the Lord to have mercy on me; while in all the agonies of death, while it seems that the next step will land him into everlasting death.

Now the Holy Ghost takes of Christ's and shows it unto him, a pleasing sensation passes through his mind, when he hears some small still voice saying; Fear not, little flock, for it is your Father's good pleasure to give you the kingdom—or some other sweet clause of scripture. Now his inmost soul is all in a flame, he wants to praise God all his life, his sin is gone and he is free indeed; he thinks he will never see any more trouble, but will live on the smiles of God all his life.

But now comes the tempter and tells him you are deceived, you was once truly convicted, but you have lost that conviction, &c. Now the soul is in trouble again, prays to God to give him his conviction back, wants to see how it goes next time. The Lord does not leave him here, (all that my Father gave to me shall come to me.) He leads him about and instructs him, when he examines himself he finds the things he once loved he now hates; he loves the Lord, loves the church, loves the gospel ordinances, sees Christ on the other side of Jordan, and resolves to follow him through evil as well as good report.

And now, brethren, beloved of the Lord, as my sheet is almost full, I must be brief on my last proposition. Now they are kept by the power of God through faith unto salvation, ready to be revealed at the last day; and are continually groaning, wailing, for their adoption, to wit, the redemption of the body. And as God raised up the body of Christ, (which was the church, for no man ever hated his own flesh, but nourisheth and cherisheth it even

as the Lord the church; for we are members of his body, of his flesh, and of his bones—this is a great mystery, but I speak concerning Christ and the church, so says the apostle,) not in corruption but in incorruption; so will he raise to the church with a glorious body that will be prepared to dwell with Christ in heaven, world without end.

And now, brethren and sisters, do you think you have ever been drawn to Christ? If so, go on in the strength of the Lord of hosts. Live to the declarative praise of him who hath called you out of darkness, and hath translated you into the kingdom of his dear Son. Love one another, pray for each other. And in conclusion, I would crave all your prayers at a throne of grace for poor unworthy me and family. And when it is the good pleasure of our husband and friend, may we all meet where trials and troubles never come, where communications will be no longer necessary; but we will be with our blessed Jesus, who was rich but became poor that we might become rich; to whom be glory for ever and ever. Amen.

*SAMUEL CANTERBERRY.*

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FOR THE PRIMITIVE BAPTIST.

### CIRCULAR LETTER.

*Written by Elder Joshua Lawrence for the Kehukee Association, held at Lawrence's m. h. Edgemcombe county, N. C. Oct. 1837.*

*(continued from page 376, last vol)*

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 & 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 rebaptized 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 is 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 delegated to her by her head and king to try, and determine, all causes and cases as might respect her ministry, doctrine, ordinance, 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. 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, 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.

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Oglethorpe county, Ga. }  
Dec. 25, 1842. }*

DEAR BRETHREN: Being confined at home to-day through affliction, I feel disposed to send you a few lines, as I wish to let you know there are still a few of us who wish your valuable paper (the Primitive Baptist) continued, &c.

Times are with us, dear brethren; about as usual; cold and dull, and no appearance of revivals, so far as I know. But I think the Primitive Baptists in this country are still contending for the faith which was once delivered unto the saints; which faith not only convinces us of free and sovereign grace, but also of the fallen and entirely helpless condition of man. As such we can't (like some that have the Baptist name) protract meetings and raise revivals when and where we please. But, poor, fallible, dependent creatures as we are, have to wait on the Lord to revive his own work in his own time. And instead of a time of revivals, I think this a time of trials and affliction to the true church; and the number that now contend for the doctrine of the gospel of Christ are but very few, for many, being faint hearted, have gone back after the commandments and doctrines of men; after the rudiments of the world, and not after Christ. And these are they that look with contempt upon all those who will not support the unscriptural institutions, but still contend that all the religious institution or society authorized by the word of God is the gospel church. And this we will contend for, notwithstanding all their contemptible frowns, because we know they are but poor frail men; and we are satisfied that the scriptures do not support their plans now in operation, but testify against them, saying, that in the latter days men should be lovers of their own selves, proud, boasters, &c.

Then let us search the scriptures, and

try and live consistent therewith, and bear all our afflictions patiently; and as we hope God has made us heirs according to the promise, let us patiently receive our inheritance, which is tribulation in this world, and in the world to come life everlasting. Amen.

D. W. PATMAN.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Barbour co. Fullersville, }  
Dec. 9th, 1842 }*

VERY DEAR AND BELOVED BRETHREN: As the revolving wheels of time have again rolled around, when it becomes our duty to send our mite for your very valuable paper; the Primitive Baptist, which comes to us as good news from a far country, in deed and in truth; I have therefore ventured to write a small piece for publication, as unworthy as I am, if you think it worthy a place in the Primitive; and if not, just cast it the moles and to the bats, and no harm done.

I would to God, dear brethren, that ye could bear with me a little in my weakness; and indeed bear with me, for I am jealous over you, and I hope with godly jealousy, for we hear a great deal said in a way of admonition, to contend earnestly for the faith once delivered to the saints. And I would to God that all the dear brethren and sisters would in the spirit of meekness contend earnestly and not rashly. For Paul says: The weapons of our warfare are not carnal; but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And if we be Christ's, then may we expect persecution; for the Saviour says, if they do these things in the green tree, what will they do in the dry? And again, if ye love me ye will keep my commandments. And he has commanded us to follow him thro' evil as well as good report. And when he was reviled he reviled not again, neither was guile found in his mouth.

And oh, dear brethren, let us endeavor by the assistance of divine grace to bear all things as the humble followers of Christ for his sake, and let us not render railing for railing, but contrarywise let us endeavor to love our enemies and bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us. For if we are ena-

bled to bear these things falsely for the sake of Christ, then should we rejoice and be exceeding glad, for great is our reward in heaven, for so persecuted they the prophets which were before us; but if we should give occasion to be evil spoken of, we lose the reward.

Beloved, lest I should be in the way of something more edifying; I will bring my scattering remarks to a close; seeing we also are compassed about with so great a cloud of witnesses, let us lay aside (God being our helper, for we can do nothing without his assistance,) every weight and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. And may the grace of our Lord and Saviour Jesus Christ be with all the dear children of God scattered throughout this vale of tears, is the sincere desire of your unworthy servant if a servant at all; who craves an interest in all your prayers on his part, and the part of his brethren and sisters in this vicinity; a feeble few, (i. e.) eight brethren and six sisters, who have separated ourselves from all the societies called religious, except what we understand to be Primitive Baptist, and constituted a little church on them principles, and have declared an unfellowship with all that hath not a thus saith the Lord for their faith and practice; which has been the cause of our name's being cast out as evil. Oh, may we be as wise as serpents and harmless as doves.

Brethren, excuse me, for I never expect to expose my weakness again, but the half is not told. Farewell.

WILLIAM COOPER.

TO EDITORS PRIMITIVE BAPTIST.

*Thomas county, Georgia, }  
December 26th, 1842 }*

DEAR BRETHREN: I have read the Minutes of several Associations, and will only give you a short sketch of ours (i. e.) the Ocklocknee, not knowing that any other brother will. She convened Saturday before the fourth Lord's day in October, being her usual appointment and her sixteenth session. The Ocklocknee has always been Primitive, but as it was of old, some have crept in unawares to spy out our liberties; but as usual have added nothing to us better than schisms which terminate in division. Thus we drew a line of distinction by a declaration of non-

fellowship against all the unscriptural institutions, upon which five churches went out from us, manifesting they were not of us; for if they had been of us, they would have remained with us. And we expect one more church to leave us, making in all six, which leaves twenty-seven, all of which appear to be united together in the strongest bonds of Christian affection.

Among the representation of the churches we find eleven ordained ministers. We had several visiting ministers from sister Associations, though not as many as we wanted. The business of our Association closed the third day, and our breaking up appeared as the parting of brothers and sisters indeed. The churches report thirty-eight baptised, quite a small ingathering; which constrains us to say the time of figs is not yet. But at the appointed time the Lord will come, & Sarah shall have a son; which is an allegory of the travel of Zion. And all that come according to appointment of God, are Isaacs, or the children of promise; but those that are hurried in by the effort of men under the thresings of the law, are the children of the bond woman.

Well, brethren, the old Primitive Baptists that have but few converts, are entitled to the confirmation of the prophet Isaiah: "Rejoice thou barren that bearest not; break forth and cry thou that travelst not, for the desolate hath many more children than she which hath an husband." I must now wind up, praying the Lord to make us wise as serpents but harmless as doves, that we may be able to detect the enemy and keep the unity of the spirit in the bonds of peace. Amen.

PRIOR LEWIS.

*Alabama, Conecuh county, }  
14th December, 1842. }*

DEAR BRETHREN EDITORS: I have received my papers tolerably regular this year. I am well pleased with the doctrine therein contained, and I expect to be a constant subscriber, as long as they contain the doctrine they do; for it is pleasing to me to read the communications of so many able writers. So I subscribe myself yours in tribulation.

ADAM McCREARY.

*Georgia, Lowndes county, }  
November 22, 1842. }*

DEAR BRETHREN EDITORS: I am well pleased with reading so many precious

communications from the brethren all over the United States, which seem to speak the same language; which is, contending for the faith once delivered to the saints. And I believe they contain the true doctrine of the gospel of Jesus Christ.

Dear brethren in the Lord, pray for us that we may hold out faithful to the end. So I must come to a close, by subscribing myself your unworthy brother in the Lord.

WILLIAM ROWELL.

FOR THE PRIMITIVE BAPTIST.

Elder *William Burns*, of Virginia, is expected to preach at Red Banks m. h. on the 20th Jan. next; 21st, at Great Swamp; 22d, at Grindle Creek; 23d, at Beaver Dam; 24th, at Concord; 25th, at Bethel; 26th, at R. M. G. Moore's; 28th and 29th, at the Court House; 30th, at South Mattamuskeet; 31st, at North Lake; 1st of February, at Rosebay; 4th and 5th, at North Creek; 6th, at White Plains; 7th, at School House; 8th, at Moratock; 10th, at Picot; 11th, at Skewarkey; 12th, at Spring Green; 13th, at Conoho; 14th, at Cross Roads; 15th, at Conetoe; 17th, at Hardaway's; 18th, at Falls Tar River; 19th, at Sappony; 20th, at Sandy Grove.

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# THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

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SATURDAY, JANUARY 28, 1843.

No. 21

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*The North Carolina Whig's Apology for  
the Kehukee Association.*

WRITTEN BY JOSHUA LAWRENCE, 1830.

### PART II.

*A Reply to Nehemiah, of Georgia.*

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.” Jeremiah, vi. 16.

Now, NEHEMIAH, calm, and dispassionately, I come to meet you on the subject of Missions: and have endeavored to shut old Adam out of the door of my heart, and it is to be wished you had done so, even for your own honor. But your strictures manifest a dogmatic and scurrilous spirit, which ought not to belong to the servant of God; who ought not to strive from language to throw out his invectives on those that oppose his opinions, but to be gentle and passive. But always when a man has a bad cause, he is put upon a kind of necessity to resort to lying abuse, or as bad an expedient. And being persuaded of the goodness of my cause, I wish nothing to be brought into the field of argument but scriptural truth, and fair and impartial deductions therefrom; and not reproachful language that proves nothing but the baseness of the temper of the writer, who would by his storming and raging drive every opponent, whether friend or foe, into the gulf of contempt, to make his own dogmas stand.

And as some parts of your pamphlet I approve, and some disapprove; some true, and some I think false, I shall select such parcels as I think worth answering. For the greater part, my dear Sir, deserves no attention, being nothing but a sound of words, and defamation of the Kehukee Association, as if she was an enemy of God and man, because she don't jump in judgment with you on the subject of missions; and was not as free to declare what she thought wrong, or right, in religious matters as Nehemiah, or others. And what tyranny is that, that Georgians can't allow North-Carolinians the same rights they claim to themselves, in publishing what they think to be right. But because the Kehukee Association has published and adopted what she thought right, under her present circumstances, of which you were a stranger, and it did not meet with your judgment, she is, I suppose, guilty of infidelity, popery, avarice, lordship, and the dear knows what all you have charged her with. Is this your Christian spirit, thus to censure? But as you, my dear Sir, profess to know Greek and grammar, from the hints in your book, if you have not borrowed it—and the Kehukee Association, you say, has not a theological minister—perhaps you may think, my dear Sir, that your Greek and grammar entitle you to a pre-eminence over her and her ministers, and you ride rough shod over her conscientious feelings, and she bow down to the image for speculation set up. Fy, fy! But young men with their heads stuffed full of Greek and grammar, are very apt to be vain—so I shall pass it by, and leave for the present your abuse of the Kehukee Association to yourself, and come to matter of more importance to inquiring minds.

And the first clause I think worthy of

notice in your pamphlet, is in number the 1st, in these words: "God never designed that a specific direction should be laid down for every duty; for if so, the volume of inspiration would be so large, that no one could find all these directions, and of course have no time to obey them."

Tell me, then, if God has not laid down specific directions for every duty of man, in his word; where the balance is to be found; or, what are we to be guided by, for the balance he has not laid down—can you? Pause and think. Shall we, for that duty not laid down, be guided by conscience, reason, imagination, or other men's opinions? All these you know are various, and different in men, according to the light they have on any subject; and are not to be trusted in matters of religion, because fallible, and all may be wrong, but all can't be right; or else you could trust the opinion of the Kehukee Association. And why can you not, but because it does not meet with your views of the word of God, as man's duty to support missions. And how have you learnt that it was the duty of men to support missions? By that specific direction laid down, or by that God left out of his word, not laid down? Say. Why I know you must say, by that which is laid down in God's word. And do you know any other? If you do, tell me, For where there is no law there is no transgression; and so where there is no command there can be no duty, is plain. And you have endeavored to prove from the word of God, men are bound to support missions; and that is enough to prove, first, that you believe that the duty of man is revealed in the scriptures, and if your life was at stake, you can't point out one duty of man that is not revealed in the scriptures. For what else have you to prove it by, but your opinion or the fallible opinions of others? and by the same means of opinion, you might prove Mahometism and idolatry. Hence, opinion is no proof at all; no more than one false measure may prove the correctness of another equally false—there must be some test to prove any thing.

Secondly, if the word of God does not reveal the whole duty of man, it proves he must seek somewhere else for a guide; and tell me where, if you can—to his conscience, or other men's opinions? And who among them all is right? It is I, it is I, it is I, cries every opinionist. And can you say who among them is right, without the standard of the scriptures to judge by.

O yes, says each one, he is right that agrees with me. But they all may be wrong, and if so, neither is to be trusted as an infallible guide in matters of religion. Now to which of these opinionists are we to go, or where else will you go, to learn that non-specified direction not in the scriptures? Now if it can't be found in the scriptures, I can answer for you, no where else but in men of your opinion, which is just no proof at all.

Then confess, like an honest man, that the holy scriptures is the only sure guide in matters of religion, and is a sufficient rule for faith and practice and every duty of man, nothing left out. As saith the scripture by Solomon: This is the whole duty of man, fear God & keep his commandments. Then there is no duty, where there is no command; and your doctrine is false. Then any thing besides plain, express scripture, or fair deductions therefrom without wresting them, for the duty of man, are the traditions and inventions of men, imposing burdens God never required. Witness the traditions of the elders, the popes' canons, teaching for doctrines the commandments of men. Can that servant be punished for not doing, whose master has not commanded him what to do? For truth's sake, never write nor preach this doctrine any more. And I will show you for why—first, if the holy scriptures don't contain every specific direction for the duty of man, then they are not a just standard of weight, or measure, for doctrine, ordinances, discipline, and punishment to offenders, or comfort for Christians. Secondly, if they are not specific, then it must follow, that the scriptures is an imperfect director in religious matters. Will you say so? I hope you are more of a gentleman, if not more of a Christian. Thirdly, this principle of yours the apostle John was well aware of, when he said: Whosoever shall add to the prophecy of this book, to him shall be added the plagues, &c. Nothing is to be added, nor taken therefrom—then it must follow, it is complete if it needs no addition nor subtraction. Fourthly, it is a dangerous doctrine, because every man may add his inventions, and contend for their being right, and thus make out this non-specified duty. Out of this principle grew the traditions of the elders, the popes' canons, the liturgy of the Church of England, hanging, burning, drowning, confiscation of goods, and all the cruel punishments of the Church of

England; for had they attended to express scripture, they could not have found such punishments for the church of God to inflict as they did inflict; and I think the inventions of the day will lead to the same sort.

It is further dangerous, because it is in effect blasphemy against the divine goodness, who has undertaken to give us his commands, that we might know our duty, and yet kept back a part, and suppose I say the main part what will you be at then? Lastly, it plainly implies an imperfect revelation from God to men, of his will concerning their duty. John, xx. 31: "But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." Would you not then take it, that all was written necessary for life—and what more—and to furnish the man of God to every good work? and that there was no more necessity for the balance to have been written, than there was for what the seven thunders uttered. As for no time to obey, if more had been written, you plainly infer God has lightened our duty to him, by keeping back a part of the revelation of our duty by command. What sophistry! With these few ideas I leave you on this part; that if the scripture does not reveal the whole duty of man, I may find the balance where I can, in the pope's bible, Mahomet's alcoran, the liturgy of the Church of England, or in Took's heathen mythology. Fy, fy! such logic, for a Greek scholar!

The next part of your pamphlet worth notice, is in No. II. in these words;—"Ministers now a days go preaching the same gospel, and their brethren assist them in the same manner."

Now, Nehemiah; my dear Sir, remember that I have laid down the principle, that the scriptures alone is a sufficient and infallible rule of faith and practice in matters of religion; and I hope you will not dare to dispute what that good book says, nor add the invention of men to it as commandments of God. Then by it I am willing to stand or fall in our dispute on missions, and you ought to do the same. I say what you have asserted as above is not so—and shall proceed to prove that missionaries, to whom I judge you allude, are not supported in the same manner as the scriptures point out the apostles were; and for the clearing of which point I shall take up the minister first, and advance step by

step to the end of what I conceive you have asserted, and prove as I go by the scriptures.

First, then who are ministers that go preaching? They are a chosen set of men by God Almighty, scattered through different ages of the world, to preach the gospel of God to dying men. When were they chosen? Ephesians, i. 4: "According as he hath chosen us in him, before the foundation of the world." Acts, xxii. 14: "The God of our fathers hath chosen thee," (Paul.) Acts, ix. 15: "For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." John, xv. 16: "Ye have not chosen me, but I have chosen you, and ordained you," (Jesus to his disciples.) John vi. 70: "Have not I chosen you twelve?" Acts, x. 41: "Not to all the people, but unto witnesses chosen before of God, even to us." God chose his prophets, God chose his priests, God chose Christ; so it is beyond all contradiction, God chooses all his ministers—but the devil and men theirs also.

The second step is, that he calls them by his grace, as an effect of this choice to the ministry. Galatians, i. 15: "But when it pleased God, who called me by his grace," (Paul.) Matthew, x. 1: "And when he had called unto him his twelve disciples," (Jesus.) I Corinthians, i. 1: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother." Acts, xiii. 2: "The Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." Revelations, xvii. 14: "And they that are with him are called, and chosen, and faithful." God called the prophets; he called Aaron to the priesthood, and no man taketh this honor to himself but he that is called of God as was Aaron. So it is also plain from scripture, that God calleth his chosen ministers to the work he has for them to do, and that no man, let his talents be what they may, has a right to exercise the office of a minister, without that calling of God. There is a calling to the knowledge of the truth that is not a calling to the knowledge of the ministry—that is different.

The third step is to shew he qualifies them, & not theological schools, for the work of the ministry. Matthew, xiii. 11: "Because it is given unto you to know the mysteries of the kingdom of heaven." Ephesians, iii. 8: "Unto me, who am less

than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Luke, xxiv. 45: "Then opened he their understanding, that they might understand the scriptures." Verse 49: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Jesus to his disciples.) Galatians, i. 11: "But I certify you, brethren, that the gospel which was preached of me was not after man." Verse 12: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Ephesians, iii. 7: "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Verse 3: "How that by revelation he made known unto me the mystery." "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." A pleny more scriptures to the point offer their friendly assistance, but I trow enough has been produced. God gave his word to the prophets, John the Baptist, to his Son, to the apostles, and does to after ministers, and great has been the number that have published it to the salvation of millions, that never saw the inside of a theological school. For from the scriptures it is as clear a point as any, that God qualifies his ministers with gifts of grace, knowledge, and understanding in the scriptures for the work of preaching, without the aid of theological schools.

The fourth step is to show, after he has chosen, called, and qualified them, where the work is. Mark, xvi. 15: "Go ye into all the world, and preach the gospel to every creature." Luke, xxiv. 47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Matthew, xxviii. 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What, are they to teach not traditions and inventions of men? Verse 20: "Teaching them to observe all things whatsoever I have commanded you." And to observe nothing more in matters of religion is man bound to do, but what the apostles taught, any thing said to the contrary notwithstanding. So you see plain where the work is, and what it is, by the above scriptures. Now I know you missionaries will agree, that the work is in all the world and among all nations; this you are fond to teach and support—and why not

teach with equal zeal the rest of Jesus' commands that here follow, or do you intend to pick and choose out of his commands, which you will obey and which you will not?

The fifth step gives his ministers directions in starting to the work, and while at the work. Of starting to the work—Matthew, x. 9: "Provide neither gold, nor silver, nor brass in your purses;"—verse 10: "Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (and why?) for the workman is worthy of his meat." And he is truly so, if Christ has sent him—if not, he is not worthy of the bones. Mark, vi. 8: "And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse;"—verse 9: "But be shod with sandals: and not put on two coats." Luke, ix. 3: "And he said unto them, take nothing for your journey, neither staves, nor scrip, neither have two coats apiece." x. 4: "Carry neither purse, nor scrip, nor shoes; and salute no man by the way." 3d epistle of John, i. 7: "Because that for his name's sake they went forth, taking nothing of the Gentiles:" Luke, x. 3: "Go your ways; behold, I send you forth as lambs among wolves."

Now I will give the Saviour's direction while at the work in going into all the world. Matthew, x. 11: "And into whatsoever city or town ye shall enter, inquire who in it is worthy; & there abide till you go thence." Verse 12: "And when ye come into a house salute it." Verse 13: "And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." Verse 14: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet." Verse 16: "Be ye therefore wise as serpents, and harmless as doves." Verse 17: "Beware of men," &c. Verse 23: "But when they persecute you in this city, flee ye into another." Verse 25: "It is enough for the disciple that he be as his master, and the servant as his lord." Verse 27: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops." Verse 31: "Fear ye not, therefore."

Directions for food and clothing—Luke, xii. 22: "And he said unto his disciples, therefore I say unto you, take no thought

for your life, what ye shall eat; neither for the body what ye shall put on." Verse 24: "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; (nor missionary funds;) and God feedeth them." Consider the lilies; they don't spin, yet are clothed better than Solomon in all his glory; shall he not clothe you, oh ye of little faith. Doth not your heavenly Father know you have need of all these things? Neither be ye of doubtful mind. Yea, and ye know, said Paul, that these hands have administered to my necessities, and them that were with me. Acts, xx. 34. Now the disciples, in the lifetime of Jesus, made trial of these directions of Christ, and when they returned from their tour, hear Jesus enquiring how it fared with them on this plan of preaching the gospel—Luke, xxii. 35: "And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing." Verse 36: "Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip." Now would you not take it, that he added this to the former directions; and by these directions Christ and his apostles, and all God's faithful ministers, have gone in all ages of the world, before law and begging religion came in vogue, to counteract the plan and directions of Jesus Christ.

Now, Nehemiah, one of two things you must prove, or give up the point—that the directions of Christ to his apostles were not intended for directions for after ministers, or show Christ has changed his plan and given other directions to after ministers. Neither of which I know you cannot do from scripture. Then missionaries don't go preaching and are assisted in the same manner as the command of Christ directs, without scrip or purse.

Now compare your plan of missions, who have their hundreds on starting, and promises from boards of directors for hundreds more, with the above directions of Jesus Christ to his apostles, without scrip, bread, coats, or shoes, and see how it agrees. Why a man by star-light might see you are wrong, according to Christ's plan. And who, think ye, ought to know best how the gospel should be carried abroad to the nations, Christ or missionaries? For the gospel is God's rich and free gift to men of all nations; it is he who sends it, and directs how it should be carried; and I say he knew best in what way it would be

most successful, and for his glory. And the missionary plan is exactly contrary to Christ's plan—you compare it with the scriptures and you will see, it is in opposition to take no scrip, and at best none but a man's own—not to beg, and devise title-selling plans to get money to go with.

But the whole and solid truth lies here—the self-denying, flesh-humbling, cross-bearing, God-depending, and world-loosing plan of directions of Christ to his apostles in going to preach, and while preaching the gospel to the nations, by no means suits the proud and covetous heart of man, and more especially such preachers as seek gain by godliness; and therefore, others are devised to suit its taste better.

But perhaps you will say, I did not allude to Christ's plan, but Paul's plan and the conduct of the churches in his day, more especially the church at Philippi. Philippians, iv. 13 and 17, is if I mistake not, all you have quoted, and was hard run to find that, that would even have a bearing to prove missions—however, I will give you the ground you have chosen for argument's sake; while let a country rustic come in, as it seems you would have the world believe country folks are, and have a finger in the pie, and proceed to sketch as much from the epistles of the apostles, upon ministerial support, as may satisfy any man that wishes to do right.

The sending the gospel to the destitute or heathen, is thought to be the great bone of contention, though it is not; but the unscriptural practices resorted to, by those who send and pretend to carry it. Therefore I shall begin with Peter to Cornelius, for this is the first instance of a gospel preacher's going to one of another nation if I mistake not, except Philip to the Eunuch, and was effected by a special call on Peter from God—and the Jewish brethren made as much fuss about it, as do now the opposers of missions. Now this is a case in point; first, because Christ had ascended and left with Peter, as well as others, Go ye into all the world, and preach, &c. (Cornelius not excepted.) He is now praying and giving alms, though perishing for lack of knowledge, have it by the servants of God he must, for that is God's way. Now this is all fair on your side, is it not? Now see on my side: first, Peter had what may well be termed, a general commission with the rest of the apostles; secondly, he had a special call from God to go, and he went doubting nothing, from the vision of the

sheet and four-footed beast, &c. which was satisfactory to him of his special call from God, if not to the opposing Jews; this special call, observe, was in addition to the general commission, and made the commission plain, that it was Peter's duty to go, which he had no doubt scrupled.

But suppose Peter had said, brethren I can't go to this heathen man, unless you will form societies, beg for money, or sell membership into societies, and get money enough to bear my expenses while I am going and when I get there, to preach the gospel to Cornelius—is not this the missionary plan? But Christ's plan and directions to Peter, on his leaving the world, in the commission was this: Take no scrip in your purse, neither two coats, bread, shoes, or money, or at best, his own purse. Now by whose plan was Peter to go, by the missionary or Christ's? Surely you are forced to say by Christ's, who had chosen, called, qualified, given the commission, directions, and vision to Peter. And if he had waited for money, or outfits, and promises from boards of directors, I ask you, reader, as a candid man, would he not have been disobedient to the directions of Christ—and been censurable in the eyes of his brethren, that money was his object, or that the cross of Christ was too heavy without money to lighten it? Let every minister then in the world, that thinks he has a special call from God to go to the heathen, some such I have no doubt there are, follow the directions of Christ and the example of Peter, nothing doubting; for the hearts of all flesh are in the hands of the Lord, and the treasures of the world are his, without begging or selling titles in societies, contrary to his express commands to support his gospel. For if God sends a minister by commission and a special call, and both are requisite he will be as kindly received as Peter, and as well provided for; and men, not even opposers, will have ground to say money is the object. For Christ has said, Lo I am with you always, &c. and for what, but to overrule every circumstance for the furtherance of the gospel, and to provide every needful good. But, say you, this was all a miracle, and you don't expect God now to work miracles—very well, take the ground and welcome.

The next subject in point, is found in Acts, xi. 19: "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as

Phenice, and Cyprus, and Antioch, preaching the word unto none but unto the Jews only." Verse 20: And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." Now what carried the gospel to these heathen Grecians and isles of the sea, money or persecution? Why you are forced to say, persecution was the cause why these preachers came to these distant cities, and preached the Lord Jesus; and I shall not thank you to own it, for the text says this was the cause. Then a special call, and persecution, were the two first causes of the gospel's being carried to the heathen, and not money—(is not this right from scripture on my side, and against your plan?) And this one thing the disciples might have plainly inferred, out of the directions of Jesus, (when they persecute you in one city flee ye into another.) See how things go hand and hand in the scriptures—no proof yet of money carrying the gospel abroad—and the pages of church history shine as with a sunbeam, that persecution carried the gospel through the greater part of Asia, Europe, Africa, and brought it to America. Although the plan of money, had sent from England to America college-bred parsons enough, almost to fill the then every parish. (the best they kept at home and them that were not worth having they sent to the colonies.) yet it waited for persecution, one of Christ's plans and directions, to bring the Baptists, the Methodists, and the Quakers, who brought the experimental gospel with them, and in practice and not theory; who did not come for money nor divine for hire, nor being hired to come; but by the directions of Christ, being persecuted in the old country, fled to this; and being under divine directions, inflamed New-England with that religion that is not bought nor sold for money. Yet those hired dumb dogs that could not bark without tobacco, like some other that can't bark without money—proud, avaricious, insatiate, unfeeling, idle tyrants, that could see men and women lie in prison for their ministerial taxes, without that emotion of heart that characterizes the Christian—and could aid, abet, and stimulate the magistrates of Massachusetts and other States, to whip, imprison, banish, and hang those that opposed their opinion, and did not jump in judgment with these college-bred, men-made, tobacco-dealers, over-zealots, whose

consciences were seared by gain and loyalty to his majesty, parliament, and bishop, who they had their eye upon as standing at their backs—and thousands yet unborn will rise up and call old Patrick Henry blessed, for opposing this tobacco speculation in the ministry. They had their day, like all other dogs, and those that follow after will share their fate in time to come. And your strictures, Nehemiah, smells to me rank of the same spirit; if I am to judge by the words you have used about the Kehukee Association.

But perhaps you will say, I don't doubt but persecution has been a great means of spreading the gospel; but is that any reason why we should not spread it by money?—Very good, leave it there.

The next place in point, in sending the gospel to the heathen, is found in Acts, xiii. 2: "Separate me Barnabas and Saul, for the work whereunto I have called them." Notice a special call again, by the Holy Ghost, for Barnabas and Saul to go to the heathen—(there were in the same church three other teachers.) Learn from this, that God has a special work for all his ministers, and will necessarily show it to them. The use of this is to show that a minister called of God cannot hire himself out, where the best price is to be had, without violating his conscience; for to say God called a man to the ministry, and has nothing for him to do, is vain—and God can't expect the minister to do the work he has called him to do, unless he lets him know in some way where it is, and what it is. Verse 3: "And when they (the church at Antioch which was in Pisidia) had fasted and prayed, and laid their hands on them, they sent them away." Where to—to Seleucia, Cyprus, Salamis, Paphos, and to the Gentile world in general. Verse 48: "And when the Gentiles heard this they were glad," &c. Now you missionaries chose this to prove Paul was a missionary, and the church sent him and Barnabas to the heathen; I say, God sent them by a special call on the church. And you said, ministers go preaching the gospel and their brethren assist them in the same manner; I deny it, and the truth of it. Don't your plan give missionaries money on starting out; don't you pay them when out; don't they go with the expectation from fair promises of boards of directors, getting more? I hope you will not deny the truth. And now say, did the church or people give Peter any on starting, or

did they send him any? Did they give or send any to those that carried the gospel to the Grecians? Did the people or church at Antioch, give Paul and Barnabas any on starting to the heathen; did they send them any; did they beg for them to support them in preaching the gospel to the heathen; did they form societies, and sell membership in them at fixed prices, to support them while preaching the gospel to the heathen? You or any other man, that will read the scriptures for himself without your glasses, will see that the ancient Christians done none of this merchandizing to support the gospel ministry. Then here are three examples against your system of begging and system of money. And if you say the church and people did give or send money to those that went to the heathen, I say it is not so, and that there is not a text in the book of God that will prove it. And I offer better reasons why they did not give or send money to them than you can give—first, because the scriptures don't say they did; secondly, because it would have been contrary to Christ's late instructions to his disciples in going to preach the gospel, to have waited for money, coats, or shoes, or to have expected any. And if there is one text in the scriptures, that will show that ever the Jews sent one cent to a preacher in an heathen country, I have overlooked it; or, that Christ commanded it. But, Sir, the heathen sent relief to Paul, who was their preacher; and to the poor saints at Jerusalem—the reverse of missionary conduct.

And as for the verses that you have quoted, of the conduct of the church at Philippi, as you have mentioned, sending relief to Paul at Rome once and again, to prove the correctness of missionary support, or the system of begging, or selling membership in societies to support the gospel ministry, they won't do it, but the reverse. For if you will read the xvi. chap. of Acts, you will there find that Paul had a special call, by a vision in the night, to come over to Macedonia and help them; he immediately went to Philippi, the chief city of that part of Macedonia, (and no mention is made about money, or his going, or when he got there,) and planted that church—Lydia, and the jailor and house the first converts. And his conduct agrees in going, with Christ's directions; and the conduct of the church he had planted at Philippi, in sending to his relief, agrees with these texts: Let him that is taught in the

word communicate to him that teaches in all good things—Thou shalt not muzzle the ox that treadeth out the corn—And if we have sown unto you spiritual things, is it a great matter that we should be partakers of your carnal things. Paul planted the church at Philippi, and as such it was the duty of that church to send to his relief, at Rome or elsewhere, or to communicate to him while with them in all good things, but not so, if he had not taught them—and you can't prove the contrary. That it is my duty to support the ox that ploughs for my neighbor, or support the man that don't teach me, or that I have a right to eat the fruit of the vineyard of another man's planting, or to eat the milk of a flock I don't feed, or reap carnal things where I have not sown spiritual, can't be right, nor is it scriptural, for ministerial support; and you are wrong in saying the brethren assist them in the same manner—and that missionary plans, as to begging and other various ways of getting money, has neither example, command, nor precedent, in the word of God, for a minister's support. Then the Kehukee Association has said right, that it is the invention of men; and I think every honest reader will say so too—and is in opposition to Christ's plan of carrying the gospel to the nations, and in opposition to three examples in the first start, and in opposition to the general conduct of reformers in all ages in spreading the gospel—but agrees with Ignatius Loyalla's jesuitical career, and Pope Gregory's, as the first inventors of societies for the propagation of the faith. Then take them for your pattern, and not Christ.

The sixth step is to show how the gospel is to be preached, or was preached by the apostles, as to the disposition of the preacher. Matthew, x. 8: "Freely ye have received, freely give." Romans, i. 15: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." 2 Corinthians, xii. 15: "And I will very gladly spend and be spent for you," &c. And it is certain that Paul would receive nothing from the church at Corinth, that he might cut off occasion from them that wished to charge that church for preaching. You see then by the above texts, that Christ gave his gospel freely, and told his disciples to give it freely. Where then do those men get authority from for selling it, and hundreds and thousands a year? Such conduct is contrary to Christ's express commands, & unexampled

in prophets, Christ, or his apostles. Then the practice of stipulated salaries, hath not its warrant from the word of God.

(to be continued.)

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## THE PRIMITIVE BAPTIST.

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SATURDAY, JANUARY 28, 1843.

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TO EDITORS PRIMITIVE BAPTIST.

*Bedford county, Tennessee, }  
Dec. 5th, 1842. }*

DEAR BRETHREN EDITORS: It has become my duty as agent, to send on some money for the subscribers that I am agent for. And now, brethren of the Primitive order, as we are one people all over the world, no matter where we are, we are of one heart and of one soul; and as we are fond of hearing from each other, I will give you a short history of the Baptists in Middle Tennessee.

I moved from Madison county, Kentucky, to where I now live. It was then thinly settled, and but very few Baptists near where I lived. Toward the latter part of the winter, which was about 1811, there began a revival of religion. About that time I began to exercise a gift. The houses would be full at night meeting, without any invitation given numbers came and fell down and requested that we should pray for them. There were nobody then that called themselves Baptists, going out yonder and dragging up somebody to be prayed for; neither do I think a Primitive Baptist will do it yet. They know that God makes his people willing in the day of his power. I think it is graceless preachers that put carnal professors at it, all for the want of grace.

The revival continued thro' the spring and summer. A great many were added to the churches, and a great many churches constituted. We appeared like one people for some years, no Separates, no Campbellites, no missionaries, no craftsmen had yet showed themselves in the churches. We lived in peace ten or twelve years, till at length some of the preachers began to murmur at the doctrine of election and predestination; they tried to do all they could to sour the minds of the churches to which they belonged, this they tried for some time. The next plan they fell on to please the world & graceless professors, was a universal atonement, a special application; yet they told the people they were left to the

freedom of their own will, choose or refuse. They appeared to get more and more dissatisfied, and said the doctrine preached was too hard, which was the same doctrine that is now preached by the Primitive Baptists, and always has and always will be preached by them.

But at length these Arminians that were amongst us, could not stand the doctrine any longer; they at length got together at an Association four preachers and about twelve members out to themselves, and there to themselves unbeknown to the Association or their churches, they declared unfellowship with the General Union of the Baptists, and especially with Elk River Association. They there appointed the time and place for their Association. As they returned home they began to make it known when their meetings came on. They generally broke the churches, or rather led off a part in disorder. Some places they constituted, some places they stood on the old one where they could get the church book. They took in every excluded member they could get, no matter how long excluded, and made deacons out of these excluded members. They formed themselves into an Association, named themselves the Duck River Separate Baptist Association of Christ, drew up our abstract of faith and principles with very little difference, built camps and rather outstripped the Methodists. But they got tired of their name by the next fall, took it up and agreed to throw away the name Separate, but they can't get rid of it. They wanted all the time to commune with us, but we have been like the true church has always been and always will be, never go outside of the gospel to please any body.

We will now leave the Separates—what next? On comes the Campbell system. We yet had some graceless preachers amongst us, they took up with Campbell, made some confusion in some of the churches, and carried off some more that we had no use for. We then thought, that was almost the last shift the devil could make to make people believe they could get to heaven by water without grace.

What next? A set of religious beggars telling the churches and the world, the heathen are starving for the gospel; but give us money and men, and we can save them all. For, say they, human agency and divine power must be united together to save souls. They caused some distress

in the churches, which would be too tedious to mention.

The Elk River corresponds with eight Associations, which brings us into correspondence with about thirty; they have all declared unfellowship with all the craft of the day, and will not invite them into our houses, nor bid them God speed, lest we should be partaker of their evil deeds. The poor lazy beggars are in a bad fix here, they will have to work, starve, or steal; and I am like sister Martha Higgins, I don't care how soon they starve.

And now, brethren and sisters, I must shortly come to a close; and as we live at a distance, let us keep up our paper if we can, as it is the only medium through which we can converse with each other. Brethren preachers, watch over your churches for good, keep out every thing that is not gospel from amongst them. And now, brethren and sisters, farewell. Remember me and family when it goes well with you.

JOSHUA YEATS.

TO EDITORS PRIMITIVE BAPTIST.

Providence, Alabama, }  
Dec. 25th, 1842. }

BELOVED BRETHREN: Through the mercy of God I am permitted to write you a few lines, in order to let you know something of my troubles. Some time last summer I wrote a few lines, in which I propounded to you that I was pleased with the doctrine your paper held forth, and that I wished to take the paper; upon which you sent me a number, and I have received them regular ever since. And I will now relate, in a concise manner, what has taken place since I received your paper.

I have always been a Predestinarian Baptist, (or ever since I have had a hope that my sins were pardoned through Christ.) I joined an old fashioned Baptist church, to wit, Mount Carmel, in Coosa county, Alabama, the 6th day of Oct'r, 1838. I remained a member of that church until Dec. 1840, when I heard the truth preached unmixed by brethren Joshua and Daniel Rowe. I drew a letter and moved to that country, and of course I wanted to be with the people of God. And there was a Baptist church in one mile of me, to wit, Bethlehem. I examined the articles of faith and found them to exactly concur with the abstract of principles at Mount Carmel. Upon this I joined that church,

and remained in peace until I went to the church sometime in last summer, and propounded to her that I was as I thought under impressions to try to preach; upon which I made the attempt, (after the consent of the church,) and in my little discourses I tried to confine myself to Baptist doctrine, to wit, the doctrine of election, predestination, effectual calling, and final perseverance of the saints in grace, &c. And the man they had to the care of the church jumped on me, and since then his exercises have consisted in very little if any thing but abusing the anti-missionary Baptists; and by so doing, he had in a manner killed me. And as there was no preaching in the country but missionaries, I concluded I would take the Primitive Baptist, to comfort me in my distresses. And as soon as the first number came to hand the battle commenced, and of all the calumnies and aspersions, that you ever heard in your life, they have been vented at me on old Baptist principles.

And here let me name a few remarks that have been made by our preacher. First, in a private argument between myself and him (Gore,) I had hemmed him in on every side with the scripture, and he scaled the wall by saying, that doctrine is of the devil and to hell it will go; and, said he, there are thousands of souls now weltering in the caverns of the infernal deep, on the account of that doctrine. And of course it hurt my feelings, and as he was an old preacher, I did not respond in the way I should have done. So it passed on until I took your paper, and then he broke out again and made the above remark in public. Upon this he excited the feelings of several old fashioned brethren, and it came very near producing a split in the church.

This was in time of our big meeting. I kept silent as much as I possibly could, for I knew he would try to throw the difficulty on me. And on Saturday night he proposed to me for me and him to preach. I told him I felt very much dejected, but I would try. And after he had preached I took these words for a text; So that it went ill with Moses for their sakes. And I held Moses to view as a type of our Saviour, &c. So next day this big man preached again. And, said he, it is held by some that Moses was a type of the Saviour; but, said he, I believe he was a type of the old fiend of darkness. Upon this several of the members became excited, and he found out that

he had hurt feelings. And here is the way the devil assisted him to clear his skirts, and become innocent in the sight of man. Said he to bro. Prevett, there is no person here but us, and as sure as we are here, brother Coleman is a fire brand sent from hell to disturb the peace of this church. This cut pretty close, that is, it hurt my feelings for a moment; but, I called to mind the words that our Saviour spoke to his disciples, to wit, is it not enough for the servant to be equal with his master? well, said he, if they call the master of the house Belzebub, how much more will they call those of his household?

These sayings, my dear brethren, sink me very low; in addition to see a large majority of the church adhere to him. After I became convinced that public opinion would impeach me with the difficulty, I proposed to preacher Gore that I would not try to exercise with him any more. Said he, you must leave off taking them papers, for you are friendly to your paper and you want to circulate them, and I consider that they are at enmity with every thing that's good or benevolent; and the preachers of that order are nothing but a parcel of mountain cow drivers, and they are a vulgar set at best. And, said he, I have seen of their writings, when they used as ugly words as any people I ever heard. Now notice, he could say that I was a fire-brand sent from hell, and my doctrine was of the devil, and find fault of others. This looked less in his eyes than a gnat, notwithstanding it was a camel. This is what I call straining at a gnat and swallowing a camel.

Here is another eamel and gnat case. Some of our members swapped horses on Saturday while going from meeting, and it came to the ears of the preacher. And at the next meeting on Saturday, of all the abuse you ever heard in your life, he vented it at that individual; gets up the next day on Sunday as agent for the missionary Bible society, and offered Testaments at two prices. Here was gagging at the gnat and swallowing the great big camel. Shall I say, thou hypocrite, first cast the mote out of thine own eye. I think the conduct would fully justify it.

I think, my brethren, that preachers especially should first consider their own faults and failings, and leave them off before they take cognizance of the failings or faults of others; and be certain to keep back no part, but let the world see that

blackest side, and then we will not be as whitened sepulchres. These things that I have written, my brethren, are so; if they were not, I should not have written them. And I have written them, with an intention of letting him and his adherents see them, if you feel willing to insert them in your columns.

I understand that at our last meeting our preacher called for a letter of dismission, and has left us. I was gone on a journey, or else he would have had to have shown some grounds for his remarks that he made about me and our principles. I am hurt at the proceeding. The church has called another missionary, and I am at a loss to know what to do; for I don't know how we can live in peace together, and there is no old fashioned preacher in my knowledge in this section of country.

Now, brethren. I want to show you which one of the twain is a thief and a robber. Christ says, he that entereth not by the door but climbeth up some other way, the same is a thief and a robber. And I am pretty well convinced, that myself and this big man have not entered in at the same door. For I heard him tell his experience one day, and he said, that from the time he was a little boy he would be convicted when he would see a cloud rising, and when lightnings would be flashing around him, he would be scared or terrified at impending danger; and, said he, if this was not pungent conviction, I never knew what pungent conviction was yet. Well, if this be pungent conviction the wild beast of the forest is pungently convicted at the sight of a man; and by this rule every animal in the world has pungent conviction; for if suspected to be an enemy, the less has a dread of the greater. But here is what I call pungent conviction, for a person to see themselves irreconciled to their God, and view him as a holy being. (the fear of the Lord is the beginning of wisdom.) This creates in the heart of the sinner a godly sorrow, that worketh repentance unto salvation that needeth not to be repented of. And his eyes are entirely placed upon the law, for he by wisdom sees, that there is where the breach is made; and after the poor creature is bro't to see what he is by nature, and what he deserves justly, (as the thief said,) at the end of the law, Jesus meets him, who is the fulfilment of the law. By this the spirit of the law of life in Christ Jesus, makes the sinner free from the law of sin and

death, without any infringements upon the divine perfections of a just and holy God. And this is the reason why the Christian cannot glory in any thing but Jesus. Then with his mind he serves the law of Jesus Christ, the fulfilment of the law.

By this, God, the first person in the trinity, is glorified in the salvation of poor sinners through Jesus Christ. I am the door, by me if any man enter in he shall be saved, &c. Now the angel Gabriel said to Mary, thou shall call his name Jesus, for he shall save his people from their sins. And Jesus said, all flesh is given into my hands, that I might give eternal life to as many as my Father hath given unto me; and all that the Father giveth unto me, shall come unto me. For this was and is yet his Father's will, the will of the divinity, and this is what he came down from heaven to do. And I have loved thee with an everlasting love. Yea, my brethren, we understand that God has loved his children as he has loved Christ. Says he, I have loved them as thou hast loved me. And I would say, this was old enough and strong enough. But a climb up some other way fellow will have the audacity to say, that this kind of doctrine is of the devil; no wonder, for one of these self righteous Pharisees said, that Christ cast out devils by Belzebub, the prince of devils; and this is one and the same thing.

By these hints some of you can guess at my troubles, and I hope you will all remember me in your prayers. So farewell, dear brethren. *A. J. COLEMAN.*

TO EDITORS PRIMITIVE BAPTIST.

*Marshall county, Tennessee, }  
Nov. 25th, 1842. }*

BELOVED BRETHREN IN THE LORD: Some brethren in this county, being desirous to read your valuable paper, have requested me to write on for them, to commence with the beginning of the next volume. As I am writing (although it is but seldom I have ever done the like.) I will drop a few of my thoughts, which you may publish or not, as you may think best.

In the prophecy of Amos, 3 chap. and 3 v. it is asked, "how can two walk together except they be agreed?" And our Lord has taught us, that if a house, city, or kingdom, be divided against itself, it cometh to desolation; and that even if satan be divided against satan, his kingdom cannot stand. This rule will hold good as relates

to the church of Christ, as well as to a house, city, or kingdom. The question then arises: Is the church of Christ divided against itself? If so, it must necessarily fall; if not, all the opposition of men and devils cannot destroy it.

It is certain, that divisions upon some subjects may arise, and have arisen among the members of a church of Christ, as it was with the church at Corinth and others, which may be the cause of great distress to them, and should if possible be avoided; but I hesitate not to say, that Christ's church is *one*, and cannot be divided. For there is one body and one spirit, one Lord, one faith, and one baptism; one God and Father of all, who is through all and in all. So it follows, that as God is one, Christ one, the Holy Spirit one, so are his people or body one, born of the same parentage, possessing the one faith, dwelling in the same love, members of the one body, having the one head, the only bride of the one husband; in short, they are all one in Christ Jesus, and if Christ's, Abraham's seed and heirs according to the promise.

From these and many other considerations, dear brethren, I am fully convinced that Christ has but one church upon earth. The question then is: who is that church, among the various denominations now existing? I answer, the people now called the Old Baptists is that church, and think I have the scriptures and church history to prove it; and am sure I have the consent and testimony of all other denominations among us, for they all agree (so far as Christianity itself is concerned,) that our faith is good, and they universally acknowledge our baptism valid, and will receive any of our members among them who wish them to do so, without requiring any other faith of them than what they professed among us, and with the baptism they receive at our hands. And oh! how anxious they are to commune with us! This of itself is sufficient to prove, they consider us to be at least a *branch* of the church of Christ. But I again say, the church of Christ is but *one*, (and has no branches) For though there may be threescore queens, and fourscore concubines, and virgins without number, yet my dove, my undefiled is but one, &c. Sol. Songs, 6 chap. 8 and 9 verses.

Again I ask, is Christ's church divided? I answer, it is not. Whence then comes all the divisions that have taken place among the people called Baptists? I an-

swer, they went out from us, because they were not of us, &c. It may be asked, have Christians gone out, and are there no Christians among other denominations? We say, it may be, but they are where they should not be, and no doubt will reap the bitter fruits of their transgression, like Israel did in Babylon. Wherefore, if any of them should read this piece, I would say to them, COME OUT OF HER, MY PEOPLE; partake not of her sins, that you may not be a partaker of her plagues.

I must close for the want of room, and shall only say, I wish to join my prayers with those of my brethren, for the blessing of God upon your honest endeavors for the promotion of his cause upon earth through the medium of your paper. Yours, truly.

SHADRACH MUSTAIN.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Madison county, }  
Dec. 5th, 1842. }

DEAR AND BELOVED BRETHREN: I have long since had a desire to let the world know who I am and what I am in relation to spiritual affairs. But knowing and feeling my inability in writing, and fearing too at the same time that even my own people or brethren would think I merely done it to distinguish myself as great or something of the kind, I have remained silent on the subject until the present; and I hope no one will entertain this idea, for I know and feel that if I am one of God's people at all, I am the least of all, a poor worm of the earth, that is looking to my Lord and master for all blessing both of a temporal and spiritual nature. So as my spiritual life has been but short, I wish by the help of God to give a short detail of it, together with my present views.

From the time of my infancy to the age of fifteen, I was a wild, rude boy, that participated in all manner of wickedness, tho' my conscience was frequently checked on account of it. I was made to shed tears on account thereof frequently, and I formed many resolutions to do better; but when I would get out among my playmates, I would join in their riots and turn to swearing and all such bad practices and forget my resolutions. But about the age of fifteen, or during that year of my life, there was a great revival of religion amongst the Baptists. The Lord worked mightily, as I thought then, but have since thought, the

devil had a finger in the pie; but enough on that subject at present.

During which time God was, I hope, pleased to show me the deceitfulness of my heart. I could then view God as it were frowning upon me for my transgressions, and I was made to mourn because I tho't God was angry with me. I thought of all sinners I was the worst. So I here tried my own strength. I read the Bible, I prayed and went to preaching, but it all served to condemn me and show me my undone situation more plain. So I was brought to the feet of my blessed Saviour, where I poured out my tears and cries for mercy. And here it was that a still calm voice spoke peace to my troubled mind, and I hope sat my captivated soul at liberty. So I now had a wish to be among the people of God, and went to Dox Creek church and talked with the members, and was received and baptised on the third Sabbath in August, 1838, when the church was in peace.

But in a short time this abominable Arminian doctrine was introduced by some of those the devil had slipped into the church, which was opposed very sternly. And here commenced a war, which was too lengthy to relate here. During which time I was silent, only in voting, and listened to the contending parties with much concern. So at length my father and mother and myself split off from the church, and joined one of the old Primitive faith and order, where we still remain and have the gospel preached to us.

I underwent a great many trials and temptations during this time, but being directed, protected, and preserved, by that being who worketh all things after the council of his own will, I am still trying to live with a due reverence to that person, who I hope bought my pardon on the tree of the cross. So I will now give you a sketch of my faith at present. I believe in one almighty God, invisible, without body, parts, or passions, who worketh all things after the counsel of his own immutable and most righteous will. Read Jer. 32 ch. v. 18, 19: Thou showest loving kindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work, &c. I believe that by the decree of God for the manifestation of his glory, some men and angels are predestinated to eternal life

through Jesus Christ our Lord; while others, who are of the devil their father, are left to act in their sins to their just condemnation, to the praise of his glorious justice. Read Romans, 9. 22, 23: What if God, willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. I believe that in the fall of Adam all God's people became sinners, not wicked; and that Christ made a full atonement for them and no others; and that they are effectually called by God's free grace alone, through the merits of Christ, and not for any thing foreseen in man, from nature's darkness to the marvellous light of the gospel, and adopted into the family of heaven, as heirs of God and joint heirs with Christ. Read 2 Timothy, 1. 9: 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 I believe that they are kept by the power of God through faith unto salvation, and that when Christ shall appear, then they shall appear with him in glory; for he has said so, and I am content to believe him.

So I feel my need of Christ, brethren, if I may be permitted to call you by that name; for I have that same sinful heart that God showed me upwards of four years ago, and I wish you to remember me in your prayers.

THOS. L. COTTEN.

TO EDITORS PRIMITIVE BAPTIST.

*Ballardsville, Logan county, Va. }  
January 8th, 1843. }*

DEAR AND WELL BELOVED BRETHREN IN THE LORD: I feel it my duty to drop a few lines to you once more, while I am on the land of the living. In the first place, I do inform you, that I am well pleased with your little paper, which brings much comfort to my soul when I can hear from so many able writers in the Primitive. It brings good news from a far country, it is like a cooling stream in a thirsty land.

When I wrote to you last, I thought I should never write to you any more; but as the Lord has spared me to see another year, I feel it my duty to write once more, believing it to be the last time, as I am far

advanced in years and frail in body, still waiting to hear the call of my master.

I enlisted in the spiritual warfare in my 22nd year; and have fought through many a battle, and have never been discouraged, for the promises of the Lord are firmer than the heavens and the earth. In my first outset in life, my prayer to the Lord was for my rising generation to be brought by grace to the knowledge of the truth, to become the heirs of salvation. I believe the Lord has heard my prayers and answered them in part, and hope yet to see the travel of my soul and be satisfied. The Lord has called some out of time, who gave a great evidence of the hope of salvation in Christ; and some are travelling to the heavenly Canaan with me in this life, and others are yet in the world; so that I can't tell whether they will turn to the Lord or no. They are in the hands of the Lord, he can change them when he pleases, and I still hope my prayers will be heard when I am laid in the silent grave.

I still feel as much anxiety to contend for the faith of the gospel, as I did when I first enlisted in the war; and hope to continue faithful to the end of my journey, which will be ere long according to the course of nature.

Dear brethren and sisters in Christ, I don't expect to see many of you in this world, but hope to see you in that glorious world on high, where parting is no more. I hope, my dear brethren, you will still continue to write for the Primitive, so that I can hear from you while I live in this vale of tears; for it is the only way we can fulfil the prophecy of Malachi, which says; the righteous speak one to the other, and a book of remembrance is written for them.

I feel to say something about the new systems of the day, called the missionary plan. We are surrounded with the missionaries on every side, and much ado is made to obtain their ground, so that it is hard to tell which makes the greatest noise, them or the Methodists. They take in their members nearly the same way, the only difference is in baptism. The members are often made at the mourners' bench, and baptised a short time afterwards. The number much increased, but it is much to be feared many of them know but little of experimental religion. As for my part, I feel like keeping the old path, and I hope all the faithful soldiers of the cross will fight on faithful to the end of the

war, and obtain the crown incorruptible that never shall fade away. Nothing more at present, but remain your unworthy sister in Christ.

SALLY MILLER,  
The wife of John Miller.

TO EDITORS PRIMITIVE BAPTIST.

Cotton Gin Port, Monroe co Mi }  
Dec. 11/h, 1842 }

DEAR BRETHREN IN THE LORD, of the Primitive Baptist order: I with all my imperfections have ventured to write you my feelings, or a part of them. I have been trying to keep from troubling you or pestering you with another piece for publication; therefore I do this, to relieve my poor unworthy mind.

Brethren, when I take your precious little paper, I sometimes read it with tears in my eyes, to see and think how good God has been to his dear children. But ah, my dear brethren, I feel myself so little a babe in Christ, if one at all, I sometimes feel to shudder for fear, (for I see so many people professing to be Christians get along so easy, surmounting every difficulty,) I am yet in the gall of bitterness and in the bonds of iniquity. Yet I feel to claim kin with you on this principle, if no other, by these words; for they do stimulate my poor heart: That ye may know that ye have passed from death unto life; because ye love the brethren.

Now, dear brethren, if I know any thing about my own self, I do hope that I am not deceived in this one thing, that I do love the dear children of grace; for when I hear a poor child in a relationship of their travel from nature to grace, I cannot help giving them my hand and my heart; then thank God Almighty for his goodness to us, poor mortals, while in this troublesome world.

I wish to say a word or two to all the brethren who write for the Primitive. I could name many of you, but deem it unnecessary. The most of you I never saw, and others I have seen and become acquainted with by nature and by grace, as I hope. And I would right here say, go ahead for truth's sake. I have to bear many slurs for taking your (to me) welcome messenger, and expect to take it while I think it advocates the doctrine of the Old and New Testament. Old bro. Tillery, I should like to see you, though I never expect to in this life. I am going to say to you and all others, when you feel like writing do so, for

It may be a comfort to some poor pilgrim at some time or other.

Ah, brethren, I read your communications and often in my private meditations feel to join with you, for my path if I am in one, seems a great many times to be blockaded, so that your poor unworthy brother cannot travel.

Brethren, we have a cold and a long wintry season round about here where I live; but I try to console myself to be patient and wait the Almighty's own good time. I could write you much more, but hoping that some others of my worthy brethren will write to you who are more qualified in the bounds of our new Association, called New Hope Primitive Baptist Association.

And now, dear brethren, if you think this worthy of publication you can put it before the public; if not, lay it by and by doing so you won't hurt my feelings. So with these few hints I will close my short letter, saying to you to remember us round about Salem, together with all those that have said to us pray for us. So I remain your poor stumbling unworthy brother in Christ. Farewell for the present.

ALFRED ATKINS.

Arkansas, Sevier county, }  
December 25, 1842. }

DEAR BRETHREN: I once more attempt to communicate a few lines to you. They will give you some acknowledgment as respects my long delay in writing to you, has been owing to some arrangements in our local situation. Dear brethren, our case is a lonesome and benighted one; we are surrounded by the friends of the institutions of the day with frowns, because we refuse to unite with them—even some diversity of opinion in our church. We do most earnestly hope that our able ministering writers will fill the columns of your paper with exhortations or comments on such scriptures as they choose, as we have no preacher of the Primitive order near us, and of course a small crumb would be a delicious feast to us. I hope to hear oft from brethren Tillery, Lawrence, with all other veterans of the cross.

JOHN HART.

Wetumpka, Alabama, }  
December 30th, 1842. }

DEAR BRETHREN: Please to give the following notice through the Primitive Baptist.

I take this method to inform my brethren and numerous correspondents, that I have removed to Wetumpka, Ala. where I will be happy to receive any communications from my brethren and friends, which they may be disposed to favor me with. Also I avail myself of the present opportunity to give an expression of my gratitude and high obligations to the brethren and generous public for their kindness in giving patronage to my Hymn Book, as well as the many expressions of the high estimate placed on my Hymns, their order and adaptedness, &c. And I would also give notice to the brethren and public, that I am preparing to publish a second edition, which shall be ready so soon as I think circumstances will justify me in doing so. I am, dear brethren, with sentiments of high Christian regard and esteem, yours in the bonds of the gospel. &c

BENJAMIN LLOYD.

Elder *William Burns*, of Virginia, is expected to preach at Red Banks m. h. on the 20th Jan. next; 21st, at Great Swamp; 22d, at Grindle Creek; 23d, at Beaver Dam; 24th, at Concord; 25th, at Bethel; 26th, at R. M. G. Moore's; 28th and 29th, at the Court House; 30th, at South Mattamuskeet; 31st, at North Lake; 1st of February, at Rosebay; 4th and 5th, at North Creek; 6th, at White Plains; 7th, at School House; 8th, at Moratock; 10th, at Picot; 11th, at Skewarkey; 12th, at Spring Green; 13th, at Conoho; 14th, at Cross Roads; 15th, at Conetoe; 17th, at Harlaway's; 18th, at Falls Tar River; 19th, at Sappony; 20th, at Sandy Grove.

## AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fratt, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cruvensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. L. P. Beardsley, *Greenville*. Isaac Meekins, *Columbia*. L. J. J. Puckett, *Richland*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Nixon's*.

SOUTH CAROLINA.—James Buiris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*.

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# THE PRIMITIVE BAPTIST.

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## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*The North Carolina Whig's Apology for  
the Kehukee Association.*

WRITTEN BY JOSHUA LAWRENCE, 1830.

### PART II.

*A Reply to Nehemiah, of Georgia.*

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah, vi. 16.

(continued from last No.)

But the example of moneyed religion is to be found in Sechem, Gaharia, the prophets of Jezebel, Judas, Demas, those that followed for loaves and fishes, Balaam after Balaak's silver, the popes and priests of Rome, parsons and bishops of England, and others that Paul advertises Timothy of, that supposed gain was godliness, from such turn away: and others that should make merchandize of you, by deceiving the hearts of the simple; and the woman with the golden cup, that sat on the scarlet-colored beast, full of abominations. Take these, as belonging brothers to moneyed religion, with death in the pot; for moneyed religion and gain by godliness, is the religion of men and the devil, any thing said to the contrary notwithstanding. For moneyed religion ends in blood, and that covetous priests and the devil have shown themselves blood-suckers I need not prove by such a religion. For, says Jesus, the poor have the gospel preached to them. But, Sir, suppose these poor had to buy it

at \$3000 a year, as some towns or churches do—how then? Why these hirelings would look out for warmer climes, and leave the poor as many have done, to find the men that had love enough for God and their souls, and the ease of his own conscience, to preach it to them. And thanks be to God there are yet some of them to be found in the world. But salary men ought to say, the special work God has called me to is where the best price is to be had, and necessity is laid upon me to have it, and woe is me if I do not get it—and if the poor can't give it, I must go where it is to be had, and they must do as they can.

The seventh step in the gospel minister, is to show for what chief cause he is to preach. 2 Corinthians, iv. 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Good lack! sure you had overlooked this verse. What! ourselves your servants for Jesus' sake? Yes, Sir, this is the way for a man to preach—but those that can be hired to preach, or shift from place to place, for the most gain, or where the best price is to be had, should say, ourselves your servants for the best price sake. Hear the apostle Peter on the same subject. 1 Epistle Peter, v. 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." Verse 3: Neither as being lords over God's heritage; but being examples to the flock." And I ask, what kind of example does such a minister show to the flock, when he takes such high cuts and deceptive measures to get money, that the common honesty of a gentleman would blush at? Then from scripture it appears plainly, that the gospel minister is to preach for Jesus' sake, willingly, of a rea-

dy mind, for a witness, for to save sinners, for to feed the flock of God, of necessity. For, says Paul, woe is me if I preach not the gospel—and as an object either in whole or part, filthy lucre is forbidden. Where is the man whose conduct proves the above? Is it he who bargains with a people or boards of directors, for so much a year, and so much more expected? I think not—what think you, reader?

The eighth step is to show the support of the gospel minister, from apostolic example and command. And as ministerial support has always been a matter of delicacy with ministers to touch upon, lest their congregations should cry he preaches for and wants money—but as I am a country rustic, and do not possess town politeness, with Greek and Latin schoolmen in broadcloth, and hath not yet learned to swagger, walk in style, nor cuffed with graceful hypocrisy to get money or gain a rich wife, or make merchandize of men in the gospel ministry—I hope I shall be excused, and that it will not be thought strange that such an unmannerly fellow should poke about upon ground too delicate for well bred men to put a foot upon.

And as the support of the gospel ministry is of great importance to the preacher, his wife and children, the church of God, and sinners in general, I shall treat this point at some length and impartially from the word of God. How much then is a minister of the gospel entitled to while preaching? All he can get by bargaining with a people; all he can get by finding out vacancies and pressing down on their necessities; all he can get because a man of better talents than others—all he can get, because he has been to school at some cost for grammar, Greek & Latin—all he can get or he won't preach at all? I answer, no, none of these is the disposition of God's ministers. But how much? Those that minister about holy things were partakers with the altar, just as much as God prescribed by the law of Moses, for the support of the priest, was their due and no more. So, just as much as Christ and his apostles have prescribed, for the minister's support under the gospel, is their due and no more. And how much is that? It is first contained in the directions of Christ to his apostles, as already laid down in this piece—the laborer is worthy of his meat; and in the examples of the churches, and directions of the apostles to the churches, for ministerial support. And that

this ministerial support is of three sorts; and founded in scripture, I proceed to prove.

First, that the gospel has a heart-opening power to support the bearers of this divine message. Luke, xix. 8: "And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor," &c. Here you see how his heart was opened when the gospel was brought home to his heart, while Jesus was kindly entertained in the bargain. Acts, iv. 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;" verse 35: "And laid them down at the apostles' feet; and distribution was made unto every man according as he had need." So you can see plainly, how the apostles that took no scrip in their purse, nor coats, nor shoes, and went by Christ's directions in the first instance, were supported by the heart-opening power of the gospel. But again, a case full in point. Acts, xvi. 14: "And a certain woman named Lydia," &c. verse 15: "And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there." And hear the woman, with a God-opened heart, (in accomplishment of his promise—Lo, I am with you, &c.) to a strange preacher, in a strange city, carrying the gospel to a heathen city on a special call by a vision, who himself says, poor, and suffering nakedness, and the loss of all things, and as possessing nothing, no money I judge, no where to abide—and she constrained us. Did she, indeed! Then she acted like she was in good earnest, and her heart truly opened to receive a strange preacher, though a heathen woman, and entertain him that had no missionary funds. Go thou and do likewise. Time would fail me to enumerate cases in point from the scriptures—but once more. Romans, xv. 26: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which were at Jerusalem." Mark that, if you please, as the power of the gospel to open the heathens' heart; and their sending to Jerusalem as in perfect opposition to missionary plans. And verse 27 clears the point: "It hath pleased them verily, and their debtors they are; (the heathen.) For if the Gentiles have been made partakers of their spiritual things, their duty

(the Gentiles duty) is also to minister unto them in carnal things." Now if it was the duty of the Gentiles it could not be the duty of the Jews; for the duty can't lay on both sides of the question. Then if it was not the duty of the Jews, to give both the gospel and their carnal things, it cannot be the duty of the Americans; for there is no duty where there is no obligation. But the plan of Christ and the examples of the apostles, will not suit the hearts of proud priests—to appear in a foreign country in style and aggrandisement, for self and posterity, and live in luxury, ease and pomp, like ministers of state—therefore, one has been sought out to please the flesh better. But it has no command from Christ, nor example from apostles or prophets. So says your uncle Tim, on a thorough examination of the word of God.

The second way of a minister's support, is by his own labor. Acts, xx. 34: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Oh, this is the man—work and preach, that he might not be chargeable to any of them, but help others also. Verse 35: "I have shewed you all things, how that laboring ye ought to support the weak, and to remember the words of the Lord Jesus, (what?) how he said, it is more blessed to give than to receive." Verse 33: "I have coveted no man's silver, or gold, or apparel." Let the churches of God hear—this is the man, and his conduct proves what he says. And one would think that priests thought all the blessing lay in receiving, since they can never cry, enough; and it puts me in mind of a cat after her tail, round and round, having to dance the same jig of begging over and over again, and their coveting desires appear never to be satisfied. So laboring, says Paul to his brethren, and he shows his own example to enforce industry on his brethren. But many priests in black broadcloth, cracking boots, gold watch chains, and painted silver-headed canes, perhaps think because they have been to school and know some smattering of grammar, Greek, Latin, and theological divinity, that the people must maintain them in idle luxury and superfluity of dress, and that work would hurt their fair hands and take off their studies from bombast and pulpit pomposity. A fig for the whole gang of female dupers, says your uncle Tim—a christian might starve to death under their ministry, pay his money, and

they appear in grandeur and style on the honest laboring part of the community, laugh in their sleeves, and go off with their unscriptural booty. For although they profess to be sheep feeders, many of them are sheep wounders and shearers, and go off with the fleece.

Hear again—2 Corinthians, viii. 21: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." And tell, if you can, how to provide for honest things, in the sight of God and men, but by following some honest, lawful calling, according to the laws of God and man? And if begging money from honest laborers and the poor, is so, according to the laws of God, by a hearty, hale young man—if this is honesty, God keep me from that honesty. If to be employed by a society to beg for money, and tell the people it is to send the gospel to the destitute, and they give the money for that purpose, and the beggar not tell them that he and the society have made a bargain for a dollar a day to beg for them—and when the beggar returns with his booty he gets a great part—reader, is this providing things honest in the sight of God and men? And if a society should hire an agent at \$40 per month, to go about and form societies, and he promise them preaching or to send them preachers for their money, and send none—would this be honesty? would it not be lying for gain? Say, if a man should do this, would it be providing things honestly in the sight of God or men? North-Carolinians know whether any or more of such things have been done or not by priests. And if a missionary should be so zealous as to make appointments, form societies in meeting houses where the whole church was opposed to missions, and prevent church conferences without consulting the feelings of the church—might we not say, bow down that I may go over you; or, stand aside, ye little folks, and let these stout fellows come—money makes the mare go.

And now we come to the third and last method of a gospel minister's support. Galatians, vi. 6: "Let him that is taught in the word communicate to him that teacheth in all good things." Here you cannot be deceived—the taught has to give—who to? to him that teaches—give what? in all good things. Now who are the taught? I say, first saints, secondly sinners. Although thousands receive no benefit by teaching, yet the teacher is laboring for

their good as much as in him lieth, as well as saints. And it exactly agrees with Christ's directions, the laborer is worthy of his meat. How much of all good things? oh, that is left out; for the text don't say one-third, fourth, or tenth; hence it is left by the word of God with the will of the giver to say, how much of his good things he will give the man that teaches him. So you see by this text that saints, sinners and the heathen, are bound to give to the man that teaches them, of their good things, but according to their own will as God has prospered them—and that's the right way. And because proud priests want to handle the good things of their hearers, whether they will or not, law, and begging, and selling membership into societies have been invented by priests, to force and work upon that will, to the priests' gain. Then any thing you see the man that teaches you, needs for food or clothing, for himself or family, these are good things you are bound by the word of God to give, according to his needs, not his superfluities, whether you be saint or sinner, according to ability; and this I take to be the spirit of the text. And for the further clearing of which, in what measure and with what spirit, take the following. 2 Corinthians, ix. 5: "As a matter of bounty, and not as of covetousness." Verse 6: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Verse 13: "And for your liberal distribution unto them, and unto all men."

And now I will give you a text, that when you go to give the man that teaches you any thing, will tell you to the hundredth part of a cent how much you are to give according to gospel law, whether you be poor or rich—and here it comes, same chapter, verse 7: "Every man according as he purposeth in his heart, so let him give; (now with what spirit?) not grudgingly, or of necessity; (and why?) for God loveth a cheerful giver." Now you see how much the gospel plan requireth of you to give—just as much as you purpose in your heart; and don't give no more, nor withhold less, than you can give freely or cheerfully, neither by law nor persuasion; if you do, it will be grudgingly, or of necessity, and so not a gospel offering to God. Then law and begging religion, and title-selling religion too, is a perversion of the order of the gospel in support of the gospel minister. And generally what the heart first edits, is

the most correct rule to go by in this duty required of God towards the man that teaches us; and it is the duty of all men, whether willing or not to do it. 1 Corinthians, ix. 14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." How? Let verse 13 answer: "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" Thus you see how the priest was supported, and that was his right and no more.

Then by the rule of God's word laid down, by command of Christ (instead of Moses) and his apostles, in conduct, example, and command to the churches, has God ordained that his ministers that preach the gospel should live of the gospel; and not by selling titles into societies, and begging money for their support: practices that have no precedent in the word of God, and are the inventions of men. Say, if Christ and John the Baptist lived any other way, than by the voluntary charity of the world? And not one instance of such conduct appears for their support, in the whole history of their lives. Say, if the whole New Testament does not show that the apostles lived on their own labor and the voluntary charity of their brethren and the world? Not one instance of such conduct, or command, or the schemes of the day, for the support of the gospel minister. Say, if the persecuted ministers lived by any other in ancient times, than that laid down from the scripture, as the examples given by Christ and his apostles? Say, if the true ministers of Jesus Christ lived by any other, in the days of the popes, in the days of the persecutions in England, and other countries? Say, if the true ministers of the gospel have not lived, ever since the settling of this country, by this plan of Jesus and his apostles, and not perished, without the modern schemes of the day? This plan, then, has for its support, the directions of Christ, the conduct of the apostles, examples of churches, is sanctioned by age, history, and experience.

Away, then, with your modern, unscriptural, begging, title-selling systems, the inventions of men to aggrandise priests and receive cash, from doctor to printer. And I am sorry to say, that it is my candid opinion that this moneyed religion is the religion of covetous priests and the devil; and that it will in the end be a scourge to

the church of God, and the nation to which we belong. For it has never yet once failed, where money was poured forth in profusion into the coffers of priests, but distress to the church of God and nation followed; and all that now is wanting is only law to aid, and then for cutting throats and fattening money-hunting tyrants with the hard earnings of laboring farmers and mechanics, in luxury, pride and aggrandizement; while their purse-guts could never be satisfied with gain by godliness. For a law, money-coveting priesthood are the worst of tyrants; the most cruel monsters; the cursedest band of robbers; the greatest destroyers of civil and religious liberty, that have yet been experienced by any nation on earth.

And oh! Americans, ye sons of liberty—liberty purchased at the price of blood—reflect, reflect, on the danger of moneyed religion, and what other nations are groaning under, upon that one account only; and be jealous, yea, hold it prudent jealousy, to take an alarm at the first or least attempt on your liberty. For I can tell you that a money-coveting priest could see you lie in a dark dungeon, loaded with irons, separated from your wife and children, and lastly led to the stake and burnt, for refusing to pay them one dollar, for this has been done. Then I charge you, take care what you do, both with law and begging religion, for both are equally false if not equally dangerous. And it is the interest of speculators by good words, fair speeches, and pathetic publications, to keep the people duped as long as they can, because the more gain, from priest to printer. And it is well if begging religion does not become as distressing to this nation, as ever law religion did; for is it not obvious to all, that religious factions are abounding all over our country, and that men that profess no religion are taking sides.

Therefore, as a humble bard but as from bushes sprung, and has as yet to rustics sung—let me in the ears of members of Congress, and in the ears of members of the State Legislatures, suggest a thought. Stand aloof from the quarrel, come not near, touch not with voice, pen, or press, from your legislative councils; or arm with law one side or the other in the least jot or tittle. The religion of Jesus Christ needs no such puny auxiliaries. Let truth and error come into the open field of argument, truth has nothing to fear from the conflict, no matter on which side it may be; and the

religion of Jesus Christ disavows all dependence on the power of this world, and it cannot be your duty to support imposture on the earth; and if you touch in the case of religion, you at once set up yourselves as competent judges of religious truth, trample on the rights of conscience and interfere between man and his maker, infringe on the Constitution of the States, and deserve to be cursed by every lover of the liberty of conscience and by thousands unborn, and have your names enrolled among the list of spiritual tyrants to be execrated by the latest posterity. For if man owes his creator a duty, it is his to prescribe that duty, and it is equally his to enforce it, and not yours.

Then law religion is of men and the devil; therefore the scourge of the human race; therefore touch not, I charge you, touch not. For although a free toleration in religious concerns is not an effectual cure for religious discord; yet I believe it is the best remedy that has yet been discovered in any nation under heaven; and I fully believe that a free, full, and unrestricted liberty of conscience in all points, would be better still. And at all times let this be your maxim, our bodies you may govern to the peace and good of society, but leave every man's conscience free, and to his God; let him stand or fall in matters of religion before this tribunal alone, and thousands unborn will rise up and call you blessed. For all the plans of moneyed religion of the day forms one great whole in design, if your uncle Tim sees right; therefore, guard as with a jealous eagle's eye over the nest of her young, the liberty of conscience of this nation. And I now say, with a confidence that arises from a knowledge of reading the scriptures, and making them my companion for thirty-two years, that it cannot be proved from the scriptures that one of the prophets, Christ, or his apostles, lived as your missionaries, and of course was not supported in the same manner, by forming societies and selling membership, or begging to support the gospel ministry. Your system then is unscriptural, and is the invention of men, as the Kehukee Association has said; and is a disgrace to the gospel and the ministerial character, because ashamed to beg in their own name, but can with good grace solicit donations in the name of the societies of the day, and then divide the spoil among designing men.

Why was law religion invented and eq-

forced by men to support the gospel ministry, but because men were negligent in this duty? So has begging religion been invented by coveting priests; for with them it began to supply this negligence in support of the gospel ministry—and tithing, too, has its origin in designing black coats. Well, is the support of the gospel ministry a civil or religious duty? Why, on reading the scriptures all men must say it is a religious duty, required of God. Then no law makers had or have a right to interfere between man and his maker, to say what shall be the sum of this duty, since God has in his word left it with the will of the giver to give what he purposeth in his heart, something or nothing, sparingly or bountifully; and the neglect of this duty is not an offence against man, church, or minister, but against God, who requireth it of man as a religious act. And therefore, legislators had nothing to do with it, as it was a matter of conscience between man and his maker. If then, men have no right to make laws to compel men to this duty, as an invention to help in this negligence to fatten priests, which I presume you will not deny—how then have men a right to invent begging and tithing into societies to supply this support of the gospel ministry? Perhaps you will say, because it leaves every man free to give or let alone. And this is the best and most you can say of it. But the question arises, has Christ left it to ministers or men, to invent a plan or plans to support the gospel ministry? You know he has not, but has laid down the plan himself—take no scrip, neither two coats, shoes, staff, and at best a man's own purse. And then it follows, no man or set of men have a right to invent another plan, unless it can be proved from the scriptures he has abrogated his own. Then keep the schemes of tithing and begging religion to yourselves, and those that wish to speculate thereby—the Kehukee Association disowns them as the plan of Jesus Christ for the support of the gospel ministry.

The schemes of the day then are the inventions of men, persuading burdens on men's consciences that God has not required no more than he has law religion, which has supported violence and hypocrisy in the earth, for neither is to be found in the New Testament. And after taking pains to go over the New Testament, verse by verse, and noting down every verse in it on the subject of the gospel minister's

support, this I find to be the highest character of the gospel minister. 1 Cor. ix 18: "When I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." Verse 19: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 3d epistle of John, i. 7: "Because that for his name's sake they went forth, taking nothing of the Gentiles." 2 Corinthians, xi. 8: "I robbed other churches, taking wages of them to do you service." Does this not shew that it is the duty of every church to support its own teacher, and that it is robbery, so called by Paul, to take from one church to enable a minister to preach to another? And does it not agree with—Let him that is taught in the word, &c. and the laborer is worthy of his meat? Verse 9: "And when I was present with you, and wanted, I was chargeable to no man: for, that which was lacking, the brethren which came from Macedonia supplied: (remember the church in Macedonia was planted by Paul's ministry) and in all things I have kept myself from being burdensome unto you, and so will I keep myself." Verse 11: "Wherefore? because I love you not? God knoweth." Verse 12: "But what I do, that I will do, that I may cut off occasion from them which desire occasion;" (that was to charge the church for preaching.) Then, verse 13: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." Paul being judge—for such as do what? why that charge for preaching, such are false ministers—and I think missionaries may be taken in the number. If they cannot, nor will not, go until money is added, I am forced to say, then money is the main spring of action—and the love of it an evil root, and evil must be the result.

Now of what we have said this is the sum total—God chooses, calls, qualifies, and sends his ministers into all the world to preach his gospel, and to teach whatsoever he commanded them; and gave them directions on starting, and while at the work, to take no scrip, &c. or their own purse, and to journey on the treasures of heaven, for the laborer was worthy of his meat—and you can't disprove that.

Secondly, we have three examples of the gospel's going to the heathen, in the first instance, without money, in accordance with the plan of Christ; and that a special call, and persecution, were the means in

the first spread of the gospel into all the world that God made use of, as means of his choice to spread it without begging societies, is equally plain from scripture, and the pages of church history. And that the spread of the gospel by money-begging, title-selling societies, has no example, command, nor precedent from the New Testament.

Thirdly, that the gospel has a heart-opening power, to support itself, and by a minister's own labor, and the voluntary charity of the church and world. And you will find this plan corresponds with the lives of the prophets, Christ, and his apostles, and the whole scope of the tenor of the lives of God's ministers in church history. And that the method of missionary support, as now practised, cannot be proved from scripture, nor history, but in the church of Rome—that it will in time seek to arm itself with law, as the resources of begging dry up, by the intrigue and influence of coveting priests, who are more to be dreaded than the dragon with seven heads and ten horns.

I will now sketch a ray from church history. The pope may say, as I am Peter's successor, and have the keys of heaven, hell, and purgatory, and Christ's vicar on earth, to remit sins, sell pardons, and grant indulgences to men of lust—tens of thousands you know it will take to support my godhead, holiness, and concubines, in luxury, grandeur and style, as head of the church—and it must be had, if I have to sell pardons and indulgences, and pray the dead from purgatory to get it. Take notice, money and religion blended together; but money and power the object under the color of religion. But the bishop may say, as I am superintendent of the churches and a great man, surely I am entitled to more than any other minister. I say it is not so—there is no scriptures that show any distinction in the dues of God's ministers, nor in their power over the churches. And who hath made you differ from another, in demands of money or power? Not Jesus Christ, but the devil. Says the Virginia parson, I fear I cannot live in grandeur or style for less than 16,000 pounds of tobacco, in hand paid, as soon as one year's services is over; or ten pounds of tobacco, a bushel of corn, the twentieth calf, the twentieth pig, goat, &c. for every tithable in the parish—and all because the bishop of England has given you licence to preach, and not God. Says the

North-Carolina parson, my honor and dignity must be supported at the rate of £133 six shillings and eight pence, and marriage and funeral fees in the bargain, although I hire another to do the work, the mighty work of preaching, at an under rate. Besides the train of cardinals, archbishops, deans, prebends, arch deacons, canons, lay officers, singing men, organists, clerks, &c. &c. enough to eat up the hard earnings of the laboring men of any country. All these divide the spoil under the color of religion, according to their several grades; and therefore all may be expected to sing the same song of their party—great is our scheme of religion. But take notice, money is the motion and blended with all this religion; and therefore stained with the blood of the saints, in every country where it has come. Now the above supports of religion and gospel ministry has had its day of public opinion and praise; but has long since sunk into the contempt of the enlightened, though practised in part.

Public opinion governs the world in a certain degree—it has, after running nearly one course for fifteen hundred years in a current of blood, met with the mighty mountain of protestant patriotism, which has changed its course from law religion, the producer of blood, to run along the low and humble valley of begging and title-selling religion for to get money, instead of law, the meanderings of which I will here point out. Say, for I ask you that know, does not Doctor India Missionary have for his services \$6000 a year? Say, are not under missionaries allowed from \$70 to \$80 per month? Say, do not your missionaries have outfits, and promises from boards of directors for thousands more when they arrive, to live in grandeur and style as men of state—though Jesus said take no scrip, coats or shoes? His plan will not suit nor support, thinks the priest, in that style I wish to be supported. Well, says the board of directors, though you profess to have a special call from God, and ought, like Samuel, Elijah, Jonah, Peter, Paul, and Barnabas, to go on your mission trusting in God, we must sell memberships into missionary societies, and other societies, from \$2 to 50, for money—it must be had, for our gospel will stop without it—so to work all hands go, contrary to Christ's directions, to support a missionary. Say, don't your missionary beggars have one dollar per day? Say, don't your missionary agents have \$40 per

month? Say, don't your treasurers, like Judas, have \$10? Say, don't the secretaries have \$15? Say, are not all your party printers well paid? Say, don't your bible distributors have their dollars? And, say, don't Doctor Theologian have \$2500? Say, don't all hands get some money, but the duped givers to your unscriptural schemes?

Now compare this missionary religion with the popish, and the high church of England, and what a likeness, as face to face, from the pope to the friar, from the bishop to the organist—all smell of money, money—divide the spoil, religious duped gain, according to grade and service—money the main spring, the pillar and ground of both. What a likeness between the running, begging, title-selling ministers now-a-days, and John Tetsel and other priests running over different countries, selling pardons and indulgences to support the see of Rome—what a likeness with the running tithe-gatherers for the bishops and clergy of England—entering poor laborers houses and getting their hard earnings for priests, for purse-gutted, hard hearted, unfeeling idlers, that government should have made work for their bread, rather than the poor should have been so trampled on. Now only compare the above religions with the disinterested, world-loosing, self-denying, God-depending religion of the bible, and I need not hold a candle for you to see the difference. Money, under the color of religion, is the plain feature of both law and begging religion. And if any State or the United States should at any time arm this begging religion with law, then it will be like the popish and the high church of England, the religion of blood—for the object and the spirit are the same—it only wants, thus says the king, and not thus says the Lord, for cutting throats.

And any man that wants to see how to know a false minister from a true one, and how exactly the false minister agrees with the above religion of money, let him read, 2 Timothy, iii. 8 and 9—2 Corinthians, xi. 13 and 15—1 Thessalonians, ii. 5—1 Timothy, vi. 5 and 10—2 Peter, ii. 2 and 3—and Jude, i. 11—and he will find these to be the marks: to resist the truth, that is, scripture doctrine, examples and practices; to charge for preaching, a mark of a false apostle, a deceitful worker, a transformed minister for gain; flattering words, (from pulpit or press,) as a cloak for their cov-

tousness; perverse disputings in opposition to express scripture, to gain by godliness; a manifest love of money, by the schemes taken to get it. Therefore, wherever it does plainly appear a minister seeks gain by his ministry, it is a mark laid down by the Holy Ghost of a false minister, let him cloak or flatter as he can to deceive. To speak evil of the way of truth, that is, of the scripture way, and by feigned words or flattery to merchandize in religion; and to admire the persons of the rich because of advantage; and run greedily after the error of Balaam, that was Balaak's silver he promised—these are the marks, the infallible marks of the Holy Ghost, inspiring men to write, and shew us plainly that moneyed religion is of men and the devil. And whosoever is under the influence of money in religion is a false minister, and we have a right to judge the tree by its fruit. And now, sir, bring your missionaries to the above touchstone and say, whether one of them has or would have gone without promised silver or expected greatness—judge by conduct and not feigned words. Read 2 Timothy, iii. 6, and see how exactly that prophecy of Paul is fulfilled by the conduct of missionaries—then preying on female weakness is another mark of a false minister. And now, sir, to compare the conduct of missionaries with Christ and his apostles, tekel, found wanting—but when compared with the marks of false apostles, there is no need of a sun-beam for you to see the similarity—money all the way, by both

(to be continued.)

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## THE PRIMITIVE BAPTIST,

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SATURDAY, FEBRUARY 11, 1843.

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TO EDITORS PRIMITIVE BAPTIST.

*Columbia Tyrrell county, N. C. }  
19th Jan'y, 1843. }*

DEAR BROTHERS EDITORS: It has been sometime since you have had the trouble of looking over any of my awkward writings, and I would freely be silent still were it not that I have two new subscribers for the Primitive, whose names you will find underneath written.

Brethren, I have heard tell of a place called the lowlands of sorrow, where troubles grow and every pleasure dies; and I think, brethren, this must be the very place. For where iniquity doth abound,

the love of many waxes cold. This appears to be the unhappy lot of the little few in this our section of country; and for the same cause it appears the Lord has visited us with sore judgments in our land, so that there is a great mourning among the people. Some are mourning because they can't ride rough shod over the people at their will, and others because they have pulled down judgments on their guilty heads. This is my situation, though when in a right mind I refuse to bow to the image of Baal.

Brethren, pray for me that my faith fail not. Brethren, visit us in this time of trouble and wintry season; for I think there are many precious souls that are hungering and thirsting after righteousness. Some are waiting the coming of a lawful administrator to lead them in to Jordan's stream. The few visits we have had from our much esteemed brother G. W. Carrowan, has been like refreshing showers to a thirsty land. One visit from brother Everett, which was joyfully received.

Brethren, the Primitive is a welcome messenger in this section; they are read with great delight by many who would wish to become subscribers for the same, but the hardness of the times forbid.

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

To Elder James Osbourn, of Baltimore city.

My dear and affectionate father, for so I esteem you in the gospel of our Lord and Saviour Jesus Christ;—Mercy and truth be with you.

Very many blessings have been conferred on me by a covenant God, while on my pilgrimage through life thus far, and for them I wish to be thankful;—also many friends I have been, and still am, blessed with, but among them all, you, under God, have contributed more to my spiritual happiness than any one individual beside. Thanks be to the God of Israel for directing your steps to this part of his heritage. The few years you labored among us in this town, were to my soul *the years of the right hand of the Most High*: never will they be forgotten by me, for the words which fell from your lips were to my soul like the dew that descended upon the mountains of Zion, or as the small rain upon the tender grass, and as showers that water the earth. Yes, the spirit of the liv-

ing God with his enlightening influence and nourishing propensities dwelt so sweetly with me under your ministry, that I could then, and I can now, subscribe with my hand to the Lord and surname myself by the name of Israel, with some good degree of assurance to what I could ever do before I heard you *preach Christ's gospel*. May the Lord in his infinite mercy bless your soul and richly reward you for your labor of love in the gospel among us here in Woburn, for it is not in the power of sinful mortals to make due returns for so full a cup as the Lord handed out to us through you.

I presume you would like to know how I live and get along now-a-days. Dear sir, I live in him who is the way, the truth, and the life, and so I get along pretty well, only I find that old nature at times would very readily take a different track; but it is a blind guide, and cannot conduct the soul safe to happiness and God. But I think that I by faith can at times see something of the wisdom, glory, and dignity there is in the gospel of the Son of God. Yes, my soul in some cases is overwhelmed with a discovery of the wonderful scheme of redemption, and of its adaptation to the wants and woes of poor sinful and depraved mortals. If I am not deceived, it is my delight to meditate on the work of redemption for man: it is as a cordial to my mind; it refreshes my soul, and strengthens me in the Lord, and makes me feel as if I stood in the midst of the paradise of God. And I also find that Zion, the city of the Lord of hosts, exceeds all other cities for wealth, and beauty, and splendor. In the construction of it, I find the wisdom of the world was not consulted, but as some poet says, *It is the workmanship of Deity*.

I must now draw to a close. I should be very much pleased to receive a letter from you. I hope to have the pleasure of seeing and hearing you once more; but wherever you are, may God be with you. I received your *Gospel Fragments*, and have perused it with much delight, and by it my soul is fed. My family send their respects to you. With respect I am yours.

SAMUEL FOX.

Woburn, Mass. Sept. 14, 1842.

To Samuel Fox, of Woburn, Mass.

My dear brother in the Lord, Grace and peace be with thee. I am yet alive and well; yes, my health is restored to me, so

that I am as well as I have been for the last twenty years: Bless the Lord, O my soul! Your affectionate epistle reached me safe in Baltimore; and as it was gladly received by me, so I now cheerfully reply to it, and in my so doing permit me to say, that I have yet a good remembrance of you in the gospel of our glorious Christ, and your rapid growth in grace and in the knowledge of divine truth is a ground of pleasing reflection to your unfeigned friend. O how fearfully dark, and sordid, and grovelling, was your mind; and how great also was the perplexity of your soul, and at what an uncertainty with you were all celestial things, while you remained under such a corrupt ministry as Woburn, and New England at large, has been plagued with for many years. In religious corruption and darkness you were thoroughly immersed six or seven years ago, and your correspondent had the happiness of witnessing the power and grace of almighty God on your oppressed soul, and with pleasure to see you emerge from a labyrinth in which for years you had been kept by such teachers as in the word of God are termed *blind watchmen and dumb dogs*, Isa. 56. 10: and with great delight and astonishment he also saw you advance with speed in the divine life, with a heart filled with such overflowings of joy and peace that you knew not what to say next on the Lord's behalf. And seeing you thus to grow and thrive under my feeble labors, was a source of encouragement to me still to preach that gospel which most of the religionists in Woburn are totally ignorant of, and which in heart they despise, but which my soul rejoices in and feeds on, and which is all my salvation and all my desire. Here I rest, and here is the only ground of my hope and comfort. With infinite delight I venture here, not fearing a shipwreck nor a founder. In that gospel which most professors in our day loathe, I find a home;—*sweet home, a home for my soul!*

I hope, my precious brother.—I hope you will still go on to perfection, and lay hold on eternal life, and rest your little soul on the bosom of our blessed Immanuel, and of him make your boast all the day long, and then let come what will you are safe and well off. Turn away from self and look alone to Christ the Lord, and say, *Live for ever, glorious king!* In him we are perfect, and in him our salvation is complete, and in him all fulness dwells,

and by and by we shall be like him and see him as he is, and then our present war will be over, and we shall be as happy as heaven can make us. These things your friend has in view, and they fill him with joy and peace and carry him above the things of time and sense: and as what things are mine, are yours also, we will rejoice together in the hope of the glory of God: and more especially will we rejoice together in him, since it is him who justifieth us; and it is Christ that died; and this being the case, we cannot be condemned; and thus also it comes to pass that we are safe, let the world come to an end whenever it may. But by the by, you may tell Mr. Miller from me, that the world will not come to an end next yea. Nay, tell him that I still insist upon it, that next year, 1843, will prove him a false prophet and a poor deluded mortal. And since I left Massachusetts last spring, I, for the first time, have read a small pamphlet written about ten years ago, by a man as ignorant of divine mysteries and the subject he wrote on as is the deluded Miller, and next year will demonstrate the fact, for the writer of the pamphlet intimates that the great struggle of the fourth beast which we read of in Daniel, 7. 7, will come on about this time, or in the course of the year 1843; for this mighty writer has, in the depth of his wisdom, and as he thinks, found out the exact size of this fourth beast; and also, who he is, and when he was born, and when he first made more than usual public appearance in the world; and likewise, that his little horn is the Pope of Rome, and that the beast itself is an empire, and this empire is the Roman empire, and that it is divided into ten kingdoms, and the ten horns of this beast are the ten kings of those ten kingdoms, even popish kingdoms. Now all these fine things this writer seems to signify to us ignorant folks that he has found out; but we will say he has not found them out by the word of God, for it says not one syllable about those things, and hence from other men's writings he must have stolen them; or perhaps the Lord revealed them to him in a private manner, when he was on his way to Washington City in search for a public office.

Such then, my brother are the fantastical notions of this lunatic writer. Miller like, *all is enthusiasm*, and so it will end just as sure as your correspondent now draws the breath of life: I mean in regard to the time which these two men talk of for the

accomplishing of the above things. But should the prediction of these two sons of Solomon take place next year, what conflicting works there will be found on the wheels of time. On one hand, *open persecution*.—*rapine and death*. On the other, the *second resurrection bursting forth*. God is a God of order, but mad men have no order nor method: but no doubt these men will frame a loop hole to creep out at, as all defeated people do when time proves them false prophets.

Let us, dear sir, turn our eyes from all such whimsical scribblers, and look alone to Christ. In looking and trusting to this glorious person we shall not be disappointed nor will our hope be lost. In Christ are charms, and beauties, and riches, and glories, of a superior kind, and their dazzling lustre before our eyes, produce correspondent effects on our minds and conduct. Blessed be the God of Jacob for his goodness to us, even to us, for we by nature and practice were sinners and altogether unworthy of divine regard. Mercy must be our theme, and Christ the object of our delight and worship. Without Christ we shall be for ever undone; but, with him in our hearts, all will be well with us for time and for eternity. Think on these things, and may the Lord give you good understanding in the same. I hope also that you may be kept in a heavenly frame of mind, for then the world will be beneath your feet. Fellowship with the Father, and with his Son, is the beauty of our holy religion, nor is religion worth much without it. I fear there is but little heart religion in the parts where I now am. I often think of Woburn, and of the little chapel in which we used to enjoy so much of God. I never enjoyed such happy seasons in the ministry since I have been in public life as I felt and enjoyed in Woburn. The study and the pulpit were Bethels to my soul.

My dollar book, *Gospel Fragments*, which I wrote while with you and published last June in the city of New York, is almost sold off already, and people say it is my *master piece*. I have now another large work ready for the press, and I calculate to print it next spring. I also have two smaller works ready for the press, which I wrote in my lovely study in Woburn and in which study, in the course of the three years I occupied it, I put up hundreds and hundreds of petitions to my heavenly Father who seeth in secret.

Give my love to your family and to all the brethren and friends.

Most affectionately yours in the gospel of Christ  
*JAMES OSBOURN.*  
 North Carolina, 1842.

TO EDITORS PRIMITIVE BAPTIST.

*Forsyth county, Georgia, }  
 Dec. 4th, 1842. }*

To the Editors and Primitive Baptists: As I am a man of affliction and acquainted with grief, I address myself to them of the same like fashion, to let you know some of the movements of the times in this back-wood country. The Primitives are gaining ground, and many are made to rejoice under the doctrine of the covenant, as that is the only doctrine which is calculated to lead sinners to a discovery of themselves, and the great goodness of God, and their lost and ruined condition by reason of sin and transgression.

We have almost all sorts of people in this country. Some for Paul, and others for Apollos, and some for Cephas, and but few for Christ. But, my brethren, Christ is not divided. Some say, lo here, and lo there, and well might the apostle say, in the latter days that many shall depart from the faith, giving heed to seducing spirits. And some are so full of universal charity, they are in hopes that every body will join the church, and no world; and be like Constantine the great, false doctor. Error is at as high a mark as it was then, and it is as it was then, all world, but the church. But there is the church and the world, and always will be; for straight is the gate and narrow is the way that leads to life, and few there be that find it. But blessed be the Father of our Lord and Saviour Jesus Christ, there is a people that knoweth the king's highway of holiness and will follow after him, for all his paths are peace to the soul that desires to know Jesus as their prophet, priest and king; it is streams of living water to the thirsty soul. I will drop this part of the subject.

*JOHN WEBB.*

TO EDITORS PRIMITIVE BAPTIST.

*Wetumpka, Alabama, }  
 Dec. 18th, 1842. }*

BELOVED BRETHREN AND SISTERS: I have once and again taken my pen to inform you of the things that have come to pass here in these days. And I will begin by telling you, that when it came into my

mind to remove from my former residence in Autauga county, that I went out not knowing whither I went; my way seemed hazardous, but it was my hap to fall in or stop near this city, where I found a mixed multitude of professing people. And among the mixed throng were found a few of the old fashioned Baptists, who seemed to be afflicted and ready to die; and hardly knowing what to do, because of the enemies of the cross of Christ, who defied the armies of the living God, and that despised the day of small things, seemed tall and strong, and truly I may say, the ways of Zion do mourn. But the God of all grace, who took me from my father's house, and from my country and my kindred, said unto me by his spirit, (as I believe,) to join myself to this little band, and the Lord enabled me. So that I hope I did not confer with flesh and blood, but went forth, desiring to go where they go, and their God to be my God, &c.

Accordingly we appointed our first meeting in this place the 1st Sunday in March last, in East Wetumpka; and from that time the brethren and sisters became anxious to come together in church capacity, which was agreed upon to take place the Saturday before the first Sunday in May; at which time we were met by Elders Thornton Rice, James G. Eden, Ebenezer Nelson, and Daniel Rowe, who constituted a church upon Primitive principles. And these men who are the servants of the most high God, preached with so much zeal and ability, that it was to the comforting of the saints, and to the binding up of the broken hearted, and to the astonishment of those who looked upon them as ignorant and unlearned men.

Since our constitution we have had pleasant seasons when we have met together. We have been visited by many of our preaching brethren, for which we desire to be thankful. Our church is now a member of the Beulah Association, the bounds of which is large and the distance great for many of her delegates to travel. And in behalf of ourselves and of many of the brethren of other churches with whom I have conversed, both of the Beulah and Ebenezer Associations, I wish now to address, and to ask you, dear brethren, to take into consideration the largeness of the bounds of each Association, and see if you do not find room between the two for another Association. This we ask only for convenience sake, and we hope to find no

objection by either of the above named Associations.

Also it is expected, that as many of the churches of the first district of the Beulah Association will send by her delegates to the general meeting to be holden with the Fellowship church, Talapoosa county, on Friday before the fifth Lord's day in July next, their willingness or unwillingness, as the case may be, to forming an Association at some subsequent time, that may be agreed at that meeting. Also, as many of the churches of the fourth district of the Ebenezer Association, as may think will be more convenient for them, to send their wishes to the above named meeting.

And now to the residue of the churches of the Bethel Association, (which is dissolved,) that yet retain Primitive principles, meet us there by your messengers and let us know your feelings as to uniting with us in forming the Association spoken of. We now think we have said enough in this our address to the brethren, and trust that the Lord will guide us for his glory and our good. Brethren, pray for us who try to worship the Lord at Wetumpka, and that according to the Bible. Preaching brethren, we solicit you to continue visiting us; and others, who have not yet been with us, come and see us. Our regular meeting is the 1st Sunday in each month and Saturday before; and should we alter the time, we will give you notice, &c.

I have deferred writing until now, feeling I was unworthy to do so. But, my brethren and sisters, I have written what I have written, and you must take it just for what it is worth. And may God incline our hearts to do his will, for Christ's sake. Amen.

LUKE HAYNIE.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, St. Clair county, }  
July 4/h, 1842. }*

DEAR AND WORTHY BRETHREN, of the Primitive order: May grace, mercy and peace abound among all the dear children of God, for we learn that all things shall work together for good to them that love God, to them that are the called according to his purpose.

Dear brethren, I have been desirous for some time that you should be informed of the splits, divisions, troubles, &c. that have taken place among the Baptists in this part of God's vineyard, but have waited for an abler and a worthier pen than

mine. But seeing none, I have determined through the mercies and blessings of a kind Redeemer to give you this information, though in much weakness. Notwithstanding I feel to say in the outset, heart-rending as these jars and divisions are, I believe to view them in a proper light we should rejoice in Israel's God, that the Ashdods, Hagarènes, Ishmaels, &c. should be cast out from the Isaacs, or true heirs of God's inheritance, which is bringing the church nearer its Primitive state.

The Wills Creek United Baptist Association, of which I am a member, was constituted in Nov. 1836; and there was but little said at that time among the brethren about the modern missionary principles, and the Association was constituted on the Primitive order, (7 churches, 204 members.) The constitution or abstract of principles and rules of decorum, were prepared by Elder John Gilleland, who was elected Moderator and has filled that seat in the Association ever since with great ability. He is blessed with the faculties and powers of a great mind, and he is held in the highest estimation by the Old School brethren; his orderly walk and godly conversation, with great abilities to teach, comfort and console the dear children of God with the sincere milk of the word, render him an ornament to society, a great and useful minister of the gospel. This is the same brother Gilleland spoken of in so slight and contemptible a manner by old Holcombe, in his History of the Baptists; and in my opinion had he have been a missionary advocate, they scarcely could have found language sufficient to have praised him enough. But, dear brethren, we should bear in mind, that them that will live godly in Christ Jesus shall suffer persecution; and we need not expect any thing else from the world, the devil, and the modern missionaries. But we should rejoice in tribulation, that we are worthy to suffer persecution for Christ's sake; for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

But it is time I should return to my subject, and tell what I first sat down to tell. In 204 members, which were increased at the first anniversary to 338, we might reasonably suppose there were some Ishmaels, Ashdods, &c.: and in 1839 they had so troubled the churches with their institution principles, that several churches wrote to the Association on that subject, and recei-

ved in reply, viz: relative to the institutions of the day: We believe them to be the institutions of men, and advise the churches to have nothing to do with them; furthermore resolved, that we as an Association have nothing to do with any of those institutions called the benevolent institutions. And several of the churches had and did adopt resolutions to about the same amount.

But the institution men disregarded any such resolutions. And in 1840, the Association adopted the following resolution in addition to their constitution, viz: That this Association will not fellowship any church or churches, or hold them in union, who are engaged in supporting missionary, Bible, tract, or Sunday School union societies, or advocate State conventions or theological schools, or any other society that has been or may hereafter be formed under pretence of circulating the gospel of Christ; nor correspond with any other Association engaged in or supporting any of the above named institutions, as there is not thus saith the Lord.

Here the missionaries complained loudly and called this a rending resolution. The churches troubled most with these kind of people were Rocky Mount and Union churches, of De Kalb county, and early in the year 1841, the Old School brethren and sisters of each church being considerably in the minority, came out as I believe they were commanded by the word of God, and declared an unfellowship with the unscriptural institutions. The Old School brethren of each church pursued the same course, which was in accordance with the holy writ and the constitution of our Association. They came to order, sat in church conference, and called on a number of churches in the Association for helps and ministerial aids to meet on a certain day to look into their standing as a church, and to have the matter properly investigated, and notified the missionary parties of the same; but as the missionary party of each church had large majorities, they relied on numbers for justification, and like all others pursuing an unrighteous course, would not come to the light lest their deeds should be reprov'd, and appeared determined to hold the keys of the churches right or wrong.

The brethren received the helps above alluded to, and were sustained in the course they had pursued, and were pronounced the true churches; but the missionary par-

ties disregarded these decisions, and sent their letters and delegates up to the Association, relying on their numbers for advantage, but were rejected; and the letters and delegates from the Old School brethren were received. Two churches requested what they termed the resolution to be rescinded, but were answered in the negative; and before the Association got thro' their business, some members abruptly left the house, published the time and place where and when they would hold a convention to form an Association, where all could have the liberty of conscience.

This convention was held in December last, and was composed of fragments which we were truly glad to get clear of; (two churches that belonged to our Association, one church which had previously drawn her letter, supposed for the purpose of joining a missionary Association, the two missionary parties before alluded to, and a church which was made up of a few missionary members who had drawn their letters from a church because they could not rule, and were constituted by a presbytery of one man.) And for my part, I wish soon they may get the balance of the same stripe; for I believe there are a great many yet in our bounds that may be termed gobetweeners, fence straddlers, &c. and are only waiting for their side to get a little more popular and away they go. For a great part of their boasting, joying, &c. is in numbers, learning, money, and so on.

Dear brethren, I have been taking the little winged messenger the Primitive Baptist but a few months, and it is truly gratifying to my very soul to read the writings of so many brethren who are scattered over the United States far distant from each other, all speaking one and the same thing, earnestly contending for the faith once delivered to the saints, and detecting error. I believe the missionary plan is the most distressing to God's dear children that the devil ever has invented since the gospel dispensation; for it appears that the devil is mustering his whole forces against the church of Christ, sending his emissaries to and fro through the world. And when they address a church of Christ, like the devil when he addressed our mother Eve in the garden, they take a little truth to hide and conceal their pernicious designs, and so deceive the people. For we learn, that even the devil himself had the assurance to quote scripture to Christ, when he was seated on a pinnacle of the temple in

the holy city. Here I allude to a people who are going about through the world with a coat of deception in the garb of a gospel preacher sent by missionary boards, who are servants for money's sake. These are wells without water, clouds that are carried with a tempest to where the mist of darkness is reserved for ever. And because the poor old Baptists will not fellowship them and form resolutions in order to keep them at a distance, they cry aloud for liberty of conscience; but while they promise their followers liberty, they themselves are the servants of corruption.

This is the first time I ever attempted to write any thing for the public eye, and confess my unworthiness and inability to do so; but say to all the dear brethren who write in the Primitive, go a head, faithfulness and plainness is required; strengthen and build up the Christian, point out their (false teachers) pernicious ways, and let the people know where antichrist dwells. Watch ye, stand fast in the faith, fight the good fight, that you may receive a crown of righteousness; for eye hath not seen, nor ear heard, neither have entered into the heart of man the good things which God hath prepared for them that love him. Yours in tribulation and hope of eternal life.

NOAH H. EAVES.

TO EDITORS PRIMITIVE BAPTIST.

Greensburg, St. Helena, La. }  
Dec. 3rd, 1842. }

DEAR EDITORS: It is with trembling, that we rejoice while we inform you that, we are the first and only body of Christians, that have separated themselves from the image-worshippers, in this State. Our number is twelve, and much scattered at that. We call ourselves "*The Primitive Baptist church.*" We desire our brethren and sisters, to pray mightily to God, that our little Jacob may arise, for he is very small. That which bears the hardest upon us is, that those of our own house and kindred, and with whom we have taken sweet counsel, have lifted up their heels against us, by concerting with our deadly foes. May the Lord forgive, and heal them. We but fellowship with the apostle (2 Tim. 4. 10.) when he said, "For Demas hath forsaken me, having loved this present world, and is departed to Thessalonica, Crescens to Galatia, Titus to Dalmatia, *only Luke is with me.*" We also have had a little *Luke* left with us, who

has never fell from his own steadfastness, by following the error of the wicked, we mean our present pastor Elder *Reuben Beavers*. This little brother has run the gauntlet: he has been the object of much scurrility and abuse, and literally esteemed as the scouring of the earth; yea, some of ourselves, have set him at nought. Yet hath the Lord made him the rallying point, for his truth's sake. This little brother is a demonstration of "Not by might nor by power, but by my spirit, saith the Lord," for bro. Beavers is quite illiterate—pray therefore, that God may confound the wise and bring to nought the mighty, by him. If we know our own heart, we do not envy him, but pray God to send by whom he will, and work by whom he will. We could delineate the long and proud strides, which antichrist is making in this section, but we find it is a common thing; yet we can but believe we feel it more severe than our brethren elsewhere; because his emissaries are less resisted. The little Primitive and other religious periodicals are hardly known here, our enemies are stronger than we; they are more vigilant, and because *iniquity* (not iniquities) abounds, our love has waxed cold. We, indeed, know that, we shall conquer. But it is very hard to the flesh when it is also known that, the medium through which we conquer are "suffering all things, bearing all things, and enduring all things." This is the will of our heavenly Father; and there can arise no doubt, to us, but what it is perfectly right, and in unison, with his everlasting love? "For unto us is given, IN THE BEHALF OF CHRIST, not only to believe on him, but also to SUFFER for his name sake." Phil. 1. 29.

Now our clerk (Elder Thomas Paxton) has replied to the request of a brother, in the Primitive, who wished some one to give their views on 1 Tim. 3 and 6. Now we receive brother Paxton's views, and desire they may find a place in the Primitive columns. "*Not a novice lest being lifted up with pride, he fall into the condemnation of the devil.*" Now, my dear brethren, what shall we make of *the condemnation of the devil?* Is it the same of Jude 6th? *Reserved in everlasting chains under darkness unto the judgment of the great day!!* This judgment, or condemnation, was not the devil's, but God's upon the devil. Now shall we, in order to prop up the falling doctrine of the devil's creature-ship, doctrinally, consign to ever-

lasting destruction a young brother merely because the church, or presbytery, ordained him a little too soon in the ministry!!! Surely my predestinary brethren can, never admit of this construction of the above text. Yet to suppose that, the devil was cast out of the kingdom of glory, because of his *pride*, in refusing to worship Christ, would force one, into this inconsistency. Poor young brother, if it be possible for you to be bound in chains of darkness unto the great day, just for the error of some of your brethren, how pitiable your case; and how horrible the idea to me. But yet I think there is a more excellent way to explain the text, and with the light of the gospel of Christ, I will show unto you, a more excellent way.

Are we not *lawful captives* of the devil, when through *pride*, or any other God-dishonoring sin, we tread in his snare? Perhaps pride, in a preacher, is, as conspicuous a fault as sin can appear in. The world easily notices it, and condemns him; but the world lieth in, and is the agent of the devil; therefore the young (novice) proud bishop, falls into *his* condemnation, not God's condemnation. Yes, we know that he is always accusing the brethren, day and night, before God. But lest the Arminian should contend that, the young brother, Judas-like, can fall into God's condemnation of the devil, I have the authority of almighty God, that, these lawful captives, SHALL be delivered.

This subject, having introduced the subject of the devil, it may not be disinteresting to pursue the idea, and see, if we can, what God did condemn the devil for. I know that God did cast the angels that sinned, down to hell, for Peter says so, 2 epis. 2 and 4th. But from whence did he cast them? [I answer, from the church; this is yet to take place, for in this *kingdom of heaven*, the war is still raging; it is the same kingdom in which the woman brought forth her man-child, and from which the child was caught up to the glorious kingdom of God, where nothing unclean ever has nor can enter. Moreover, the kingdom in which the devil made (makes) war, was, where there were *brethren*, and *days and nights* for the devil to accuse them in; but glory to Immanuel, who will certainly cast him out. Then, shall there be no more of the devil's ministers in his church, nor any of his children, among the daughters of the great whore. But when he, the devil, is cast unto the

earth (the carnally wicked) the devil will still make war with the remnant of the woman's seed; that is, those under conviction. For the gospel will be so plainly preached, that the children, as soon as they are born, will know their true mother. [See Rev. 12.]

God cast the angels that sinned, not from his glorious kingdom, but from the works of his own creation, where he found them, and where they were depredate Christ says, that the devil's abode was not in the truth. John, 8 and 44th: "He was a murderer from the beginning, and abode not in the truth." But Jude settles the matter clearly, as far as our subject is concerned. He says that, the place of his abode was his own; and that he was not cast from it, but that he LEFT it. How different an account this, from the *Miltonian*! For my own part, as strong as my prejudices were against this truth, I am daily increasing in its certainty. If it were their own habitation, their first estate, and they left it, then from all correctness of speech, it could not be God's habitation, nor any other person's. Nor could God, nor any other person, have forced them from it, if it be true what the scripture says, "they LEFT it." Their *sin* therefore, for which God cast them down to hell\* is, plainly this, that, *they not only quit their own place, but beguiled Eve, one of God's creatures—told a lie, and thus became a murderer from the beginning.*

Our little Primitive church desires much that, all her suffering, but elected sisters, remember her *always*, in their prayers; all of whom, may the Lord Jesus support and bless, by the word of his grace. Amen.

— THOMAS PAXTON, Clerk.

\*But has since loosed for a season.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 8.

SATURDAY, FEBRUARY 25, 1843.

No. 4.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*The North Carolina Whig's Apology for  
the Kehukee Association.*

WRITTEN BY JOSHUA LAWRENCE, 1830.

### PART II.

*A Reply to Nehemiah, of Georgia.*

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah, vi. 16.

(continued from last No.)

But perhaps you will say, I don't see so clearly where the difference lies; for you say the minister is worthy of his meat, and all good things. I do, Sir, and the scriptures clearly show that it is the duty of men to communicate in all good things, to the man that teaches them. Well, say you, I don't say no more; and if we do deviate a little from the scriptural mode, what of that? Why, Sir, that little has bred the dispute about which we are contending. First then, one of these littles is that no man is bound in duty to support, by the gospel rule, that man that don't teach him, or a teacher he does not wish to hear, by law, or otherwise; and one would think that common pride, would prevent men from taking support from those that never hear them; but this little in law religion has been a curse to the nation, and the same little is now working in begging religion for want of law to support the ministry; and to the grief of the conscientious, because equally false and unscriptural.

And for the clearing of these littles; let us have the scriptures. Hebrews, viii. 5: "For see, (saith he,) that thou make all things according to the pattern shewed to thee in the mount." God speaking to Moses to make or build the tabernacle, according to the plan shewed him. But suppose Moses, while building, had said, here in my pattern is a tendon to be 2 inches long, but I think 4 will suit better, or at least as well; how now, by whose opinion is he to go, his own or God's? You must say God's; for to say otherwise, would be to violate the command given to do all things according to the pattern shewed in the mount. And why, think you, did God so solemnly charge Moses, but because men are so prone to be governed by their own opinion, instead of God's? But Moses was faithful in all his house, going according to the pattern, in building and support of the priest. Go thou and do likewise. For can you say, why the New Testament church and the gospel ministry should not be supported according to the pattern given by Jesus Christ; for it is Christ's work that is to be done, and not ministers; therefore it should be done according to his direction, without that little deviation, in the support of the gospel ministry.

First book of Samuel, xv. 20, 21, 22, you will see the case fairly explained. God sent Saul to slay all the Amalekites, men, women, suckling, oxen and sheep. But behold Saul comes so nigh as only to leave one man alive, that was Agag the king; and the people some of the best of the sheep; and what was plead for that? why, to sacrifice to the Lord. And you know how it fared with Saul for this little; he lost his kingdom and God departed from him. Mind these littles then. But

you will say, we do it with good intention—so plead Saul and the people, to sacrifice to the Lord—but the plea answered not. And the case of Uzzah is tull to the point—2 Samuel, vi. 6: “Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.” And the Lord smote him. And wherefore? because the command of God was, that none but the priest should touch it. And he no doubt done it with good intentions, for he thought it would fall—his death followed for this little deviation, though with seeming good intention. Here you see as plain as the nose on your face, that Saul broke the command by not doing quite enough—and Uzzah, by doing a little too much.

Another case in point, to shew there must be no deviation in littles, in complying with divine commands, is the case of Moses, in Numbers, xx. chapter. God commanded Moses to speak to the rock, that it might give Israel water; but being irritated with Israel chiding with him, he smote the rock twice instead of speaking to it; and for this little deviation, he was never permitted to enter the promised land. And Moses’s sin lay in doing too much, more than God had commanded, or in a way he had not commanded—look you to it.

Now let me shew you the danger of this doctrine by reasoning. Do not you missionary Baptists in Georgia cry out against sprinkling and pouring for baptism? and why so, but because it is a little deviation from what you esteem a scriptural mode of baptism? And if it is but a little deviation, for those that sprinkle, or pour, have water, a subject and preacher. Yet what a strife has this little kept up between the Baptists and other sects, in courts, from pulpit and press, from time immemorial. And if the Kehukee Association was to deviate this little, would not you Georgia Baptists fill, as you have done, your pamphlets and newspapers with her conduct? And has she not as much right to change the command and example of Christ in the mode of baptism, as you have in the support of the gospel ministry?—(see your folly)—for you can’t produce one express text nor example from the New Testament, that Christ or his apostles formed societies, and sold membership into them, to support the gospel ministry, or commanded it to be done; or sent out running beggars to collect money to support the gospel. Then

tell me, by what authority you do these things in the church of God, and under what master you serve? And suppose Christ was to say, who has required this at your hands? what could you say for yourself, since such an example is not to be found in the scriptures.

And suppose we were to change the wine used in the Lord’s Supper, for the juice of pokeberries; this would be but a little deviation, only in taste not in color, what would you say then? And this we have as much right to do, as you or any of you have to change from the directions of Christ in support of the gospel minister. These littles, to the conscientious Christian, are great somethings—and therefore Samuel took his sword and hewed Agag to pieces. This little made Shadrach, Meshack, and Abednego go to the fiery furnace, rather than bend the knee to an idol God, contrary to God’s command; and Daniel to the lion’s den, rather than give up this little of praying to his God; and Paul to withstand Peter to his face, for he was to blame for this little of dissembling. And this little in the Jewish sacrifices, in changing the flesh of sheep, goat, and beef, for swine’s, was an abomination to the Lord; and this little in the change of the gospel minister’s support, has and will bring God’s curse on his church, if not on our nation, notwithstanding all the high encomiums you have attributed to missionary exertions. For the rock gave Israel water, though Moses broke the command, met the curse, and did not go by God’s direction; and the blessing of water’s coming was no proof he was right. A word to the Greek wise ought to be enough—think on that before you take the glory to yourselves, or principles, of all the conversions that take place in the land.

From the best accounts, the Kehukee Association was organised in the year 1765, with ten churches; since that time she has dismissed the Portsmouth Association of nineteen churches; the Neuse, of twenty-three; and her grand daughter, the Cape Fear; and the Raleigh, another grand daughter; and the Chowan, of eighteen churches—which make at least about seventy churches, descending from this body in sixty-four years, besides the increase of the several Associations; and yet she has so increased in a few years past, until her number is now forty-one churches, and two thousand members. And all this, under God, has been done by men who I am

certain have not received upon an average of churches, \$30 a year; who for the most part have lived like Paul, on their own labor and the voluntary charity of the church and world; and without theological-bred men too. For I can say, from my own knowledge, that there has not been for thirty years a salary minister in the Kehukee Association, except hired beggars. And be it known to you, sir, that the few ministers in the Kehukee Association live at home, and not by begging and schemes of the day, as some do. No, sir, to come to the truth, by the grace of God we are what we are; and our weapons are not carnal, theological divinity, but spiritual gifts from God—who feed the flock of God willingly and of a ready mind, and not for filthy lucre's sake; and who preach not themselves the church's servants for money, but for Jesus' sake. And no danger, Nehemiah, of your college-bred men taking our places. money is wanting; and those sort that have been brought up gentlemen, can't work in boots and broad cloth, since they have been learnt by Doctors to stand stiff, paint and gesture in town style, and run from town to town for money and a rich wife if to be had—but to beg some are not ashamed.

The next thing I find worthy of notice in your pamphlet, is in No. vi. page 12, in these words: It seems, however, from Philippians, iv. 13 - 17, that the bishops and deacons of that church instead of uttering denunciations against travelling preachers, and accusing them of coming after money, communicated with him; and when he was in prison in Rome, sent once and again to his necessity."

Now, Nehemiah, the quotation of this text shews that you were hard run for scripture, that would even have a bearing on your system of missions; and that you have applied it wrong is evident. For if you will read xvi. chap. of Acts, you will find that Paul had a special call by a vision in the night to go over to Macedonia and help them; he immediately obeyed, and went to Philippi, the chief city of that part of Macedonia. And do you hear one word about money before he could go to preach to this heathen city? No, sir. Nor was one cent sent with him nor to him, as I read, when he first went to Philippi—and Lydia and the jailor and house the first converts by Paul's ministry in this heathen city. And now see how Paul is supported in this heathen city, without begging and

trading, title-selling societies—verse 15: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And, says Paul, she constrained us.

Even this heathen, when she felt the power of the gospel, her heart was open to feed the messenger of salvation; and the jailor also fed them. But it is that grand style and gain that missionaries want, and not food and clothing, that makes the sound of money so often heard. And thus, by the labors of Paul and Silas, was the church planted at Philippi without begging and title-selling for money to carry them. So you can see you are wrong, and Paul's going to Philippi, this heathen city, without the noise of money, is in perfect opposition to your plans. Now this heathen church sending to his support at Thessalonica and at Rome, was in perfect accordance with the scriptures—the laborer is worthy of his meat; let him that is taught in the word communicate to him that teaches, in all good things—they had been partakers of his spiritual things, therefore they gave him their carnal things. So you can easily see the church of Philippi was a church that understood her duty to her preacher, which was Paul, who had planted that church through his labors. But, sir, to prove your plan of missions, you must prove that the church at Philippi sent to the support of some other preacher, that had not taught them; and that, sir, you cannot do from the New Testament; neither to Paul nor others. And, sir, it was the duty of this church to help him at home or abroad, in necessity, wherever that might be, and I say even in old age too.

And I assure you, sir, this is the gospel plan, if I know it; and that your application of this text to missions, or giving to running beggars, or selling memberships to send the gospel abroad, is not to be found in the text, nor in the New Testament neither; and your application is wrong and a mere farce. For Paul went to these heathen without your plan of money, and the heathen supported him according to the directions of Christ and his apostles. Let missionaries do the same, and then they will have example and command for their conduct: and if the conduct of your opinions cannot be proved from scripture, say under what master you serve, and who hath required this at your hands? And I would advise you never more to attempt to support your plan of missions from the

scriptures, for it cannot be done; and the more you try the worse will be your cause. And it is the invention of a coveting priesthood, and they have kept it in train all this time by good words and fair speeches, and pathetic publications for gain, under the color of gospel requirement. And the Kehukee Association agrees with the church at Philippi, that it is the duty of all Christian churches and the world, the heathen not excepted, to communicate to him that teaches them in all good things. But that begging and title-selling, &c. was resorted to by the church at Philippi, to support Paul at Rome or elsewhere, she denies—and that you cannot prove that one of the prophets, Christ, or his apostles, was ever supported by this title-selling religion; or that he commanded it to be done to support the gospel. Then own, like an honest man, that it is the invention of men; and if so, no duty for men to comply.

But perhaps I am saying too much, without I knew better how you Georgia missionaries do; for you say they are actuated by a praiseworthy and disinterested spirit, and do not beg for their own profit; and you speak of a man that has labored for years with scarce a coat to his back. These, if such missionaries there be, I am not acquainted with in North-Carolina; for in general they are men of style, and some of them as good gallants and dandies as can be found, and divide with or get a good part of missionary money. And I wonder with marvelous astonishment that you, Nehemiah, who are such a great stickler for missions, should suffer such a man to go without a coat to his back, or so shamefully elad; for I, who am opposed to missions, could afford to do better than that, only because he has the name of a preacher.

And as missionaries have no scripture to go by, as respects the general method of their procedure in money matters; but one society by subscription, another by begging, another by rags, &c. &c. all which shew there is no rule in the scripture, hence some by title-selling, &c. every one in their own way for most gain—I will therefore give you a sketch of the board of North-Carolina missions from under their own hands, that you may compare yours.

The Minutes of the North-Carolina Baptist Society for foreign and domestic missions, holden at Haywood's meeting house, Franklin county, May 22, 1824,—in these Minutes, in page the 6th, it was found by John Purify, Auditor, that there was in

the fund when the society met, \$704 67½; then when receiving from the agent and otherwise at the meeting, the total amount is found in page the 8th, to be \$2088 72½. Now we will turn to the Minutes of the society, for year 1825, holden at Mount Moriah meeting house, Orange county, July 22, and see from under their own hands what became of this \$2088 72½.

In page the 5th of these Minutes for 1825, the following is found:

Saturday, July 23, the Board of Managers met. Present, Rev. George Roberts, President. Col. C. M'Alister, Vice President. Wm. Lightfoot, Recording Secretary. Rev. John Purify, Auditor. Rev. John Campbell, T. Crocker, P. W. Dowd. Brethren, Merit, Wells, and House.

1st, on motion, resolved, that the Treasurer be and he is hereby authorised and directed to pay the following brethren the sums attached to their names:

To the administrator of the	
Rev. Daniel White,	\$140
Administrator of Rev. Adam	
Moffit,	90
Rev. Armstead Lilly,	129
Rev. William Q. Beattie,	255
Rev. William W. Farthing,	420
Rev. Reuben Coffee,	106
Rev. John Purify,	88
Rev. James Morphis,	84
Rev. Robert T. Daniel, (Agent)	540 21½

F add it up—making, \$1841 21½

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

In page the 6th, ordered that 300 copies be printed, and to defray the expense, \$20—9th section, page 6, ordered that the Recording Secretary have \$15—making \$1876 21½. Now what was in the treasury last year was you see, \$2088 72½—which leaves a balance in the treasury of 212 51. And in page the 6th, 4th section, shews that a letter was received from the Rev. James Badget for his pay, but was in so indigested form, it was not paid. Now if he had come in for half as much as some others, where would the balance have been for foreign missions. So in page the 6th, 5th clause, resolved, that the compensation of no missionary employed by the Board shall exceed the sum by him collected; and should any collect a larger amount

than is now allowed, that the overplus be paid into the treasury for contingent purposes. And in page 5, section 12, to enable the society to withdraw from the General Convention, should they deem it expedient, it is further proposed to amend the Constitution by expunging therefrom all parts which have relation to foreign missions. Now I beg the reader to compare this religion with the lives of the prophets, with Christ, with his apostles, or with the lives of reformers in church history—and say, can any thing like this be found in the scriptures—may I not say, a new thing under the sun in religion. I leave the reader to judge of such conduct, whether it agrees with Christ's directions, and the lives of the apostles; and whether this is not merchandizing in religion, and seeking gain by godliness, and running after the error of Balaam.

I will now conclude with the saying of Cæsar, give us money and we can get men, and with men we can get money. So I say of the mission plan, give us money and we can hire beggars, and subscription runners we can get money to carry on schemes to effectuate an hierarchy if they choose, and involve the church of God and nation in ruin. Oh ye, oh ye, sons of Columbia, the voice from the watch-tower saith: moneyed religion ends in blood and suffering—be awake, be jealous of your rights of civil and religious liberty—when gone, perhaps gone for ever.

You will perhaps say, I have torn down every thing and set up nothing—therefore, I now come to set up the old way, the good way of ancient times by Christ and his apostles, who I think knew best. And to effect which take the following scriptures; the laborer is worthy of his meat—let him that is taught in the word, communicate to him that teaches in all good things—if we have sown unto you spiritual things, is it a great matter we should be partaker of your carnal things—who goeth a warfare at any time at his own charge—who planteth a vineyard and eateth not of the fruit thereof—who feedeth a flock and eateth not of the milk of the flock—thou shalt not muzzle the ox that treadeth out the corn—you sent once and again to my necessities—and Joanna the wife of Chura, Herod's steward, and Susanna and many others ministered to him of their substance—for he oft refreshed me and was not ashamed of my chain—ourselves your servants for Jesus' sake—willingly and of a

ready mind, and not for filthy lucre's sake—that when I preach the gospel of Christ, I may make the gospel without charge; (or not sell the gospel)—freely you have received, freely give—if they (the Gentiles) have been partakers of their (the Jews) spiritual things, it is the duty of the Gentiles to communicate their carnal things—so hath the Lord ordained, that they which preach the gospel should live of the gospel; how? like the above texts point out, or as they that attend at the altar are partakers with the altar—bountifully, cheerfully, not sparingly or grudgingly, nor of necessity; but as every man purposes in his heart, so let him give. Now all these sixteen texts nearly concentrate in this one point: Let him that is taught in the word communicate to him that teaches in all good things; or, that the laborer is worthy of his meat. But for me to eat of the milk of the flock I don't feed, or the fruit of another man's vineyard, or feed the ox that ploughs for my neighbor, or pay the soldier that don't fight for the government of which I am a member, or pay the man that don't labor for me or teach me, can't be right, nor is it according to scripture for ministerial support. Hence all your mission plans of begging and selling titles are I think wrong, and imposing burdens for which you cannot produce even one express text in the scriptures, that the prophets or apostles ever practised such title-selling traffick for ministerial support. And this second-handed giving is the evil committed, the giver gives for one end and the boards do as they please with the money—divide it between Tom, Dick and Harry.

Some churches pay their preacher by subscription, and about one-third pay one-third more by hard dunning, and the others never pay; and my advice to the deacons is, to burn the subscription with what is due, for I presume no minister of God wants the balance. And such brethren ought to be ashamed of their conduct; for can you ask a minister of the gospel to ride ten or twenty miles in a scorching sun, or in face of a cold north wind to comfort you with the words of life, more precious than fine gold or the good things of this life, for a nine pence, a quarter of a dollar or fifty cents, or even one dollar, which some professors think is doing mightily in paying the preacher for a year's services; and serve you with the neglect of his business and family perhaps

twenty days in a year for a dollar, or perhaps for nothing. Good heavens, brethren, how will you account with God who has made it your duty from his word, to communicate your good things bountifully and cheerfully to the man that teaches you, for your sparing, grudging, and covetous dispositions in this case; when the gospel, reason, the law of nations, shepherds, vine-dressers, farmers, and the law of brotherly love teach you better? but your covetousness can find evasions of conscience and scripture to get over this duty to your God and brother. But perhaps you will say the preacher is as rich as I—that does not lessen your duty to the man that teaches you—and that the preacher had as well work as I. This is false. As he works for your spiritual good, you are bound by the word to give him your carnal things. God sent the preacher to preach, and he has as much time to preach as I have to hear—you are a wicked and disobedient professor to the command of God. God sent and pays, says another, the preacher, and I don't thank him for preaching for me—thou art no better than an Arab, who while his camel carries spices will let him feed on thistles at least, that grow spontaneously. I must take care of myself and family, says another, and the preacher must look out for himself—and tell me, if you can, how you get over the word of God, and how you will settle with him for your neglect of this duty, whether you be saint or sinner? For it is not a duty that man requireth, but God; and not a duty that man has a right to enforce by law or otherwise, but to which you are by the New Testament left as entirely free as you are to pray or let it alone; for it makes one of those duties we owe our God and our brother, by the law of farmers, reason, &c. for the neglect of which you must shortly account. What, my brethren, to see your pastor, or the man that teaches you, on a tour of preaching with an old hat full of holes, no great coat to keep him warm, an old saddle torn all to pieces in the seat, hardly shirts, rope stirrups, line bridle, and an old horse that can hardly trot, dragging his feet every step—yet it proves his love and desire for the salvation of souls, under all this shame and self-denial to take up his cross, prostrate his pride, and go forth to preach the gospel of Christ to dying sinners. My God, it would seem that laudable pride would teach you better, much less the commandments of God—

while you are in your pleasure carriages, plated harness, broadcloth, and silk and satin dresses in style, appearing at your meetings to hear your brother preach. Where is the love of God? what its fruits? where is the professed love of your preacher? what its fruits? where is the sense of duty to God and man? what its fruits?—publicans and sinners in state do better than this. And yet it is—oh, brother, come preach for us, we want to hear you preach, we love to hear you preach, we want you to attend us; and only mention money to help the preacher and his family comfortably through the world, and such professors are struck dumb, and their mouths shut almost as fast as Daniel's lions, and all good feelings depart, and the hue and cry, money hunter; and it shows that such professors love their style, their pride, their grandeur, their great name & grand appearance at home, at preaching, better than God, their preacher, their duty, the gospel, or the souls of sinners. And such stylish professors read this text: Charge them that are rich that they be rich in good works, ready to communicate, willing to distribute, laying up for themselves a good foundation against the time to come. Some such I have known worth \$10,000, that could make out to spare their preacher 50 cents for a year's services.

And now to conclude on this point—it does appear from scripture, that the general tenor is that every man taught in the word should communicate to him that teaches in all good things; for I have almost every text in the scripture on this subject by heart—and that this is a duty required of God under the gospel dispensation, wherever the messengers thereof shall come; and that the manner of this duty is to be bountifully and cheerfully, as he may purpose in his heart to give; and that begging and tittle-selling religion is not warranted by the New Testament. And I tell you, Nehemiah, that the support of the ministry by the voluntary charity of the church and world, as laid down by precept and example of Christ and his apostles, will exist and be practised by the church of God, when tittle-selling and begging for its support will be sunk in the vortex of reproach and oblivion, and the practice accursed by the church of God. For it is as plain as a, b, that all the moneyed matters of the church of God belong to the office of deacon, and that they were first chosen to that office for the purpose of strictly at-

tending to the secular concerns of the Christian community, and that it is not the office of the minister of the gospel in whole nor part, to attend to the moneyed concerns of the church of God; much less to go about to beg for money for church service, invade the office of deacon, neglect the word, disgrace his ministerial character, and by dividing what he gets at his trade manifest himself a hireling and covetous priest, to the weakening of the power of his ministerial services in the minds of his hearers—our money he wants, and not our souls.

There is another thing among the churches of North-Carolina, equally base and detrimental to the feelings of pastors of churches; and that is, that most of the churches keep a fund to pay travelling preachers who visit them, a dollar or two dollars a day on visiting them and preaching a sermon, yet neglect their pastor or stated preacher and not perhaps give him one cent, or some little once in two or three years. Is not this sufficient conduct of any church to say to a pastor or stated preacher, we think more of comers and goers than you; is it not sufficient to say, we don't thank you for preaching for us; but others we thank, yea and will pay them in the bargain. Yea, this conduct of churches puts me in mind of some persons that will make great feasts on Sundays for comers and goers, and starve their own servants all the week; or like some others that will make splendid entertainments for genteel folks, but hardly give poor folks a mouthful. Is not this, dear brethren, muzzling the ox (your own preacher to purpose) that treadeth out the gospel grain for you; or, that you neglect to communicate to him that teaches you, to his and your own hurt; and shows your disobedience of the divine command. Let the churches be ashamed of such conduct, for are not the services of your pastor or stated minister worth as much as others; are not his labors equally deserving of your bounty and liberality? Yes, but you will say, it will be too much to pay them all. Then don't reason and right say, pay your stated preacher first, and then not leave the other undone; if you do, you violate the divine command: Let him that is taught in the word communicate to him that teaches in all good things. Then if you fail in either, you are guilty of the breach of the divine rule, however much you may complain; and you will not com-

plain much if you are not covetous, for the yoke is easy and the burden light to the liberal and obedient soul that loves his God; for he that loveth him keepeth his commandments, and his delight is in the law of his God. And there is another thing, as I am a country rustic, that I must take notice of; and that is, where a pastor or stated preacher of a church is pretty well off, or rich, a great number of people and the churches he attends, think he is entitled to nothing from them because he is able to live without. I defy every man in the United States to show any difference in the dues of God's ministers for preaching, or any difference in their power over the churches. Hence bishops of dioceses, or bishops of certain districts, are oppressors of the churches of God, and are of men and the devil's making; and such presbyteries as thus preside over churches in a district, are usurpers over the church of God and trampers on the rights of Christians; for in the church of God all men are equal and free, and the gifts bestowed on ministers are only to make them overseers, watchmen, shepherds, examples, nurses' paps, and servants to the church of God for edification, and not lord bishops over God's heritage. For, says Paul, ye are all one in Christ Jesus; and, says Jesus, he that is greatest among you, let him be servant to all. So then here is an entire mistake, that one preacher has from the New Testament more power than another, or has a right to more pay for preaching than another, according to gospel law for churches; but scripture says you should communicate to him that teaches, it does not say if he be a poor man. So then you are bound to communicate to the rich; but I shall rather say, enlarge your bounty to the poor—this thing you should do and not leave the other undone; nor when they have worn out themselves in your service, and neglected their business, to then forget them and aged companion, is I say the height of ingratitude, and must be offensive to God.

The next thing, Nehemiah, worthy of much notice in your strictures, is in No. vii. page 13: "But is there any scripture for studying after one is called? We answer, yes. By comparing Acts, xvi. 1-3, with 1 Timothy, iv. 14, it will be seen that Timothy being called was ordained by the presbytery of Listria to preach the gospel, and went forth with Paul. Some time after this he is left at Ephesus, 4

Timothy, i. 3, and directed to give attendance to reading, to exhortation, to doctrine, to meditate upon these things, give thyself wholly to them, that thy profiting may appear to all—1 Timothy, iv. 13-15.”

Now, Nehemiah, you answer yes; but I answer no—and will show why, without that abuse that you have given. For who, do you think, is so blind as not to see through the gauze you have cast over these verses of scripture? Why did you not put the question fairly—this way: Is there any scripture for a minister's going to school, after he is called of God to preach the gospel? Instead of saying studying, for school. No, Sir, you knew if you put it that way, you could not show a shadow of proof from the New Testament; and therefore, you have endeavored to blind the mind of the reader by putting an indirect question and laying down false premises, in saying studying, for school. Has the Kehukee Association declared against studying? You know better, that she has not. But against theological schools, for young ministers to be trained at, according to the pride of this world, without example in the word of God. And this conduct of yours shows, first: that you wish to make your point stand, scripture or no scripture. And secondly, that you would if you could, blind the minds of your readers to make your dogmas stand. And thirdly, it shows how hardly you were run to show even a coloring from scripture to support theological schools, much less a plain express text. And lastly, it shows you wished to color the conduct of the Kehukee Association, as black as you could to your readers. And thus you have quoted those scriptures and put an indirect question, to prove what? Why, that which the Kehukee Association, nor no man, ever denied as I know of—that young ministers should not study the scriptures or history, or to show themselves approved in conduct, doctrine, good manners, or good sense, &c. But, sir, to prove from these texts that theological schools are right, and that young ministers must go there after being called, to become qualified in whole or in part for the ministry; or that Timothy went to a theological school, after being called or ordained, you know they will not; and so may all the world, if they will read them.

But it is to be pre-supposed, these were the nearest proof you could find in the Bible. You know Paul's epistle to Timothy was a letter in its origin, and no doubt a

private letter; and the words you quote, that you would wish the reader to believe proved the rightness of theological schools, are these, if I understand you: Give attendance to reading, to exhortation, to doctrine; meditate on these things, study to show thyself approved, &c. Give thyself wholly to them, that thy profiting may appear to all. Is there one word of school in all these? You know there is not. But you would wish your readers to understand that school is couched in the words studying, reading, and meditating on these things, as mentioned in these scriptures. But, sir, nothing can be more foreign than school, in these scriptures; because Paul tells Timothy to give himself wholly to these things; to what things? why, to reading, study, meditation—if he had stopped there, then there might have been some shadow of proof he meant school. But hark how he goes on: to exhortation, to doctrine. Are not these public duties of ministers, and not school practices? But see how he drives the nail to the head, verse 14: Neglect not the gift that is in thee, &c. Can a young man shut up in a theological school for a year or two, or as the case may be of ten or twenty together, say they are not neglecting the gifts in them? I trow not, if God has called them; otherwise they may. Witness Moses, Jonah, Elijah, Elisha, Peter, Paul, and Barnabas, and others called of God to their respective missions. Go as you are. Who made man's mouth, said God to Moses; and his complaint of want of fluency of speech was offensive to God. And what says the Saviour? One said, suffer me first to go and bury my father; another said, suffer me first to go and tell them farewell; but go thou, says Jesus, rather and preach my gospel. And these young men are saying, suffer me first to go and get a theological preparation, and then I will follow thee; or in other words, preach thy gospel. But what says Jesus? He that putteth his hand to the plough (the gospel plough) and looketh back, is not fit for the kingdom of heaven; (or, in right meaning, not fit for a gospel minister.)

But, sir, suppose you were to write to a son of yours in the same language, or that your father had written to you thus when you were not at school—and that Timothy was not at school you may see by the 3d verse of 1 Timothy, in these words: And I besought thee to abide still at Ephesus, that thou mightest charge some that they

teach no other doctrine—Say, under like circumstances left by Paul at Ephesus, as was Timothy, to superintend the affairs of a distant church in his absence, would you have thought he meant going to school? And again, it would have been very improper in Paul to have wrote to Timothy in language he could not have understood, much less the Holy Ghost on him to say one thing and mean another. Now if Timothy had been at school, the language might have applied in part, but otherwise it cannot mean more than this: Timothy, at every leisure you have, give thyself to reading, study, and meditation; but don't for these neglect the gift in thee of exhortation, nor doctrine, those public duties that are profitable to the church. Is not this a fair and right exposition, and corresponds with the general tenor of the lives of all God's ministers, both in the scriptural and historical age of the church of God; and would you or any other man have understood it otherwise, not at school, else language means nothing. And you seem to hate so bad that men should know that theological schools are the invention of men, that you snatch at texts that won't support your cause, and have tried to make studying, meditating, reading, mean school; as if ministers did not practice these duties that never saw a theological school, or long before they were invented. Why there is nothing so shameful in theological schools, if they are the invention of men as the Kehukee Association has declared; for man has invented many valuable things, even such as the spectacles I now am writing with, without which I could not write; and so is the invention of theological schools, to make preachers of catching ears, to make transformed ministers for the devil, and idle pensioners on the laboring part of the community, in broadcloth and gloves, and to make a stylish gentleman of any bit of a fellow—or, in your language, a country rustic—a genteel preacher. And if you can find example or command, in the New Testament, for theological schools, you can do more than the Kehukee Association can do, without borrowing your glasses.

(to be continued.)

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## THE PRIMITIVE BAPTIST.

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SATURDAY, FEBRUARY 25, 1843.

Blessed are the dead which die in the Lord from henceforth: yea saith the spirit, that they

may rest from their labors and their works do follow them. Rev. 14 c. 13 v.

**BRETHREN EDITORS:** You may better imagine than I can describe my feelings, while I attempt the painful task of informing you that our greatly lamented and much esteemed brother and father in Israel, Elder *Joshua Lawrence*, is no more on earth. I was born and raised very near him, and contracted a fondness for him in my childhood which increased with my years; and since I became a member of one of the churches of which he had the pastoral charge to the day of his death, we have been upon terms of more than usual intimacy. His health for the last year or two was such, as almost to forbid his leaving home without doing injustice to himself; and often have I seen him in the pulpit and at the water's side, preaching and performing baptism, when his emaciated appearance was sufficient to excite the sympathy of all who saw him. He possessed gifts both natural and spiritual of the highest order; but as his biography will hereafter be published, I shall simply give a short detail of some of his last days.

I visited him very often during his last illness, his disease was bowel consumption, under which he lingered about three months, frequently suffering the most excruciating pain. A short time before his death I visited him late one evening and found him alone; upon my entering his room he burst into tears, and did not speak for some time. At last he remarked, that he was glad to see me; and observed also, that he had such a revelation the night previous, that he had not seen a moment since that he was not ready and willing to die. His mind had been so bewildered and beclouded for a season, that he could not see his way clear before him; and when he reflected that for forty years he had been a professor of religion, and professed to be a preacher of the gospel, what an awful thing it would be should he be at last deceived. But, said he, the Lord revealed himself to me in such a manner as to dispel all difficulties from my mind. I asked him to tell me in what manner it was done. He then observed, that the Lord delivered him of the distress which he labored under, by applying to his mind the following passages of scripture: I will put my laws in their hearts, and in their minds will I write them—I will be to them a God, and they shall be to me a people—According as he hath chosen us in him before the founda-

tion of the world, that we should be holy and without blame before him in love— Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will— To the praise of the glory of his grace, wherein he hath made us accepted in the beloved—In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace—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—That we should be to the praise of his glory, who first trusted in Christ—and other passages of scripture not now recollected.

After which he continued to talk and preach till he was almost exhausted. He said that he felt more fully established in the belief of the doctrine which he had preached all his life, than ever at any time previous, and regretted that he had not preached more than he had. I retired to bed at his request in an adjoining room, at a late hour of the night. He slept but little night or day, so great was his pain. I awoke a time or two through the night and found him each time in prayer and supplication, and often trying to sing though not able to sing so as to be heard only a very short distance. And long shall I remember the doleful sound of his voice, while all nature around was hushed in midnight silence, when he attempted to sing one of his favorite hymns in the following words:

On Jordan's stormy banks I stand,  
And cast a wishful eye,  
To Canaan's fair and happy land,  
Where my possessions lie.  
O, the transporting rapturous scene,  
That rises to my sight;  
Sweet fields array'd in living green,  
And rivers of delight, &c.

A short time previous to his death, being visited by brother William Peace, a younger brother in the ministry, after hours spent in conversation upon the truth of the doctrine which he had preached and which had sustained him in his journey through life, and now was his only hope in the prospect of death, he warned him of the danger he thought he saw of the churches being torn and rent asunder, and earnestly entreated him to stand up for the truth. Thus testifying with his dying breath, that the truth of the gospel, the faith of God's elect was near and dear to him to the last.

I visited him only once more while he retained his mental faculties. There being

others present, we had no conversation which I deem necessary to insert here. I perceived but little alteration either in mind or body. After all hope of recovery was lost, he remarked to his son, (who was his principal physician,) that he was ready, waiting, and willing. For several days before his death he seemed to notice nothing that was passing around him, till the Saturday morning immediately preceding his decease on Monday. He then opened his eyes and looking out at the door said, how beautiful every thing looks without; and said likewise, he felt a little better. He grew worse on the ensuing evening, and it became very apparent to those around him, that his end was fast hastening. He remained perfectly insensible, except for a short interval, till the Monday following; when at about three o'clock in the evening, all that was immortal of the subject of this short notice, (whom I loved as a neighbor, friend and brother,) left its tenement of clay for that building of God, a house not made with hands, eternal in the heavens; where in the first bloom of undying youth, he may hymn the praise of his Redeemer, in the words which I have so often heard him repeat in animated strains: Worthy is the Lamb that was slain, and hath washed us in his blood, and made us kings and priests unto God, and we shall reign with him forever and ever.

He departed this life on Monday, the 16th day of January, 1843, aged 65 years, 4 months, and 13 days, leaving a wife and seven children. Though many attempts have been made to bespatter his character and sink his reputation, by those whose errors and falsehoods he so successfully exposed and detected; yet I have never seen that man whose appointments could call together as large and respectable congregations as could his, even in his immediate vicinity:—

But all his labors now are o'er,  
And we shall hear his voice no more;  
His dust lies silent in the tomb,  
For God has call'd his servant home.

His funeral sermon was preached (before his interment) by Elder James Osbourn, of Baltimore, in a very appropriate manner to a very large congregation for so short a notice, from Psalms, 103, 15, 16, and 17 verses: As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from ever-

lasting to everlasting upon them that fear him, and his righteousness unto children's children. After which, our aged brother Hyman concluded with a few remarks respecting their past intimacy; but was so completely unmanned, that he was unable to do justice to his feelings; these souls having been long knit together, as were those of Jonathan and David, making as it were only one soul. His body was then deposited in the place selected for that purpose by himself, where it will rest till Jesus bid it rise.

Oh, happy soul, who safely pass'd,  
Thy weary warfare here;  
Arrived at Jesus' feet at last,  
And ended all thy care.  
No more shall sickness break thy rest,  
Or pain create thy smart;  
No more shall doubts disturb thy breast,  
Or sin afflict thine heart.  
No more the world on thee shall frown,  
No longer satan roar;  
Thy man of sin is broken down,  
And shall torment no more.  
Adieu, vain world, the spirit cries,  
My tears are wiped away:  
For Jesus fills my cup with joys,  
And fills it every day.  
A taste of love we get below,  
To cheer a pilgrim's face;  
But every saint must die to know,  
The feast of heavenly grace.  
Delightful concord always reigns,  
In Jesus' courts above;  
There hymns are sung in rapturous strains,  
With ceaseless joys of love.

Adieu, my dear brother and father in Israel; while I am left to mourn the loss of a neighbor, friend and brother, I will try and submit to the afflictive hand of providence in the language of Job: The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

ROBERT D. HART.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala. }  
10 Jan. '43. }

HONORED BELOVED EDITORS: I am favored once more through mercy to address you. I once thought I had wrote my last, was much afflicted both in mind and body, had some wearisome months together, but can say in verity and in accordance with pleasure too, that it had a happy uniform tendency for my real good. And I can but hope it was for my future lasting benefit, realizing the big-bellied the effective promise, that all "things work together for good, &c."

I should not at this time have troubled you with the present, as I was about something of greater moment than of insignificance; but was diverted however from my former interesting intention, so that we do not know one moment what we are to do the next. I was constrained and influenced to write the present, from seeing in your informing highly useful communicative paper the 22d No. of the last volume, that timely remark of our worthy bro. Mann; for which I thank him, and feel grateful for his friendly information. Informing that a malicious, ferocious wolf, a wild dog, was in full chase on my track, and certainly would devour, were it not for the timely interposition of an unseen, gracious, benevolent hand. A consolation however is derived from reflection, that he is not worthy of attention, if representation be true; and I think it is too true for his good, and that I do not fear nor value his virulence, and his insignificant aspersion bestowed. No indeed, nor all the extensive host of them united together are no more in my way than an obstructing feather in my path.

I am now 72 years old, and can say from repeated long experience and lie not, and from correct information too, as in the presence of my God and who must shortly appear in his presence, and in and before that grand assizes from whence no appeal can be made, who certainly ought to be conscientious in writing—I can and do say in truth and verity, that the missionary spirit in all its complicated numerous meanderings, turnings, and twistings, is a pridell, imperious, tyrannical, oppressive, cruel, a lying, malicious, intrusive principle. All that is deficient is adequate law power, then for death in all its cruel, complicated, inventive forms. A liar is not believed though he may occasionally and inadvertently speak the truth, especially when self interest preponderates and influences. The above you may contradict and give it the lie as formerly. Well, be it so; your perverse tongue don't much affect, 'tis indeed no scandal; the reason is plain, requiring no additional comment.

Why don't you make your perverse, lying promise good? Must I tell you the reason why? Your guilt is too apparent, operative, and testifies you were not injured unjustly. Remember, sir, you are called a preacher, an instructor of the people, a full blooded missionary; deceiving the people under a false garb, perverting the holy

book, a ruinous stumbling block to the coming, inquiring, depressed souls. Now, sir, take the advice of a fool for once, and get out of our ranks and occupy your own, and don't put on two changing coats, wear your own. We don't want you in our files, we have no need for such; they are a reflection, a disgrace to our dignified camp and all-prevailing captain. So get from among us, and fight under your true banner, your rightful sovereign, his black majesty. This is the counsel of your old uncle Toby. The noble and the base into this pasture, &c.

The missionary spirit brings to my recollection my juvenile boyish days in the city of New York. We used to play a game called "Jack, fetch a pound of candles;" or, "Jack of both sides;" which is applicable to the modern missionary perverse spirit. Jack acted the part of a deceiver, a swindler, a notorious perverter, a liar, &c. &c. Sometimes he was so artful that he could not well be detected, but an unfavorable suspicion would rest; they would alternately act the part of Jack. Whenever Jack was detected, he would "pay dearly for the roaster;" he had to undergo copping, or run the gauntlet; the boys would be ready with their knotty handkerchiefs, as the delinquent passed through between their legs, they would well pay him till he would often cry out; but no favor was extended.

Again in accordance, the missionary spirit puts me in mind of the refugees in the Revolution. They were the lowest grade of villains and raggamuffins, they were King George the 3d's allies, they were allotted a place of refuge in Nova Scotia, when the British evacuated New York and Gen. Washington took possession. They were a strange set of beings, his majesty could well have dispensed with them, for they would act on both sides, and they were too cowardly and dastardly to fight for either; but would plunder and embezzle for both, acting Jack on both sides, so that money was their primary object, (missionary-like.) But when caught and detected, they often received full remuneration for their perfidy, i. e. an honorable thick warm coat of tar, well decorated with ornamental feathers, and drummed out of ranks under the honorable well-known tune of "rogue's march," and forever disgraced, unfit for either side, neither would have them. They must have been miserable outcasts indeed, not fitting to live nor die!

Is it not the case with many missionaries at the present, who stood high and lofty in their imagination, now rank below par in public estimation? I know of many, who are pointed at with the finger of scorn, and they are still on the decrease and increase; and I must needs think, from a correct rule of observation and information, there are many of the present dandy Jacks will shortly take a tilt and fall with a lamentable smash. For he that exalteth himself shall be (in the positive) abased, its only antidote and preventive however is godly timely repentance.

Mr. Bennett, I must in conclusion pay a little more attention to you, as you hold a conspicuous rank among your fraternity. 'Tis not long, sir, since I was in Lowndes county. I heard particularly of you, and that you carried the "Prim." the No. alluded to in the crown of your hat, showing it to your favorite clan and others. What did it mean? 'Tis easy to interpret the meaning, we'll help you a little. It indicates that you were determined to be first in your own case; your assiduity, however, operates against you. Your object was to appear innocent at the expense of another, to palliate and to extinguish your crime missionary-like though.

There is an acquaintance, who in exploring Lowndes county to hunt him a home, called at a missionary's to stay all the night. The old people returned from meeting, who seemed to be somewhat troubled and said to each other in a low accent, that they were much afraid that their beloved brother B. would be proven to be a liar; the other concurred therein, and that it was both of their opinions, that he would in the result be egregiously and justly too, indelibly disgraced. After expressing their fears and apprehensions, they turned their attention to the stranger, asking very particularly where he lived, &c. He answered them. They seemed surprised, and inquired of him if he knew a certain character, a preacher. He answered in the affirmative. They then wanted to know his standing as a preacher, &c. He gave a very favorable relation indeed, which excited their fears still more, and their dread increased for their beloved bro. I'll quit relating here, if you can but keep from the O. S.

The noble and the base into this pasture leap,  
The lion and the stupid ass conspire to vex his  
sheep.

But little of lasting moment can they ef-

fect, and why? the reason is obvious indeed, the helm of the ship is under the immediate absolute control of the supreme admiral, governing at his immutable will. You may take the above as a return, a full acknowledgment. So fare ye well.

Brethren Tillery, Whatley, Rorer, &c. &c. what is the matter, my beloved brethren? have you got into a state of stupor and insensibility? are you sick, or are you wounded indeed? I hope your wound is not mortal and incurable, nor that your sickness is not a sickness unto death. Beloved brethren, be admonished and arouse from lethargy and supineness, calling to mind the enemy is ever on the alert.

I am clear for every one to use his own tools and weapons of warfare. Bro. Tillery, remember your useful club axe and take this as a whistle. You, bro. Whatley, don't forget your grubbing hoe; use it well in digging up the lying spirit that is abounding. And, bro. Rorer, remember your heavy chunks, and when you stoop to raise one, take the largest, the most ponderous, consistent with truth, and throw it with all velocity, and slam them down that they may never rise more in opposition.

I have noticed with regret, fearing the consequence, that one or two or more object to harshness, with the enemy. I can't for my part, see why an objection should be rendered. I am clearly and decidedly of opinion, that harshness among ourselves should and ought to be particularly avoided; its consequences are serious indeed, 'tis the effectual means to injure and to retard and obstruct the wheel; 'tis injurious among ourselves, and highly gratifying to the enemy, who would exultingly rejoice at our downfall. This is what they have been anticipating. Let us, however, unitedly disappoint them, in their fond expectation.

One observes, that we ought to be gentle and placid with the enemy, not given to ridicule, &c. Are we not justifiable, have we not a warranted precedent in certain cases, especially when truth comes in contact, roughness is necessary with the implacable foe; 'tis presumed it indicates our abhorrence, it puts others on examination, and deters others from violation, &c. Did not an alone singular character use an extreme of harshness with the enemy pray? I mean Elijah, that man of God. Certainly, and very justly too. He, Elijah, mocked them, he ridiculed and aspersed them, in a very degrading manner: "Cry aloud, for

he is a god; either he is talking, or he is pursuing, or he is on a journey; or peradventure he sleepeth, and must be awaked." Who can excel this, pray? And had it not a desirable happy effect to the surrounding anxious present multitude; exultingly they cried out, now fully convinced, "The Lord he is the God, the Lord he is the God."

Another worthy bro. observes to this effect: How can we expect to enjoy ourselves in that world of ultimate bliss, after experiencing such roughness and defamation in this world of wo; 'tis disputed by the worthy bro. that it is bordering on impossibility, and that our peace will (implying) be marred and sullied, or in other words, will not be perfect in that region of ultimate glory!! O, my bro. for your peace and consolation, banish and abhor such an intrusive, uncomfortable, implacable, unfounded, erroneous, malignant idea from your pious, relenting, anxious mind; calling to aid your support the happy day of your espousals, the courteous, the lovely endearing husband, the blessed Jesus, that you were wedded to in the morning of conversion, when you were renovated and changed as it were from a state of probation, clothed and decorated with his unsullied robe of righteousness. Did you not mutually and reciprocally embrace, and were there not an endearing permanent contract, a solemn vow entered into and ratified and confirmed between you both? Certainly. And did not all creation shine conspicuously and appeared unusually beautiful in the mutual embrace? What could excel the present joyous interview? Nothing. Did you at the time of experience feel disposed to revenge, to retaliate? Did you not at the momentous crisis feel a forgiving spirit, even to your most inveterate implacable enemy? You must, and certainly did—I know you did. We at best are but very imperfect indeed, should we be so fortunate (though at times now underrated) as to enter that anticipated world of joyous bliss, our difficulties here will on our entrance, 'tis presumed all subside, and we be overwhelmed and lost in the boundless immensity of God's unbounded love; and will be like the particle of a drop cast into the boisterous, unfathomable deep, there lost, lost, for ever lost in the ocean of immensity. Let us not be fearless, but believers in the goodness and mercy of a good and gracious God.

Bro. Mann, &c. permit me 'tis presumed with all deference—be not disturbed

at the barking and baying dogs; tho' their teeth are sharp and devouring, they are often and will be effectually blunted, so that they can't effectually extinguish and extirpate. Let them howl, it is all ultimately for our good; 'tis their food on which they live. I am glad to find that you are determined to contend for the faith; don't fail, but be up and a doing, contending for our master's cause; we are bound so to do. Our reward awaits us, we shall be more than amply remunerated; so let us unitedly fight on, our captain's a head.

Ye beloved "young converts, who're listed for war,

Sore trials await you, but Jesus is near;  
Although you must travel the dark wilderness,  
Your captain's before you, he'll lead you to peace"

The world and the devil, and hell all unite,  
And bold persecution will try you to fright;  
But Jesus stands for you, who is stronger than they.

Let this animate you to march on your way.

Fight on, ye old soldiers, you will soon be discharged.

The war will be ended, your treasure enlarged;  
With singing and shouting, tho' Jordan may roar,  
We'll enter fair Canaan, and stand on the shore;  
May the heavens protect you, be Jesus your guide,

'On the walls of our Zion may you ever abide;  
Though we live at a distance, and you I ne'er see.  
On the banks of sweet Canaan acquainted we'll be.'

Beloved brethren, favor me with your pious good wishes and interceding prayers at the throne of grace. My candle is nearly out, 'tis now in the declining socket and nearly at its expiration; and don't blame and retort on me, having unfavorable thoughts, for my seemingly neglect and long silence. I was at death's gloomy dark door, fit to enter, for some wearisome languishing months together, so that my seeming neglect and long deference was not from any abatement whatever. No, indeed, far from it. My sickness resulted in good, greatly to my advantage; realizing the big-bellied promise, i. e. all things work together for good, &c. A greater confirmation was the happy consequent result, so that it is good indeed to be afflicted.

Beloved brethren, yours in the best of ties. Adieu, for the present.

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Columbia county, }  
28th Jan. 1843. }

DEAR BRETHREN, of the Old School

Baptist order: The Primitive Baptist is a source of comfort to my soul, to read the communications of so many good brethren from different parts of the world. Dear brethren, suffer me to write what I believe God revealed to me a long time ago, about my only and then little daughter, which is as follows.

On the 27th day of March, 1829, as I sat by my fire side in the morning and had just been reading in my Bible, when my little daughter Catharine, who was 4 years and 27 days old, came and stood before me with a very smiling countenance, looking me right in the face. And it was revealed to my mind and understanding, that she had a soul to be saved or lost, and if I would entreat the Lord for her, she should be saved. And I immediately commenced to entreat the Lord in secret for her, and she immediately run into my arms. And it was then and there it was revealed to me, that she should be with me in heaven; which revelation filled me with love and joy in the Holy Ghost. And the same revelation was renewed three times the same day to me, and I believe the Lord has given me faith to believe that there shall and will be a fulfilment of the same.

My dear brethren, it did and does yet fill me full of joy, and raise my soul to God in praise, and the oil of joy being there also. It sinks me down to the feet of Christ and his cross, and now while I write, tears of joy and the oil of joy fill my heart and soul with joy and praise to God. And now, my dear brethren, I believe God will have his choice and save his own elect, whom he has foreordained to eternal life, in spite of the devil and all the powers of darkness, unless my experience is wrong.

I was born and raised in South Carolina, Edgefield district, until I was eighteen years of age. My father then moved to Georgia, though we only moved thirty miles which was in the neighborhood of Augusta, where I have remained ever since. I was born in the year 1788, January the 16th, in which time I have seen a great deal of trouble and sorrow as well as some joy. When I was a small boy I used to pray as well as I could, and I thought I understood praying very well, as I always could remove any bad feeling that I had. My troubles and fears was, that the world would be burnt up and I should go to the devil. I had many checks of conscience for my bad conduct, which I suppose is the case with all boys as well as men; but by

long prayers and fair promises, I could pay up and as I thought obtain God's favor with joy in my soul. In this way I went on until after I had a family, in which time I had become to be a very good man, in my opinion, as I always obtained relief under prayer, as I and the devil called it.

All this time I was ignorant of God's righteousness, and had established my own; but as God would have it, one day I heard brother George Delaughter in his preaching say, he had no thought of a person repenting until God had convinced him of sin. This word as I believe was the first time God ever sent his word home to my heart; although I was not convinced of sin, yet I did believe my case was a very bad one. And I was concerned in heart & soul, because I could not understand my case. I went mourning in soul from day to day, neither could I pray it off as I had at other times (to be continued.)

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county. }  
January 30th. 1843. }

DEAR AND BELOVED BRETHREN: Through the abundant mercy of an all-wise God, I am yet in this vale of tears, groaning within myself, waiting for the adoption, to wit, the redemption of my body; and feel constrained at times to say in my cogitation in viewing the way and plan of salvation through a crucified Redeemer, and exclaim with the great apostle of the Gentiles and say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; for the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Dear brethren and sisters, scattered over the United States of America, though parted asunder by rivers, mountains, hills and dales and are strangers to each other in the flesh, but I hope we are not so in the spirit; believing that we have been adopted into the family of Christ by a true and living faith. And as I have but a few minutes to address you by way of an epistle, therefore I will just say to you, go on in the strength of the Lord, and fight the good fight of faith; and may the Lord finally receive us all into his everlasting kingdom, is my prayer for Christ's sake. Amen.

E. DUMAS.

P. S. I am directed by brethren to request your views on the 14th verse of the viii. chap. of the book of Daniel: "And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." And inform us whether the seventy weeks, of the cutting off of the Messiah mentioned in the ix chap. of the same book, run parallel with each other commencing at the same date. E. D.

Georgia, Wilkinson county. }  
January 1, 1843. }

DEAR BRETHREN EDITORS: It is through divine permission that I am spared to see another New Year's day; for which blessing I desire to feel thankful, and I pray the Lord to bless you with a double portion of his spirit, if consistent with his will. For if I never see you in this life, I hope the Lord will give us grace to see each other in that celestial city, where we may sing of dying love and redeeming grace.

Brethren, pray for the editors of our paper, and pray for me. And may the Lord enable you to fight the good fight, and keep the faith, and never give way to seducing spirits and doctrines of devils, for there are many gone out into the world.

I must close, and give you the names of three more subscribers which you will find below. JESSE MOORE.

FOR THE PRIMITIVE BAPTIST.

Elder Parham Pucket is expected to preach the 8th day of April next at Conetoe; 9th, at Tarborough, 10th at Williams' Meeting House; 11th, Lawrence's; 12th, Deep Creek; 13th, Kehukee; 15 and 16th, Poicasi; 21st, 22nd, and 23rd, South Quay; 27th, Log Chapel; 28th Cross Roads; 29th, Conetoe; 30th, Gum Swamp.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 8.

SATURDAY, MARCH 11, 1843.

No. 5.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*The North Carolina Whig's Apology for  
the Kehukee Association.*

WRITTEN BY JOSHUA LAWRENCE, 1830.

### PART II.

*A Reply to Nehemiah, of Georgia.*

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: But they said, We will not walk therein." Jeremiah, vi. 16.

(continued from last No.)

Now, ye upstarts, stiff, self-conceited, grammar, Greek scholars, stand aside a moment, and let your old uncle Tim, a vulgur country rustic, shew the old way, the good way, the right way, and God's way in this matter. And the first, if you please, read 1st chapter of 1 Corinthians, verse 17: "But to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." Are not theological schools the wisdom of this world; the wisdom of words? Do not men get it there? And is not the design of sending young men there to furnish them with words, high flowery words, eloquent words, the words which men's wisdom teaches, the wisdom of schools, the wisdom of words, the wisdom of the world—and to preach in that style that may please the great of this world—and thus, as Paul saith, to make the cross of Christ of none effect; or that they may escape the cross of being called country rustics, while the poor and unlearned can't understand

half the words they say, although among this class the most of God's chosen people lie; for God hath chosen the poor of the world; rich in faith, heirs of the kingdom. And Jesus thanks his father that he had hid these things from the wise and prudent, and revealed them to babes: (or the weak of the world.) And Paul saith, you see your calling, brethren, that not many mighty, not many noble, &c. are called: Yet to please great folks, it seems the Baptists are determined; for they may think, for aught I can tell, that the soul of one rich man is worth the souls of half a dozen poor folks. Verse 19: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Verse 31: "The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Yes, even to save thousands by the preaching of John and Peter, who were ignorant and unlearned men; yet they were among the choice of Christ to preach his gospel. Not that the preaching of the gospel is foolishness, but is so esteemed by men of worldly wisdom in all ages; because they, by all the wisdom that this world has hitherto afforded to men, cannot understand the mysteries of the gospel. And because God has for the greater part of his ministers in all ages called to preach his gospel, the poor and unlearned and such men as the wise and learned men of this world esteem fools, in comparison of themselves for knowledge. And these poor and unlearned have preached the gospel with experimental knowledge on their hearts, the best of all preaching; instead of preaching it in theory, or by the wisdom of this world, or the wisdom that man's wisdom teaches in the schools, or by art, or scientific study, which is just

no preaching at all, as to God's way; but is the preaching of men and a transformed minister for gain, in eloquent expressions, or as the apostle has it, by good words and fair speeches make merchandize. But God's sort of ministers preach in plain words, which experience and the Holy Ghost teach, easy to be understood by the poorest and unlearned Christian, to his soul's comfort and edification; and yet the natural man receiveth it not, nor can he know this spiritual kind of preaching; this experimental, spiritual, heart-feeling thing of the spirit, until he be regenerate; being not the wisdom of this world, nor the wisdom of the schools, but the teaching of the Holy Ghost.

But now by theological schools we are to have a gospel preached, blended with the wisdom of this world, blended with art and science, polite manners, and great eloquence and style, learnt from the schools. This is the gospel that will be received by the natural man; this is the way the gospel truth shall be turned into fable; this is the way that men have and will turn away their ears from the truth; this is the way that those that pretend to be sheep feeders become sheep wouders; this is the sort of preaching that a Christian may set under and have his ears fed with pleasing sound, but his heart never touched, nor his doubts nor fears removed, but go home as comfortless as he came and rather worse; but this is the preaching for natural men, because the wisdom of this world, and will be by them highly applauded; while a Christian may starve to death under such preaching, because it is not of God, therefore he cannot hear it; for the voice of the Holy Ghost, his comforter given him by Christ, is not in it, nor the wisdom of God, nor the power of God to salvation, nor Christian edification; but he that is of the world heareth them; but he that is of God heareth us, or God's sort of preaching. But it is my opinion, that school preaching will prove the damnation of thousands, instead of the salvation of hundreds; and in the end, metamorphose gospel ambassadors to state pensioners. He that can receive it let him receive it, and pervert gospel preaching into mere moral, scientific lecturing; then for cutting throats. We are beginning to tread the same path other nations have trod in learned clergy, and same cause same effect; therefore, must necessarily bring up on the same ground that other nations have, of blood and tyrannical

oppression by these tyrants, these proud hirelings, these men that can't preach without pay, these stiff, glove-handed, school polished gentlemen, that are now strutting through our country seeking a place of profit almost in every town and village, to live in idleness on the honest labors of the farmer and mechanic. I have heard many of them preach, and so far as my knowledge extends about preaching, I would not give an old jack knife for a cowpen full of such grammar, Latin, Greek, gospel spoiling fellows, to preach to me.

But hear—verse 26, is full to the point in God's way: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." And compare the above verse with the Old Testament prophets, compare it with Christ's choice of apostles, compare it with the ministers that are esteemed to have been ministers of Christ, compare it with all the ministers that you know that you think are called of God to preach in these days, and see how exactly it agrees with the above text, and corresponds with God's choice of ministers in every age of the church. Not many wise, mighty, or noble, for birth, wealth, learning or parts; but some few are called that possess what the world calls wisdom, of which learning is one; and the understanding different sciences and arts another species of the world's wisdom; how many of this class were among the prophets? Moses and Isaiah—and Paul among the apostles—and so on through church history, we find a few learned men for ministers of God's choice; but by far the greater part otherwise. And so in travelling over the scriptures and history, we find not many doctors, lawyers, judges, or learned statesmen, called to be ministers or saints. And why not? Let verse 27, answer: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Verse 28: And base things of the world, and things which are despised, hath God chosen." And why doth God do so, the very reverse of men's opinions? Let verse 29, answer: "That no flesh should glory in his presence." And the cause why God will have it so, in verse 31: "He that glorieth, let him glory in the Lord." Thus you can see as plain as the nose on your face, the old way, God's way, and the right and best way; because it is the

way of God's choosing, and he could not be deceived. Your plan of school polishing is in opposition to God's procedure in the main, for near five thousand years. And in the name of common sense who ought to know best, what sort of ministers the world stands in need of, God or man? And tell me, what is the design of sending a poor, weak, ignorant, and unlearned young man, or country rustic, to a theological school? Why, you must say to learn him good manners and to preach better; this is the substance, or the best you can say—(how vain!) For Paul says: Unto me, who am less than the least of all saints is this grace given; that I should preach among the Gentiles the unsearchable riches of Christ. Then preaching is a gift of grace, and grace alone is capable of improving it in a right way to the advantage of the church of God; but schools may improve gifts to please men, to the injury of men and the church of God and nation. And says Jesus to his apostles, to you it is given to know the mysteries of the kingdom of heaven. And again says Christ, freely you have received, freely give. And Peter and John were among the ignorant and unlearned to whom the gift of preaching was given, without the aid of the theological schools. Preaching then is a gift, the gift of grace, the free gift of Christ, and what Doctors have not to give, nor cannot improve in others after a godly sort, or to God pleasing or church edifying; but to self and men pleasing they may. And shew me, if you can, where one of the prophets or apostles went to school after being called to preach; or show a command from Christ or his apostles; or show me an example either from the book of God, and that will do. And if you can shew neither—for that you have quoted from Timothy I know has not even a shadow of proof to theological schools, and let every reader read for himself those chapters you have cited and they will plainly see Timothy was not at school, nor Paul giving any advice to go to school—then if you cannot produce one verse in the New Testament, for example nor command, the Kehukee Association must be right, it is the invention of men. And as for the word school, it is not mentioned but once in the New Testament, if my memory serves me right, and that is in Acts, xix. 9, and has no allusion to theological schools for the teaching young men for the ministry; nor school-master but once, and that, Galatians, iii.

24 and 25, and that no allusion neither. So then you can see from scripture, you have not an inch of ground to stand upon, as to authority for theological schools. But by your plan you want God to have more learned ones than he has had in his choice heretofore; so it seems that you think that a learned ministry would be best altogether; then you and God do not see alike, and who think you ought to know best? And another design is to keep pace with other sects in learned clergy. A third is to enhance the popularity of the sect; but, I suppose, the grand design is to rub off rusticity, and make any bit of a fellow an acceptable town preacher, for to command a good salary; and the whole plan favors a proud, pleasing spirit, and is in opposition to God's procedure in choice of men to bear his messages to men, for about five thousand years in the general; and has been invented to please the taste, pride, and popular opinion of worldly men. And the devil is at the bottom, in the opinion of your uncle Tim, with a curse to the church of God.

Acts, iv. 13: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." And here God got the glory from Annas the high priest, the rulers and elders of the Jews, by perceiving they were unlearned men; yet from their having been with Jesus, they maintained the truth of the gospel, and the mission of Christ with such boldness and irresistible arguments, that they were made to marvel and to attribute all to their having been with Jesus. And that was the point to give force to their ministry; for if they had been learned men, the rulers of the Jews would have attributed it to that; like Festus did to Paul—much learning doth make thee mad. But remember, Paul had his learning before he was called, and took no time to school it then; for he straight-way preached the Lord Jesus, that he was the Son of God; and conferred not with flesh and blood, nor with doctor teacher, nor with Peter nor the rest of the apostles, nor saw none save James the Lord's brother—what he should preach or how he should preach, standing straight, pointing with one finger or the hand, or in what attitude he should grace the pulpit best—for, says Paul, if I pleased men I should not be the servant of Christ. And what

are theological schools for, and their instructions, but to please men with fine language and good manners, learnt at head quarters; and rub up a clownish vulgar fellow to a genteel man, to live on the labors of the community? Let God but fill the heart of the preacher of his choice, with love to God and dying sinners, and let the spirit of God be upon him, because he hath appointed him to preach the gospel to the poor, and heal the broken-hearted, and I warrant you the mouth giveth vent with more native sublimity than all the studied eloquence of the schools; and is clothed with more power to the hearts of the hearers, than all the doctors' teaching.

Now let these texts bring up the rear and settle the point—Galatians, i. II: "But I certify you, brethren, that the gospel which was preached of me is not of man;" "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." What can be more plain? Verse 15: "But when it pleased God, who separated me from my mother's womb, and called me by his grace," verse 16: "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:" (no, not even with doctor school divine.) The above texts I think, do not leave you from scripture so much ground as to put the sole of your foot upon, as respects scripture and man qualification for men by theological schools for preaching. But take a few more texts—Matthew, xvi. 17: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then you see, to know Christ is the blessing of revelation from the Father. A teacher may tell truth, or tell of Christ; but he can't reveal truth nor Christ to a man. John, xvi. 14: "For he shall receive of mine, and shew it unto you." Christ speaking of the office of the Holy Ghost; whose office it is, and not doctors, to teach preachers how to preach and what to preach, and bring all things to their remembrance to help them to preach; and open and expound to the understanding of the preacher the whole fulness of Christ, and give the preacher utterance of words taught by the inditing and revelation of the Holy Ghost—without which qualifications no man can preach, no matter how eloquently or fluently he may talk of divine things, it is not preaching in God's way.

And again—then opened he their understanding, that they might understand the scriptures. And again—unto me who am less than all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. So let the strife end, that God chooses, calls, qualifies, not in part, but wholly, for the work of the ministry—by gifts of grace, knowledge, revelation of his son, to understand the scriptures, gives utterance, brings to their remembrance all things he teaches them in secret. And what else is wanting, can you say, for the work of the ministry, for the edification of the body of Christ, and by the foolishness of preaching to save them that believe—not by wisdom of words which man's wisdom teaches? Then school-polishing preachers is the invention of men, and a corruption of God's plan of preaching to men; and therefore a learned clergy has as yet been a curse and oppression, to every nation where the practice has come. Witness Rome, Spain at present, France, Ireland, England—and these ought to be evidences enough to satisfy every reflecting American of the oppression that arises from a learned clergy, to the poor citizens of any country. And America has commenced to travel in this road that has led other nations to the tyranny, cruelty, oppression, and blood and death in the most horrid forms, flowing from a learned clergy stimulating the ruling power to those cruel acts of horrid punishment at which the heart of man revolts—except a learned priesthood. And while I write, as with a ray of light from history, I behold the beacons on the coasts of other nations stained with blood, warning young America that from this principle and these learned clergy to abstain, lest your glorious country should become the land of tyrants, the land of oppression, the land of blood, settling religious disputes in the field of battle; the land of thousands weeping in prisons, clog'd with irons for conscience sake; and a land of fires lit up, to roast human flesh, with weeping widows and fatherless children pouring forth their heart-rending woes, beholding the funeral flames that deprives them of their only friend. Oh, my God Almighty, in power save my country from the tyranny of such men—the country that gave me birth, the country of refuge, the happy asylum for the outcast and oppressed of all nations—and preserve to our children their civil and religious liberty, bought with the

blood and sufferings of patriotic fathers. How many godly men groaned in the prisons of Virginia and Massachusetts, by the hands of such tyrants, having their backs torn with whips by the stimulation of learned clergy; and often made to find a refuge among savages and met with better fare than in the hands of learned clergy, stimulating the magistrate. Oh, ye sons of America, ye children of suffering fathers for your liberty, exposing their treasure for the happiness you now enjoy; think, will you think, meditate and compare what I say with the history of learned clergy and the end that they have brought other nations to—remembering that the same cause must necessarily produce same effect? For on that ground I venture to predict, if you don't put a stop to it, our liberty, our happiness, civil and religious, for hand and hand they will go, are gone; and when gone, like other nations in this point, may be gone for ever. Stop your money, stop the power, and save your country, save the liberty of thousands unborn and they will rise up and call you blessed. For from the best accounts I can collect from historical facts, of the incomes of the clergy of different countries, the following is the most correct statement, and will shew priest oppression. Spain—the total revenue of Spanish arch-bishops and other bishops, by their own account amounts to £520,000 sterling; the income of the canons, £469,845—in a word, the income of the Spanish clergy in tithes, fees, alms, livings, and produce of church lands amounts to the enormous sum of £13,660,000 sterling; while the expenses of the government are only £7,000,000—so much for learned clergy in Spain. England is paying from the best accounts, \$50,000,000. Ireland is paying £72,000 sterling to twenty-six bishops, besides tens of thousands to under bishops and other church officers. The French clergy, in the 17th century, we are told, consumed annually 4,500,000 measures of pure wheat, (each measure making 600 lbs.) 900,000 measures of oats, 800,000 of barley, 860,000 of peas, 180,000 fat capons, 560,000 hens, 600,000 partridges, 12,500 fat oxen, 12,000 fat wethers, and 7,000,000 of eggs. Oh, American farmers, think on this and sleep on your oars no longer, but be up and doing each man his part, before priest takes the bread out of your children's mouths and live by the sweat of their brows,

Before the revolution in France, one-third of the property of that kingdom was in the hands of the clergy; such is the power of tithes to take property from farmers. Since the revolution, and in the year 1828, France paid about \$7,000,000 to their clergy. Doctor Barrington, who died in England, and had been Bishop of Durham for nearly fifty years, it is supposed, for his ministerial services received \$4,500,000. This, American farmers, is shearing the fleece in style, is it not? Look out, there are wolves in sheep's clothing; but remember this, that a wolf has a dog's foot, if a sheep's back or appearance; and money by religion, or gain by godliness, is that foot, in all countries. Law religion makes fat bishops, but poor farmers and mechanics.

Poland, Scotland, Wales, Austria, &c. &c. are not much better off in religious oppression. Millions on millions are wrung by law from the poor laboring part of the community, to maintain a set of pretended messengers from God, whose influence for the greater part is and has been a curse to church and state, in all the countries of Christendom more or less; and your uncle Tim says, that money, popularity and power, are three grand marks to distinguish between the false and true ministers of God and the devil. Oh, America! American citizens, will you, by the gift of your money to the societies of the day, destroy liberty bought with the blood of your fathers? Think, think, pause and think, that all this oppression has existed on farmers and mechanics in other countries, and still exists by the influence of learned clergy. Then beware before too late, I charge you, for there are dog's teeth under a sheep skin, that may and will devour.

I am fully persuaded that thousands are actuated in these things without foresight or forethought, and from what they conceive the purest motives; but alas, how much evil doth arise for want of forethought and rightly conceiving of matters before they take place. In other countries school-made preachers have wallowed in luxury and grown rich, grand, and opulent tyrants, on a priest-ridden community. Whenever a marriage takes place between church and state, look for vengeance to wreak all its cruelties but on statesmen, the clergy, and their party; and the clergy to become cruel oppressive tyrants, blood-suckers and agents of hell, scourges to the church of God for deviating from his word.

And as for Bible and Tract Societies, Nehemiah, you have not even attempted to prove them from scripture. It is then taken for granted, that you admit they are the inventions of men, as the Kehukge Association has said. So we shall leave them where they were; regarding them as species of clergy speculation, and as parts of the one great scheme to destroy the liberty of conscience of this nation.

(to be continued.)

FOR THE PRIMITIVE BAPTIST.

To Edward Grice, of Baltimore county, Md.

MY DEAR BROTHER IN CHRIST: How do you do, my brother? And pray how are you getting along in the divine life? Does old nature improve much, and bid fair to be perfect in the course of another year or two? Or is it still like the wild ass colt?—stubborn,—obstinate, wayward and perverse? If this is still its character, and you at times are made uncomfortable by it, perhaps your best way would be to get a bill of divorcement and be separated at once from so ill-grained a companion. Surely your conscience cannot be so tender as to raise religious objections to a dissolution of a marriage in this instance. Put off,—put off the old man with his deeds and parley no longer on the subject, for to me it is clear that there is an infamous conspiracy going on between Apollyon and the old man of sin against your soul. Yes, sir, the utter ruin of your immortal part is what these two old conjurers are aiming at and seeking after. They are bent on mischief and much foul play has been carried on in the world by them. But as they are too bad to talk about, we'll drop the subject and so pass on.

I hope you see a thousand charms, and glories, and beauties, in the mystical Rose of Sharon. How poor and inferior are all terrestrial objects when compared with this Rose, this live-long Rose. All the divine and warm affections of saints on earth and saints in heaven, centre in this fair Rose; and on the same, angels gaze with admiration. Yes, this sweet Rose is the glory and beauty of eternal noon, and the life and light of the church here below. Immanuel is the more sublime name of this mystical Rose of Sharon; and do, my brother, pray God to give you sweet and refreshing views of this blessed Immanuel, who took on him the seed of Abraham and so became

our brother and Saviour; and the rich anointing oil is on his head in such vast profusion, that he spreads a fragrant wher-ever he goeth. But let the church bear her testimony in this case.—*Because of the savour of thy good ointments, thy name is as ointment poured forth.* Song, 1. 2. Go on, Zion, go on! *All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces,* Psa. 47. 7. 8. Proceed, thou fairest among women, proceed! *I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation,* Isa. 12. 2.

My brother, there is no rest nor peace for a poor sin-burdened soul, but in this our most blessed Immanuel; but in him is quietness and assurance for ever. Out of Christ all is a bubble,—lighter than vanity. What the Lord once said to Israel his chosen, he now says to you and I, my brother, to wit, *Yet will I be to them as a little sanctuary in the countries where they shall come,* Ezek. 11. 16. And when we can creep into this sanctuary, the noise, and bustle, and quarrels, and idle disputations among men, whether in church or state, affect us not. The Lord says, *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places,* Isa. 32. 18. God Almighty grant that we may be found in these places, for here is safety, and peace, and rest. Yes, all must needs be well here; and wo to those who take shelter, or try to shelter elsewhere.

The bosom of everlasting love is one of these sure dwellings, for who or what can hurt or harm us here in this place? The cross of Christ and its glorious doctrines, is another of those *sure dwellings*, for who can pluck us hence? The work of grace in the soul by the Holy Spirit, is also one of those *sure dwellings*, for where this work is begun, divine veracity stands engaged to complete it. Also, the holy Trinity,—three proper and distinct persons dwelling in the incomprehensible Jehovah, or the divine essence, and their love, and complacency, and high delight, and great joy, which they take in the elect, is one more of those *sure dwellings*. Likewise, the covenant which the holy three entered into on the behalf of an elect world, and which is said to be *tordred* in all things and *sure*, is another of those *sure dwellings and quiet resting-places*. Now, to be acquainted, experimentally acquainted, with these

things, and places, and dwellings, and to see something of their glories, and to enjoy the same in our souls, is a religion worth having, and worth suffering for, and worth seeking after, and worth speaking in praise of.

In those momentous matters, then, how are you, my brother, getting along? You know very well, that the enjoyment of those things in the soul have a very withering influence on the vanities of this mortal life; i. e. it withers them in our esteem; and especially does it tend to wither down, and paralyse the power, and dry up the fluids of the *old man*. I do not mean that he improves under it or gets any better. No, no; just as well can the Ethiopian change his skin, or the leopard his spots, as for this *old man* to become any better at heart, since he has been so long accustomed to evil. But still, the enjoyment of the precious things of the kingdom of God in our souls, and walking in the light, and peace, and the comfort of the ever blessed gospel of Christ, makes the *old man* limp sometimes, and to look as if he was inwardly sick, and going into an incurable consumption: but if we just at such a time should happen to stick somewhere in the mire, and become a good deal bewildered, and the sky be rather lowery, and things within us not just as we could wish they were; the *old man* revives again, and at his revival we sicken, and as his strength increases ours wither, and if he is merry we are sad, and as he advances we draw back and are very timid; and the *old man* seeing the condition we are in, he dances and hops round us as nimble as a fairy, and then once more we are almost in as bad a pickle as we ever were. But although all this is true, yet *he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty*, Psa. 91. 1; and this we are told is as *'a shadow of a great rock in a weary land,'* and it is the *'rock of our salvation,'* and the place where the weary are made to rest and the place of refreshing; and under this rock and shadow we may sit down as the church of old did, as she says, *'As the apple-tree among the trees of the wood, so is my beloved among the sons: I sat down under his shadow with great delight, and his fruit was sweet to my taste,'* Isa. 32. 2; Deut. 32. 15; Isa. 28. 12; Song, 2. 3.

Under this shadow all is pacific,—clamor ceases,—confusion subsides,—the noise of war gives way to the proclamation of

peace.—the winter passes off and the time of the singing of birds come on, and the voice of the turtle is heard in the land. This again is a *sure dwelling, and a quiet resting place;* and here may we seek to abide and consider it our home while we *'sojourn in Meserch,'* Psa. 120. 5. and round the cross of Calvary may our eternal hopes sweetly twine, and flourish there. It is most blessed indeed to rest in the atonement; it is a defence against law and terror, smoke and flame, fire and brimstone, hell and ruin. Peaceful hours are to be enjoyed here; and blessed views too may here be taken of the gospel of Christ and of the great work of redemption for man. Contemplations on these things cannot well fail to raise our spirits and nicely to help us along on our journey to Jerusalem above. But for these things,—these precious points, we might as well at once yield ourselves up to despair and death; for on what could our hopes hang, were these things wrenched from us? Whatever other people may delight in, and be amused with, and take comfort from, and make their boast of; you and I are such sort of creatures, that nothing will suit our craving appetites, nor supply our wants, nor redress our grievances, but a *peaceable habitation, and sure dwellings, and quiet resting places.*

I want you to learn the art of living on Christ,—wholly on him, and in him to rejoice, and to feel surrounded with him, and every pulse to beat quick and strong for a further acquaintance with him and the power of his resurrection. May Christ be your all and every thing,—your rock, refuge, portion, sun, and shield. A life of simple dependence on the Lord of glory, is a life of nobleness,—a dignified life; and just such a life I wish you may live and so *'finish your course with joy'*, Acts, 20. 24. It is certain that Christ is worth all our attention, and all our thoughts, and all the praises we can heap upon him; for you know that he is made of God unto us, *'wisdom, righteousness, sanctification, and redemption,'* 1 Cor. 1. 30. Your correspondent is going on comfortably in the Lord,—never more so since he has been in the ministry: no, never so much so. He is living in view of a glorious immortality, and no way under the fear and dread of death. God hath taught him to live a life of faith on himself and his vast fulness of mercy; and thus too he lives, and it is a life of happiness,—a peaceful life, and a

contented life, and that his soul knoweth right well; and hence he envies no man, but *pities many*. He however, is not without difficulties within and without. Canaanites are yet in the land. I long to preach in your house again; for showing how Christ is exalted in the salvation of sinners is the most delightful work that I ever was engaged in, and the delight increases on me at a strange rate. You see I have nearly filled my little sheet up to the brim. I have some expectation of once more visiting the western country. My kind love to your family and all your neighbors. Adieu.

JAMES OSBOURN.

Woburn, Mass. April, 1842.

P. S. I expect soon to be in Baltimore.

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## THE PRIMITIVE BAPTIST.

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SATURDAY, MARCH 11, 1843.

¶ An error occurred in the date of the obituary notice in our last number—Elder Lawrence died on the 23d January, instead of the 16th, as stated.

TO EDITORS PRIMITIVE BAPTIST.

Wilmington, N. Carolina, }  
Feb. 14th, 1843. }

DEAR AND MUCH BELOVED BRETHREN: After my due respects to you and all the beloved brethren in the Lord, I send you these few scribbling lines to inform you that it has pleased that God who worketh all things after the will of his own councils, to direct it so as for me to get hold of the little paper called the Primitive Baptist. And I am well pleased with them, for I do believe that they hold forth the gospel of our Lord and Saviour Jesus Christ in its purity and in truth; and I expect to take them as long as they hold forth the doctrine they do.

Dear brethren Editors, since I have taken the Primitive I have been highly solicited to become an agent, and I have consented to do so, as I do believe there are some brethren here that love to hear the truth. And as such, I am directed to write on for three numbers of the present volume, to be sent to the Wilmington post office.

And may the Lord of love and peace prosper you and your little paper, and finally save you all in his kingdom is the

prayer of your unworthy servant for Christ's sake. Amen.

JAMES H. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Ga. Feb. 13th, 1843.

DEAR BRETHREN: I once more take my pen in hand to let you know, that I am still spared through the goodness of God. And as such I will inform you, that the religion of Christ is at a very low ebb in this section, notwithstanding we have the gospel preached in its purity. And oh, my dear brethren, let us be earnestly engaged to God fervently, that it may be his blessed will to revive his holy cause in the hearts of his children, and thence to sinners that have not been changed from nature to grace, and cause Zion to rise out of the dust, as it were, and put on her beautiful white garments, and send her forth conquering proud rebellious hearted sinners. And oh, that it may be the will of God to dispel the thick darkness that appears to overshadow our land at this time, and cause the true light to shine once more in the hearts of the people in such a way as to cause a great reformation to take place throughout our land every where. And that Christians may come together once more, and be united as a band of brothers in the cause of our heavenly Father. Not one saying, this is the way; and another saying, that is the way. But let them take the word of God as the man of their counsel, following his blessed precepts and commandments; and not take the say soes and inventions of men, knowing that all men are fallible creatures at best and liable to err.

I must now come to a close. And in conclusion, dear brethren, I beg all of your earnest prayers at a throne of grace on the behalf of myself and family; hoping at the same time, that the blessing of God may rest upon each one of you. So farewell for the present.

JAMES HOLLINGSWORTH.

FOR THE PRIMITIVE BAPTIST.

Aiken, Barnwell District, So. Ca. }  
Feb. 22nd, 1843. }

To the Primitive Baptists throughout the United States.

DEAR BRETHREN IN THE LORD: In our church meeting at Bethlehem church, Edgefield district, So. Ca. a couple of dele-

gates, namely, brethren M. McGraw and V. Bell, who in company with brother Musgrove brought to us the true gospel from Fairfield district, So. Ca. We believe they came in the uncorrupted word of his grace who liveth, and abideth forever.

The brethren M. McGraw and V. Bell, were the bearers of certain communications to us, which we with pleasure transcribe to you as tokens of our brethren's regards for us about Aiken, in our tried state and condition. The following are their communications.

—  
*From the Crooked Run church.*

Reverend Wm. B. Villard and John Galloway, also the brethren John V. Sawyer and B. E. Clark, lay members, &c. trustees as appointed by your little Association.

Dear brethren, we, the Crooked Run Primitive Baptist church, having seen in the 23rd number of the vii. volume of the Primitive Baptist, a communication signed by brother Villard, stating that the South Carolina Rail Road Company were willing to give the Old School Baptists a lot of land in the town of Aiken, on which to erect a meeting house, provided they would build the said meeting house within six months after getting titles to the said lot; and that the above mentioned were trustees to receive the said titles, and to receive contributions from distant brethren in aid of the important object in view; and took the said under our serious consideration at our church meeting the Saturday before the second Lord's day in January last. And the unanimous feeling seemed to be, that the object in view by our brethren of the Old School, and the churches in your Association, is one worthy the consideration and encouragement of our denomination.

Dear brethren, we know not how to express our views and feelings, in regard to the business you are taking into hands. But we consider this call of yours for money, one of no ordinary character. If it were like the calls of our New School brethren, likely to be repeated annually, quarterly, or monthly, and for an object not recognized by the word of God; of course, according to our avowed principles, (now generally known to the world at large,) we would beg to be excused. But when we consider that the little country town of Aiken already embraces such a variety of denominations professedly Christian, that the Roman Catholic, and most of

the nominally Protestant denomination, between us and them, already have foothold in this little town; that the town is improving and likely to become populous, we think it highly important that the standard of the gospel in its purity should be lifted up, and that the Old School Baptists should have the stated ministration of the word and ordinances in the place. If our voice could reach our Old School brethren throughout the surrounding country, we would say to them, men of Israel, help.

But, brethren, if we were to encourage you to go on in the business you have in view, merely by giving you compliments, you might with great propriety tell us, that compliments alone won't go far towards defraying the expenses of building the said meeting house; that as actions speak louder than words, and as faith without works is dead, you would like to see a little of our actions in the matter. In reference to the matter we will just inform you, that we forward you the sum of fourteen dollars and ten cents, by the hands of brethren M. McGraw and V. Bell, to assist so far as that small sum will go, in the object you have in view to accomplish. The sum in itself is indeed but small, and we may say it is indeed trifling, and of no account in comparison of the thousands mendaciously begged from the priest-ridden poor, and squandered away by the New School clergy, in objects that are worse than useless. But this little sum is a free will offering, and all the regret we feel parting with it, is that it is so small; and the only apology we have to offer for its being so small, is that we are few in number, have all large families, and times are embarrassing. And though it may seem a degradation to us, in the eyes of the New School Baptists, we have to confess that raising this small pittance, we seemed to ourselves to be going, in our present circumstances, to the utmost of our abilities, otherwise you would have received a larger sum at our hands.

Praying that God would grant you every blessing needful for soul and body, and that he would give you a happy pilgrimage through this world, and everlasting felicity beyond the grave, we are, dear brethren, yours in the ties and fellowship of the gospel. Signed in behalf of the church, the 11th Feb'y, 1843.

JONATHAN MICKLE.

—  
*From the Ararat church.*

We, the Primitive Baptist church of

Christ at Ararat, Fairfield district, So. Ca. correspond in the above sentiments and actions, and have sent by brethren M. McGraw and V. Bell, the small sum of five dollars, hoping that God will bless you in so good a cause, and that it may be a means of showing forth the mighty power of God in the salvation of many souls.

GEORGE SIMPSON, C. C.

Feb'y 11th, 1843.

And now I wish to inform my Primitive brethren, that I was requested by the Bethlehem church above mentioned, to address these few particulars to you; which I have quite imperfectly performed. But it is the wish of that church to acknowledge in the papers, the amount of the sums found in the communications of both of the churches referred to; and that this is to be known in the papers as our determination, in all sums which may be forwarded on to us in future.

We have discovered that some of our brethren are apprehensive we may be aiming at a building of considerable cost; we therefore think it proper to suggest a building of thirty feet square, or even less if it should be thought proper; but we say thirty in square, because if required at a future period 10, or 15, full may be conveniently added, which would make the building yet more shapeable, and respectable to the eye. It is desirable that all persons having communications with this humble call for money, never fail to let the name and place be known to us, that we may know how to respond. The money will, as you have seen at the first, be lodged in the trustee's hands. I am, dear brethren, yours affectionately in bond of love.

WM. B VILLARD, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county, }  
Feb. 22nd, 1843. }

DEAR BRETHREN: Having to write for other purposes, I have concluded to communicate a few things to you and let you hear from this country once more. I hear some of you saying, it is a cold time of religion with you, but it is not so in this country, for we have a great deal of religion amongst us. But I read in God's word of three kinds of religion—the Jews' religion, vain religion, and pure religion; but the kind we have here I do not know what to call it, unless I call it man's reli-

gion. But it is a cold time amongst the Old School Baptists, but generally we are at peace amongst ourselves, and have to live by faith; and I hope it is that faith that purifies the heart and works by love.

Dear brethren, I love to hear from you often; write on and let me hear from you as often as I can while I live in this unfriendly world. For I cannot expect to stay here long, agreeably to the course of nature, for I am now in my 69th year and have been in the Baptist church the rise of forty years, and am now as full of doubts and fears as I was forty years ago. Therefore, brethren, I do wish the Lord would give you a spirit of prayer to pray for poor me.

Dear brethren, I am old and it tires me very much to write; therefore, my communications must be short. I conclude by saying, when it goes well with you remember me. &c.

ANTHONY HOLLOWAY,

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county, }  
Feb. 11th, 1843. }

DEAR BRETHREN EDITORS, of the little messenger the Primitive Baptist: Having to make my remittance for your valuable paper for the present year, I want to send you a few lines which if you think them worthy I want published; but if not worthy, lay them by and no harm done. As I think there are several things that might with propriety be laid by, and one particularly, namely, writing on the two seeds. Brethren, such writing and doctrine does not have a tendency at this time to edify the church and strengthen the bonds of union among the dear children of God. Remember the missionary wolves have so lately been among us, and you know what a shyness there is among a flock of sheep when the wolves have just been among them. They no doubt are under continual alarm, and at every strange voice they hear are ready to conclude, wolf, wolf. So I will say, I do not believe such writings are at this time expedient, if they are lawful. So let all things be done to edifying, and let no man cast a stumbling block in his brother's way. But let every one that will write, stand "not run" in the ways, and let him enquire for the good old path, yes, the good old pilgrim path, the path that leads along that highway, the way of holiness; and let him walk therein, and

contend earnestly for it, as being the only path that leads from this vain world to everlasting glory; that happy place of rest at God's right hand. I leave this matter, having said what I have.

In the *Christian Index*, vol 10th, and No. 49, page 1st, there is a cry from Missouri, raised by one Rev'd J. S. Smith. Whether Rev'd Mr Smith lives in the State of Missouri and raised his cry there, or whether he lives in a little scope of country in Pike county in this State. I am at a loss to determine, as he does not see proper to inform us. The scope of country alluded to being in Pike county, is near me. I also am well acquainted with a missionary preacher living in that scope of country by the name of J. S. Smith, and if he is the Smith that raised the cry, he likely knows me by name at least; and I do assure him I was astonished at seeing his piece in the *Christian Index*. So also were many others, among whom were several of my neighbors, who also are well acquainted with Rev'd J. S. Smith. But the description he gives of himself as to his poverty, does not well agree with the Rev'd Mr, Smith with whom I am acquainted, especially where he says his poverty prevented him from owning a horse, till of late he had to walk so far to his appointments. This will not answer to the apparent condition of the Rev'd J. S. Smith whom I have alluded to. I have frequently seen him, but never travelling on foot while journeying, but on horseback. Besides, I presume he could at any time have purchased a horse, provided he could have found one for sale, as he has had several slaves and other property about him for some time past.

Surely this cannot be the Rev'd J. S. Smith, of Pike county. His character has ever, so far as I am acquainted, been untarnished; a man of candor, and worthy of confidence. The density of population he speaks of, well answers to the scope of country above alluded to; but the destitution of ministerial accommodation in that populace is so foreign from being answerable, that I should entirely have concluded that the cry was raised in the State of Missouri by a Rev'd J. S. Smith, of that State, had it not been for a horse alluded to, obtained from a precious old sister just before she died. It is reported to me of late, since this cry from Missouri was made, that Rev'd J. S. Smith, of Pike county, obtained a horse by purchase from a wo-

man, and paid for the horse like a gentleman, and like Rev'd J. S. Smith, of Pike county. is. I think, able and no doubt always willing to do. Upon the whole, having the acquaintance that I so long have had with him, and esteeming him so high as I did, when I compared his character, his apparent condition in life, how much he stands above indigence, together with the destitution spoken of already, with every contingent circumstance connected; from the very high regard I have for him, I do not want to believe that Rev'd J. S. Smith, of Missouri, in Pike county, Ala, ever wrote or sent such a piece to the Editor of the *Christian Index*, to be printed, knowing that the representation in the *Index* does not answer to J. S. Smith, of Pike county, in the State of Ala. Nothing more, but remain yours as ever.

CARY MOATS.

TO EDITORS PRIMITIVE BAPTIST.

Henry county, Ga. }  
Dec. 17, 1842. }

DEAR BRETHREN: We will try to keep up the Primitive in this section of country, though it meets with a great deal of opposition here, as every profession here appears to be opposed to the O. S. I hope that you will soon hear from us again. Yours in haste.

WILLIAM GARRETT.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Of the *Noxubee (Mi.) Primitive Baptist Association*, 1842.

The "Noxubee Primitive Baptist Association" to the churches composing her body, sendeth Christian salutation:

DEAR BRETHREN AND SISTERS IN THE LORD: We have taken the subject of Church Government upon which to address you from this place; and although the limits of a Circular will preclude the possibility of a thorough investigation, or a full exposition of this important subject yet we design to present to your minds some of the most prominent points of it, in order to draw your minds to an investigation of the subject for yourselves. It is generally known that the Primitive Baptists believe in, and practice in their churches, that form of government called republican—though we are aware that oth-

er denominations differ from us on this point as well as others—we feel it to be our duty to adhere closely to the book of instruction, in our practice as well as faith; and we think the form of government laid down by our Saviour in the New Testament, is purely republican—for proof of which we will call your attention to his word recorded by Matthew, chap. 20th—25th, 26th, 27th verses—“But Jesus called them (his disciples) and said, ye know that the princes of the Gentiles exercise dominion over them, they that are great exercise authority upon them, but it shall not be so among you; but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant” Look also at Mark, chap. 10th, 42d, 43d, and 44th verses, together with Luke, 22d—25th, 26th, 27th verses, which all touch the same point, and prove the same thing. We will remark that these words were spoken by our Saviour in a reply to the request of certain disciples for a grant of extra honor and power to be conferred upon them, in placing them one upon his right hand and the other upon his left, in his kingdom. In this request may be discovered that thirst for exclusive power, privilege and honor that is interwoven with the nature of man, and has rendered many men conspicuous for oppression, both in Church and State, which principle met a withering rebuke from our Saviour, and to prevent the exercise, or influence of it in his kingdom or church militant, he immediately laid down a form of government at once just and equal—which does honor to the author and confers lasting benefits and advantages on those who practice it—a form in every way suitable to display his wisdom, and love of equality among his followers, by making an equal distribution of power among them all; to be exercised as a terror to evil doers, and for the praise of them that do well; for his glory and the good of the whole church as a body, but not for the advantage of one or more, to the injury or oppression of others. The scriptures above quoted are so plain and pertinent to the point, that it needs but little comment to make it plainer. He tells them “ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, (i. e. the kings exercise authority upon the princes, and the princes upon the people) but it shall not be so among

you. But whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant.”—Minister and servant signifying the same thing, proves that he did not give the government of his church into the hands of his ministers. For if he had, it would have been a monarchy like the Gentiles lived under. Moreover, it would be entirely inconsistent with wisdom and propriety, for a man to give into the hands of his servants the government of his family; but while he may lawfully require their service or labor for the good of the family, the servant is bound to render obedience to his master's wife—because it is the will of his master that he should do so—and if he refuses disobedience, he immediately incurs the displeasure of his master, especially if she is carrying out the will of her husband contained in his written word. It is a well known fact, that many difficulties of a distressing nature arise in families, from the conduct of disobedient servants—but perhaps not more than arises in churches, from the conduct of self-willed ministers, who undertake to lord it over God's heritage, instead of being examples to the flock. And in order to prevent such difficulties and confusion, he gave the authority into the hands of his church, or bride, giving her his spirit and word to inform her mind, and guide her judgment in truth and justice, and made the great ones of his family the servants of all—that is, servants of the church—which is abundantly proven by the word of truth 2d Cor. 4th chap. 5th verse. “For we preach not ourselves, but Christ Jesus, the Lord, and ourselves, your servants, for Jesus' sake. For though I be free from all men, yet have I made myself servant to all.” With many other scriptures that might be brought forward in proof, but time would fail us.

In order to prove conclusively that the supreme power is vested in the church, we wish to call your attention to Matthew, 18th chap. 15th, 16th, and 17th verses:” Moreover, if thy brother trespass against thee, go and tell him his fault between him and thee alone. If he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee

as a heathen man and a publican." In this scripture we have directions for treating private offences, which when duly attended to, and the offence yet remains, it must be made public, and treated accordingly. Tell it to the church, not to the preacher or the deacon, but to the church, the proper authority to hear and decide the case according to its merits: the highest ecclesiastical power or tribunal, from whose decision no appeal is allowed in the case; for if he neglect to hear the church, let him be unto thee as a heathen man, and a publican—that is, let him be excluded from the fellowship or communion of the church, and be unto thee as a man that is not a believer. Now if there existed any power above that of the church, is it not reasonable to suppose that our Saviour would have mentioned it, and have pointed out some mode of appealing from a lower to a higher jurisdiction? but no such power or mode is pointed out. But on the contrary he says, verse 18th, of the same chapter, "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." (i. e. when done in accordance with his will.) Having proven conclusively (as we think) from the word of God, that the church is the highest ecclesiastical power established upon earth by our Saviour, we design to show the use of it in a brief manner, when it is exercised in the spirit of the gospel. But before we proceed any further, we wish to be fairly understood, that in our previous remarks, we are treating of church government, not national government, or civil power, and while we most cordially and fully believe all that we have said upon the power of the church, we view it as distinct from, and unconnected with the civil power of our national, or state governments; and while we are accountable to God and the church for our faith and practice, in a religious point of view, we at the same time feel ourselves bound by every principle of our religion, to render obedience to the civil laws of our happy country, and when we fail to render obedience to the powers that be, we plead or claim no exemption from the punishment justice would inflict, in consequence of being church members.

We will now proceed to show the use of church government, and the first thing we will notice is, that the government of the church is to keep the church pure both

in faith and practice, and thereby to "shew forth the praises of him who hath called us out of darkness unto his marvelous light." 1st Peter, 2d chapt. 9th verse.—Our Saviour says, ye are the light of the world, a city that is set on a hill cannot be hid, Matt. 5th chap. 14 ver. Therefore, in order that the candle may give light to all around, it is necessary a strict gospel discipline be observed, and practiced by the church, of this the snuffers in the temple was a figure—to snuff the candles and make them shine brighter, and thereby show forth the glory of the great God of the temple—but let us be careful in using the snuffers that we don't extinguish the light—that is in using the authority which God has given us as churches, let us be careful that all our acts tend to his glory and the good of the church or brethren—let us then be diligent in searching the scriptures, to know his will and our duty as church members; filling our seats in the house of the Lord, and watching over one another for good, admonishing, encouraging, and exhorting each other to duty, and thus glorifying God in our bodies and our spirits, which are his. But let us not conclude that because our Saviour has confided so much to our care, and conferred so much power on us as churches—that we are infallible, or that we are not accountable to the great head of the church, who has raised us up, and made us set together in heavenly places in Christ Jesus.—The word informs us that to whom men give much, of them will they require the more. Let us keep in mind that Churches as well as individuals may err, not only in faith but also in practice—Read the Epistles directed to the seven churches of Asia, Rev. 2nd and 3rd chapters, and be instructed and admonished where he censures some things, approves others. Among the things he approves, we notice among others, that they could not bear them that are evil; their works, and charity, and service, and faith and patience, (i. e.) their works of faith and labors of love, which the Lord has promised not to forget; their charity or love, out of which their service to God arises, and is acceptable to him through Jesus Christ, because it springs from a principle of love or charity; their faith, that is, their firm belief in his power and mercy, set forth in his plan of salvation, the knowledge of which they had received by the spirit working faith in them; that faith which works by love, and purifies the

heart, their patience in suffering persecution from those who say they are Jews, and are not; their tribulation in the same, suffering for the name Jesus. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth on you. Another work which he approves, and which we had almost forgotten to mention, is that they had tried them which say they are Apostles, and are not; and had found them liars; while some of the things for which he censures them, are for having among them; those that hold the doctrine of Balaam; who love the wages of unrighteousness, and who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication—and because thou sufferest that woman Jezebel, which calleth herself a prophetess to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols—It is worthy of remark that this Jezebel was a patroness of the prophets of Baal, feeding them at her table—while she was a violent persecutor of the prophets of the Lord.—And if the Lord censured the church of Thyatira, for permitting her to abide and teach among them, those things that are contrary to sound doctrine, let us not suppose that she can abide and teach among us, and we be guiltless—he that has an ear, let him hear what the spirit saith to the churches. To him that overcometh, will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it—We will further say to you brethren, that it is your duty, not only to observe the things that we have hinted at, but there are important duties devolving upon you as men and citizens, and Christians—as men we would recommend to you, to walk honestly towards them that are without, that you provide things honest in the sight of all men, that you render not evil for evil, nor railing for railing, but contrarywise blessing—knowing that ye are thereunto called, that you should inherit a blessing, for so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men. Be not overcome of evil, but overcome evil with good, in short, as ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets. Furthermore brethren, we would exhort you as citizens of a free and happy country, to endeavor to perpetuate

our civil and religious liberties—discourtenancing every attempt to unite Church and State—as we view that as one of the greatest evils that could befall our country—famine and pestilence not excepted—for we hold it to be impossible for the free exercise of religious opinion or worship to continue, after a union of those powers are effected—of which the countries of Catholic Europe are faithful witnesses, giving evidence not to be doubted much less disputed, that where the civil power is brought to brace up the religion of Christ, that its purity soon becomes lost, and instead of the pure religion of the Bible, a system of falsehood, extravagance, fraud and tyranny, or despotism are substituted, which has swallowed up the last vestige of civil or religious liberty, as well as the most of the pure religion, of the blind superstitious priest ridden followers of Popery. Let us be instructed by their misfortune and profit by their example. And lastly, as Christians, we would exhort you to love one another. A new commandment I give unto you, that ye love one another, says our Divine Redeemer. Let us as his children provoke one another to love and good works. By this shall all men know that ye are my disciples, if you love one another. We know that we have passed from death unto life, because we love the brethren.—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.

TO EDITORS PRIMITIVE BAPTIST.

*Macon, Ga Feb. 10th, 1843.*

DEAR BROTHERS AND SISTERS, scattered over these United States and Territories: May grace, mercy and peace be multiplied to you. I am truly glad to hear so great a number contending for the truths of the gospel, and wish the Primitive Baptist paper to be continued. Yours as ever.

JONATHAN NEEL.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Sumter county, }  
Feb. 18th, 1843. }*

DEAR EDITORS: We by great scarcity of money had declined taking your papers, but finding that we had lost a friend that revealed to us many secret things, and many things that we know to be true, and things that we have experienced, I can in

form you that your papers are highly esteemed in my neighborhood, and are deadly weapons to the enemies of them. Although the times are hard, the loss of them appears so great that we have come to the conclusion that we will try to raise money to pay you for them, if you will send us them again.

I have not time to write you any thing at present worth notice, I am writing on my knee; but at some convenient time, perhaps I may give you a sketch of the times.  
**JESSE B. THORNE.**

TO EDITORS PRIMITIVE BAPTIST.

*Hickory Grove, Bibb county, Ga. }  
 Feb. 1st, 1843. }*

DEAR BRETHREN EDITORS: Having again to write, in order to renew my subscription for the year 1843, and as the 8th volume has now commenced, I again have to send on my remittance, and according to Millerism this is the last time; for I learn there is a prophet, or dreamer of dreams, in one of the States north of us, by the name of Miller, who states that the world will come to a final end in April next.

Now, dear brethren, we all know just as much about the end of the world as Mr. Miller does, and we all know just as much about it as God Almighty intends we shall; for of that day and hour knoweth no man. The angels of heaven do not know, the Son according to his humanity did not know the time of the end; but the Father only knew the time. Therefore we are commanded to watch and pray and be ready, for we know not the time of the end.

I shall give you a few lines of my home-spun poetry for publication. Yours in the best of bonds.  
**BENJAMIN MAY.**

*For Christmas day. C. M.*

While shepherd's watch'd their flocks by night,  
 As we do understand;  
 A glorious light it shone so bright,  
 It cover'd all the land.

While shepherds watch'd their flocks by night,  
 A star was seen to rise;  
 With glorious splendor fair and bright,  
 Through all the eastern skies.

While shepherds watch'd their flocks by night,  
 They heard the angels sing:  
 All glory to the prince of light,  
 The great high priest and king.

While shepherds watch'd their flocks by night,  
 As all may understand;

They saw a glorious heavenly light,  
 A great angelic band.

While shepherds watch'd their flocks by night,  
 As we are plainly told;  
 The wise men saw the glorious sight,  
 And gave their gifts of gold.

Simeon and Anna waited long,  
 To see this glorious sight;  
 Redeeming love was then their song,  
 To see this glorious sight.

They both did wait before the gate,  
 And would not leave the place;  
 Their faith was strong, they waited long,  
 To see the Saviour's face.

*Time and Tide for 1843. 7s.*

Time and tide together go,  
 Time is all we mortals know;  
 Tide will rise and then will fall  
 Time it slays us one and all.

Tide it ebbs and then it flows,  
 Time it always onward goes;  
 Time it will not stop nor stay,  
 Runs by night as well as day.

Tide will come and then will go,  
 This is what we mortals know;  
 Time is ever on the wing,  
 Time it doth our comforts bring.

Tide will rise and down will go,  
 Time it never can do so;  
 Time it runs eternal round,  
 Tide it always knows its bound.

Tide of time it always goes,  
 Never waits for friends or foes;  
 Time it always runs ahead,  
 Till we're numbered with the dead.

Time will bring the judgment day,  
 Gabriel's tramp we must obey;  
 Then to rise what thought can tell  
 Hear our doom, to heaven or hell.

FOR THE PRIMITIVE BAPTIST.

Elder *Burwell Temple* is expected to preach at the Falls Tar River, on the 29th of March next; 30th, at Hardaway's; 1st and 2nd April at Tarborough; 3d, at Old Town Creek; 4th, at Upper Town Creek; 5th, at Tosnot; 6th, at Black Creek; 7th, at Contentnea; 8th and 9th, at Salem.

**AGENTS,**

FOR THE PRIMITIVE BAPTIST:

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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SATURDAY, MARCH 25, 1843.

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## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*The North Carolina Whig's Apology for  
the Kehukee Association.*

WRITTEN BY JOSHUA LAWRENCE, 1830.

### PART II.

*A Reply to Nehemiah, of Georgia.*

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah, vi. 16.

(continued from last No.)

And as for your charges against the Kehukee Association, of avarice, popery, lordship, and a fear that all the money will be carried out of the country, &c. &c. we have only to say, that the spirit and temper with which your pamphlet was wrote, the charges you have alleged, the scurrilous abuse you have given, bespeak neither the temper nor language of a gentleman, Christian, nor gospel minister. And we consider it too mean and too abusive to answer, for it speaks for itself even with the friends of your cause. And were we to answer it, it should be with a little variation from David: The Lord rebuke thee, thou false and lying pen—or, with the answer of Jesus: Get thee behind us, Satan, for thou favorest the things of men's invention, and not the things that be of God, by his express word.

I have attended to all the scripture you have brought, as the only parts of your pamphlet worth much notice; and if you can answer this from scripture proof, so as

to condemn it, by as many scriptures, come forth; every attention shall be paid to you on that ground, but no attention will be paid to your abuse in any thing you may write, or your scurrilous jesting. And I hope by this time you have come to a better humor, and have or will repent for your folly of reproaching a body of professed Christians and ministers in a public pamphlet, for declaring what they think right, although it may run afoul of your sentiments; but it shews plainly the temper of a saint is not in your head or heart one. And it hath been industriously circulated, but by men professing godliness, whose conduct is a grief to their brethren; but upon the whole, I don't think you have derived much honor by your pamphlet among the friends of your cause, much less the enemies.

And I say you have no more right to add the practice of begging, or title-selling membership into societies, or other various schemes of the day to support the ministry of the gospel, without express warrant from scripture, than the Pope and his clerical brethren had to add, as doctrines or practices, the following in his day: First, the doctrine of infallibility—for who can tell, whether such a doctrine was to be believed as seated in the Pope, or in a council of his satellites and pope-head and his priest to assist, or in the diffusive body of Christians at large; but they said they had it, but none could tell by scripture where it was. Secondly, their doctrine about repentance and confession of sins to a priest, to put a man in a state of salvation, although such a man may have lived the most debauched life, yet the pope's absolution was a sufficient passport at the gate of heaven. Thirdly, the doctrine of purgatory, by which is meant a temporary punishment

after this life; and then, after being purified by the fire of purgatory, or some imaginary hell, they were released and made fit for heaven by the prayers of the living and mass for the dead. And fourthly, the doctrine of transubstantiation, a hard word to utter, but much harder to believe by me, that the bread and wine in the sacrament was or could be changed into the very body of Christ, so that every communicant absolutely partook of the real flesh and blood of Christ instead of bread and wine. What a hellish infatuation, thus for men that pretended to be ministers of Christ to attempt to impose from scripture, things so contrary to sight, taste, and feeling, the very senses that God has given us to judge things by; yet men in holy orders could perform and impose all these cheats on men, contrary to their senses, under the color of scripture for to aggrandise themselves and make money. Then is it a strange thing that the schemes of the day should be carried on to make money, and under pretence of having scripture proof? But, Sir, like these, you can't produce one express text, but must put a forced construction on different texts to get money; and like the pope and his gang, various plans will do so money is coming. And in the fifth place, the practice of preaching in an unknown tongue; and theological schools are a species of same sort. And in the sixth place, the worship of images—and for to venerate and bow to the schemes of priests to make money, is no better than to worship the images of the pope; or that, that Nebuchadnezzar set up: for it is teaching and obeying the commandments of men for those of God, or instead of God's. In the seventh, the worshipping of the bread and the wine in the eucharist was gross idolatry. In the eighth, the worship and invocation of saints and angels, and especially the Virgin Mary—does our Saviour speak in the scriptures one word of worshipping or invoking one or any of them? You know he did not. Then how came all this trash and imaginary vainness in religion in the Roman church in ancient times, that every sect in Christendom now condemns? Why, for this one reason alone—because the church at that day did not stick at express scripture for her directions in matters of religion; giving up this point, away they went into the wide field of imaginary inventions of men, for doctrines and practices required of God, when not one sentence could be found in his

word. And it is so now with the church; she is giving up in the schemes of the day her only safeguard, that is, to demand of the clergy thus saith the Lord, or express scripture, in matters of faith and practice. And when she ever deviates from this rule, by little and by little of designing men, she is gone—I say gone, the Lord knows where she will stop; having then got into the wide sea of speculation without compass, map, or chart, for her guide. Then I say, farewell, I shan't follow.

I request every American that has it in his power, to review church history and compare the progress of learned clergy in our country with those of others, and see what the consequence will be; for I assure you, oh ye sons of liberty of conscience, that the best philosophical reasoning is, that in the same circumstances always happen like events. But perhaps all circumstances are never exactly alike; then regard the main influencing principle, and that is you know money, both in the past and present clergy. Then same cause, same effect. Count the liberty of your children gone, or stop your money from those you think are seeking money.

I have made some short remarks of comparison between the popish religion and missionaries, I now come to give a short sketch of comparison between monachism, or the monkish religion, and missionaries. Under the power of this religion, the religion of Jesus Christ seems nearly extinct, and imposture and fanaticism are applauded by public opinion in its room and with its name; so that a reader of history of this religion will be lost in the wide field of research, without particular attention to the main points of trade, speculation, and gain, that went on in the church under monachism. And first, in the ninth century, this passion in public opinion for relics became the chief talk and sale of the day. For it is said that the bodies of the apostles were dug up, and the fragments of their and other martyrs bodies, such as bones, or pieces of bones, legs, arms, toes, fingers, skulls, jaw bones, teeth, &c. &c. were brought into Italy from Judea by traders in the church, and sold at various prices and for large sums of money; and were often encased in gold, surrounded with precious stones, and worn as amulets about the neck. And no doubt some men, from the knavery of the Greeks and the fanaticism of the church, purchased often and wore the bones of dogs and other

animals, for the bones of Mark, Bartholomew, or St. James, whom Herod killed; since the older the bone the more sure the purchaser was it was the bones of a saint. And so the traffic was then in the church, bones, teeth, old rotten wood, parts of the cross of Christ, Judas's thirty pieces of silver, &c. &c. all were sold for fixed prices by church characters under the color of religion, and great zeal for the cause of Jesus Christ. Only compare the missionary traffic of the day, selling membership in various societies at fixed prices, and pictures of the great northern doctors—the hire of missionary agents at \$40 per month, \$1 a day to a beggar, \$2500 to a theologian—and can any American be at a loss to see the likeness of public opinion in the church in the ninth century and in the nineteenth? Merchandizing is merchandizing; if not in the same article, those of our time is still as bad as the ninth century, and by good words and fair speeches from black coats, the heart of the simple is deceived; and thus gain by godliness the mark of a covetous priest, a transformed minister of the devil—that is your uncle Tim's mark, drawn by a great unity of texts of scriptures.

The next comparison is in titles—in that age there were popes, cardinals, deans, hermits, friars, monks, nuns, and a hundred other unscriptural officers in the church, not heard of in one text of the New Testament; but gain, popularity and power, you will mark; as the three grand designs of all their proceedings. Now compare these former titles of president—ah, high honor indeed conferred on a man in the church of God, I am almost fit to say God with us; vice-president, next to the top of the pot; corresponding secretary, recording secretary, treasurers, directors, and directresses, boards, missionaries, &c. doctors and reverends. Now say, can one of these titles for a Christian man be found in the New Testament? Were they in the apostolic age in existence? You that read the New Testament know they were not. Then mark the three grand designs, money, popularity and power; for who in the New Testament clothed you with these offices—if not found there, say under what master you serve, and who has required these things at your hands as a professor of religion? Your uncle Tim says those that give and those that wear those unscriptural titles in the church of God, wear the amulets of the beast and the devil, and

ought to own them lords of those titles, and such should no more call Jesus Lord, and do not the things he says, or the things he don't say and father them all on him for gain and applause; for the devil is the rightful father, though clothed by black coats with the Saviour's cloak without seam.

I shall next make a short comparison between the Jesuits, who were or might be called ancient missionaries, and missionaries of the present day. The order of men called Jesuits, produced great effects on society, (as well as Peter the Hermit,) and was founded about the year 1540, by Ignatius Loyola, a Spanish gentleman of monkish austerity, who for a great shew of piety and zeal suffered his hair and nails to grow to an extraordinary length, fasted six days in the week, whipped himself, lay on the ground, spent seven hours of the day in vocal prayer, and took a pilgrimage to Jerusalem to make him the character of a perfect saint, in which journey he pretended to many visions. First, he, after the establishment of the order by Pope Paul III. who at that time filled the chair of St. Peter, was invested with all the funds belonging to the society. Secondly, he nominated without partner the provincials, rectors, and other functionaries of the order, and could remove them at his pleasure; and to him was the auxiliary or subordinate societies bound to transmit and make regular reports of all incomes in the most circumstantial detail, with an exact information of the sums, talents, characters, dispositions and prevailing tendencies of the different societies—and thus Loyola, placed at the head of the institution, could issue his orders, could appoint to each man his station, and to each man his reward, exclude or retain. By the fundamental principles of their constitution, the Jesuits were connected with the world of mankind; and whatever tended to promote the instruction of the ignorant, or to disseminate what they thought the true religion, either in countries already professing Christianity, or among heathen nations—or whatever might be supposed to contribute to the interest of their cause or church, formed their peculiar care. And their chief art lay in managing and directing it to their own gain, popularity and influence to power; and hence they attached themselves to the great, the influential, powerful and rich; for the time present they wanted money, and for the time to come they as a society might want their alliance

and aid, which would be serviceable to them both in the present and future. They next cultivated learning, because they perceived its use in governing mankind; and were not only theologians, but grammarians, critics, mathematicians, philosophers, poets, &c. But within fifty years after the institution of the order, they obtained the chief direction of the education of youth throughout all the Catholic countries of Europe. Nor were they satisfied with biasing the mind in early life, but set themselves up to be spiritual guides of those mere advanced in years. In the reign of weak kings these functionaries were superior in influence and authority to the chief minister of state; and so the politician was oft forced to yield his laurels to this minister of the devil. by his artful intrigues and successful skill in managing public opinion. The whole society were closely united in promoting the interest of the order—to this paramount object all their efforts, money, correspondence, and circulars were directed, with all activity and perseverance, &c. &c. But their ambition, and unwisely grasping after independence, and meddling in state affairs, proved their overthrow; and they were, after various reverses of fortune, suppressed by Clement XIV. in the year 1773.

Now reader, only place the missionary and other societies of the day alongside the missionary Jesuits, and see the analogy—first, put boards of directors alongside of Loyola; are not boards of directors, like Loyola, invested with all the funds of the societies? Don't they, like him, nominate all the officers of the society? Don't they, like him, remove and appoint them at pleasure? don't the boards employ men to form auxiliary and subordinate societies, and transmit their collections to the general king board to dispose of, whether in a wrong or right way? And is not the board at the head of all these societies, to issue orders, appoint each man his station, his wages, or like Loyola, have power to exclude or retain; give more or less, or dispose of other people's money, as they may please to missionaries, much or little? Is not the missionary society connected in selling membership into those societies, with the great, the influential, and rich men of this world, like Loyola's? and does it not appear as plain as a; b; that such selling membership is to get the great, the rich, and influential men of this world on their side, and by the by get their money,

and their helping influence? The religion of Jesus Christ disavows all these, or a dependence on the power of this world. And again, the present missionary order has the same pretence, to instruct the ignorant and to disseminate their religion in countries already professing the Christian, and like Loyola, among heathen nations? and whatever has a show of benevolence and charity, is managed with great care to gain the honor and popularity of their order, Jesuits like. And, Americans, look round through the different States, and see a certain sect as teachers and preachers biasing the minds of our youth almost in every town and village, and like the Jesuits, setting themselves up for spiritual guides for the aged; and having got a smattering of Greek, Latin, grammar, astronomy, and philosophy, like the ancient Jesuits, want to govern the country, and for every politician to bow to their intrigues, of which the stoppage of the mail is one evidence with others—which shews us very plainly the close unity of that sect or order of modern Jesuits, engaged in their paramount object of an establishment from their correspondence, their circulars, their united petitions, and perseverance and activity to the same point, in the different States at the same juncture of time and for the same object.

Lastly, when the missionary Jesuits thought they had got money, the influence of the rich and great on their side, it made them ambitious—they wanted to give laws to South America, China, Japan, &c. and thus meddling and grasping after unwritten, unholy, and unscriptural power, for to unite church and state and make more gain by godliness, fell, like Eve in eating the forbidden fruit, by the hands of the jealous potentates of those countries, and like Sampson had their locks shorn.

Now reader, can you not see every trait of comparison between those unfeeling, inhuman, nation-distressing, ancient missionaries, confessors, and erectors of the hellish inquisition, and the progress of our modern missionaries, step by step? Don't you see they have begun to meddle with state affairs, in various instances? Don't you see money, influence and power, the very length of the devil's foot, marked on all their proceedings under the sanctity of religious benevolence. Then as the people is the potentate of America, let your jealousy be aroused, and stop the loss of the civil and religious liberty of your chil-

dren; or I say, you will and your children and children's children, be yoked with religious tithes as other nations—same cause same effect. is my rule to go by, and hand and hand civil and religious liberty has always gone to honor or infamy.

And now, being tired of working all day and attending to my business to support myself, wife and children, and then writing by candle light until past midnight for what I esteem the good of my country and thousands unborn, as well as the peace and prosperity of the church of God, I am under the necessity at present of submitting to the consideration of my fellow citizens of the United States what I have wrote, and to compare with the scriptures and church history, without grammar, Greek, or Latin to recommend it; as I only profess to be a millpond boy, a farmer, that can only write and read; but hope, that as I have not time to correct, or to have second thoughts as to style though not as to the main ideas, my fellow citizens will excuse an ungrammatical fellow, and cast the bad away and reserve the good, if any.

Since talents and men of sense take sides with public opinion, and are duped and priest-ridden, your old uncle Tim has thought good to do the best he could to save the liberty of his country, and plead the cause of millions unborn; and is determined, as liberty of conscience cost his forefathers suffering, wealth, and blood to purchase it, that it shall be sold for no less price than his suffering, wealth and blood; and whoever wants these they are at his service, as the price of liberty in all ages—not in a way of challenge, but in opposition to a religious establishment of any sect, even his own sect. For hell never had a more unfeeling and inhuman set of agents on earth, than an established ministry. The labor and loss of sleep I sacrifice as nothing, expecting and hoping nothing, nor asking nothing for my labor. My design public good, the preservation of the liberty of my country dearly bought, and the peace and prosperity of the church of God has and is my aim, from the impressions I have felt to write, without individual objects of censure or revenge, as to persons or characters, but only as to principles adopted by them, that I think will be destructive to our commonwealth and civil and religious liberty. For no republic, without a very watchful eye, can stand long, because the people become careless, sleep on their oars, and run away with the

idea of safety from statesmen, to whom they have committed all their concerns, as if they could not be corrupted. Witness Rome, Greece, France, &c. their glory has departed from them, as ours shortly will, except the people think and value their liberty and the means of preserving it more than they do; and when gone, gone perhaps to be enjoyed no more for ever. Think, fellow citizens, think seriously of the matter; remembering what our liberty cost our fathers—and don't give it to priests, nor sell it for grog, but hold it as the gift of heaven, a jewel as dear as your own heart's blood—yea, dearer than life itself.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Kershaw district,*  
25th Feb. 1843.

BRETHREN EDITORS: The peace of God our heavenly Father, through our Lord and Saviour Jesus Christ, which surpasseth all understanding, be multiplied amongst you. Stand up for the truth as it is in Jesus.

Dear brethren and sisters, for the last six months past I have been much afflicted, and at one time I was very low; but God had mercy on me, and at this time there is a prospect of returning health, thanks be to his adorable name. Oh, how great the goodness of our God, and when his creature gets a view of this love, it leaves him vastly in debt; for after rendering all their best services, they are ready to acknowledge themselves unprofitable servants.

But drops of grief can ne'er repay,  
The debt of love I owe;  
Here, Lord, I give myself away,  
Tis all that I can do:

There is much comfort to be enjoyed on a sick bed, in having the company of our brethren and sisters; thank God, this I was blest with, also other friends. But my distant brethren, whose faces I have never seen, through the medium of our little paper made their way to my sick couch once in two weeks, bringing morsels of comfort to me, for at times I could read. Ever anxious to hear how matters are with the brethren and sisters, sometimes I was made to rejoice to hear that my distant brethren were experiencing a time of refreshing; sometimes I was made to feel sorry, to hear of their conflicts and trials. Sometimes I

would read the views of my brethren on the doctrine of the gospel of the Son of God, and here again in this I was made to rejoice to hear from the north, the south, the east, and west, a people speaking the same language. This must be the work of the Lord, and truly it is marvellous in our eyes.

Brother John W. Pellum, I read your views respecting the duty of ministers and church with great pleasure. The church, as you very correctly have said, carries her own keys, and not the minister. I have witnessed instances before now, where the minister was willing to receive the power of governing the church, and the church remiss enough in her duty to give power. No minister, no meeting—no minister, no church conference can be held, no matter what business may be lying unsettled before the church, we must not trouble it till the minister comes. It was nothing more nor less than a willingness on one hand to give power, and willingness on the other to receive power, that placed the pope of Rome in the papal chair.

Brethren, let us adhere strictly to what our Lord said unto his disciples: What I say unto you, I say unto all; watch. For various are the plans and devices of the wicked one and his adherents, to mar the peace and Christian fellowship of the church. Why is it the case so frequently, that the peace of the church is marred? Because we have not been watchful, we have not strictly obeyed the instruction which Christ himself hath given for the discipline of his church. In the first place I will name the 18th chapt. of our Lord's gospel by St. Matthew, 18, 16, 17 verses: Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

The reason why I have made the above quotation is, all troubles in churches in general are occasioned by offences received by one member from another. Well, now I verily believe where a member has received an offence from his brother, he himself, under the influence of the Holy Spirit of God, goes according to the foregoing di-

rection, in love with his brother's soul, saying, my brother in Christ, you have by words or actions (as the case may be) wounded my feelings; I am sorry you could feel at liberty to act in such a way—the love that I have for my Lord and your soul, and the peace and fellowship of the church has moved me to come and reason with you. Was this first rule strictly adhered to, nine times out of ten the church would not know that there ever had been any unpleasant feelings, & many unpleasant things removed without taking the second and third step. But when nothing else will do, and it must come before the church, it is then the duty of every member of the church, each for themselves, to give judgment in the case before them in honor to the prince of peace, whose business they are engaged in. Never allow any neutrals I have seen them—take care when they are about, for there is danger in them; there is no seat in the church of Christ for any such characters.

My dear brethren, I have not written because I think myself so fine a scribe, or to display the greatness of my mind; for in each I do feel myself very poor. I know I love my heavenly Father's children wherever they be, whatever circumstance they may be in, in this life; and I do feel myself to be one of the least of all.

I am here obliged to close. My dear ministering brethren throughout these United States, may God Almighty bless you all in your noble calling, giving you a holy boldness to preach the gospel to a world of dying men and women. May God bless his churches every where, making them diligent in every duty, holding up the ministers' hands, relieving them as far as they are able. Your unworthy servant.

WILLIAM NELSON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Columbia county. }  
Feb 5th. 1843. }

DEAR BRETHREN, of the Old School order; I told you in my other piece although I was not convinced of sin, yet I was distressed about my case; because I could not pray off my trouble and obtain relief, as I had done before. And I still continued to pray, as I called it, but could get no relief; at last one day I concluded I would decide the case, whether I was good or not, by counting up all the good and all the evil I had ever done, and then balance them in

the scale; and if I had done more good than bad, of course I was a good man, fool like. So one day as I walked the road I commenced counting up my good works, and all at once to my surprise something sounded into my understanding as sensible as if a voice had spoke, and said, you never have done any thing good in all your life. And I understood and felt the very truth of it reach my heart, and I consented thereto in a minute. I cast my eye to the ground on an ant bed, when a second voice came into my understanding and said, you cannot make an ant; and I knew it to be a truth. And the commandment came, and sin revived and I died. This was the first time I ever tried to pray, and accordingly I used all the power I had; but pray I could not. I saw and felt the justice of God in damaging my soul, and I went from place to place to pray, but could not. It did appear to me all my words fell on the ground, instead of reaching to heaven.

Brethren, I was distressed in heart and soul, and knew not what to do; but still I tried to pray as good as the publican did, by saying and thinking, God be merciful to me a sinner. In this way I went on some months, in which time instead of getting better, I grew worse, or at least discovered more of my own heart and sin therein. I saw the mercy and grace of God for every body else, as I thought; but for me there was no hope. But still I tried to pray, although I saw no way whereby God could be just and save such a sinner as I was, although I had been and was then a moral man. But I then thought I had all the time kept my sins shut up in my hand, or rather in my heart, and God had brought them all on me at once. I compassed Sinai's mount a long time, and tried to fulfil the law; until the fire and smoke of that mountain drove me away, not being able to pay one cent, having no other refuge only to fall into the hands of a sin-avenging God. In which time I in one sense of the word did love the Lord, inasmuch as I saw he was full of mercy and grace for others. And although I thought my day of grace was past, I did not blame God nor man, but myself. I was fully bent and determined to try to pray, if I went to hell. In fact, I did feel in some degree willing even to go to hell if God said so; for I thought I would love him some there, and pray as well as I could in spite of the devil.

In this miserable situation I went for some time. However, God in mercy re-

membered me. One morning just at daylight, as I sat in my wagon driving with lines all alone, and while singing a hymn, there appeared to be a voice revealed in my soul thus; Jesus Christ died for sinners—and I answered it with a loud voice and said, glory be to God, did he die for me? And the answer again sounded in my soul and said, yes; and I felt an application of the truth of it in my soul, and I was so filled with joy that I forgot to pay any attention to my horses; they went on of their own accord about a quarter of a mile, and when I came to myself I was just entering Augusta, and my eyes was full of tears and my soul full of joy, in fact it was heaven in my soul. The element, and the people, and every thing appeared new and beautiful, and I thought I loved every thing I saw; and I believe all the world and the devil could not have made me believe I did not love Jesus, for my mind, heart and soul were full of his presence.

I did not tell my feelings to any person, Although my load of sin and guilt was gone, I did not believe I was a Christian; but I did believe the Lord had done something for me, and I felt confident he would finish the work in his own time; because I did love him so well that I wanted to suffer some corporeal punishment for him, and instead of praying it was mostly praising. Though I would often when praying and praising say, O Lord, if thou hast not forgiven my sins, I beseech thee to forgive me for Christ's sake. For although I could not get my burden of sin and guilt back again, yet it was doubtful at times whether God had forgiven me or not. Although I did love God and his people, and enjoyed myself under preaching, yet I continued in this situation more than six months, being confident that God had done something for me; and just when God pleases he will work, and the devil cannot hinder him.

(to be continued.)

MATTHEW D. HOLSONBAKE,

FOR THE PRIMITIVE BAPTIST.

*The Christian Experience.* L. M.

I am a sinner saved by grace,  
If I am ever saved at all;  
For I was in a wretched case,  
Was lost and ruin'd by the fall.

I was by satan captive led,  
He held me in his iron yoke;  
In trespasses and sins was dead,  
And so I fell beneath the stroke.

I had no righteousness to plead,  
My works were nothing more than dross;  
I saw that Jesus Christ did plead,  
And groan and die upon the cross.

I saw my sins like mountains rise,  
And justice show'd a frowning face;  
At last, I cried, in sad surprise,  
I now am lost without free grace.

Ten thousand talents I did owe,  
But nothing could I ever pay;  
My little stock became so low,  
My Saviour took my debt away.

Such wondrous love and grace divine,  
Bestow'd upon the human race;  
That rebels should in glory shine,  
And so become the heirs of grace.

O for this love let all our tongues,  
Their everlasting tribute bring;  
And grace inspire our cheerful songs,  
This wondrous grace to sing.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

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## THE PRIMITIVE BAPTIST.

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SATURDAY, MARCH 25, 1843.

TO EDITORS PRIMITIVE BAPTIST.

*Aspen Grove, So'rampton c'ty, Va.*

DEAR BRETHREN: Perhaps you will be a little surprised, at least you who are personally acquainted with the man, to learn that he, *John Martin*, who but a short time since could boast of his *iron jacket Baptist principles*, has all of a sudden concluded to change it off and try, at least for a while, how an *Arminian loose gown* will wear. And I really as an individual feel gratified, and hope his distended carcass will find a nice fit and a lasting gown. It is true that the gentleman's privileges were a little cramped, the church (old South Quay) not having confidence enough in the man to have him *ordained*—but now certainly the gentleman will no longer have to mutter for elbow room, having attached himself to a party of co-workers, it is only reasonable to suppose that they will at once loose him and let him go. When that is done I can only see one stump in his way, and that is, how he will ever find Arminianism enough to mix with his Antinomianism to make it palatable. For while he belonged to the *Old School Baptist church*, he was such a hard-mouthed Calvinist, that he could hardly ever please himself or any body else. But enough; he is gone and I am glad of it, and I am sure no member of our church will consider that we have sustained a loss; but on the

other hand rejoice, that we have gotten clear of a complete *drone* on such easy terms.

I have written these few lines in haste, that the brethren in the Kehukee Association may know the ground Mr. Martin now occupies; that he is gone from us and attached himself to the party that left our church when we first attached ourselves to the Kehukee Association.

I hope this move in Mr. Martin will do something good for us yet; and the good I ought to expect him to do is this, to throw all his influence in the scale of justice with the party to which he has attached himself, and see, if he cannot cause them to return to us our church book, which they have illegally kept and which he so warmly advocated our demanding by letter last year. Joseph's going down into Egypt proved a blessing to some; Mr. Martin going to the Murfee party may prove a blessing to us; if so, surely we will freely give him up for the book. Very respectfully, your brother,

E. HARRISON.

March 8th, 1843.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Tatnal county, }  
Dec. 20, 1842.*

DEAR BRETHREN, and fellow citizens wherever this may be seen; I was born and raised in South Carolina by poor and irreligious parents, and that in the farm, and got a small stock of education at odd times. I moved to Georgia after I married, and about the 25th year of my age I joined the Baptist church. I am yet a poor man, ten in family; but notwithstanding my situation, about six years past I became uneasy about the state of sinners, and I cavilled with flesh and blood near two years, that my life seemed almost a terror to me. And in January 1839, in the forty-second year of my age, I commenced trying to preach the gospel to poor sinners. Since that time I have been ordained at Beard's Creek, Tatnal county, Georgia.

So now I address both saint and sinner from the scripture. Matthew, 16th chap. 19th verse; And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Now in the first place let us find out how many separate rules the word key will

apply to; First, is knowledge. Wo unto you, lawyers, for ye have taken away the key of knowledge—ye entered not in yourselves, and them that were entering in ye hindered, Luke, 11 ch. 52 verse. 2nd. Great authority. And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut; and he shall shut and none shall open. Isaiah, 22 ch. 22 ver. I am he that liveth and was dead; and behold I am alive for evermore, amen; and have the keys of hell and of death. Revelations, 1st ch. 18th ver. 3rd. For the ministry of the gospel and the ordinances thereof, refer to the text, Matthew, 16 ch. 19 ver.; I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

We are all aware that a key is to close a house for safety, and it must fit the lock or there would be no safety in it; and any man can lock or unlock when he has the key, but any man cannot make a key. Therefore it appears erroneous for man to prepare man to preach the gospel. He saith unto them, but who say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. Matt. 16 ch. 15 and 16 vs. Now we see Peter had faith in Christ, and through faith he obtained the keys without any new education added to what he had, (if he had any.) Then came the free gift from Christ to Peter, of the keys of the kingdom of heaven.

There is a great deal said about election and about Arminianism, but I believe we are all shut up in prison by a false key that the devil made use of, which is the key of deception. For the serpent said to Eve, God dost know that thou shalt not surely die, but shall be as gods, knowing good and evil. Now we are carnal, sold under sin, and are something like Paul and Silas were, thrust in the inner prison, which is the prison of unbelief. Now let us hunt the path that Job wrote about, that no fowl knoweth. Methinks it lies between Antinomianism and Arminianism. I will give unto thee the keys of the kingdom, &c. Heaven is reconciled to the preacher that is called of God; he knows their honesty, he gives them their ability, which might be termed the keys of the kingdom of heaven, and commands his preachers to go in to all the world and preach the gospel to

every creature; and he that believes and is baptised shall be saved, and he that believeth not shall be damned. God does not appear in person to men, but calls them by his word (the scriptures) and by his faithful ministers; to whom he has committed the key of knowledge or understanding in the word, that he may first unlock the outward prison door by showing the fall of man; and stand near the inner prison door and there read, the soul that sins shall die, and the thoughts of foolishness is sin, and God cannot behold sin with the least allowance. Then take the gospel key and unlock the inner prison of unbelief, by showing man his inability to satisfy justice and bring him to Christ the Saviour, who has satisfied the law by fulfilling it, made the atonement by his death.

By this time you, reader, are ready to say something of that inner prison of unbelief that the preacher opens. It never will be opened to all; there are some in for lifetime. Now mark well, sinner, the key that unlocks your barn will unlock it by the same hand; but in the heavenly kingdom there have been some well polished false keys, that many may have thought to be the true key; not only satan that handles them, but his ambassadors also. Mark the scripture already quoted, the lawyers hindred those that were entering. So God did not start unbelief in the heart of man. So God in his mercy made a free gift of the key of truth to his ministers. Therefore, go and proclaim both law and gospel to poor lost sinners, and it is to be preached to all the world for a witness to all nations, then cometh the end.

Again: God hath said his word shall not return void, but shall effect that for which it is sent; it will prove a savour of life unto life, or of death unto death. Now when this solemn sentence is read or rehearsed by the minister of God to those that are in the inner prison, do you suppose they would all have the same dread? I answer, no; for God made man upright, but they have sought out many inventions, and some have sought out more than others. Therefore the key of justice made manifest by truth, brings repentance on hundreds when the keys are God's, and contributed to man to use as a trusty servant handles his master's keys to unlock his barn; therefore the key is of God, the prison belongs to him, for the earth is the Lord and the fullness thereof. Now the guilty are set free by a reprieve; but a man that is not in

bondage will never try to get freedom, neither is a well man apt to call for a physician, but they that are sick. Therefore, we think a man must first have a knowledge that he is in prison before he will try for a reprieve; and man being born in the prison house is so used to it, he thinks he is free. Therefore, the keys of the kingdom are to unfold the law, to show man his condemnation in the prison house of this world; and then take the gospel key, and open the mansion house and let the prisoners view at a distance the pearls and glories therein; for, says Christ, in my Father's house are many mansions. Then when they see it they wish to obtain it, and then man is apt to try to take it by his obedience to the law; but the law only serves as a schoolmaster to bring us to Christ.

So it appears that man receives light when the first door is opened, and that shows him that he is yet bound, and thro' his trying to become loose he proves the matter that he is safe and cannot get out. Then he would not give one cent for a false key—why? because he knows they will not turn him out; for subtilly put him there, and it will not let him out. Now the nearer a man is to a prize and yet cannot get it, the worse it mortifies him; and a man convinced and convicted of sin, views holiness the highway to happiness. Now he is killed by the law and shut out of heaven by justice. Now he becomes a starving prodigal, he is willing to call for a reprieve, not to pay for it, for he has no pay; but to beg for it, Lord, what wilt thou have me to do. The Lord is yet merciful, and to the repenting sinner he can extend mercy in justice; therefore, in the delivery of the repenting sinner, mercy and truth hath met together, righteousness and peace hath kissed each other. Psalms.

Now, friendly sinners, let me intreat you, and believe me it is true, you are in prison, and never will know the good of liberty or freedom unless you experience it. The Universalian tells you that this earth is your hell, but that is a false key that will not unlock the prison. The missionary calls for your money, but thy money will perish with thee; for that key will fail to open the prison, although it be silver.

But come to the text. I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven. God's ministers receive the keys from God, and they un-

lock the truth of both law and gospel; and to them that disbelieve the truth, it will bind to them condemnation, for the word will not return void. And whatsoever thou shalt loose on earth shall be loosed in heaven. When the keys of law and gospel shall loose a man from his sins, it is of God, who committed the keys to his servant; and to him that is loosed, we know it is by the truth. And when his sins are pardoned, it is the keys of the kingdom loosed him out of prison; therefore he is loosed on earth and loosed in heaven, for he was loosed by Christ's keys. Therefore, sinner, should you not desire to be loosed from the bondage of sin, that you might be free, for the servant of God cannot set one free by any power he has; he only can use the keys committed to his trust, and there try to bring you sinner to see that you are dead and condemned, and nothing short of a reprieve will deliver thy soul. Oh, may these solemn truths fasten on your minds, lest with the keys of the kingdom you be bound in earth, and then you are bound in heaven, and be bound in darkness forever and ever. But rather seek to be loosed from thy condemnation, that thou mayest not only come in sight of the mansion house, but that thou mayest be one of those that dwell in heaven, to sing free grace for ever and ever.

Now if we did not have to die, these admonitions would be useless; but die we must before long, and then try an awful judgment. Therefore I entreat, while the keys are in use thou seekest to be turned out of prison; for if the Son shall make you free, you shall be free indeed. O, may the Lord open the hearts of each reader to understand the mystery of the keys of the kingdom of heaven, and save their souls for Christ's sake.

Wrote for a friend to commit to the press in the Primitive papers, by

*TARLTON KNIGHT.*

TO EDITORS PRIMITIVE BAPTIST.

*Thomaston, Upson county, Ga. }  
January 4th, 1843. }*

BRETHREN EDITORS: I some time past directed to the Primitive office a couple of copies of a letter, or pamphlets. I would be glad you would publish it in the Primitive, for I think it would be the means of many who have been halting (as it were) between two opinions on the non fellowship

principle, of bringing them to see the consistency of non fellowshipping the various benevolent so called institutions of the day. This letter was written by Joel Matthews, a son-in-law of mine. He remained in the church where my membership was at the time of the division. No more at present, but remain in Christian love and friendship.

WILLIAM TRICE.

A LETTER,

*On the subject of the schism in the Baptist church between the missionaries and anti-missionaries.*

By JOEL MATHEWS.

*To all whom it may concern.*

As several misconstrued ideas have been entertained, and some misrepresentations made, respecting my having joined the anti-missionary Baptists; I have thought proper, as well in my own, as in the defence of truth, to make a statement of the principal circumstances which led me thereto; and also, (as we are admonished to be ready to give a reason of the hope that is within us,) to show some of the principal reasons why I hope, that through the grace and mercy of God, I have ever been made a suitable subject for any church. And in so doing, I shall begin at the time, when, as I trust, God by his appointed means, through the influence of his Holy Spirit, first began to make serious impressions on my mind.

A short time previous to his death, my father admonished me to the moral duties of accountable beings, of the awful consequences of disobedience to an all-wise and merciful God, &c. told me that he must soon leave me exposed to the snares of an unfriendly world, and go to his "long home," where he hoped, that, through the atoning merits of a crucified Saviour, he should dwell forever in the presence of God; and in an ejaculatory manner invoked God's blessing on me. But little more impression was made on my mind at the time, than a momentary seriousness; seeing my father in health, I thought that the time of his departure was far distant, and that many days hence would be time enough to think on it. But alas! too soon, I thought, I was compelled to witness the reality of what he had told me; and though I was now but ten years old, I resolved to endeavor to live according to the advice he had given me. But the alluring scenes of

vicious boyhood would often lead me astray by day, when the reflection of which, in the stillness of night, would cause me to quake with fear of meeting the justice of an offended God; who, though he had taken from me a beloved father, I still thought was the best of beings, in that he had not taken from me a tender mother also. As I advanced towards the years of maturity, and became more exposed to the youthful allurements of worldly pleasure, I would frequently say to those reflections, when they would arrest my mind, (as they often did,) let me alone until I become older and more suitable for the company of religious persons, and then I will repent and pray, and live a righteous life, and thereby appease the wrath of God, obtain forgiveness for all my sins, become a Christian, and at last die and go home to my father; which I verily thought I could do, and which I fully intended to do; but thought it was time enough yet, until I was suddenly and seriously alarmed by affliction; and I thank God, that

"Afflictions, though they seem severe,  
Are oft in mercy sent,  
To stop the prodigal's career,  
And cause him to repent."

I was suddenly attacked by disease which produced such excruciating pain, that neither time nor inclination was allowed me, to think of preparing for death; although I expected that a few more hours would terminate my earthly existence. But by the goodness and mercy of God, I was soon restored to health; when on reflection upon the situation in which I had been, and on the goodness and mercy of God in relieving me, and the dangerous consequences of living and dying in sin; I resolved to set about the work of preparing to meet God in peace. And as I had been, as I thought, quite a moral and upright youth, and had heard it remarked of me, that my conduct was as orderly as most professors of religion; I fancied that I was already almost a Christian, and that it only remained for me to confess to God, in the attitude of prayer, the few sins that I had committed, and that this would be so well pleasing in the sight of God, that he would immediately forgive me—take me into his divine favor, and enable me to perform constantly, all the duties of his moral law. I accordingly retired to the most secluded place that I could find, and knelt down—but the confessions that I had intended to make, had all fled from my mind, and not a word

could I utter, save—"Lord have mercy on me."—I arose, disgusted at myself for having made so poor an attempt. I thought that I had insulted God, and committed a greater sin than I had ever done before in all my life; and fully determined that I would never make the attempt again while I lived. I now concluded that I would search the Scriptures, and try to find out some other way. But I could find nothing there, but my own condemnation.

Time rolled heavily on, and my situation appeared to be daily growing worse, until one night, when all nature seemed solemn and still, and nothing was to be heard but the deep sonorous breathings of those who were sleeping around me; I lay silently meditating on my condition. I thought of the advice my Father had given me, and my having come so far short of living up to it—many of my former acts, which I had before thought quite innocent, now presented themselves to my mind, as heinous offences against a merciful God—my morality in which I had before gloried, now seemed to augment my misery; for I thought that I had been deceiving my fellow-beings by an outward appearance, while my heart within, was nothing but sin and corruption—and though there were many, who, I thought, were guilty of more outbreking and ostensible sins than I had been; yet I was worse than they, because they had sinned ignorantly, for want of parental advice and instruction, and I had sinned knowingly, against a better informed judgment. I envied their conditions—for I thought if I had have sinned ignorantly my condemnation would have been less. Amidst these swelling floods of wo, one great source of grief was, that I could not repent: which I thought if I could but do, God would yet forgive me. I thought that if I could even have shed tears, it would have excited the compassion of God; but this was denied me. I thought that the time had been, when I might have repented—but that now, I had gone so far into sin, and had offered such an insult to God, in attempting to confess my sins, and having failed; nothing now remained for me but death and eternal misery and wo! and I actually thought that I should not live to see the light of another day. The very language of my soul now was "*Lord be merciful to me a sinner,*"—and repeating these words I fell asleep, and knew nothing more until daylight had made its appearance: when seemingly, I was

awaked by a sweet and soft whisper, saying—"your sins are all forgiven; go in peace and sin no more." To describe the emotions of gratitude and love, which I then felt, and the beautiful loveliness, in which nature presented herself to my senses, would be folly in me to attempt. For

"Tongue can never express,  
The sweet comfort and peace,  
Of a soul in its earliest love."

I now thought that my debt for the past was cancelled through mercy, and mercy alone; (for as yet, I knew no more of the atoning merits of the Saviour, than the nethermost heathen,) and that it now remained for me to live up to all the requisitions of the moral law, and henceforth to keep out of debt. And I really thought that I should never commit another sin while I lived. But I soon found that I was not yet freed from the corruptions of human nature; and was often made to retire in solitude, to the secret grove, there to weep over the depravity of human nature, and pray to God to lead me in the way of life and salvation. Thus lingering between hope and despair, months and years rolled by and found me still further and further from God. Three full years had well nigh passed, when, as I was just ready to yield to utter despair, a voice apparently spoke to my imagination saying, "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Knowing that these were the words of Jesus, as recorded by John, I commenced reading John's account of Jesus, with the hope of finding something I had before overlooked, that might perhaps give me some consolation. Before I had read it all, I went to meeting, and hearing and aged Minister, (whose body now sleeps in the dust.) read the hymn, commencing—"And am I born to die," these lines particularly fastened upon my mind, viz.

"Thou art thyself the way,  
Thyself in me reveal;  
So shall I spend my life's short day,  
Obedient to thy will."

Although I knew nothing of the real character here addressed, yet these words incessantly impressed my mind with earnest and solemn solicitude.

But as I read and could draw no consolation, I began to conclude that I was only referred to the Scriptures, that I might have a more perfect view of my wretchedness and wo, which I now feared, were eternally sealed.—Having been once par-

done and set free, as I thought, and having found from experience, that I was unable to resist and overcome all the alluring temptations of the world; and having again gone in debt, and being unable to pay, I saw no way for God to save me consistently with his own dignity and justice. I wished that I had died when I first hoped that my sins were forgiven. While I was thus bitterly lamenting my natural depravity, and just ready to yield to utter despair, under a full conviction of my own guilt and impotency; I read the following words, viz: "In the world ye shall have tribulation, but be of good cheer, I HAVE OVERCOME THE WORLD." I instantly saw in my imagination, the beautiful plan of redemption. How it was that Jesus had lived up to all the requisitions of the law, in my stead, and that by his righteous life, patient sufferings, bitter death, and glorious resurrection, had made the atonement for sin, which I was utterly unable to make: and I almost thought that I saw with my natural eyes, the hole in his side and the blood trickling therefrom. I now for the first time in my life, saw a way whereby God could save sinners, consistently with justice, as well as mercy: and the first words that arose from my heart were, *Redeeming Grace and Dying Love to all eternity.*

I saw in my imagination, the countenance of my Father and was enabled to recognize his features more clearly and plainly, than I have ever been able to do, at any other time since his death: and though it may be thought to be superstitious, yet this circumstance has sometimes caused me to hope that he is the guardian angel appointed by God to conduct my soul, after its dissolution from the body, into the realms of eternal glory. The fact of which, I at that time thought, I never should doubt. But sin has often caused me to fear that the glorious plan of redemption was only manifested to me, in order to show me the eternal rest which I, through the depravity of human nature, in consequence of original sin, had missed. But amidst every doubt, my earnest desire and prayer to God has been; that should I be finally cast into hell; I might be permitted to love and praise him, for what he hath done for others. For I have never yet doubted the reality of the atonement and plan of redemption, since I was enabled to see it as above related. But to tell of the glorious beauty which I saw in it,

and of the emotions of gratitude and love which then pervaded my bosom,

"Archangels even would fail,  
Nay, till eternity shall end,  
A whole eternity they'll spend,  
Nor then have told the tale."

I now felt a desire to tell to the people of God, what I hoped the Saviour had done for my soul; but a sense of my unworthiness, deterred me for a considerable time. I at length, however, told it to the Church, who received me into the arms of her affection. But alas! those who received me, where are they now? They have rent asunder, and have become to each other as heathens and Publicans.

In 1837, I was sent by the church, as one of her delegates to the Echaonna Association; when the following resolution was passed by that body, viz: "Resolved, that the systems of the day, benevolent, so called, such as Bible, Missionary, Temperance and Tract Societies, &c. are unscriptural, unsupported by divine revelation, and therefore anti-christian. This is therefore to declare and make known to our brethren composing this Association, those with whom we correspond, and all others; that we have no Church fellowship with those human institutions; neither do we have fellowship for those Associations and Churches that are connected with them." Thinking at the same time that this was declaring against the professed objects proposed to be accomplished by those Societies, instead of their connection with the Churches; and that it was anti-christianizing all those who were in favor of the accomplishment of those professed objects, instead of considering them as christians in disorder; I with my colleagues left the Association, returned home, and at the next conference reported what we had done. A move was made to sustain the delegates in withdrawing from the Association, and consequently to confirm a final withdrawal of the Church: the vote on which was postponed till the next conference. Seeing that this was likely to cause disunion in the Church, I offered as substitute, to the above move: a resolution which contained the following words, viz: "That a difference of opinion, respecting the benevolent institutions ought not to be made a test of Church fellowship;" which was passed without a dissenting voice. It was now with one common consent agreed, "that an Association at home was better than one abroad." Or in other words, that it was

better for the Church to be unassociated than divided. In a few months however, it was proposed to the Church, to appoint delegates, to meet in convention with delegates from other Churches, which had withdrawn from the Echaonna Association: For the purpose of consulting on the course most proper for them to pursue. Delegates were accordingly appointed, and before the next conference after the Convention, it was known that the determination was, to form a new Association; which, it was privately said, would unite with the Baptist State Convention. Knowing that this would be opposed by a large portion of the Church, and anticipating the consequences; I drew up and offered to the next conference, several resolutions; some of which were in substance, as follows: "Resolved, that the Church of Christ is not authorized by the word of God, to connect herself, or become connected with any institution, which recognizes as component members of the same, any other than baptized believers in Jesus Christ." "Resolved, that amity and fellowship, among her own members at home, are of more importance to the peace and prosperity of a Christian Church, than associational connection with other Churches." These were unanimously agreed to. I then offered in substance the following: "Resolved, that this Church will not again send delegates to any association, until she can do so by unanimous consent." To this also, the anti-missionary brethren agreed: protesting thereby, their willingness to remain in union with the Church, provided she would preserve her original principles and recent resolution inviolate: by keeping herself unconnected with other institutions. The missionary brethren opposed this resolution, and being the strongest voted it down. It was then proposed that the Church should remain unassociated, one year. This also, was voted down by the same party. And "nature gave signs" that all hope of continued union was lost. The dissolution soon followed. It was to me, a solemn scene: and impressively prefigured to my mind, the awfulness of that great and terrible day of the Lord, when

"Brothers and Sisters then shall part,  
Shall part to meet no more."

The relation in which I stood to the two parties at this time, may be conceived from the following.

Being frequently asked, if I was going to apply for a letter of dismissal, and quit

the missionary party; I answered that I thought both parties had erred; and that I had intended to quit both, should they ever separate; but on reflection; I had concluded, that to abandon the Church entirely, and to say to the world by my conduct, that there was no reality in religion, would be a still greater error; and that I had therefore concluded, to remain as I was until I could better understand the principles on which the two parties were acting; which I thought time would develop; and that if I should become convinced, that the course pursued by the anti missionary party, was more in accordance with original Baptist principles; I should, regardless of personal affection or secular interest, unite with them.

Accordingly, having become "fully persuaded in my own mind," and knowing that it is not lawful, according to Baptist church discipline, to "depart" from a Church without showing a cause,\* and knowing the irritable excitement which personal controversy, in the Church, on this subject, has heretofore produced; I wrote to the Church as follows, viz.

August 26, 1842.

"Dear brethren: a tender regard and decent respect for your feelings and opinions, requires that I should make known to you, my reasons for pursuing the course I do.

It has been, from time immemorial, a prominent principle in Church discipline; that the Church of Christ was, and should be, a separate and distinct institution, from all others. It was a distinguishing principle of the ancient Waldenses, "That the Church ought to be exempt from all those institutions, which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors." (See Benedict's History of the Baptists, vol. 1. p. 129.) The same principle is fully admitted on your record, in a resolu-

\*In the letter which the Bethesda church sent to the Convention that constituted the Rehoboth Association; it was expressed, that they held to the confession of faith and principles as published by the oldest Baptist Association in America, met in Philadelphia, Pa. on the 25th of September, 1842. In that confession it is said, "That if any Church becomes erroneous in principle, &c. it is lawful for persons, after they have discharged their conscience and duty, in reproving and bearing witness against such defections to depart."

tion which declares, that "The Church of Christ is not authorized by the word of God," (the only rule of faith and practice,) "to connect herself, or become connected with any institution, which recognizes as component members, any other than baptized believers in Jesus Christ." (Min. of May conf. 1838.)

Now brethren, with due deference to your feelings, I am compelled to believe, that this principle was violated, when you became connected with the Baptist State Convention: which was at first but a State Society, composed promiscuously of Church members and worldlings, or their representatives; and the Constitution of which at the time you became connected with it, recognized, as component members of the body, others than baptized believers. And it is plain to my mind, that it was the violating of this original principle, and not a mere difference of opinion that caused the late division of the Baptists. For although some of the benevolent institutions, had existed for more than a century before; yet there was no declaration of non-fellowship or any division of Associations and Churches, in consequence of those institutions, until after the Associations had commenced uniting with the State Societies or Conventions.

I believe it is given up on all hands, that the faith and principles of the Baptist denomination, are held and practised differently by the Missionary Baptists, from what they formerly were. And though this may possibly be right; yet, when I joined the Church, I did so under a firm conviction, that the faith and principles, as heretofore held and practised by the Baptists, were correct; and my mind has undergone no change, with respect to either.

Therefore, for me to act honestly in the sight of God, according to the dictates of my own conscience, will be, to unite myself to a church, which in my opinion, holds inviolably to the true and original faith and principles of the particular or Calvinistic Baptists. Should you wish to know how I can reconcile it to my feelings, to declare non-fellowship for pious Christians, whom I love and highly esteem as such; I would answer, that I do it on the same principle that Baptists have ever excluded from their communion, or fellowship, all Christians, however pious and exemplary, who are not of their faith and order; nor do I consider that in so doing, I shall have treated you with any degree of detraction,

or contempt, or disrespect whatever. And I beg leave to assure you, that that personal friendship and regard, which has heretofore existed between us, is on my part unimpaired."

The above letter was read to the Church in conference, whereupon, the following preamble and resolutions were passed, viz: "Whereas, Brother Joel Mathews has intimated his intention to unite with some other church more congenial with his feelings; and has also, accused the Missionaries, of departing from original Baptist principles: therefore, be it resolved, That he is hereby excluded from the church."

Whether there is any good foundation in the above letter, for the preamble to the above resolution, and whether the preamble, even were it well founded, contains in itself, sufficient cause to authorize the immediate passage of the resolution; and also, whether the same is consistent with original Baptist principles; I shall leave the impartial reader to judge for himself, and shall endeavor to show some reasons, why I consider myself authorized to have made the statements contained in the above letter.

(to be continued.)

#### FOR THE PRIMITIVE BAPTIST.

Elder *Burwell Temple* is expected to preach at the Falls Tar River, on the 29th of March next; 30th, at Hardaway's; 1st and 2nd April at Tarborough; 3d, at Old Town Creek; 4th, at Upper Town Creek; 5th, at Tosnot; 6th, at Black Creek; 7th, at Contentnea; 8th and 9th, at Salem.

Elder *Parham Puckel* is expected to preach the 8th day of April next at Conetoe; 9th, at Tarborough, 10th at Williams' Meeting House; 11th, Lawrence's; 12th, Deep Creek; 13th, Kehukee; 15 and 16th, Poicasi; 17th, at Parker's; 18th, at Buckhorn; 21st, 22nd, and 23rd, South Quay; 24th, at Mount Tabor; 25th, at Pleasant Grove; 26th, at Sandy Run; 27th, at Log Chapel; 28th, at Cross Roads; 29th, at Conetoe; 30th, at Gum Swamp.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS, *For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART I.

##### *On the Plan of Salvation by Jesus Christ.*

And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst; and if any man thirst, let him come unto me and drink—John's gospel. 1 Timothy, 11—9: Holding faith and a good conscience, &c. 2 Timothy, 1—13: Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus. 2 chap. 2 verse: 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. This was the advice of aged Paul to his son Timothy, and it is still good for ministers, and equally so for churches and deacons.

Whoever will be at the pains to examine the history of the world, or the individual nations of the earth, whether Christian or heathen, from the most authentic historical records, or the first discoveries of the most barbarous and heathen tribes of the world, will find that man in all countries is a religious creature, and feels a consciousness of a Supreme Being; and that consciousness teaches him homage to that being, on whom he feels a daily dependence for help and protection from surrounding difficulties. But their modes of worship or homage,

how various are they found in the different nations of the earth, from Cain and Abel to the present time; and all is, it seems, dependent on two things, their different ideas of this God, or the instruction they have received from those they have held and esteemed their superiors in wisdom. Thus when we refer to the Old Testament, see there the different God's sacrifices; even children in the fire to Moloch—modes of worship, rites and ceremonies of the different nations mentioned in the scriptures, all show man is conscious of his guilt and the need he stands in to pacify his offended sovereign, and the various means and ways taken by man to reconcile him, and procure his favor and friendship towards them. If we refer to heathen mythology in any age or nation, all will bear evident marks that man feels himself guilty and the offender of this God, however much to him unknown he may be, and sees and feels there is a great disparity between him and God, and that the breach must be made up somehow. Hence the idea of a Mediator seems to be written even on the sacrifices and worship of the very heathen.

But the Christian system, or plan of salvation by Jesus Christ, differs from all other plans to pacify God, ease the conscience of man, procure him the friendship of his God, make him happy here and ease him of his fears of an hereafter; & this great difference lies in many things, a few of which I will mention. If you examine all the plans of the heathen, whether in the scriptures or out of it—the plan of Mahomet, or of the Pharisees, Sadducees, Ebonites, Unitarians, Grecian philosophers, or the plan of the Magician religion of Persia, or what not, of the past ages or the present, you will find the Christian plan of salvation differs from them all.

First, in providing and presenting the world with a Saviour every way suitable, and accommodated to the spiritual wants of man; to live for him, to die for him, rise, ascend, intercede, and be a propitiation for man's offences at the throne of God.

Secondly, that this plan of salvation should be by the hands of another, and not of works, sacrifices, or righteousness, done by us in whole nor part, but entirely of God's grace or free favor, shown to the undeserved in his state of want and helplessness.

Thirdly, in presenting the righteousness of another, to be obtained by faith in him, and thus given to and upon man as much to be his as though he had worked for it.

Fourthly, that another should die in man's room and stead, and thus pacify his offended God, make up the breach by his life and death, and so make peace and reconcile enemies to God.

Now where, or in which of the schemes of heathen religion, do you find a Saviour mentioned? Do you in Mahomet's? No. Do the Pharisees speak of a Saviour, or the righteousness of another? No—disgusting to them, going about to establish their own. Do the heathen philosophers, in all their lessons of morality and virtue? No. Then it is alone in the Christian scheme of salvation that the world is presented with a Saviour, with righteousness without works, with pardoned guilt by the sufferings of a friend; life, salvation, peace, heaven and eternal glory as a free gift—the gift of grace, the gift of God. All other plans look to a man's own works, own righteousness, for his salvation here and hereafter. Hence you can see that the wisdom of men, in all their heads, in all countries and in all ages, in devising their various schemes have never hit on this plan for salvation, to find out for the world a suitable Saviour. And well they could not—the wisdom was too high for all the heads in the world, angels not excepted; or else they would not have desired to have looked into those things, nor sung with such joy at the Saviour's birth. For had a council of men and angels been called, to have taken into consideration the saving of man, who among them all would have thought of this mysterious plan revealed in the gospel, that the wisest Greeks counted foolishness, and the most learned Jews a stumbling block; and at which plan of salvation by another, so many learned infidels have vented their scoff and spleen? All which shew the high

wisdom of the plan, and that it was never devised in the brain of man, nor conceived in the bosom of an angel; but that there is so much wisdom in the plan, that to the wisest men it appears foolishness. So let it be—for God has hid this plan from the wise and prudent, but revealed it to babes; and if this plan, or our gospel, be hid, it is hid from them that perish.

Then the plan of salvation, as revealed in the gospel, is a plan conceived and devised by the infinite foreknowledge of God, before the world began, or man made, or sin acted. Hence the gospel, or plan of salvation, is called the wisdom of God, the hidden wisdom of God, the power of God unto salvation to every one that believeth; and hence Paul was not ashamed of the gospel of Christ, which will be fully shewn in the following parts. Then God foresaw the effects of creation, and beheld man fallen before he was made, and needing a Saviour, with all the blessings in train of the plan by himself devised of his mere grace and mercy. And here we may remark, that God has not left it to man to say by what plan he will be saved, for he himself has devised one, and one only; and surely the best that could have been devised, because the effect of grace and infinite wisdom, that could take in all the ground. No want, no defect, no enemy, no age, no circumstantial case, but was all foreseen by this infinite foreknowledge of God. Then the plan must be perfect, in all its parts suitable to the case of fallen man; which was foreseen by an all-wise God, and by him adapted to the case foreseen. And it is much better for us that there is but one plan, than if there had been two or more; for then we should always have been beating our brains to have known which was the best, the easiest, and safest plan; but now it is this or none, or to hell we go. Hence it is written, there is not another name given under heaven by which we can be saved but by Jesus Christ. And again: I am the way, the truth and life, and no man cometh to the Father but by me. And again: except you believe I am he, you shall die in your sins.

We may further remark, that God foresaw that the world would stand in need of a Saviour, whatever we may think about it, and however little our concern and care may be to obtain this Saviour as ours; yet God has sent him into the world, that the world might be saved by him. If God then has sent the world a Saviour, of which

there cannot on any just principles of reasoning be a doubt, he saw we could not save ourselves and therefore sent the world a Saviour, that we might be saved by him. If he sent the world a Saviour, as the plan of salvation shews, then this Saviour was God's choice as well as the plan; hence Christ is called God's elect, precious—that is, his chosen Saviour for the world, as revealed in the plan of salvation of God's devising. If then the plan and the Saviour are both chosen of God for the salvation of the world, then in God's view of the state of man he needs a Saviour; and God sends such an one as he thinks best suited to his case—and who think you ought to know best? If then this Saviour be the choice and sent of God to save the world, then it follows that he is both willing and able to save the world; for the choice would have been vain had he not been willing to save, and equally so had he not been able. According as it is written, you will not come unto me that you might have life—as much as if Christ had said, I am willing to save you, but you won't be saved by me. Ah! thought they, we can save ourselves, we don't need a Saviour, as thousands of others do in this day. And again: he is able to save to the uttermost all that come to God by him—and why? because it is God's plan to save sinners, and he has given all power in heaven and earth into the hands of Jesus Christ to effect this grand purpose, to save sinners by the plan and Saviour of his own devising and choice.

We may further remark, on the plan of salvation, that God in devising this plan and not consulting men, how they would, or by what means, or by whom be saved, has acted perfectly like himself; that is, the sovereign according to the counsel of his own will, and not the will of his creatures. For with whom did he consult in creation? not his creatures to be made, but the trinity—and he conceived and drew the plan of creation, the world's form and size, the sun, moon, and stars—the shape, color and size of every beast, fish and fowl, nor asked them leave to be. And did not his own mind conceive man's frame and diversified parts, and his own sovereign hand push him into being, without asking him counsel how high or of what color he should be? Here is the potter's will and power, shining as with a sunbeam. So, equally so, has God acted in the scheme of redemption: he drew his plan and chose his Saviour before the world began, to save

sinners; and went on to fulfil his own plan in the course of his providence, without consulting men. And men might as well fight against the earth, sun, moon and stars, or the plan of creation devised and adopted by the God of heaven, as the plan of salvation devised and adopted by the same God to save sinners by Jesus Christ. For men may as easily change the laws and rules of creation, as to change the laws and rules of the system of salvation devised by God to save a lost sinner; for the world was made without an oath, but the salvation plan with an oath.

But lest I weary you, my reader, this plan of salvation is the best plan, because it is a plan of all wisdom's devising, a plan beforehand; a plan made ready, and a plan of God's choosing; a plan, though mysterious, yet made plain by the enlightening of the spirit of God, and though a man be a fool, he shall not err therein; a plan of God's love, grace, mercy and goodness; a plan unchangeable as the mind of God; a plan confirmed by the oath of God; a plan ratified by the blood of Jesus Christ; a plan laid down by the faithful promises of God, Christ, Holy Ghost, prophets and apostles; a plan on which the happiness of all the saints in heaven depend; a plan when once seen and understood by faith, that no man ever did or was willing to change for any other; a plan when once seen and believed, makes every soul bless and thank God for such a plan, by which he hopes to be saved; a plan, Christ in us the hope of glory; a plan of joy, peace, love and holiness of heart; a plan that points out a rest for the people of God. Oh! blessed plan of God's devising to save sinners. And it is a faithful saying and worthy of any sinner's acceptance, that Jesus Christ did come into the world by this plan to save sinners; and unless they are saved by him, they will as certainly be damned as there is a God to punish. For the plan of salvation reveals a way of acceptance with God, different from all others that ever have been devised, or that human wisdom ever could have devised; and comports exactly with that worship that God instituted among the Jews in bloody sacrifices, which obviously pointed to the atonement of Jesus Christ, made for sinners; and there is not another name given under heaven whereby we can be saved. He is the way of life, and no other way but him; and whoever proposes moral virtue as the way of acceptance with God, upsets the whole plan of

salvation by Jesus Christ: because that is a plan of grace, and grace alone, through him to a sinner to save his soul. Man to heaven cannot go without a plan, and that plan must be devised by God or man; if every man has his plan, then in them all God has no hand. Then lost children all, for to devise a plan they are too small.

Read as proofs that God is the author of the plan of salvation, the following scriptures—Isaiah, 28. 16: Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a foundation; he that believeth shall not make haste. 1 Corinthians, 3. 11: For other foundation can no man lay than that which is laid, which is Jesus Christ. Here you see God is the author of the plan or foundation on which his church is built; and that there is but this one, and no other can be laid that is worth a groat. Ephesians, 2. 20: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Acts, 4. 11: This is the stone which was set at nought of you builders, which is become the head of the corner. Verse 12: Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved. 1 Peter, 2. 6, 7: Wherefore it is contained in the scripture, behold I lay in Zion a chief corner stone, elect and precious, and he that believeth on him (Christ) shall not be confounded. The stone which the builders disallowed, the same is made the head of the corner. Mark, 12. 11: This was the Lord's doings, and it was marvellous in our eyes.

So you can see God is the author chooser, deviser, contriver, and layer of the plan and foundation of the scheme of redemption through Christ: and all objections thereunto have no effect, though the heathen rage and the kings of the earth stand up in opposition, infidels scoff, and thousands disbelieve, and sinners deride and vent their ridicule at the gospel plan, or of salvation by Christ and the free gift of God by faith in his name, instead of moral virtue as the ground of acceptance with God. Yet all this rejection of Christ and salvation by grace and faith in him, has no effect; for although he is disallowed to be a full, a whole, and only Saviour, by the self-righteous builders for heaven, and by infidels, yet God has and will make him the foundation stone, the corner stone to

his church, chosen of him and precious to him and to every one that believes in him. This is the Lord's doings in spite of all opposition, and should be marvellous in our eyes, that God builds his church on this stone, Christ, by faith in him; and the gates of hell have not, nor shall not, never, prevail against it. Although thousands scoff and disbelieve, their unbelief has no effect on God's plan of salvation. The Lord knoweth them that are his, this is the seal of secrecy to the world.

## PART II.

### *On God's foreknowledge of man's fall.*

The plan of salvation, or scheme of redemption by Jesus Christ, I view according to the scriptures as one of the first works of God, and older than the world, and the very foundation stone laid in eternity for to build the world upon as well as the church of God. Nor do I believe that the world would have had an existence, had not this plan and this Saviour existed before the world began. Read the following scriptures: It behoved him for whom are all things and by whom are all things, to make the captain of their salvation perfect through suffering. And again: By whom he also made the world. And again: By him were all things made, and without him was nothing made which was made. Then by the will and consent of Jesus Christ in covenant was the world made; for him, as the Saviour and Redeemer, was all things made for the display of his love, grace, power, and mercy; and the end of all his glory, and the glory of his grace in their salvation. So that a fair view of the case from the scripture is this: that God in his foreknowledge first conceived and devised the plan of salvation, and chose and appointed his Saviour for the world, and then drew the plan and created the world in accordance to the gospel plan. So that the gospel or Christian scheme is older than the world—is as old as God's foreknowledge—which I now proceed to prove in this second part.

And first, as regards the plan of salvation being older than the world, and having its origin in the foreknowledge of God, read 1 Corinthians, 2. 7: But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory—(that here the gospel plan is meant, there can be no doubt.) Verse 8: Which none of the

princes of this world knew; for had they known it, (that is, the gospel plan and the Saviour,) they would not have crucified the Lord of glory; (that is, Christ the Saviour, and the plan God ordained before the world to our glory—or, in other words, our salvation.) Now, as respects the appointment of the Saviour before the world, read 1 Peter, 1. 20: Who verily was fore-ordained, but was made manifest in these last times for you. Here we can't be mistaken; for the time is set by Peter before the foundation of the world. He was ordained, and of course foreknown, before chosen; and then ordained or appointed to the office of Saviour and Redeemer, in God's foreknowledge; but brought into the world, or made manifest as a Saviour, in the last part or times of the Jewish dispensation, for sinners on the cross. Another, as respects the Saviour. Acts, 2. 23: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. This text shews God by his foreknowledge of man's fall did plan, and choose, and appoint, ordain and decree, according to the counsel or consultation of the trinity of persons in the Godhead, or his own will, Jesus Christ to be crucified for the sins of men; and that this counsel or plan was determinate or determined by God's foreknowledge, and was effected by the wicked Jews, which is proven by the following verse: Acts, 4. 26; For to do whatsoever thy hand and thy counsel determined before to be done. That is, in his foreknowledge, or before the world began. And this text will further shew it; Galatians, 3. 8: And the scripture foreseeing that God would justify the heathen, through faith preached before the gospel to Abraham. And what was that gospel that God preached before to Abraham? Here it comes: Saying, in thee shall all the nations be blessed. Here was a Saviour foreseen by God in the loins of Abraham, and preached by God to him and the nations by promised blessings, resting on the basis of God's foreknowledge and determinate counsel before the world began.

But let us go on. Romans, 8. 29: For whom he did foreknow he also did predestinate to be conformed to the image of his Son; (for what?) that he (his Son) might be the first born among many brethren. Here the case is fully brought out, that God foresaw, foreknew man and his fallen state; for, to foreknow is to know before

the thing comes to pass; and this is shown in the text, by God's predestinating them to a conformity to the image of his Son. Then God by his foreknowledge beheld man before he was made or fell, as in a state of non conformity to his Son, or unlike his Son; and the act of the divine mind in ordaining, appointing, or predestinating, was not to make men sinners, or to reprobate, or to predestinate to hell; but out of this mass of fallen sinners, or of sinners unlike his Son for holiness or righteousness, thus by foreknowledge beheld, predestinated some of them out of this mass to a conformity with his Son; or, in plainer words, to be made like his Son, through the means mentioned afterwards, called justification and glorification. Well then might John say: Brethren, we know not what we shall be, but we know when he appeareth we shall be like him. And well he might say so, since God has predestinated us to be conformed to the image of his Son; an act of the divine mind, and God is of one mind and changes not. Then this counsel and decree shall stand, as the scripture hath said; the devices of the wicked shall fall, but the counsel of God it shall stand, as the following proves. Romans, 11. 2: God has not cast away his people which he foreknew, but reserved seven thousand to himself of Israel, that had not bowed the knee to the idol god Baal, nor kissed the lips of this idol god, to show their love to it; and these were the remnant of Israel according to the election of grace; and this election obtains for them every thing they seek. Read Romans, 1. 2: Which he (God) had promised afore by his prophets in the holy scriptures.

And if God had promised a gospel, and in that gospel a Saviour for the world, by the prophets before he came, does it not follow that he had determined in himself to send the world a Saviour. And when did he so determine? why, the scriptures tell us before the world began, and we ought to believe it. Romans, 9. 23: That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. This verse shews that God has in his own mind, before they were born, afore time prepared or predestinated some men unto glory, and that they were vessels of mercy chosen by mercy, devoted to be partakers of his mercy, and should be filled with mercy and inherit mercy and glory for ever. But have another text for your help. 1 Peter, 1. 2: Elect according

to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Here, in this text, it is as plain as day that God not only devised the plan of salvation by his foreknowledge, and chose Christ and determined him to be slain by his foreknowledge; but, by his foreknowledge, he also elected or chose, as the word means, his people and the whole train of means to their salvation; to wit: the sanctification of the spirit, obedience as the effect of the work of the spirit, and the sprinkling of the blood of Jesus Christ to cleanse from all sin.

Then the whole plan, Saviour, persons and means, and final end of all, originated in God's foreknowledge, any thing said to the contrary notwithstanding; for the scripture fully shews that God's foreknowledge was the fountain head of all these springs of salvation, to an inheritance incorruptible and undefiled, and that fade h not away, reserved in heaven for you; and that according to God's purpose and grace, while the saints are kept by the power of God thro' faith unto this salvation. To confirm which see Titus, 1—2: In hope of eternal life which God that cannot lie promised before the world began. Then here it is again, a set time before the world began, and then it must be by the foreknowledge that he made his promises. But here is a text that seals the point, 2 Timothy, 1—9: Who (to wit, God,) 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. Here the date of time is fixed by Paul to the plan of salvation again, which cannot be misunderstood by any man that wants to understand; and says, before the world began; and then it follows of course that before the fall of man, or sin committed by man, the scheme of redemption was laid by God, and the time when is pointed out to be eternity, or before the world began. But how many days, months, years, or thousands of years, before the world began, we are not told in the text; but the text shows us that eternity and not time is the date of the plan of salvation, and of course in God's foreknowledge as the scriptures have said, the whole Christian scheme was matured, settled and determined on by God in his foreknowledge. And the us, saved and called with an holy calling, in the text, I understand to mean, Paul, Timothy, and

the whole Christian church, saved and called to be saints and ministers. How? not according to works good or bad; these had no part nor influence in the case. How then? The text tells us: but according to his own (God's) purpose and grace which was given us in Christ before the world began. Then men are saved according to God's purpose, and according to God's grace given them in Christ before the world began. Then by grace are ye saved, even given grace in Christ before the world began; then salvation is not a work of man, but the effect of God's purpose, the effect of God's grace, predestination, ordination and appointment; as it is written, as many as were ordained to eternal life believed. And again: God has not appointed us unto wrath, but to obtain salvation by Jesus Christ our Lord; predestinated to a conformity with his son; saved by purpose and grace; by grace are ye saved through faith, not of works lest any man should boast. And again: Not according to works of righteousness which we have done, but according to his own mercy he saved us by the washing of regeneration, &c. But one replies, it was on the foresight of who would do good works, or repent and believe, that God saved and called such. The text denies it, not according to works neither done nor foreseen; for if saved and called on the foresight of good works, then certainly according to works foreseen; then not of grace, otherwise grace is no more grace. But saved in Christ by God's purpose; saved in Christ by God's free favor or grace; in a word, saved in Christ by the decree of God before the world began. Hence the conversion of every soul that is truly born of God, is the effect of God's purpose and grace given in Christ before the world began; and they are therefore called by the Holy Spirit, called a holy calling in the text; and that calling produces conversion to God, and is the effect of his purpose, predestination, and grace, before the world began. A great variety of scriptures, too tedious to cite, offer their friendly assistance to my mind to prove the fact; but I must forbear and proceed on. Have another text to prove salvation's date: Ephesians, 1—4: According as he hath chosen us in him (I, Paul, and you heathen Ephesians and the whole Christian church) before the foundation of the world; (for what?) that we (I, Paul, and you sinful heathen Ephesians) should be holy and without blame before him in love. Here

in this verse you see salvation's cause, and date of the plan, and Saviour set up, before the world began; and here you see God by his foreknowledge active in choosing sinners in Christ, the Saviour of his choice, before the world began. Here you see God foresaw them unholy and blameable, yet chose them in Christ the Saviour, with all the means in his hands to make them holy and without blame in love to him to all eternity.

Believing I have brought proofs enough from scripture to satisfy you or any other man, that is willing to acknowledge the truth of scripture, that Jesus Christ was chosen of God and appointed to be the Saviour of the world; and that the plan of salvation and all things necessary for the salvation of the world, originated with God in his infinite and eternal foreknowledge, and was settled and determined on by the whole Trinity and sworn to in the court of heaven, according to scripture truth, of which the Father, Word, and Spirit bare record; and is thereby rendered as unchangeable and stable as the throne of God or pillars of heaven; and that the heavens and earth may pass away, but this plan shall not pass away. Yet, my reader, I would not have you think that the proofs are exhausted on this important part of a sinner's salvation. Read: Come ye blessed of my Father, inherit a kingdom prepared for you from the foundation of the world: names written in the Lamb's book of life from the foundation of the world: Christ, a Lamb slain from the foundation of the world; known to God is all his work from the beginning. See his promises to Abraham: if thou can count the stars of heaven, or number the sand on the sea shore, so shall thy seed be, and kings shall come out of thy loins—while yet he had no child. Here mark, God foresees Abraham's seed as the stars and as the sand on the sea shore, and foresees king Saul and David and all the kings of Israel standing before him in his foreknowledge; and foresees Israel going down into Egypt and after 400 years coming out and possessing the promised land; and his works finished from the foundation of the world. With a hundred other places and evidences of God's foreknowledge and plan of salvation and Saviour, which would burden me to write and you to read; line upon line, so that I wonder that any but an idiot should deny this doctrine which is so plainly set forth in the scriptures. But hold thou

those truths fast, and contend earnestly for this faith once delivered to the saints.

Now if one single express text cannot be brought from the scriptures to show that God of foreknowledge, and that he has not chosen his Saviour for the world, and fixed his plan by choosing sinners in Christ and predestinating them to a conformity to his Son, and saved them in Christ by his purpose before the world began; then give up this point and no longer contest it, for I feel assured that no man can from scripture disprove these truths. But methinks one answers, God foreknew us all. Agree! but you read of some that Jesus did not know; for he said, depart from me ye workers of iniquity, I know you not. Who were these? these were not Christ's sheep, for he says, I know my sheep. So he knew these were not the gift of God to him; these were not those for whom he laid down his life, for he laid it down for the sheep; and these believe not, because they were not his sheep. So the meaning is, I know you not to be God's foreknown objects of love, choice, and appointed to obtain salvation by his gift to me; you don't belong to me by gift nor purchase; I know you not to be my sheep, and of those for whom my Father has prepared a kingdom from the foundation of the world; nor are your names in my book of life. (to be continued.)

#### *Salvation's precious sound.* C. M.

Salvation has a precious sound,  
It soothes our anxious cares;  
And looses those by satan bound,  
And drives away their fears.

Salvation is a glorious theme,  
To rebels in distress;  
It makes the sinner white & clean,  
In Jesus' righteousness.

Salvation has a glorious sound,  
Most pleasant to the ear;  
It soothes the sorrow heals the wound,  
And banishes despair.

Salvation through our dying Lord,  
To sinners freely given;  
It will be left on long record,  
A wonder is in heaven.

Salvation is a theme divine,  
The angels try to see;  
And so it will forever shine,  
Through all eternity.

Salvation will through grace abound,  
To all the chosen seed;  
And pardon, peace, and love be found,  
For God has so decreed.

BENJAMIN MAY,

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

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**THE PRIMITIVE BAPTIST.**


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SATURDAY, APRIL 8, 1843.

In the note at the bottom of page 94. in our last No the date of the Philadelphia Baptist Association should have been 1742, instead of 1842.

TO EDITORS PRIMITIVE BAPTIST.

*Winnsboro', Fairfield district, S. C. }  
March 10<sup>h</sup>, 1843. }*

DEAR BRETHREN EDITORS, of the Old School or Primitive order: I have once more concluded to write a few lines to let you know that I am still in the land of the living and on praying terms; for which I desire to be thankful, that the Lord has not dealt with me according to the strictness of his law, or the just demerits of my sins.

Brethren and sisters, I can say to you in candor, that I have been made to lament since I received my last paper, on the account of the death of our much esteemed brother Lawrence. But, brethren, we ought to resign ourselves to the will of the Lord in all things, believing that our loss of brother Lawrence is his gain; for I believe that he is now in heaven, receiving the reward of his labors. And whether I am a Christian or not, I can say in truth, that I have been enabled to rejoice many times while reading his writings. For I verily believe that the doctrine he held forth was the doctrine of the gospel; or, at least, it was the doctrine that my soul delights in. And I believe that all converted men and women ought to believe and practice the same doctrine, i. e. the doctrine of free grace; which will enable them to give all the glory and praise to God, for it belongs to him and none else.

Brethren, I am made to rejoice that our worthy brother has left so much of his valuable writings behind him, which I hope will be a comfort to us, and also to generations that are yet unborn; and if there are any of his writings that are yet unpublished, I for my part want them printed.

And now, brethren, unworthy as I feel myself to be at this and other times; for I can say with the apostle Paul, that I am the least of all saints; yet I want to exhort and admonish you to that which I think to be your duty, which you owe to your creator and your fellow men; that is, that you would write more frequently for the Pri-

mitive. For I see from the same, that a great many of the communications are printed very shortly after they are wrote, and I have been afraid that our valuable papers would have to stop, for the want of matter to fill them. And now, brethren, be up and doing while it is called to-day, and let your names be more often seen in the Primitive; and never let it be said, that so valuable a paper has to stop for the lack of communications to fill it up.

Brethren, I have to lament that it is a cold and dull time with us; yet I am thankful that I can say, the Primitives are gaining ground a little, although they are lightly esteemed by all those who are opposed to the doctrine of free and unmerited grace. And they say that our doctrine is a hard and a harsh doctrine, and one that ought not to be preached; but let us remember for our encouragement, that if we are guided and governed by the rule laid down in the word of God, that we are to be lightly esteemed and set at nought by all those that know not God and his ways. And, brethren and sisters, let us rejoice that we are worthy to suffer these things for his righteous name's sake; for our light afflictions, which are but for a moment, are working out for us a far more exceeding and eternal weight of glory; and that our afflictions and troubles here are not worthy to be compared with the glory which shall be revealed in us, if we are the children of God. And let us also remember, that if our names are written in the Lamb's book of life, that it makes no difference what they say of us, nor how they treat us; for they, nor the wicked one with all his host, shall never be able to separate us from the love of God; although they may persecute us, and speak evil of us, and cause us to go with our heads bowed down, as it were, and mourning for days, weeks, months and years.

But, brethren, let not all this terrify you, but march forward in that straight and narrow way that leads to joys at God's right hand; and one moment's stay there in that happy place, will more than compensate for a lifetime of trouble here on earth. And in a few more rising and setting suns, yea, a few more beating storms of persecution, and if we are the men and women we profess to be, we shall be enabled to bid a final and an everlasting farewell to all trouble, sickness, sorrow, pain and death; and be received into the kingdom of ultimate glory, where we shall be enabled to sit

down with Abraham, Isaac, and Jacob. and all the spirits of just men made perfect; and unite with them in singing praises unto God and the Lamb, throughout the ceaseless ages of a never ending eternity.

And now, brethren, I will conclude by saying, that I crave an interest in your prayers for myself and family, for I have many losses, crosses, and trials, to pass through in this unfriendly world. And I desire that I may be able to stand them all, and walk worthy of the high vocation wherewith I hope and trust I have been called. And oh, that all the Primitive Baptists may be able to do the same, is my prayer for Christ's sake. Amen.

JOHN L. SIMPSON.

FOR THE PRIMITIVE BAPTIST.

A LETTER,

*On the subject of the schism in the Baptist church between the missionaries and anti-missionaries.*

BY JOEL MATHEWS.

(continued from last No.)

It is said by Mr. Mosheim,\* that "The following maxim, which is the true source of all the peculiarities, that are to be found in the religious doctrine and discipline of the Menonites, was tenaciously adhered to and maintained, by the Waldenses, before the rise of Luther & Calvin, viz: "That the kingdom of Christ, or the visible church which he had established on earth, was an assembly of true and real saints; and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors." "This maxim, (says Benedict,) goes to exclude from the church, all the inventions and traditions of men; and is, by every Baptist, most heartily adopted. It is this grand maxim (continues he,) with its appendages, that hath occasioned most of the persecutions, which our brethren have endured, in ancient and modern times."†

Many other quotations might be adduced, to establish the principle, that the church should be kept separate from other institutions; but as I have never heard the

\* Vol. 4. p. 424.

† Benedict's History of the Baptists, vol. 1. p. 129—30.

truth of it denied, I consider further evidence unnecessary.

But that this principle was violated by the church, in her becoming connected with the Baptist State Convention; will be denied, because "none but regular members of Baptist churches, have ever taken their seats as delegates in the Convention." Although this may be true yet it is equally true, that the constitution of the Convention recognized others, as fit and proper characters to become delegates; and from my earliest recollection, I have heard Baptists preach, that an action does not in itself, so much constitute a crime, as it proves the previous existence of it in the heart. And I think that the Saviour preached the same doctrine on the mount (Mat. 5. 28.) According to which, if the actual admitting of others to seats, would have been a violation of original principle; it was certainly violated in recognizing the right. But it may be said, that the constitution of the Convention, has been so amended as to admit the right of none but "members of regular baptist Churches," to seats in the Convention. That this amendment has been made is true; but that it was not made until after the Rehoboth Association, and consequently Bethesda Church, had become connected with the Convention, is equally true. In 1838, the Rehoboth Association appointed corresponding messengers to the Convention, "with a view to becoming a component member of that body." In 1839, she appointed delegates to the same, and in 1840, the amendment was made, and is recorded in the minutes of the Convention, met at Penfield, Ga on the 4th day of May 1840, viz: *Resolved*, that although *no other than regular members of Baptist Churches*, have ever taken their seats as delegates in this body, yet as persons of a different character are not expressly excluded; we deem it proper, in order the more effectually to guard the body against injurious suspicions, that the latter part of the second article of our Constitution be so amended, as to read as follows: "And also two delegates, *who shall be members of regular Baptist Churches*, from such auxiliary societies as contributed annually, &c." Even had this amendment been made before, the principle is still recognized. For if the auxiliary societies, which are component parts of the Convention, were not composed promiscuously of church members and worldlings, or if the

right of their being thus composed, was not recognized by the Convention: there would have been no necessity for the amendment, much less for the words in italics, "*members of regular Baptist Churches*."

But it may be asked, what harm after all is likely to result herefrom, inasmuch as the great object of the Convention, and of the Churches in becoming connected with it, is, to advance, honor, and enlarge the Church of Christ on earth. Solomon says, "The thing which hath been, is that which shall be. Is there any thing whereof it may be said, see this is new, it hath been already of old time, which was before us."\* If, therefore, we may judge of the future from the past we shall find, that when Constantine the great, "either from motives of civil policy, or a genuine conviction of its truth," espoused the christian cause, pretendingly, with the sole object of advancing and enlarging the Church of Christ on earth; "it was hailed by most, as an auspicious and promising event." "This zealous prince, (says Mosheim,) employed all the resources of his genius, all the authority of his laws, and all the engaging charms of his munificence and liberality, to efface by degrees, the superstitions of paganism, and to propagate christianity in every corner of the Roman empire. Many were elated beyond measures at this external prosperity and magnificence. Religion assumed a prosperous appearance; many came swarming into the Church"†— and what harm was likely to result from this great enterprize of enlarging the christian Church? "Now, (says Benedict,) blasting errors, augmented superstitions, and pompous and unmeaning forms of piety, which had long been gaining ground, ripened apace, and soon arrived to a dreadful maturity. In a word every thing in faith and practice that was opposite to the pure religion of Jesus, came pouring in like a flood, and this heavenly system was soon disrobed of its primeval beauty, and sunk beneath an oppressive load, from which it has never yet, fully recovered."‡ The foundation for the magnificent Papacy was now laid; "but the old veterans in the christian cause, foresaw the evils which were brooding over them," and it is believed by historians, § that about this time, the people afterwards called Waldenses, be-

gan to separate from the Church of Rome, and retire to the vales of Piedmont, whence they were harrassed and driven by their enemies, to the towering heights of the snow capt Alps; many of them overtaken and cruelly murdered, many others froze to death in the snow, and the property of those who escaped, confiscated, to advance the cause of the Christian church.\* I do not refer to those circumstances, for the purpose of comparing any other christian denomination with the Roman Catholics; but merely for the purpose of showing the evil consequences of admitting error into the Church. Which may be further shown, by the history of the Polish and Transylvania Baptists. "Had they, (says Benedict, speaking of the Polish Baptists,) sought instruction of the old Waldenses, many of whom we have reason to suppose, maintained the simplicity of the gospel in their obscure retreats; they might have been set right at once. But they were ambitious of worldly honor, they found themselves associated with great men, and protected by noble patrons, who thwarted their principles and led them astray. For a while the Baptists in Poland appear to have stood right, as it respected the discipline of their Churches; but before long, they plunged into the inconsistent and embarrassing practice of open communion, and admitted into their Churches, Pedobaptists. They had before adopted some fundamental errors in doctrine; and although they enjoyed worldly prosperity for a time, yet at length a terrible gust of persecution, blasted all their prospects, and overwhelmed them with distress and ruin. We are informed that in process of time, they, (the Transylvania Baptists,) like their brethren in Poland, adopted open communion and tolerated infant sprinkling in their churches. They were connected with a court and courtly characters, by whom they were corrupted and ensnared. We may furthermore observe, that the Baptists have always been outwitted, when they have attempted to vie with others in worldly policy. It is an art which they do not understand, and for which, when they keep to their original principles, they have no need. At the times we have been describing, I am much inclined to believe, there were in obscure retreats, many genuine Baptists, the descendants of the old Moravians, who chose to keep away from

\* Eccl. 1. 6. 10.

† Benedict's Hist. vol. 1. p. 14.

‡ Ib. p. 15.

\* Hist. of martyrs, p. 106.

the splendor and bustle of the great, and who of course, avoided their speculations and snares. The Baptists of whom we have been speaking, both Polish and Transylvanian, were injured by the very means from which they hoped to derive advantage. Their learned men, by pursuing a course of speculative reasoning, corrupted their faith and led them into error.”\*

From the above quotations, it is discovered that whenever error has invaded the church, it has entered step by step, and in every instance, unless speedily repelled, has led to corruption of faith and principle.

I shall now proceed to the next position, viz: That it was the violating of original principle that caused the late division of the Baptists. To this it is objected and said, that the division was in consequence of the anti-missionary Baptists having made a new test of church fellowship, by opposing the spread of the gospel, education, temperance, &c. and even forbidding their members to advocate any of these things under pain of excommunication! This is altogether a mistaken idea; for instead of making a new test, they have only revived a very old one: and instead of opposing the advancement of those objects, they have only opposed the connecting of the church with “those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors.” For in every nonfellowship resolution or article, it is this connection that is declared against, and not the societies as separate from the church, neither the professed objects proposed to be accomplished by means of these societies. The nonfellowship resolution passed by the Echaonna Association, as before quoted, plainly shows by the words, “the systems of the day,” that it is the present existing system or scheme of combination of the church with the societies thereafter named, that is declared against; and that it is in this combined or amalgamated form, and in this form only, that those institutions are considered as anti-christian, or as having a tendency, opposite to the original purity and simplicity of the church. I do not believe that the missionary Baptists design any opposition to Christianity, neither do I believe that many of those who were tenaciously in favor of the reformation of Constantine the great, had any other design than the prosperity of the church;

\*Benedict's His. vol. 1. p. 178—183.

yet every Baptist will own that their course had an ultimate tendency, to corrupt the original purity and simplicity of the church, and was therefore anti-christian.

As to its being given up on all hands, (not by all as has been erroneously construed,) that the faith and principles of the baptist denomination, are held and practiced differently by the Missionary Baptists, from what they formerly were by Baptists; I think it is plainly inferable from the fact, that men of all classes and denominations, the Missionary Baptists not excepted, say that the Missionary Baptists do not preach and conduct their church business as Baptists formerly did. And as to the truth of the position, I shall endeavor to show the manner in which the faith and principles of the denomination, were formerly held and practiced by Baptists, and leave the impartial observer to judge for himself, which comes nearest the original. It is said of the early American Baptist Preachers, that “Their doctrinal views were such as gave a just weight to their preaching. With few exceptions, they had embraced that scheme of scriptural truth, which humbles the sinner by a display of his total corruption and impotence, and which exalts the Saviour by making salvation to be wholly of grace.”\* In the application to Slater's Sermons on particular election, published in London more than a century ago, and republished by Jesse Mercer in 1834, is the following paragraph, viz:

“If there be such a doctrine as particular election, in scripture then it ought to be preached. Some absolutely deny the doctrine; others think it improper to be taught, because they apprehend that many persons may draw ill consequences from it. But since Christ and his apostles preached it, and since the adversaries are so unwearied in their endeavors to oppose and condemn it, it must well become us who believe it to assert and vindicate it to the best of our power; for if this doctrine is not to be preached, because some do or may abuse it, for the same reason all the special truths of the gospel must be laid aside as useless or hurtful. — Besides this, that there are no real disadvantages that can arise from the prudent preaching of this doctrine; there are several positive advantages that attend the preaching of it. For instance: the gospel cannot be preached entire without it;

\*Columbian Star and Christian Index, vol. 1. No. 8. p. 119.

it is the foundation of all those great promises that are contained in the Bible; the doctrine of the satisfaction of Christ would be little better than a nullity without; it tends to display the divine sovereignty, and to give us a lively representation of the love and grace of God to sinful men; it is a great comfort and support to Christians, in a time of common defection & temptation; it is an effectual antidote against the swelling pride of man; and is, as I have before observed, one of the most powerful arguments to holiness and good works." In the preface to the same sermons the republisher has the following words, viz: "The DOCTRINE OF ELECTION being a scripture doctrine, & well calculated to humble the pride, and exalt the piety and gratitude of real believers in Christ; and to lead them to magnify and extol the riches of the grace of God, for his kindness in the salvation of any of Adam's sinful race; and when rightly understood, highly promotive of humility and practical godliness, *should never be lost sight of, but diligently enquired into and cordially received.* And the general theme of preaching now, being *practical*, and tending rather to lead men to repentance and faith, than to confirm believers in the faith once delivered to the saints, nay, rather to alienate their minds from this particular truth." Another eminent Baptist preacher, speaking of the sinner at ease under the sound of the gospel, says, "It is the custom of some to maintain that there is a redeeming virtue in human nature, a latent and unexplored ability in man, if not to save himself, at least to bring himself to Christ that He may save him. This method of treating the disease, appears to us, rather calculated to augment its malignity than to heal it. It is adding an opiate to stupor, and renders insensibility more alarming. Let him have a perfect conviction of his weakness, and let him see that his whole safety lies at the mercy of another, and this will make him uneasy—this will shake the inmost powers of his soul—and will cause his very heart to cry with dove-like moanings. Nor will he cry in vain: the friend of the helpless is God."\*

It appears to have been the practice of Baptists in former times, to receive persons into the church, only at the stated or regular meetings of the church, or at some special meeting appointed by the church for

\*Col. St. & Ch. In. v. 1. p. 44.

that purpose; and to exclude members from the church, only after they had been cited to attend the conference and make their defence against the charge or charges preferred against them, &c. (See the discipline of the Philadelphia Association.)

The Baptists in former times were called *Anties*, or Antipedo Baptists, because they were opposed to receiving infants into the church; and they were called *Anna* Baptists, because they held that to constitute baptism, it required immersion in water, of an adult believer, performed by a legally authorized administrator, in orderly standing in the church, orthodox in faith and sound in principle.\*

"The Baptists, (says Benedict, § have constantly been accused of despising literature, and of teaching maxims unfriendly to its prevalence. The acquisition of the common rudiments of learning, they have certainly always encouraged; but they have so often seen Greek, & Latin, and Hebrew, placed over the head of the Saviour, that it is not strange if they have carried their prejudices against learned ministers to an undue extreme. Should the period ever arrive in which Baptist Churches shall confine the ministry to College men only, then transmigration will be rapid, and other churches will be formed from them, as they have been built up from all others, who have adopted this practice. That learning is useful for a preacher, none, who know its benefit, or have felt its need, will deny; but the true Church of Christ never has, and in my opinion never will hold, that gospel ministers may not guide their fellow-men in the path of salvation without it."

It is said that the Anti-missionary Baptists preach nothing but the doctrine of election, and never preach good works. It is a reflection on the perfection of Deity, and a positive contradiction of the Scriptures, to say that the doctrine of election can be preached without preaching good works. For that all who were elected to eternal salvation, were at the same time elected to good works, the Scriptures sufficiently testify. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" 2. Tim. 3. 16, 17. "For

\*Benedict's Hist. vol. 1. ch. 2, §Vol. 2. p. 462—463.

We are his workmanship, created in Christ Jesus unto good works which God hath BEFORE ORDAINED THAT WE SHOULD WALK IN THEM." Eph. 2. 10 "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS."—Tit. 2. 11—14. "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; THAT WE SHOULD BE TO THE PRAISE OF HIS GLORY, who first trusted in Christ." Eph. 1, 11. 12. With respect to what good works are the Philadelphia confession of Faith, chapter 16, section 1, says, "We believe that good works are only such as God hath commanded in his word, and not such as without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intentions." For, "He hath showed thee. O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6, 8.

It is said that there is to be a growth in grace, and that the Anti-missionary Baptists are *fifty years* behind the improvements of the world. I should sooner believe that they were *eighteen hundred years* behind the improvements of the world. The word says, "Be not confirmed to this world." Rom. 12, 2. "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." Col. 2, 8. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3, 17. 18. Would to God we could see more of the effects of a growth in grace. We should then see christians at each other's feet, instead of pulling each other's ears; "Kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven them." Eph. 4, 32.

Then, and not till then will Zion shine

forth as the morning, beautiful as Tirzah, fair as the moon, clear as the sun, and altogether lovely, and the world be constrained to exclaim, "See how these Christians love one another; and the saints be enabled to say,

"Clamor, and wrath, and war be gone;  
Envy and spite forever cease;  
Let bitter words no more be known,  
Among the saints, the Sons of peace.

For, Let Pharisees, of high esteem,  
Their faith and zeal declare;  
All there religion as a dream,  
If love be wanting there,

And, Should I distribute all my store,  
To feed the bowels of the poor,  
Or give my body to the flame,  
To gain a martyr's glorious name;  
If love to God, and love to men,  
Be absent, all my hopes are vain;  
Nor tongues, nor gifts, nor fiery zeal,  
The work of love can e'er fulfil.

In review of the foregoing, I have in the first place endeavored to show the manner in which God, as I humbly trust, convinced me of my own impotency, and of his sovereign, free, and redeeming Grace: which is the reason why I am a predestinarian. For I have not been able to discover any other way, whereby I can be saved from eternal misery and woe, but by free, sovereign, unmerited, unconditional, redeeming grace: and if saved at all, "Chosen in Christ Jesus before the foundation of the world," Eph. 1. 4 by an all-wise, perfect and omniscient Being, "who 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 council shall stand, and I will do all my pleasure." Isa. 46, 9 10. And I can heartily adopt the language of a dying Mercer, and say, if saved at all, "I am a sinner saved by grace."

In the second place, I have endeavored to show some of the reasons why I am an Anti-Missionary Baptist. And I would here observe that I have used the terms Missionary and Anti-Missionary, in what I conceive to be the commonly received acceptance, or sense of them in the present day. I conceive that the word Missionary in the present day, conveys to the mind an idea of one, who is favorable to the present existing system, or scheme of benevolent operations, by means of Societies in connexion with the Church, for the combination of human effort, &c. And the prefix Anti, signifies opposite to, or against. It is in this sense and in this only, that I have used these words: for in the true and

original meaning, no Christian can be an Anti-Missionary. The word Missionary, or its primitive, Mitto, in its true and original sense, "when applied to religious matters, signified one sent of God to preach the gospel." In this sense, every minister whom God hath called to preach the gospel, is a missionary. And in this sense, "The Apostles and early preachers, (says Benedict,\*) were almost all Missionaries, and their evangelical journeys were performed on missionary ground. They had no regard to parish lines, or ecclesiastical districts; they asked not for licenses; they waited not for appointments; they sought no emoluments; but by the call of God they went forth, dependent on the treasury of heaven they journeyed, and aided by the common succors, and miraculous influences of the Holy Spirit; they went every where preaching the word, and performing wonders in the name of the Lord." The word Missionary, like many others, has lost its primitive meaning. For instance, the word Pope, from the Greek word *Papa*, in its primitive and original sense, signified nothing more than a Father. But it is now universally understood, in a sense, disgusting to every protestant. The term, Bishop of Rome, before the conversion of Constantine the great, was understood in quite a different sense, from what now is. "The Bishop of Rome, (says Benedict, †) preached in a private house; and merely superintended the care of his little flock; and doubtless never expected his successors would arise to the highest summit of blasphemous eminence, and hurl their enathemas to distant nations, dethrone kings and emperors, and make them bow at their feet." The church of Rome, (says Robinson, ‡) is now a phrase of magnitude and splendor; yet at first it stood for no more than an assembly of converted Jews, dwelling at Rome, who met for worship in the hired house of Paul of Tarsus, who was then a prisoner."

In the foregoing, it has not been my design to say any thing that would offend, or wound the feelings of the least child of God. If I had been disposed to cast stones, I could have found plenty of them; but I am disposed to leave that work for those who are without sin among us; and I think all christians would do well to beware how

\*Vol. I. p. 43. †Vol. I. p. 14.

‡ Robinson's Ecclesiastical Researches, p. 117.

they cast stones, lest they should wound some of their Father's children. For Jesus says, that "Whoso shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." Mat. 18. 6. And "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" Mat. 25. 40.

I cannot come to a close, without noticing one thing more, and that is this. Many of my Missionary friends, (brethren, I would say, but for fear lest they, having cast my name out from among them as evil, should take it as an insult;) seem to justify their course, by saying that they believe in the original predestinarian baptist faith; and that they stand on the original constitution of Baptist Churches and associations. In the first place, that many of them believe the original faith or predestinarian doctrine, and are honest in the belief, that the course pursued by the Missionary Baptists is correct, I have no doubt. But let them examine many of their younger members, (I do not say all,) respecting their belief in the more prominent articles of their written faith, and let them reflect that thirty years hence, many of those who are now young members, will be the old members and standards of the Church; let them observe impartially the course pursued by the denomination generally; and then, if they have good reasons to believe that the next generation will find the main body of the missionary Baptists, sound in original Baptist faith and principles, let them go on their way rejoicing. But if on the other hand, they discover any principle or practice, gaining ground, which they have reason to believe, will ultimately if pursued, have a tendency to lead to a departure from original principle; then duty to their children and to posterity, calls aloud on them to oppose it.

In the second place, I am willing to exercise all the liberality of sentiment, that candor and honesty will permit; but that they stand unalterably, on the original constitution of Baptist churches, and Associations, I cannot admit. For in the minutes of the constitution of Rehoboth Association, page 7, item 5, is the following article, viz. "This Association believe it to be their duty, as enjoined by the commission of our Lord Jesus Christ, upon all his children, to aid in the spread of the gospel, until it shall have been preached to every creature.

And as we are exhorted to do good and to communicate; such sacrifice being acceptable to God; and, as we believe that the distribution of the Bible, the education of ministers, Sabbath schools, temperance, and tract societies, are powerful means in the hands of God, of accomplishing these results; we, therefore, approve of the same, and will co operate with our brethren in advancing these laudable objects." To this it will be replied, that it is not placed as one of the articles of faith on which the Association was constituted. For which there is a very good reason, viz: This Association adopted the constitutional faith of the Georgia Association, which did not contain this article. But that it is an article of faith, at last, is beyond dispute. For *belief* is FAITH, and *faith* is BELIEF. And an article of faith is a point of doctrine; and doctrine is principle, or position, &c.

I would here remark, that I am not falling out with the missionary Baptists for contributing to the benevolent institutions, but rather for not doing so; to the utmost of their ability. For, if after having subscribed to the above belief, (which they certainly do, when they join any church in connection with that Association,) and having thereby in solemn covenant with God and the church, promised to "co-operate with their brethren in advancing these laudable objects;" they do not with all their might whatsoever their hands find to do, they are not in the pathway of duty. But I shall be told that to the above article, there is a provision which says, "Nevertheless, they shall not be considered as a test of fellowship; but every brother shall be left to the exercise of his own sense of duty, as respects these objects." This, in my humble opinion, instead of mending the matter, makes it worse. It is in effect, pointing out the duties of the church members, and then leaving it to their own sense of feeling, whether they perform their duty or not.

Ridley and Hooper could not agree, until they were imprisoned by Queen Mary; then Ridley wrote to Hooper to this purport: "Though you and I could not agree about *black* and *white*, I rejoice to find that we can agree in *red*." So, perhaps it will be with many who now disagree; when we shall come to see the cold prison doors of death open to receive our bodies, we shall perhaps agree that much of our time has been spent in contending about

small matters, while weightier things have been neglected. I rejoice in the hope that the day is coming when we shall all be of one mind. None will be known as missionaries or anti missionaries, in heaven; all will be worshippers of the Lamb that was slain, and that lives again. Then we shall all be "eye witnesses of his majesty," and "all speak the same thing."

"O glorious hour; O blessed hope,  
My soul leaps forward at the thought,  
That Brothers and Sisters there will meet,  
Will meet to part no more."

JOEL MATHEWS.

Upson county, Ga. Oct. 1st, 1842.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, Tyrrell county, N. C. }  
16th March, 1843. }

DEAR BRETHREN: The 4th No. of the Primitive informs me that our much esteemed brother Lawrence is no more in the land of the living. Our loss is great; but his gain is also great; for he is done with the frowns and evil speakings of the self righteous scribes and pharisees, that have been wanting his head in a charger for many years. But God has always protected him through life, and brought him down to his grave in peace, and he is now receiving the reward of his labors. His prayers can no longer be vented at a throne of grace for God to have mercy on your immortal soul, to prepare it for eternal bliss; but I hope his prayers will be granted, so that you may feel the quickening influence of God's holy spirit on your immortal soul, so that you may be built up in that most holy faith, so that the love of God and his cause may constrain you to pick up the old club axe that our old friend has left, and trim down the thorns, thistles, and briars, that may spring up to choke and stifle the precious plants that were planted by our heavenly Father. I pray God to enable you to carry on the mighty work you are engaged in; the little messenger called the Primitive, is mighty under God in pulling down the strongholds of the devil, and in setting up truth on the ruins thereof. And for this cause satan will take every advantage of you to get you into his sieve, thinking to overturn this mighty work you are carrying on. So I pray God to enable you to resist him at all times, that he may flee from you.

Yours in love.

ISAAC MEEKINS.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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SATURDAY, APRIL 22, 1843.

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## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS,

*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART III.

*On God's love to the world.*

We now enter upon the most delightful feeling that ever was felt in the heart of man—the love of God—or enjoyed in the bosom of an angel, or ever employed the pen of man; or tongues of seraphs. I John, 4. 8: For God is love.

Love is then the very essence of God's nature, and as everlasting and eternal and unchangeable as himself; and to cease to love is to cease to be what he is, or cease to be God. His love then set on his people, is predicated on his foreknowledge of them; for to say he could love them without knowledge of them, would be vain; yet there may be a perfect knowledge of a being and yet not love for him, but it can't be possible to love without knowledge of the object beloved; hence the basis of God's love to his people, rests on his foreknowledge of them. Thus his love is everlasting. Jeremiah, 31. 3: Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Here you see the nature of God's love, and its effects to draw a sinner unto him by his loving kindness. Then a sinner's coming to God is not the effect of his work, but of God's love to him. I John, 4. 10: Herein is love, (or the nature of God's love,) not that we loved God, but

that he loved us and sent his Son to be a propitiation for our sins. Here you can plainly see, that it does not require us to love God in order to be beloved by him; for the text says, he loved us when we did not love him. Here again you may see, that it does not require a man to be a good man or a Christian, in order to be beloved of God. And here you may see again the power and effect of that love of God set on a sinner that don't love him, in sending his Son to be a propitiation for the sins of that sinner he thus loved.

Then the atonement of our sins is the effect of God's love to us, while we were yet sinners and not lovers of God. Then should there be a sinner in the world God don't love, for such an one there is no atonement; and the reason is, the cause (God's love) is wanting to produce the effect, a propitiation for his sins. Then it follows, that the atonement and forgiveness of our sins is not the effect of work, but is owing to the love of God towards us while sinners and unborn, neither having done good or evil; for if Christ died for our sins and bore them in his own body on the tree, it was before we were born or had committed them. Then God's foreknowledge and love were combined at the same time in eternity, to lay on him the iniquities of us all, when he beheld us as straying sheep, and he died the just for the unjust. And the cause that produced this, was the love of God; for thus it is written: God commendeth his love towards us, while we were yet sinners Christ died for us, and in due time Christ died for the ungodly. I John, 3. 16: Hereby we perceive the love of God, because he laid down his life for us. The God Jesus is meant. Here his love is perceivable by us, here it is proved to us; and greater love than this hath no

man, that he lay down his life for his friend; but the love of God goes beyond this, he lays down his life for his enemy's. And we were by this love, in the death of God the Son, reconciled to God while we were enemies; and we have known and believed the love God hath to us.

God is love. Numbers think they must become good and love God, before he can or will love them. The same epistle, 4. 19: We love him because he first loved us. Here see God's love is first to us, and this is given as the cause why we love him. Then if there be a sinner in the world that God don't love, that sinner will never love God; and the reason is, the cause is wanting to produce the effect, love in the sinner. John—God so loved the world he gave his only begotten Son. Who are meant here by the world, but sinners lost sinners, dead sinners, helpless sinners, polluted sinners, condemned sinners, sinners of all classes, publicans and harlots, drunkards, thieves, murderers, swearers, and liars? These God so loved with an everlasting love, by his foreknowledge of them though sinners, that he gave his Son to be a propitiation for their sins; these God so loved, as to have drawn thousands to him by his loving kindness; these God so loved, and Jesus too, as to have given himself a ransom for them, to be testified in due time, that by believing on him they might have life through his name.

The whole gospel plan goes to show, as well as the general tenor of the New Testament, that it is sinners God loves; and that he loves sinners as well as he does saints; for is there a saint in earth or in heaven that was not once a sinner, or a sinner before he became a saint? Where is Moses the murderer, and Paul no better? Was not God's love set on them while sinners, and was not that love the cause of their becoming saints and obtaining their pardon? Hear Paul: who loved me and gave himself for me. But here is the grand mistake: God loves sinners, but not their sins. The father loved his prodigal son, but no doubt hated his ways; he loved him before he became a spendthrift, and he loved him after he had spent all, because he was his son, and not because of his goodness; nor could he hate him, his person, or his people; he loved them before they fell, or became spendthrifts; nor has he hated them since, or returning sinners, because of their sins. Jacob have I loved—before the children were born, or had done good

or evil—and why and wherefore? That the purposes of God according to election might stand, or according to choice might stand.

But you can't make a sinner while in his sins believe this, that God loves him; if you could, then he would love God; and it is nothing short of the spirit of God in its operations on the heart that can. And that moment he is brought to see the love of God towards him, in the death of Christ for his sins, and read the love of God in streams of blood on the cross, he understands the mystery and believes the love of God towards him. He loves God because he sees how much he first loved him, and instantly feels the joy that that love gives his heart, and breaks forth in thanks and joyful praise, while his soul feels set at liberty from sorrow, sin, tears, anguish, fear, wrath, death and hell, to love, serve, and praise God, who thus loved him and gave himself to die in his room.

This subject, or third part, on the love of God, is so plain from scripture, and so abundant and so full in all its parts, I am loth to pursue it not, for it is delightful and the theme of my heart; but least I tire you, waste time, paper, and money, I shall therefore endeavor to throw it together in a pile before you from scripture, on which you may deliberate at pleasure.

And first: Jesus says to his Father, thou lovest me before the foundation of the world. John—this is my beloved Son, in whom I am well pleased. Here you see God's love to his Son. Deuteronomy, 7. 7: The Lord did not set his love on you, nor choose you, because you were more in number than any other people; (verse 8:) But because the Lord loved you. This is spoken of temporal Israel, and well applies to God's spiritual Israel, both in love and choice. Isaiah, 63. 9: In his love and in his pity he redeemed them. Redemption then is the fruit of Christ's love. Isaiah, 38. 17: But thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back. Here you see again the effects of God's love to deliver from the pit, and pardon and forgive sins. I need not multiply texts to show that the love of God is the fountain from which a sinner's salvation flows, and the cause of all his blessings in a spiritual point of view; for it is abundantly clear from scripture. Then I shall remark, that God's love is everlasting, is eternal as himself, is unchangeable, is sovereign, is free

and unerring, is a bestowed love; not bought nor won by art, works of righteousness, nor self duties; is a great love, is inexpressible, is inconceivable, is complacental, is boundless and infinite; higher than height, and deeper than depth. And to know the love of Christ, that passes all understanding, it is the cause of the gift of Christ, and the gift of the Holy Ghost, of grace and the kingdom of glory; is stronger than death, for it lived and abided in Christ after death to his disciples and the rest of his people; in Moses and Elias, who came to see Christ after their death, and no doubt for the love they had for him. Nor can the floods of wrath or persecution annihilate it, nor the waters of affliction drown it.

Who shall separate us from the love of God? Shall tribulation, nakedness, famine, peril, sword, Peter's and David's temptations? Nay, in all these things we are more than conquerors, through him that loved us; for I am persuaded, that it is not life with all its evils, snares, wiles, temptations and trials; nor death with all its horrors, and separation of soul and body; nor angels in heaven or hell; nor principalities and powers, whether of the kingdom of men or the prince of darkness, things present nor to come, in life, death, or judgment, that shall be able to separate us from the love of God which is in Christ Jesus our Lord, before time, in time while we were sinners, and in time while saints, nor in eternity; no, not for ever and ever, while God is love and lives to love us and keep the heavenly flame alive in our bosoms. Then we shall always love him because he first loved us, and as long as the cause lives in him the effect will never cease in us. Oh, it is a delightful theme! May God kindle and enflame it afresh in our bosoms, feelingly to God, Christ, and all the children of God, and thereby cause us to love him and one another more abundantly.

This is a part of the gospel that can never be exhausted by writing nor preaching, nor in eternity by enjoying; and I therefore must leave this part scarcely touched upon, nay not even hardly begun, but here I must leave it. God loves us, but not for our goodness nor because we were better than others; then the love of God is involuntary in him, over which he has no control to now begin to love, nor cease to love those he loves if he would; for love is like the circulation of the blood, not under the

control of the will; much less when God is unchangeable, and cannot be to-morrow what he is not to-day, yesterday and forever. And I the Lord change not. He is of one mind and none can turn him. Then he is no pretended nor fickle lover, but loves unto the end. Romans, 1. 2: God hath not cast away his people which he foreknew. Verse 5: Even so then at the present time, there is a remnant according to the election of grace. Mark the text: a remnant (a small part of mankind) being the objects of God's love by his foreknowledge, are, as the effects of this gracious and free love, elected or chosen in Christ before the world began; called in the text an election of grace, because it is entirely by God's free and unmerited favor that these foreknown, these objects of God's love, are chosen to salvation by Jesus Christ to eternal glory.

He loved me, he loved me, I cannot tell why; a poor, worthless, helpless, and wretched a sinner as I; for this love for me Jesus gave himself to die, although he in my pollution at hell's dark door and eternal ruin foresaw me lie. How then can all the failings and evils of life which he did foresee, break, turn away, or separate his love from me; when his love is the cause of causes, the cause of my being chosen, the cause why he died for me, the cause why he sheds his love in my heart by his holy spirit, the cause why I love him, the constraining cause of good works, the cause why I have taken up the cross to follow him. Unless then you can remove the cause, the effect cannot cease. Then love between Christ and the Christian is an ever abiding principle, and while he lives to love with his everlasting and unchangeable love, the Christian must and will love also.

#### PART IV.

##### *On God's choosing sinners, or electing them to everlasting life.*

I have endeavored to show that God's love was founded in and the result of his foreknowledge. So is the doctrine of God's choosing or electing sinners to salvation and glory, the effect founded in and dependent on his love. So that the doctrine of election is the result of God's love, having first loved then chosen the objects beloved; then follows in the gospel plan the effects of this love, predestination, ordaining to life, appointing to salvation by Jesus Christ, adoption of sons by

predestination of God, calling, justification, glorification, a kingdom, &c. All these are the effects of God's love, resting on or towards his chosen; some of which I have to speak to, as I go through what I have proposed.

Now this doctrine of election I know has been scoffed at by the self-righteous and infidels in all ages, and hated and treated with scorn and contempt, and its publishers defamed, reproached and set at naught. And the reason is very obvious to me, and proves it to be a doctrine from God, and he that is of God heareth it and believeth it, and receiveth it with comfort and consolation to his soul. But he that is of the world, whose pride and self-righteousness of heart have not been humbled, doth not receive it; or if he does acknowledge it to be a scripture doctrine, he must so whittle it down and shapen it to his carnal views and self-righteous heart, as to entirely destroy the scriptural sense of it before he can receive it; or at least thinks he must first choose God and Christ, and then they will choose him, which perverts the whole order of this doctrine in the scripture, since laid down by prophets, Christ, and his apostles. And it being a doctrine of the gospel much abused and opposed, I shall therefore take the more pains and treat this part at some length; and as I am not writing to please men, nor for self-interest by gain or applause, but to establish and maintain the truth in the world for the church of God, I declare from the feelings of my heart, that neither a man-pleasing nor a man-fearing spirit has or shall have any influence over me in this matter. For it is nothing to me as to my own salvation, whether any man believes it or not; the question is, is it a scripture doctrine, and in what sense does the scripture present it to us, and what are the fair deductions drawn from the words, phrases and figures, made use of in scripture upon this doctrine? I shall therefore attend and adhere strictly to them, for to convey light to the church of God on this subject.

God chose Noah to build the ark, and with him his family to people a new world, and drowned all the rest. What say you to this? God chose Abraham from among the heathen and idolators, for him and his posterity to be a favored nation and peculiar people, a chosen generation and royal priesthood, and granted them blessings and privileges he did not grant to other nations. What say you to this? God chose,

Isaac to be heir of the promises and promised land, but cast out Ishmael, the son of the bond woman. What say you to this? God chose Jacob, and rejected Esau from having any part of the promised land or privileges granted to Jacob; although both were the descendants of Abraham, to whom the promises and oath were made; and although both were born of the same mother, and what's more, at one birth—yet Jacob was loved and chosen, and Esau hated. What say you to this, when neither had done good or evil; so that the goodness of Jacob was not the ground of his acceptance, nor the badness of Esau the ground of his rejection? What then could be the cause? Let Paul tell you. That the purpose of God according to election might stand. That is, God had a purpose, and according to that purpose he chose Jacob, or in other words, elected Jacob to be heir of the promises he had made to Abraham, with all other privileges thereunto belonging. What say you to this, when this choice of God cut Esau out of any part of the promised land or privileges? God chose Moses to lead Israel out of Egypt, to work miracles by him, to give the law, &c. and Joshua to succeed him. He chose Pharaoh, to show his power and make it known in all the earth. He chose the tribe of Levi to be a tribe of priests, and denied this privilege to all others; but this choice did not take the priest's office from any, for none had it to take away; but this choice gave it to the house of Aaron. So God's choice of sinners takes neither life nor privilege from sinners, though this choice of his gives it to thousands.

God chose Saul to be the first king of Israel, though he was not willing God should choose the next; for he wanted his choice, his son Jonathan, and so settle a hereditary monarchy; but God is the sovereign. And Saul, here we see, wants to act; a sovereign man and a sovereign God are in opposition in their choice; Saul, Jonathan—and God, David. And here you see the effect of this conflicting choice. Saul doing all he can to enthrone Jonathan, contrary to God's choice; and God in his providence fighting against him, to have his own choice or set David on the throne. Here is a valuable lesson to men of all ranks: First, to the kings and rulers of the world; secondly, to the church of God, never to choose ministers—let God choose them and set them on the walls of Zion. But I choose, for my wife, my children,

my friends, to set on the throne of heaven, whether God has chosen them or not; (that is self will.) Grant, said the woman, that these my two sons, may sit one on thy right hand and the other on thy left. This is the human heart, corrupt and fallen nature. Let the words of Christ be a reproof to us: It is not mine to give, but shall be given for whom it is prepared of my Father. But here you see the conflicting choice, from the king to the beggar; and be assured God in his providence is fighting against all choices and schemes of men, to have and accomplish his own choice.

And little David shall come to the throne, because he is God's choice, and alone for that; and so shall his providence, choice, and grace, bring all his choice little Davids to their thrones in the heavens, prepared from the foundation of the world; in spite of all the Sauls or Goliaths in hell or earth. What say you to this? Don't the whole tenor of God's absolute and positive promises go to prove the fact? God chose David to be king of Israel, though the youngest of Jesse's seven sons; and had good old Samuel been left to choose, he would have missed God's choice. Now did God's choice of David to be king, take any blessing or any favor from the other six of his brothers? Did God do them any wrong? You are forced to say, no. His electing David to be king took nothing from them, if it gave them nothing; it only left them where they were; and if he had not chosen David, he had no cause to complain, for God was under no obligation to make him a king in Israel; nor had he any claim on God so to do from service done, merit, or talents. So, equally so with sinners. God's choosing some sinners, (for there is no choice where the whole are taken,) has taken nothing from other sinners; if he gave them nothing, like David's brethren, he took nothing from them, and he was under no obligation to them; he has chosen, nor have they any claim to the throne of heaven from any goodness, merit, service, or talents, more than other sinners, nor more than David had above his brethren; yea, if any thing, the least unlikely the least deserving. So publicans and harlots, says Jesus to the self-righteous pharisees, enter into the kingdom of heaven before you.

God chose his prophets to bear his message to the world; he selected them out of the mass of mankind, to pronounce his

judgments on sinners and his blessings on the righteous; to foretell future events that he intended by his purpose to perform either on nations or individuals; and of the coming of Christ, the progress of the gospel, the rise and progress of his gospel church, &c. He chose his kings, his nations, to fulfil his purposes, to execute his judgments on other nations for their wickedness; and he chose the delusions of some men, that they may believe a lie that they may be damned, because they have pleasure in unrighteousness. He chose Jesus Christ to be the Saviour, redeemer, mediator, propitiation for sin, head of his church and king of Zion, judge of the world, foundation and every thing to her—wisdom, righteousness, sanctification and redemption. Christ chose his apostles, ordained them and sent them out, and that according to his Father's choice, before the world began; and so he continues to choose his ministers, though men and the devil are permitted to choose and send theirs out also.

Now I have just given you this small sketch, out of the hundreds that can be produced out of the scriptures, of God's choosing individuals for his own purpose without asking their consent; and that the choice doth produce, by God's operation, a consent on them to what end soever chosen; and to prove that God acts with his creatures as a sovereign, choosing among them who for this and who shall do that; and in fact, choice carries the very idea of sovereignty, to choose or refuse. And I have cited the circumstances further to prove, that all men are in the hand of God, and under his control and disposal; and that he turneth their will and actions whither he pleaseth, to accomplish his own purposes. I have further cited them, preparatory to the main subject; and have not cited chapter nor verse, because things every Bible reader knows can't be denied, as not being God's choice and dealing, as recorded in scripture.

Now to all the above choice and election of persons, and nation of the Jews, by Almighty God to office or ends, I have never yet found a man that would dare deny; but when you come to speak of God's having, before the foundation of the world, chosen some sinners to everlasting life, they are offended immediately and reproach the doctrine as unjust, unfair, and the dear knows what all, as to aspersions have not been cast on this doctrine and its

vindicators. Now to me it makes no odds what may be said of me, for vindicating this truth. I am too old to be affected much by praise or censure, and therefore come now to the main thing in question, to show from the scriptures that God has chosen and elected sinners to salvation and glory; or, in other words, to a prepared state for glory.

And the first text I offer, is in the following words. 1 Peter, 1. 2: Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. Who are the elect, or chosen? for the word elect, mentioned in the text, means to choose. The verse before shows, to wit: The strangers scattered through Pontus, Galatia, Cappadocia, &c. Who were these strangers? Why, Christians, called strangers, like Abraham, Isaac, and Jacob were, in the land of promise; who had been scattered by the persecution about the time of Stephen's death, in those countries here in the first verse mentioned by Peter, to comfort them in their persecuted and suffering state. Say you, if they were Christians I believe as you do, or Peter, that after men believe or become Christians, then they are elected. Yes, sir. This is not the election in the text; your kind of election is not the act of electing, but the declaring who is elected. Now you know there is a wide difference between electing a man to the General Assembly, and the declaring him elected. To elect is the act of the people; but to declare who is elected is the office of the sheriff. So to elect sinners is the act of God the Father; but to declare, publish, or make manifest that election, is the office of the spirit of God, who is mentioned in the text. And further, to convince you that men are elected before they become Christians, read the text, elect, or chosen, which is the same thing, according to the foreknowledge of God. Then you cannot help seeing, from the text itself, that the act of election has its origin in the foreknowledge of God. Then these strangers, these once sinners, were chosen by God's foreknowledge; and in his foreknowledge before they were made, was the choice made through sanctification, &c. Read the text for yourself.

Then it follows that men are foreknown by God the Father, and beloved by him by that foreknowledge, and also chosen by that foreknowledge, &c. (This is truth.)

Then, says one, if this be a truth, then it must certainly be on a foresight of some goodness in them, or that they were more righteous than others, or that God saw who would repent and believe; and them very persons he chose, and refused others. Now this idea is equally false as the other, both from scripture and experience, for the text itself condemns the doctrine; for how does the text say? foreknowledge elected them. Why, read, through sanctification of the spirit, which you must confess means to cleanse the soul by the renewing influence of the spirit, in being born again of the spirit, or renewed in the spirit of the mind, or becoming a new creature in Christ Jesus. How else?—unto obedience, that is, breaking off, or cleansing us from our former course of acting sins, and paying obedience to the divine commands. And what else? and sprinkling of the blood of Jesus Christ, to cleanse us from all sin, or to wash our robes and make them white in the blood of the Lamb. Now can't you see that God the Father in the text, by his foreknowledge chooses the sinner, and chooses equally the means to cleanse him; then when chosen, foreseen polluted in soul; the spirit is chosen to sanctify him, foreseen disobedient, but by the spirit's operation made obedient; foreseen guilty, condemned, wrapt in and covered in sins and transgressions, gone out of the way and not righteous, no not one. And the blood of Jesus Christ, the chosen means to cleanse him, by sprinkling his conscience and thus purging it from dead works to serve in newness of life. So you can see that such ideas of conditional election have no warrant from the text, but are perversions of election itself. Then you can see from the text, that election is the sovereign act of the divine foreknowledge, or a foresight of all the evils attending a sinner's state; and that that divine foreknowledge and election provides all the means for the sinner's preparation for glory, without any foresight of goodness in us, but on the contrary, as the text sheweth. Then I will sing with the poet:

Why was I made to hear his voice,  
And enter while there is room;  
While thousands make a wretched choice,  
And rather starve than come.  
Twas the same love that spread the feast,  
That sweetly forced me in,  
Or I had perish'd in my sin.

The next text I offer to prove eternal and unconditional election, is found in Ephesians, 1. 4: According as he hath (in

the past tense) chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Here the words are so explicit, we cannot be at a loss to know when the choice was made; for it is positively expressed to be before the foundation of the world. If so, Paul agrees with Peter, that it was by God's foreknowledge: for if before the foundation of the world, of course before man had an existence; and you nor no other man can see how such a choice could be made but by foreknowledge. And in this text you see again the same doctrine on a foresight of our goodness, or something done by us being the cause of our being chosen, that is again confuted; for mark how the text reads: That we should be holy and without blame before him in love. Then when chosen before the foundation of the world, were seen unholy, blameable, and without love, that is, to God. And while in this wretched state the choice was made, the end of which choice is, we are told in the text, to pervert this very order of things; to make the unholy, holy; the blameable, blameless; and to bring them in a state of love before him. Now all these qualities or blessings to a sinner, result from God's having chosen him before the foundation of the world.

Now, says one, I agree that God chose the Jews as a nation, and that he elected his apostles, prophets, and people to office; but, show me where he elects or chooses sinners. Here, sir, it is in the text, if you are not blind and will not be so. According as he hath chosen us. Now who are the us, in the text? Why you must say Paul, the speaker, and the Ephesian church to whom he was writing. But, say you, Paul was a Christian, and so were the Ephesians to whom he was writing. Agreed—but, sir, was Paul or any one of this heathen church a Christian, when the choice was made before the foundation of the world? What are you at now? Then like an honest man say, God did choose sinners in Christ, and that when he could behold them nothing else but sinners; before they were born or the world was made; and that this choice gives salvation to them in Christ Jesus, or in other words, of scripture grace in him before the world began.

Now again I offer you another, which proves the above doctrine as plain as a, b. 2 Thessalonians, 2. 13: But we are bound to give thanks alway to God for you, brethren, beloved of the Lord; because God

hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth. Now what can be plainer, than sinners in the text are beloved of Christ, who here is called Lord? As Paul says in another place of Christ: Who loved me and gave himself for me. Here God is said again to choose them from the beginning to salvation, meaning before the beginning of the world, I say. And mark again the chosen means: sanctification of the spirit and belief of the truth to effect and finish salvation, the end for which they were chosen. Mark again in the text how they were seen by God at the beginning when chosen: Unclean, needing sanctification, and unbelievers; needing to believe the truth, in order to be saved. Then no foresight of good works seen, then of course no condition on their part in order to be chosen; but chosen unclean and unbelievers, and the choice of God and choice of means brings about the end, salvation.

Now let me prove this. Titus. 1. 1, 2: According to the faith of God's elect—in hope of eternal life, which God that cannot lie promised before the world began. I say, to Jesus Christ, God's chosen, elect Saviour, the head and representative of all God's chosen elect people; and to his people through this covenant head. Like he made promises to Abraham's seed, in him their covenant head; like he did make all his promises to Noah's posterity, and the beasts and creeping things of the earth, in him, Noah, their covenant head. And the blood of Christ, like the bow in the cloud, is a token and a sign of this covenant and God's promises to Christ, and his elect people in him. Read the Psalms, and the prophecies of Isaiah. A plenty of scriptures here offer themselves, but I dare not pursue them. But to my point, as above.

Romans, 9. 11: That the purpose of God according to election might stand, not of works but of him that calleth. Here you see it is plainly declared to be not of works; and if not of works, tell me if you can, what other condition there can be in election? For the text says, not of works, but that election, or God's choice, is dependent on himself or his purpose and calling, or him that calleth. And I am glad it is so, for if election to salvation depended on good works, who ever would or could have been chosen; since the sanctification of the spirit and belief of the truth are the two only grand prerequisites that can prepare the sinner for the doing of good works;

for the tree must be made good before the fruit can be good, and without faith it is impossible to please God; and both these, God in election hath chosen to effect it, as well as having chosen the persons. Hence the election of God is the choice of persons and the choice of means too, so that God is the chooser of all. Then by grace are ye saved, through faith—mark again, in harmony with the other texts—not of works, lest any man should boast. Then salvation and faith are of the grace or gift of God.

But have a third, to the point that works is not a condition in election. 2 Timothy, 1. 9: Who (God) 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. Verse 10: But is now made manifest by the appearing of our Saviour Jesus Christ. Can any thing be plainer, than that salvation is the effect of God's purpose and grace given in Christ? And we are told in the text the time when—before the world began—and that this salvation is not the effect of works as a condition thereto, but resulting from God's purpose before the world began, when foreknown, beloved and chosen. But mark how it is brought to light, or made manifest, by the appearing of Jesus Christ. Then the calling of a sinner from darkness to light, and from sin, satan, and the love of the world to enjoy salvation, has not the condition of works neither; for we are in the text, I think, included with Paul and Timothy, as well as the whole Christian church. Then the calling or conversion of a sinner, and his salvation, have no condition; for the text says, it is according to God's purpose and grace given in Christ, and not the effect of works nor according to them. And if you can find out any other condition for election, or salvation, you can do better than I; but the truth is, according to the above scriptures, there is no condition, it is the fruit of election, God's purpose and grace.

Have another. Romans, 11. 5: Even so at this present time there is a remnant according to the election of grace. And says Paul here: If of grace, then not of works; if of works, then not of grace. In the above verse you can see all are not chosen, but a remnant. Again: Though the children of Israel be as the sand on the sea shore, a remnant shall be saved; and why? because the Lord will finish the work and cut it short in righteousness, for a short

work will the Lord make on the earth. This text shows election, and that all are not chosen; with a number of others I can't now cite—but to my purposed point. Verse 7: What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded. Read the next, or 8th verse. Here in the 7th verse, you see that it is not seeking that obtained for Israel; but election, or God's choice, was the cause of obtaining. So that the doctrine of election as recorded in the scriptures is both particular as to personal sinners, and unconditional as to salvation on their part. That election is personal, read James, 2. 5: Hath not God chosen the poor of the world. That it is personal and particular, read 2 Thessalonians, 2. 13: God hath from the beginning chosen you to salvation. Who were these, if not individual or particular sinners? with a great number of other places of equal proof of particular and unconditional election.

Again: Romans, 11. 28: But as touching election, they are beloved for the Father's sake. Here you see the same, for love has a particular object, and this election is eternal; because Christ is said to have obtained eternal redemption for us, and become the author of eternal salvation to all that obey him; and salvation and redemption are both the fruit of election, God's love and foreknowledge. Mark, 13. 20: For the elect's sake, whom he hath chosen. Verse 22: To seduce if it were possible even the elect. 1 Peter, 2. 9: But ye, (speaking to the saints) are a chosen generation, a royal priesthood, &c. 1 Peter, 2. 4: Chosen of God and precious—spoken of Christ. Matthew, 12. 18: Behold my servant whom I have chosen, my beloved—spoken of Christ again. So you may see Christ is God's beloved Son and chosen Saviour, to be his salvation to the ends of the earth, and which he has prepared before the face of all flesh.

God's elect are safe. Romans, 8. 33: For who shall lay any thing to the charge of God's elect? it is God that justifieth, who dare condemn. Colossians, 3. 12: Put on therefore as the elect of God. See here again God is the chooser or elector of his people. 2 Timothy, 2. 10: Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory. How beautiful this text is expressed by Paul. God has chosen his people, but Paul don't

know them nor where they are. There was a number of these elect in the city of Corinth, though heathen, that God had chosen to salvation, through sanctification of the spirit and belief of the truth: but Paul knew it not until Jesus says to him: Speak, Paul, and hold not thy peace; I have much people in this city. Here he endured the fatigues of preaching for a year and six months for these elect's sake, and many of them did obtain the salvation of God, and no doubt with eternal glory. Here you can see how preachers and preaching stand connected with the doctrine of election; and not as some say, if men are elected you need not preach; you see better, preaching is for their sake to call them, to feed, guide and comfort them to glory, the very end of election. Then you can see that the doctrine of election carries preachers as God's choice, and preaching too, with all other means of his choosing to accomplish the end of election, which is salvation to the elect with eternal glory; and thus preachers have to suffer for the elect's sake, that they may obtain it.

1 Peter, 5. 13: The church that is at Babylon, elected together with you. 1 Thessalonians, 1. 4: Knowing, beloved brethren, your election of God. 1 Peter, 1. 10: Make your election sure. He shall send his angels and gather his elect. Avenge his elect. With a hundred more, where electing and choosing are said to be of God. Now can any man, with all these scriptures as plain as they are expressed, deny the doctrine of God's choosing or electing sinners to everlasting salvation and glory; and that this election is particular and unconditional on the creature's part? For their salvation I think they ought not, if they do.

(to be continued.)

**THE PRIMITIVE BAPTIST.**

SATURDAY, APRIL 23, 1843.

The note at the bottom of page 107, in our last No. should read—Columbian Star and Christian Index, vol. 1. No. 2, page 19—instead of No. 8. p. 119.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N. C. }  
20th March, 1843. }

BRETHREN EDITORS: I enclose you for publication a letter from brother Joseph L.

Purinton, as a specimen of Old Schoolism in the State of Maine. The writer is personally unknown to me, but the sentiments contained in his letter are so perfectly orthodox, that I believe they will prove acceptable to the household of faith, and therefore without permission from bro. Purinton, venture to give publicity to them, through the medium of the Primitive Baptist. Yours, unworthily.

C. B. HASSELL.

Richmond, Lincoln Co., Maine, }  
February 16th, 1843. }

DEAR BROTHER IN THE LORD: It is with a sense of my unworthiness that I address you with the appellation of brother, believing that God has done a great work for us, in changing our affections from a love of sin to a love of holiness, in uniting our hearts together in a love of the eternal truth. Though we are strangers in the flesh, yet our fellowship in the truth is enhanced by a lively sense of the infinite condescension of Jehovah, in the gift of his only and well beloved Son for our redemption, and of our election, in him thro' the sovereign choice of God the Father; the effect of which choice was, our having a discovery of our depraved nature as sinners against a holy and righteous God, through the powerful operations of the Holy Spirit; also in revealing to us Jesus Christ as the surety, the one who had paid the dreadful debt which we had contracted, appeased justice, and brought in an everlasting righteousness for the justification of such sinful, degraded, hell-deserving creatures as we are. And being justified by the righteousness of Christ, "who of God is made unto us wisdom, righteousness, sanctification, and redemption," we shall eventually be saved in and through him. Though I write in the first person, in positive terms, yet as to the plan of salvation in and through Jesus Christ, there are no queries in my mind, though I come entirely short and finally perish.

But as a dear brother in the truth once told me, speaking of himself, says he, I could bear any thing but banishment from God's peaceful presence, for ever, his character is so lovely to me. I could never be happy but in his presence, which is life, and his loving kindness which is better than life. So I can say, if I perish, I will perish at the throne of grace pleading for mercy. But my hope in the mercy of God is firm, not doubting in the least my interest in

Christ, trying in my feeble way to preach Christ as the way, the truth, and the life.

You no doubt have read in the October No. of the Adv. and Monitor, a letter from me to brother Jewett, in which I gave an account of my experience and call to the ministry, &c. The truth is firmly maintained here by a few, while the great majority appear to be walking in the way which Solomon speaks of. "seemeth right unto a man, but the end thereof are the ways of death." I am a tanner by trade and an illiterate man, never having been to college for an education, or to study divinity; but a youth in years and experience, and altogether inadequate for the capacity of a minister; slow of speech, dull of apprehension, and a species of absent-mindedness attached to me in all my movements. I am despised by those who think a college education, is a qualification for a gospel minister; calling me an a, b, c, preacher, because I do not go to the same excess of riot with them. I rejoice to find some who I can sympathise with in my trials and afflictions, who have been taught in the school of Christ, and learnt obedience by the things they have suffered.

The Adv. and Monitor is a precious periodical to me. The sentiments there inculcated are mine as I have been taught, and the communications there published are cheering, to hear from brethren living in different States in this wide extended Republic. I shall if God spares my unprofitable life, take a journey sooner or later into the west to see the brethren, to behold their order and the steadfastness of their faith in Christ. The next annual meeting of the Ancient Predestinarian Baptist Association will be held with the O. S. Baptist church in Bowdoinham, on Friday and Saturday, the 15th and 16th of September next; at which time I intend being ordained, if the brethren after examination think me fit for ordination. Last fall I performed a journey of 280 miles, attended two Old School Associations of three days each, preached five times, and arrived home the night preceding the morning which would have made two weeks from the time I left home.

I know of only seven O. S. Baptist churches in this State, while the N. S. churches are, as it were, without number; consisting of seven Associations, the names of which I know, to wit, the York, Cum-

berland, Oxford, Lincoln, Kennebec, Waldo, and Bowdoinham Associations; who are fast declining, from their first principles, the effect of which will be, a more general separation between O. S. and N. S. Baptists, in proportion as error increases and truth is proclaimed in opposition to it; or rather, as truth is proclaimed and error exposed.

The Methodists, Congregationalists, Free will Baptists, and Universalists are numerous here, with whom I have no fellowship, considering them to be the relics of antichristian apostacy, because they reject and set at nought the eternal truth. I have learnt by experience the truth of this scripture, "Let them alone, they be blind leaders of the blind"—also this scripture, "they be all adulterers, an assembly of treacherous men." "Oh, my soul, come not thou into their secret; unto their assembly, mine honor be not thou united, &c. Jeremiah, xlix 6.

In view of the wasted state of Zion, and the melancholy aspect which every thing wears, I am led to adopt the language of Jeremiah, "For these things I weep." But we hope the day is approaching, when Zion's winter will pass away, and the voice of the turtle once more be heard in her borders. Zion's changes and seasons, whether of darkness or light, summer or winter, are under the control of her king; and it is well for her that they are, for, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints.

I should be glad to receive a letter from you, with an account of the prosperity of Zion in North Carolina, if you feel inclined to write. Your letter, published in the September No. of the Adv. and Monitor, I read with delight, as being my views, as to the fraud, deception and hypocrisy carried on under the cloak of religion at the present day; with the necessity of a plain holding forth of the truth in its primitive purity. I hope you will pardon all imperfections that you see in the composition of this letter, as I am young in years, (not yet 23,) and know but little of the ways of the world. I ask your prayers for me, that I may be led aright and kept from the evils in this wicked world. May the God of all grace and mercy keep us with the elect of God, unto his heavenly kingdom; to whom be honor and glory in a world without end. Amen.

I subscribe myself your brother, in the

afflictions and consolations of the gospel of our Lord and Saviour Jesus Christ.

JOSEPH L. PURINTON.

To C. B. Hassell, Williamston, N. C.

From the Christian Doctrinal Advocate.

From Brother James S. Battle, Rocky Mount, N. C.

**BROTHER JEWETT:** I have no cheering news to communicate. Iniquity abounds and the love of many waxes cold. Few additions to our churches, and we are made to exclaim, 'O! that it were with us as in days of old, when the candle of the Lord shone around about us,' &c. The Lord seems to have forsaken us and left us disconsolate, as he did Israel of old; no doubt for some wise purpose, that we may so feel and know, whence all our strength cometh, that we may flee for refuge and by faith lay hold on One, mighty and able to save all that come to God by Him. The Judge of all the earth will do right; and although our present chastisement and bereavement, to our natural comprehension, seem grievous; nevertheless it will work out for us a far greater and eternal weight of glory. The blessed word assures us, that ALL things (adverse as well as prosperous) work together for good, to those called according to God's purpose, who walk not after the flesh, but after the Spirit. To our short-sightedness the prospects appear gloomy, but the Captain of our salvation has gone before, having warned us of these very times; that when they should come, we should not be alarmed.

Holy writ has declared, that perilous times would come and that men would not endure sound doctrine, but heap to themselves teachers, having itching ears; nevertheless, "The foundation of God standeth sure, having this seal, THE LORD KNOWETH THEM, THAT ARE HIS." He worketh all things "after the counsel of his own will." Who can withstand his almighty arm? He shuts, and no man can open; he opens, and no man can shut. Who need be in dismay or trouble, when he can by faith embrace such a refuge? His disconsolate ones are tenderly exhorted to 'come boldly to the throne of Grace to obtain mercy and find grace to help in time of need.' Let us endeavor by the grace of God to walk worthy of the vocation, wherewith we have been called, redeeming our time, because the days are evil!

God in his wise providence, has, in the few years past, taken many heralds of the Cross from these low lands of sorrow to Himself, to enjoy that rest, that remains for all the true Israel of God.—And I think, I can say with propriety, that a mighty one in Israel has fallen within a few days past! Our beloved, highly esteemed Brother, Elder JOSHUA LAWRENCE is no more! He, who so courageously and fearlessly stood, so recently, on the walls of Zion, trusting not in an arm of flesh, but in the promises of his God, proclaiming salvation to sinners, only by and through our Lord Jesus Christ—who conferred not with flesh and blood, but relying on Israel's God alone, was a bold defender of the FAITH once delivered to the saints—is gone! His warning voice will no longer be heard in these low grounds of sorrow. But though dead he speaketh and will be cherished in the memory and affections of his brethren and sisters while here below. His favorite theme in the pulpit, was the Grace of God and his eternal Love for his Church. He was highly gifted, having but few equals.

"The harvest truly is great, but the laborers are few." May the Lord God of heaven and earth send forth more laborers into his harvest, such as he will own and bless, and once more visit His afflicted Zion,—is the prayer of one less than the least (if one) of God's disconsolate ones.

JAMES S. BATTLE.

Jan. 31, '43.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Macon county, }  
March 9th, 1843. }

**BRETHREN, OF THE PRIMITIVE ORDER:** Having become my duty to send on my remittance, I here subjoin a piece written by a young brother; if it be thought worthy, give it publication; if not, just lay it aside.

JESSE TAYLOR.

Alabama, Macon county, }  
March 9th, 1843. }

**BRETHREN EDITORS:** Being in a state of bodily affliction for several days, but not such as to prevent me from reading the scriptures, and reflecting on the divine nature and goodness of God; while contemplating on the manifold mercies of an all-wise God, and the glory and majesty of his works, I am ready to exclaim with the

Psalmist and say: What is man, that thou art mindful of him, or the son of man that thou visitest him? Though it would seem that there some in the world that think they are of some importance, and that their good performances are sufficient to move the Lord to regard them in their own self-righteousness, with an eye of mercy and tender compassion. Such no doubt as Christ had allusion to, when he said: "Beware of the scribes and pharisees." Have we not in these modern days, examples of such as are setting up their own opinion as the standard of truth, in preference to that laid down in the scriptures? "Teaching for doctrines the commandments of men." Such indeed as you will find more frequently examining for the views of Dr. Clark, Dr. Henry, or some other of the great learned authors of modern divinity, than they do for the words of Christ and his apostles.

They who pretend to hold to the scriptures of the Old and New Testaments being the word of God and the only rule of faith and practice, and then set up their own ways, or that of Clark, Henry, or any other modern theological divine, have in my view departed from the faith and missed entirely the practice. Beware then of such seducers; false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Mat. 7. 15.

I find in the Primitive many things that are consoling to my feelings; brethren from different parts of the United States, speaking the same language in the spirit; exhorting to constancy, and to contend for the faith. Sound it aloud, my brethren, and let the echo be heard from hill to hill and from one State to another. And I pray God that it may often be heard even in these back wood regions, where a few years since was nothing but the abode of solitude and savage life.

Pray for us then that are here, though few in number and entirely surrounded with those that cleave to the "institutions of the day;" that the Lord may enable us to contend earnestly, faithfully, and honestly, in the fear of the living God, and not in the fear of men. We acknowledge, as was said by some of our Georgia brethren, that we cannot raise up revivals of religion just at any time; but have to wait the Lord's own time for spiritual Zion to travail, that she may bring forth such as have come to their full time, and not such as are ushered in by storm, and remain in a sick-

ly and declining state, ever learning yet never able to come to a knowledge of the truth.

And thank God, my brethren, for his own way and time. Do you not feel willing by his help, to both hope for and patiently wait his coming? You know that in days of old that dearth and famine were of frequent occurrence, as was in time of the prophet Elisha, on the city of Samaria. 2 Kings, 6th chapt. So they sought to destroy the life of the prophet, simply because he foretold of this famine. But see how the God of heaven was able to deliver him, even when there seemed to be no hope, naturally speaking. The servant of the man of God, on seeing so great a host that compassed the city, said, Alas, my master, how shall we do? 2 Kings, 6 ch. 15 v. But you know that Elisha prayed for his servant, that his eyes might be opened. The servant then was enabled to see where his help and strength was, even in the Lord of hosts.

Take courage then, my brethren; though it may appear to be a cold and declining time with the true church of Christ, and although surrounded with a host of enemies, cannot the God of Israel give and open the eye of faith, as he did the eyes of the servant of Elisha, that we may be enabled to see that, "they that be with us, are more than they that be with them." 16 v. And cannot the Lord come and revive his own work in our hearts, and bring in such as he would have to be saved, as suddenly and as unexpectedly as he supplied the famished inmate of the city of Samaria with plenty? It is my belief that he can. Take courage then, my brethren; although we be scattered abroad throughout the land, God knows all things and rules over the destinies of men. "Be of one mind, live in peace, and the God of love and peace shall be with you."

I hope, my brethren, that you will pray for me, as a poor ignorant creature, that I may never bring a reproach on the cause of Christ. As this is the first time that I have ever written any thing for the press and public eye, I hope that the disconnected and awkward style in which it is written will receive ample allowance.

WM. M. MITCHELL.

Georgia, Columbia county, }  
10th March, 1843. }

(continued.)

DEAR BRETHREN: One day I saw seven-

ral persons baptised, and when going up from the water considering on what I had seen at the water, all of a sudden as quick as lightning something sounded in my soul or understanding and said, you ought to be baptised. I then burst into tears, being filled with joy and comfort in the Holy Ghost, my soul did magnify the Lord, as I thought; though I did not know what an experience of grace was. But as God would have it, that night brother Stephen Liles picked my experience out of me by asking me questions; and he told me that I was a Christian, which I hardly believed at times, though I agreed to tell it to the church; which I accordingly did, and was received and baptised on the 12th of October, 1817, by brother George DeLaughter, at Aberdeen church. And of all the peace, comfort, and joy I ever received, it was then; as it did appear to me that heaven was in my soul and Jesus in my heart, and I thought I saw the plan of salvation so plain, that I could preach in such a plain manner that thousands would believe the gospel and be saved.

But alas! my sun went down and the evening shades came on. Doubts and fears assailed me, and I thought I was deceived and was no Christian, as I felt confined in spirit in the dark dungeon of despair. Nor could I get out of my trouble by prayer, nor any thing I could do, until Jesus of his own accord drove away all my doubts and fears with the brightness of his coming, with joy and comfort in my soul, as I was again enabled to rejoice in my Saviour God for deliverance. In this way I went on for about nine years, sometimes on the mount and sometimes as it were in the dungeon; often filled with doubts and fears and I did try to throw away my experience; and get back my old troubles; but I could not. It, my experience, and my Jesus, would not let me go; and my deliverance and joy was sometimes great, being revealed by the Holy Ghost and witnessed by other Christians.

All this time my thoughts were troubled about preaching the gospel, although when I would try, I could not succeed as I wished; and in fact, I then had not the gift of preaching, although my mind was impressed with it day and night. And I, like Moses, begged to be excused, and made all the objections that any man could make to the Lord, and told him all my inabilities and how disqualified I was to be a preacher. But it sounded in my heart and soul, Preach

my gospel. And I, Jonah like, would not then even try.

About this time God threw me on the bed of affliction, and I thought I should die. And one night as I lay on my bed, racked with pain, it was revealed to me that I was afflicted because I did not preach, and that if I did not agree to preach I would certainly die. And I was so sensible of the truth of it, that I done like Hezekiah did, that is, turned over to the wall and tried to set my house in order, by trying to pray, believing that I should surely die and not live. And I did promise the Lord, that if he would spare my life I would try to preach the first time I had the opportunity. And in less than one hour I was very much on the mend, and on the next night I was well enough to go to prayer meeting at old sister Inglet's, and then and there I took this text: Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God. John, 3d chap. and 1st verse. And I found great liberty in my discourse and peace of conscience towards God and man; and my gift appeared to grow, and I increased in knowledge of the Lord and his Christ, as the brethren said, very fast.

It must be observed, that when I joined the church there were no missionaries in our section of the country; though we heard of some a good ways off, and they were then looked on as the worst men in the world, as we since that time have experienced the truth of, in their oppression in hindering the preaching of the gospel, unless the preacher will be hired and preach false doctrine. It will be observed, that when I commenced preaching, as I was an Old School Baptist and nearly all the rest of the preachers in this time were of the New School, that I had hard contentions with them. They told me my principles were from ignorance and the want of learning, which they would give me gratis, and would support my family, as they said my gift was from God. But I believed them not, although education would have been desirable, if I had obtained it before I was called to preach; but ignorant and unlearned as I was, I marched into the gospel field and straightway tried to preach Jesus. And I resisted the missionaries in almost every sermon, and withstood them to the face; and they said my doctrine was true, but that I stript the truth too naked. And as my gift run in that way, I still con-

finued to preach against the whole missionary plan and all the institutions of the day, as being the inventions of men to get money. At length I began to beat up for volunteers to have an anti missionary church. *(to be continued.)*

MATTHEW D. HOLSONBAKE.

Mississippi, Copiah County, }  
March 15th, 1843. }

BRETHREN EDITORS: These are to let you know, that I am yet in the world of sorrow and pain. I ought to have wrote before now, but my affliction of body hath prevented my writing; and now I am scarcely able to sit and write. I was taken in the month of September with a severe sickness and am not well yet, but I am a little better, but so weak I can scarcely walk, or do any thing. I have been confined to the house or bed more than three months. My dear and well beloved brethren editors, I tell you I am well pleased with your papers.

I wish to send you a few lines concerning my life. I was born September 30th, 1763, I now am in my eightieth year. From a child I had the fear of God before me. I made many promises that I would do good. The more I strove to do better, the worse I got. At length I hope the Lord showed me the right way, to look to Jesus, the way to rest and life eternal. In a short time after this, a secret whisper said to me, you must preach the gospel: I felt willing to obey, but could not go forward, I felt so little, I felt so little, I began to call my hope into question, as such no preaching for me. Thus I remained between hope and despair for some time, till I obtained a fresh token of love. At last I was made to comply, but I am made to cry my leanness, my leanness; and while I was thinking on preaching, I had many thoughts which I afterwards put in poetry. Although they have been a long time written, yet I have it at hand; as such I wish to write them down. If you think them worthy, you can use your pleasure; print them or not, you will not offend me. My fearful thoughts brought many reflections into my mind, some of them I will send to you.

O brethren dear, pray lend an ear,  
And hear what I now do say;  
I'll try to show the way I go,  
In my distressed day.

Sometimes I think I've own'd the Lord,  
But this with truth I say;

Immediately this sharp reply:

You're not in the right way.

Sometimes indeed I think I'll try,

To seek some better way;

If that I might be put aright,

Before my dying day.

Sometimes I think I do believe,

God's word is surely true;

In which I place my confidence,

That God will guide me through.

Sometimes I think that I'll go on,

The way I now am in;

Because I hope if I am wrong,

In time to see my sin.

Sometimes I feel a great distress,

And trouble in my mind;

To see the world so unconcerned,

Their time in folly spend.

Sometimes I think I ought to go,

And speak in Jesus' name;

But then the devils, flesh and fear,

Would fill my soul with shame.

Sometimes I think that other men

Are not distress like me;

They seem to travel smoothly on,

From trouble always free.

Sometimes I think, was I to try,

The Saviour's love to tell;

My words indeed would prove like

Cast into some deep well.

Sometimes I think I cannot stay

Let what will me beside,

Because I know the Lord is good.

And always will provide.

Sometimes I think that I do feel

A zeal for godliness;

Sometimes I'm fill'd with doubts & fears,

And think I've done amiss.

Sometimes I think why should I doubt,

And thus complain and grieve;

For Jesus died upon the cross,

That dying souls might live.

Sometimes I think the path is straight,

That Christians ought to go;

But some do say they're bound that way,

But have no fruits to show.

Sometimes I think religion was

At first design'd for peace;

But some would choose their souls to lose,

And live in carnal ease.

Sometimes I try to pray to God

That he will grant to me,

Some greater proof that I am right,

And Christ did die for me.

Sometimes I think that Christians are

The chosen of the Lord;

How then ought they to live each day,  
Obedient to his word.

Sometimes I think the time's at hand  
That great tremendous day;  
When stars shall fall and mountains roll,  
And earth shall flee away:

When time's no more may I be sure  
To have the Lord my friend;  
To see his face and sing free grace,  
Where Sabbaths never end.

Dear Christians all on you I call,  
To read and watch and pray;  
That we may rise above the skies  
When death calls us away.

So now my friends I've told to you  
The path that I have gone;  
Now do you know the way I go,  
Or am I all alone?

Brethren, if it is convenient, we would be glad if your papers would talk more about experience and doctrine, and not so much about Association letters and their conferences. Brethren, you will use your own pleasure, excuse me for my freedom. May grace, mercy and truth support you. Brethren, write on. Farewell, beloved, for this time. **JOSEPH B. LEWIS.**

From the Signs of the Times.

#### "HISTORY OF THE BAPTISTS.

DEAR SIR:—I take this method to invite your prompt and cordial co-operation to hasten and mature this laborious undertaking, which I am happy to state meets much favor with the Baptist public.

I want to give some account of each Association, Conference, Yearly Meeting, and of all public bodies of all parties of Baptists, with their complete statistics, on the plan laid down in my *Historical Correspondent and Inquirer*, a paper which I have lately published, and which is devoted exclusively to my historical pursuits. It is for gratuitous distribution, for the sole purpose of soliciting the needful aid.

A second number is soon to be published, and as I want to send them freely to all parts of the country, my main object in this note, is to obtain facilities for so doing.

One of my greatest difficulties in the business of corresponding, is to find the right kind of men, and to ascertain their post office address.

Among the numerous readers of all the Baptist periodicals, in which I wish this notice to circulate, many will see it who may be willing to afford me aid, but who have hitherto been unacquainted with my

wishes and wants in this business, and to whom none of my Circulars and papers have been sent, for the reason above stated.

To all such I would say that if they will drop me a line, with the proper post office address, they shall have an immediate supply. Send on your Minutes without delay.

Direct to me as a minister, or postmaster, Pawtucket, R. I.

DAVID BENEDICT.

March 4, 1843."

As Elder Benedict proposes to publish the present history of all the various descriptions of professed Baptists, according to statements furnished by each party respectively, he has published a paper in which he specifies what kind of statistics are necessary for his purpose. The above notice is designed to call the attention of Baptists generally to the subject, that such as are disposed to favor his undertaking may by signifying the same to him by letter, be supplied with his paper, and thereby be enabled to furnish him with such information as he is in want of to make his work perfect. We perceive, by his paper, that John M. Peck, late of Illinois, has volunteered to furnish him with statistics of all the Baptists in the Mississippi valley. We protest against the publication of any history of the Old School Baptists, made out by John M. Peck, as we are too well acquainted with his misrepresentations of the Old School Baptists, and his violent opposition to the order of the gospel of Christ, to warrant the least confidence in any account he is capable of giving concerning them.

Elder Benedict is the author of "Benedict's History of the Baptists," a work with which many of the Primitive order are familiar: he is himself in favor of the popular institutions of the day. We have, agreeably to his request, inserted his Circular, with these remarks, and of course leave our brethren to do as they think proper in the case.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 8.

SATURDAY, MAY 13, 1843.

No. 9.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS,

*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART IV.

*(continued from last No.)*

I now come to show, from the figures made use of concerning the church of God, that she is chosen or elected of God. The church of God is compared to a city. Hebrews, 12. 22; and in Revelations, 3. 12. Now say whether you think or not, that there ever was a city built in any part of the world without the place or foundation where it stood being chosen or selected; and all the materials of which the several houses were built equally chosen, elected and selected by the several builders? So, equally so, God has chosen and selected Jesus Christ as the foundation and place, and on whom his church should be built; and God the builder of his church has equally chosen every individual piece of timber or member composing his church, to be built on this foundation. You know a city can't build itself, nor arise of its own accord; nor can the church of God, which is compared to a city. Hence Jesus Christ, the foundation of the apostles and prophets, and chief corner stone laid in Zion by God's choice, counsel and decree, elect and precious, before the world began; and then follow the choice and selected materials to build with. Ye as lively stones are built up a spiritual house, &c. all of which you

know comports with scripture, without my citing the places.

The church of God is compared to a vineyard. Now you know the place to plant must be chosen before there can be a plant set out; for a man can plant nothing without first choosing where to plant, nor set one plant in his vineyard or chosen place, without next choosing his plants, and then he proceeds; so with God, the husbandman. And every plant, says Jesus, that his heavenly Father hath not planted, shall be rooted up: and why? because it is not a plant of God the husbandman's choice; but set there in his vineyard by some other hand, and so not of his choosing, but the choice of some other, and therefore rooted up. So every false professor, every unchosen person of God and barren fig tree in the church of God, shall be rooted out and cut down out of the church of God, in time, death, or eternity; and none shall stand there but the chosen plants, and they shall bring forth fruits of righteousness even in old age, and flourish as the willow by the water side. The chosen plants are trees of righteousness, the planting of the Lord, and soon shall be transplanted into the church above, and bear the fruit of praise to God to all eternity.

Have you never read that text: A certain man had a fig tree planted in his vineyard. The certain man is God the Father, the vineyard is the church of God; but mark, the text don't say he planted it there, or that it was replanted there by his direction; but, had one planted there; that is, by some other hand, and of course was a plant or fig tree not of his planting. Now it takes three things to plant an unchosen plant, or one of these plants in the church of God; first, the devil to stir him up and

deceive the man; secondly, the church to receive him; and thirdly, the minister to baptize him; and then he is planted in the church of God. But if an unchosen, or unelected, or unselected plant of God's, he shall be rooted up; for this man cannot and will not be otherwise than barren, for want of the spirit of God to make him fruitful, and to bring forth the fruits of the Spirit. And no other fruit, or all other fruit, is bad in God's account, therefore cut it down or out of the church of God? I did not choose this plant, nor set it here. So were Judas, Simon Magus, so were those of whom John speaks; they went out from us, because they were not of us—us of God's choosing or electing. If they had, they would no doubt have continued with us; they went out that it might be made manifest they were not of us, not of God's choice and planting; not of us, the choice church of God.

In Songs of Solomon, 4. 12; the church of God is compared to a garden. Now if any man will reflect for a moment, he here must see that no man or woman ever had a garden, without first choosing the ground or place where it should be, or where they would in what spot sow their seed. Indeed, no person could sow without making first this choice; then after choosing the place, then for choosing the seed to be sown, and then for sowing it. So God has chosen specially the spot of ground; that is, every sinner he has chosen in Christ before the world began. Then he has chosen his seed, the gospel dispensation with all its train of blessings; then he has chosen his sowers, Christ and all his ministers his servants, to sow his seed. They all go out to sow promiscuously, and so some fall this way and some that, as you read, on good ground, thorns and stones. Now every body knows that people when they have chosen a spot of ground for a garden, from their choice of this spot and because they have chosen it for their garden, they dig and plough it up, cut down the thorns and gather out the stones and all other things in the way of sowing, and that may hinder the growth of the seed sown; and thus prepare the ground before a seed is sown. And all this preparation is the effect of having chosen the ground, while the ground not chosen is not touched, nor a thorn bush cut, nor a stone removed.

So, equally so, God sends his spirit to prepare the hearts of every one of his chosen people; he cuts down all the thorns by

his grace, gathers out all stones, removes every impediment, ploughs up the heart with a sense of the many sins and the curses of the divine law, and softens it by conviction and repentance. Yea, I might say, with a shower of tears as well as his grace; and thus prepares the ground and makes it good ground, ground fitted for the reception of seed by the agency of his spirit. And the gospel seed falling here, brings forth its fold; but the seed falling elsewhere, among thorns and briars, and on unprepared ground, brings nothing—and why? because the hand of the husbandman has not been there. Can you deny it? Nor will the hand of the husbandman be there—and why? the reason is, because he has not chosen this spot as a garden. Don't be offended: I am not writing to offend or please.

Again: In Revelations the church is called and compared to the bride, the Lamb's wife. Now it seems to me from the scriptures, that the bride or wife of a Jew had to be both the choice of the father and his son, before marriage was permitted; and those among the Jews that married otherwise, were reproached for so doing; of which you can find evidence enough in scripture. As proof that father and son among the Jews must or did both choose the same woman to be a bride, or wife, to make a lawful or acceptable match, you have the case of Abraham's choosing Rebecca, and the choice of Isaac his son; and the choice of Sampson of the Philistine girl, and then the choice of his father to get her for him. Others might be produced from scripture as well as history to prove this fact. And it was right too, and so it should be now, for reasons I can't take time to give. So, equally so, the bride, the Lamb's wife, the church of God, is the choice of God the Father, and the choice of his Son Jesus Christ. So, after the choice was made, both by the father and son of a Jew, then for the rites of matrimony to be solemnized between the choosing and the chosen woman and son of the father. So, equally so, the connexion of the chosen sinners of God the Father are wedded to his son, and give up their hand and heart in love to him, to take him for better for worse, to love, serve, honor and obey him, all the days of his life; to be partners, heirs, and joint heirs of sufferings here and glory hereafter.

And it is good consent too, to take Jesus Christ the maker for our husband. All

this you can't help seeing is the effect of God the Father and Son's having chosen a sinner, and obtained his consent by the agency of his minister's and spirit's work on a poor sinner's heart; which makes him willing in the day of Christ's power of love towards him, to love, to have, and serve Jesus Christ his Lord and husband. And my memory does not serve me at present, of a man's having a wife to be his without his choice, except that of Jacob's Leah; and that was done by Laban, her father, and not by the consent of Jacob. And thus cheat Laban put on Jacob, for the purpose of getting Jacob to serve him seven years longer; for Laban had found that the Lord had blessed him on Jacob's account.

So the devil has put the church of antichrist in Christ's bed, (to wit: the duties and ordinances of religion,) to cheat him out of his Rachel, his beloved chosen gospel church, and to make men believe he has loved and chosen her, the church of antichrist, the Leah, as well as his gospel church, his Rachel, his fair and beautiful Zion. But Leah's being found in Jacob's bed, did not make her his love nor choice; and the church of antichrist and all false professors, being found in Christ's bed, does not make them the love nor choice of God the Father, nor his Son Jesus Christ. It is Rachel and not Leah he has loved and chosen. Nor was it all that Leah could do, that could make Jacob love her or her children; nor is it all that the church of antichrist and her children can do, nor all the false professors in the world can do, that will make Christ love them. Remember God is love, and unchangeable in that love; and it is well for the saints that it is so, or else he might cease to love the saints in heaven and turn them all out. But Jacob loved and chose Rachel, and loved her children also; little Benjamin and Joseph were the objects of his heart. So Christ loveth and has chosen his gospel church; she is welcome to his bed, the duties and ordinances of the gospel, and here in these are his beloved gospel children begotten.

And although Leah had children by Jacob, they were unlawful children; she was not his bride nor wife, because he neither had loved nor chosen her to be his wife; unlawful children, because it was an unlawful marriage; for the scripture saith, those whom God has joined together let no man put asunder. By which you may see what constitutes a lawful marriage in the sight

of God, a joining together in love & choice on both sides; joined hearts in love, choice, concert and preference to all others. This is marriage in the sight of God, and those joined together otherwise by men, by lust, or from sinister views, are not lawful marriages. And so the scripture does not show us, if my memory serves me, that Jacob loved Leah, though she, like the church of antichrist, claims Jacob as her husband; nor does the scripture show us, as I remember, that Leah loved Jacob, notwithstanding all her pretences and being found in his bed in the bargain. So, even so, Christ does not love the church of antichrist, nor false professors, though in his bed, however much they may pretend to love him and claim him for husband; he is not her husband no more than Jacob was Leah's; nor was Leah Jacob's wife.

So in every Christian, like Jacob and Rachel, there is love, choice, heart consent and a preference; first on the side of Christ, and then on the side of the sinner, who is brought to love, and choose, and consent, and prefer Jesus before all other things. Thus they join hearts, and this is religion; this is spiritual marriage between Christ and his bride; this is the work of God by his spirit; these are joined together by God, and let no man put them asunder; two hearts one, love reciprocal flowing, interest one. This man feels Christ's interest as his own; this man will be obedient to Christ; this person will suffer for Christ, and wait for Christ; nor will she give her heart to another, she will keep it at all times for her spiritual Jacob, and every other emotion of love to another is suppressed and unwelcome to her bosom; but for Christ she keeps open doors, open arms; come, Lord Jesus, come into my heart, and let me taste and feel the sweetness of thy love—oh, my loving Jacob, I remember how you lay in the frost, snow, and dew, and among the wild beasts, and what you suffered for me for the love you bore me. So says the saint, the bride and wife of Christ. Oh, my beloved husband, I remember how you were beset with devils, lay on the cold ground in the garden, and sweated, as cold as it was that distressing night. Oh, I look on the bloody cross and see the great love you bore me and the great suffering you underwent to buy me from my father. Oh, Jacob, I cannot love you my dear half enough; oh, that I could give thee my whole heart; this I will give, and none shall have my bosom but thee,

my Christ, my beloved, my choice, my God, my all.

I might proceed to speak of the temple, of the tabernacle, and many other figures made use of in the scriptures, to show that God's church, or people, are a chosen people; that they were elected by God's foreknowledge, elected in Christ, elected unconditionally in him before the foundation of the world, elected to be cleansed from their sins, to believe the truth, to be holy, to be blameless, to be before God in love, appointed to obtain salvation by Christ, predestinated by foreknowledge, ordained to life as the effect of this foreknowledge, love and choice of God in Christ before the world began. Now if all these scripture truths will not convince you with what I have said, I doubt more will not; thus I leave you on this part, as evidence and persuasion and not force is my religion.

I shall now proceed to answer some of the objections which are made to the doctrine of election; and the first is, that almost all the persons that have disbelieved the doctrine of election and wrote against it, have, to make it look as black as possible, joined and connected reprobation with it as a consequence; saying, that of course if one part of men were elected to salvation, the rest were elected or reprobated to damnation; or, if God predestinated some to life, he predestinated the rest to be damned; or, if he ordained and decreed some to life, he of course decreed the rest to be damned, &c. Now this is not true, according to the scriptures; as I shall attempt to show, that reprobation has no connexion with election, nor is it a necessary consequence resulting from that doctrine. And first, the word reprobation signifies to adulterate or counterfeit, or to abandon and reject; but let us come to the scripture for its application as well as meaning, that we may see the truth of the case. The word is mentioned in the scriptures six times only, if my memory serves me, and the first time it is in Jeremiah, 6. 30: Reprobate silver shall men call them, because the Lord hath rejected them. Now this text does not prove one point, that God has decreed or appointed sinners to hell; read the chapter and you will plainly see that it was a rejection of God's people as a nation, the Jewish nation, when he should bring a nation from the north upon them, because they were grievous revolvers, and were as brass, as iron, all corrupters, &c. for which rejected.

Romans, 1. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which were not convenient. What things? In verse before: Men leaving the natural use of the women, men with men; this was the inconvenient, the adulterate sin; a sin as low as brutes, for which God gave these Gentiles over to a reprobate mind, or a man of reason and conscience left to his adulterated passions of lust, brutish. Not one word of appointing or decreeing a sinner to hell, in the text—read for yourself. They had abandoned themselves to their lust, not willing to entertain the knowledge of God. Thus God abandons them, or gives them up, or lets them alone to go on therein, and redound according to their deserts.

2 Corinthians, 13. 15: Examine yourselves whether you be in the faith; prove your own selves; know ye not your own selves, how Jesus Christ be in you except ye be reprobates. You can see here as plain as day light, that the word reprobate in this text is made use of by the apostle to mean counterfeit or false professors. Verse 7 shows it: Now I pray God that ye do no evil, not that we should appear approved, but that we should do that which is honest though we be as reprobates. In other words, though we be in the world's esteem as counterfeits, or false, base, brass, hay-stubble professors, a mere cheat, not real Christians. And the 6th verse still further proves it. 2 Timothy, 3. 8: Men of corrupt minds, reprobate concerning the faith. Here it is again, that the word means counterfeit, base minds, corrupt minds, hypocrites, false professors, pretenders concerning the faith, the true and living faith, reprobate or counterfeit professors. As a proof of the above—Titus, 1. 16: They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate. That is, unto every good work counterfeit, pretence only. So whoever will may see that God has reprobated no man to hell, by any decree of his in the scriptures; but he has abandoned wilful sinners that prefer their sins and persist in their sins, and like not to retain the knowledge of him; and gives up such to their lust and to be damned, because they prefer their lustful pleasures to God. And is it not just in God to damn such? Think you on it.

But I must quit quoting scripture and

come to argument a little, and close this part on election, as it is now by far too lengthy. Then I say, God has reprobated no man to damnation; reprobation is not an act of God in no sense of the word but one, that is, to abandon; and then he is not the cause, but the sinner who first abandons God, his knowledge, and good works; then God abandons him, as I have shown. God don't counterfeit, don't adulterate, men, from good to bad, nor from holiness to sin, nor to be sinners; this is an act of man and devil; sin is the act of man, the transgression of a law, and so not the act of God. Men fit themselves to be damned, and then God damns some of them; and he might with equal justice damn them all as one, or as he did thē devils by lump; but he is pleased to make some of them vessels of mercy, to make known the riches of his grace upon, and as many of them as he has in his foreknowledge prepared unto glory.

Then say you, why doth he find fault? why make me, when he knew I should be damned; he must be unjust to save one and damn another. No, Sir, the Judge of all the earth will do right; and you won't tell God he is unjust when you come to die, nor when you come to his judgment bar, sinner; your conscience will force your lips to tell another tale, and your tongue to confess your crimes your own, and acknowledge his justice to damn you for the sins you have committed. Repent, therefore, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Yes, but say you, did he not know me before I was made, and that I should sin and be damned? Yes, but his foreknowledge of all this had no influence on thy will, nor did it incline thee nor compel thee to sin; then of course you can't blame God, when you have acted freely and willingly as thy own man. But why did he make me, if he knew I should be damned? I answer, he did make thee in a damnable state, but in his own image; and man has damned himself by the law, the sentence has passed, and it only remains to execute it; flee to Christ quickly, else you are damned forever, and will have, I know, to confess it just at the hand of God.

But I hasten. God elected sinners to salvation, but not to damnation. God chose sinners to be clean, through sanctification of the spirit, but not to pollution. God predestinated sinners to be saved, or

be conformed to the image of his Son; but not to be damned. God appointed sinners to obtain salvation by Jesus Christ, but not their damnation. And I defy any man to shew one text in the whole Bible, that will prove God has chosen, predestinated, ordained, appointed, or decreed, before the foundation of the world, the damnation of a sinner. But all this can be proven of election of the saints, or of some sinners while they were considered sinners when chosen. Then reprobation has nothing to do with election, nor has it any connexion of necessity with the doctrine of election. Reprobation is the act of man, but election is the act of God; yea, an act of his foreknowledge, love and grace, before the world began. And I am glad it is so; if no election, no Saviour nor no salvation, is my creed; for then I must save myself; if so, I am gone, forever gone. For the truth of the whole case is just this: God did foresee the fall of man and beheld the whole mass of mankind in ruin lie from eternity; and out of that mass made his choice in Christ before the world began, corrupt as they were beheld; while the rest were suffered to lie as they were, or as the scripture has it, blinded. He took nothing from them, if he gave them nothing; he gave man life and his image at first, he threw it away, and he was not bound to give it to him again. His gifts are his own, and he will give them to whom he pleases, or show mercy to whom he will, of this sinful mass of mankind; and let no man's eye be evil, because God is good to some.

There is a text, Ephesians, 3. 11: According to the eternal purpose which he purposed in Christ Jesus our Lord. The above text shows that God's purpose to save sinners in Christ is eternal; but you cannot find one in the Book of God, that will show a purpose of God, much less an eternal purpose, to damn sinners. God's choosing or electing sinners is a Bible doctrine, and this choice of God prevents the sinner's choice, or is the reason why any sinner ever did or ever will choose God. But a sinner's choosing God, and putting this choice of a sinner before God's choice of him, or making the choice of the sinner the reason why God chooses the sinner, is a false and unscriptural doctrine. Then the truth is this: we love him because he first loved us, we also choose him because he hath first chosen us to salvation through sanctification of the Spirit and belief of the truth. So that had he not have chosen

me. I should not never, no never, have chosen him.

Some have been of an opinion, that it is the faithful that are elected, and none others. This is nonsense, for faithfulness follows after election, and is not before it: whether it be as a wife, an Assembly man, a governor, a president, a minister, or a Christian. So that a man can't be elected on his faithfulness, but is first elected, then the trial of faithfulness comes afterwards. So that faithfulness is no condition in election, but a fruit. So we elect men to the General Assembly, not knowing whether they will be faithful or not. So all the rest. Some men have been of an opinion, that when men become Christians, then they are elected and not before. This is only a declaration of who is elected, and not the act of election itself; for the date of the act of election is eternity, as the scriptures show. But the declaration of who is elected, is the becoming a Christian in time, as the effect of that sovereign eternal act of God: which he proves to the person elected, by the sanctification of the Spirit and belief of the truth. And sealing him to the day of redemption in time though is the effect of God's eternal choice, and is declared by the Spirit of God to the person elected, by a work of grace on his heart, of which the Spirit gives him a witness in his own bosom. So that becoming a Christian is not a condition in election, but the fruit and proof of our having been elected in eternity.

Election or choice has design. Paul was a chosen vessel—what was the design? to bear Christ's name to the kings and Gentiles of the earth. Jacob was loved and elected—what was the design? for his seed to be a peculiar people and royal priesthood to God. So God has loved and elected sinners—what is the design of God in this election? that they should be sanctified by the Spirit, believe the truth, and be holy and without blame before him in love. This is the design of this election of God; so that he who says a man must be a Christian or faithful before he is elected, stumbles at the truth and puts the act of election for God's design in election, and for the publication of who is elected; so that they mistake, and put the cause for the effect of election. Others have said that works done before grace, or before conversion, is the condition or cause of a man's being elected—if so, then election has a condition; and if a condition, then not a

sovereign act of grace. I would ask such a man, what is the condition in a candidate who comes forward to be elected to the General Assembly? Will any condition insure his election? Is it not a sovereign act of the people, to choose or refuse? Their will, and not his will nor works, can ensure it. Thus we see some do all they can and are not elected; others do but little or nothing and are elected—and why? because it is not of him that willeth, nor of him that runneth, nor of him that worketh neither; but of God that sheweth mercy, or acts the sovereign in this election. So the people, they act the sovereign, and who is he that grumbles or finds fault? We, sir, have a right to elect and confer this honor on whom we please, no matter what your will and works may be. So has God in election to eternal honor and glory.

Election then is the sovereign act of God's will and grace, and not of the will nor works of his creatures. And their election takes place, yea, took place in eternity, like that of Jacob's, before they have done good or evil. And your fault-finding temper won't alter it, for they, like Jacob, are loved and chosen before they were born. Others have said, that it is works after conversion that must make this election sure, or that will be the cause of our election. This can't be—for if election be the sovereign act of God's will, love and grace, and he be of one mind and none can turn him; or, if he be the Lord and change not, how can he disannul this act of his, unless he changes his mind and will, and his oath to the heirs of promise too, and lies also? Then this may be, and not until then. If they had a second election then their works might have some effect, otherwise they cannot; because they were elected on a foresight of all these by God's foreknowledge. And if elected on a foresight of all these, how can that which was foreseen make a change in the unchangeable mind of God? Even men, when they elect a man, his bad works don't hinder his past election; it may affect a future one, but can't disannul his former election. So then, works after conversion is not a condition in election that is past. So that the end of all election is the sovereign act of God, and is as unchangeable as he is unchangeable; good works is the fruit of election, and not a condition in election neither before nor after conversion, but flow and come forth by making the tree good by grace, thus the fruit will be good also; and

saints are God's workmanship, created in Christ Jesus unto good works, which God has ordained that they (the saints) should walk in them.

Others have said that God foresaw who would repent, do good works and believe, and them very persons he elected. Let us see for a moment how God did foresee men. Genesis, 6. 12: And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth. Psalms, 14. 2. 3: The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. Verse 3: They are all gone aside, they are altogether become filthy, there is none that doeth good, no not one. All the workers of iniquity, none righteous. And Paul saith of the saints that they were the children of wrath by nature, even as others, and that they also walked according to the curse of this world, fulfilling the desires of flesh and mind. Then to talk about such a conditional election, predicated on a foresight of repentance, faith or good works, and twenty more, contrary to the above scriptures, is mere notional and matter of moonshine. For you can't find one text in the Bible to prove such an election, that God foresaw any of these good qualities in men or any man; for they are the fruit of his given grace, and not of corrupt nature.

So then, election took place on a foresight of our badness, and not on a foresight of our goodness—this is truth. And thus the elected were chosen through sanctification of the spirit and belief of the truth, &c. &c. All these kind of elections flow from a proud and unhumiliated heart, that wants to share the glory of salvation with God; but I shall put it down as a truth, that election is the sovereign act of God's love and grace, in eternity choosing sinners to everlasting life, without any condition on their part, done or foreseen to be done; and resteth alone like that of the choice of Jacob, that the purpose of God according to election might stand, not of will nor works.

(to be continued.)

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co Va. }  
March 29th. 1843. }

DEAR BRETHREN EDITORS: I wish to let you and brother Keaton and all my Primitive brethren know, that I am here;

and it is by the goodness and mercy of God that I am thus blessed, and according to his purpose it is, that I am permitted to let you hear from me and the Baptists about here. We the Baptists, have got rid of all the craftsmen, or have declared non-fellowship with them, and are at peace. And I think brotherly love seems to be with us, though religion seems to be at a low ebb here; but I hope the Lord will visit Zion with the power of his spirit, and save her with an everlasting salvation; which I believe he will do, according to his purpose. For he works and none can hinder, for he has all power in heaven and on earth, and he will do all his pleasure. And again: What the Lord purposes shall come to pass. Then if the Lord does purpose the salvation of his church, then his church will be saved without a doubt in my mind. But some seem to doubt it. One word to you doubtful ones. Whose work is it to save the church, or the bride, the Lamb's wife? If you say the truth about the matter, you will say it is the work of God to save his church by the man appointed, or the means; but not of men, no, but of God, and that before the world began. For it is written, known unto God are all his works, from the beginning of the world. See 15th ch. and 18th verse of Acts.

Now if it is the work of God to save his church, then he knew her from the beginning of the world, and knew how to save her; and told us, that she was not to be redeemed with silver and gold, but with the precious blood of Jesus. So I think the redemption of the church is sure, and that by and through Jesus Christ; and not by money, as some vainly or wickedly say, when they say we cannot expect a man to preach without pay, and say twenty or thirty dollars is not much for to give them to preach. Well, I have no objections to the people or the church giving them any amount after they have preached, but I do object to hiring them to preach at any price, as our modern missionaries are hired; for they do not go and preach until the board makes them a salary from eighteen to thirty dollars per month. So they preach for money and not for God, then they are preachers of men; and if they do not preach to please the board that sent them out, they lose their pay and they know that. And this is the cause of their lackies sending their reports so regularly to the General Association, as we see they do in their Minutes. And the money the

collect is what the General Association or board wants; for we hear them say, they will not send a missionary the second year where he does not get his wages from the people the first year. This I saw in their Minutes, and I think that the money is what they go for, and not the good of Zion. For you find those lackies taking up with the Cold Water Club, or any society that men will encourage, for they want a little from all. And this is the cause of so much universal charity among those lackies, or hired beggars, that are compassing land and sea to make one proselyte; and when they make one, he is two-fold more a child of hell than themselves.

But I must come nearer home, and tell you, my readers, some of their ungodly acts. Here all the Regular or Apostolic Baptists have declared this begging system, or hiring preachers to beg for the board, is unscriptural, and so declare non-fellowship with them who persist in this way. And the Roanoke Association, which denies being a missionary Association, has received one male member, which has been excluded from a church, into their Association, by the name of the church and as the church which had excluded him; and so make a church of one male member. And so the Roanoke gets all the members that the Staunton River Association don't want or will not have, and so go on in disorder. For I never knew a Baptist church to be received of one member as a church, and yet they say we ought to fellowship each other; and a number of them will call us brother when they meet us, which is nothing but universal charity, or charity from a deceitful heart. For if they loved us as brothers, they would not receive members that we have excluded into their Association, and then say we lack charity because we will not fellowship them. I say, if it is charity, I lack it; for I deny fellowship to you, Arminians, and will say to the Roanokers, I have a few things against thee, because thou has there them that hold the doctrine of Balaam, or of Arminius, which you can see from what I have written, and what I may write. See Rev. 2 ch. 14 and 15 verses: So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

Here, my readers, you can see that John was not so full of universal charity as those school or hired preachers are in this day. He hated false doctrine and spoke against it, and said he hated it; but we see num-

bers in this day of fashionable things, saying, I love all, for I think any way is right. So they hate no way, but pretend to fellowship every way which is wrong. For the Psalmist says: From thy precepts I get understanding, therefore I hate every false way. Here you see he hated every false way, and I don't know how many he hated; but he hated all, and so will every one that is in possession of the spirit of truth. And they will not love a preacher who exalts himself by saying, he never fixed his mind on any person and prayed for them, but what they were happily converted in a short time. Such preachers as these I hate as ministers, for I believe they know nothing about the spirit of truth, or they could not tell such stuff.

Now I will say to the Roanokers, these are some of the things I have against you. I must stop, for my sheet is nearly full; but I will say, that I have not said one word to hurt any one's feelings. And although I do not fellowship those people as orthodox Baptists, yet I respect them as an honest and respectable body of people; and you should not think me your enemy, because I tell you the truth. It is not you I hate, but your false ways.

Dear brethren, I have written this letter for you, which I hope you will put to such a place as you think suits it best. As ever your friend and brother. I hope I love the truth, and those that do love the truth, and do not hate those that do not love the truth; for it is given to you, brethren, to understand the mysteries of the kingdom. So farewell. *RUDOLPH RORER*

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## THE PRIMITIVE BAPTIST.

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SATURDAY, MAY 13, 1843.

TO EDITORS PRIMITIVE BAPTIST.

*Lapland, Buncombe county, N. C. }  
April 18<sup>th</sup>, 1843. }*

DEAR BRETHREN: After a long and wearisome time, I have ventured once more to make my appearance among the gazing crowd, who are rushing with drawn swords to the battle of the great day of God Almighty. I once thought I never would write any more for the public eye, but hearing my highly and much esteemed brother A. Keaton whistling so loud for my old club axe, I thought I would pick it up once more, and try its virtue another time among the knotty, crooked timber. As

for the straight timber, I will leave that for my precious brethren who work with finer edged tools than I do. I told you my lot was to cut and score in, particularly when I get among those crooked, knotty, lying missionaries, who are ever on the business of their father the devil, scheming and lying and blaspheming against the God of Israel. Yes, brethren, even the captain of my salvation, under whose banner I have listed to fight beneath the crimson flag to my dying day.

O, brethren, when I look round and see so many thousands who pretend to be the friends of Jesus Christ, and so tamely yield and give up the church, I am constrained to think and say to myself, you fence-straddlers, are the worst enemies that God has on earth; for they are any thing and every thing but the right thing. Brethren, you know that Moses commanded the children of Israel to eat the fish that had fins and scales, but throw away the smooth fish or give it to the stranger. Now these sneaking fence-straddlers put me in mind of the turtle, who can live on dry ground or in the mud hole or in clear water. Just so with those poor deluded wretches, they can live with the Methodists, or Presbyterians, Baptists, or any class of people whatever. With the apostle Peter I say, cursed children, who have forsaken the right way.

The missionaries have got the people in this country to believe, that Jesus, and his apostles, and all the angels in heaven, are missionaries. Now, brethren, if this be the case, I for one am forever gone, for of all God's creation I hate them the worst; for I would as soon join the nanny house in Charleston, as join the missionary club. Understand me, I speak as concerning my salvation. For if I understand my old book, spiritual whoredom and spiritual drunkenness are damning transgressions, which in my judgment never will be forgiven in this world nor in the world to come. And if I am not mistaken, the missionaries are all drunk and gone a whoring after strange gods; and if I am not mistaken, they certainly will be damned for so doing. For any man or set of men that will call Jesus Christ and his apostles missionaries, I consider them a degree worse than the devil himself; and whoever can or does claim fellowship or even friendship with such people, I independently declare unfellowship with them in all spiritual matters whatever. For I do consider mis-

sionism a lying, swindling, hypocritical spirit, and it would deceive the very elect if possible; for the whole legions of devils are now uniting together against the church of God.

Brethren, I think the angel has poured out the sixth vial, that John spoke of in the Revelations, when he says he saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the beast, and out of the false prophet; which he says are the spirits of devils—for they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Mind, those are like frogs. Now I want you to notice the frogs, how they will gather together to the ponds and mud holes, and there sing and make a wonderful noise; but just let there come a few sharp claps of thunder, and there is a profound silence. Just so it will be with the devil and all his false societies, that are gathering themselves together around their benches, praying, and singing their hypocritical songs to make proselytes for their father the devil. O, how merry and happy they appear to be, while they are daubing up the people's eyes with their untempered mortar. But just let the voice of God begin to sound from on high, seven-fold thunder-like, O what a squandering with those deluded wretches, crying to the rocks and mountains to fall upon them.

But, my dear brethren, we must fight on until the seventh angel pours out his vial, then it is done; so says John. Brethren, we must not be cowardly. I think our army is as many as Gideon's was, when he stormed down the stately walls of Jericho. I once in a while hear from my old brother Keaton, in the west; which gives me great comfort to hear that he is still in the field, waving the flag of liberty, bidding defiance to those devils incarnate. I also hear from brother John Vandevier, in the South; I am truly glad to hear that he is so expert in the war, as to drive the Philistines and Ashdodites before him. I also hear from that wonderful man called Rudolph Rorer, that is like the Benjamites, can throw a chunk to a hair's breadth, and can kill or wound a sneak at every throw. And you, my much esteemed brother Whatley, of Georgia; often have I viewed you in my imagination, digging up lying missionary spirits with your gospel mattock.

My dear brethren, I fain would write a few lines to you all, for my soul delights in you all; and as I have no preaching brother in my country, that is, in four counties around me, I must here mention a few of my precious brethren in Tennessee, who are soldiers to a man. First, Thomas Hill, Henry Randolph, Pleasant A. Witt, William Anderson, Nathan Gray, David Louderback, Samuel Patt, and brother Oliver, all soldiers marching abreast together, with their pitchers and lamps, crying, the sword of the Lord and of Gideon. I had like to have forgot old brother Thomas Smith, a small man in stature, but as large as a mountain in the faith of the gospel, and as resolute in the cause as a lion. Brother Rice, my love to you and all the brethren in your bounds and elsewhere, throughout the wide extended world.

And now, brethren, I must give you a small sketch of my troubles since you heard from me last. And now, brethren, my heart begins to throb while my withered hand doth shake and tremble, to undertake to tell you, that the best earthly friend that God ever gave me, is gone, for ever gone, and never more to return. On a most eminent mount in sight of my door do I often look, and weep full sore when I think of the forty-three years we spent with each other in love and sweet union. But one thing gives me comfort, that is, I know she was as good a wife as God ever gave to man. She was a kind affectionate mother, kind and affectionate to her neighbors, and much lamented by all that knew her. She both honored and obeyed the church of God to which she belonged. And often while I am standing in the pulpit I look round where she used to sit, and behold her seat empty, while the briny tear begins to roll down my poor old withered cheeks; then looking upwards by faith beholding her in that church not made with hands, away beyond the starry plains, where my soul longs to be with her and her God and my God. She has three children gone before her, I hope, to that happy place of rest. I have seven left to travel those low grounds of sorrow, one only that has publicly declared herself a candidate for the upper worlds. My children are all kind and dutiful to me, and much respected by all their acquaintance; for which I truly thank God, and hope that he will in his own good time look on them in mercy from on high, and save them with an ever-

lasting salvation, is my prayer for Christ's sake. For I reckon my family has lived in as much love and union as any other family on earth. They have been taught by father and mother so to do, ever since they were capable of being taught. My dear old wife on her dying bed raised her hands to heaven and said, she had discharged her duty in her family, and had nothing to fear on that account; and I do believe she left this world in peace with God and all mankind. She died the 4th day of September, in the year 1842. Her funeral will be preached the first Sunday in August next, by preaching brethren from Tennessee, as we have no Primitive Baptist preachers in Buncombe county but myself; therefore I put it off till our Association. Not that I expect it will be of any service to her, but we do those things to show the world that we have not forgotten our deceased friends.

Brother Ezra McCrary, I will thank you if you will make some inquiry to know if any of the Melone family are yet living near Athens, as they are blood relations to my wife. Old William Melone was my wife's own uncle. About forty years ago I was at his house, he then lived just below Athens, about two or three miles, if I mistake not. He was a very old man at that time. He had a son by the name of John, and I think he belonged to the Baptist church at that time. I want sometime between now and Christmas next, if I possibly can, to travel through that country. I have some idea, if I can suit myself, to move somewhere in Georgia; and I do not wish to settle among those sneaking fence straddlers. I am getting old, and I would be glad to have a little peace before I die; and it is as much impossible for me and them to live in peace together, as for fire and water to dwell in one vessel together.

Brethren, you may think of me just as you please; I have made a solemn vow to God, never to give one inch of way to any missionary that does or ever did draw the breath of life. Some of the brethren say they have nothing against the name of missionary. I say you are better or worse than I am, for I hate the name equal to the principle, and I like neither one cent better than I do the father of both, which is the devil. Brethren, we have given way by little and little to those tyrants both in church and state, till we are a gone nation of people. There is but one blow more to strike, then farewell forever to freedom.

That blow is to give those devils law power. And I do believe they will get it, and it is our cowardice and our ignorance that will give them the power.

Brother Thornton Rice, what say you to these things? I long to shake hands with you, but the distance is so far and my arm so short, I cannot reach your hand. Fight on, my old brother, a few more campaigns will end the war with you and me. Brother Gregory and brother Evan Davis, where are you all this time? Are you sick, or gone a journey, or are you asleep? If so, rise, brethren, gird on the heavenly armor, and face the enemy of God and man in the open field. One of God's army can chase a hundred, and ten can put a thousand to flight; so fear them not, he that is for us is greater than those that are against us. I regard them no more than I do a gang of grasshoppers, that is, to any thing they can do to me.

Brethren, I must come to a close, and perhaps you may never see my name again in those papers. I don't say positively you never will, for I know not one minute what I shall do the next. So farewell for the present. Yours as ever.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

*Stewart county, Georgia, }  
March 26th. 1843.*

DEARLY BELOVED BRETHREN IN THE LORD: Through the mercy of God I am still on the land and among the living. And although I have been silent for some time, yet I am still in the sentiments of my heart able to say, brethren, if so unworthy a creature as I am may be permitted to use the appellation. And believing that it would be of some interest to some of my brethren to hear what the Primitives are doing in this part of the Lord's vineyard, together with several other things, make it necessary for me to send you this address.

Nothing has taken place in this western part of Georgia, but what is common to most of you. The missionaries raised a great storm here last fall, but as usual a calm has succeeded, which leaves them in rather a worse condition than before the measures taken to create revivals; which, together with the doctrine preached, continue to drive the Lord's people from among them. Several of their most flourishing churches have divided, others are in

confusion, and the cry of distress is constantly heard from all parts of their operations. Their means of grace (money) seems likely to fail, and the whole foundation seems likely to dry up, from which they draw so large a portion of their consolation. They say their operations must cease, unless they can get more money. Some of their priests talk of going to the west; others to teaching schools, and some to practicing law, &c. But enough of this.

The Harmony Association, of which I am proud to say I am a member, is still moving forward; and although an Ishmaelite one day said to me, when the church to which I belong withdrew from them, (in a mocking manner,) what are you going to do? are you going to constitute a new Association, and call it Slaughter Creek? (the name of the church)—thereby inferring that we would be alone. But at the last session, the Association numbered 21 churches, 11 ordained ministers, and 743 members in fellowship; and several new churches have been constituted since, others are ripening for it, which makes the prospect favorable for a considerable increase at our next session, which is to take place at Beulah church, north-west corner of Lee county, near Lawhorn's Mills, on Saturday before the second Sunday in October next; to which time and place we would specially invite the attention of our brethren generally.

In conclusion I would say, how unlike is the missionaries' god to the God of Israel, who rules absolute throughout heaven and earth, and is their dependence for the salvation of souls, the means of grace, (the blood of the everlasting covenant,) which never runs dry, but remains in the midst of all evolutions of nature sufficient for the accomplishment of the salvation of all the elect of God, though they may be scattered amongst all the nations of the earth. For the prophet, speaking of the kingdom of Christ, says, his dominion shall extend from sun to sun, and from the rivers unto the ends of the earth; while an apostle says, it is therefore of faith that it might be by grace, to the end that the promise might be sure to all the seed. Oh, that such promises as these might stimulate all the dear children of God in every place to walk in those good works, which God has ordained that they should walk in; that we might thereby consider that we are not our own, but we are bought with a price, and

therefore seek to glorify God with our bodies and spirits which are God's. And may Israel's God be our shield and defence, and the sword of the spirit the only weapon used in the war in which we are engaged, that Christ may be our captain. Then victory will be sure, and we shall ere long be called from the field to the enjoyment of that eternal rest, which remains for the people of God. Yours as ever.

JAMES P. ELLIS.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo county, Ala. }  
April 1st, 1843. }

DEAR BRETHREN AND SISTERS: I once more am permitted, through the goodness of a merciful God, to write you a few lines; which I should not do, as I do not wish to be in the way of those that are more able to write to the edification of God's dear children than what I am. As it is my duty as agent, I hope you will excuse me.

Brethren, permit me to call the minds of the children of Zion to the importance of looking well to their Bibles in this day of trouble and distress, and compare all things with it; especially every article of doctrine, and every practice and example that is laid down in the sacred scriptures, and pattern after them and them alone. And make no compromise with the institutions of the present day, (for no sooner did Sarah give Hagar to Abraham, than an Ishmaelite was born,) and trouble was in the house and always will be in such cases. And I think there are plenty such cases in this our present day, for I hear some who profess to be Primitive Baptists say, that the doctrine that we hold to is the truth, but it ought not to be preached. (Remember to compare.) For see (saith he) that thou make all things according to the pattern shewed to thee in the mount. Then let the preachers do as Paul did, declare unto you all the counsel of God. But when men begin to forsake the word of God, and not have it for the man of their counsel, and begin to receive members into the church of Christ, and to increase her numbers from fear of hurting feelings, when they have not come according to the pattern, then we have reason to fear the desolation spoken of by Daniel the prophet, which is to be set up in the latter days. And our Saviour has said: My kingdom is not of this world. 2 Cor. 6. 14. Be ye not unequally yoked together with unbe-

lievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, &c. &c.

For fear I shall be tedious, I will come to a close by saying, may the Lord enable us to stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Brethren, pray for me, a poor afflicted sinner, that the Lord will grant me a portion of his grace to bear me up under every trying scene of life. And may the grace of our Lord Jesus Christ be with you and every one of us, is the prayer of your unworthy brother.

JAMES S. MORGAN.

N. B. I take this method to inform our brethren at a distance, that have a desire to visit our Association, that we have changed the time of holding it from September. It will commence hereafter on Friday before the third Sunday in October. Dear brethren, we are known by the name of the Zion's Rest Primitive Baptist Association, and it will be held next October at Mount Nebo church, Sumter county, Alabama, between Livingston and Demopolis, I hope that the brethren from sister Associations will try to visit us.

J. S. MORGAN.

TO EDITORS PRIMITIVE BAPTIST.

Germantown, Montgomery co. Ohio, }  
March 27th, 1843. }

After my warmest respects to George Howard as a friend, I send him my thanks for favoring me with the Primitive paper. I continue to receive them very regular, with much satisfaction.

I will now turn myself to endeavor to address the beloved brethren Editors of the Primitive paper, hoping you will bear with my awkward mode of scribbling in a brief way. Through kind providence I am permitted to have the privilege of greeting you one and all, with a Christian and friendly salutation, hoping that peace, joy, and sweet fellowship may abound among us all, both now and forevermore. I have been exceedingly well pleased in reading your communications, generally, and hearing so many precious experiences. I have thought you may not take it amiss, to hear something of the faith and hope which we, as the old Regular Baptists of the Miami Association, are established in. We have nothing new in addition to

write to you on that line, but feel ourselves in the good old way, to wit; in the doctrine of predestination, election, and final perseverance of the saints; that salvation is unconditional and unmerited by fallen sinful man, and the sinner is altogether dependent on God alone for his spiritual grace freely bestowed upon us, sinful unworthy creatures. We believe in the Old and New Testament. It was given from God by inspiration, for the prime use of all his chosen family and people, and we take them for the man of our counsel. We believe in God the Father, God the Son, and God the Holy Ghost; and these three are one eternal God, and that he has a chosen generation, a peculiar people, a royal priesthood, which is scattered abroad throughout this wide and wicked world. That by nature we lie in a state of wrath, even as others, under God's displeasure; and they shall be gathered into the fold in God's own good time, according to his own wise plan, through the merits of the Lord Jesus Christ.

We believe that sinful man is in a lost and depraved state by nature, and not having power nor wisdom in himself to begin to recover himself, having no will so to do; for the carnal mind is enmity against God. They must be regenerated and born again, and made partakers of the new and second birth, which is begun and carried on by the operation of the spirit of God, who enters into their hearts and sows the seed of grace there, and quickens their souls and makes them alive unto righteousness, and then the enmity is slain. This is what I call the germ of religion in the bud or soul, (and not the Sunday Schools, as some of our New School writers have been pleased to term it in their public prints.)

But sinners having this grace in the heart, it begins to ferment and spring up; and light begins to shine in his dark benighted soul, and discovers to him his desperate state, and the evil practices he has been accustomed to all his former days, and has been living in the world under God's displeasure. And discovering the evil consequences of sinning against him with a high hand and rebellious heart, it causes such uneasiness in his heart and mind until the little world within him is turned upside down, so that he can find no rest in his soul. And it causes a godly sorrow, with unfeigned repentance which needeth not to be repented of; he is brought to discover the evil turpitude of

his heart, that it is deceitful and desperately wicked, and no good thing dwelleth therein; and cries often times in himself, lost, lost, lost. He is finally brought to cast himself down at the feet of the Lord Jesus Christ, crying, Lord, be merciful to me a sinner. Pleading for mercy, mercy, on me a lost sinner, and gives himself up into God's hands heartily, as clay in the hands of the potter. If he damns me he is just, for I richly deserve it at his hands; yet, Lord, rather show mercy, if it may be agreeable to thy will.

I believe this is the best anxious seat a poor sinner was ever settled down upon, and when the Lord Jesus has brought him down humbly before him confessing his sins, then the Lord's time of visitation draws near. He comes, leaping and skipping over the mountains of their sorrows and distresses, and the hills of grief and guilt; and speaks peace to their souls, saying, thy sins are forgiven thee, I have found a ransom; sets them at liberty and establishes their goings, and joy and thanksgiving dart into their souls in a moment. And he is altogether overwhelmed in the love of God, and feels a strong desire to join himself to the Lord's little family, unworthy as he is, and feels a strong desire to join himself to the Lord's little family, unworthy as he is. And feels that he cannot live contented with any others, sees it his duty to obey the divine commands, and pattern after his Lord and master, and put on Christ in a public way and be baptised as Christians are, with a good conscience before God and man.

He is now brought into the ark of safety and God has shut him in. Sin has no more reigning dominion over him, he lies under no condemnation, he has received eternal life, and he shall never perish. The Son has made him free and he is free indeed, and the God our Saviour has his loving and everlasting arms underneath him; and the loving bridegroom will not suffer his love, his fair one, to be torn from his breast by the enemy; for he has all power in heaven and in earth, and he is wisdom himself. The devil may tempt and worry the Lord's little ones, and does do so while God pleases to leave them here to travel through these low grounds of sorrow; but the devil will have to conquer the whole powers of heaven, before he can tear one of Christ's little ones from his breast, for their life is hid with Christ in God.

My sheet is nearly full and I will close.

And whether we be Regular Baptists, or irregular Baptists, living in this faith and order, I now leave for you to judge. I send my respects to all those who are favorable to the contents which have been published in our Primitive paper. I have been much pleased with brother B. May's poetry, hoping he may not get weary in well doing. I should be very glad to see brethren Youmans, Temple, Mo-eley, Tillery, Rorer, Biggs, Crutcher, with many others I could mention; if they would endeavor to forward their communications for publication. I love to read them, they have been spiritual food to me; hoping the Lord will reward them for their labors. Let us endeavor to bear with one another in love and pray for each other. I must bid you all adieu for the present. The grace of our Lord Jesus Christ be with us all. Amen.

JOHN B. MOSES.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida, }  
March 26th, 1843. }

DEARLY BELOVED IN THE LORD: I now write as agent for the Primitive, for I receive it as good news from a far country.

Go, ye Primitives, far and wide,  
Leading sinners into the gospel tide—

Teaching them to observe all things, whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world. There is no falling away, when Jesus is with us all our journey through, for we are kept by the power of God, and that through faith unto salvation, ready to be revealed at his coming. My beloved ones, though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. Seeing that you are not carried about with every wind of doctrine, or new found schemes of the world.

Love and praise ye the Lord, for there yet is a rest that remaineth unto the people of God. And they that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. I thank God for his goodness toward us, and pray that he may give us his Spirit to lead us in the way of truth. As ye therefore have received Christ Jesus the Lord, so walk ye in him. Let us live soberly and righteously before all men, let our conversation be seasoned

with grace, and show to the world that we are of a truth a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should show forth the praises of him who hath called you out of darkness into his marvellous light. Now may the great head of the church instruct us all, while travelling through these low grounds of sorrow, and at last take us with all thy covenanted children, where sorrow and pain will be no more. Nothing more at present, but remaining yours most respectfully.

HARTWELL WATKINS

FOR THE PRIMITIVE BAPTIST.

Departed this life, on the 23rd of December, 1842, at his residence near Salem, Ky. DEMCEY BURGESS, in the 75th year of his age. The subject of this notice was a son of Elder William Burgess, and was born in Halifax county, N. C. He had the misfortune to be left an orphan at an early age, but struggled on through many difficulties till he arrived at manhood; when he saw that he was a sinner, and without the grace of God lost to all eternity. He never gave over seeking an interest in the blood of Jesus, till he obtained that hope that has made for his peace in glory. He became a member of the Baptist church at Lawrence's meeting house, in the year of our Lord 1801, and was baptised by Elder Nathan Gilbert; from which time he lived a pious Christian, until his death.

After his removal to the west (in 1817) he was in the constant habit of reading and meditating on the word of God; and devoted a great part of his time to His service, in conversing with and exhorting his friends, neighbors, and children, and admiring the wonderful mercy of God, in giving his only begotten Son as an atonement for a lost world. In this manner my dear father spent the last forty years of his life, during a great part of which time he was afflicted with a distressing cough, which he bore with a meek and Christian-like patience; and never displayed that peevishness and fretfulness, so common with persons afflicted with a lingering complaint. But was always kind and tender to his children and servants, talking to and advising them what to do and how to live; and when they did wrong, gently reproving them.

He was of the Primitive faith and order, and lived and died in that belief. Nor would he in the latter part of his life even

hear a missionary preach. He was conscious that his time on earth was of short duration, and his constant prayer was, that when he was called to lay down his life, he might be fully resigned to his master's will. He was a good neighbor, an affectionate and devoted husband, a kind father, and a feeling and tender master; and he died regretted alike by all that knew him: and is now I have not a doubt, walking the golden streets of the New Jerusalem, singing praises to God and the Lamb. His children are members of the Baptist church, and live in the hope ere long to join their departed parent in that bright abode where

Sickness and sorrow, pain and death,  
Are felt and fear'd no more.

His poor old bereaved consort requests the prayers of all the brethren and sisters, that she may be strengthened and enabled by the grace of God to bear her great affliction with that patience and humility, which becomes an humble follower of the meek and lowly Jesus. And that she may be enabled to finish her lonely pilgrimage here below, so that when she comes to die, she may triumph over death and the grave, and join her sainted companion in endless songs of praise to God.

I will come to a close by requesting your prayers for your unworthy sister in the bonds of Christian affection

*MARY ALSOBROOK*

Salem, Ky. March 22nd, 1843.

From the Signs of the Times.

Elder JOSHUA LAWRENCE, of Tarboro', North Carolina, as we learn from the Primitive Baptist, closed his eyes upon the things of this transitory world on Monday the 23d day of January last, aged 65 years, 4 months and 13 days: leaving a widow and seven children, with the church and numerous circle of acquaintances to mourn the bereavement. Elder L. was highly esteemed as a valiant soldier of the cross. He was somewhat eccentric, but a dauntless defender of the faith and order of the gospel from the attacks of the arminians and modern innovators of the order. He was among the first who discovered the rottenness and trickery of the modern missionary operations in our country; and many a well directed arrow from his bow has been severely felt by the agents and abettors of the missionary school. His writings have been widely circulated, and

have been very successful in warning his brethren to beware of the enemy. But his body now slumbers in the cold embrace of death, and we trust his ransomed spirit mingles with the blood-bought family above, swelling the notes of that song which was his most delightful theme on earth: "Not unto us, O God, but unto thy name be the glory."

*Hunting a Bride.* L. M.

When Abram's servant he was sent  
To hunt a bride for Isaac went;  
He met Rebecca at the well,  
And then he did his message tell.

And so her parents gave consent,  
As such they seem'd to be content;  
He then seem'd anxious to depart,  
But now they said he must not start.

Hinder me not, he then replied,  
I can no longer here abide;  
Since God has prosper'd all my way,  
I now must go without delay.

Still for ten days they urge the man,  
He then replies I never can;  
Since God has crown'd all my way,  
My journey I cannot delay.

Hinder me not, he then replied,  
I can no longer here abide;  
Since God has prosper'd all my way,  
I must be off without delay.

Hinder me not, my friends or foes,  
And so do not my way oppose;  
Since God has blest me in the way,  
I must go on without delay.

Hinder me not, my soul replies,  
My journey now before me lies;  
Twas thus I cried, when Christ the Lord,  
His mercy did to me afford.

The world said stay, and taste awhile,  
And so enjoy my favour'd smile;  
Hinder me not, to you I say,  
For here I must no longer stay.

In all my Lord's appointed ways  
I'll try to follow all my days;  
Hinder me not, my friends, I say,  
The gospel call it is to-day.

And when my Saviour calls me home,  
The spirit and the bride say, come.  
Hinder me not; come death, I say,  
I then must go without delay.

*BENJAMIN MAY.*

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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SATURDAY, MAY 27, 1843.

No. 10.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS,

*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART V.

*On God's calling sinners to be partakers of his salvation.*

Now as I have shown that love is the effect of God's foreknowledge, and that his choice is the effect also of his foreknowledge and love; so is the calling or conversion of a sinner to God the effect of his foreknowledge, love and choice. And had it not have been for God's foreknowledge, love and choice, there never would have been such a thing in the world as the conversion of a sinner, or of his being born again, or saved; for then a sinner must have been saved or converted without God's foreknowledge, love or choice, or calling; which could not have been, unless it be in the power of a sinner to convert, to be born again, to prepare himself for heaven; or in other words, save himself. For salvation's cause must either be in God or the sinner, and the scripture shows us that God provided the Saviour and that he is not only so far the cause of the sinner's salvation, but that he is the whole and efficient cause from first to last. By grace are ye saved, the gift of God; and that the work of regeneration is as much the act of an omnipotent God, as devising the plan and loving or choosing the sinner. Hence when chosen, God determines what means

shall bring them to salvation, and to what end these chosen shall be brought to; the means, preaching of the gospel or plan of salvation, sanctification, and belief of the truth; the end, holy, blameless, in love and good works, and final glorification, the end of all. Hence, ordaining to life, appointing to salvation by Christ, are acts of divine determination, or decrees of God, as the effect of his having chosen them; which we now come to speak of, under the head of calling sinners to be partakers of that salvation provided by God through the ransom price paid by his Son on the cross on Mount Calvary.

And the first text I offer is, in Romans, 8—29, 30: For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. 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 two verses appear to me to contain the whole scheme of salvation, from beginning to end. It may be called the golden chain of God's everlasting electing love, let down from heaven to take sinners up to a state of eternal glorification and blessedness; or, in other words, the plan of salvation begins in God's foreknowledge, and progresses step by step to a sinner's consummate happiness. First, his (God's) foreknowledge of him and his wretched state; second, his love to him in that state; third, his choosing he should not stay or be ruined by that state; fourth, his determining in what state he should come to, or be brought to, a conformity of the image of his Son, (or like his Son;) fifth, to be called by his Spirit; sixth, that upon calling he should be justified, or acquitted, or forgiven all his sins;

and seventh, that his final and last end should be to be glorified in heaven. Now was there ever a more complete system? None short of God could have been its deviser, its carrier on, nor its perfecter to the final salvation or deliverance of a wretched sinner from all his difficulties. For we see very plainly from this text, that God foresaw the wretched state in which man would involve himself after his creation, and therefore makes a provision before hand; for in the text foreknowledge beholds him non-conformed to the image of his Son, (that is, not like his Son,) then follows the determination of that foreknowledge, which is predestination, or predestinating them to a conformity to the image of his Son. Now what harm is there in, or can predestination, or does predestination do any man? When you see by the text, that foreknowledge beholds man ruined, or unlike Jesus Christ, and predestination follows to take him out of that state and put him in a better; that is, like Christ, holy, righteous, glorious and happy. Now what harm in this? Why, say you, he should have done it for all. No, Sir, he might have done it for none, and have passed by the whole mass of mankind as he did the devils, and have been just as he was in saving none; but God, delighting to make his grace and mercy known on the vessels of mercy which he had before prepared unto glory, predestinated some of this fallen mass by his foreknowledge to a conformity with his Son; and left the rest like the devils to suffer the just rewards of their crimes, and did them no wrong; for his gifts and blessings are his own, and he has as much right to give his gifts to whom he pleases, as you have to give your gifts to whom you please, and is under no less obligation than you are to give one to Jack because you gave one to Dick. And although Jack may grumble about it, as sinners do, yet that grumbling does not lay you nor God under an obligation to give your gifts to every man alike. Yours is yours, and you can do as you please with it; and you claim this right to give it to your children in preference to others, or any other person you may choose; and will you dare deny God this right also?

Salvation is God's gift, the gift of God's grace; and what claim, sinner, have you on God for goodness or service done God, that he should give this gift to you, or thus stand indebted to you? Have you obeyed the whole law? If you have, you

have only done your duty, and of course no pay nor debt; much less when you have not done your duty, and sinned against him day after day. Surely God owes thee nothing but punishment, and if he should pass by that it would be an act of his clemency; and should he give thee salvation and heavenly glory, in your state of wilful sinning against him, I ask you to say, would it not be an act of mercy and grace, and not thy desert and due? And so, if thou art saved at all, it must be the act of the divine mind, the act of grace, the gift of God unmerited by thee and of God's own free will; for thy due is to be damned, and every man that has been made a Christian will acknowledge this. So, even so, as God has predestinated that some sinners should be conformed to the image of his Son, so the act of the same divine mind has predestinated they should be called, as the next verse says: Moreover, them he did predestinate them he also called.

Here then you see that predestination or purpose, determination, counsel or decree, you may have it in all these words, or in appointing or ordaining; for all these words have near the same scriptural sense; and are the effect of God's foreknowledge and calling of a sinner; or, in other words, his conversion and salvation are the effect of predestination, or of God's having determined such a sinner should be called. For them, the very them, the particular them, the individual them, the predestinated them he also called. So that the salvation of every sinner is the effect of God's foreknowledge, purpose and grace, given in Christ before the world began. Then it is a special and particular call of God on a sinner to repentance, to the end he may be justified and glorified.

So then to me it appears plain, that predestination is the effect of God's foreknowledge, for there could be no determining particular persons to particular ends without knowledge, and in the text it is called foreknowledge; that is, knowledge of the persons and their state and condition before they existed. And calling is the effect of predestination, and justification the effect of calling, and glorification the effect of justification. So that this golden chain reaches from God's foreknowledge down to earth, takes hold on the sinner and carries him through the means of God's choice and devising to heaven, or a state of glorification; and all these blessings to a sinner spring out of God's foreknowledge

and grace, and is the effect of predestination by foreknowledge.

And this text will prove all I have here said, and also belongs to this part—2 Timothy, 1: 9: 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. Here in this text you see they are said to be saved before they are called; and this word called, means the work of God's spirit on the heart of a sinner, as I shall show in this part presently. But according to some men's doctrine it should read: he hath called us, or converted us, and then saved us; but, sir, it don't read so; and it is right in this text that it should not, but to read as it does: Who (God) hath saved us and called us, &c. Then men in the text are saved before called, saved before converted; what think you of this? You will say, I don't believe it. Read the text and see—saved by God's purpose, saved by God's given grace in Christ—when? when called or converted? No. What does the text say? Read it: Before the world began. Then it follows as plain as the nose in your face, that the word saved in the text don't mean the calling or conversion of a sinner, when we call them saved, or hope we are saved; when we have by our experience passed from death to life, or from condemnation to a state of salvation or deliverance from the guilt of our sins, which is a work in time and not a work before the world began.

Then to sum all in as few words as I can: men are saved, or Christ's church are saved, before the world began, as an act of God's purpose and grace given; saved by God's purpose so to do; saved by his appointment, predestination, and ordaining grace. Yes, saved by God's eternal and unchangeable decree and oath before the world began. And equally so are they called or converted, as the effect of God's purpose, predestination, appointment, and given grace in Christ before the world began. Then it is truly, not according to works either meritorious or conditional, but the conversion or salvation of every sinner that will ever be saved, has been purposed by God before the world began; and God gave them grace in Christ before the world began to effect his purpose, which was the sinner's salvation in time. Then God's spirit don't come by chance to call a sinner from darkness to light, or

from the power of sin and satan to Christ; every such gift of the spirit is the effect of God's purpose and grace, given such a sinner in Christ before the world began, and is not according to the sinner's works. Hence by grace are ye saved, and not of works—and why? to exclude boasting. Hence Jesus the Lord God is a sun and a shield, he will give grace and he will give glory, because God has given sinners grace in him before the world began, to give to sinners in time to prepare them for glory; and being thus prepared by God's purpose and grace in Christ, by being called and sanctified, will inherit glory. For grace is given to prepare for glory, grace given is glory in the bud, it is heaven begun on earth.

And again, saith an apostle: And we beheld his glory as the only begotten Son of God, full of grace and truth. And well Christ may be said to be full of grace and truth, because God has made him the corner store house, or place of deposit, of his grace for sinners before the world began. And if Christ does not give this grace to those very sinners that God gave it to in him, he will betray trust; therefore he will give grace to sinners, being given them in him; or, in other words, held by him in trust for them, to give them at his and in a proper time, both grace and glory. Therefore, sinners, look to him from the ends of the earth for salvation, for it is no where else to be found.

There is another thing in the text we have not noticed yet, that is, the nature of this calling. What does the text say about it? Called us with an holy calling. Mark that word: holy calling. I, Paul, and Timothy, with an holy calling. You will perhaps say, this meant calling Paul and Timothy to the holy work of the ministry; which we acknowledge was no doubt done according to God's purpose and grace given Paul and Timothy in Christ for the ministry before the world began. Will you dare say that the same is not done for other apostles and ministers of the word? Perhaps you will not. You will say, perhaps, for all ministers. Will you dare say that the same is not the case with all God's foreknown, loved, chosen, predestinated and called people, of every description? Don't say so, for I shall. I think, prove to the contrary, that all God's elect people are called with this particular and special call, called in the text an holy calling; according to God's purpose and

grace, and not according to works, as well private saints as public apostles and ministers. Was not Paul and Timothy sinners when grace was given them? You are forced to say, yes; because it was given them before they became Christians, before they were born; and the text says, before the world began, and of course while yet sinners. And again: must not every apostle, every minister, have grace to make him a Christian before he is qualified, or made, or called to the ministry? and can you show or see any reason why, other sinners that God does not call for ministers, should not have grace given them too, and called to be saints by that same holy calling the effect of God's purpose and grace? I see none, and I don't think you can; since all apostles must be made saints before ministers, and other people need the same to make them saints.

Now for proofs that all God's people are called with the same special and particular holy calling. Hebrews, 3--1: Wherefore holy brethren, partakers of the heavenly calling, &c. Now you see in this verse, here is holy brethren mentioned by Paul; who were they? were they apostles and ministers? No, Sir, they were Christian Jews to whom Paul writes, brethren, both preachers and saints. How comes he to call them holy brethren, for no man is so by nature or good works? why the reason is obvious: because they had been partakers of the heavenly calling, or the calling mentioned in the other text the holy calling, and in the last text heavenly calling; which is one and the same calling although expressed in different words, holy and heavenly calling, a holy calling, or speaking to a sinner in that manner, because it is the Holy Ghost, or Holy Spirit of God, that calls the sinner from darkness to light, or from death to life. Second, because when the Holy Ghost infuses into his heart holy desires, holy thirstings, holy longings, holy prayings, holy wishes to be holy; and implants the principle of holiness in the heart, from his first touch on the sinner's heart; and from that moment the Holy Ghost gives him this touch or call, the war between sin and grace begins never to cease.

This I know by thirty years' experience; sin and grace by turns the heart assail, and altho' sin does sometimes appear to have complete mastery of the heart, and actions, and desires; yet when this Holy Spirit, touches the soul again with its wand, sin

is slain dead on the field, and holy desires, wishes and prayings that we could be holy and free from sin again revive and take possession of the heart; and could the soul that has had possession of this holy calling, this heavenly calling, have what it desires, what it wishes, what it wills, what it prays for, it would be holy in and out to the Lord. Therefore, it is called a holy calling, because it is the Spirit of God from heaven by which the brethren mentioned in the text were called to the knowledge of the truth, or Christ; and they are called holy brethren, because this Holy Spirit has called them, and sanctified them, and stamped the image of holiness on every faculty of the soul; and their soul is holiness to the Lord in all its inclinations, and their great grief is, that the flesh will not let them be what they want to be, that is, holy in heart and life.

Now will you say that all God's predestinated to be called are not partakers of this holy calling, according to purpose and grace, as well saints as ministers? I think you will not; yet thinking you may, I proceed to prove further, that if this call is a holy calling then it is a particular calling, because it is one particular Spirit that calls; and that the call is to particular persons. The text shows which are the particular predestinated ones—for them he predestinated he called—so then a particular spirit, a particular call, and a particular predestinated people and no general call in this matter, as I shall further prove.

Ephesians, 1—5: Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Verse 11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will. Now, Sir, predestination to adoption of children, or predestination to an inheritance, must be by the lump, or it must be particular and individual. If you say in the general or by the lump, meaning all mankind, here is a scripture that will condemn you at once, that the lump or all mankind are not called: 1 Corinthians, 1—26: For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. Here you see many left out, not being called, and who they are. Then it is not a general, but a special and particular call that makes a sinner a Christian; and why are,

or does not God call all mankind? the reason I will show you from scripture: For hath not God chosen the poor of the world rich in faith heirs of the kingdom? And then it follows that the reason why not many mighty, noble, or wise men after the flesh are called of God with this holy, heavenly, particular, special, and irresistible call is, because he hath not chosen them in Christ; and not being chosen, of course not predestinated to be called; and not being predestinated, so never called.

And here is another text to prove it—says Christ: I thank thee, oh Father of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them to babes. See how exactly that corresponds with the other text; and if our gospel be hid, it is hid from them that perish. So you can see what is hid from the wise and prudent of this world, but by his Spirit and this holy calling reveals it to his chosen poor, his predestinated to be called, to his saved according to his purpose and grace, &c. Then I set it down as a point that cannot be overturned from scripture, that if God hides his gospel from any, and if God has chosen the poor of the world and not many wise or noble, that it follows as a consequence that this holy calling is special and particular, and to special and chosen and predestinated persons, to particular persons predestinated to the adoption of children, having specially and particularly predestinated them to inheritance to be obtained according to the purpose of God and the pleasure of his own good will.

Another text, that goes far to prove that the calling of a sinner is special and particular, is in Matthew, 9—13: I come not to call the righteous but sinners to repentance. Here is some he came not to call, and some specified characters that he did come to call; that was, sinners to repentance. So all are not called with this particular call. Acts, 2—39: For the promise is unto you and to your children, and to all that are afar off—(Do tell us how many, Peter?)—to as many as the Lord our God shall call. Then of course special promises and a special call, because all are not called. And mark here again, God is the person said to call; does he, or does he not, call all? why the text shows he does not call all, for he calls only those to whom the promise is made, and those only. So see how this agrees with—they he predestinated them he also called.

1 Corinthians, 1. 9: God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ. Here you see in this text all saints are called of God to the fellowship of his Son; and then, in verse 24: But unto them which are called, both Jews and Greeks, Christ the power of God and wisdom of God. So you can't help seeing from all these verses, the particularity of this call, and that to a particular end. See it in this verse—1 Peter, 2. 9: Who hath called you out of darkness into his marvellous light. And why hath he given these persons this calling? The same verse and the verse before gives you the answer, thus: But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. Others stumbled and were offended at Christ, but these chosen and therefore called out of darkness to light.

But here is a text that drives these nails to the head—Jude, 1. 1: To them that are sanctified by God the Father, and preserved in Jesus Christ and called. Which I in short shall explain thus: to them which are cleansed, or appointed to obtain salvation by God the Father, in the covenant of grace, and preserved in Jesus Christ by the power of God unto salvation, and by the grace given them in Christ before the world began, and called of God by his holy and heavenly calling out of darkness to his marvellous light, or a state of complete, final and eternal salvation. Here is a verse that will confirm all these points—Titus, 3. 5: Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost; verse 6: which he shed on us abundantly, through Jesus Christ our Saviour. Here we can be at no loss for the whole work of salvation; God's mercy the cause of salvation, and not our righteous works; his holy spirit the grand agent or worker on us, to regenerate the heart or renew the mind; Christ the Saviour the medium through which this Holy Ghost or Spirit is shed forth on the heart of a sinner. And I say this text, I believe, corresponds with the experience of every sinner that ever was or ever will be converted to God, and that there is not a Christian in the world but can subscribe to the above verses; and I doubt that man's religion that cannot.

Now you may yet, perhaps, have your doubts about a special and particular call of God to special and particular persons; if so,

read the following: God called Moses out of the midst of the bush, he called Aaron to the office of High Priest, he called Samuel in the night, he called Abraham while a heathen out of Chaldea, he called Paul and left his companions. Christ called John and Peter and left their father, he called Zaccheus, he called Matthew, he called his apostles, &c. &c.. All this, say you, we believe, that God called these men to their several offices, &c. but show us a proof of a special and particular call to sinners to make them saints. Read 1 Corinthians, 7th chap. beginning at the 17th verse; and 1 Thessalonians, 2: 12: That ye should walk worthy of God, who hath called you unto his kingdom and glory. Surely here are special persons called, and they were saints and not officers in the church of God, nor called to office; for the special end of this call is mentioned in the verse to his kingdom and glory, and not to office.

Again, in the same epistle, 4: 7: For God hath not called us to uncleanness, but unto holiness. These were saints and of course sinners when called of God, and that calling made them saints. 2 Thessalonians, 2: 14: Whereunto he called you by our gospel. Here you see the means to call, our gospel, and that means when sanctioned by the Spirit becomes effectual; as at the day of Pentecost, and at the house of Cornelius; and the gospel is only so, to effectually call a sinner, when by the Spirit made the power of God; then the sinner's salvation follows as the effect of the Spirit's agency in preaching the gospel, and not the preacher nor his preaching. And the verse before this, which is the 13th, shows that these called ones were chosen from the beginning, through sanctification of the Spirit and belief of the truth. Then you surely can see special sinners chosen, special means chosen, sanctification and belief of the truth; and also a special Spirit to call or do the work; and God a special God to call; and a special end unto holiness. So I think you cannot doubt the truth, that all is special from beginning to end, without doing violence to reason and scripture.

But have another—1 Peter, 5: 10: But the God of all grace, who hath called us unto eternal glory by Jesus Christ. Who are these us, here called? Look at the two first verses of this epistle, and they will tell you who these us mean: the scattered strangers (or Christians so called) throughout Pontus, Galatia, &c. Elect according

to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ. Here in these verses you must shut your eyes or see that all saints are chosen by God's foreknowledge, and as the effect of that are called by God by his Holy Spirit, are sanctified by it and sprinkled by the blood of Jesus. And can you see how all this can be done without being specially foreknown, specially chosen, specially called, specially sanctified, specially sprinkled; and the end for which all this is specially done, called to his eternal glory? So then from the foundation all is special and particular to the top stone. If this won't satisfy you that God calls sinners as the effect of his choice and predestination, I am persuaded more will not, though the proofs are not exhausted; for a plenty of scriptures offer their assistance, yet I refuse them a place because I am now too lengthy, and have more to say on this part, on other points relating to it.

And that is, to show that God not only calls sinners as the effect of his choice, but that the whole work of salvation on the heart of a sinner is the act of God, the work of God's Spirit; and that it is by this agency of the Holy Ghost that any man ever was, now is, or ever will be, made a Christian; and that the work of conversion is the effect of the agency or effectual working of God's Spirit on the heart of a sinner to make him a Christian; and is not the effect of the agency of the sinner, nor the effect of his co-agency, nor works of righteousness done by him—but the sovereign act of God, the sovereign of grace; the sovereign act of God, by his divine Spirit to make a sinner a saint for his eternal glory.

And the first I offer you as proof, is in Ephesians, 2: 1: And you hath he quickened who were dead in trespasses and sins. Verse 5: Even when we were dead in sins hath he quickened us together with Christ—by grace are ye saved. Colossians, 2: 13: And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. John, 6: 63: It is the Spirit that quickeneth. 2 Corinthians, 3: 3: Written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Verse 6: But the letter killeth, (meaning the law,) but the Spirit giveth life. John, 5: 25: When the dead shall hear (meaning

souls dead in sin and not dead bodies, which are mentioned a few verses afterwards) the voice of the Son of God, and they that hear shall live. Enough more to the point can be had; and what do the above scriptures prove, but that the souls of sinners are spiritually dead, dead in sin, dead as Lazarus was in his grave; and have no more power to give themselves life in this state of death, than the body of Lazarus had, or than tables have to write on themselves. And that it is by the voice of Christ these dead souls are made alive, or by the quickening influence of God's Spirit that the first motion of life, or life is given; and without this agency of the Spirit there is no divine life in a sinner, nor never will be. And this I will try to make as plain as the full moon in a clear night, because I want him that readeth to understand God's dealing with sinners according to his word, and not according to creeds, opinions, and say soes of men.

First, you see that the whole stress of all these scriptures lies in the word quickeneth, or quickening. Now what does it mean? why it means the first act of life. For instance—I will accommodate myself to the weakest capacities—there lie one hundred eggs all good and sound, only laid yesterday; now are these eggs dead or alive? or have these hundred eggs any life in themselves? If you say yes, they are alive; I say no, they are all dead, and not one of them has life in itself, nor has a single one power to give itself life so as to become a chicken; this you know is the truth, and only because it has not power in itself to produce that portion of heat that quickeneth or giveth an egg life. Then the power of giving an egg life is in the hen, or other artificial heat, and that heat progresses to such a length, neither too slow nor too fast it must not be, then a single speck of blood is produced that forms the heart and lungs; and this is quickening of an egg, which would otherwise have remained dead for ever.

Again, have scripture—For, says Paul, in his 15th chapter of Corinthians, thou fool, that which thou sowest is not quickened except it die. Here the idea and the meaning of the word quickeneth, is familiar to all farmers. Here are one hundred grains of corn from an ear good and sound, just from the barn the 10th of April; has this corn any life in itself? No, it has no power of giving itself life; it is dead in itself, yet good and sound; why and where-

fore? because the two principle causes of life are wanting in the corn, that is, heat and moisture combined, for neither will do alone, nor will either or both do to excess. But take one of these grains and put it in the ground, and when it has acquired sufficiency of heat and moisture, then it will sprout and produce stalk and ear. So when sprouted this is quickening the grain, because it is life, life begun, new life given by the sun and moisture.

Now, sir, in the eggs the hen was the agent, the sole agent of life; in the corn, the sun, earth, and moisture were the agents, the sole agents of life; it is just the same by all animal creation to give life. So, even so, according to scripture and the above texts, I view the souls of men dead in sins, dead to God; though like the good eggs, or good corn, every faculty is there in full perfection; sin has not destroyed the soul, it is there in the body all sound, but none of the life of God, no love to God, no love to holiness, no communion with God; in a word, no likeness of God; but dead in sin, dead as corn, dead as an egg, and must have another agent like an egg, or corn, to quicken it, or it remains dead and unquickened for ever. Then according to my view of the case and cause of the conversion of a sinner, according to scripture experience, God's Spirit is the main agent in giving life to a dead sinner, and without this sitting and brooding on his heart, without the beams of the sun of righteousness and the moisture of his grace and many tears, we lie dead in sin, and will remain dead forever in sin, and will in the end be cast into the lake of fire and brimstone.

And here under the idea of these hundred eggs & corn you may see, if you will take pains and compare with the scripture, the whole of God's dealings with mankind; he chooses what part to set, and leaves the rest to rot; what part to plant, and what part to stay in the barn; for he is the sovereign agent of all, though this to you may be as gall. Now if the hen should finally leave her nest after the egg is quickened, you know the young chicken must die in embryo; so would it be with the souls of sinners when quickened by the divine Spirit, should the Spirit of God finally depart; but the hen may occasionally come and go, and the egg sometimes be cold, lukewarm, and then hot, all of which you know is dependent on the hen and not the egg; so a sinner under the quickening and life giv-

ing influence of the Spirit of God, he is sometimes cold, then lukewarm, then hot. In his feelings, repentance, prayers, tears, wishings, thirstings, mournings and desires, as well as his convictions and fears of death and hell. All these changes are owing to the hovering influence of God's Spirit on the soul, like the hen on her eggs; and notwithstanding this cold, this lukewarm, this hot, this setting and this forsaking, yet the work of life is begun, and life and limb are progressing to perfection. So, equally so, wherever God's Spirit quickens a dead soul, though the sinner may now feel cold, then lukewarm, then hot, yet the work of grace is progressing on the soul to salvation, like the chicken in the egg concealed from view; and although, sinner, the hen of the divine Spirit seems by your feelings to have left her nest, you feel so cold and dead, yet the hen knows how long to stay; her last heat shall preserve the egg alive, until she returns to warm it afresh. So God by his Spirit on the heart of every sinner he has begun the work in, will carry it on like the hen until the birth; yea, until the day of Jesus Christ.

Then you will readily catch my ideas, the salvation of a sinner is a progressive work of the Spirit of God on the heart of a sinner, and that neither too hot nor too cold, but just as the Spirit pleases; like the hen, until every part is perfected to have life in itself. Then the soul, like the little chicken that has for four weeks been alive, yet all this while in the dark and unconscious of the sun, mother, or mode, or means of life, or how begun, or how progressed or carried on, or by whom it lived, so the soul operated on by the Spirit of God, through the whole progress is in the dark, hardly knowing what was the matter, or what was going on in his heart, or which way he was going, nor could it tell at that time what would be the end of all his feelings, no more than a chicken in his shell. But at length the soul becomes grown in its divine parts to perfection, like the chicken, and then pierces the bill of faith through the shell of ignorance and unbelief, bursts its shell, cries aloud in praise and thanks to God, and beholds the sun of righteousness the Lord Jesus Christ with open eyes, and basks itself in the rays that from this sun proceed, and by its influence gains daily strength.

Yet the brooding hen is still wanting for warmth and protection; so is the influence

of the Spirit of God wanting to a Christian after he comes out of his shell of ignorance and unbelief, to warm his heart, to shelter him in the dark, to protect him against enemies, to warn him of dangers, and to lead him about, and to scratch up out of the word of God his promises, and perfections, and dealings, some worms or little bits for its little, weak, feeble stomach. And if it is so feeble it staggers to get hold of it, yet this kind, this motherly, this loving, this tender, this calling, this warning, this watchful, this brooding, hovering, providing and comforting hen, which I shall spiritually call God's Spirit, will take it again and again in her mouth, and break it in little bits so as to feed these little ones, that they may grow and thrive, and become from little children to young men, and thence to old men in the house of the Lord. So you can catch my idea of a work of grace on the heart of a sinner, that God begins it without asking the sinner's leave or consent, and carries it on to perfection working in him by his Spirit to will and to do of his own good pleasure, by which aid of the Spirit the sinner receives the will and the power to do, or else he would never have the will, nor would he do, nor could he do any thing effectually, as Jesus has said, without me ye can do nothing.

(to be continued.)

FOR THE PRIMITIVE BAPTIST.

*The Gospel Feast.* C. M.

Come all ye chosen saints below,  
Come sound your Saviour's praise;  
Tis life his sacred name to know,  
Through everlasting days.

Come now with joy your tribute bring,  
In songs of praises join;  
May grace inspire your hearts to sing  
Your Saviour's praise divine.

He has prepar'd a gospel feast,  
And bids you to draw nigh;  
And so this rich provision taste,  
That you may never die.

This is a gospel feast indeed,  
For sinners to come nigh  
That they from bondage may be freed,  
And never, never die.

Here every one that feel their need  
A hearty welcome find;  
For sinners Jesus Christ did bleed,  
For sinners dead and blind.

For sinners truly worst of all,  
 For sinners dead in sin;  
 For sinners ruined by the fall,  
 For sinners to come in.

For sinners to be saved by grace,  
 And to the Saviour flee:  
 For sinners of the human race,  
 May here find pardon free.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

**THE PRIMITIVE BAPTIST.**

SATURDAY, MAY 27, 1843.

New subscribers are informed, that we are unable to furnish them with the back numbers of the present volume—they can either pay in proportion for the balance of this volume, or receive sufficient numbers of the next volume to complete their subscription year.

We shall shortly get through with Elder Lawrence's writings, which we published at the urgent solicitations of many of our subscribers, when we will be again enabled to make the Primitive more extensively what it originally was designed to be, a medium of communication for the Old School Baptists.

We would again call the attention of Agents and subscribers to the propriety of specifying whether they are continual subscribers, or only for one year; unless this is done, we continue their papers until otherwise directed, agreeably to usual practice. Subscribers wishing to stop their papers, will please write "stop," on one of them, and hand it back to their Postmaster, with a request to forward it to us. In consequence of death, removal, &c. of Agents, who have forwarded us moneys without specifying for whom it was, we have been sometimes at a loss who to credit; in all cases we wish subscribers to correct their own accounts, when forwarded, and only pay such amount as they are satisfied is due.

TO EDITORS PRIMITIVE BAPTIST.

*North Carolina, Anson county, }  
 March 27th. 1843. }*

DEAR AND MUCH BELOVED BRETHREN: I receive and read your communications with much pleasure and satisfaction, and the number of subscribers is increasing here, which you will see in the list of names at the close or end of these few lines.

I would be willing to send you a longer letter, but that I see so many abler writers than myself; and I hope they will continue to write on for us. I should like to hear from brother Tillery again, and from all my brethren. I regret the loss of old brother Lawrence, but our loss is his gain.

Brethren, pray for us, for religion appears at this time to be in its rags in this part of the world. So no more at present, but praying God to revive his work in the hearts of his people, if consistent with his will. WILLIAM M. RUSHING.

TO EDITORS PRIMITIVE BAPTIST.

*Brown's, Fairfield district, S. C. }  
 April 11th, 1843. }*

BELOVED BRETHREN EDITORS: I am requested by a beloved brother to write on a passage of scripture, which contains so much of deep doctrine that I could wish the request had been handed to some person more able to do it justice than myself. I feel it my duty to touch at the matter contained in it, hoping God will enable me to write according to sound words. The passage may be found, Ephesians, 1st, 4th and 5th. 4th. 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: 5th. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

The apostle commences this epistle by showing the divine origin of his apostleship, and shows that he was an apostle of Jesus Christ according to the will of God. As he says: No man taketh this honor to himself, but he that is called of God as was Aaron. Again: I neither learned it of men, neither was I taught it, but by the revelation of Jesus Christ. And he then directs his letter to the saints at Ephesus, and to the faithful in Jesus Christ, as is his general manner throughout his epistles; and blesses the God and Father of our Lord Jesus Christ, who hath blessed us (not only himself and his brethren at Ephesus, but all the faithful in Christ Jesus,) with all spiritual blessings in Christ: According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

God saw the end from the beginning, he

knew he would make man, and that man would sin, and without a better righteousness than his own he must fall under the wrath of a sin-avenging God. And that a covenant existed before the foundation of the world between the Father and Son, is very plain; and that all spiritual blessings were treasured up in Jesus Christ for man, and bestowed on him freely according as he had chosen us in Jesus Christ before the foundation of the world. Jesus Christ is set forth under the title of true wisdom, in the 8th chapter of Proverbs, (Please to read it.) Rev. 1st. 8th; I am Alpha and Omega, the beginning and the end, saith the Lord. 2nd Tim. 1st, 9th; Who (God) 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. St. Matthew, 25th, 34th; Then shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. It would be inconsistent with the nature of an all wise God to prepare a kingdom, and not know his subjects that should inhabit it.

Deuteronomy, 32nd, 9th; For the Lord's portion is his people, Jacob is the lot of his inheritance. An inheritance cannot be added to nor diminished. John, 6th, 37th; All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For thy people shall be a willing people in the day of thy power. St. John, 17th, 2nd; As thou hast given him (the Son) power over all flesh, that he should give eternal life to as many as thou hast given him. Titus, 2nd, 14th; Who gave himself (Jesus Christ) for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works. 1st Peter, 2nd, 9th; But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. And I will say, that the children of God were not only chosen as a holy nation, and a peculiar people, in Christ Jesus before the foundation of the world, but that they were chosen individually. Rev. 13th, 8th; And all that dwell upon the earth shall worship him, (the beast,) whose names are not written in the book of life of the Lamb slain from the foundation of the world. St. John, 10th, 3rd; And he calleth his own sheep by name, and leadeth them out. Romans, 8th, 29th; For whom he did

foreknow, (whose names were written in the Lamb's book of life, from the foundation of the world,) he also did predestinate to be conformed to the image of his Son. This agrees with his—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Rom. 8th, 30th; 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. Galatians, 4th, 4th and 5th; But when the fulness of the time was come, God sent his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the spirit of his Son into your heart, crying, Abba, Father. I think it is very plain that God not only chose his people in Jesus Christ, and predestinated them to the adoption of children individually before the foundation of the world, but that he ordained the means that should bring them to Jesus for life and salvation. St. John, 17th, 4th; I have glorified thee on the earth; I have finished the work thou gavest me to do. Here we learn that the work of redemption was literally finished, which was in the counsel of God finished from the foundation of the world. Hebrews, 4th, 3rd; After the work was finished from the foundation of the world. Jeremiah, 31st, 3rd; I have loved thee (the virgin of Israel) with an everlasting love; therefore with loving kindness have I drawn thee.

But some may say, have not all been drawn? I would say, as Jeremiah in the same chapter, 18th verse; I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. 19th. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 20th verse; Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

But some may say, is not mercy in reach of every man? Have not all power to come to Jesus, if they will? Are not all

called, and does God call them to mock them? Mercy is not in the reach of the impenitent, for they are alienated from the commonwealth of Israel, and strangers to the covenant of promise; having eyes they see not, and ears but they hear not, and hearts but they do not understand. St. John, 4th, 24th: God is a spirit, and they that worship him, must worship him in spirit and in truth. 1st Cor. 2nd, 14th: But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. You love your sins, and after them you will go; you will not come to me that you might have life.

That all are called by the general invitation of the gospel is evident; but they being blind, deaf, and dead in trespasses and in sins, they see no form nor comeliness in him, that they should desire the knowledge of his ways. St. Luke, 14th, 18th: And they all with one consent began to make excuse. So you see they loved their lands, oxen, and wives, better than the Saviour. Neither does God mock them, for God did not place them in their present deplorable condition, for man was made holy and upright; but man sought out many inventions, and placed himself in this gulf of sin and misery, and they are rational and accountable creatures to God, and God has the same sovereign right to require a perfect and perpetual obedience to his law that he had at the formation of man. And they contend that they have the power to come, and now God calls them to the exercise of that power, without Christ I can do nothing. If any man have not the spirit of Christ, he is none of his. Out of thy own mouth will I judge thee, thou wicked servant. For I have said, not by might nor by power, but by my spirit, saith the Lord. Not of him that willeth, nor of him that runneth; but of God, that sheweth mercy. For if it be of works, then it is no more of grace; otherwise grace is no more grace.

St. Luke, 14th, 23d: And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled: 24th. For I say unto you, that none of those men which were bidden, shall taste of my supper. So we discover by the common or general call none will come to purpose, although they may say with the (many)—St. Matthew, 7th, 22nd: Many will say to me in that day, Lord, Lord, have we not

prophecied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? 23rd And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. And they may add and say, for what I know, have we not studied divinity? have we not attained the very height of theological instruction, and made new translations of thy word? We have joined the benevolent institutions of the day, and made many proselytes to our moveed system; and although a command or example could not be found, we could throw false lights on thy word, and blind (at least) the ignorant until we could have a translation that would answer our purpose, and thereby glorify thee (before the world at least) and enrich ourselves.

Rev. 22nd, 18th: If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19th. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Jeremiah, 23rd, 32nd: Behold I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

God has also ordained the means that shall collect all the members of Christ into one glorious body. The general means before Christ's incarnation was prophecy, and since prophecy closed, the preaching of the gospel; and in both instances, God calls, qualifies, and sends, by the hand of whom he will send. Read Exodus, 3rd chap. and you may see God's call to Moses, and also whether Moses entertains as high an opinion of himself as some of our theological ticket boys do in this our day of themselves. 6th chap. of Judges, and you may see how Gideon was sent against the Midianites. Also, 1st Samuel, 3rd chap. And many more of the prophets could be cited, but time and space admonish me to forbear.

Witness Christ calling his apostles, the ignorant and unlearned men; he is able to teach them by parables and doctrine, the nature of his kingdom, and promises that the Holy Ghost shall bring all things to their remembrance whatsoever I have said

unto you; and sends them to preach the gospel to every creature, with a promise to be with them alway even unto the end of the world. These all going forth at the command and under the promise of God, they were prepared (without the preparation of theological schools) to preach the preaching that God (and not man) bids them, and they feel accountable to God for their candor, doctrine, and integrity, (and not to men.) Therefore they shun not to declare the whole counsel of God, as far as in them lies; for they are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. The gospel being thus preached by God himself, the word being accompanied by the spirit of God to the hearts of sinners, according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Christ is the head, and every one that God has predestinated to the adoption of children, make up the component members of his body; for we are bone of his bone and flesh of his flesh, and not a bone of him shall be broken.

O, brethren and sisters, what deep obligation are we under to God, seeing that he hath treasured up in Jesus Christ all gifts and graces, to present us holy and without blame before him in love; and that the gifts and graces are bestowed on us according to the good pleasure of his will, by the office work of his holy spirit. Well might the apostle say: Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. It seems that we should not stagger at trials, temptation, or persecution; seeing our glorious head was despised, persecuted, tempted and rejected by the wise men of the earth; and if these things be done in the green tree, what shall be done in the dry? These light afflictions which we endure, which are but for a moment, are working for us a far more exceeding and eternal weight of glory. And it doth not yet appear what we shall be, but we shall be like him; for we shall see him as he is, when this mortality shall have put on immortality, and faith be turned into vision. Then sin and sorrow, pain and death, shall be forever done away, and one eternal gaze with wonder and admiration on the glorious and

smiling face of our beloved Jesus, whose hand shall wipe all tears from our eyes.

O, false professor, think what you are doing; cease to fight against God, O sinner, remember your latter end. But to the penitent, come and welcome. Come unto me all ye that are weary and heavy laden, and I will give you rest.

I must stop for want of room. Farewell for the present.

MARSHAL McGRAW.

FOR THE PRIMITIVE BAPTIST.

By help of a light, with pen, ink & paper,  
Disliking false ways, but loving God's  
plan;

To all the dear saints, the writer sends  
greeting,

And hails them much blest, of the great I  
Am.

Predestinated in Jesus preserved,  
And call'd to be saints, by grace free and  
strong;

By his resurrection, justified freely,  
To be glorifi'd, with all the blest'd throng.

Good works foreordain'd that you should  
walk in them,

And be unto him, a royal priesthood;  
In spirit and faith, to offer unto him,  
Whole sacrifices acceptably good.

Sensual off'rings cannot be accepted.  
Spiritual ones, doth give Him delight;  
The strangled, the lame, & all that's un-  
lawful,

The Lord 'bominates, and casts from his  
sight.

Now, works to be good, must be in accord-  
dance

With his holy word, dear reader, this  
know;

Take it for your guide, add not nor dimin-  
ish,

And pray for his aid, to teach you also.

Dear reader, if love you have for the Sa-  
viour,

By searching his word, the same manifest;  
The scriptures of truth, be carefully read-  
ing,

That false ways of men, thereby you may  
test.

Each system or rule, one side of the scrip-  
ture,

Is certainly false, again we repeat;

An enemy is, Christ must be triumphant,  
And reign till they're all, put under his  
feet.

Dear Jesus, ride forth, on thy car triumphal,  
Throughout the expanse, of thy wide domain;  
Subduing thy foes, till all are brought under,  
Thy feet—& reign thou, without rival reign.

Beloved, look round, & see if among you,  
There be no false way, that causeth you shame;  
Examine your faith, and practice in Churches,  
And bring not an off'ring to God which is lame.

Some hold and thus teach, "*That ev'ry Church member,  
To rule in the Church, an equal right hath,*

*Without an exception;*" Doth this position  
Accord with the word, the only true path?

"If all were the head, then where were the body?"

The body is many (dear) members,—  
agreed;

Esteeming them all, we would not lose any,  
Of every one, we have special need.

The foot should not say, it's not of the body,  
Because it may see, it is not the hand;

The ear, nor the eye, reply in like manner,

But in their due places, contented should stand.

And let not the foot, to be head aspire,  
Nor arms to be eyes, nor ears to be nose;  
Nor hand to be mouth, to rise little higher,  
Nor fingers descend, to become the toes.

The members, hath God, so plac'd in the body,

That all harmonise, & have the same care,  
One for another; so there is no schism,  
And each to the rest, is tenderly dear:

"If one member's pain'd, the rest do all feel it,

Or if one be honor'd, the others rejoice;"  
They all thus uniting, with the volition,  
And so are in union, as matter of choice.

Beloved, ye are, Christ's body and members,

In particular,—the great Head is He;  
A temporal head, he too hath appointed,  
That each one of his, may edified be.

"God hath set first, the apostles then, prophets,

Thirdly, the teachers, both faithful & true;

Then, gifts of healing; helps, governments,  
also,

Divers of tongues, yea, interpreters too.

Are all apostles, or prophets, or teachers?"  
Or have all the gifts of government?—say,  
Can servants rule, in church, o'er their masters,

And serve them as such, & also obey?

"Servants, obey in all things, your masters,"

(Is the commandment enjoin'd in the word.)

Not as men-pleasers, but heartily doing,  
Service unto them, as unto the Lord:

Let all the servants, that are under bondage,

Esteem their own masters, worthy of all honor,  
that God's name, also his doctrine,  
Be not blasphemed:"—this sayeth Saint Paul.

Then, how can our servants, be the components,

Of the ruling part?—this we cannot see;

Nor can we perceive, how women can govern;

And vote in the Church, & yet "*silent be.*"

To vote, is to speak, this speaking is ruling,  
Or giving the voice;—these terms mean the same;

Do ye not, sisters, your heads thus uncover,  
And wear that which doth, to the man pertain?

"The woman shall not, wear that which pertaineth,

Unto a man, neither shall he put on  
A woman's garment; for all are that do so,  
Abomination to God."—See what wrong!!

"Let women, (saith Paul,) keep silence in churches;

For they're not allowed to speak in the same;

But are commanded, to be in obedience,  
As sayeth the law also"—read again:

Moreover (saith Paul) "I suffer not woman  
To teach, nor to usurp authority  
Over the man, but to be *in silence*,  
With all subjection"—O reconciled be.

The texts to these points are full & conclusive,

The temporal head, appears then to be,  
All the free white males, in gospel order;  
The few submitting to majority.

The head hath its parts of these, there are seeing,

Hearing & smelling, & speaking we see;

The spirit of Christ must be the volition,  
Or will, ruling all his church cap a-pie.

W. D. TAYLOR.

Upton C'ty, Georgia, May 2, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Providence, Alabama, }  
March 24th. 1843. }

BELOVED EDITORS: By reason of the snow I am stopped from ploughing this evening, and have taken the opportunity of sending you some money as a remuneration for your despised little paper; (though precious to me as well as to all who have subscribed for it through me.)

Brethren, it is said that I have sowed and am sowing the seeds of discord wherever I go, and am supporting and promulgating heresy, heterodoxy, and the dear knows what all, and that I stand in opposition to all kind of benevolence. Well, I am not quite so benevolent as Judas was. You know he had such a great sympathy for the poor, (not that he cared for the poor,) that he made a great ado because the box of spinkenard was not sold for money and it given to the poor. See here, my brethren, what a similitude. Judas lugged the name of the poor into his benevolence, just as the poor heathen's names are lugged into the money-making schemes of the day.

Now you know, my dear Old School brethren, that it was the case with the apostles, and our blessed Jesus too, that whenever they opposed any error, that there was a great uproar right off. Now were they the cause of the uproars, and troubles? Were they the sowers of the seeds of discord? No, sirs, they promulgated the truth, and whenever the scripture or gospel which they preached came in contact with their notions (as well as the notions of men now-a-days) and ways, then there was an uproar, and poor old Paul had to bear the blame. No doubt but what he wore some of those stripes he speaks of, for these things. But it made no odds to Paul, he knew that when his earthly house was dissolved, he would have a house of God not made with hands eternal in the heavens. Paul knew what Jesus had suffered for having declared to the world, what his Father had commanded or directed him to do. And for this Paul knew, that all they that walked godly in Christ Jesus should suffer persecution.

And now, my brethren, any preacher

that will study to show himself approved to the world, can evade this persecution good old Paul speaks of. Paul told the church that it was by grace they were saved through faith, and that not of themselves, it was the gift of God; not of works, lest any man should boast. But great improvements have been made in almost every thing, and we have men among us who pretend to know more than the inspired apostle or apostles did. They have among all these new and old things, learnt, a way to stitch, (if you will have the manner of expression.) I call it trimming and stitching. 1st. They will trim and whittle Paul and our Saviour's hard sayings, so as to get them down to a concurrence or agreement with their own notions, and then stitch works and grace together; still it is all of grace. If the whole world, and church, was to receive this kind of doctrine I never would receive it, until I become convinced that we have the wrong Book.

I want the word of God to stand as it is undiminished, and without any addition; nevertheless, it very much opposes my weak judgment, and carnal will. And these additions and subtractions, my brethren, makes the gospel have a strange sound to me; for my Book says, by grace. And I would think an inspired apostle would have known it, if there had been any need of this Arminian filling. But, brethren, he has concluded the text in such a way that it is beyond controversy, with the obedient child that is willing to put up with the revelation God has given us—not of works, lest any man should boast. But here is the idea, they will make them an Arminian chain, (works,) then try to fill it in with the gospel. And after all their skill and ingenuity, it won't keep out spiders; it is too thin, the filling too fine for the warp. For I testify unto every man, that heareth the words of the prophecy of this Book, if any man add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this Book. Revelation, 22nd chapter, 18, 19 vs.

Now, my brethren, I may be blind, in these things; but if I am, I pray God that my eyes may be opened. Brethren, it feels impressed upon my mind to relate to

you what I experienced not long since. You know that our blessed Jesus told his children to ask whatsoever they would in his name and it should be granted unto them. Well, we ought to give his words credit. There was a night meeting in this settlement, & I was invited to go by bro. Sanders, and accordingly I went. There were two preachers at the meeting, bro. Sanders and bro. Deloach, whom I esteem as Christian brethren. All three of us had a word to the congregation in our weak way. So after meeting I concluded that the two worthy brethren looked rather cool at me for my antissionary principles, and I felt lost, for company as I may say. Here am I, thought I, an ignorant and weakly youth, and go where I will to meeting, I am looked upon with contempt, by every preacher; no one to nurse me, as I thought, my brethren all forsaking the old tract. (or nearly all,) my neighbors nearly all Methodists—what are not Methodists have been persuaded by the Arminian Baptists, that my doctrine that I hold to is of the devil—and what shall I do? To renounce my principles I could not, unless I did violence to the word of God.

And here, my brethren, I came to where two ways meet, and I came very near taking the wrong track. Oh, what a conflict I had in my soul. Bro. Huckleby invited me with him and I agreed to go, for I wanted to get to some place where I might meditate. As we were going on, I told bro. Huckleby that I felt unusually bad. He asked me what was the matter, and I did not know how to answer him. Oh, brethren, my soul was overwhelmed in sorrow; thought I, no matter where I go, I meet opposition. I am hated by all hands for my religious principles alone. Some say it is of the devil, some say I am a firebrand from hell, because I adhered to the doctrine of antissionism and predestinarianism. Lord, said I to myself, while riding along in the dark, just ready to die with sorrow and grief, for fear the doctrine was false and I fighting for error. So when we arrived to our place of destiny for the night, I hurried off to bed.

After we had went to bed and every thing became silent, I thought of the above named scripture: Ask of the Father whatsoever you will in my name, and it shall be granted unto you—if I recollect the words verbatim. And if ever one poor soul poured out his whole soul in prayer, I did at this time, and I was in earnest too.

I had come to the unshaken resolution, that if I got any kind of a manifestation that the missionaries were right, I was determined to join in with them tooth and toe nail, (as the saying is.) Well, I prayed to my heavenly Father on this wise: Oh, Lord, if the cause that I am contending for is the truth, for the sake of thy dear Son, as I am a poor needy worm and in great distress because of my ignorance in these things, to manifest it to me by shedding abroad thy love in my soul. And, my dear brethren, before my mind had reached the end of my desire, that poor unworthy soul of mine, that but just this minute was overwhelmed on account of my doubts, was in a flame with solid love, joy, peace, comfort and consolation. It appeared to me, that I never could doubt the truth of the doctrine I contended for again. Oh, thought I, I am willing to be a target for error, all my days for this one moment's love that I am blessed with. I saw then that God has loved his people with an everlasting love, and that he would save them with an everlasting salvation.

Oh, yes, I could smile at all my foes, I could pray for them that were persecuting me for the sake of the truth. I saw, and had the spirit to bear witness, that the scheme of redemption was old enough, big enough, and strong enough, to save all God's dear children, let them be many or few, high or low, rich or poor, bond or free. Let them be in China, Burmah, Europe, or America, by the agency of his spirit I saw that he was infinite, omnipotent, omniscient, and omnipresent; and that he was higher than height, and deeper than depth, and that his loving presence was strong as death and better than life. I saw too, that the application of the atonement to his dear children, was not dependent upon filthy lucre—independent of Constantine's princely banner, that it needed not, the favor of kings nor princes.

(Remainder in our next.)

A. J. COLEMAN.

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## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS,

*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART V.

*On God's calling sinners to be partakers  
of his salvation.*

*(continued from last No.)*

I would here desist, if it was not for the sake of some who think otherwise. For without this work of the divine Spirit on the heart of a sinner, there is no religion; that all forms and modes without this work wrought in the heart amounts to nothing and is mere morality, which will at last only leave any man in a damnable state; and the old Baptists have from time immemorial, exerted all their force to support this doctrine of the new birth in the world, more than any other sect. Indeed it seems that some others would, and now are trying with all their power to set aside this most essential doctrine of divine truth, without which there never was nor never will be a man prepared for nor see the kingdom of heaven. And so far as I have been able to gather from many preachers of other sects, the difference of opinion on this important point between the Baptists and some other sects lies here: they represent, if I have caught their ideas by often hearing them preach, that the sinner must first move towards God, and then God will move towards him or meet him in his ex-

ertions; or that God moves towards all, calls all to repentance, and the sinner that obeys and does his duty, God will move towards him or meet him in his exertions and save him; otherwise he will not, because they continue disobedient and wilful rejecters of mercy, I think I have here set the case in clear light and as it is in opinion, yet may have missed the opinions of hundreds of them on this point, yet we will take this for the general.

Now the Baptists in general think different—that God is the primary, the sole, and the whole cause of the conversion of every sinner, without any regard to his works; that the works of a sinner have no influence on God to cause him to convert the soul; indeed, if their works have, the whole plan of salvation is upset, and hundreds of texts of scripture would be but nonsense. So far from works being done by the sinner, or his first moving to God being the cause of a sinner's conversion and salvation, it is from scripture exactly the reverse; for it tells us—saved according to God's purpose and grace; saved by grace; saved by his mercy, and not of works—in four different places in scripture. By which I understand, not according to works meritorious or conditional, or as the influencing cause in God; but that his love, his everlasting love, moves him to draw the sinner with his loving kindness; his predestination of the sinner to a conformity with his Son the cause why he calls or converts him.

To be as short as I can, not for want of proofs, but lest I swell this work ten times more than I intended, we will place it here in this light: conversion or salvation is a work on the heart of a lost sinner. Now who is the cause of this work's being done for the sinner? The cause must be in the

sinner, or in God, or in both together. Now which of the two will you choose? I say, according to the scripture, that God first moves towards the sinner; and the sinner never, no never, moves towards God, until God moves on the waters of his soul by his spirit; that the sinner's soul lies dead in sin, blind, fettered with the chains of lust, the captive of the devil, at enmity in his mind to God, without a will to move to God, dragged voluntarily hellward by the world, flesh, and devil; and that he neither knows the way, sees the way, nor wills the way to God through Jesus Christ; and that he never can, and that he never will come to Jesus Christ for salvation, unless God first moves towards him and draws him by his spirit, which I proceed to prove.

God's foreknowledge of the sinner's wretched state was the first moving cause. this moved his love which is everlasting. this love moved him to give his Son to die for the sinner, this love moved him to give these objects of his love to Jesus Christ, that they might not perish but be raised up at the last day; this love moved God to a choice before the world began, this love moved him to predestinate his chosen to a conformity to the image of his Son, and this same love moves him to draw and call them. And that moment God gives them this special, this particular, this holy, this heavenly, this effectual, this irresistible, this saving call, according to purpose and grace given them in Christ before the world began, this predestinated call, that moment the sinner's soul awakes from the death of sin like Lazarus and comes forth bound, to be loosed by conversion to God, and let go to walk in the ways of divine life; and never before did ever one dead soul move towards religious duties; he may move towards and into a profession of religion, he may move into the ministry, he may move in the church of God to be purse bearer like Judas, yet his soul has not moved one step from the death of sin towards God.

For this reason Jesus said, John, 6—44: No man cometh to me except the Father which hath sent me draw him. And again, John, 6—65: And he said, therefore I said unto you that no man can come unto me, except it were given unto him of my Father. Both these texts were spoken of Judas, if you will read for yourself, yet Judas had moved a long ways apparently towards salvation and Christ, yet he had not in his dead soul moved one step to-

wards God, and all for want of this divine call; for I think if you will search the scriptures, he never had this call, therefore he had not come to Christ in his soul; or in other words, in his will, in his affections, in his desires, in his necessity, nor to Christ for salvation; being convinced it was there and no where but there. Then Judas moved not, nor came not; and for why? because he was not called, was not drawn; it was not given him in his soul to come to Christ; and Christ charged his disciples not to murmur about this, and let it be a caution to him that reads.

Then the whole lies in this mistake: a moving of a man in religious practice, a profession, preaching, and high office in the church are taken for a moving of the soul, or for religion, or for the work of the Spirit of God on the soul; when all these may be done as you see, and yet the soul be dead in sin and at the gate of hell, and the man the son of perdition. The work of the Spirit of God on the soul always produces good works; yet good works, so called, never did nor never will produce the work of the Spirit of God on the soul. When Paul was called, who moved first, Christ or Paul? who moved first, Christ or Matthew? who moved first, Christ or the sons of Zebedee? When God shed down the Holy Ghost at the day of Pentecost, then the souls of sinners moved; when God moved on the soul of Lydia, then she attended to Paul; when God called, then Samuel moved to old Eli; when God called Isaiah, then he moved and said here am I, send me; when God called Moses out of the bush, then he moved down into Egypt—and the promise is to you and to your children, (to how many?) even as many as the Lord our God shall call.

Now just let me throw a lump of scripture before you, to help show you that God first moves towards the sinner, begins the work without the sinner's consent, but by the work of this Spirit gains his consent; and that the work of conversion is wholly sovereign and of God. Ephesians, 1—18: The eyes of your understandings being enlightened. Psalms, 146—8: The Lord openeth the eyes of the blind. Isaiah—open blind eyes: I will bring the blind by a way they know not: I was found of them that sought me not, and made known to them that asked not after me. Luke, 4—18: Preach recovering sight to the blind. Enough? Deuteronomy, 32—9:

The Lord's portion is his people; he found him in a waste, howling wilderness; he led him about. Hebrews, 8—10: I will put my laws into their mind and write them in their hearts, and I will be to them; a God and they shall be my people. John, 4—23: For the Father seeketh such as worship him. John, 6—45: Every man therefore that hath heard and learned of the Father cometh to me. Psalms, 110—3: Thy people shall be willing in the day of thy power; for it is God that worketh in you to will and to do of his own good pleasure. They shall be all taught of God. 1 John, 3—24: And hereby we know that he abideth in us by the Spirit which he hath given us—to you it is given to know the mysteries of the kingdom of heaven. Flesh and blood hath not revealed this unto thee, but my Father which is in heaven. Ye must be born again: born not of the flesh nor of the will of men, but of the word of God that liveth and abideth forever. Except a man be born of the water and of the Spirit, he cannot see the kingdom of heaven. If any man be in Christ Jesus, a new creature. Created in Christ Jesus unto good works. Renewed in the spirit of your minds.

Enough? more than enough, to prove that God by his Spirit is the sole agent in the call, conversion and salvation of the sinner; and that it is a sovereign omnipotent act of God by his Spirit, independent of the sinner or his sins, or his unwillingness or his inability; and that God by his grace furnishes all the means, and performs the work on the sinner's heart to prepare him for his eternal glory, merely of his love, mercy and grace towards the sinner, without any regard to his works, good or evil. Jacob have I loved—that the purpose of God according to election might stand; not of him that willeth, but of God that sheweth mercy—the election hath obtained it. The conversion or salvation of a sinner is compared to a being born again: ask yourself what hand you had in your first birth? what hand in creation? what hand in giving yourself life?

So in the above texts you see, God is the quickener, the creator in Christ, the enlightener, the finder, the teacher, the learner, the begetter of the soul in newness of life by his Spirit, the new birth, the renewer, the leader; and as many as are led by the Spirit of God are the sons of God, and no more; the awaker from the dead, the caller, the worker to will, worker to do, and I say the doer of all, the cause of

all, the giver of Christ, his Spirit, life, faith, repentance, forgiveness of sins, salvation, heaven and all; all the gift of God, the gift of his grace or free favor to the unmeriting, undeserving sinner, and to God all the glory belongs for the conversion of the soul from first to last, from beginning to end. And that he is the alpha and the omega, the beginning and end in devising the plan of salvation; in executing it, through Jesus Christ, in all the means preparatory to a sinner's salvation; and also the beginning and end of the application of it by his Spirit to the heart of the sinner, and its sole and whole perfecter in time and eternity to bring the sinner to his eternal glory; and that God is all in all, to whom be the praise for ever and ever in the whole and not in part, for the salvation of my soul; for it was all of his grace I was forced and brought to obey, or I should have sunk into hell in my sins.

Now here is a text perhaps that will convince you, if well studied, of all I have said: Romans, 8—28: And we know all things shall work together for good to them that love God, to them who are the called according to his purpose. Then men are called or converted according to God's purpose, and not according to their works. And this word called, means that act of God by his Spirit quickening and awaking a sinner's dead soul; a drawing him to Christ to believe and be saved; in fine, it is put for the work of God's Spirit on the soul of a sinner, to make him a saint and prepare him for heaven and eternal glory; and without which work of the Spirit of God, no man is or can be a Christian, nor never will enter into the kingdom of God. Therefore ye must, ye must, ye must be born again. Do away this sovereign call of God in the scheme of salvation, and then the basis and platform of salvation is and must rest on the pedestal of free will and works; but I thank God it is not so.

The work of creation is the sovereign act of God, and in that work he made and created all things according to his will and choice. The work of salvation is also the sovereign act of God, and in that work all things are done according to his will and choice. In creation and also in the plan of salvation men were not co-devisers, nor consulted, nor co-willers, nor co-workers or co-agents; but God the Father, and God the Son have acted independently of men and omnipotently according to their own will. I ask if the Holy Ghost is not equal-

ly sovereign with the Father and Son? if so, how is the sinner to be a co-deviser, consulted, or co-willer, or co-worker in the great work of regeneration? Sir, this work is as omnipotent as creation or redemption, and man not a co-agent.

#### PART IV.

##### *On the imputed righteousness of Jesus Christ.*

The words righteous and righteousness are derived from the word right, and may properly be called law phrases; because there can be no such a thing or act as sin, where there is no law; for sin, saith the scripture, is the transgression of the law; and, says Paul, I should not have known just except the law had said, thou shalt not covet; then adds, by the law is the knowledge of sin; and again, where there is no law there is no transgression. Then it follows, that law must first exist before sin, and then sin exist by an act of disobedience to that law; so then the proper definition and origin of sin is a disobedience to a law. Then the proper definition of sin is a transgression of a law. Now righteousness is the opposite of sin, and therefore the proper definition of the word righteousness is an obedience to the law, or doing continually what the law commands to be done. As saith the scripture, by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. So then you can see that disobedience to the law by one man (Adam is meant) many were made sinners; so by the obedience of one man (Christ is meant) shall many be made righteous.

Then you will see from these texts, that there is a way of making men sinners without their making themselves so; for one man by his disobedience to a law to make many sinners beside himself by this one act of his. So, even so, you will see a way pointed out to make men righteous without their own acts of obedience to the law. And can you see any other way than by taking these acts of obedience of one man and imputing them, or accounting them, or giving these acts of obedience to another to be his, or to the many to be theirs, as much as if they had worked obedience to the law to obtain them? So then the act of Adam's disobedience to the law made himself and all his descendants sinners, condemned them to death and hell by the law for this act of sin or disobedience of his;

so, by one, judgment came upon all men to condemnation; so, by one Adam's sin, by his one act of disobedience, sin entered the world, and death by sin; and so death hath passed on all men, in that all have sinned; that is, all have sinned or were involved in Adam's first act of disobedience to the law; and why? because all mankind were in his loins, and he defiled the fountain head and so all the streams of generation became sinners and under the curse of death. And so death passes on the infant in the womb, which has not acted for itself, nor acted disobedience to the law to make itself a sinner; yet it is a sinner in its nature, from the act of Adam, and therefore under the penalty of the law, which is death; and for this sin it dies, for this first sin death passes upon it.

Hard, indeed, say you, that one man should die for the sin of another, or that the children should suffer for what their father does, or that I should be damned for what my great grandfather Adam done, and could not help it, nor had no hand in it by consent or otherwise. No, Sir, it is all right and every day's experience, that children should suffer for the conduct of their parents; and to clear which point we will state a case, here is John Farmer worth \$5,000, and has five sons; now if Farmer dies in possession of the \$5,000, then each son will get \$1,000 to his share; but suppose Farmer, the father of these sons, should turn in to play the fool and go to gambling with some subtle knave and lose the whole of these \$5,000, don't these five sons suffer for the bad conduct of the Father, and can't help themselves, nor have they any right to complain?

Again: suppose a consumed father begets five children in his consumed state, will he not entail on them this death, unavoidable by them, and in which they had no hand? What say you to this? So, even so, Adam's children have no right to complain, if Adam went to play the fool with the subtle knave the devil, and gambled away the image of God, his power to keep the law, the garden of Paradise and all his whole estate; it was his right like Farmer's \$5,000, and the children had no right but a right of condition in him, that is, if he kept it; it was not theirs while he lived, but it would have been theirs if he had died in possession of it. So Adam's children, and so Adam in the consumed state of sin has begotten all his children; and they will die of this consumption in-

evitably, unless healed by Christ the great physician. Now you cannot help seeing that all this comes on the children from the relationship and connexion they have with their father, unavoidable by them; yet they cannot justly accuse their fathers, nor we Adam; for I do not think that if every man had come into the world as Adam did, and have stood or fell for himself, that the case would have been bettered; but that the devil would have out done the best of them all, and involved on that rule all flesh in a state of condemnation; and that the case of man is much the best as it is set forth in the scriptures, which I now come to show by turning the other side.

Man becoming a sinner, by the fall of his forefather Adam's disobedience, in his nature and practice it is impossible for him to obey the law which was given to a holy man to obey; and it has thereby become impossible for any man to become righteous, by his obedience to the law; and without a perfect and continual obedience to the law, no man can be said to be a righteous man. Therefore says the scripture, there is none righteous no not one; and that by the deeds of the law no flesh living can be justified. For if it was possible for a man to obey the law, then a man could be a righteous man by his own works, according to law; and if this could be the case, then Christ is but dead in vain, and there would be no necessity for such a righteousness as an imputed righteousness, or a righteousness attainable by faith; which righteousness when attained is according to law, and makes a sinner righteous in the eye of the law; because it is an obedience to the law, even the obedience of Jesus Christ to all the precepts of law; which obedience is imputed or given to a sinner that believes, and becomes as much his as though he had paid that obedience to the law in his own person.

If you ask, why a sinner cannot become righteous by his works? this one answer is sufficient: he is a sinner and cannot pay a perfect obedience to the commands of the law, and there is no such thing as being righteous but by obedience to law; for this and this alone is righteousness, as disobedience to a law alone is sin. And could it be possible to transfer all the good works, or to impute all the repentance, tears, prayers, songs, preaching, and prophecy, and giving of alms, and good deeds done by all the saints from Abel to this day to one man, and account them all his as

though he had done them all himself, it would not make one man a righteous man in the eye of the law, nor in the eye of God by the law. And this is the grand mistake that is made by thousands, in their hopes for heaven; for prayer, praises, preaching, reading and giving of alms, &c. &c. are not law commands nor law duties. Where in all the law do you find a command to pray, or sing, or preach? these are not law commands, but Gospel duties. And there is as much difference between law and gospel, as there is between life and death; or condemnation and justification; or, in a word, hell and heaven. For a man cannot be righteous by the gospel any otherwise, but having on him by imputation the obedience of the law wrought out by Christ: so that the righteousness of the gospel, is not the righteousness of the law.

So then even the duties of the gospel do not make a man a righteous man, by a man's doing them; so it is clear that there is no such a thing as a man's being a righteous man, but by the obedience of the law, even in his own person or in the person of another. So that every man in the world may give up all hopes of becoming righteous by his works, either by the law or by the gospel duties. Yet there is a way for a sinner, however bad he may be, to become as perfectly righteous as though he had never sinned, yea, even as righteous as God, without any works done by the sinner, according to law or gospel. What think you of this? this is a way of God's devising; the way which I come to explain from scripture unto you.

Well, say you, if Adam has sinned and rendered me unable to keep the law, and it is out of my power to keep the law, and thereby become a righteous man; and if I, by works done by me according to the gospel commands, can't become righteous neither, and it is out of my power; how can God be just to punish me for that I could not help, or for that I cannot do?—All right; remember, remember, the scripture righteousness comes to a sinner by faith, and not by works of the gospel nor law; and that men believe unto righteousness; and that righteousness is given to him that worketh not, but believeth on him (Christ) that justifieth the ungodly. His faith is accounted to him for righteousness, and not his works; even as Abraham believed God, and it was imputed for righteousness,

These scriptures ought to satisfy you that no man can be, nor is righteous, by doing gospel duties; and as respects doing the commands of law to become righteous is impossible; yet God may oblige every sinner to obey the law, and damn if he does not, and very justly too; though he be unable to keep the law or pay the obedience the law requires.

And to clear this point to you, I will suppose a case; suppose Dick owed John fifty pounds; when the debt was contracted Dick was full able to pay, yet afterwards Dick becomes insolvent; is his insolvency or inability to pay, any excuse in point of law and justice? may not John, the creditor, in justice enforce the payment by law though Dick can't pay? surely and cast him into prison if he does not pay. So may God, Adam, and he may enforce the payment from the children too; for he gave us power in Adam to obey the law but he made himself insolvent and us in the bargain; and Dick nor his children have no just right to blame John, I think, for to force payment; nor shall we on a dying bed dare tell God he is unjust, much less at his bar in the day of judgment. Then every tongue will confess and truth come out that God is just, and we guilty and deserving his wrath for our disobedience; not so much because we can't make ourselves righteous, as for not doing what we believe we can do and yet don't, nor will not do even that; here conscience speaks aloud to sinners as well as Christians, and feels at present self condemned on this account, much less the balance.

Now God foreseeing this helpless state, and inability of man to become righteous by the law, or to ever pay the penalty for his disobedience, he of his own mercy and grace, and out of the greatness of his love for sinners, provided a way for them to become righteous by imputation, or by giving the righteous obedience of Jesus Christ to the law unto and upon every sinner that believeth. This is God's way to make sinners righteous men, and differs from every other way that ever was invented or revealed to the world, or propagated since the world began, in any nation under heaven; which I now, from scripture come to prove and shew without keeping you longer in suspense.

The law requires that a sinner should love the Lord his God with all his heart, mind, soul and strength; no sinner on earth can do it. And that he shall love

his neighbor as himself; nor can a sinner do that. Then he is cursed for not having the principles of love in his heart to God and his neighbor, and that he has not this, scripture sheweth; for the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. Then a sinner is cursed of the law for not loving God and his neighbor, which is right he should do, and would be righteousness to him if he could do it, with obedience to the practical parts of the law: such as, thou shalt do no murder, &c. Then to comply with the requisitions of law in principle and practice is righteousness, from the word right, because it is right for them to do so; that is, what the law requires; and wrong not to do so, so therefore it is sin.

Now to remedy this evil and inability in the sinner to obtain righteousness by the law, in his fallen sinful state, have a text to show you how God in his love and wisdom has procured for sinners the righteousness of the law which is lost by the fall, never to be obtained by a sinner's obedience to the law: Romans. 8—3: For what the law could not do in that it was weak through the flesh (that is, the sin in men) God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: (that is, in the flesh of Jesus Christ.) And why this? verse 4: That the righteousness of the law might be fulfilled in us, &c. Here you see the righteousness of the law procured by God's Son in likeness of sinful flesh. Then imputed righteousness is the righteousness of the law obtained by God's Son in flesh.

But have it again: Gallatians 4—4: But when the fulness of the time was come God sent forth his Son, (how?) made of a woman, (by the power of the highest and the overshadowing of the Holy Ghost,) made under the law; for what? verse 5; to redeem them that were under the law, &c.

Now how is Christ made under the same law that Adam disobeyed? You see how in the text, made of a woman. Now you know that Ishmael was under the law of bondage; and why? because his mother was under the law herself; she was a bond servant, and this made her son so. If any woman in the State of North Carolina bears a child, that child is born under the law of the State, because the mother was under the law of the State herself. So the body of Christ being made of the Virgin Mary, by the power of the most high God, was born

under the law that was given to Adam; because Mary, the mother, was under that law herself. And here is the design of God's making that body of Mary, to redeem them that were under the law; first by obeying it for them, and giving them this obedience to be theirs, as much to be theirs as if they had in person obeyed it; and then bearing the curse due to each man's individual sins in his own body on the tree; and so making atonement for them. Understand me here: for them, them he represented, for them that stood related to him; as Adam's children stood related to him.

Now see how plain is the way of a sinner's becoming righteous: Romans, 10—4: For Christ is the end of the law for righteousness to every one that believeth. Yea, Christ has obeyed the precepts of the law, suffered the penalty and thereby becomes the end of all law demands against the sinner that believes; and by giving to the sinner this obedience, makes him a righteous man. So by faith, and not by works.

But the 10th verse, same chapter, adds an additional proof: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Her you see how righteousness is obtained by a heart belief; and the effects, salvation to the soul that thus believes. Now do let us read the 30, 31 and 32 verses of the 9th chapter, and see how plain all this is set forth: What shall we say then, that the Gentiles which followed not after righteousness have attained to righteousness; (mark this) even the righteousness which is of faith. Verse 31: But Israel which followed after the law of righteousness hath not obtained: to the law of righteousness. Verse 32, gives the reason: Wherefore? because they (Israel) sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone.

These verses prove that Israel could not get righteousness by law works, or by works of any kind; and the Gentiles, who made no pretensions to righteousness, had attained to it or become righteous men. And how did they do so? The text tells you by faith, or that they had attained to the righteousness which is of faith; which is the righteous obedience of Christ to the law, which faith lays hold on, or was imputed to the Gentiles upon believing in Christ; while the Jews stumbled at Christ and this doctrine of imputed righteousness,

and sought one by their works, which they nor no other man can attain to. And there are now thousands of Americans, like Israel, ignorant of God's righteousness, (or this imputed righteousness,) and are going about, or doing all they can, to establish their own righteousness, which is of works of morality; and have not believed nor submitted to this imputed righteousness, called in the 3d verse the righteousness of God, because it is the righteous obedience of God the Son; a righteousness of God's providing for sinners, to give to any sinner that believeth on his Son, to make him a righteous man in the eye of God and law eternally. As the prophet says in a text: Their righteousness is of me, saith the Lord. Meaning Jesus Christ; for the word Lord, and Lord God, was in the Old Testament style the most common name for Jesus Christ.

Psalms, 119—142: Thy righteousness is an everlasting righteousness. And again in 89th Psalm, 16th verse: In thy righteousness shall they be exalted. Again, Isaiah, 1—27; Zion (meaning the church) shall be redeemed with judgment, and her converts with righteousness; (meaning the righteousness of Christ.) Again, Isaiah, 42—21: The Lord is well pleased, for his righteousness sake he will magnify the law and make it honorable. That is, he will exalt or extol highly the law, and honor it as being the law of God and a right one; and one from which there must be no deviation, for it is holy, just and good; and from which a jot or tittle cannot pass without an infringement and dishonor on the divine perfections. But by the obedience of Christ to the law, and the transfer of that obedience of Christ to the sinner that believes, the law is honored and not made void through the faith; but established and all the divine attributes harmonize in the acquittance of the sinner of his sins; and God becomes just in justifying of him that believes in Jesus.

And again, this righteousness of Christ is called in Isaiah, 61—10: He hath covered me with the robe of righteousness, which decketh a sinner as a bridegroom, or as a bride decketh herself with her jewels. Here you see its design, to prepare the sinner for the marriage supper of the Lamb. Again, 62—2: And the Gentiles shall see thy righteousness. Again, Daniel 9—24: To finish transgression and make an end of sin, and to make reconciliation for iniquity and to bring in an everlasting righteous-

ness. Now to put on the cap stone: Jeremiah, 23—6: In his days (that is, Christ's days) Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called: **THE LORD OUR RIGHTEOUSNESS.**

Now I need not further add texts to show that there is such a righteousness as the righteousness of Jesus Christ; for this last text answers all disputes, that he is in some way our righteousness; the Lord our, or the sinner's righteousness. And I have told you in a short way how a sinner gets it by faith; and how Christ obtained it by his obedience to the law; it now remains to show that it is an imputed righteousness, &c. Romans, 4—3: Abraham believed God and it (that is, his faith) was counted to him for righteousness. 5th verse: But to him that worketh not but believeth on him (Christ) that justifieth the ungodly, his (that man's) faith is counted to him for righteousness. 6th verse: Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. 11th verse: That righteousness might be imputed to them also. Verse 13: But the promise that Abraham should be the heir of the world, was not through the law, but through the righteousness of faith. Verse 22: And therefore it was imputed to him for righteousness. Verse 23: Now it was not written for his sake alone, that it was imputed to him; Verse 24: But for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was raised for our justification; Galatians, 3—6: Even as Abraham believed God, and it was accounted to him for righteousness. James, 2—23: Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God.

Now with all these texts before your eyes, you cannot help seeing that there is such a thing as imputed righteousness, or imputing faith for righteousness to a sinner that believes. Now on the other hand, 2 Corinthians, 4—19: God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. Again, Romans, 4—8: Blessed is the man to whom the Lord will not impute sin. Psalms, 32—2: Unto whom the Lord imputeth not iniquity. Again, Romans, 5—13: Sin is not imputed where there is no law. So you have a fair view from scripture, that there are such things as non imputed sin, and

imputed righteousness both, recorded in God's word.

(to be continued.)

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## THE PRIMITIVE BAPTIST.

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SATURDAY, JUNE 10, 1843.

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TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C. }  
 May 2, 1843. }

Good morning, dear brethren. The winter is broke, sweet spring of the year is come, the blossoms are opening, the birds are singing, all things are dressed in living green, all things appear to be giving praise to the Creator. All things living, both movable and immoveable, seem to be giving praise to God, except that noble piece of workmanship called man. He it is that sought out many inventions, and in his many inventions he has now commenced making himself a rope of sand, or in other words, a rope of self righteousness to climb to heaven by. And I view him standing twisting his rope right over a burning lake, and as soon as ever he gets a certain length, I perceive he will drop into the lake that burns with fire and brimstone. O that sin, that blasphemous sin of denying God in his own appointed way: it has been and will be the damnation of more souls than all other sins that ever were committed, ever will be committed in my soul's opinion.

Then O ye old soldiers of the cross, why stand ye idle? Lay down your cup of milk and pick up strong meat, and let the boys feed the children with the milk. In such a time as this, when the church of God appears almost swallowed up by the enemy, it is no time to be dabbling in milk. Some people find a great deal of fault of so much strong meat being found in the Primitive. I for one have never found one rasher therein too strong for me yet. I love a cup of milk sometimes, as well as other people; but in these hard times I am right down willing to give my share to the children and old women. True, there are some of the old sisters that love strong meat, and I love to feed them with it; as for little children, their teeth are tender, they can't crack a marrow bone like us old Paddy Maonaclinkers. So give every one their portion in due season. As for the missionaries, they love death in the pot, and so give it to them as it is their choice;

the wild gourds appear their choice, and they would fain ram them down the throats of Christians, and choke them to death if they could. But thanks be to God, we have a few yet that are able to stir in the meal and kill all the missionary poison, that the devil and his angels can throw into the pot. Therefore the devil has waged war against the true church of God, and is now enlisting all the lackies, and dandies, and tessaboys, sneaks and fence-straddlers, that he can; and you know money will always get soldiers, even to kill fathers and mothers, sisters and brothers, wives and children; and even to betray the God of our salvation. And for the love of money I believe ten thousands of souls will be damned.

So take care, you transformed ministers, you who are strutting about in your broad cloth in almost every town and village, hunting a rich wife, or a large salary for preaching lies, and making merchandize of the scripture and the people also; be ashamed of yourselves, and sneak out of your office and go to work like other honest men, and quit swindling the poor widow and her orphan children, and the poor negroes.

I suppose Mr. Sneak Toad thought that as I would not give such fellows as himself a little money to support their laziness, that he would make me pay a little by lifting his paper out of the office. I will just say to Mr. Toad, sir, I will thank you to keep your papers for some other use, and send no more such neither to a gentleman nor a Christian. For certain I am, you are beneath the notice of either. Mr. Toad, I did not begin with you; don't be mad because I tell you the truth. Such men as you have been the ruin of every kingdom and nation from Adam to this day. Understand, I mean their pride and laziness, and creeping into office where they have no business. In the first place they have to attend the college, and there have what little brains they have picked out of their skulls to ram in their Greek and Latin and grammar, and by this time they come out a complete fool, and think they are wiser and know more than God himself. This is plain to be seen by every discerning eye. Just look at gone-by days, before those institution men came among us; we were all in peace in our churches, but since those incarnate devils have come among us, behold the wars and tumults in the churches. And I ask who,

in the name of God, has caused it? I answer in the positive, no one but the devil and his transformed ministers; a generation of vipers, who never can escape the damnation of hell.

If this language is too hard for my brethren, I cannot help it, for I know not how to give flattering titles unto men. Brethren, I am an old man, almost worn out with age and fatigue. I never expect to write nor preach much longer in this world, but I feel right down willing for all my writings and preaching to be brought for or against me in judgment, and there presented before God; and if condemned, I say, justice; and if justified, free grace through the rounds of eternity.

Brethren, I have told you and tell you again, this is no time for flattery; you might as well try to turn the devil by your good and friendly conversation, as to turn one of those deluded swindlers from the error of that way that the devil has placed him in; for whenever a man gets firmly established in the belief of a lie, he is as firmly determined to carry his point as the man that believes the truth is to carry that point. Therefore, there is open war declared between God's ministers and the devil's transformed ministers. And who declared it? God himself. For says God, I will put enmity between thee and the woman, between thy seed and her seed. And now if you can stop it, do so by all the good words and fair speeches you can preach or write.

Mind, I am finding no fault, let every man write and preach as he pleases; but give me and others the same liberty. I am a man that judge and believe for myself. I see with my own eyes, and hear with my own ears, and believe with my own heart, and speak with my own mouth; and that with as much independence, I reckon, as any other man on earth, for I am not ashamed of the truth. Neither do I fear men nor devils, in those cases, for I am very confident that I have to give an account for the deeds done in the body, whether they be good or evil. And if God Almighty has sown the seed of grace in my heart, the deeds done in the body will be found good; but if the devil has sown the seed of delusion, it will be found evil with me and all mankind likewise. So let us take care lest our light be darkness. My thinking a thing to be so, will never make it so unless God has appointed it so. So you may throw away your book of I

think so, and say, thy will be done, O God.

If the people would come to that rule, I should begin to think they were getting their eyes a little open; but designing craftsmen can never give up to this, they don't want God's will, they want their own will to be done: and their will is to live on the hard earnings of poor hard working men and women, while they strut about in their broadcloth with their gold watches, hoping at the same time to hear the people say, yonder goes the greatest preacher that ever I heard in my life. Then, like the peacock, he begins to strut with his fine feathers, hoping to be noticed by the rich and noble of the city or village he is in. Then he will rise in the stand with his foretop thrown back, then he commences with his wild gourd, till if there is a Christian in the house you will hear him cry out, O thou man of God, there is death in the pot; while fence-straddlers, and sneaks, and greedy dogs, will eat such a gorge of poison till they have to spew out the screams and yells enough to scare a Christian to death. Then off goes the muffled headed preacher to his next appointment, and tells the people what a great revival of religion he had at such a place, when at the same time he had only made them drunk out of his cup of fornication. These are the kind of revivals that men and devils are boasting about.

I hear some cry out and say, cold times of religion. My dear brethren, there is no pure religion neither in heaven above nor earth beneath, but love; and God is love, and there is no pure religion but God himself, and how can there be any less or any more at one time or another? There is neither more nor less now than there eternally was, for God is ever one thing and changes not; and what God eternally loved he loves yet and eternally will love, and what he eternally knew would come to pass, will come to pass as sure as he is God. And now, you sneaking adders and diminishers, what say you to this? Deny it from scripture authority, if you dare.

Those new school folks put me in mind of an anecdote I once heard about a Dutchman. He stood by and heard the people talking about religion. Some said the Methodist religion was best, some said the Presbyterian religion was best, and some one thing and some another. At length the Dutchman says, I will chus tell you

wos it is, I will stick to my fathers religion if I should come a top of hell for it. Just so with those New School boys, their course they will pursue in spite of all that can be said or done. So, dear brethren, let them alone; they be blind leaders, and if the blind lead the blind, both will fall into the ditch together. So I will end with a few lines of poetry.

But God in his wisdom he plainly foresaw,  
That man left to freewill he surely would fall;

So the plan of redemption was first for the man,

Before he was moulded or came from his hand.

So God in his wisdom has placed every thing,

So that no one can alter nor change his blest will;

He has firmly decreed that all things shall be,

Though into his wisdom there is no man can see.

But of one thing I am certain and feel very sure,

The plan of redemption will stand ever more;

So in the regions of glory we'll all join and sing

The song of redemption for ever. Amen.

So farewell, dear old soldiers of the cross, and ye tender lambs of the fold, for the present farewell.

ISAAC TILLERY.

FOR THE PRIMITIVE BAPTIST.

An old sinner to his brethren that are sinners, at the south, or west, or elsewhere; May this be your consolation, that Jesus came to call not the righteous, but sinners, to repentance. As it is reported, that some of you do not believe it your duty to preach to sinners, if the report be true, I think you must have but small assemblies in this wicked world. Unless the perfectionists, or other religious characters, answering to the ancient scribes, and pharisees, such as Jesus did not come to call, constitute a large portion of your hearers. Since all that are born of the spirit have known, do know, feel, or realize themselves to be sinners; and feel their need of a Saviour, and to such the gospel, (which is the power of God unto salvation,) is good news indeed. By it they are greatly refreshed in spirit, while others being full fed with error, their

stomachs sicken at the doctrine of rich, free, sovereign, electing grace; the only grace that can save. May you enjoy the blessing pronounced on such as hunger, and thirst after righteousness. And while they are engaged to rival each other, loving to be greeted in the markets—the uppermost rooms at feasts—the chief seats in the synagogues, or to be called of men rabbi; let there be no competition among you, unless it be, who shall make the lowest bow to sovereign grace; and most extol the Saviour.

And while they so liberally douse their cash to purchase dignified titles, like Lucifer, saying in their heart, “I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the mount of the congregation; I will ascend above the height of the clouds; I will be like the Most High.” Be it yours to be found deep in the valley of humiliation, with a lowly mind, rejoicing that you are found worthy to suffer shame for his name. While they are forming great and popular societies, to build a Babel; having bricks for stone, or their own converts, instead of the children of God; or slime instead of mortar, or a union founded in idolatry for their cement, instead of the fellowship of the gospel. May it be yours, to enjoy much of the love of God, and to walk in the fellowship of the spirit, with your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, where with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, or the sword of the spirit, which is the word of God; praying always, with all prayer and supplication in the spirit. Remembering that your contest is not merely with flesh and blood, but against principalities—powers—the rulers of the darkness of this world, and spiritual wickedness in places of worship.

While they by their zeal, show themselves splendid as glow-worms in the dark; may you ever hold up Christ, as the way, the truth, and the life. Testifying like Peter, that “there is none other name under heaven given among men, whereby we must be saved.” While they boast of their great success—puff about their numbers, and glory in their shame; may you have grace to glory only in the cross of Christ; knowing that boasting is excluded by the law of faith. And like Moses, may you choose “rather to suffer affliction with the people of God; than to enjoy the

pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt.” While they would seem so much more concerned for the salvation of the world, than Jehovah himself; as though they would wish to take the work out of his hand; or appear so very much afraid that the Saviour Jesus, will lose “some, yea many,” of those which were redeemed by his blood, unless they lend an helping hand; holding themselves responsible for the loss of such as fall of the grace of salvation through their neglect. May your great concern be how you shall best show forth God’s praise, and declare his glory.

And with humble submission to the divine will, rejoice that you are not responsible for your own salvation; and feel an holy joy that Christ is the surety of the New Testament; and as such, will as surely bring to heirship with himself all that were chosen in him to salvation, as he is the true God, or eternal life. And while all the proud, boasting, pharisaic race, reject Christ the only way, or the plan of divine operation; instituting, or substituting one of their own in lieu thereof; with all their camp, and protracted meeting apparatus; even to altars, anxious seats, groaning rooms, and submission chairs. May you ever be engaged to seek for grace to keep you in close adherence to the plan of the infinite mind, declared in his testimony to men; as being all sufficient to accomplish the salvation of the bride of the Lamb.

And while their religious mummery is no better than that of Israel, described Isa. 66—3, where it is said, He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol; yea, they have chosen their own ways, and their soul delighteth in their abominations. So we understand it, many oxen were killed, or offered in sacrifice, but it was no better than murder, because they had so far departed from the Lord, or mixed so many heathen ceremonies with the rites that God had given; that notwithstanding they had covered the altar of the Lord with tears, with weeping, and crying out; yet the Lord would not regard their offering, or receive it with good will at their hand. He that sacrificeth a lamb, as if he cut off a dog’s neck. As lambs offered in sacrifice represented

Christ the sin-atoning Lamb of God; yet by reason of this departure from the orders God had given: their offerings the firstlings of the sheep, on Jewish altars, had no more virtue than the offering a dog; unclean as he is called. He that offereth an oblation, as if he offered swine's blood.

In the 2nd chap. of Lev. we have the law respecting oblation, whence we learn that it was to be unleavened; also, "a thing most holy, of the offerings of the Lord made by fire, a sweet savour unto the Lord. In Isa. 1—10—15, we have a sketch of God's disregard of their religious performances, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. To them, and their subjects, is the following language addressed: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbath, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to hear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood."

Jer. also in the 14 chap. 10, 11 and 12 verses, has the following declaration: Thus saith the LORD unto this people, They have loved to wander, they have not restrained their feet, therefore the LORD doth not accept them; He will now remember their iniquity, and visit their sins. Then said the LORD unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence. No wonder then when they were so corrupt, and would not hear the reproof of the Lord by the prophets, and turn unto him, that he should declare their offerings abominable; so that the oblation should be no more valuable in

his sight, than the filthy swine's blood, which he had forbidden to be offered.

And can such as depart from gospel rule, or follow the inventions of men, and preach, and believe the doctrines of men, or of devils, have any just reason to think that they shall be any more acceptable in his sight? For he that burneth incense, is as if he blessed an idol. The burning of incense was the work of the high priest, and it was to be done morning and evening. See Exod. 30—7—8. Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations. And verse 9, They were forbidden to offer strange incense, &c. Hence the offering strange incense, as well as strange fire, was a God-provoking transgression.

Again, none might offer incense but such as the Lord chose; the priests, &c. Witness Korah, and his company, see Num. 16—6 to 41. And in Heb. 5—4, we learn that no man taketh this honor to himself, but he that is called of God as was Aaron. When Jeroboam set up his golden calves, in Bethel, and Dan, and made a house of high places, —and made priests of the lowest of the people, which were not of the sons of Levi, the people went into idolatry. And notwithstanding they might have preserved some part of the rites that God had given, to keep up a show of will-worship, they were really idolators, and none the more acceptable to God in their worship, than the heathen around them. And we have an instructive lesson thereon, Jer. 3—6—12. The Lord said unto me, — — Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain, or under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes back-sliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredoms, that she defiled the land, and committed adultery with stones, and with stocks. And yet for all this, her treacherous sister Judah hath not turned unto me.

The backsliding Israel hath not justified herself more than treacherous Judah.

There can therefore be no doubt as respecting him that burned incense, being as if he blessed an idol, since they are so directly charged therewith. And the language of the Redeemer, would seem to apply, where he says as in Mat. 5—7—9, and Mark, 7—6—9, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. 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, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. Verse 13: Making the word of God of none effect through your tradition.

As all that are born of the same woman are her children, so all those denominations that have descended from the ROMISH MOTHER OF HARLOTS, may (in a sense,) be called her daughters, specially as they follow the practice of their mother, in various ways; but in particular, as they unite with, and look to the world, for their money to help support their cause. And the Baptists as a denomination have seen it; and have not feared, or have not kept themselves as a chaste bride; but have mingled themselves with the harlots, and their paramours. Therefore, the harlot daughters of the Romish church have justified themselves more than the Baptists have done. For they have departed from the word of the Lord, and have planted their groves, (societies,) set up their images, (mission boards, &c.) and are making their own ministers at their colleges, and divinity schools. And as God complained by Ezekiel of his people in old time, of their being contrary from other women in their whoredoms, &c. saying, "They give gifts to all whores, but thou givest thy gifts to all thy lovers." So have the Baptists, hired many of their lovers with (what they call) honorary titles, dignified stations, &c. May it not be said of all our new measure Baptists, that their religious exercises are well described by the prophets, and apostles, as being no more acceptable to God, than that, named by Isa. 66—8. Though they profess to be the same people that they ever were, and some of them say they believe the same doctrine as they did be-

fore. Yet it is certain that they have corrupted themselves, departed from the simplicity of the gospel of Christ—preach another, a perverted gospel, and actually profess to believe that Christ will not, or cannot save all the purchased possession without their help. May God in infinite mercy be pleased to keep all his sensible, redeemed sinners from such self-righteous feelings, principles, and practices, is the prayer of an old sinner, hoping to be saved entirely by grace.

HEZEKIAH WEST.

South Hill, Bradford Co. Pa. }  
May 12—1843. }

TO EDITORS PRIMITIVE BAPTIST.

Providence, Alabama, }  
March 24th. 1843. }

(continued from last No.)

Now I know that some will attribute this to enthusiasm; but God knows whether it was or not, and I would not take the world and all its favor, for the favor of God; I never will, no never, bow my knees to the image of speculation set up. Well, if this was enthusiasm, my first experience was enthusiasm. And if the doctrine you are contending for, my brethren, is not the doctrine of the gospel, I am assuredly a deceived man in my experience. For the same love, and joy, and gladness, that eased my troubled breast of a mighty load of guilt, and on the 14th day of May, 1838, was poured into my soul at this time to convince me that, the doctrine of election, predestination, effectual calling, and final perseverance of the saints in grace, &c. was the truth.

Then, my dear brethren and sisters in Christ, if you want to see your redemption, look to the cross where Jesus died; for he was made in the likeness of sinful flesh for you, that your sins might be condemned in him. Your bodies are all sinful bodies, but the body of our blessed Saviour was only in the likeness of sinful bodies. And if you want to see your righteousness, look to the right hand of your heavenly Father, and there is your sanctification or holiness, and your redemption. Then never give into the idea, that means salvation on any wise is dependent on money.

And now, my missionary brethren, suffer a word of exhortation or admonition, from an ignorant sinful worm of the dust. COME OUT OF HER. God has commanded you to come out of her. You

have been led by blind guides, and oh, that you may get your eyes upon the ditch before yourself, with our nation, is precipitated into the vassalage. Look for the good old path, and as ye have received Christ Jesus the Lord, so walk ye in him. I tell you how it is, you make money, (the love of which is the root of all evil, and many have erred from the faith thereby,) the main spring in man's redemption. Thus, I say, you give the office of God's holy spirit to money; you crown free will in place of king Jesus. It won't do, my dear brethren, it won't do. By grace ye are saved, unmixed. Oh, that God may open the eyes of his dear children, that they may see the craft of their leaders, is the prayer of the least of all his children, if one at all.

I have seen much trouble in this world, have met with many losses and crosses, conflicts and tribulations; but it gives my heart as much pain as any thing I ever felt to see my brethren, carried off by the winds of error and tradition, because the truth and its adherents stand in the minority, because a majority of professors and the world oppose the truth. Oh, my beloved brethren and sisters, don't you know that, the world and error have ever run in the same channel and have been trying to drown the truth; and don't you know that the truth and its adherents or advocates, have been set at naught in all ages of the world? How many have there been burnt and drowned, because they would not leave the pathway of rectitude and truth, and travel the broad road of error? Stop and think, before you further blaspheme; Christ and his people are one, and Christ and his Father are one. Search the scriptures and see if these things are not so. Put no trust in self, for I assure you that, that's a blind guide. See where it would have carried you to once, and flesh and blood is and always will be flesh and blood, and it always will be sinful.

I have been looking for some or all of brethren Petty, Cook, and Reynolds to see us. Brethren, come up and preach to us or for us. There are some here that know the joyful sound. We can't live on the things that the world can live on. We are too far from Egypt in the wilderness, to get the flesh pots of Egypt if we were to long for them. So farewell, my dear brethren. If I never see one of you, I hope to find you all in heaven praising God for redeeming grace and dying love. I

have no room on my sheet to make apologies.

A. J. COLEMAN.

FOR THE PRIMITIVE BAPTIST.

Wetumpka, Alabama, }  
May 8th. 1843. }

I take this method to inform the brethren and numerous correspondents, that I have removed to the city of Wetumpka, Alabama, where I will be happy to receive any communication which my brethren and friends may be disposed to favor me with. Also, I avail myself of the present opportunity, to express my gratitude and high obligations to the brethren and generous public, for their kindness in giving patronage to my Hymn Book. Also, to the brethren agents, for the interest they have taken for me, as well as the many expressions of the high estimate placed on the hymns, their order and adaptedness, &c. And I would further give notice to the brethren and public, that I am now preparing to publish the second edition of my Hymn Book, which will be ready by the first of September next. The second edition will be enlarged, and will contain between 6 and 700 Hymns. I shall have agents in various places, and will endeavor to send supplies to the Associations generally in Alabama and Georgia. Also, I will keep a constant supply on hand, and should any of the brethren wish to supply themselves or the churches by order, if they will send for as many as 20 copies or more, and let the money accompany the order, I will send them by the stage at my own risk and expense any distance not exceeding 200 miles; to send them by the stage a greater distance would be too expensive. Price, single copy plain binding \$1.00, or 6 copies for \$5.00. Morocco binding extra, \$1.25 per copy.

Dear brethren, I have labored hard and taken a great deal of pains to prepare a suitable and well arranged Hymn Book for your conveniency, and one predicated upon the doctrine of the Bible, and exhibiting the ordinances of the gospel so far as I am able to judge. I therefore submit it to you, humbly asking of you and a generous public, to sustain me in my laborious undertaking; praying God that he will so direct you, and that in such an undertaking he will make us reciprocal blessings to each other. I am, dear brethren, with sentiments of high Christian regard and esteem, yours in the bonds of the gospel, &c.

BENJAMIN LLOYD.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Richland district, }  
April 12th, 1843. }*

DEAR BRETHREN AND SISTERS: We have received our much esteemed and valuable paper the Primitive tolerably regular, and we are much pleased with its contents, for it fetches good news from a far country; poor unworthy creatures as we are, if we are at all, we feel to be the least.

So no more at present, but I remain your unworthy brother in tribulation.

JACOB B. HIGGINS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Oglethorpe county, }  
30th March, 1843. }*

DEAR BRETHREN EDITORS: Through the mercy of a kind Providence I address you once more, as the time has come for to send some money for myself and those I subscribe for. It is a cold time in religious matters in this part of the world. But I can rejoice in reading so many communications from brethren scattered over these United States.

Dear brethren, go on in the strength of the Lord, and may he bless us all with grace to do his will, while in this low ground where sorrows grow, is my desire for Christ's sake. THOS. AMIS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Butler county, }  
March 9th, 1843. }*

DEAR BRETHREN EDITORS: It is thro' divine permission that I am spared to write on the present occasion, for which I feel thankful and pray the Lord to bless you with a double portion of his spirit, if consistent with his will. For if I never see you in this life, I hope the Lord will give us grace to see each other in that celestial city, where we may sing of dying love and redeeming grace. Dear brethren, pray for me.

SHERWOOD SPIVEY.

TO EDITORS PRIMITIVE BAPTIST.

*Grenada, Mississippi, }  
March 15, 1843 }*

DEAR EDITORS: I expect to take your paper as long as I live, or as long as they hold forth the doctrine they do. I would wish to circulate them as much as possible, but I am surrounded with the missionaries

that do not wish to read them; they hold their camp meetings and Sunday schools near me. So I conclude by adding, yours, &c. JOSEPH COLLINS.

FOR THE PRIMITIVE BAPTIST.

*The wise and foolish builders. C. M.*

The wise man makes his building strong,  
As we do understand;  
He also builds it stout and long,  
But not upon the sand.

He founds his building on a rock,  
As such it stands secure;  
The floods may beat, it stands the shock,  
And so it will endure.

The wise man he will count the cost,  
Before he will begin;  
Lest he should have his labor lost,  
He will forsake his sin.

The foolish they do wrong begin,  
They do not firmly stand;  
And so they are in love with sin,  
They build upon the sand.

And so their house will surely fall,  
And great will be their loss;  
And they will perish, one and all,  
Who do not count the cost.

The foolish builder's time is lost,  
His house it will not stand;  
He never counted up the cost,  
But built upon the sand.

Now let us try to understand,  
And build upon a rock;  
And never build upon the sand,  
It will not stand the shock.

The Rock of Ages is the place,  
Where we must firmly stand;  
We must be sav'd by sovereign grace,  
Or lost upon the sand.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

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FOR THE PRIMITIVE BAPTIST.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 8.

SATURDAY, JUNE 24, 1843.

No. 12.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS, *For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART VI.

#### *On the imputed righteousness of Jesus Christ.*

(continued from last No.)

There are five different words made use of in the scriptures, to shew how this righteousness of Jesus Christ becomes the sinner's: first, the word counted, or accounted; what does this word mean, but to transfer from one to another, or to set to the account of another; the wife contracts a debt, it is counted the husband's, the debtor falls through, the debt is then counted the security's. So in this matter, the church is Christ's wife, she has run in debt, the debt is his by marriage contract in eye of the law; he, the husband of the church, pays it, that relieves the wife, and it is as much paid and the wife discharged as if she had paid it herself. Christ is surety of a better testament, the church is the debtor and Christ the surety; the church has fallen through by Adam's sins, and become unable to pay obedience to the law; the debt then becomes Christ's by his suretyship in covenant engagement. Hence we read in Isaiah: We like sheep went astray, and the Father laid upon him the iniquity of us all. Here is a plain transfer of our sins, or our sins being accounted Christ's; thus by this transfer of sins Christ bare them in his own body on the tree; died the just for

the unjust, and the chastisement of our sins was upon him, and by his stripes we are healed. Now if our sins were accounted his, or transferred to his account, why should not his righteousness, or the benefits of his life of obedience to the law, and his suffering, atoning death be accounted ours, or transferred to our account? I see no reason why they should not, and think you can see no just one.

The next word used, is imputed—what does this word mean? It means to attribute, to reckon unto, to set to another's account, to charge unto. All these meanings will be found in different texts of scripture. For one particular instance: God was in Christ reconciling the world to himself, not imputing their trespasses unto them. That is, that the Godhead was in all its fulness in that body or man called Christ, reconciling sinners to himself by not charging their sins to their account, or so charging them with their sins as not to punish them; or though they committed sin he did not impute, or reckon, or account, or attribute it to them, but laid them on Christ. So that the reverse is the meaning of the scriptures with regard to the righteousness of Christ; that God imputes, reckons, attributes, and charges, and accounts the righteousness of Christ as much his people's as though they had obeyed the law themselves. Paul says: We say faith was reckoned to Abraham for righteousness. Here the word reckoned is made use of, as of the same sense with imputed, or counted. And Paul again says: It is unto all and upon all that believe there is no difference. And again, That the Lord the righteous Judge shall give him his crown of righteousness at that day, and to all that love Christ's appearance.

So you can plainly see how the sinner

gets hold of it, and the right he hath to it: yea, as good a right as though he had labored for it himself; for it is given to him on believing in and upon him; and the right of gift is as good a right as the right of purchase, or the right of labor. So that every believer may call the life and death of Christ his own, and say, I have obeyed the law, I have suffered the curse in the person of Christ my head, husband, security and Saviour, the Lord my righteousness.

Now there remains one thing more on this point worthy of our particular notice; and that is, some think faith is the righteousness of Christ, or that faith is imputed for righteousness; and that faith, or the act of faith, as some say, makes a man righteous, and that there is no such thing as the imputed righteousness of Christ, but faith is imputed righteousness. This is an error, for faith is one thing and the righteousness of Christ another; and although there are several places of scripture where it is said, and faith was imputed to him for righteousness; yet I hope to be able to show you, that the righteousness of Christ is distinct from faith; and where it is said, faith was imputed for righteousness, it means that by faith this righteousness is laid hold on, or that that moment a sinner believes, this righteousness is his. Hence faith in several texts is put for righteousness itself, because that moment a sinner believes, Christ becomes his righteousness; so it is called in several texts the righteousness of God by faith, &c.

Now to prove that faith and the righteousness of Christ are two distinct things, take Paul first: So by the obedience of one shall many be made righteous. Now you know Paul alluded to Christ as the one by whose obedience many shall be made righteous; and you must see that Christ's obedience and faith are two distinct things, one the gift of God and the other the obedience of Christ to the law. Again, the Lord our righteousness shows it, not the Lord our faith; only read Romans, 3—21: But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Verse 22: Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe there is no difference. Here no man can help seeing that there is a righteousness of, yea, of God the Son, of God's providing, of God's giving, of God's imputing, all witnessed by the law and the

prophets. And here you see it is not faith, but the righteousness of God; that is, God the Son. How does the sinner get it? Answer. By faith of Jesus Christ. So you see what I have asserted, that there is a righteousness of God Christ unto all and upon all, by faith of Christ received.

Now see how Paul will drive this nail to the head for me—verse 25. same chapter: Whom (meaning Christ) God hath sent forth for to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins. Mark the word—his righteousness, not his faith, nor our faith for righteousness, or for the remission of sins; but mark how this righteousness comes, through faith; then two distinct things. But it is again repeated in the 26th verse: To declare, I say, at this time his righteousness—(and why?)—that he, God, might be just and the justifier of him that believeth in Jesus. Here you see again, his righteousness, and that God might be just—how? has our faith enabled us to keep the law? You know better. Then can God be just to violate his own rights, which the law sets forth: and justify, or in other words, acquit a guilty sinner for his faith; for has faith obeyed the law? No, sir, but Christ has, and fulfilled its demands, and become the end of that law for righteousness to every one that believeth; and so by believing in Jesus the law is obeyed, or has received obedience from Christ; and this obedience being laid to the sinner's account, or imputed to him, God becomes just and the forgiver of him that believeth in Jesus. And so we do not make void the law through faith, but give the law its due, and give Christ's righteousness to the sinner by faith for the remission of his sins; or, in other words, through faith in his blood; and then you will not say the blood of Christ is the same thing with faith. Then the only difference lies here, in sometimes putting the word faith for the word righteousness; but in some texts of scripture both are distinctly expressed.

Once more: Romans, 4—24: But for us also to whom it shall be imputed, (upon what terms?) if we believe on him. So you can see both. This is the righteousness through which grace reigns to eternal life, by Jesus Christ. Romans, 5—17: Much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ. Verse 18: Even so by the righteousness

of one the free gift came upon all men to justification of life. Here you see it is called the gift of righteousness, not the gift of faith; the righteousness of one, not the faith of one. Now, Sir, there are yet a plenty of proofs more, but we will settle this point here. Now faith is the substance of things hoped for, the evidence of things not seen; this is the definition of faith by an apostle, and so not righteousness. So by the obedience of one shall many be made righteous; this is, properly speaking, a definition of righteousness. How different—for faith comes by hearing, but righteousness by obedience and believing.

Now let me give you one text to settle this matter, that there is such a thing as the righteousness of God, the righteousness of Christ by faith: Philippians, 3—9: And be found in him not having my own righteousness, which is of the law, (or in other words, of works,) but that which is through the faith of Christ, the righteousness which is of God by faith. Here you may give up the point, that the righteousness of Christ doth exist before faith lays hold on it, and that this righteousness is the righteousness of faith imputed. So again: 1 Corinthians, 1—30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. Here again you see Christ is made to us righteousness, and not faith; for he is the object of faith by whom this righteousness by imputation becomes ours by faith.

Here is a text that brings the whole scheme of redemption into view: 2 Corinthians, 5—25: For he (to wit, God,) hath made him (to wit, Christ,) sin for us; (for what?) that we might be made the righteousness of God in him. Not the righteousness of angels in him, not the righteousness of Adam in him, not the righteousness of faith in him; but the righteousness of God in him. Then the righteousness of imputation is the righteousness of Christ who is God; and thus by believing in Christ, a sinner becomes in the end, when he shall be clothed with this righteousness, as righteous as God the Son. In a word, you in this text see the whole plan of God to make a poor, guilty, polluted sinner righteous, by making Christ the sinner, and the sinner Christ; or, in other words, by laying and transferring, or imputing, all the sinner's sins to Christ; and then transferring, or imputing, the righteous-

ness of Christ through faith to the sinner. So that the end of all is that the sinner and Christ through faith exchange lives; Christ takes the sinner's whole sinful life, and the sinner, through faith, takes the whole of Christ's holy life; both in obedience to the law and benefits of his suffering.

Hence Paul says: Galatians, 5—5: For we, through the spirit, wait for the hope of righteousness by faith. Not work for righteousness. And also, 2 Timothy, 4—8: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day. By which two verses you can not help seeing that there is such a righteousness as imputed righteousness; a righteousness which comes to a sinner by faith of Christ; the righteousness of God given to a sinner; a righteousness laid up and hoped for; a righteousness that does not come by working, but by believing; and without the imputation of this righteousness every man, woman and child, that has it not will be damned as sure as I see the paper on which I am writing. And what a blessed thing it is, that Christ has provided such a righteousness to give away; for then our children that can't work for righteousness can have this given them; imputed to them, and shine in glory in this robe wrought by a Saviour's labor; and sing in his presence in sweet songs of sublimest joy, not unto us, but to thy name, dear Jesus, be the glory; for altho' we were conceived in sin and shapen in iniquity, yet we are dressed in robes washed in thy blood and shall reign with thee forever and ever.

Again, how blessed a thing is this righteousness, for how many hundreds of thousands of men since the world began have lived compartments for forty years in sin, and then became insane the rest of their lives. I ask you, does their insanity make an atonement for the sins they committed when in their right mind? You know better. Then while in a state of insanity they can't do works of righteousness, nor make amends for their past sins, nor become righteous by works. Then all these are damned without such a thing as imputed righteousness and sanctification of the spirit; since they are forced to acknowledge they have been sinners while they were in their right mind, and now are unable to attain to the righteousness of law by works. Again, how many thousand lunatics?

are these sinners? surely, born in sin, born under the law, and need the sanctification of the Spirit and also the righteousness of the law; these can't have it by works, but in God's plan they can by gift, by imputation, by putting upon and accounting it theirs. Thus God has opened a door for their reception to heaven.

And lastly, how many thousand sinners are there in the world who spend forty, fifty, and even sixty years in a sinful course of life, scarce thinking or caring about their souls, God, death, hell, or heaven. Now suppose these in old age should bethink themselves of their past conduct, and turn from their sins, renew their lives; I ask you, whether this will make atonement for their past sins, or can be the grounds of forgiveness; or justify God the Judge according to his law to forgive them, and shew them mercy? If you say yes, I say no: for suppose a man had been for fifty years stealing horses, and then quits it and never steals another, does his quitting it make an atonement to the law for those he has stolen? No. Is he not under the curse of the law now, as well when he has quit stealing for those he has stole, heretofore, as much as when he was going on in his stealing? Surely, and liable by the law to be taken and hanged for past crimes, though he has now quit those crimes. So you see reformation makes no atonement for sins past, no satisfaction to law transgressed. And suppose this thief, which has quit his crimes, is apprehended and brought before the Judge for one of his old crimes, and he then tells the Judge: O may it please your worship, I have long since quit stealing, I have not stole a horse this ten years; will the Judge be just and execute his office and law to grant mercy to the thief on this ground? You know better. Then when a man once transgresses law, it never speaks well of him until he pays the penalty; he is always held bound. Sinner, this is thy case with all thy reformation, without faith in Christ.

And again, suppose I run in debt to merchant Tom ten pounds this year, and then quit his store and never buy more of him, does my quitting dealing with him pay the old debt, the ten pounds? you know it will not. So, even so sinner, all thy promises, thy resolutions, thy tears, and thy repentance, and renovation of life never pays the debt of thy old sins; never makes satisfaction to the law of God for thy violation of it; never will justify God the Judge of

quick and dead to forgive thee thy sins; because in all thy doings there is no obedience to law, no suffering of the penalty, therefore no atonement with thy life as the law demands in blood and obedience. Then it is a gone case with all mankind, if it were not for the bloody atonement of Jesus Christ, and his law obedience imputed righteousness unto all and upon all them that believe, whether Jew or Gentile, black or white, young or old, sane or insane, lunatic or aged sinner; this is the remedy for all, Christ the end of the law for righteousness to every one that believeth.

The blood of Jesus Christ his Son cleanses from all sin; this, sinners, is the only antidote for your maladies; if you fail to get this, your souls are gone, forever gone; for these alone can justify God the Judge according to law to forgive you your sins, and save your souls from hell, the hell of his wrath or law penalty—the soul that sins shall die. Cursed is every one that continueth not in all things written in the law to do them. This thou hast not done, then fly to Christ who has done it, and by faith it shall become yours forever; as it is written, 2 Corinthians, 9-9: He hath given to the poor: his righteousness remaineth forever.

And now, to conclude on this part, not for want of more proofs, but because I think the matter full clear for any man to see; and lest I swell this part beyond reasonable length. This righteousness in the scripture is compared to a crown of righteousness laid up; raiment of needle-work, in which the king's daughter, the church of Christ shall be brought to the king; a clothing of wrought gold, wrought by Christ's life of obedience; and like gold for its worth, its beauty, its richness, its fineness, durability, and excellency, compared to clean and white linen, in which the saints shall walk with Christ in heaven; yea, and in company with angels and dwell in the presence of God, and in this righteousness be exalted at God's right hand to shine as the sun in the kingdom of their Father forever and ever. It is compared to a wedding garment, in which Christ shall be wedded or married to his bride in the day of judgment, and then take her to his Father's house to show her to God; a glorious church, without spot or wrinkle, or any such thing. O, glorious righteousness, beautiful dress, may I be found clothed in it at that day; for all who are

not, then shall the king say, friend, how camest thou hither, not having on the wedding garment? take him, bind hand and foot and cast him into outer darkness. there shall be weeping and gnashing of teeth.

Now only compare the righteousness of the best men in the world with these metaphors; oh, how far they fall; oh, the spots, the wrinkles, the stains, the rents, the black places that are in the works, the obedience of the best of men, in all their righteousness. Therefore, the scripture has said, our righteousness is as filthy rags, even as a menstrual cloth. So you cannot help seeing, by these metaphors that there is a righteousness for sinners to appear before God in, besides their own, or their works for righteousness. Yes, sinner, and without it you are damned, forever damned as sure as there is a God and that I am writing these lines.

Now I will speak that which I do know, and testify to that which I have seen, whether you will receive my witness or not, for Christ says ye are my witnesses, and I am one to this point. About two years after I had a hope that God had of his mere grace and mercy converted my soul, and had for about twelve months began to preach publickly. I fell into many doubts about my conversion, and also call to preach, and for many days was in much distress about both; for I thought the devil had taken the advantage of me and deceived me, for as to my conversion being in great distress, I had laid hold of comfort and it did not belong to me, whereas I should have waited longer until the power had been so convincing, that I should not have had room to have doubted or disputed it; but that I had taken hold of some thing and comforted myself and so had lost my burden of sin, was deceived and worse off than ever. Lord, thought I, I wish I had waited longer; I wish I had but my burden again, I would be more particular and watch how it went off. Then I would go and pray, Lord, if I am deceived, undeceive me; I don't want to be deceived; give me my burden again, that I may grieve, pray, and watch more particular how it goes off. Then I would doubt my call to preach; for, said I, if I am no Christian, I am not fit to preach; and what's more than all, my feelings are so cold, my heart so hard, and I get so tangled and confused I am no preacher, and God never called me to preach, and I have a great

mind never to try again. Nay, I won't in this frame, for I am deceiving myself and the people, and I'll quit now, &c.

These and such like feelings at different times had assailed me, from two days after I had a hope until this time; though sometimes I had joy, light, liberty, and bright evidences, yet these dark clouds would come over my soul at times and obscure all; then the presence of Christ would disperse all again. And so I kept along from conversion until the time I have mentioned; but at this time these dark clouds of doubts, fears, and cold feelings, and obscured evidences, seem to quite have overpowered me; so that I was almost fit to say, if the Lord spared my life I would go the next meeting and tell the church to scratch my name off the church book; for I was a poor deceived soul, I never had no religion, I was not sent to preach, and that I was now convinced and done with my former hopes; yet I would try and go on, throw away the past and try to get a better evidence, for no Christian ever felt what I feel, and as I feel.

Under the heart and mind tormenting distresses, absorbed in reflection and meditation on these things, I saw with the eyes of my soul, or the understanding of the soul, as plain to my soul as the sun to natural eyes at noon-day, as if an angel had went to the throne of God and taken the righteousness of Christ from thence, and brought it to the eyes of my soul and put it on me in the similitude of a long white garment, and it covered me from head to foot. And I looked at myself while clothed in it; and now I speak that I know, and testify to that which I have seen, that there was not a spot or wrinkle, stain, nor no such thing upon it; and that I was complete in it, and without fault before the throne of God while clothed in this garment; and that God could as soon condemn Jesus Christ as me, for I had him on and was clothed with him from head to foot.

This stayed perhaps upon me to the eye of my soul about 1½ minutes; a train of thought and light followed in a moment. I saw that Jesus Christ as God was righteous; but I had no need of that righteousness, nor could he part with it if I had. I saw he was righteous when both natures, God and man, were united together, which qualified him to be mediator between God and us; but I saw I had no need of this righteousness; nor can he part with

any of it, for then he would cease to be righteous himself.

But lastly, I saw how God gave him to me in his love, how he was born under the law for me, how he lived a righteous life according to law for me, how he died to satisfy the curse of the law for me, how he rose from the dead for my justification, how he ascended to heaven for me, how he there lives for me; there to be a propitiation for my sins, to advocate my cause, and prepare a place for me. I praised God, my soul was ready to burst the strings that tie soul and body together, and on the wings of love and faith fly away. I cried with flowing tears of joy, for me Jesus died, for me Jesus lives again; he is my love, my Saviour, my friend, brother, and the Lord my righteousness; I shall not be ashamed nor confounded, world without end; I am saved in the Lord, with an everlasting salvation; my fears and sorrows took flight and fled away, and left me joying in God my Saviour and my righteousness.

Now I tell you, reader, it has been twenty-nine years ago since I saw this, and I have never had the least doubt, no not even the shadow of a doubt, but this is the righteousness that every saint wears in heaven; and that no other righteousness will justify, fit, or qualify a sinner for God's presence but this; and in the faith of this I have stood and expect to stand until I die. But I have had ten thousand doubts since then that I was deceived, or was no Christian, or was never called to preach, or after all should not get to heaven; these changes I have had all along my journey.

And now see how this testimony of mine agrees with the scripture: with the heart man believeth unto righteousness; Christ the end of the law for righteousness; a crown of righteousness laid up for me above; unto all and upon all that believe there is no difference. Now I think that it must be of God that this revelation was made to me, since it so exactly agrees with his word and Paul's own views; this was not made to me to make me a Christian, for I had hoped I was a Christian two years before this; and you can be a Christian without having such a revelation. This, I believe, was given to me that I might testify of the righteousness of Christ, in opposition to the righteousness of the world; or, as Paul has it, testify of the gospel of the grace of God.

And I can say now, like Paul said of Israel, they, many men, many professors, many who pretend to preach, are ignorant of this righteousness, and are going about over the country endeavoring to establish quite a different righteousness, and have not, nor do not, submit to this righteousness of God; nor proclaim on the housetops to sinners, the need they stand in of it to prepare them for death and heaven. I will now say to every sinner, with all the candor and truth of a gospel minister, without fearing to offend or wishing to please, or expecting gain or applause, that without this righteousness thou art damned to all eternity. Repent, therefore, and believe in Christ, that this righteousness may be imputed to you, and make no delay for fear death may overtake you, and shut the door of hope and enclose you in the vortex of a never ending hell of torment.

## PART VII.

### *On the Atonement made by Jesus Christ for sinners*

Whoever will look into the word of God, or listen to the voice of his own conscience in his most serious hours of reflection, must be satisfied that man has offended his God by his conduct, or disobedience to the law he has laid down to be the rule of conduct for his creatures. Nay, to look abroad into the world and behold the general conduct of mankind daily, he cannot help seeing that the actions of human beings are contrary to right, one with another, much less towards their Creator, when compared with his law; and that the law has a penalty to inflict on persons guilty of such actions of sin against their sovereign God. Where there is no law there is no sin, so where there is no sin there is no need of an atonement: for an atonement is making satisfaction for sin committed, or to make reconciliation by the offender to the offended; which atonement must be in nature, quantity and quality, according to the penalty of the law that takes cognizance of the crime committed. Then the proper idea of atonement is to suffer the penalty of law, and by such suffering make peace, reconciliation, or satisfaction to law and the offended; whether a sovereign State, king, or the God of heaven.

Now the law of God was given to man, in his own image, made upright; he by his disobedience has incurred on himself and all his posterity the penalty of that law;

which is death; and I say, according to scripture, death three-fold; a death temporal, a death spiritual, or dead in trespasses and sins; and, lastly, an eternal death, or banishment from God under his wrath and displeasure for offences committed. This I take to be the sum of the penalty of the law, and curse of the law pronounced when given to Adam, and binding on him and his posterity forever. Now to pay either of these penalties, and raise himself again to life is impossible with man; and to reconcile God upon any other terms than suffering the penalty of the law, would be in effect doing away the majesty of the law, and God violating his truth, and also perverting the justice of those rights claimed by the law, upon which bases all law should be established.

But Jesus had power to lay down his life and power to take it again, this power he had he tells us himself; and again, that as the Father had life in himself, so he had given to the Son to have life in himself; and again, for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. Gospel by John, 5. 21, 26. Here in these three verses mentioned, we see the power of Jesus Christ to make an atonement, or in other words, suffer the penalty of the law of God given to Adam; and then live, or in other words, rise from the dead, after suffering the penalty of the law, and then of course the law had no further demands on him, having suffered its penalty. It would not, it could not in justice, take hold on him again for the same crimes for which he had once suffered, although he lived again after the law had inflicted its penalty. In this way Christ is the end of the law for righteousness to every one that believeth; or gave himself a ransom for all, having their sins laid on him; he thus died, the just for the unjust, tasted death for every man. And so, when having borne the curse due to their sins, or suffered the penalty of the law, he is said to rise for their justification; and we again are said to be saved by his life, which means his life after suffering the penalty of the law. Thus when he came out of his grave, he showed that law was satisfied, the penalty suffered, death conquered, the grave subdued, justice pacified, and sin atoned for, and still he lived.

And hence this promise: Because I live ye shall live also. Because by his resurrection it was clearly shown sin was atoned

for, and of course we acquitted, cleared, or justified. Hence again it is written; and by him all that believe are justified from all things, by the which they could not be justified by the law of Moses. And why can we not be justified or acquitted by the law of Moses? for several reasons: first, because we cannot obey the principle and preceptable part of the law; secondly, because we cannot suffer the penalty of the law, and then arise from the dead; thirdly, our suffering the penalty of the law would not be in kind and quality such as would make satisfaction to law and justice, so as for neither of them to have aught against us in precept or suffering. For the law is holy, just and good, but we carnal, sold under sin; the law was given to a man in the image of God, and it must take a man in the image of God to make satisfaction to the law by suffering its penalty; so was this Jesus the express image of the Father, and thus made by his suffering an atonement or satisfaction for sin.

Now to clear all this to your satisfaction, let us suppose a case: suppose Dick steals a horse, the penalty of the law is death by hanging; Dick is tried by the law, found guilty, and is condemned by the law and judged to be hanged; and according to the law & sentence of the judge is hanged, but on the third day after he is hanged he arises from the dead. Now, I ask you, if Dick is not justified in the eye of the law? has the law, or judge, any thing more to do with Dick though he is alive? can the law hang him again? you know not. And why? because he has atoned with his life for his crime; or, in other words, satisfied the law by suffering the penalty; and now justice says he is clear, I am pacified, reconciled and at peace with this man, having atoned with his blood for the crime he committed.

But, say you, this we believe, that every man must atone for his own crimes, but how can one man atone for the crimes of another, or Jesus Christ for sinners; for would it not be unjust in God to punish the innocent for, and in room of the guilty; or would not it rather be a perversion of justice, when justice says the innocent shall not suffer? It is the guilty by law I will punish, says justice, and who shall make me atonement with their lives. This I acknowledge to be one important question in the gospel system; for unless Christ does stand some way related to us by law and justice, or by nature and union, in some

way the matter I conceive to be unjust, to punish him that was holy and in whose mouth no guile was found for the sins of sinners; and I defy all the men in the world to answer this question on the principles of law and justice, without establishing first in eternity a covenant of grace between the Father, the first person in the trinity and creator of mankind; and the Son, the second person in the trinity, who is set forth in the scripture as the atoner and redeemer of sinners. For without a covenant, or some bargain and agreement between the creator and the atoner, the thing is perfectly impossible on the principles of equity, right or justice, truth or law; for truth says, the soul that sins shall die.

I ask then, did Jesus sin? you say, no. How then comes he to die, and that too for sins not of his own committing? here you are a loss, without an agreement between him and his Father, so to do in the fulness of the time. If no bargain, covenant, or agreement, for you may have the word covenant in all these expressions, for they mean the same thing; then it very plainly follows that Christ must have died upon an uncertainty, not knowing whether his death, suffering and blood, should atone for one, ten, or ten thousand, or the whole of the human race. O yes, say you. I know better; for it took no more to atone for the whole than for one; this is a mistake of yours, for we read of the greater damnation, and of course there must be a lesser; and we read of a sin unpardonable, so of course sins pardonable; which shows that some men are greater sinners than others, if so they need a greater atonement. It was said of Mary, she had much forgiven, therefore she loved much.

Then all this shows us that every man's sins must be individually imputed to Christ; and that if so, he suffered more for some sinners than for others: because some sinners were worse than others. This will, if duly considered, make the atonement individual, special, and particular, according to the amount of sins committed by the individual. Again, these sins of man could not be laid on, or imputed to Christ, without God's foreknowledge; for I, who live now eighteen hundred years after Christ's death, if no foreknowledge how were my sins imputed to him? or how did he bear them in his own body on the tree, but by God's foreknowing each and every sin I should commit, and then laying or transferring them to Christ, and demanding

at his hands an atonement or satisfaction for them? So then you are forced to see that not one sinner's sins is atoned for since Christ died, unless you bring in God's foreknowledge of them sins, so as to transfer them to Christ, even the sins of sinners to the end of the world. And if so, why could not God by his foreknowledge before the world began, then and there lay on Christ the sins of ten men, or of ten thousand, or the whole race of man?

And this is the truth of the case according to the scripture: He was a lamb slain from the foundation of the world; who was delivered by the determinate counsel and foreknowledge of God, you with wicked hands have crucified and slain. So that all the sins that ever were atoned for by Christ, were laid on him by God's foreknowledge; laid on Christ before the sins were committed; and that not by the lump, but every sinner and every individual, some men more and some less; was, as it is written, we like sheep went astray, and the Father laid on him the iniquity of us all; the chastisement of our peace was upon him, and by his stripes ye are healed; he hath made him to be sin for us, he bare our sins, &c. All which texts show us that the atonement made by Christ originated with God, and is the effect of his foreknowledge and determinate counsel.

(to be continued.)

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## THE PRIMITIVE BAPTIST.

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SATURDAY, JUNE 24, 1843.

TO EDITORS PRIMITIVE BAPTIST.

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*Madison county, Alabama, }  
 May 17th, 1843. }*

BELOVED BRETHREN IN THE LORD, of the Old School Baptists: The last time I wrote you in this way, I rather promised that I never should write again in this way; not only that, but I have felt like I was at the point to promise myself, God, and the people, that I never would try to preach again while I live. And the truth is, I am a s range being. Sometimes I am ready to be angry with the Lord, that I have to preach such things as I do; sometimes I am ready to be angry with the people, because they can't believe the word of God; and many times angry with myself, I suppose because I can't get along through this life without the cross, for I am even angry with myself for being angry; and if there

is no other mortal under the sun, full of wounds and bruises from the head to the foot, I am one.

Another one of my troubles is this. I have somehow become more burdened with false teachers than I ever was in my life. I conclude that every man that preaches false doctrine is a false teacher, and bears the character that the scriptures give him. I have no way of determining only by the word of God. Suppose then, brethren, that the scriptures do support the doctrine of predestination and election, and we deny them, are we not found false teachers, charging the scriptures with lying? Suppose, brethren, that I say that Washington was not a general, and you say he was, now ~~then~~ what is the issue between us? The truth is plain to every man, one or the other has told a falsehood. This is what makes a man a false teacher, because he don't teach the truth of the Bible.

Now, my brethren, bear with me a little. We have here those that sprinkle, pour, and immerse, and say its all valid baptism; and even rejoice to say, that we cannot define the mode of baptism from the scripture; that wise men, and good men, and great men, have differed on the subject, and this is proof that the subject is not definite, therefore the right to practice as we please. Now, my brethren, what does all this say? Let us look at the word of God. Paul says to Timothy, all scripture is given by inspiration of God, and in profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Thoroughly means fully, completely. Baptism must be a good work, for none denies but it is the command of God. Therefore, brethren, from this scripture with many others, it seems to me that every gospel preacher on earth is completely furnished to understand the mode of baptism from the scriptures; and surely no gospel minister instructed in righteousness, will practice sprinkling, pouring, and immersion; if the Bible says the subject is definite, and they say it is not, look at the case. If God says immersion is right, and they say sprinkling, what is the issue?

Now, my brethren, from many considerations of the scriptures, I conclude there never was a type without its antitype. If there were false prophets, there will be false teachers, and consequently a false church. And now, brethren, look here. John says

in the Rev. 13 chapter, that the beast that rose up out of the earth, caused all his subjects to receive a mark in their right hand and in their foreheads; and if sprinkling in the forehead and money in the hand is not the mark of the beast, I know of none. But as sure as there is a beast, there is a mark; and as sure as there is a mark, there is a beast. (Here is wisdom.) says John, let him that readeth, understand.

Now, my brethren, if I am wrong, the Lord knows I want to be right, for I suffer many troubles. You may think of every thing you ever thought of in your lives, and if you can think of any thing upon earth that will fit the scriptures better than love—money and sprinklers, I will more than thank you; for the subject is of some importance, and nothing is trifling that belongs to the subject of religion.

Now, my brethren, my paper is out, and I must stop my communication with many things before me. The Lord knows whether you will ever hear from me again in this way. I love Israel for the truth's sake. May the good Lord preserve you from every thing that will dishonor his holy name.

'Tis my desire with God to walk,  
And with his children pray and talk;  
To be baptis'd like Christ, my Lord,  
Who was immers'd in Jordan's flood.

Yours with respect.

WILLIAM CRUTCHER.

FOR THE PRIMITIVE BAPTIST.

DEAR BRETHREN AND SISTERS: I wish to let you know that I am well pleased with the doctrine that your papers contain. It is the faith in which I hope I am interested, that is, free and electing grace, and that salvation is not of ourselves, it is the gift of God. When I survey the mercies of God to poor, lost and ruined sinners; and consider that it is by grace we are saved through faith, and that not of ourselves, it is the gift of God, I am made to stand still and wonder, and say, Great is the work, O Lord.

Brethren and sisters, were it not for the doctrine of free and electing grace, I could not see in what way poor miserable sinners could be saved: for we are dead in trespasses and in sins till made alive by the spirit. How can the dead man work, or make any way of escape? He has no power to deliver himself from his ruined condition, any

more than a dead man has to quicken himself and arise from the dead. Brethren, contend for this faith once delivered to the saints. Stand fast, and be unshaken.

Brethren, I do not feel worthy or capable of writing for your instruction, feeling my weakness and inability; but I feel desirous for the cause of the Redeemer to be promoted in my weak manner. I say, Go on against all false doctrine; and may the grace of God be with you. Brethren and sisters, I desire an interest in your prayers that my faith fail not, likewise for my poor family; begging you to bring their case before a throne of grace, praying God to be merciful to them, and if it is his will, to bring them to a knowledge of the truth as it is in Christ Jesus. And pray for poor me, that I may be enabled to bear the yoke with patience, believing that all things work together for good to them that love God. But alas, my love is cold, and my nature so depraved, that nothing but the constraining love of God can keep me from falling while in this unfriendly world. May God lend his constraining power in the saving of sinners, is my desire.

Dear brethren, permit me to say to you again, that I am well pleased with the doctrine that your Primitive papers contain: For if I know my own thoughts, (though weak in faith,) I can rejoice in hearing that there are some in the same faith in which I hope I am—some who wish to give God all the glory, and to take the shame to themselves. It is my heart's desire to hear of the Saviour's cause being promoted. We believe it to be the only true way, to ascribe all possible praise to God, owning ourselves to be poor unworthy sinners. As we said before, so say I now again, "Contend earnestly for the faith once delivered to the saints. Stand fast, and unshaken." If it were not for electing love and free grace, I myself could not have any hope of ever being saved: for if I am ever saved, it will not be by my good deeds. But it is through the merits of a Saviour, that we have access to a throne of grace. When I can meditate on the plan of salvation, formed before the foundation of the world was laid, it appears to give all the praise to the Saviour of sinners. And to him be everlasting praise now and forever, is the language of my soul!

Brethren, I do not take my pen in hand to write either for your edification or instruction, (feeling my weakness and inability;) but merely to let you know that I

can say, "Well done," to your Primitive papers, and can heartily bid the cause God speed. I must close by subscribing myself a poor unworthy soul and your sister in Christ Jesus.

SARAH CLARINDA BELL,  
Wife of Asa Bell.

P. S. I am no poetess, nor do I ever expect to be a poetess; but I give you the following specimen of my lucubrations, i. e. of my meditations and studies on religious subjects:—

Saviour, let me ever trust,  
In thy grace and righteousness;  
Never on myself depend,  
But on my Almighty Friend.

Saviour, let me ever feel,  
Reconciled to thy will:  
Lest I should from thee depart,  
Keep, O keep my sinful heart.

Saviour, make my heart sincere,  
Make my works and actions pure;  
Graft me, by a work divine,  
In the true and living vine.

Saviour, thou alone canst keep  
Me among thy chosen sheep:  
Thou alone canst keep me clear  
Of the ghostly fowler's snare.

Saviour, let me feel the grace,  
Suited to my wretched case;  
I would own the grace divine,  
And the glory to be thine.

Saviour, let me sing the grace  
That reliev'd my wretched case;  
If I'm sav'd 'tis by the grace,  
Of my glorious hiding place.

Praise is due to thy great name,  
But to me is nought but shame;  
Let me join with saints to tell,  
Jesus has done all things well.

S. C. B.

Brown's, S. C. Feb 1st, 1843.

FOR THE PRIMITIVE BAPTIST.

Alabama, Henry county, }  
December 3, 1842. }

We, the Baptist church of Christ at Mount Zion, to all the Old School Baptists send greeting. Whereas, we have professed to be Primitive Baptists, and have found ourselves departing from that order by forming resolutions and adopting decrees for the government of the church, until we found ourselves one side of the

word of God, and could not get scripture to support us in such a course; therefore, we acknowledge we have erred, and will renounce all but the word of God; and what it don't support we renounce, and take that for our rule of faith and practice. For when we practice other things, we are acting the part of the pope, hiding the Bible from our children; for in another age they will know nothing but resolutions, and forget the Bible and New Testament, the only rule of faith and practice. Therefore, we say to all our brethren at a distance, every publication made by us not agreeable to the word of God, set it at nought; for we won't be governed by it.

Done by order of the church in conference, the day and date above written.

MARTIN ARMSTRONG, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Winston county, Mississippi }  
April 24th, 1843. }

DEAR BRETHREN EDITORS: This is the first time I ever attempted to address you. The Old School Baptists in this part of the world are gaining ground. I have been favored with the opportunity of reading some of your excellent papers, and I am glad to hear that the brethren are contending for the faith that was once delivered to the saints. But the love of money is very strong in this part of the world. I am going to give you my views on the love of money, and if you think it worthy of a place in your paper, you can insert the same.

The love of money is one of the greatest evils that ever infested our world, or ever will; for it is plain from scripture that "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." 1 Tim. 6 c. 10 v. It appears that this evil began 1729 years before Christ. Case the first, when Joseph's brethren sold him for twenty pieces of silver. Gen 37. 23, 24. Case 2nd, Balaam for the love of money made the attempt to curse Israel. But he was compelled to cry out and say, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." It appears that Balaam, although he attempted to curse Israel, was honest than men are in these days; for if he had not been, he would not have rejected this great amount

of money, for he knew he had done wrong in making the attempt to curse Israel. Numbers, 22. 4. Case 3rd. It was the love of money that made "Achan covet the Babylonish garment, and two hundred shekels of silver, and a wedge of gold," when they were strictly forbid not to take the spoil. What was the result? why Israel was cursed for his sake. It appears to me, if all the Achans that have coveted until this day could have been stoned, they would not go beyond the command of the Lord Jo-hua. 7. 21.

Case 4th. It was the love of money that caused Judas to betray his Lord and master; for thirty pieces of silver he did this great evil. It appeared that Judas loved his master, but we see his love displayed. It appears that he followed him because he was appointed to carry the bag of money, and I think we see some of them in these days; they will go any length for money, yes, even those who profess to be the followers of the Lord. They will take the advantage of the bankrupt law to defraud their creditors out of their rights, and still hold property and money; if these are not Achans, I do not know where you can find them. Mark, 14. 11. Mathew, 26. 15. It was the love of money that made "Ananias and Sapphira his wife to covenant together, and to lie and keep back a part of the price of their land;" and it caused them to lie to God. What was the result? why they fell dead. Acts, 5. 1.

When the apostles were sent to preach the gospel of peace, they were commanded not to 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." Mathew, 9. 10. It appears that they were not to go in pomp and splendor, like men wish to go in these days; they must be rigged in fine clothes, before they can go to preach the gospel. Yes, they must have money for their labor, they say that they will not preach without so much a year. Wo to that man that teaches for hire. Hear the word of the Lord: "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." "Wo be to the shepherds of Israel, that do feed themselves! should not the shepherds feed the flocks?" "Thus saith the Lord God: Behold, I am

against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." Micah, 3. 5. Ezekiel, 34. 2, 10.

It is very plain to be seen, that some of the shepherds or some of them that call themselves shepherds, wish to teach for hire and divine for money. It is very plain that they are the hireling that is spoken of in scripture: "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. Yes, they will make merchandize of you, if they can. For I think I can see this evil growing very fast. When men depart from scripture to please the world and to get money for their preaching, their aim is to deceive and to blind the people. Well did Esaias prophecy of you, saying: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." "But in vain they do worship me, teaching for doctrines the commandments of men." Mat. 15. 7, 8.

Hear the word of the Lord; "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; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Timothy, 4. 12. "For if I yet please men, I should not be the servant of Christ." Gal. 1. 7, 10. But this is not the call in these days, for men "divine for money and teach for hire." Yes, they preach to please the worldling, that they may gain popularity and to be well spoken of by the people in general. Hear the word of the Lord: "Wo unto you when all men shall speak well of you, for so did their fathers to the false prophets." Luke, 6. 26. I learn that there shall arise false teachers, and they shall deceive many. Hear the word of the Lord: "For there shall arise false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." Mat. 24. 24. Yes, I think I have seen some of them; they can deceive the most discerning eye.

I think that every person ought to watch the men that call themselves preachers. Hear the word of the Lord: "Let no man

deceive you." See how the Roman clergy deceived the Roman church, they stole the Bible from them and imposed upon themselves indulgences for money. See how they blinded the people. Hear the word of the Lord: "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." Romans, 16. 18. I learn that some shall come in sheep's clothing, but within they are ravening wolves; their aim is to destroy the sheep and to live on them. Hear the word of the Lord concerning them: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage." Jude, 1. 16.

I cannot see for my part what such men can think of, or what can they promise themselves. Can they think that the Lord will spread his work only by money, or the means of it? Do not they know that all the gold of Ophir, and all the riches of Peru are his, and we are his, and he can dispose of us in the way that seemeth good in his sight? We know that the Lord does not send his gospel by money alone. I believe that ministers of the Lord will preach without money, for they do not expect their reward in this world. Hear the word of the Lord: "And thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous." Exodus, 23. 8.

There is one thing that is heart-rending to me, (that is,) to see professors go to meeting and all you hear from them is about their fine crop of cotton or corn, or something that will make them money in the end. They appear to think more of their property than their creator. Hear the word of the Lord: "Where a man's treasure is, there is his heart also." There is one thing certain, they did not bring any thing in this world, and they cannot carry any thing out. Why should we strive so hard to get money, when we cannot stay with our riches much longer, or those who have them. Should we not think of our latter end before it is finally too late, for life is the time to serve the Lord.

So farewell, brethren in the Lord. I must come to a close, for my sheet is nearly full. Dear brethren, pray for me; for my afflictions are very great, and have been for the last six months. So I subscribe myself your unworthy brother in

the bonds of affliction. (Written by a lay member of the Primitive Baptist order, aged 27 years.)

THOMAS C. YOUNG.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala. }  
10th May, '43. }

VARIETY OF ANECDOTES, &c.

BELOVED EDITORS: Not long since I frequently thought that my unprofitable days were about to close, and hourly expected my final dissolution. The thoughts of my beloved brethren often occurred. I sometimes felt, I thought, if I may be allowed the assumption, like the brave, the heroic, immortal Jasper of old. When he received his decisive death wound, his parole to retire to anticipated worlds unknown, he ardently craved respite, a little more time, though obediently resigned to his fate, to help fight his country's battles a little longer; but was submissive to his determinated will. O, glorious, happy man indeed. I was, I hope, equally anxious to stay longer in this world of contention, aiding with the little diminutive mite that I only possessed, my brave countrymen, the peculiar favored sons of Zion, in their just, arduous, afflictive struggle, with the sons of notorious implacable strife.

The honest-hearted, informed, pious, inquisitive, are humbly requested, for a momentary space only, to stop and take a passing observant look at a few of the modern prevalent proceedings and manoeuvres of the gentle, persuasive, concerted schemes of the present gloomy dark day of wonders. The "Latter Day Luminary" as some arrogantly termed and dignified its representation, to obtain unsuspectingly their favorite idol money, &c. &c. as they are destitute of accommodative power, more effectually to gain their concerted, ruinous by-ends; poor things, how lamentably and wofully distressing it must be indeed, that they can't be fully gratified, in their present frequent, concerted, satanical stratagems. How! ye, and wofully lament and cry aloud, to all created honorable authorities, for desirable enactments of absolute law power. For instance, if a little only were obtained as an entering wedge, where would their hungerings, cravings, and thirstings terminate, pray? The enlargement would be unbounded, 'tis certain; utter, final ruin would be its ultimate

consequent result; gone, forever gone. Reflect for a moment on past and present distressed nations, let it be an observant beacon, a lasting monument, for ever reminding. And also reflect that unconverted man, unrestrained, is in all ages and nations the same devil yet; nothing less, nothing more, certain and decisive. He has the same propensity to evil, and internal malignity as ever; power is only necessary and requisite to enforce his corrupt desires into action. May the churches take particular reserved care of the corrupt priesthood, remembering that the tree is to be known by its fruit.

O, ye legislative authorities, preserve and keep the Constitution sacred and inviolate, and may the church be wholly governed by her never-failing Chart, and her inseparable criterion, consulting its heavenly injunction, not relapsing. Power is anxiously sought for, 'tis natural and agreeable to our corrupt perverse nature; 'tis lamentably wanting, 'tis plainly and evidently to be seen. The present frequent unwearied exertions of the day, confirm it beyond a single doubt even. O that the church and State may ever keep separate and distinct, keeping their proper limited distance and not intermarry; the nuptial tie of celebration would be odious and destructive in extreme, and who could predict the awful consequences? 'tis beyond the power of eloquence of words fully to describe.

I did not intend, when I commenced writing, to be as tedious in the introduction; but probably it is the last time I shall ever write on a like subject. Bear with me, my kind indulgent brethren, in this my lengthy communication, as I have not troubled you much latterly, and it may be the last; so bear with me in the relation of a few stubborn, undeniable facts. They no doubt may and will deny and endeavor to palliate and extinguish, but to no effect, all will prove abortive. Their denying is not ocular plain proof of their innocence, and their denial is not a novelty by any means; and it is in accordance with the missionary spirit. I will now hasten to the proposed subject. Listen, beloved brethren.

'Tis about 23 or '4 years, I was in Newbern, No. Ca. since the occurrence happened. I was there about a week or more. Standing in my friend's store, in came a gentleman to trade; a little after, in came another, holding a subscription paper for the repairing of the Baptist meeting house

in that place. 'Twas offered to the gentleman, and he very cordially apparently put down \$10 00; it was then offered to my friend, he after some jocular remark put down \$10 00 too. The one that held and offered the paper descanted very profusely, and remarked on a number of preachers in a very ridiculous manner, the most or all I knew. I was all attention in a retired part of the store, and never broke silence until he remarked and said, he "could not but think of that poor little abject creature G—, to think he would presume to preach of us the town people; he might do very well indeed for the country people." By this time the steam was fully up and wanted letting off. I accosted the inconsiderate wretch, with "Sir, pray how was the gospel first propagated and dispensed? was it not by poor, illiterate, obscure fishermen, &c.?" "Ah, Sir," in a very exulting manner, "those were inspired men, Sir." The retort was, "Pray, Sir, what are they now?" I was in hopes of reply, but his mouth was shut, he never spoke more while he stayed, he was effectually gagged.

As they both went out, I asked my friend who that was? Why, said he, that's a brother of yours? What! a Baptist? Yes, said he. Well, if he is, he is a most filthy stinking one. With that my friend took me up and observed, would it not be to the advantage of your children to hear such and such men, persons of mind, men of talents, natural and acquired? By no means, Sir; religious matters are too serious to be sported with, and, Sir, if I can hear my experience, my evidence of faith, my troubles, my conflicts, doubts and fears, represented and delineated, even by an old African; it is affording consolation; there is a drawing, a cementing of love, that the world is a stranger to. And as to those high flying polite dandies, a fig for them all with their frizzled elevated fore-tops, stiffened with sweet scented pomatum; &c. So that he very willingly quitted, and we parted in peace; I esteemed him as a friend indeed.

I concluded I would stay a day longer to hear the big town preacher. I went to meeting on Sunday, but got there earlier than I expected. No one yet had come. Knowing the custom that they generally come all at once, I took a turn in the graveyard. At length they all came like a shower. I took a humble seat on the low step ascending the gallery; a gentleman

kindly invited me in his pew. The preacher ascended and commenced preaching. As soon as he was done, I started for my creature; on my way a gentleman overtook me, and enquired if my name was K—. I told him. He observed that it was disputed at the church. He then commenced quizzing. I said but little. He politely invited me home to dine. I have since wished I had, to have satisfied my curiosity.

Late in the afternoon I started for home, 50 miles off. It commenced raining and sleeting. About daybreak I reached home; and concluded I had paid dear, very dear for the whistle. I think it was the same fall that the Neuse Association was held at Fort Barnwell, about 25 miles from Newbern. I had told bro. Dupree the circumstance that occurred in Newbern. The preacher and the other gentleman were there at the Association. The preacher at first I did not know. He came in the Association with a strut, high and lofty indeed; not many eyes but what viewed him, and he appeared to me like unto a foreign Legate, just arrived from the Court of St. James, or the Tuilleries, on business of national importance.

It was not long before he introduced something, but I don't recollect what. A worthy bro. who I had often served with in the Association, was diffculted; he asked my lord for an explanation. The bro. I allude to was Littleberry Land. Instead of doing it, however, he railed he snorted to think that he would presume to interrogate his lordship; presumptuous indeed, to presume to offer. And it appeared to me, that he was almost in the act of jumping on him. During the day, however, thro' persuasion I expect, he apologized for his rudeness; and I did think at the time, that the apology only mae bad worse, for he could hardly condescend to stoop to do it.

I think if I recollect rightly; that bro. Dupree preached first on Sunday. He well mauled the poor fellow from Newbern, he downed him and belabored him soundly. I think that the next that followed was Elder Hyman. The last was the big Newbern preacher. The people began to move and got in confusion moving off. I could frequently hear them say, "I had rather hear the country preacher, I had rather hear the country preacher, &c. &c. &c." I will now take a sudden leap from North Carolina to Alabama.

When I got here, I vainly concluded ne-

ner to offer my letter to any church, but live in obscurity. I had come out of a war and was for desirable peace. But O, the folly of man, he knows nothing of his future destiny, and it is a mercy indeed that he does not. In about six months I joined the church that I am now an unworthy member of. Directly in poured the missionaries, and I soon became their target. After struggling for some time, we separated from them, and were newly constituted and go by the name of the Mt. Nebo, and we are now enjoying ourselves as a peaceable church, and a member of the "Primitive Zion's Rest Association."

Again providentially I got to a meeting house quite unexpectedly when I left home. In going I fortunately got in company with the Clerk of the church. We soon got acquainted. When we reached the meeting house he was good enough to introduce me to a number of the members. The preacher commenced. I was all attention. In the result I was disappointed, and felt for the church and congregation, which was numerous. A worthy bro. invited me home with him; the preacher with a number of others went also. I frequently heard the good parson talking about election, but did not then know the meaning, until getting to the place of our destination. On arriving, the bro. went to a store to get wine for the church; as he went off for the purpose, the considerate parson observed to the bro. to do the best he possibly could for him, and electioneer hard for him. Hearing it, my curiosity was more excited, I made enquiry of a person standing by what it meant. He informed me, that the parson was a candidate for tax gatherer. I then observed, what, for a preacher to be a tax gatherer; it was unbecoming a preacher, especially a Baptist preacher, to be a tax collector, and that the members ought to dissuade him from it, for it was a reflection, a degradation indeed.

At night when all seemed to be composed for a friendly chat, the parson commenced, but no reply. I was unusually attentive, sitting in an obscure place of the large room of a large brick building, acting altogether on the reserve. Being a total stranger, I wished to say nothing, but to listen. The parson still kept a head, going on from one subject to another; no objection yet, though sufficient room. I wondered at it. I however unexpectedly to myself inadvertently made objection to some of the erro-

neous ideas advanced. I soon found I was the intended object of his malevolence. I still endeavored to avoid a controversy, but to no effect. (to be continued)

A. KEATON.

*The Death and Resurrection of the Righteous.* L. M.

We walk by faith and not by sight,  
As such we keep our armour bright;  
And so we go from strength to strength,  
And travel all the road at length.

Write, blessed are the dead that die,  
In peace and love their spirits fly;  
To dwell with Christ in heaven above,  
Where all is joy and peace and love.

This world and sin are left behind,  
And with the blest are truly join'd;  
To sing and praise through endless days,  
The God of love that rules above.

So from their labors now they cease,  
Their bodies lie in perfect peace;  
Each in their order will be found,  
When Gabriel does the trumpet sound.

They then will rise with joy supreme,  
Free grace and dying love their theme;  
Through endless ages then to raise,  
Their songs of everlasting praise.

Their souls and bodies must unite,  
And all be dressed in spotless white;  
They then will wear a glorious dress,  
A wondrous robe of righteousness.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

FOR THE PRIMITIVE BAPTIST.

☞ Elder *L. B. Bennett* is expected to preach at Williams's m. h. on Friday, 21st of July; 22nd and 23rd at Lawrence's; 24th, at Cross Roads—at night, in Tarboro' rough; 25th; at Little Creek; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Log Chapel; 29th and 30th, at Deep Creek; Friday, 4th of August, at Primitive Potecasi; 5th and 6th, at South Quay; 8th, at Primitive Potecasi.

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# THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

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SATURDAY, JULY 8, 1843.

No. 13.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS;

*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART VII.

*On the Atonement made by Jesus Christ  
for sinners.*

*(continued from last No.)*

Now let us have a text to help us a little: Titus, 2—14: who (Jesus) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Now I say Christ gave himself for us, first in covenant engagement before the world began; and the us, in this text, I understand the whole church of God, including those that had gone to heaven before he came, and those that should go to the end of the world; and then he gave himself actually in time according to bargain, on the cross of his sufferings to make an atonement; or to redeem them from all iniquity. And this was done that he might purify unto himself a peculiar people, without which atonement, or ransom price, he had no right to purify a single sinner. Hence the atonement to redeem and the work of God's Spirit to purify go parallel in person and number, no more nor no less; not one that is not redeemed, is not purified; and not one that is redeemed, but what shall be purified; for this was the end and design; for if all are redeemed, where is the peculiarity of this people?

This text, I think, goes far to prove a

personal and special atonement; this text further proves Christ's voluntary consent to make an atonement, or to pay the ransom price of our redemption; and if so, where is the injustice to make him suffer for our sins, when he so agrees to do before sin was committed? And I think, had he not consented so to do, the world would not have been created; but that Christ agreeing to give himself for us (foreseeing we should fall) in the covenant, or bargained agreement, God on this foundation stone (the covenant) created the world; and unless you should think I speak at random about a covenant, or bargained agreement, let me give you a text that will make it as plain as the nose on your face. I Corinthians 6—20: For ye are bought with a price. 7—23: ye are bought with a price. What is that price, and who is the payer? 1 Peter, 1—18: For as much as you know that you were not redeemed with silver and gold; what then? 19th verse: But with the precious blood of Christ, as a Lamb without blemish and without spot.

Now let us drive the nail to the head—verse 20: who verily was foreordained before the foundation of the world, but was made manifest in these last times for you. You here must shut your eyes if you can't see a bargain, a covenant, or an agreement; for how can a thing be bought without a bargain, and how can a price be paid unless first an agreement on the price, and the property sold and bought specified and particularised, to be exchanged from the seller to the buyer? So then in the text we see God the Father is the seller, whose right sinners were by creation. Christ, the buyer, the price agreed upon and price paid, the precious blood of Christ; the property sold at that price, us sinners, lost

sinners, hell deserving sinners, polluted sinners, condemned sinners, sinners in bondage to law, lust, satan, and subject every moment we live to the wrath of God. And the last verse carries us to the date of the bargain or agreement, before the foundation of the world; and also when the price agreed upon was to be paid, manifest in these last times for you; and these words last times mean in the latter part of the Jewish dispensation, that Christ paid the price. Therefore it is said, in the fullness of the time, that is at the agreed time, God sent forth his Son to redeem them that were under the law.

Again: Hebrews, 13—20: Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant; (or bargain or agreement.) Whoever shed blood to confirm a covenant or bargain, but Jesus Christ? Then the covenant between the Father and the Son is an everlasting bargain; for, says God, my covenant shall stand fast with him—the covenant of peace was between them both, the covenant which was confirmed before of God in Christ, &c. &c. for I need not multiply proofs where a thing is so plain in scripture. Now here in this covenant, by God's foreknowledge, was Christ fore-ordained to make an atonement for sinners; here Christ consented and gave himself for us to redeem us from iniquity; here grace was given us in him before the world began, on his consent to make an atonement for the sins of man; here it was that the Lord sware and will not repent, that he should be a priest forever after the order of Melchisedec; here it was that we were chosen in Christ before the world began; here it was that we were predestinated to the image of his Son, to be called, justified and glorified; here it was that we were ordained to eternal life, and appointed to obtain salvation by Jesus Christ; here it was that our names were written in the Lamb's book of life; here the kingdom was prepared for us from the foundation of the world; here it was that God gave his Son power over all flesh, to give eternal life to as many as the Father gave him; here God promised the Son that if he would make an atonement he should see the travel of his soul and be satisfied.

In a word, in this covenant, before the world began, the foundation stone was chosen and laid, and the balance also cho-

sen to be lively stones, to be built up a spiritual church, to offer up spiritual sacrifices to God; yea, all things as to creation and redemption's work, here before the foundation of the world, it was finished, settled and sworn to, sealed and established, as unchangeable as the throne of God. And the great wheel of providence is turning in all its movements to put on the cap stone.

Then the justness of Jesus' dying for sinners arises first, from his own voluntary consent as he says: I have power to lay down my life, I have power to take it again, and no man taketh it from me; I lay it down of myself. Secondly, in God's accepting it, or an atonement by the hands of Jesus Christ instead of the sinner; because this was the plan on which the world was created, for it is older than the world, and the law which was given after the world began could not disannul this covenant or destroy this bargain, no more than a law made after a constitution can destroy a constitution. God had a right to hold his Son to the bargain and force him to comply, though force was not necessary for he had love enough for his church, his bride, to do it without; he had in this covenant espoused his church, his bride and therefore was bound. Thirdly, because, if I understand the meaning of the word and nature of espousals according to scripture use, it was a bargain or marriage agreement, by two parties, to betroth, or make an affiancement with; or, in other and plainer words, for parents, guardians or friends, to make a bargain for a young man and woman while in youth, that when come to sufficient age should be married or become man and wife.

So Joseph was espoused to Mary, the mother of Jesus. And generally on that day the espoused bridegroom gave to his intended bride some present, that if she should remain virtuous, &c. this should be a token of his faithfulness to comply or marry her, at some future time, but if she did not, he was at his liberty. So Joseph had a mind to put away Mary privily, or not to marry her, though espoused to her because she was found to be with child before they were married; and Joseph it seems would not have married her, had it not have been for the warning of the angel; yet he might if he chose have married her although in the fix he did. Thus Abraham chose and betrothed in his own mind Rebecca for Isaac; thus Rebecca chose and betrothed in her own mind one of the

daughters of Laban for her Jacob; thus God the Father chose and betrothed, in his own divine mind and foreknowledge, some sinners to be a bride for his Son Jesus Christ in the covenant of grace, in which he gave her as a token of his faithfulness the greatest present ever given to an espoused bride; as it is written: he gave himself for us to redeem us from all iniquity. This was a token of his love and faithfulness when he espoused the church, that he fully intended to marry her in time and eternity. Here God the Father also gave her a dowry, grace in him before the world began.

Now if the betrothed bride played the whore, or involved herself in debt while thus espoused, and the young man was still willing and would take her to wife under all these circumstances, where is the injustice to compel him to pay all his wife's debts, since all was foreknown and well known before the marriage rites were solemnized? I see none. So Jesus Christ espoused his church in covenant contract. In the fall of Adam she played the whore and involved herself deep in debt to law and justice, and became by nature a woman of wrath, a woman that Christ might, like Joseph, have put away; yet he had espoused her, and blessed be his holy name, he had no mind to put her away for her bad conduct, but remained faithful to take her notwithstanding all, and under all her debts and misdemeanors; and the twain says God, shall be one flesh. Thus Christ became bound for the church, to pay her debts and take all her dishonor on himself; and paid down his own soul for her soul, blood for blood, life for life, just for unjust; suffered her law curse, paid the penalty, paid obedience to the precepts, and opened the crimson fountain from his own heart for her to wash her black soul in and make it white in his blood; and thus to present to himself a glorious church, without spot or wrinkle, or any such thing.

Oh, Christians, love your dear husband and obey him at all times and in all places, because he has done much for you and loved you much; his groans in the garden on the cold ground, his exclamations on the cross, my God, my God, show it; much less, look at his bloody cheeks and face, from the piercing thorns in his mock crown; see the blood trickling off his elbows from the nails in his hands; behold the crimson, life giving drops, gently falling from his heels from the nails in his

feet; and above all, only cast up your eyes to his side and see the red current flowing to the last drop, mingled with water running down his side, thighs, legs, and see it fall in a puddle at the foot of the cross. Look on, gaze, wonder, and adore; love, praise, and give thanks to God and the Lamb, for such love, such wondrous love as this, written in blood, groans, agony and death. Here read your pardon, your peace with God, your satisfaction for sin, your reconciliation, your atonement to the full; for the blood of Jesus Christ his Son cleanses from all sin. We have redemption through his blood, the forgiveness of sins; they have washed their robes and made them white in the blood of the Lamb. He made peace through the blood of his cross, and by this blood you that were far off are made nigh to God. Here in this and by this man Jesus Christ we have received the atonement, all for the love he bore his worthless bride; he paid her debts as, says Paul: who loved me and gave himself for me.

Where, then, is the injustice to punish Christ for the sins of his bride; or to accept at the hand of Christ an atonement for sin instead of sinners; since in the eye of law and justice if the husband pays the debt contracted by the wife, it is just as good, as lawful and as just as if the wife had paid it out of her own pocket, and she just as clear in eye of the law and equally freed from further demand? So, then, if the Son shall make you free you shall be free indeed. The Son of man has by this means power on earth to forgive sins; there is no condemnation to them which are in Christ Jesus; ye are not under the law, but under grace, or liberty of the gospel.

Fourthly—Hebrews, 7—22: By so much was Jesus made surety of a better testament. This word testament has in scripture sense the same meaning as the word covenant; hence the old testament is called the first covenant or first testament, and the new testament the new covenant that God would make in those days with the house of Israel, or a better covenant established upon better promises. The old one or first testament is ready to vanish away, or has vanished away, to give place to the new one, the gospel dispensation, with all its blessings, and not conditional but absolute promises; yea, and amen to the glory of God by us. And this word surety in the text, seems to me in its original meaning to signify, to help the necessities,

or to draw near to help; and in the text, Christ is said to be surety of a better testament, or covenant, which in scripture use is the same meaning.

Then if Christ became surety, (or security, as we in modern language call it,) when or at what time did this transaction of suretyship take place by Christ? Now a creditor may refuse payment at the hands of the security, so might God at the hands of his Son, and still hold the debtor bound. Then Christ could not pay the debt of Abel, unless he had been surety before that time. So it would seem he was or did become surety before the world began, or how a Lamb slain from the foundation of the world? or how set up from everlasting, or ever the earth was? or how their names written in the Lamb's book of life from the foundation of the world? or how grace given us in him before the world began? or how chosen in him before the world was founded? or how verily foreordained before the foundation of the world, but to be made manifest in the last times.

Then from all these evidences and many more that could be adduced, we are plainly shown the testament (or covenant) was made before the world began; and that in that bargained agreement Christ did then and there agree to become surety in the covenant that is said to be between them both; surety for his people, surety for all the Father was pleased to give him, that they might not be lost but raised up at the last day; to give him that he might give them eternal life; to give them grace and glory. I will give you my views of this suretyship of Jesus Christ to this testament, in plain and familiar words: it being the mind and will of Almighty God to create a world and to people it with beings called men, and make them lords of creation, he foresaw the effect and end of this work of almighty power and the ruinous state of man after the creation by the fall, and the wrath and misery to which he would expose himself by his disobedience; upon which points the scriptures I have quoted on God's foreknowledge plainly prove. God thus foreseeing, and well & minutely beholding every person, with all the various circumstances attending their whole life, that should exist from the beginning of the world to the end thereof, saw all lost, forever lost, helpless, blind, naked, dead, wretched, unrighteous; yea, damned under the penalty of law, unable to redeem themselves or ransom their brother.

Now, shall the mighty, the Almighty God of mercy, power, love, grace, kindness, goodness and compassion, by this one act of his will and mighty power, push a world of sinners into existence to be miserable for ever; when he knew at the same time that this act of his sovereign power against which they could make no provision nor resistance, must make so many millions eternally miserable? How can it be consistent with a being of infinite benevolence thus to do? Does he or can he delight in the misery and wo of his creatures? I answer, no. Here we come to the all important point: God foresees the beginning, middle, and end of creation; now shall he by almighty power make the world or not, when he foresees by infinite knowledge all will be lost? I answer here, on a foresight almighty power would in my opinion have held back, had not Jesus Christ, the second person in the divine trinity, have stepped forward and offered his suretyship voluntarily to stand for the creation of man; that if he fell or contracted the debt of death and rendered himself unable to pay, or in other words became insolvent, he would pay the debt himself; thus the covenant between the Father and the Son.

Nor do I think that the Holy Spirit was any less concerned in this grand transaction than the Father and Son; but that he also, that if man should fall that he would sanctify and restore him thereby to perfect holiness and divine favor. Hence there are three that bare record in heaven, the Father, the Word, and Holy Ghost—called a Ghost, because the Spirit of God cannot be seen. In this suretyship it was that Christ gave himself for us, to redeem us from all iniquity, to be a ransom, to be an atonement. Here it was that God swore he should be a priest forever, after the order of Melchisedec; here he promised him he should see the travel of his soul & be satisfied; here he gave him his people, and power to give eternal life to as many as he did give him; here it was that the bargain was made and the price set, the Saviour's blood as the price of redemption.

In a word, here before the world began, or almighty power consented to act or push into being a world of sinners, Jesus became surety to this bargain, covenant, agreement, or testament, to pay the debt of man's bankruptcy, and the Spirit to purify them; then when the whole trinity had agreed on the plan of creation, redemption and regeneration, with all the train of

concomitants to these three belonging, then immediately the omnipotent arm of the first person in the trinity, called the Father, because he is the author of all things, proceeded to comply with his part of the bargain, that was to make the world, &c. and finished his works and rested the seventh day from all his labor. Then in the fulness of the time the Saviour, or Word, the second person came, to redeem or atone for the sins of the world, and so fulfil his part of the covenant contract, or his suretyship; as he said in his day, my Father worketh hitherto, and I work—or as much as if he had said, my Father has done his work, and now I am doing mine. Jesus when he went away said he would send the Holy Spirit to do his work; and what was his part of the work? to conquer the world of sin, of righteousness, and of judgment; or, in other words, to sanctify, purify, and prepare a sinner for heaven. Here you see the whole scheme is of grace; here you see all things of God and of his providing; here you see, in the plan of salvation, God beginning, middle and end. There is a plenty of scripture to prove all this, but I am so far exceeding my limits I must forbear to quote.

Now to return to the argument—it cannot be unjust to compel a man that is security for another to pay the debt, if the debtor falls through, because the act of suretyship is voluntary; and it was on the basis of the security that the debt was contracted, the bargain made, and right of property changed. So, equally so, there could be no injustice in God the Father's compelling his Son to die for the sins of sinners; nor is there any injustice in a creditor's receiving his money from the hands of the security instead of the debtor, since both are equally bound. So, equally so, there could be no injustice in God the Father's receiving satisfaction, or atonement, for our sins at the hands of Christ, who was surety for us, instead of us sinners the debtors. And as soon as the bargain was made and suretyship ratified, the right of the bargained property changed on condition of payment; but as soon as Jesus paid the bond and took it in, the right of the property was confirmed.

Now see how plain God the Father acknowledges this transfer of sinners to his Son, hear: If thy children transgress my law—not my children, but thy children. Again: thy people shall be willing in the day of thy power. Again: I will contend

with him that contendeth with thee, and will save thy children. Here in these three scriptures and many more, God the Father, whose right man was by creation, acknowledges the right of Christ to the property, or to sinners, or to his church; which right of Christ is the right of suretyship, having paid the debt and taken in the bond. Now then the Son of man has power on earth to forgive sins, and this power arises from his suretyship; for you know when a security pays a debt and takes in the bond from the creditor, he has all in his own power, and may forgive the debtor or give the debtor his bond; then all is settled.

Then sinners look to Jesus the great surety of the world's creation, and for as much as you have got nothing to pay, beg his forgiveness of the whole debt; he has on these terms forgiven thousands and millions, yea, forgiven them the whole debt; and surrendered up to them the bond. Then law, justice, creditor, security, and debtor are satisfied. So, equally so, God the Father the creditor, Christ the surety, the sinner the debtor to law & justice, the Saviour's blood the price, satisfies all. When the Holy Spirit puts the evidence of pardon in the sinner's bosom, all are satisfied through this sufficient and great atonement made by Christ; and no injury arises, injustice done no where, either to God the Father, Christ, law, justice, or the sinner; all are satisfied and harmonise, and a sinner saved in the Lord with an everlasting salvation. And that by this atonement of Jesus Christ, law is honored and justice satisfied as much and as well, as if the sinner had made atonement himself, and no injustice done no where by the gospel plan.

Believing I have cleared this point satisfactorily to any man, that will compare it with the scriptures, I proceed further. Now if there be one sinner for whom Christ did not become surety, it would not be justice to compel him to make an atonement for that man, because he had not voluntarily consented to be that man's surety, or signed the bond; it would be forgery to put his name there without consent, and in the presence of a witness, which witness is the Holy Ghost. Then according to the doctrine of a general or a universal atonement, Christ must be surety for all sinners from the beginning to the end of the world; then if so, he made an atonement for all mankind when he died, for it

was his suretyship that bound him; then it follows of course, that when he died on the cross, he paid all men's debts and took in the bonds of all sinners, and now holds them in his own hands as good against all sinners, and has it in his power to give up Tom his bond, but to sue Dick for the payment of his and cast him in prison until he makes payment.

Now I don't see that this part of the atonement, or payment of Dick's debt by the security, answers any purpose at all; if the security will not forgive Dick his debt, why pay it? for Dick might as well suffer the law and be cast into prison by the first creditor as the security, since he is as unable to pay the one as the other. I therefore, cannot see why or wherefore Christ should be surety or die for the sins of one man he did not intend to forgive or save finally; for it seems to me to be vain for him to die for a sinner, and that sinner not receive the benefits of his death; since the grand design of his death was to make an atonement for sinners, and was as sufficient for the one as the other.

Then you must in the next place take this ground, that he made an atonement for all mankind, but that that atonement was conditional, or on the proviso they would repent, or apply to him for their pardon, or believe on him and thereby receive their pardon; then this makes the atonement universal and conditional both; for if the atonement is universal then all debts are paid, or all the sins that ever were or will be committed was atoned for at Christ's death; because he bore them in his own body on the tree. Now tell me, if this be the truth, how any man can be condemned by law or in justice for the same sins that Christ has been cursed for in his own person, for and in behalf of the sinner? For surely justice will not kill Christ for the sinner, or in room of the sinner, or make the surety and debtor both pay him. No, you would say, this was unjust for God the creditor to receive payment at the hands of the debtor and surety both; for this would be making Christ and the sinner both suffer for the same sins. This you can't believe, for then no man could be saved.

But, sir, here is the mistake in this doctrine, in putting the work of conversion, or regeneration, in connection, or conditional, or for the work of redemption; the reason is this, redemption or atonement is the work of Christ; regeneration is the work

of a separate person, even the spirit of God. The work of atonement is to pay the debts of sinners, and the work of the Spirit is to prepare them for glory; for scripture tells us, Christ was made of a woman, made under the law to redeem them that were under the law. Then if he redeemed all mankind from under the law, by the atonement, how are they condemned? You must say, for the same sins for which Jesus died, or because they would not comply with the condition, repent and believe; one of the two you are forced to choose, now which will you choose? If you say for the sins for which Christ died, I say this is unjust, for the surety and debtor both to pay the creditor, because it is double payment. I say again then, on this scale God at some future time may demand payment of the saints in heaven, and cast them into hell if they don't pay, although he has received the atonement at the hands of Jesus Christ, if he demands of sinners a payment for the same debt; but this cannot be, for the Judge of all the earth will do right.

The price or atonement was fixed and agreed on by him, and paid by the Son according to agreement; and both parties are equally immutable, and therefore the one atonement is complete for all for whom it was made, if made at all; then all are redeemed from under the curse of the law. And where there is no law, or where a man is not under a law, he cannot be condemned by that law, or there is no transgression. If you say, that the atonement is general, or universal, or sufficient for all mankind, but the reason why some are benefitted by it and not others, is, because they comply with the condition, repent and believe, and others do not, nor will not; then I answer, the atonement made by Jesus Christ is almost and altogether an uncertainty; for then it must rest on the basis of a sinner's free will to repent and believe, to make the atonement a certainty, or available for any. And on this scale Christ might have wholly died in vain, and the promise of God to him in his suretyship not have been true, which said, he shall see of the travel of his soul and be satisfied; or, thou shalt be my salvation to the ends of the earth; or, that I will contend with him that contendeth with thee, and will save thy children; or, that the pleasure of the Lord shall prosper in his hands; or, that he shall save his people from their sins.

But suppose his people have not this free

will to repent and believe, to make this conditional atonement effectual, which the whole tenor of scripture shows they have not? then the promise will not be true, that he shall save his people from their sins, without sovereign and absolute power gives them this will, and saves them in the day of this power by this atonement. So then there is no such thing as conditional atonement, for a man must be under the law or not under it; if under it, then condemned without an atonement: if the atonement is paid, then not under it. So then, what is to be understood by redeeming from under the law is, making the atonement or satisfaction for sin; which is the work of Christ, and not the work of the Spirit in converting the soul. Thus men are redeemed from under the law, or their sins atoned for, before they are converted or born again; because Christ's work is finished, but the work of the Spirit is not yet completed on thousands, and Christ dieth no more; when he died, he died unto sin once to make this atonement, and finished his work. So that all atonement is made that will be made for sinners, henceforth and forever; so that all that are redeemed are already redeemed, or atoned for, before converted; and if there are any not redeemed, they will never be redeemed, because the work of conversion is not to redeem but to sanctify, purify and apply the atonement, and thus prepare the sinner for heaven.

Now, then, there remains one more thing on atonement worthy of consideration, and that is, the contention about a general, or universal or sufficient atonement for all mankind, yet special in its application by the Spirit of God; in plainer words, Christ made an atonement for all the sins of mankind, yet the Spirit of God will not apply it to but a part, a few, and the rest are lost, although their sins are atoned for. What a farce is such a doctrine, for reasons I will show you. Does not the scripture tell us that the Father, the Word, which is Christ, and the Holy Ghost, are one? If so, then one in union but three in person, or trinity; one in nature, or essence; if so, one in will, one in love, one in power, one in goodness, truth and holiness, &c. If so, then Jesus Christ, partaking of the same nature or divine essence with the Father, must necessarily love the same, will the same, and choose the same objects to salvation his Father did; because the same ~~causes~~ will produce the same effect. So

that Christ wills the salvation of the same people his Father did, then Christ gave himself in covenant as surety to redeem or make an atonement for those his Father chose in him, or appointed to salvation by him, and no more; because he could not go one beyond, nor stop one short, having the same essence with the Father.

Then as the Father willed certain persons should not be lost, but be raised up at the last day, so Christ willed the same and gave himself for the same persons, to redeem them from all iniquity, and present them at the last day without spot, or wrinkle, or any such thing, to himself a glorious church. So, certainly so, if the Spirit of God be one with the Father and Son, and partaker of the same nature and divine essence with the Father and the Son, he must necessarily will the salvation of the same persons, love the same persons, choose the same persons to be saved and called, that the Father and Son doth; for the same cause same effect. So then, if God the Father willed the salvation of the whole world of sinners, the Son willed it too, and of course made an atonement for the whole world; since without that atonement the world could not be saved. How then comes it to pass, that the Holy Spirit does not make the application to the whole world, since he is under the necessity of willing the same the Father and the Son wills? can you tell?

The truth is, that this doctrine of general atonement and special application is, perhaps, as great a piece of imagination as was ever hatched in the head of a Fuller; for you are forced to say, that the works of the sinner must be the reason, since the Father, Son and Spirit will the same thing as God, one and three. No other ground you can take, and if you take this, then the application of the atonement is conditional, dependant on the exertions of the sinner against which the whole tenor of scripture runs; such as: I will put my law in their hearts and in their minds will I write them—By grace ye are saved, not of works—Not by works of righteousness which we have done, but according to his mercy he saved us—He has saved us and called us, not according to our works, but according to his own purpose and grace given us in Christ before the world began, &c. &c. Indeed, on this point I might in great part transcribe the Bible, for the application of the atonement is the gift of God, since faith is the gift of God; and the

atonement must and is applied to children, which must be the gift of God, and a sovereign act free and unasked for. Think and meditate on the above ideas, and compare with scripture.

Again: If Christ redeemed all mankind from under the law, and made an atonement for all mankind, surely the law has no further power over them, because their debt of sins is paid. And can you tell how they again get under the law, that is, under the curse of the law, since there must be other sins to bring them under the law besides those atoned for by Christ? For, for these he has atoned for they could not be condemned, because the law cursed Christ for those sins in their room and stead, and as surety he paid their debts. Then you are forced to say, because they do not believe in Christ, who made the atonement for them, and that unbelief is the condemning sin of the world. This is false doctrine, as these scriptures with others will show: By one man's disobedience many were made sinners, by the offence of one, judgment came on all men to condemnation: by one man sin entered the world and death by sin, and we are by nature the children of wrath even as others; I was shapen in iniquity and in sin did my mother conceive, &c.

So then the scriptures show us that Adam's sin was the sin that condemned the world, and not unbelief; and that men are condemned already, and will live and die in this condemnation, because they do not believe in Jesus Christ, the only way to be delivered from condemnation; and to believe they cannot, unless faith is given them, and this faith is a gift to God's elect, and therefore called the faith of God's elect, in contradistinction to all other faiths. Then it follows, that if Jesus made an atonement for all mankind and that it is special in its application by the Spirit, and that that special application is not to all the redeemed but to a part of the atoned for, such a speciality I do not believe, and I do believe such a doctrine little short of blasphemy; because it does not make an equality in the trinity, nor make the Spirit the same in will, love, and essence as the Father and Son.

And again: because the Spirit then does not make the application, as far as the remedy was provided, which would produce discord in the trinity; because Jesus might say to the Spirit, I have atoned for the sins of all mankind, and why will you not

apply it when the remedy is at hand? and what could the Spirit, or you either, say to this? Then this doctrine of general atonement and special application is false, because it does not make the trinity one; for you must acknowledge, that that part of the atonement not applied avails nothing; why then did Jesus make it, when he knew by foreknowledge the Spirit would not apply it? It was not, working like a God.

This one single question, I think, if duly considered will answer all such ideas: Is the Father, Son, and Spirit, one? then the same person chosen, the same atoned for, the same applied to; because the design in the work of atonement is to save, so is the design in choice, so is the design in the application; so these three one, in all the several parts to save—the Father chooses, the Son redeems the sinner chosen, and the Spirit sanctifies the sinner atoned for. For the scripture tells us they were chosen through the sanctification of the Spirit and belief of the truth. If so, then chosen to be sanctified by the Spirit, the same persons chosen, and the belief of the truth, then chosen to believe the truth; and every body knows that knows what religion is, that it is by the operation of the Spirit through faith, that the atonement is applied to a sinner.

Then it is plain that the choice, the persons, the means, sanctification and belief of the truth, which includes the atonement, must be special; a special person chosen, a special atoner and atonement, a special sanctifier and sanctification, a special believer and a special faith, a belief of the truth. All which, I think, show plainly that the same person chosen is the same atoned for, and the same applied to by faith; then the trinity will be one and harmonize in the salvation of the same sinner, and each person of the trinity receive his share of the glory due for the salvation of the sinner.

Again: Let us suppose for a moment, that the atonement is universal, general, or sufficient for all mankind; then you must say, all men's debt of sin is paid, then of course God can have no demand against any man; and why? because Christ hath paid him all that sinners owed him, in their room and stead. And again: if Christ has done so, the law has no demand against them, and why? because the debt is paid, justice has no claim; and why? because it has received its due at the hands of Christ; then is the sinner free, except to the security who paid the debt, to him

he alone is bound, and under law and justice. So that if God should call on the sinner for payment he can answer, Christ paid you what I owed you; if law or justice should speak, the sinner may say hush your curses and threats, Christ paid you all, I only stand indebted to him as my security, he and he alone can sue me and cast me in prison; this is true.

Now, Sir, do you think that Christ paid the debt of one sinner he did not intend to forgive the debt to as security? I do not. What say you? If you say he did, I wish you to show your reason; and what will that be? why, you must say, he paid it for all but only forgives the debt to those that ask it and believe on him; the others he will not forgive, because they will not comply with these terms. Turn it which way you will, it will end here. Now, Sir, to convince you, let us quote scripture: by grace are ye saved thro' faith—not of works—the gift of God (both grace and faith.) To you it is not only given to believe on his name, &c. who believe according to the working of his mighty power. Faith is the gift of God. So then if faith be the gift of God, a sinner can't believe unless God is pleased to give him that gift, or work this faith in his heart by his power.

Now tell me, if you can, if an atonement be made for all mankind, why God does not give all mankind this gift, since this alone would save them? Why, your next resort must be, because they will not repent. Scripture; who is exalted to be a prince and Saviour, to give repentance and remission of sins. So that repentance is the gift of Christ as well as faith. If all are atoned for, why not give this repentance to all? can you tell? that the application and salvation may be as broad and long as the remedy, since nothing would be to do to save the whole world but for God to give them repentance and faith; for then follows remission of sins, if this atonement be made for all. Yet a special application of the atonement goes to say, God won't do so, although Christ has made the atonement ready. It says again, Christ is willing to save the whole world, and has made provision for it, yet God the Father, and God the Spirit are not willing, because they only apply it to part. What jargon, what discord this in trinity and unity! Only ask yourself, is Christ willing to save more sinners than the Spirit?

Again: Let me ask you a question: if

Christ has made an atonement for all mankind, then for what does God send a man to hell? will you say for the very sins for which Christ died? No, you can't say so, that God punished our sins in Christ, and then will again punish them in us; that he cursed Christ and then will curse us; that he killed Christ, the just for us the unjust, and then will kill us; that Christ bore our sins in his own body, and that God will make us bear them too; and that when he (Christ) had by himself purged our sins, and then sat down at the right hand of God, yet God calls on us to purge or cleanse them too; or when he had laid our iniquities on Christ, and he bore the chastisement of our peace, that then he will lay them on us too. Now all this must be so, if there is an universal atonement and only a special application; because this special application sends the greater part to hell, although Christ has atoned for them; yet that atonement does them no good, for want of the application; so damned. Thus Christ was made a curse for them, and then they were cursed too; and damned for the same sins he was damned for. Now I cannot, for my soul, believe this; yet you see it is a fair result of that doctrine. Oh no, say you; we do not believe it neither; then what do you believe about it? why that they are damned for not believing the gospel; for the scripture says, he that believeth not, shall be damned.

And again: that they are condemned because they have not believed on the only begotten Son of God; and that this is condemnation, because light has come into the world, &c. Well if this be the case, them that are so unfortunate as to go to hell are much benefitted by Christ's death, for they will only have to suffer for one sin and that the sin of unbelief; but all the rest Christ suff' red for, and made atonement for, which atonement means to make satisfaction for sin. So then it follows, and you can't get round it, that Christ has made satisfaction for all the sins of those in hell, except the sin of unbelief; and now those in hell are suffering the vengeance of eternal fire, to make satisfaction for that; or else you must say, because the sinner did not believe, God has charged his old sins on him and sent him to hell for them, tho' Christ made satisfaction for them when he died; but now the sinner suffers for them too—double payment, unjust, can't be so, I won't believe a word of it.

(to be continued.)

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**THE PRIMITIVE BAPTIST.**


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SATURDAY, JULY 8, 1843.

FOR THE PRIMITIVE BAPTIST.

*Goldville, Tallapoosa county, Ala. }  
June 5th, 1843. }*

*Continued from page 205, No. 13, vol. 7.*

The Lord hath laid upon him the iniquity of us all. Isa. liiii. 6. Thus you see that the iniquities of all his saints was laid upon him. I ask, how could the sins of all the children of God be laid upon him, (Christ,) other than by imputation? for in my conception, there were but two ways that he could become chargeable for the sins of his elect. One was by actual transgression, and the other, by covenant agreement. Well, of the former he was clear, for guile never was found in his mouth; and when he was reviled, he reviled not again. Hence I say, that he received them by covenant agreement.

And here let me remark, that infinite wisdom appointed the time and place, together with the circumstances and miraculous birth of the glorious Son of God: how he became poor, that we through his poverty might be made rich. Humanly speaking he was poorer than any of the sons of men, born in another man's house and buried in another man's grave, well might he say, that the foxes have holes, and the birds have nests, but the Son of Man hath not where to lay his head.

But as above remarked, infinite wisdom appointed the time when the God-man mediator should come in the likeness of sinful flesh and for sin, condemn sin in the flesh, that we might receive the righteousness of God in him. For it is written, when the fulness of the time was come, God sent forth his own Son, made of a woman, made under the law to redeem them that were under the law. Thus you see, that Christ was made of a woman, made under the law, and hence was subject to render perfect obedience to the divine law of his divine Father. This he done in all things. I here see the great necessity of his being made under the law, in the likeness of sinful flesh, that he should be very God and very man united, being born of the virgin Mary under the law, he was in all points subject to render perfect obedience to the law, which humanly speaking he could not

do; but the divinity being clothed upon by the humanity, he was abundantly able to render ample satisfaction to divine justice, and fulfil every jot and tittle of the law.

Right here, if you will suffer me to turn aside a little, I will tell you what a hobble I once was in, and how I got out of it. I read in the scripture that God was unchangeable, without variableness or shadow of turning. I also read of his sorrowing, mourning, weeping, and repenting. This, my brethren, was a great mystery, and a hard knot to untie. Indeed it was impossible for me to unravel it, and had it been left with me, poor Vach, would have remained in the dark till death. But God be thanked for his sweet and precious promises: If any man want wisdom, let him ask of God, who giveth liberally. In this case I found him as good as his promise, for I asked for light from a throne of grace and he gave me light. The mystery was thus explained to me. Jesus was the very God, clothed upon by the humanity; hence he was very God and very man united. The apostle, speaking of the divinity of Christ, said: All the fulness of the Godhead dwelt bodily in him. But the Godhead was veiled in the manhood, hence the humanity could weep over the grave of Lazarus, but the divinity wept not. The manhood repented that he had ever made man, but the Godhead repented not. The humanity could sorrow, mourn, and shed the sympathetic tear; but the divinity sorrowed not, mourned not, and hence was without variableness or shadow of turning.

But to return. Christ being very God and very man united, he was a proper, fit, and suitable character to make an offering for sin. This he done when he offered himself through the eternal spirit without spot unto God. Peter, speaking of his passive obedience, says: Who bare our sins in his own body on the tree. It is again said of him, that he bare the sins of many, and that he was pressed under them as a cart pressed with sheaves. Hence, my brethren, it is clear to my view, that the sins of his people were imputed to him, and that he bare them by imputation. We have a passage in 2 Cor. v. 18, 19, in point: And all things are of God, who hath reconciled us (the elect children) to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. And David also spoke of the

blessedness of the man, to whom the Lord imputed not sin. *Psa. xxxii. 2.* Here then are characters to whom the Lord imputeth not sin; and it is as plain as the nose in your face, that it was their sins that Jesus bare in his body on the tree.

Turn if you please to the *liij. c. Isa.;* Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. The Lord hath laid upon him the iniquity of us all. Thus was the sword of justice levelled against him, which demanded the sinner's life; but Christ becoming his surety by covenant agreement, the sword of justice was levelled against him, and under the weight of condemnation (which was due to his elect) he was pressed as a cart pressed with sheaves; and it was a vast ponderous load, under which he sweated as it were great drops of blood. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. And a great and glorious healing was it for us. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth; and for the transgression of my people was he stricken, yet it pleased the Lord to bruise him; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Here you see that God the eternal Father speaks of God the eternal Son as his righteous servant, as the justifier of many by bearing their sins and iniquities, because he hath poured out his soul unto death and was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors. Hear, if you please, infinite justice calling for the sword: Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts; smite the shepherd and the sheep shall be scattered. Thus was the sword of justice called to awake and smite the great shepherd of the sheep, the wrath of the divine Father was poured out upon the divine Son; hence he hath trodden the wine press of his Father's wrath alone, and in so doing put away sin by the sacrifice of sins, and made reconciliation for iniquity, and brought in (to the world) an everlasting righteousness. Thus he hath suffered, groaned, bled, and died for our offences, and rose again for our justification.

And let me here remark, that love, covenant love, was the moving cause. A text in point: Husbands love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

Peace be with all the Israel of God.

*VACHAL D. WHATLEY.*

P. S. All communications addressed to me should be directed to Goldville, Tallapoosa county, Alabama. *V. D. W.*

TO EDITORS PRIMITIVE BAPTIST.

*Belmont, Sumter county, Ala. }  
10th May, '43. }*

VARIETY OF ANECDOTES, &c.

(continued from last No.)

I now became determinate, and resolved to withstand him; so that we continued until late, none interfering. At length there was a stop—the parson very abruptly commenced again on a new subject, and how he came to do it I don't know. Those personages alluded to had never been mentioned before, as I recollect. He introduced Jos. Lawrence and Tho. M—th, extolling the one and deprecating the other in extravagant terms; vilifying one, and extolling the other almost to the skies. After he had nearly run out, I commenced, and observing to him are you, sir, acquainted with those persons? O no, only from character. Well, sir, your informers are very incorrect, and no doubt they are actuated from base motives. Sir, I have the complete advantage, for I am personally acquainted with both. I have heard them preach frequently, particularly one, and have sat in council with them; and, sir, as to a gospel preacher, and strength and force of intellect, the comparison would be odious indeed. And why the disparity is so great, he can't, sir, compete and vie with him, if I may be admitted to enjoy my opinion. Though your favorite is a smart man, and he has great advantages both natural and acquired; this can be readily admitted, sir. I did once think, and do yet think, (unless a change has taken place latterly,) that he had never enjoyed a thorough renovation of spirit, that he is unacquainted with the pangs of the new birth, and the necessary changes con-

stituting the new birth. Many, I am confident, are in this deplorable situation, preach as a lucrative trade, and have religion as a hobby horse to mount to preferment, popularity, and the accumulation of nasty filthy lucre, their primary sole object; and not for the good of souls indeed, no, far from it. And, sir, to be plain and candid sentimentally, and close the controversy, he your favorite is not worthy to stoop and unloose his shoes, or even to be his shoe black.

Thus ended the controversy, he never more opened his mouth as I recollect, and he still bears it in mind. I did not know but I had insulted the whole house, until we retired to bed up stairs; the parson being put into a little room below. As soon as they entered up stairs, they began to titter and laugh, and expressed themselves that they were glad indeed, that the arrogant, presumptuous, overbearing parson had now got his deserts fully.

Again: Going on to the "Pilgrim's Rest Association," I stayed at a brother's about five miles from the intended Association. Up rides a brother, and we soon became acquainted. He observed and said, "bro. K you don't know as much of the missionaries as I do." Very probably, bro. "I have been a tavern keeper for many years together, the missionaries made it a general practice to call on me, so that I had a fair opportunity of knowing them. He then related a number of anecdotes, all of which uncovered their filth. I will relate two only, as I am getting tedious. He observed and said, a man rode up having all the appearance of a gentleman sitting on a horse, looking about, called to the landlord for a drink of water. "Get down, get down, sir, and take something with it." After some time he dismounts, though very reluctantly apparently; came in, introducing himself as a missionary preacher. He invited him to the sideboard to help himself. He did so, and took a buck load. 'Twas not long before he observed, "your liquor is very good, sir, I must take another drink." Do, do, said the landlord. A little while after, of his own accord, he again replenished. A little while after, they both commenced gambling; 'twas not long before the landlord prudently quit playing, he was too great an adept, and that he would soon get all he possessed, so quitted him. In came a number of others at different times. He, the first one, was ready for them all. My impression has

been, that several that came were well acquainted though they appeared to be strangers. This was an artifice, none could do any thing with the first, still successful. The bro. observed to him, "suppose we send out for, and have a collection and a night meeting?" "Ah," said he, "I know what you are at; I am not fitting to preach to-night." He went off loaded with the poisonous stuff, and the bro. has never heard hair nor hide of him since.

Again: A missionary preacher was introduced to the bro. as a pious well-informed preacher. After staying a few days, he took his leave. Behold, as he went out of the door, the bro.'s little son observed to the pious gentleman, "Sir, your shirt sleeve is out of your pocket hole." "Hush, you impertinent fellow; what, to treat the gentleman in this sort, you mean fellow you." Sometime after, however, he had a particular call from home and wanted his fine shirt, for he had but one fine one, as he said. They made application to the trunk, where it was usually kept, a general search was made but no shirt to be found. The little boy's remark was now fully explained. No doubt the pious missionary made application to the trunk, hoping to find some of the needful; but being disappointed of money, he must needs compliment the trunk by taking the load of the shirt only.

Again: An old sister, said to be in her anger, spleen and virulence, wished she might never again see an old persecuted preacher. She was gratified, however, in her imprudent malicious wish, and was reluctantly and instantly struck blind, and so continues, 'tis presumed as an awful judgment.

Again: An advocate for the Temperance society presented a paper to a gentleman to sign, purporting to be in favor of "Temperance." The gentleman refused his signature. The one that held the obnoxious paper, observed to the gentleman, that if the people did not submit cheerfully to its adoption, they would reluctantly be compelled to join at the point of the bayonet. 'Twas! ha, ha, ha! This is coming to it at once, without further altercation, is it not? Your boasted threat, sir, we regard not; your folly will be seen to your utter shame and confusion. Before, sir, you could effect any thing of moment, the best blood of the United States I am confident, would flow as freely as the liquid, limpid stream from its fountain inexhaustible

source. Your boasted ineffectual threat does not deter nor in the least intimidate; no, indeed, far from it; so persevere in your folly.

Brethren, I herewith send enclosed the Minutes of the "Bethel" Association. Two items of the report of the committee appointed to make a digest from the church letters, under the signature of Messrs. Dossy, Baptist, and Slay, arrest some attention. Bethlehem church—she professes to have the gospel preached in power, for which she expresses her thankfulness; it is by a Predestinarian though, not by a missionary—"but disapproves of all benevolent institutions." Here, beloved brethren, is a general sweep, a circumference including, and every part; no exception whatever. Is this correct, pray? Do you not know to the contrary? can you support the bold assertion? No, indeed, with all your possessed acquired ingenuity, what a palmed imposition and sophistry. What! the Predestinarians opposed to "all benevolent institutions!" No, sir, we highly approve of them when laudably conducted agreeably to the good Book. We are opposed, however, to the present artful schemes of the day to obtain, to embezzle by craft, money for designing priests, to the total neglect of the worthy needy poor, by begging and forming corrupt societies to aggrandize and promote proud, lazy, indolent, priests to live in pomp and splendor, to the neglect of the better part of mankind. Where is the scheme, where is the system, pray, that so inculcates, enforces true benevolence, as the Predestinarian plan? None, sirs, can compete with its benevolent sentiments. Every Christian, more or less, experiences it, by infusion of the holy unerring spirit. 'Tis a gift, and one among the many graces bestowed, and never can be wholly eradicated. And why? 'Tis the unalterable impress of omnipotence.

"We would advise said church with Christian affection, to read prayerfully the word of God, to see if these institutions are not in accordance with the spirit and tenor of the gospel; and likewise to read the third article of the constitution of this Association, and learn whether her avowed opposition to these institutions be not a direct violation of its primary objects, peace, happiness, and the extension of the Redeemer's kingdom."

We thank you for your advice, and presume we have long ere this been fully sat-

isfied that the perverse, ruinous schemes of the day are a total perversion and incompatible with the tenor of the gospel; and are in contradistinction to its benevolent principle diffused, and that it has destroyed the peace and harmony of the churches throughout the United States and elsewhere, it has been destructive to good order. As to the Redeemer's kingdom, it is not to be retarded and frustrated by puny insignificant man; its extension will progress in spite of all united powers combined. And it is not to be hurried and forced into effect neither, this prerogative he has reserved exclusively to himself, and none dare assume the right; 'tis an exclusive prerogative, reserved to himself.

2nd item proposes, i. e. "Mount Pleasant has experienced a very unpleasant, yea, a painful time." Very true, indeed. Hundreds before have experienced the like, 'twas not a novel time by no means. Sirs, from whence did it all proceed? It can in truth be readily answered; it resulted from a *deviation* from the first *principle* she was ordained and constituted on, and contending for others not in accordance, the schemes of the day; so that the excluded ones, as you are pleased to term them, were entitled to the keys of the church. Did she enjoy her rightful privileges? No, indeed, sirs; a general sweep was made, depriving her of all the house, the church book, her constituted name, the spring, &c. and placed her reluctantly in the large uncomfortable house in open exposure, and would finally have extirpated from their origin, but adequate power was lamentably wanting.

Again: "Discord has agitated and rent her body, but excision has resulted in peace and concord amongst her present number." Discord is certain to be effected where union of sentiment is different; and in accordance with it discord will naturally ensue. And 'tis right it should, to draw the contrast by making the difference apparent; especially when rectitude and sound truth is assailed. Mark the impliable word, "excision." Brethren, what does it imply? Why, either distinction, final extinction; or total annihilation. No more, indeed; not even a vestige of her to be seen, dead and sunk in the vortex of infamy and oblivion. Hard fate, indeed. This may be the just inference, agreeably to the word used. Persons living at a distance would naturally infer and suppose, that it was actually as represented to be;

but its nothing, however, like truth. She exists as a compact body and an orderly peaceable church, since she came out and separated from the missionaries; now tranquilly enjoys herself, and is a respectable member of "Zion's Res." Association, of the same faith and order.

Again: "As the excluded members proscribed missionary effort and withdrew from the church, we accordingly approve of the final decision of the church in their exclusion." So ends the item, the black book. It was not the members alluded to that *proscribed*; they were only the effectual instrument. 'Twas the good Book that interfered and proscribed, setting the bounds, the prescribed definite boundary. They acted wisely and obediently in obeying the heavenly mandate to *come out* from amongst them, and they have experienced the happy effects since, to their joy and comfort; and we don't dispute your entire approbation to the decision of the church in their exclusion, if it might be termed an excommunication. You are in truth and verity, on the scale of rectitude, justice and equity, the excluded members, from the Primitive Predestinarian Baptists, both in doctrine and principle.

Again: A parson preached from Acts, 27 c. 44 verse, this is significant of the travel of the church, and he asserted that, man is a free agent, and quoted this scripture in support: "Behold, I stand at the door and knock." And certainly the Lord had the power, to burst open or break down the door, but that he would not. It was the creature's duty to open his heart, for the Lord was knocking for entrance. He then had reference to his text.

Again: The "Primitive Mount Pleasant" and Mount Pleasant churches, are about 50 or 60 yards apart only. When the missionaries took entire possession, the spring was an object indeed; the poor destitute Primitives were at a loss for water, though they had the offer of water about a quarter or more off. After progressing in building their house, they made a favorable discovery of unexpected water to their utter surprise, close by sufficiently near where they formerly had no expectation. In the meantime, however, the missionaries had made their boast, and threatened to enclose their spring and put it under a lock and key, depriving the Primitives of having access to their water. Be astonished, O ye inquisitive, Providence

saved them of their intended trouble, for he interposed and it became thoroughly dry. I went to get me a drink, and found it to be as dry as a yard. I stood and wondered, at the uncommon display. I then enquired the reason, and was told of their unkind threat. I have been to it since, and found it still of no use; it was formerly peculiar water, and has been known by the oldest settlers to be a flush running spring for 24 or '3 years, and was never known before to be dry, but always affording a plenty!! 'Tis the Lord's doing, and it is marvellous to behold the wonderful display!

Again: When in North Carolina I was at the Cape Fear Association. A dandy from or about Fayetteville, preached on Sunday. After coming down from the stage, a gentleman, a Presbyterian observed to me that, that preacher was a honor to the Baptist denomination. Sir, in reply, you are much mistaken in your opinion; he in fact is a reflection, a disgrace indeed, to the Baptist society. He asked me why? I told him that his discourse was a borrowed, a stolen one; and my impression was, he had taken his discourse entirely from Dr. Scott, as many frequently do, and from the Village Sermons, &c. &c. Those dandy fellows are always "ready like Spivey's old leather apron," which brings to my recollection an incident that occurred at Pleasant Plains meeting house, North Carolina. A noted missionary preacher, now in N. C., who had previously loaned me a volume of the Village Sermons, preached; it was said to be a powerful sermon; indeed. That same day, or a few days after, he asked me privately, if I recollected the sermon, and some remarks he had made? I answered him I did. He wanted to know if I ever had heard the like before? I answered him I had seen it before, and told him where and when. He found that it was in the volume he had loaned me. He appeared to be confounded. 'Tis a missionary effort, however, to gain popularity. O, shame, shame, away with it; this is the way of dandy Jacks. Ha, ha, O, that you could be ashamed, indeed; you would quit your imposition on the unsuspecting, incautious, unwary public. Go to work for the future, and no doubt you will be liked in the laudable effort. And quit your erroneous lying preaching and shame the devil your master for once, and let them preach that can preach indeed, and can and will work too. A Paul, &c.

were not ashamed to work and to administer to the wants and necessities of others when required. O, cursed brood, hide your impious unblushing fronts, stalking about deceiving the people with fictitious dead men's sermons, &c.

Again: A noted chieftain, a missionary preacher of Maréngo county, loudly proclaimed to his extensive congregation, that all that were desirous to join the church, (missionary,) were now invited to come forward and give him their hand in token. A lady came forward, (who had formerly given in her evidence of faith to a church of the Primitive order and was cordially received, the ordinance of baptism for the present, however, was deferred, she never after, however, offered to comply with the requisite initiation,) and offered her hand of approbation to the one now graciously extended!! which caused the elated joyous preacher exultingly to exclaim, (she being exceedingly rich,) "Stop, Gabriel, stop, and don't blow the trumpet yet; no, not until both churches come together." The Primitive church is about 50 or 60 yards from the missionary church, had recently come out from among them, and were separated. One might suppose, if they did not know better, that the present mighty one, could stop Gabriel's rapid flight. If the ordinance of baptism; however, be deferred until the two churches come together, the probability is, the lady alluded to will continue where she now is, i. e. out of the pale of the church. 'Tis a church that knows her duty too well to be seduced by artifice and intrigue. May she continue stedfast in her former laudable resolve, and to be ever opposed to the present missionary operations; for they are corrupt and abominable in the abstract, their origin, the devil being its founder.

(to be continued.)

A. KEATON.

FOR THE PRIMITIVE BAPTIST.

*The Times and Seasons for 1843. C. M.*

Winter and spring, summer and fall,  
The seasons roll around;  
And call aloud to one and all,  
That they be ready found.

Now eighteen forty-two is past,  
And we are spared till now;  
So time it runs away so fast,  
We hardly can tell how.

Seed time and harvest never fail,

The seasons come and go;  
The year rolls on and will prevail,  
For time has told us so.

The wheels of time they roll along;  
And like a torrent they  
Sweep all before them; weak and strong;  
And soon we're swept away.

Time by moments runs away;  
Till soon the year is past;  
At first the hour and then the day,  
It steals away so fast.

Time is a space that God has given,  
To mortals here below;  
And in this time prepare for heaven;  
And shun eternal wo.

We must repent and be forgiven,  
Or must in torment lie;  
We must be saved and dwell in heaven,  
Or must forever die.

Now time it is a precious gift,  
It never can be sold;  
O think of time, of time how swift,  
Its worth it can't be told.

Come, sinners, now O prize this gift,  
The gift of time to you;  
And think of time, of time how swift,  
And say what will you do.

Now time & tide bring all things round,  
As we are plainly taught;  
And time it is most precious found,  
It never can be bought.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

FOR THE PRIMITIVE BAPTIST.

Elder L. B. Bennett is expected to preach at Williams's m. h. on Friday, 21st of July; 22nd and 23rd at Lawrence's; 24th, at Cross Roads—at night, in Tarborough; 25th; at Little Creek; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Log Chapel; 29th and 30th, at Deep Creek; Friday, 4th of August; at Primitive Potecasi; 5th and 6th, at South Quay; 8th, at Primitive Potecasi.

AGENTS;

FOR THE PRIMITIVE BAPTIST:

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Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Hill's Store*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*.

SOUTH CAROLINA.—James Buiris, *Sen* and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

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# THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

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SATURDAY, JULY 22, 1843.

No. 14.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS,

*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART VII.

*On the Atonement made by Jesus Christ  
for sinners.*

*(continued from last No.)*

I have already in this piece shown you by scripture, that unbelief don't condemn men, but that they were condemned by Adam's sin. Then why shall he that don't believe be damned? because he is already by nature and practice in a damnable state, and because faith in Jesus Christ is the only way to get out of that damnable state, therefore he that believeth not is condemned already and the wrath of God abideth on him. So with all the rest of the scriptures of the same import, men are not damned for unbelief as one sin; they are damned for their sinful nature and practices. We were by nature the children of wrath; they that do such things, says Paul, as he had enumerated in Gallatians, seventeen different sins in number, yet unbelief is not among them, shall not inherit the Kingdom of God. The whole tenor of scripture shows you, that it is sinful practices damns men, and not unbelief as one sin, or as the cause of damnation.

Can you find a man in the world that feels the guilt of unbelief on his conscience? No, it is the guilt of actual sins and not unbelief; and a guilty conscience is but the forerunner or the foreboder of hell; it is

hell begun, and unless this fire is extinguished by the blood of Jesus Christ, that cleanses from all sin and guilt, it will burn in the lowest hell, where the worm of conscience will never die, nor the fire of God's wrathful vengeance and indignation against sin never be quenched to all eternity. Remember the guilt of Cain, of Lamech, and of Judas; hell begun here, to ease which Judas risks the future, leaps out of hell begun into hell that never ends; for conscience never dies no more than the soul, but follows the soul off of the dying bed into hell; and there lives with the soul forever, to sting it with the sense of an offended God and committed sin forever and ever. But to return to our former argument.

Now to prove this, take the following scriptures; Romans, 5—18: Therefore, as by the offence of one, (Adam is meant,) judgment came upon all men to condemnation—by one man sin entered into the world—by one man's disobedience many were made sinners. So that you can see clearly, that Adam's sin is by Paul pointed at as the cause of condemnation in men, and not every man's unbelief; for we came into the world under the sentence of condemnation by this one man's sin, conceived in sin, shapen in iniquity, and thus by nature children of wrath; and not so only for unbelief, or only damned for not believing the gospel, for we are in a damnable state, brought so by the fall of the first man having lost the image of God, the sentence of judgment is entered up against all.

Have another; John, 8—24: For if ye believe not that I am he, ye shall die in your sins. Here in this text you see men have sins in the plural, and that they die in those sins because they do not believe in Christ; so that their sins are one thing,

and their unbelief keeps them in those sins. Then it is a fair conclusion, that if men have sins they are in a damnable state, without having reference to their individual unbelief as the whole cause of damnation. So then if a man goes to hell he will not only suffer for his unbelief, but for all the rest of his sins; for, says the text, ye shall die in your sins, not in your unbelief. Now it has been often said that unbelief is the condemning sin of the world; or the damning sin of the world; but, I think, Paul shows that Adam's sin was the sin that condemned all the world, and that brought death and damnation on the whole family of man, and not every man's individual unbelief.

And here I wish to digress a little from my argument, and suggest a few thoughts for wiser heads than mine; for I have been beating my brains for some days to know whether unbelief is sin or not. Mark, I don't say it is not, nor don't you be too hasty in saying it is; well weigh the matter from scripture, and not from your present or general received opinion. The reason why I have puzzled my head with it is, I cannot believe for my life that God will punish any man for the same sins he punished in Chris; so if the doctrine of universal atonement be true, no man can be damned for the same sins for which Christ died, but for unbelief only, if my faith is right. And first, the word unbelief is not to be found in the Old Testament, if my memory serves me, and I think it does. The Old Testament is the book of the law, now what is sin? Sin, defined by Paul, is a transgression of the law. Is there any law saying, thou shalt believe the Lord thy God? Is there any law that says, thou shalt not disbelieve the Lord thy God? If no law, no transgression; for, says Paul, where there is no law there is no transgression. Then if unbelief is not found in the Old Testament, which is the book of the law, how can it be sin?

And again: Disobedience to a law is sin; as, says Paul: By one man's disobedience many were made sinners—so that disobedience to law is sin. Now is there any law against unbelief? If so, then it is sin and not until then, according to scripture. Is unbelief a disobedience to law, or not? Is there a sentence of law requiring or commanding faith, and a penalty annexed to such law, damnation if we do not believe? Think on this. Is there a command in the

gospel? Oh yes, say you. Let us have it. Believe in the Lord Jesus and be saved. This is not a command, but direction to enquirers what to do to be saved. There is such an one as God commands men to repent; but not one, as I know of, that says God commands men to believe. If no command in law nor gospel, how is it sin? Think on this. Is faith, righteousness? No, for righteousness is an obedience to law, and faith is the substance of things hoped for, an evidence of things not seen—both defined by Paul. Well, sin is the opposite of righteousness, which is disobedience to law; and of course, unbelief is the opposite of faith. And if faith is not righteousness, how is unbelief sin? Think on this. Faith is a principle, and not an act: Who believe according to the working of his mighty power. Then men believe with a saving faith, by the working of the power of the spirit of God in their hearts.

And again: Now abideth faith, hope, charity—three abiding principles in the Christian heart; and every saint knows that to him it was given to believe, and that he could not believe when he pleased; and they know further, that they can't believe with that strength of faith they want when they please; if they could, they would never have any doubts. But whenever God's Spirit works that faith and feeling in their hearts they find it easy to believe to the joy of their souls. Then unbelief is a principle the opposite of faith, always abiding in the heart of the unbeliever, so not an act; how then sin? Think on this.

Faith is God's gift, unbelief is the devil's gift; faith is wrought in the heart by God's Spirit, unbelief is wrought in the heart by the influence of the spirit of the devil. Faith is the way for a man to become righteous by the gospel and be saved; the gospel can't damn, for it has no death in it; it is, says Paul, the ministration of life; it is the law that damns, and therefore Paul calls it the ministration of death. Now to which of these does unbelief belong? Think on this. For it can't come from the gospel, nor can the gospel damn a man because he is an unbeliever; for it is the office of the gospel to justify and not to condemn, to save and not to damn, to make alive and not kill; then how is unbelief sin, if no gospel nor law against it? Think on this.

But I wish to push my enquiries further

for my own satisfaction, for I can only by writing tie my mind down to this subject. If no law against unbelief, how sin? and if a principle, how sin, if no law against it, forbidding it? Now there is a text which says, whose looketh on a woman to lust after her, hath committed adultery with her in his heart. Here the very principle is sin, and accounted the act; is this the case with unbelief? Is it sin, like lust? Think on it. I say no, because there is law which says, thou shalt not covet; and, says Paul, I should not have known lust, except the law had said, thou shalt not covet. But where in the law is there a phrase or sentence against unbelief; since the word is not, I don't think, in the Old Testament? Think on this. Then I must leave the law and the gospel, and hunt somewhere else; and that is, what is unbelief? Is it sin? If so, where, how and when, did it arise and come forth, that it should be so often mentioned in the New Testament?

Then what is sin? a transgression of law, the act of a creature. Where did sin come from? from heaven. Who was the first sinner? the devil. How do you prove that? because he beguiled Adam and Eve, who were second sinners, or first sinners on earth. How came the devil to sin? the devil could not have sinned, if he was under no law; for where there is no law, no transgression. What law was he under? I read it: When he bringeth his first begotten into the world he (God) said, let all the angels worship him. It was from this sentence of the law of heaven, revealed by the Holy Ghost, that Paul said he has given him (Christ) a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth. So here is a law for angels. Was the devil an angel? Read Revelations: The dragon and his angels fought. Read Jude and Peter: The angels which kept not their first estate, and hell is now their second estate; for hell was prepared for the devil and his angels, says Matthew, 25—41.

Now we come to the main point: How came he to sin, or even think of sinning in so holy a place as heaven, and he so holy too? Did he have no enticer to sin, no liar to deal with? No, the devil was the first liar; therefore, says Christ, he is a liar and the father; he is the first, head, and great grandfather of all liars; and when he tells one, it is of his own, original. Well then,

how came he to sin? then first angels had law, and the violation of this law made them sinners. Then the first sin that ever was committed was the act of disobedience of an angel to law, this is I feel assured the truth, and that this is the original of sin; and until that act of disobedience was committed, there was no such a thing as sin, in heaven, earth, nor hell. Keep close to the scripture—no law, no sin. Sin is the transgression of law, not sin as a principle; sin is an act of disobedience to law, that turned angels out of heaven to hell, and turned holy angels into devils; and until this act of disobedience to law took place, there was no such being as a devil, altho' he did exist as an angel, yet until he sinned he was not a devil. It was then the act of disobedience to law that turned him to a devil; his own act, and not an act of God's.

Don't be tired, reader, for I mean to climb up to the very pinnacle to hunt out unbelief and its origin, as well as the origin of devils which I have given you. Let us read the law again: And when he bringeth the first begotten into the world, he said, let all the angels of God worship him, to him let every knee bow, &c. Now how comes the devil to think, or even have an inclination to violate this law? Where did so holy a being get the inclination or even the thought to do so, if sin did not exist somewhere? Remember, sin is a transgression of law, if so, it did not exist until the devil's act of disobedience; for it could not exist in principle to be sin, since sin is a transgression of law, so defined by Paul, and that act was to refuse to worship the Son of God. Then we will go to the law; to see what we can find out there.

When he bringeth his first begotten into the world. Now Jesus Christ is God's first begotten Son, the first born from the dead: This day have I begotten thee, &c. Now when did he (God) bring him into the world? Why say you, when he was born of Mary. Stop, sir, he was brought into the world before this; he was brought into the world by the ceremonial law; he was brought into the world by prophecy; he was brought into the world in promise, in the garden of Paradise—the seed of the woman—yea, he walked there; he was brought into the world when it was made, for—let us make man; by him all things were made, grace was given us in him before the foundation of the world; glorify me, oh, my Father, with the glory

I had with thee before the world was; in the beginning was the Word, and the Word was with God—the same was with God in the beginning—and that Word is Christ, for his name is called the Word of God.

So then, from all these scriptures you can see that Jesus was present when angels were made, and by him they were made; and that he was there with God at that time, walking among the ranks and new born-host of heaven. And as soon as they all in glorious array stood up from their first nothing, before the mighty God of this host of holy beings and ministering spirits, exulting and clapping their golden wings for joy of creation, the mandate was sounded by the mighty God of worlds and beings, whose right it was to give laws to all: Let all the angels of God worship this, my Son; bow the knee, ye host of heaven, kiss the dust and this my Son, lest he be angry and ye perish from the way; fall down, ye shining ranks, worship at his feet, ye tallest seraphs, own and crown him Lord of all your praise, and honor him as my equal and partner of my throne and glory.

Now for the first cause of sin, the first motion that ever was felt in the bosom of any being; this you will say is getting to the pinnacle, sure enough. I am not afraid of my neck, as long as I hold fast to the ladder of the scriptures. What does the law say? the first begotten into the world; then this is Christ, in human form presented before the ranks of angels, and they commanded by God to worship him in that form. Oh, said the first thought of sin, who of us can stoop so low? how can such glorious spirits as we bow to clay, to dust and ashes? can we stoop so low to defile our silver, golden, glorious robes in the dust, to worship a creature in human form, in flesh and blood, the child of a woman? No, no, no, was the cry; a stoop too low, too degrading, for such shining beings as us. No, no, we will and are willing with all our hearts to worship God our maker, but not flesh and blood; this we cannot consent to.

Now remember the scripture, that Christ for the suffering of death was made a little lower than the angels, yet crowned with glory and honor; and this is the crown God has put on his head: Thy throne, oh God, is forever and ever. Then the worship of angels and men he is entitled to, as his crown of glory and honor. So you can see, that the superior as they thought them-

selves, higher in order, higher in dwelling place, higher in being—being only spirits without bodies, made to dwell and walk and minister about the courts of heaven—thus angels were made higher than men, and felt themselves insulted at the thought of bowing to Jesus in human form, as much as the prime minister of the Court of England would to worship the meanest beggar in England.

Here then, I shall set it down as my opinion, that self pride was the first sin, or principle of sin, that ever was hatched; and was the cause, the first cause of sin; and from this principle angels refused to worship God's first begotten, so transgressed the law and became sinners. Therefore, says the devil, now by experience Paul I know and Jesus I know; we know who thou art, the Christ of God; hast thou come hither to torment us before time? (that is, for our disobedience to thee in heaven) And they, the devils, knew him, and he commanded them to hold their peace. And this same cursed self-pride in the bosom of men to this day, keeps men too as well as the devils from bowing and worshipping the Son of God, and is the first cause of damnation in them. And oh, great God, how many thousands will be damned with this and by the influence of this principle!

I am not done climbing yet. How came some angels to sin, and others not? Can you tell? I will tell you. You read in scripture of elect angels; so then there are elect angels, as well as elect men, and they were elected in Christ as well as men; and they owe their standing and not falling to this election, or else they would have been where the others are; and therefore do they worship and praise Christ day and night in heaven, as you read in Revelations. Then if they worship Christ, as John tells us they do, they do obey the law of heaven, which said, let all the angels worship him; and therefore keep their first estate, and have not sinned, because they obey the law. Now why did not the rest obey? This is the reason. God, who reveals his Son to men, also reveals him to angels; therefore it is said of the gospel, which things they the angels desire to look into. And the same God who elected them, pulled aside the veil of Christ's flesh and let them, the elect angels, see who he, Christ, was, that he was God in flesh; and that moment they bowed the knee and worshipped him, saying, worthy

is the Lamb to receive power, dominion, honor and glory, and blessing forever and ever. The rest who had no such revelation to see Christ as God, but only as a man, could not see through the mystery of God in flesh, nor believe he was God, or that God was in this man; for if they could have seen that he was God in flesh, the Father in him, they surely would have worshipped him; for then seen their superior, then would they have obeyed the law and not have sined.

Hence I shall here set it down as my opinion, that unbelief originated with the devil; and that he did here first conceive this second born of hell, while Jesus was standing before him dressed in human form; that he here disbelieved he was God, and on that account refused to worship him, seeing him in human form dressed in flesh and blood he looked on himself as superior, and was so in his creation higher than men, higher than human form. Thus self-pride the first sin, unbelief rebels and confirms rebellion against God and his law, and holds a sinner in that state of rebellion against God and his law so long as he is an unbeliever, whether devils or men; and from this evil heart of unbelief springs enmity of mind against God. Now is unbelief a sin? Think on it. What is unbelief? It is a discrediting of God, and of his word and oath; a discredit of his law, curses, of his prophets, apostles, Son, Holy Ghost, ministers and people, and makes them all liars. Is it sin then, or not? Think on it. It springs from want of sight, and want of sufficient evidence; a want of some miraculous sign, a want of light, a want of revelation; is it then sin, or not? Think on it. It breaks the law without fear, it sets God at defiance, tramples upon, scoffs and mocks Christ, reproaches his people, hardens the heart, blinds the mind, laughs at hell, and makes a jest of judgment—is it sin, or not? think on it.

Now who can help seeing, if what is here said be truth, that every unbeliever must be damned in his rebellion against God, whether it be sin or not? Now I want to prove all this, by elect men. That Election is a Bible doctrine no man that has read it can deny; well, to every elect soul God acts in the same way as he did by the elect angels; he by the operation of his Spirit pulls aside the veil of Christ's flesh, and lets them see Christ and who he is, that he is God; and then they, like the elect angels, bow the knee and worship

him, and crown him Lord of all as long as they live, and thus obey the mandate of God. But to the rest of men, like the angels, Jesus Christ is never revealed, but hid from their eyes; and thus men refuse, like the fallen angels, to worship him; and thus will be turned into hell with them—hard doctrine, but truth. Proof: I thank thee, oh Father of heaven and earth, that thou hast hid (mark that word, hid,) these things from the wise and prudent, and revealed them unto babes. So God hides Christ and his gospel from the great and wise men of the world.

Again: You see your calling, brethren, that not many mighty, not many noble after the flesh are called. God never calls many of the great, rich men of this world, by his grace to the knowledge of his Son; but leaves them to damn themselves. Don't be mad at the scripture. And again, the reason why: For God hath chosen the poor of this world, rich in faith. And of course then, if he has chosen the poor he has left most of the rich out. And again: Blessed be thou, Simon Bar-jona, for flesh and blood has not revealed this to thee, but my Father which is in heaven. And, says Paul, when it pleased God to reveal his Son in me. And, says Christ, no man knoweth the Son but the Father—I know my sheep and am known of mine; but the rest don't know him. Let us put on the cap-stone; Though the children of Israel be as the sand of the sea, a remnant shall be saved. And why? Because the Lord will finish the work and cut it short in righteousness, for a short work will the Lord make on the earth—that is, in saving sinners, and the history of generations and nations proves the fact. And who art thou, oh worm of the earth, that finds fault? Canst thou measure arms with Jehovah?

Then none but elect angels and elect men will ever see the glory and beauty of Jesus Christ, and worship him as God manifest in flesh. Although the great, and rich, and wise men of this world, are laughing at poor Christians, and making their sport of revelation and the work of conversion on the hearts of poor saints, and are like the rich rulers of the Jews, saying, have any of the rulers of the Pharisees believed on him? but this people that knoweth not the law are cursed, and why? because they believed not on Jesus Christ and worshipped him as God. As said also Pliny, Governor of Bythinia. Yes, sirs,

laugh and make your sport, you are every one devils wrapped in skin and of your father the devil. Don't be mad. I have Jesus for my backer, and I never fear while he stands there; for, said he, ye are of your father the devil, and his works ye will do; and what is that, ye rich and proud men? why because you refuse to worship Jesus Christ as God, who is God and no God beside him. This is the mystery you can't see into, God manifest in flesh; and why? because you are like your father the devil, self proud and unbelievers of this truth, God in flesh. And if you die in this state you will as certainly be damned as the devil, for you are violators of the same law, and guilty of the same sins by disobeying the same law of heaven and earth, enjoined on men as well as angels. Let every knee bow.

Listen at Christ's own words: Except ye believe I am he, you shall die in your sins—that is, except you believe I am God; for I Am, is one of the names of God which Christ assumes. Then all Unitarians and deists that die in that state are sure to be damned, for they boldly prove themselves the children of the devil by the disbelief of this truth, God in flesh; and refuse, devil like, to worship Jesus Christ as God in flesh, or bow the knee to him; for he that honors not the Son honors not the Father, for the Father is in the Son. Then hell is as certainly the portion of these men, who refuse to worship the Son, as it was the devil's. Don't be mad, for I don't flatter men in matters of religion, it is too momentous for that; your souls are worth worlds on worlds, and I will tell you your faults and danger, if peradventure God will show it to you.

Now you may see these same two sins in Eve—self pride, to be as God. Ah this was the cause of her violating the law of her God, as well as the devil, devil like; and from that day to this, men want to be gods, and this principle would dethrone Christ and God, and set in his seat, as the Pope has done. But won't God kill me if I eat, says Eve to the devil; oh no, don't be afraid of that, no danger; for God doth know you shall not surely die, but be a goddess. Here this second born child of earth and hell, to wit, unbelief, was born on earth; begotten by the subtlety, deceit, guile, and lies of the devil, and conceived by the heart of Eve; and then fear of God was removed, and she took and did eat. And thus unbelief has ever

been in the world, producing rebellion and stiffness of neck against God and his law and gospel, and is the second main principle of disobedience to God, whether sin or not.

After all, I am at a loss to know which is the first born, self-pride or unbelief? for sometimes I think one and sometimes the other; though upon the whole I am rather inclined to think, they are so near related that they are twin brothers, like Jacob and Esau; or, in this case, the devil and Eve both, in the conception of these two principles of self-pride and unbelief as the two first principles of sin, were like Tamar, the harlot of Judah, who was with child with twins, whose names were Pharez and Zarah; one stretched out his hand and the scarlet thread was tied on his wrist, then he drew back and the other came out first. So I hardly know which to call the first born of sin, death and hell; as in the case of Pharez and Zarah which you can read in Genesis, 38—28. I therefore shall leave you to judge who was the first born on both sides, whether Pharez or Zarah, or self-pride or unbelief, for the scarlet thread may be tied round both their wrists, for both are principles of blood—whether sin, or not, judge ye.

I am too far exceeding the limits I have prescribed for myself, and therefore will offer you a few short arguments. In all the works of God that I have ever been able to examine, I see design in them all; if so, tell me what could be God the Son's design in making that part of the atonement not specially applied? can you tell? think on it. If the sins of that part of mankind, to whom it is not applied, were laid on Jesus Christ, and he was cursed, suffered, and atoned for them, how can God in justice curse them for the same sins for which Christ died, (think on it) when they are thereby redeemed from under the law, and of course the law has no charge because the debt is paid by Christ? If Jesus Christ made an atonement for all mankind, then that part not applied was but made in vain, although Jesus was God and knew it when he was making the atonement, yet he suffered for those sins to no effect—think on this.

The truth of the case is, that a general, or a sufficient, or a universal atonement for all mankind, is false doctrine, and so is a general provision for all mankind; but a special application is a true doctrine, therefore, this doctrine of universal atonement

and special application is better calculated to deceive; because one half is false and the other true, and the more so, because that part that observation and experience does not prove is the false part—that is, the sufficient atonement. Whereas experience and observation prove the doctrine of special application to be true, because only applied to part of mankind; but sufficient atonement has no such proofs, as observation nor experience.

Then the whole truth is, that there is a special three one God, a special chosen people out of the mass of mankind, to be sanctified by the Spirit and to believe the truth; and to believe that truth is to believe that an atonement is made for them by Christ. And others will not believe this truth, because the Spirit doth not enable them so to do. And I feel assured, that if Christ had made an atonement for them, that the Spirit would help them to believe it, because he would help them then to believe the truth; but to help a sinner to believe in an atonement being made for him, when Christ had made none for him, would be to help him to believe a lie; therefore, all men are not called by the Spirit.

And again: that there is a special atonement for this special chosen people, and that the special application by the Spirit is to this special chosen, this same special atoned for people, so that the salvation of any sinner is special from the foundation to the top stone—a special atonement as well as a special application—this is the truth, says my heart, and views from scripture. You read for yourself, believe for yourself, and pray and go to heaven in your own way for yourself; then all must own, if you miss, you alone must bear the blame. This is my religion, but still I offer you my views; if according to scripture, receive them; if not, reject them; which we will now come to treat upon—leaving argument we turn to scripture.

Now throughout the scripture we find—my people, thy people, his people, a chosen generation, a royal priesthood, a peculiar people, thy children, these, thine and mine—and why all these emphatical words, if these words did not intend to convey an idea of a distinct people from the mass of mankind, with a number of such like phrases or words, where a plain speciality is set forth, such as my sheep, I have much people in this city, &c. &c. &c. ? Christ has a people indeed, and that people the Father has given to him that

they might not perish, but he raised up at the last day; and to give to them eternal life, even to as many as he has given him. So that Christ has a people by gift, and by purchase, for whom he gave himself to redeem them from all iniquity; nor could he redeem a single sinner he did not represent, or was not bound for, in the covenant contract; or one his Father did not give him to atone for, to believe and be raised up at the last day.

Hence those loved with an everlasting love are drawn, those predestinated are called, those chosen sanctified, those ordained believe, those appointed obtain salvation by Christ, the election obtains. And whosoever's name was not found written in the Lamb's book of life from the foundation of the world was cast into the lake of fire; I lay down my life for the sheep, and you believe not, because you are not of my sheep. Now if all these scriptures do not show a speciality of persons, and that the application is to these special persons, I must be blind or prejudiced in favor of an opinion. Isaiah says, the ransomed of the Lord shall return and come to Zion with songs, and obtain everlasting joy. Then if all are ransomed the promise is not true, for all do not come. So the truth is, that only a part of mankind is ransomed or atoned for, and this all shall come; and so the promise true, that the atoned for shall have everlasting joy on their heads.

## PART VIII.

### *On free will, and free agency.*

Free will is a term by Christians and preachers expressed generally to mean, that the will of men is as free and unhampered to good as it is to evil; or, in plainer words, that it is in a man's own power and just as easy for him to do, to will good, as to will evil; or to will to go to heaven as to hell, or to will holiness as sin; or, in other words, that man possesses in himself a determining volition, or power over his own will to turn it which way he pleases, or that it is like even scales, or suspended on a pivot, and that the power is in man to make either end go down, just which he may please to choose, as free to good as free to evil, under no control but man himself; for if under the control of any, then not free. The above is what is meant by freewill; or, that a man may be a Christian if he will, or let it alone if he will. Now

I don't believe a word of such a doctrine, and my reasons I will assign.

I have read many authors and heard many men talk, and most of them seem to think that the will of man is the leading, controlling, and governing power or faculty of the soul and body; but I must beg leave to differ from this opinion, and say instead of the will it is the affections, or love; and not the will that is the chief ruler of the soul and body of man, and both are turned whither this governor, the affections, listeth. I love such a woman, therefore I will to marry her; I love such a man, I will his company; I love sin, I will its service; I love God, I will his service and presence; I love holiness, I will holiness; I love riches, I will riches; I love honor, I love life, I will life. Then nothing is more plain to me, than that the will of man is not free, but under the control of the affections and in all things under its governing power. If so, the will of the sinner that loves sin, no matter what that sin may be, or of what kind it may be, the will of the sinner is not free but is fettered by this love of sin and hampered, and naturally preponderates to sin, because he loves it.

And I contend that the affections are involuntary, like the circulation of the blood, over which we have no control; but whether we sleep or not, or whether we wish the circulation to go on or not, still it goes on in spite of our power. So vice versa, when the soul is made to love God or holiness, though beset or attracted every day by sin, not loving sin but loving God and holiness, it wills holiness, and God's and Christian company. Then if what here is said be true, you can at once see the fallacy of the doctrine of free will, or of a man's being a Christian if he will, or let it alone if he will; for it is at once saying, a man can love just what he pleases and whom he pleases, and every man of any experience knows better than that, when love is an involuntary act in spite of us; we can't make it, nor can we buy love with gold, neither human nor divine. Much less when the scripture says, Romans, 8—7: The carnal mind is enmity against God. How then can a sinner have a will to love him, or to love him and then have a will to serve him, against whom he has hatred and enmity, the reverse of love? Impossible. 2 Corinthians, 5—14: The love of Christ, says Paul, constraineth us. Then without this love no constraint to service—that is right.

And again: John, 14—23: Jesus answered and said unto him, if a man love me he will keep my words. Here you see in this text, love to Christ is made the cause why we will to keep his words. Then although the will of man is that power of the soul whereby we choose or refuse objects, yet the will of man must have an influencing motive of some sort or other; and when this influence acts on the will, so as to preponderate, then the will gives the casting vote, settles all other disputes, and makes her choice; but this choice is made in consequence of a motive that acts or governs the will. There lies a dollar and a guinea on the table—which will you have, sir? you say the guinea, and why? because the motive of gain, or the guinea's being worth more than the dollar; therefore you will, and then choose the guinea.

So that it is plain the will is not free, but that it is under the control of the affections, the reason, understanding and judgment; and that its office is only to give the casting vote, to put an end to all disputes, and be the final arbiter among the faculties; and not to be a leader to go any way it may choose, without a motive to influence it to give the casting vote. Thus we sometimes parley with ourselves, loth to decide, hardly know which to choose, and finally sometimes make no decision—and why? because the will does not, by all the reasonings of the soul, see its way clear enough to give the casting vote, so as to make its decided choice. So then the whole amount will be this, we act freely, we act willingly—but why? because there is a motive that has an influence on the will that induces it so to do.

Now to make all I have said plain, we will refer to the case of old mother Eve; for there never were but two persons in the world that were free willers to good, without divine power to aid, and those were Adam and Eve. And although God devised the plan of salvation, appointed his Saviour, and made choice of his persons to be saved by this Saviour, before the world began, yet he left free the will of Adam and Eve suspended on a pivot. You may choose good, or you are naturally created to choose good or obedience to me and my law, for with this will and motive you are naturally endowed by creation. This will can be influenced another way, this is what you have to guard against, and not eat of the tree of know-

ledge of good and evil. Now here Adam and Eve may be said to be free willers to good, and there has not been a man since that day he fell by nature, possessing this free will to good but Christ, except God's Spirit gave it him.

Now I think this will satisfy you on this point: When Eve saw the tree was good for food, and was desirable to make one wise, now those were the motives that acted on or influenced her will; she took thereof (mark that, as the effect of motive on the will.) and did eat, and gave to her husband and he did eat. Now, Sir, here you can see where the change took place, from a free will to good, to a free will to evil: then from that day to this, man by nature and his free will is only free to evil, and cannot again become free to good but by the power of God; nothing, nothing but almighty power can again give us motive to good, and influence again our wills to be free to good; for from that day to this, through every generation man's will has been free to evil and not to good; and the history of all nations will prove the fact, as well as observation among ourselves and the conduct of mankind daily.

But say you, there are some men whose wills appear to be free to good. True—but Sir, this is owing to the power and Spirit of God, that implants a motive in the human heart that thus influences the will of that man to good, and withholds him from evil; and thus a man is not his own master, nor his own keeper, nor his own guide; for a good man's steps are ordered by the Lord, and others are kept by the power of God through faith unto salvation—and as many as are led by the Spirit of God are the sons of God, &c. &c.

(to be continued.)

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## THE PRIMITIVE BAPTIST.

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SATURDAY, JULY 22, 1843.

FOR THE PRIMITIVE BAPTIST.

Laurel Grove, Pittsylvania co. Va. }  
18th June, 1843. }

DEAR BRETHREN EDITORS: I have had it on my mind for a considerable time, to give you a short detail of the Baptists in this our section of country, although I feel my great inadequacy to do so; but I wish to inform all who read the Primitive as well as I can, the course that has been pursued by the Roanoke Association

for about the last fifteen years; which I have been an eye witness to a great deal of, and have had their documents for the balance.

The first of my perceiving that we had two conflicting parties in the Roanoke Association, was some fifteen or more years ago. I was in the Association, and our messenger that had been appointed to the General Association, reported, that he attended the General Association, and after some little deliberation they gave him a seat; but informed him, that we could not correspond with that body any more, without we sent ten dollars to the fund. Take notice, the Roanoke Association never had been a legal member of the General Association, as the churches had never been consulted on the subject at all. But there were a part of the Association that were for sending ten dollars and a delegate again, as they were anxious that the correspondence should be kept up; but they were out voted, and the matter was referred to the churches, and the churches (or a large majority of them) were opposed to the measure, therefore the correspondence dropped.

Some time after this there were a little party broke off, (or were excommunicated, I don't know which.) from the Country Line Association, and called themselves the Beulah Association. Well, this same party that were so anxious to correspond with the General Association, now wanted to open a correspondence with the Beulah Association; but they were out voted again. They tried various times to work their benevolent plans (so called) into the Association, but there were always a majority against them. Well, finally, they asked the Association for letters, and they formed themselves into an Association, called the Dan River Association. There were twelve churches left the Roanoke to form the Dan River Association.

Well then I concluded that we should have peace and harmony in the Association, but my hopes were soon blighted; for at the next meeting of the Roanoke Association, the Dan River offered a correspondence to the Roanoke; but it was almost unanimously rejected, and I thought perfectly right, as they would not stay with us when they were with us. But this was only the beginning of sorrows. Not long after the correspondence was offered by the Dan River, and rejected by the Roanoke, some church or churches of the Ro-

Roanoke District proposed calling a Convention, relative to correspondence and communion with the Dan-River and other Associations of like practice. And I believe the most of the churches were represented in that convention, and they entered into various resolutions, the particulars of which I do not now recollect, neither do I believe they were calculated to do any good, but rather the reverse. Those resolutions were presented to the churches, and I believe the most of them received them; (but some churches entire, and other members were the churches were favorable, were opposed to the convention and its proceedings.)

Therefore, at the next Association there was considerable excitement in the Association and warm debating on both sides; and finally they agreed to refer the matter to the churches, whether or not they would make it a test of fellowship; (that is, what is called the benevolent institutions of the day.) This matter was also referred to the churches, and some churches were opposed to fellowshiping them, some in favor, and some that did not decide either way; Kentuck, for one, where my membership was at that time, had no action on the subject at all, and was represented as being favorable.

Now at this Association the Primitive part concluded to come out from amongst them, as there was nothing but contention and discord in the Association. Accordingly they called a convention at White Thorn meeting house, in Pittsylvania county, and they then and there agreed, ten churches of them, to break off from the Roanoke Association, and form themselves into an Association to be called the Staunton River District Association; and formed resolutions, that they would not correspond nor commune with any Association or church, that did correspond and commune with those unwarrantable institutions, falsely called benevolent. And there are now twelve churches in the Staunton River Association, and they all appear to be united; heart in hand they can now meet in their Association and do their business, without any jar of discord.

The old Roanoke Association is now divided into three Associations, viz: Staunton River, old Primitive Baptists; Dan River, new institution folks; Roanoke Association, I do not know what to call them without I call them fence straddlers. — This is as near a fair statement as I am able

to give of the splits and divisions in the Association and their causes.

I will now drop the Association subject, and bring the matter to the churches; for you must reasonably expect that there were some members on both sides that were dissatisfied. Amongst that number myself and wife became dissatisfied in Kentuck church, but not with the church at the outset, but with the pastor of the church, who I once thought was an old Primitive Baptist in principle. But alas, it appears the time is come to try the souls of men, and I believe there are many that love the praise of men more than the praise of God.

I will now give you a detail of some of my trials and difficulties, while passing along through these low grounds of sorrow. Myself and wife joined the church nineteen years ago this spring, at head of Birch Creek, commonly called Kentuck meeting house; which was then under the pastoral care of old bro. Wm. Blair, and I reckon that we all lived in as much peace and harmony as any church on earth. But in the fall of 1838, it pleased God to remove our beloved pastor bro. Blair to eternity, but we believe that our loss is his eternal gain, and that he is now singing the praises of that Jesus that he once held out as the only Saviour for dying men. Now we were destitute of any stated preacher for more than a year. At length we made choice of a Mr. Wm. H. Plunket as our pastor for one year, who I then thought as above stated to be of the old stamp; but before the year was out that we had taken him for, I perceived that he was not the man I had taken him to be. Sometime in the summer after he took charge of the church, he raised and excited the passions of the people at a mighty rate, and I never heard nor saw any Methodist camp meeting to excel it for noise and confusion in my life agreeably to number. And he almost abused those members of the church, that would not join in with his mongrel work. He and I had some private conversation about the revival, and we could not agree; and from that time forward, I began to notice him more particularly, and soon got thoroughly convinced in my own mind, that he was too much of a Pharisee for me to live under the pastoral charge of.

And accordingly, at last June meeting I asked the church to give myself and wife letters to go and join some church of the Staunton River Association. The church

refused to do so, and this man Plunket had a great deal to say against it, I thought more than became him, (not being a member of the church) Well, the application was made again and again, but without effect. I told the church that I had nothing against it, my objection was the pastor - I asked them for a certificate to show that we were under no censure, but all in vain; they would not give us that, although they said they had nothing against us. And I had to get Mill church to send a committee to inquire into our standing, as I did not wish for us to join without some recommendation. And they received us at Mill church last October, and the church at Kentuck excommunicated us for joining a church of the Staunton River Association.

Now you can see what the Baptists are coming to in our section of country. If they can't tie persons' hands and make them stay with them, they will exclude them, and I suppose, as Paul once said, think they are doing God service. And our Association have had to resort to a rule, (viz:) to receive members into their churches by adoption. There have been several received into Mill church in that way. Our old brother and pastor Blair was violently opposed to the measures of that party that compose the Dan River Association, and to a correspondence with the Beulah Association; and this man Plunket professed to be opposed to them too, and when the Dan River offered to the Roanoke correspondence, he had more to say against it than any other man in the Association; but now he advocates a correspondence with them as strong as he used to go against it, and says that he has not changed. And the Roanoke Association at their last meeting opened a correspondence with them; they now correspond with the Appomattox, Strawberry, and Dan River, all missionary Associations, and they say they are no missionaries - what sophistry!

But, brethren, I believe that it all is for the ultimate good of the Lord's chosen few; for it appears that it was the afflicting hand of Pharaoh that caused the children of Israel to come out of Egypt. - Even so in this our modern Egypt, we cannot bear the burthens laid on us by our modern taskmasters, when they get up and preach that dead sinners can get religion if they will, and if they are lost it will be their own fault. And this man Plunket has

said publicly from the stand, that he has never fixed his affections on any particular persons and prayed for them, but what they were happily converted in a short time; and many other things as vain and as trashy as that, all going to show that pharisaical, self righteous, Arminian principle that he is in possession of. And the church at the head of Birch creek has excommunicated myself and wife, because we would not live under his pastoral care. This is the way Baptists get along in this country, (or people that call themselves Baptists) But none of these things move me. I care not for what man can do unto me in that respect, for if God is for us who can be against us.

Brethren, I must come to a close, as my letter is much longer than I expected when I began it. Brethren, pray for me and my family, that we who have made a profession of religion may adorn the same in life by a well ordered walk and godly conversation; and them of our family that have not, may in God's own good time and way, be brought to a knowledge of the truth as it is in Jesus. Excuse my bungling writing, for it is the first time I ever wrote for the press. And may God of his mercy be with you all, my strange brethren, and support and uphold you under all your trials and difficulties, while passing through this vale of tears, is my prayer for Christ's sake.

THOMAS FLIPPEN.

TO EDITORS PRIMITIVE BAPTIST.

*Randolph county, Georgia, }  
June 25th, 1843. }*

DEAR BRETHREN AND SISTERS, of the Primitive order, who are scattered all over these United States: Grace mercy and peace be multiplied unto you and your children.

I have long felt an impression of mind to write a piece for your much esteemed paper, the Primitive Baptist, and it is with a great deal of reluctance that I take up my pen to write at this time, fearing that I shall be in the way of abler pens; but seeing no other brother from this county writes for the Primitive, and wishing my paper to continue, I now draw the bow at a venture to trouble you with a little of my scribbling, so far as to let you know there are yet some brethren in this county that are contending for the faith once delivered to the saints. But we are very much

troubled with the institutions of men. so that we seem almost like poor old Elijah, ready to say: We have been very zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away. 1 Kings, 19. 10.

But, brethren, I hope there are a goodly number of us here, that will bear hardness as good soldiers; and my wish is, brethren, for us to bear persecution with an eye single to God and his glory; always bearing it in mind, not to be overcome of evil, but overcome evil with good. Romans, 12. 21. Now, brethren, the institutioners try to fright us by saying, or prophecying, there will not be the track of a Primitive Baptist to be seen in three years from now; but I remember in the ancient persecution, that God did not leave himself without a witness, but said, he had reserved to himself seven thousand that had never bowed the knee to Baal. And I think that the God that I profess to serve, is just such a God as he always was; for I think he has reserved to himself witnesses yet in this country, that will cry against the institutions of the day for speculation, falsely called benevolence, as the ass did to Balaam and say, what have I done unto thee, that thou hast smitten me these three times. Numbers, 22. 28.

But, brethren, let us endeavor to pray for them if they are not right, that the Lord may show them the right way before it is too late. And especially, brethren, your unworthy servant requests your fervent prayers to Almighty God, on the part of two of his children, that have been led off by the schemes of the day. For we learn from holy writ, that the effectual and fervent prayers of the righteous availeth much. Also, I request your supplications before a throne of grace on the part of myself and family, and the little church to which I belong, to wit, the Walnut Grove, that she may once more put on her beautiful garments and shine fair as the moon and terrible as an army with banners.

And as I wish you to know something of the standing of our county, there are seven churches that have protested against the institutions of the day. True, the missionaries out-number us in members; but is there not a cause, for they hold their protracted meetings, or rather distracted meetings, and take in members in the

wholesale way. So it is very easy to account for the cause.

But numbers is no mark,

Where Christians may be found;  
For few were saved in Noah's ark,  
When many millions drown'd.

I do not wish, brethren, to tire you with my scribbling; but as in all probability it will be the last time I shall ever pester you, or expose myself among the public, I wish to drop a word to my brethren deacons, that is, earnestly to contend for the faith once delivered to the saints. And as you have come under the hands of the presbytery and been placed in the house of God, or rather on the walls of Mount Zion, as a kind of second watchman, don't sleep on your oars; but stand to your posts, and bear hardness as good soldiers, and never give up the field. And if you see any thing lurking about and trying to creep into your church, that is not warranted by the word of God, take up your sword and thrust it out; for if I am not mistaken the scripture requires it at your hands.

Think not hard of me, brethren, but I am afraid there have been too many deacons sleeping over their duty, for the good of the Baptist cause. I speak this by experience, for your unworthy brother, if I may be so called, when persecution began to arise, came well nigh taking a letter and running away, Jonah-like, and joining a church that was already divided. But while searching the scriptures to find out what was my duty towards God and my brethren, something like this fell on my mind: Will you desert your brethren in the time of trouble? And oh, my brethren, what a heart-rending thing it was to think of parting with my brethren and sisters in this situation; for it seemed as if I loved them better than I ever did before. Therefore, I admonish you to go on in the strength of the Lord; and as my sheet is about to give out, if you think it not worthy of a place in your columns, do me the favor to lay it by, as I do not wish to have any thing published that will be injurious to the cause.

I send on my little remittance, and must come to a close by saying, dear brethren in the Lord, pray for us in this part of God's moral vineyard, that we may hold out faithful to the end, and earnestly contend for the faith once delivered to the saints. And may God help us and you to lay aside every weight and the sin that doth so easily

beset us, and run with patience the race that is set before us, looking to Jesus the author and finisher of our faith, is the prayer of your unworthy brother in the Lord.

*McKEEN COOK.*

TO EDITORS PRIMITIVE BAPTIST.

*Belmont, Sumter county, Ala. }  
10th May, '43. }*

VARIETY OF ANECDOTES, &c.

(continued from last No.)

Again: A noted missionary preacher on his way from preaching, observed to some of the company, "what a trifling matter it would be indeed, for the church to contribute the tenth bale of cotton only, omitting every other article." The church he had an allusion to is rich, their lands being fertile and productive; their number were then upwards of 100. Supposing on a moderate scale they made 1200 bags, averaging 500 lbs., and that he attended three other churches, say 400 bales each, the aggregate amount of the four churches say 2,400 bales, his fleece would be only 240 bales for about two months' services only. A poor compensation indeed. Can it be disputed for a moment, but that this reasonable, pious, good preacher would not be fond indeed to have church and State interlocked and wedded together in holy matrimony, pray? Would he not contribute his utmost exertion to have the nuptial tie permanently fastened? Certainly he would. Cry aloud then to government, ye greedy, avaricious, hungry dogs. "Come, all ye influential ones, help, as we are at present in a deplorable state of starvation for money, our desirable food; and the mighty wheel will, unless money can be obtained, be finally stopt." The Lord grant it may be effectually stopt, while money is the primary object.

I come now merely to touch upon what indeed I would have gladly avoided, but urgent, imperious, and devolving duty, &c. in connection, calls aloud for faithfulness in vindication of truth, for a disclosure and exposition, as an admirable caution to the interested, concerned, pious whole; at the expenditure of a conspicuous influential individual, and that the churches may be on their guard. For there are many no doubt equally culpable and intriguing; and while there is one remaining among the churches, peace will be materially affected. Now, Doctor, my dear sir, you are the particular

one that I have an allusion to; you being of the influential grade in high life. &c. can't screen you, no, nor a host of such. You have laid yourself open for exposition, by acting two separate, distinct parts in the odious drama. You artfully and effectually induced the Primitives to believe that you were a full-blooded Baptist of the Old School, at the same time nothing more foreign and contradictory. O shame, indeed. We don't, however, regret; we have no use for turncoats in our service, our military campaign; they are no better than a Simon, that perfidious, erroneous, wicked one. Agreeably to the article of warfare, death is the portion of turncoats, revolvers. Remember, sir, the seduction you offered me at your house; that is, that I would sign a certificate of approbation, commending the articles that you had drawn for the church in opposition to the church's, which you had frequently presented for their consideration and adoption; and they as frequently and wisely refused. And the reasons that you rendered for its acceptance were trifling and insignificant indeed; that is, that there were a number of young converts ready to join the church, provided the articles of the church could be softened and meliorated. Remember, sir, my reply, that if they could not come in on the terms of the church, let them stay where they were, or join the missionaries, who were equally contiguous and near. You further stated, that the church could have the ministerial aid of the Rev. Jno. Collins as their pastor, then they would have a large extensive congregation. I immediately replied, that he was a full blooded missionary, and that he wore two separate distinct coats, and that he was occasionally a two-faced man. You instantly objected, and commenced ridiculing that blessed old persevering veteran who then was their pastor, who has recently gone to desirable eternity, to receive his glorious ample reward. His memory will, sir, ever be revered and lastingly honored by the peculiar sons of Zion, as a faithful assiduous watchman on the walls of Zion; a full-blooded Baptist indeed, who had ever stemmed the current of opposition; as such, the opposite, the missionaries, could not endure him; he was too plain and candid, contending earnestly and vehemently for the truth, in opposition to the prevailing schemes of the day. O! glorious man indeed!

Your offered inducements to me to sign

the certificate of approbation, had no influence with me; the riches of Marengo, indeed, could not have effected a revolt from my present persuasion and determination. I was unalterable and permanently fixed. No, indeed, as poor as I may be, it could have no influence whatever. Admitting for a moment I had acceded to your proposition, I should have viewed myself equal if not inferior to that wicked, nefarious, perfidious wretch a Judas, or as a Francis Spira, that wicked infamous unhappy wretch, who measurably experienced in time, the woful pangs of the damned in hell. Your frequent remarks at the time, fully convinced and confirmed to me what you were, and progressive time no doubt will fully develop and make obviously plain, you are well calculated to influence and to deceive, being blessed with natural and acquired abilities; and in addition, blessed with profusion of riches of the world.

I am satisfied, sir, that you are hopefully and passionately fond of popularity, empty vain show and renown; if we may judge from your repeated exertions to favor the opposite, remembering that repeated actions are louder and more forcible than words, and it is the best criterion to judge from. The favor and esteem of the rich you are anxiously courting, and must certainly consider their favor and smiling aspect and approbation a great and honorable acquisition indeed; to be actuated from such erroneous sycophantic principles, merely because they are rich and opulent, is a secret poison lodged in the immortal interior part, the recess of the avenue, and will certainly end in vanity and vexation of spirit; 'tis an unfruitful bane, creating anxiety and unutterable wo. How little and meanly does God esteem the things that men count great, the endowments of wit and eloquence that men admire in some, how poor and insignificant are they to him. He respecteth not any that are wise and determinate in heart, they are nothing in his eyes, even wise discerning men admire. How little it is that men know and acquire, how small and trifling lies ruinously secreted (serpentine-like) under the sound of these popular wonders, i. e. a learned man, a great scholar, a great statesman, vastly rich, opulent, &c. How much more doth the allwise God, the omnipotent one, meanly account of these! He often discovers even to the world their meanness and insignificance; he befools

and takes them in their own craftiness, so that valor, bravery, or birth, or worldly greatness, these he gives, and gives as momentary fleeting things, he makes no great account and reckoning of, to such as shall never see his face in peace; and irresistibly calls to the inheritance, the enjoyment of ultimate glory, poor, despised, forlorn creatures, that are viewed and looked on as the off-scourings and refuse of the world.

My dear sir, what you are so sedulously and anxiously doing in opposition, 'tis presumed is not conscientiously done. I mean, from pious good intentions and rectitude of conduct, &c. But to gratify a few popular rich ones, so as for predominating self to become great and distinguished, among the great and affluent. Take care, my dear sir, your situation is becoming quite ticklish and unstable. If you should fall, which I fully anticipate, (unless providentially prevented,) great indeed will be the transition and woful explosion; never, no never more to rise in the distinguishable light you formerly sustained. This often have I seen. 'Tis dangerous indeed to become a willing flattering tool for popularity, &c., especially in religious matters, gratifying the rich and popular; many indeed have been led astray by the fallacious, insinuating, flattering, deceptive charm. Remember, sir, God hath chosen the poor of the world, rich in faith, heirs of the kingdom, &c.; and not many mighty, not many noble, &c., are called. And why, pray? The reason is wisely and judiciously assigned, which you may see by consulting the good Book.

(to be continued.)

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Arkansas, Clark county, *7*  
May 31st, 1843. *5*

BELOVED BRETHREN IN THE LORD:  
Having the pleasure a few days ago of reading one of your papers published in February last, I was pleased with its contents. I believe it to be established upon the principles of truth, that it has and will continue to expose error, that it has been the means in the hand of God to fully show and that from the word of truth, the policy of the lucrative institutions of the day.

Brethren, it makes my heart ache when I see men professing godliness, men professing to know God in the pardon of their

sins, so deviating from the word of truth as to follow the fantastical notions of men. I say notions of men, because they are not to be found in the word of God. But so it is, Jesus Christ said to his disciples: Strive to enter in at the straight gate, for many shall seek to enter in but shall not be able. Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them.

Now I will ask every thinking and candid Christian, if the missionary institutions are to be found in the word of God? I say they cannot. We must judge it by the word of God. The apostle Paul says: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work. Jesus says in his word: If ye love me keep my commandments. Now I say that these missionary institutions are not scriptural, but are a direct violation of God's word and his plan of spreading the gospel. The apostle John says, in his first epistle: He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Let them see to it, and if they will enquire, enquire ye, return; come.

One of the daughters of the mother of all abominations has travelled in Arkansas, and it was cried out at their last Association, (by one of the old bell-wethers,) the child was born. Great joy was expressed because of its birth, but I believe the child is a little sickly, for it received a wound on its head at its birth, which prostrated it low. They have applied some remedies to effect a cure, but finding it a hard case, they have undertaken to feed it on adulterated milk, (for it will not eat of the sincere milk of the word;) such as a general redemption placed upon conditions and freewillism, placing all the power in man. And upon this they have made a considerable ingathering, for like begets its likeness, placing the salvation of man on conditions; or depending on the will of man is giving men all the glory. For instance, here is a man who has an ulcerated wound, a remedy being prepared or made of twenty ingredients, but nineteen out of the twenty cannot operate without the other; which one causes all the rest to operate in healing the wound? Now the twentieth one has all the glory to itself, so it is pla-

cing it on the will of men. Though Christ has died he cannot save, his arm is too short, he cannot subdue the will. Well might free will boast of its tens of thousands, while Christ only of its thousands, comparatively speaking, none. Jesus Christ was once delivered to the will of the people, then they crucified him; since then they crucify his cross. This is not the language of the prophet: He shall see (not may see, but shall see) the travail of his soul and be satisfied; and the pleasure of the Lord shall prosper in his hand. For my part, let it be in that redemption that redeems from all iniquity, that saves from sin, that reconciles to God, that makes an end of sin, and brings in everlasting righteousness.

Brethren, I believe that God has a people here, who will stand on the side of truth; though satan may unite all his forces and march against them with malicious hearts and lying tongues, but yet they will stand unshaken. And the reason is, they have been taught in the school of Christ, and not of men's teaching.

Brethren, being desirous your paper should have a circulation here, I have got six subscribers. May God be with your spirits. Amen.

GEORGE W. ROGERS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Montgomery county, }  
June 17th, 1843. }

DEAR EDITORS: After neglecting my duty that I owe to you, as those that are engaged for the general good of Christians, I as agent for the Primitive paper in this county, enclose six dollars for which you will continue the same papers. No more, but remaining your unworthy friend till death. GEORGE W. JETER.

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# THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

VOL. 8.

SATURDAY, AUGUST 12, 1843.

No. 15.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,  
*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART VIII.

*On free will, and free agency.*

*(continued from last No.)*

But I will not longer beat the bush, but will come to the point in hand from the scriptures. Ephesians, 2—2: According to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Verse 3: Among whom we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. Here you see the devil still working in the heart of man, or working in the children of disobedience; constantly furnishing motives to influence the will, desires of flesh and mind, and thus hurrying man on by his working in him to fulfil the lust of flesh and mind. And what is worst of all, he is by nature now a sinner, a child of wrath, for this reason; and so of course of sinful nature to influence the will, and the devil in addition to stimulate him thereunto. I cannot see how the will can be free, when hampered with both these chains, or incentives to evil; for the devil was more than a match for Adam at first, when he had no sinful nature, much less now, when he has such a faithful & constant friend in the house of our hearts as our sinful nature, that approves all his plans and

is ready to open the doors asleep or awake, bid him in and join his band to oppress the will, prompt motive to influence it and thus lead the sinner captive in chains of lust to hell; no freedom here, were such tyrants as these reign.

2 Timothy, 2—26: And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. Not their own will, but the devil's will; so that men are under the necessity of oft times willing what the devil wills, by his influence on their will; thus did Eve, thus did Judas, and thousands of others; and thus men sometimes act freely, act willingly, and at the same time are acting the devil's will in them; or, it is the devil willing in them, or so influencing their will as to make it fall in with his will, and both the devil and the man act jointly. So did David, when he numbered Israel; so did Peter, when satan got him, to sift him as wheat; and so doth every wilful murderer, with a thousand other cases. So that now man is a captive to the devil, and if a captive in chains of lust and disarmed of his will to good, and in the prison of death, darkness, blindness and unbelief, can he be free? Then man and his will may be said to be free, and not until then, if no captive.

Luke 11—20, 21, 23: But if I with the finger of God cast out devils—21: When a strong man armed keeps his palace, his goods are in peace; 22: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted and divideth the spoil. Here in these verses we have the view of Jesus Christ, of the state of a sinner, in captivity to the devil; the palace the heart of the sinner, his goods all fleshly lusts, or rather the soul of the sinner; his armour wherein he

trusteth, hardness of heart; death in or love to sin, blindness of mind, deafness of soul to all God's warning; pride, self-will, love of self and world, enmity of mind against God, and lastly, his coat of mail, unbelief. In these the devil trusts, and as his last resort, when all the rest of his armor fails, morality and self-righteousness. And among all his armor, he puts more dependence in these two field pieces than all the rest; for nothing less than the hammer of God's words in the hands of his Spirit, can beat this beast of self-righteousness to death, and slay a sinner's vain self-confidence and self-trusting. Christ, by his Spirit, the stronger man that comes on the devil and taketh away his armor wherein he trusteth, and divides the spoil.

Some say the spoil means the soul of the sinner, and leaves the devil the body, but here's a text that will explain it for you: He shall divide the spoil with the great, and a portion with the strong, because he has poured out his soul unto death. Here it is, as plain as the Pilot Mountain, that the spoil and portion means that Christ and the devil shall divide the world; for the Lord's portion is his people. And when the devil has one of these a captive, in which state he has got them all; but every one that Christ, by his Spirit the stronger man taketh away, he divideth the spoil. All these verses give us a fair view of a sinner's case, that he is under a governor, a tyrant, lodged in a sinner's own heart, that there he keeps on hand a constant store of arms, that there he reigns as a king with despotic sway and keeps all in peace; yea, keeps a sinner in peace in his sins, though death is hold of the rope to draw the bridge and let him in hell every moment he lives; yea, hell has already lit upon and is beginning to burn the brand of conscience, yet the devil is keeping all in peace.

And although diseases, deaths, whirlwinds and earthquakes shake the globe from pole to pole, peace, peace, says the devil, all shall be well at last; and in the hour of death, when eternity heaves up to the sinner's view, and ten thousand sins come to his bed side—and each pierce his conscience with the reflection of past crime, and the whole soul thereby thrown into fearfulness of judgment to come and trembling despair—oh, peace, says the strong man, where there is no peace; no peace to look back, no peace to look forward, no peace to look upward, no peace

within the soul, no peace to look downwards to hell or the grave. Then this strong man takes wing and away, and leaves the sinner without peace, and to die and never see peace of conscience to all eternity. This is the friendship of the devil, and here, sinner, ends your false peace. If then the devil dwells in the heart of the sinner and has there a good store of arms, can a sinner be free to choose, free to will, free to love, free to become a Christian, or let it alone? why you know what the text says: he keeps all in peace until a stronger than he come upon him, and taketh away his armor.

Then sinner you are a captive to the devil, a bond slave under the devil as your ruler and governor, and bound in the chains of your lust, stimulated and inclined hellward; and there, sir, you will certainly land unless Christ by his Spirit, the stronger man, comes to your assistance, damned you will be—and why? because the devil is lodged in your heart, it is the palace of hell, the habitation of devils. Don't be mad, nor think me your enemy, because I tell you the truth; for your heart is the devil's summer palace, his forge is there, yea, your heart is the very anvil of hell, the very sink of sin, where the very devils live and carry on their schemes to damn you and others; yea, the devils live in you, they will for you, they think for you, they curse and lie for you; in a word, the devil, sinner, works in you to imagine, to think, to purpose, to choose, to will and to do; and you are all devil from head to foot, from top to toe, within and without, in soul and body, principle and practice, all nothing but a child of the devil, except some brute; and no free will in you, but what the devil wills, and thus controls your will to will sin and not good. Don't be mad, for I have a good backer for all I have said.

John, 8—44: Ye are of your father the devil, and the lust of your father ye will do. See that now, for Jesus calls us the devil's children and he our father; but mark, the worst of all: the lust of your father ye will do. So you can see plainly, that men sometimes instead of doing their own work are doing the devil's work; and instead of fulfilling their own lust they fulfil the devil's lust; for, says the text, the lust of your father you will do. So an unconverted sinner is a child of the devil, a worker for the devil, a doer of the lust of the devil, and at this work he

will drudge all the days of his life, unless a stronger than the devil cometh to his assistance.

Although he may shift his work a half dozen times, from open sinning to morality, which is good very good in its place; but morality is not religion; from morality to a profession, from a profession to preaching, from preaching to be a bishop, a cardinal, or a Pope; all nothing, it is still in all this doing the lust of our father the devil, unless renewed by the Spirit of God, or the will changed; or, in other words, God's Spirit throwing all the devil's trumpery out of the heart & new modelling the will, the affections; in a word, turn the whole powers of the soul upside down, and this turns the devil out of doors with his band and armor, and lets Christ and his train of graces into the heart; and actions naturally good follow, as the effect of this change in the affections and will.

Psalms, 110—3: Thy people shall be willing in the day of thy power, &c. David personating God speaking to his Son—by which text you can plainly see that men have no will to love, nor serve, nor be saved by Jesus Christ, until Christ in the day of his power by the Spirit makes them willing to be saved by Christ by nature; if they had, why and wherefore is their will in this text attributed to the day of Christ's power? So that the will of man is under control, and he has no will to be saved by Christ, until Christ by his power gives it to him; then if a given will by power not a free will, but a will given and only free after given.

Philippians, 2—13: For it is God which worketh in you both to will and to do of his good pleasure. Now you can see by this text, as plain as I see the candle I am writing by, that God works the will in a sinner to do his good pleasure, and that good pleasure is to believe in Jesus Christ; for, says the scripture, this is the will of the Father that every one that seeketh the Son and believeth on him should not perish, but have everlasting life. Then a sinner has no will, no will free to good, no will free to be saved by Christ, no will to go to heaven in God's way, until God by his Spirit works this will in his heart; and so powerful worketh this will in the sinner, that God is properly speaking the worker of the will and also worker of the doing; for had he not have worked the will there would have been no

doing, or no doing in a right way, nor from a right principle.

Therefore it is said, John, 6—44: No man can come to me except the Father which sent me draw him, and I will raise him up at the last day; verse 45: It is written in the prophets, and they shall be all taught of God; every man therefore that hath heard and hath learned of the Father cometh unto me: Here you can see in these verses spoken by Christ himself, that a sinner has no will to come to him, the only way to be saved; and therefore needs the drawing of the Father, or the operation of his Spirit, to influence his will to come to Christ or to teach him to hear and learn of God how to come to Christ. So that the sole and efficient cause of any sinner's coming to Christ is of God's operation on his will, and without which operation of God's Spirit to draw, to teach, and to learn the sinner, none can, none will, none ever did come to Christ, nor have a will to be saved by Christ.

Only read John, 6—67: But there are some of you that believe not, for Jesus knew from the beginning (that is, as soon as Judas joined his little band,) who they were that believed not (alluding to Judas and others) and who should betray him—verse 65: And he said, therefore, I said unto you that no man can come to me except it were given him by my Father. Now what say you, can or cannot man of his own free will come to Christ? if he can, wherefore the gift of the Father? if he cannot, then the gift of God's Spirit to produce motive in the soul to influence the will of the sinner, is and must be necessary; and that without this gift the sinner has neither motive nor will to come to Christ; and as Christ says, he cannot come without this gift, or unless it is given him so to do of the Father.

Will you dare then to say, that a sinner has a free will, that he is a free agent, and can be a Christian if he chooses? the truth is, he chooses to let it alone, and he will let it alone and not come to Christ, and he cannot come to Christ, unless God gives him so to do. Then God gives the will and the doing, the free will to good, to come, to be saved; so that man has no free will to good, but bound in chains of lust, and is in bondage to the beggarly elements of the world, until the time this will is given of God to the sinner. Now recollect, that this is said on Judas's account; he seemed to have had a will, yea, to have

come to Christ in deed and truth, for he professed Christ, he was one of the twelve, he had joined and come into company of the true disciples to whom it had been given to come to Christ, he was purser & preacher and purchaser of all necessaries for this little flock; yet with all this, he had not yet believed nor come to Christ; and why? because it had not been given him of the Father so to do. Then you must shut your eyes or see, that God gives this gift of his Spirit and faith to some, and not to others.

John, 5—40: And ye will not come unto me that ye might have life. Here you see the will of all men by nature. Then to have a will to come to Christ, and be saved by Christ, is the gift of God; and no man has it nor can have it without. Judas had it not, though among the disciples. Luke, 12—14: We will not have this man to reign over us. This is the language of the human heart, with all the mighty boasted free will; yea, free indeed, but to sin and not to come to Christ, nor have him as ruler over them; but depart from us, we desire not the knowledge of thy ways nor to serve him. Nor has a sinner power over this will, this sinful bent will, free to sin and not to good, to change it or cause it to go to Christ; if he has, why said to be the gift of the Father?

The parable of our Lord, of the gospel and its dispensation to a marriage feast, will I think place the matter in a fair light, and on the ground free willers and free agent men wish to take; then on this ground we will take it. Let it be understood in the first place, that the marriage feast is made by God the Father for his Son Jesus Christ and his church; or have it for sinners, or for all mankind, or for as many as feel willing to come, it will make no matter. The servants, the apostles, at supper time went out and bid—who? why the text tells us—tell them that were bidden come; that was the Jews first, who had been bidden by the prophets, the ministry of John the Baptist, and Christ—come, all things are ready. But what says the human will? and they all began with one consent, pray have me excused—and why? I have married a wife, bought oxen, purchased a farm, and therefore pray have me excused.

Now, Sir, had these men a free will to come? you know better. But, say you, they might have come if they would; how so? when the motives of farm, wife, and oxen, influenced their wills another way; having not the motive, they could not have

the will. But let's go further—could these men give themselves a will to come? if you say yes, I say no; because this would have been giving themselves a will contrary to their will, a thing not in the power of men, but in God alone. The second servants went out, found the halt, lame, and blind, they came at the first beck—and why? so all these were characters of necessity, which shews us that no sinner will come to Christ, until brought by grace to a state of necessity, and like the prodigal forced to his father's house, because death was every where else. Lastly, go out and compel them to come in, that my house may be filled.

Now, sir, answer me—why did he not compel the first? he could but would not; here then you see the difference that God makes among mankind; some are compelled to repent and believe in Christ and fill a place in his church, while others are suffered to pursue their own carnal will and love of riches until death, and then fall into hell; and although all are or may be invited, yet to some it is given to believe on the name of Christ, given to them to come to Christ, are drawn, quickened, enlightened, taught, led, made willing in the day of God's power; in a word, God, takes them by the hand when dead in sin, without will or desire, life or light, at hell's dark door, and of his own will, mercy and grace, works in them to will and to do of his own pleasure here, and will finish this his work begun hereafter; and leaves others with the invitation only, while these are compelled to come to Christ and be saved.

Now, Sir, if you have got a religion you were not compelled to have, I would not give you a brass pin for it; if you have got a religion of free will that you can have or let alone, a fig for that also; if you have got a religion that you were not forced to seek under the necessity of having, and one that you could not get rid of nor shake off but was laid on you of necessity, a groat for such a free will religion; such a religion that comes of the will of men, is nothing but the religion of hypocrites, witches, and devils; such was the religion of Judas, Simon Magus, Naaman, Sechem, Balaam, &c.

John, 2—23: But hear God's religion: Born not of blood, nor of the will of the flesh, nor of the will of man but of God—except a man be born of water and of the Spirit, he cannot see the kingdom of God. I ask you, what will had you in

your first birth? none—the will of God and your father and mother wrought all. So your second birth, if ever you experience it, God by his will of his ministers and church will and does work all. So that the doctrine of free will, or that a man may be religious or let it alone, is a false doctrine. Hear—I will put my laws in their hearts, and in their minds I will write them; I will be to them a God, and they shall be my people; I will bring the blind by a way they know not, &c. and as many as are led by the Spirit of God are the sons of God; if any man have not the Spirit of Christ he is none of his.

So you can see, if you will see, by the scriptures, that salvation is by grace or gift of God; and that doctrine that contradicts this, in whole or part, is false; come it from the Pope, preacher, devil, saint, or an angel's mouth. For a sinner is dead and cannot give himself life, he is blind and cannot enlighten himself, he is deaf and cannot give himself hearing—he is lost and cannot find himself, he is not willing to come to Christ and cannot give himself that will, he is the captive of and therefore not free, he is helpless and cannot help himself, polluted and cannot wash himself, he is poor and naked and no money to buy; a miserable, wretched child of wrath, and the works of the devil he will do, unless God takes him in hand by his Spirit, and renews him in the mind by his Spirit, and thus by his Spirit's influence makes him a new creature; so that you must be born of the Spirit or be damned.

To say a man may or may not be religious, or that he is left to his own free will, as it is called, just to do as he may choose in this matter, is to give the current of scripture the lie; for the scriptures throughout, in all the promises that are absolute, show to the contrary; and the whole scripture will recognize these three as the grounds of all true religion—religion is given, religion is sought and got from necessity, religion is compelled, or persons are compelled to have religion. For it is this gift, this compulsion that makes a man willing in the day of Christ's power, without which a sinner never has a free will to good; although a man may will to pray, to profess, to preach and do all the duties of religion, and yet be no religion in all this, for want of a right motive to influence the will; which right motive the Spirit alone can give by renewing the mind, & it was the want of this motive that

made all the religion of the Pharisees nothing worth, but to receive the greater damnation; because there was no Spirit in all their works; they were only the works of the flesh and the will of the flesh, and not fruits of the Spirit.

And here is the grand mistake that men make, in putting the will & works of the flesh for those of the Spirit: for none worship the Father in Spirit and truth, but such as he seeketh; all the rest worship from and in the flesh, and do the will of the flesh although in a religious way, for the tree must be made good before the fruit will be good. Hence that article in the semi-Pelagian system I think must be false, which says, that a man before he receives grace is capable of faith and holy desires.

If the tree must be made good, if men do not gather grapes of thorns, nor figs of thistles, and if the evil man out of the evil treasure of his heart bringeth forth that which is evil, then how can a sinner of himself have holy desires, or a will to good, or faith either, since faith is the gift of God? For such a doctrine is wholly suspending the salvation of sinners on a self-determining power of the free will of the sinner; and if so, then all sinners may refuse and neglect so great salvation and be lost, and so Christ have died in vain; whereas the covenant promise says, I will put my law in their hearts and in their minds will I write them, and I will be to them a God and they shall be my people.

Here in this text, and a hundred others, you see God's absolute promise and determination what to do and what he will do, without consulting the sinner or his free will; that he will be their God and they shall be his people; and so runs all his promises, to give life to the dead, eyes to the blind, hearing to the deaf, to find, seek and save the lost; to lead and guide, comfort and keep by his power to salvation, and make willing in the day of Christ's power; and work in sinners to will and to do of his good pleasure. And when he does all this for them, what hand has the volition of the sinner in it? I see none, or at least I am forced to say, I was made to hear thy voice and enter while there was room. Then not unto me but unto thy name be the glory of all, for it was thy Spirit acting on me that was the first cause and the whole cause of all; or my free will to sin had still remained, and I had, nor never should have had, any free will to good.

Another article of the Pelagians is, that

man born free is consequently capable of resisting the influence of grace, or complying with its suggestion; or, in other words, that external grace is necessary to excite the endeavors of men, but they have no need of the internal operation or succors of God's Spirit. By external grace, I suppose they mean motives, persuasion, preaching, or all those outward calls of God; such as judgments, mercies, diseases, &c. &c. which is in effect directly denying the special irresistible operations of the Spirit of God on the soul of sinners to make them saints; and attributes the whole dependence of salvation on the free will, or endeavors, or co-operate exertions of a sinner with external means to produce salvation; and without such obedient free will, or such co-exertions with external means, no salvation.

The church of Rome maintained this, or very nearly the same sentiment, which is plainly shown by the decrees of the Council of Trent. James Arminius, of Holland, maintained nearly the same, saying, that in the conversion of a sinner there is no such thing as irresistible grace; or, in other words, that no sinner, has such an influence exercised on him or upon his heart, but such as he might or may resist and render ineffectual to his salvation. And they further speak of a sinner's possessing a self-determining power in himself either to comply with, or render ineffectual, the influences of the Spirit of God, when he comes to work salvation in the heart of a sinner. In perfect agreement with this doctrine is the doctrine of the Quakers: they believe that there is in every person a degree of saving light, which needs only to be blown on, cultivated, and cherished by contemplation and withdrawal from carnal and worldly allurements and self-mortification, or self-denial, to grow to perfection by nursing, and finally issue in eternal life.

The Methodists and free willers on this article, as far as I understand them, do not differ much; believing that the conversion of a sinner ultimately depends on the co-operation of obedient free will, with external means and the influences of the Spirit all combined; not willing to say all of grace, all of the Spirit's power, or all of God—I will and you shall—but that the will of the sinner gives the casting vote, to choose or refuse; and so on the free will of the sinner it all depends, whether the work of conversion or salvation shall be done or

not; for he may render all ineffectual if he chooses, by his will, or refusing to co-operate with the Spirit's operation. They also deny that God has, by an eternal, unchangeable purpose, determined to make the gospel effectual to the salvation of one sinner more than another; they also suppose that God chose believers to salvation upon a foreknowledge of their faith and obedience.

Then you can see that their plan is, that faith and holiness, or obedience, is the cause why God chose them—and not that God chose them to be holy—the very reverse of scripture, and puts the cart before the horse, and is false doctrine according to scripture. Because Paul tells us, in Ephesians, that we were chosen in Christ before the world began, to be holy—then the choice is the cause of our faith and obedience and holiness, and not our faith and obedience the cause why God chose us. Then you will see again, if God chose sinners on a foresight of their faith, obedience, perseverance, or holiness, that all will rest here on the use that a man makes of his free will, or rather the use or self-determining power that some men make of it and not others; for God foreseeing some men would use their wills, them he chose; others he saw would not use their wills to choose good, and them he would not elect—what a doctrine of men!

Then so far as I can see there is nearly the same free will doctrine in the Pelagians, Roman Catholics, Arminians, Quakers, Methodists, and free will Baptist systems for salvation; because they rest on the same basis (free will) and meet in the same point; for they all allow the same place and degree of efficacy to divine influence in their system, free will or co-operation of the sinner, or the use the sinner makes of his will, or which way he will turn it to good or to evil, or that he may choose or refuse, it is with himself to do either—this is the sum. Now let me ask one question: how far is our conversion or salvation to be ascribed to the grace of God? and the answer of every Christian in the world will, I think, determine in one minute the whole of these doctrines—all of grace; for had he not given me a will I should never have had it.

Then the volition and self-determining power of the will is of God, and not of a man's self. So all is of God, from beginning to end, and by grace or the gift of God are men saved; and hence to will to

be saved by Jesus Christ is the gift of God, are men saved; and hence to will to be saved by Jesus Christ is the gift of God, and not of a man's self. If not the gift of God, then the reason why a saint differs from a sinner is because he makes a better use of his will; or that by self-determining power in him he has chosen the ways of life, while others do not use this power and so not choose life. Here let me ask you one question; who made thee differ from another? you are forced to say, on the doctrine of free will, myself, my own free will; then where is boasting? see your error—when the plan of salvation excludes boasting—not of works, (nor of free will neither,) lest any man should boast.

Now those who contend that God gives the sinner the will to become a Christian, believe the sinner acts as freely to choose the way of life, as those who contend that a sinner may have this free will of himself, and choose for himself unaided by the Spirit of God. All the difference lies here: one says no man can have this will to come to Jesus Christ and be saved by him, while the others say that a man may or can have this will of himself, that he has a self-determining power in himself over his own will to incline it to good or to evil; which is just saying a man can give himself what will he pleases, or give himself a will against the will he then possesses. How inconsistent! for this would be to will against will, or give a will contrary to the present existing will; so will in contact, or will against will in the same person; so of course no choice at all, because will in contact or will against will could make no choice, for the will must give the casting vote ere the choice is made; for choice is willing, choice is freedom of will, and were we to pursue our inquiries after freedom of will to the utmost stretch, we could make nothing more of it than freedom of choice, or choosing what best relishes with our hearts, wants, minds, ease, taste, &c.

So in spiritual things, when sin and holiness are set before saints and sinners, they are called on to choose; saints choose holiness, and why? because they love it, they will it; it is most agreeable with the moral relish of their hearts. Both are free, because both choose that course of life which is most agreeable to their wills; but while a sinner is under the power of sin, or while sin is his choice, and while he wills sin, which will is opposed to the Spirit of the gospel, would it not be a contradiction to

suppose such a sinner could choose holiness, will holiness, or desire holiness, or believe and obey the gospel? it is as clear as noon-day, that it clearly supposes that a sinner can choose that which is, at the very time of making his choice, contrary to his choice or the choice he is then possessed of; yet this is the amount of the free will, that the above sects contend for.

The benefits of the redemption of Jesus Christ, by the gospel is tendered to sinners; to sinners who, at the time the tender is made, are in their hearts and wills opposed to the terms of reconciliation the gospel sets forth; for if any person can be found who is not in his heart and will opposed to the terms of salvation by the gospel, such an one is not a sinner but a saint. But on the plan of free will, if one choose and another refuse, when the gospel is tendered to him, he who chooses must differ from him that refuses; so he who chooses must have had some holiness or will, or co-operative power from the means, himself or some other power, to make him make the choice; while the other, for want of that power, whatever that co-operating power be, refuses the invitations of the gospel.

So I think you must yield the point, that this determining is not in man, to make one refuse and another choose; but that it is by an assisting, co-operating or irresistible power, from some quarter besides man's own free will, that makes one choose who once stood on the same ground of him that refuseth. And the scriptures tell us that it is the day of Christ's power that makes this difference of will and choice, and the Father's drawing; and the gift of the Father to come to Christ. And I believe that the experience of every true born child of God will say, that it was the gift of God, or the work, the irresistible work of God's Spirit on them, that made them make this choice, or will to be saved by Jesus Christ.

And I tell you, with all the candor of a professing Christian and gospel minister, that if you are a professing Christian of two years old and still believe this doctrine of free will, or that man possesses this self-determining power of his will, and that he can by using the means, or co-operating with external means, make himself a Christian I would not give you my old hat for your religion, nor for all the world holds of that sort. Because wrong in principle, wrong in faith, error in heart, and so damnable in its consequences; as well as in per-

fect opposition to the current of all God's absolute promises to his people, not yet called out of their sins or from darkness to his marvellous light. Such as: I will bring the blind by a way they know not; I was found of them that sought me not; the dead shall hear the voice of the Son of God, and they that hear shall live; the ransomed of the Lord shall return and come to Zion, &c.

I give you one more reason why no sinner can comply with the gospel, by his own free will; first, because a will to comply with the invitation of the gospel, and accept Jesus Christ as a Saviour, is faith; a will to live a holy life is holiness; a will to obey God's commands and serve him, is obedience; and why? because the scripture says: For if there be first a willing mind it is accepted according to that a man hath, and not according to that a man hath not. Then if man can have this will of himself, it is at once making himself a Christian before he accepts the gospel; and then the reason why he accepts the gospel and Jesus as a Saviour is, because he has by his own self-determining free will made himself a Christian, by his own free will power through external means, or means which he might have resisted; and if he could or might have resisted, then surely some praise is due to free will, or the sinner, because he did not when he might have resisted.

Then he may boast a little on his obedient free will more than others, or say, not all of grace; but some, or the main part, is owing to my free will; without which God could have done nothing, or would have done nothing, had I not been obedient to the call and used the means. For I could have resisted God if I would, yea, if I had stood out God could have done nothing with me; yea, I began and then God began; I persevered, I did all I could, I was obedient to God, but Tom would not, tho' he might as well as I. And because Tom would not, God would not; but because I would, God would. Then no more of God, or grace, but of man's free will is he saved; and why? because the doctrine of free will makes an universal atonement; and why? because any man can go to heaven if he will, even Judas, or Pharaoh, or those that commit the unpardonable sin. All that is wanting is to make a proper use of their wills, so as to bend it heavenward or co-operate with the means to salvation.

And again, this doctrine of free will

teaches that God is willing to save all that are willing to be saved; and that if there should happen to be a sinner who will not give his will this volition to good, God will not save him. And again, it teaches that God is only willing to save those that are, or of their own accord get willing, to be saved; and this makes God's will dependent on our wills, or you must say, God is willing to save all men, but because they are unwilling to be saved by him, he will not save them; and so brings down or changes his will to as many as are willing to be saved. Yet the scripture tells us, he worketh all things after the counsel of his own will; and the tenor of scripture—I will and you shall. What a farce is such a doctrine? to think that the unchangeable will of God should bend and twist any way, as the will of a hell-deserving sinner may will; that if a sinner wills to be saved, then God will will it too; and if the sinner should not so happen to will it, then God will not will it neither.

For the honor of God you that believe such a doctrine, and preach such an unscriptural and irreconcilable doctrine to the immutable attributes of God, throw it over the fence into the bushes, never to be heard of more; since you can see, if you will see, you had no will, no free will in giving yourself being or existence; nor had you any self-determining power in your first birth, nor have you any will or free will, or any self-determining power in the scheme of redemption or plan of salvation by Jesus Christ. God has not consulted you, nor asked your will in either, nor left it to your will, but worked according to his own will, in both creation and redemption. But now your will is to be consulted, and you are to have your free will, whether God wills it or no in your conversion or regeneration, or whether you will go to heaven or to hell. Strange indeed, that God should work according to the counsel of his own will in the two first, and not have his own will in the last, but in all things depend on the free will of the sinner.

Oh, such vanity, for such a doctrine stands opposed to God's divine sovereignty; opposed to his choice, his predestination, his ordaining, his appointing to salvation, his calling whom he will, and his working all things according to the counsel of his own will; to his preparing a kingdom from the foundation of the world for his people; indeed, such a doctrine as free will or co-

operation of external means to make Christ's, upsets the whole gospel scheme, and makes salvation dependent on the use that a man makes of his will, instead of the will, council, covenant, oath, promise, and blood of Jesus Christ. Therefore, I shall say, it is the doctrine of men, in my opinion, and not the doctrine of Christ; for he said, no man could come to him except it was given him of his Father, or that the Father draw him, or made willing by the power of Christ; and he that says, that a man may or can come to Christ of his own will, or by all the means that ten thousand worlds afford, without the irresistible work of the Spirit of God, I conceive gives Christ the lie.

(to be continued.)

## THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 12, 1843.

We would again state, that we are unable to supply new subscribers with the back numbers of the present volume. They can either pay in proportion for the remainder of the present volume, or receive sufficient numbers of the next volume to make up their subscription year.

We are nearly through with Elder Lawrence's writings, when we will rapidly dispose of the favors of correspondents, which recently have been somewhat delayed in their publication.

FOR THE PRIMITIVE BAPTIST.

Tyrrell county, N. C. }  
3rd July, 1843. }

DEAR BRETHREN: I have the pleasure of informing you, that three of my neighbors have requested me to write, as they are desirous of reading your valuable paper the Primitive Baptist, you will find their names written underneath. I rejoice to find that there are some amongst us enquiring after truth.

Dear brethren, our case is a lonesome one in this section of country. We have no preacher to preach regularly amongst us, and are surrounded with the institutions and idol worshippers, who serve not our Lord Jesus Christ but their own belly; giving heed to seducing spirits and doctrines of devils, supposing that gain is godliness. From such we are commanded to turn away, for by good words and fair speeches they deceive the hearts of the simple; and

many it appears do follow their pernicious ways, by reason of whom the truth is evil spoken of. But we have one consolation, that the Lord knoweth them that are his; for the Father has given them unto him, and he has promised that all that the Father has given to him shall come unto him, and he will raise him up at the last day. So if God be for us, who can be against us? For I trust that the Lord has a few names even in Sardis, that have not defiled their garments. O may the spirit of truth guide and direct us in the way of all truth, for Christ's sake.

The Lord has been pleased to send our much esteemed brother G. W. Carrowan to preach for us several times within the last year or two; and brethren Parham Puckett and Miles Everett once each, which were to us like refreshing showers on a thirsty land. Truly I believe there is a harvest here, but the laborers are few.

O brethren, join with us in prayer to the Lord, that he would send forth laborers into his harvest. I did not think of writing more than five or six lines when I commenced; but what I have written, I have written in an awkward and stumbling way. So if you think proper you can read it and then do with it as you think best. If you cast it away you will not offend me. Your unworthy brother, if one at all, in much tribulation; but sometimes in hope of eternal life through Jesus Christ our Lord.

SAMUEL ROGERS.

TO EDITORS PRIMITIVE BAPTIST.

Hale's Ford, Virginia, }  
June 20th, 1843. }

DEAR BRETHREN: I have nothing very particular to write. The Baptists here are in a cold state, but seem to live in brotherly love with each other. We have the same to encounter with, dear brethren, that the rest of you have. The Arminians of almost all kinds surround us, and use all means they can to draw us off after them; but, dear brethren, our old shells seem to be so hard they cannot penetrate them, though they prophecy our ruin. They seem at present to spread themselves like the green bay tree, and flourish like the rose, and boast of their great number; and I think if they just had law on their side, they would take our heads to the block, or our iron sides to the stake.

But, dear brethren, I think we have the Lord on our side, and therefore let us trust

in him and fear not what man can do unto us; for we have the promise, that the flames shall not hurt us, nor the waves overflow us; but that he will be with us in six troubles, and in the seventh no evil shall touch us. Dear brethren, if we are Christians indeed, our footsteps are ordered by the Lord; and it is said, that none of them shall slide. Yes, dear brethren, we are kept by the power of God through faith, ready to be revealed at the last day.

And, dear brethren, how thankful we ought to be for the great love wherewith he loved us, even when we were dead in trespasses and in sin. Mark that term, loved—not loves, nor will love; but loved, in the past tense. Now, Arminians, will you tell me when it was? It seems that it was when we were dead in trespasses and in sins, and this being the case, it could not be for any of our good works. Well then, I ask again, when and why did he love us? Pause and tell if you can. Or, sir, to be consistent with the perfections of God, you must come out and say, that he loved us long before we were born, and because he was self moved to do so, and that it would be contrary to his perfections ever to cease to love the Christian. Well then, it seems he that is born of God is safe, because not dependent on his own good works to save him, but alone upon the power of God. He is saved by grace alone, no mixture of a little good work and a little grace; but alone by free grace. Then God is entitled to all the glory, and man placed in the dust and ashes as it were, entirely dependent on his maker for every good and perfect gift.

And I do not see, dear brethren, how Christians can preach any other doctrine than this; when they have been brought to see they can do nothing, and to cry from the bottom of their heart as it were, Lord, save or I perish. So I must come to a close for the present.

*HIRAM HUNDLEY.*

FOR THE PRIMITIVE BAPTIST.

### CIRCULAR LETTER.

The Chemung Baptist Association, assembled with a sister church on South Hill, Bradford county, Pa., to the several churches which are united in this body.

Brethren, beloved of the Lord, and by us in him, for the truth's sake. We wish grace, mercy, and peace to abound toward you, and in you, from God the Father, and

our Lord Jesus Christ, with abundant enjoyment of the Holy Spirit. That as ye have been born of the Spirit, so ye may be led by the Spirit, walking, and living in the Spirit; and that the Spirit may dwell in you, and you abide in the Spirit, partaking largely of the fruit of the Spirit of holiness. So that by your common deportment among men, ye may bear witness that ye are a spiritual people. That a clear distinction may be seen between you and the carnal Israelites; or such as say they are the children of Abraham, and are not of that faith which was found in exercise in him. They are, or may be known by their following after, or contending for cardinal ordinances, the commandments, doctrines, and institutions of men; while they with bitterness oppose the doctrine of sovereign discriminating grace. And are crying for a union with the harlot daughters of the MISTRESS OF WITCHCRAFT, as tho' such were the *Bride of the Lamb*. Tho' they fain would make you believe that they loved God; and were specially beloved of him. And as a token of his peculiar favor, as a reward for their services, had given them the glittering drapery they wear; (their outside show, or form of godliness;) as over-foad Jacob of old, gave his favorite Joseph, a coat of many colors. But their dress, instead of being all of one piece, like the vesture of Jesus, as they would fain make you believe it is; and decorated with precious stones set in arches of gold, like the breast plate of the Hebrew high priests, with bells and pomegranates on the hem thereof round about; is, to say the best that can be said in truth about it, real patchwork, with a piece picked out of every thing that they could find, that was calculated to glitter in the eye of carnal reason, to attract the attention of the enemies of the cross of Christ.

It is certain that they attempt to mix law with what they call grace; envelop legal sentiments, in gospel language; teach legal duties, for gospel obedience; and apply the promises made to God's chosen, to such as they themselves admit are under the curse. They teach that men are moral or free agents, have the right and power of choice, that the salvation of the soul is to be obtained on conditions to be performed by the creature, and then tell us that they believe, men are saved by grace. And while they acknowledge that men have transgressed the law, and that every one is cursed that continueth not in all things

which are written therein; they insist upon it, that men are damned for rejecting the gospel. Hence they would seem to make the law a rule of life, and the gospel a ministration of condemnation. And many other such like things they teach, in direct opposition to the plain dictates of divine testimony.

But such as are led by the Spirit into all truth, are led to discover Christ the way, the truth, and the life. Christ is the way from death, to life; from darkness, to light; from under the curse of the law, to the enjoyment of gospel liberty; from condemnation, to justification; from sin, to holiness; from pollution, to cleanliness; from disgrace, to honor; from weakness, to strength; from deep poverty, to inexhaustible riches; and from earth, to heaven, and eternal glory at God's right hand. And no other can be found. Christ is in truth all this, and much more to his chosen. He is the true God, and eternal life. The promises are all true in him. He is the foundation of truth; and the true foundation on which the Zion of God is built. He is the true king, the true head, and the true Saviour of his body, the church. The true vine, of which his people are the branches. The true substance, of all the ceremonies, types, or shadows in the law; the truth of all the prophets; and in truth he was made a curse for his chosen; in truth he bare their sins in his own body on the tree—was delivered for their offences. He in truth did die for their sins, and it was Christ, the truth, that in truth, in himself did rise again for their justification. Christ in truth, and the truth in Christ, who is the truth, ever lives to make intercession for his people, and as truth itself is true. He intercedes for them according to the will of God; and his intercession will avail for them. Christ is the true life of his people. As union with God is life, in Christ and by Christ are his people united to God, and in union with him Christ is formed in them, is in them the hope of glory. Their life is hid with him in God, which being thus hid is secure, so that when Christ who is their life shall appear, they shall appear with him in glory.

And now, brethren, since Christ is king in Zion; the prophet, and priest of his people; since he is their light, and their life, their leader, and the captain of their salvation; the shepherd and bishop of their souls; their protection, and defence; their food, their drink, and their righteousness.

How important in a day like the one in which we live, that all the children of the kingdom, in all their conduct among their fellow men, correspond with the gospel which they profess. That every man speak the truth with his neighbor. And that they put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and put on the new man, which after God is created in righteousness, and true holiness. Let no corrupt communication proceed out of their mouths, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And we would say, brethren, be ye followers of God as dear children; and walk in love, as Christ also hath loved you, and given himself for you; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. But take heed that no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance; and supplication for all saints.

And may peace be to you, brethren, and love, with faith from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ, in sincerity.

ELI GITCHAEL, Moderator.

JIRAH BRYAN, Clerk.

### CORRESPONDING LETTER.

The Chemung Baptist Association, to the several Associations, churches, and individuals with which she corresponds; Greeting.

Brethren, beloved in the Lord. Having enjoyed another anniversary under the beneficent smiles of the king of kings; and in peace among ourselves; we ought with gratitude to acknowledge the hand that has preserved us amidst the ics, isms, and ites with which we are surrounded which like a rising flood, threatened to inundate our land, and sweep from the face of professed Christendom every vestige of the religion of Jesus. And had not God provided an ark for his chosen, more durable than the one built by Noah, and of more precious materials than that built by the Hebrews in the wilderness; we are persuaded that not a child of his grace could outide the

storm, or escape from being overwhelmed in the rising billows, for even now the waters are strong and many, and seem to threaten to come up over all its channels, and go over all its banks. And with all the mighty efforts of the enemies of the doctrine of the cross to hurry on a millenium, we are apt to think that should their exertions succeed according to their wish, till their nefarious doctrine filled the world; instead of having such a millenium as they flatter their dupes is now just at the doors; if the Son of Man should come, he would not find faith on the earth. But as the Lord hath sworn by his holiness, that he would not lie unto David, that his seed should endure forever, and his throne as the sun before him—that it should be established forever as the moon, and as a faithful witness in heaven. In humble reliance on the oath of God, we rejoice in believing, that, they shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; and shall not be ashamed nor confounded world without end. And we are comforted in our minds, and confirmed in our hope; notwithstanding a multitude of the ics, ites, and isms, dwell among us in our land. For we know that they are in confusion among themselves, notwithstanding their great cry for union! union!!!

Also we are comforted in God, by what he has led us to believe of the perfection and attributes of his immutable nature, and of the depth of that plan of his infinite mind, which displays such wisdom, power, and faithfulness; that though earth, and hell, men, and devils, and sin in its multifarious forms unite in one grand combination of effort; there can be no danger but the eternal purpose of God in saving his chosen, will ultimately be accomplished in every individual for whose salvation the blood of Christ was shed. And being led by the spirit of God to discover the harmony in the writings of the prophets and apostles in support of this doctrine, we find a shelter, in which to rest in the storm, as safe as Noah did, when the fountains of the great deep were broken up, and the windows of heaven were opened, and every thing in which was the breath of life, except what were with him in the ark, died.

Our next meeting is appointed to be held with the church in Sullivan, Tioga county,

Pa., on Wednesday and Thursday before the 4th Lord's day in June, 1844; at which time and place we hope to see and hear from our correspondents according to the will of God.

Resolved, to continue our correspondence with corresponding Associations to whom we cannot send messengers, by having our letters published in the Advocate and Monitor, Signs of the Times, and Primitive Baptist.

ELI GITCHAEL, Moderator.  
JIRAH BRYAN, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

*Belmont, Sumter county, Ala. }  
10th May, '43. }*

VARIETY OF ANECDOTES, &c.

(to be continued.)

Beloved brethren, you have here enclosed a copy of the contents of an original letter sent by Parson Dossey, (of this region, formerly of No. Ca.) to a church craving his ministerial aid. Many of the adjacent churches retain a copy, as an instructive memorial, exhibiting the missionary spirit in some of its most gentle, delusive, persuasive forms; which is, instead of rigid compulsory means, to enforce their unjust claims in profusion by law enactments. Examine it well, 'tis the effectual key to unlock the dark cell of priestcraft. Beloved brethren, enter in and take a general survey of the different apartments, holding the telescope of information deduced from history, &c. occasionally changing ends. One end represents in a diminutive light all is reasonable, just and right, who can dispute its authority, 'tis so just and equitable indeed. A sudden transition, however, by shifting the end, will give you quite a different view of things, and that in accordance with truth, indelible truth. Its deformity may now be seen. Good heavens, what an ugly, odious, deformed monster. The white dress of plausibility, &c. is too little and contracted to hide the deceptive cloven foot, and satanical odious features, and his glaring extended firey eyeballs of consumption and final ruin. O, my brethren, be encouraged, for the Lord God reigneth, &c.

Every dog has his time. I have seen and heard of many highly elevated nabobs that have become paupers. They were like other drones, they had their time of living luxuriously on the labor and toil of

the industrious part of the community, now sunk below par in a state of degradation and abject poverty. Pitied and commiserated by none, their fate is certain, unless an interference of Providence prevent.

Here is the letter—I regret the want of the date, but he lately confessed writing it.

Dear brethren: Yours of the 9th instant was handed to me at Shiloh, by our brother Dewet. It informed me that I was your choice for your pastoral supply for the present year. For this expression of your love and good will, your Christian fellowship and confidence, please to accept my unfeigned thanks. You did not tell me how often you would want me to attend you, but I presume once a month on Saturday and Sunday. Nor did you inform me what compensation I might expect for my services, but from what I know of the generosity of one of your members,\* I can have little doubt of your liberality; yet I deem it proper to have a distinct understanding upon this point at the outset. Nothing is more plainly regarded of those unto whom the gospel is preached, than that they should support those who preach. It is not a debt of charity, but a debt due them; and I regard it a false delicacy in ministers to decline having a distinct understanding with the church which they serve on this point. For myself I regard it a right and of common justice to my family, and cannot give the little influence of my example to a cause so plainly at variance with God's word, as it would be to serve any church that would not remunerate me for my services. I have no doubt you are able, and have as little cause to doubt your willingness; but it is best to have a full understanding at the commence-

\*It was a lady alluded to, (a sister;) when she first heard him preach, before the call, however, she very liberally contributed to him one hundred dollars. But, after the introduction of the above letter, her mind was changed, so said, and she vowed it should be the last that she would ever contribute to him. *One more gained*—very good indeed, she is an immensely rich widow. Four months of the year had elapsed, so it was eight months only, or \$100 a month when wrote!! He would not preach the poor man's funeral for \$17, but above he'll preach whether he is paid or not. Why do I mention this? 'tis full of contradictions and fallacies.

ment. What mechanic ever engaged to build a house, or overseer to look over another's business for twelve months, without understanding what price should be his wages? And should a minister of the gospel not understand what compensation he is to have for his services for a year? But why do I write this? Has not God ordained, that they that preach the gospel shall live of the gospel? Has he ever sent any soldier of gospel a warfare at his own charges? No, verily. Why then should not this subject be distinctly understood and agreed upon between ministers and people at the beginning of his services. From the distance to ride and the services to be rendered, I shall expect from you eight hundred dollars.

And now, brethren, I must earnestly hope that you will not continue your call. I hope it 1st, because as I am informed you have two ministering brethren amongst yourselves; and could it be your pleasure, I had rather that either of these brethren would be called to preside in your church councils and receive your support than me. I desire it 2ndly, because I should thereby have more time devoted to his cause gratuitously, who gave his life a ransom for me. I expect to preach as long as I live, whether I receive any thing for it or not. Wo is unto me if I preach not the gospel. But if I agree regularly to serve any people, they must agree to make me a reasonable compensation. Not that I desire a gift, but I desire fruit that may abound to your account. Phil. 17. Therefore I hope you will not renew your call, because I go for preaching the gospel to all the world. I believe that faith cometh by hearing, and hearing by the word of God. Brethren; my soul longs for a revival of religion, and if you should have my services, I should soon want to get up a meeting for prayer, and to have a PROTRACTED meeting for fellowship. Finally, I hope you will not continue your call, for I have already disposed of my time on the 2nd Lord's day of the month; and I am told that this and the day before is yours for public worship.

And now, brethren, be so good as to write me immediately after your next conference meeting, and be as plain with me as I have been with you, and you will much oblige your brother and friend in the gospel.

WM. DOSSEY.

—  
Again, respecting the same personage. Another sounding report, which can be

well authenticated, is as follows, viz:— There was a poor soldier returning from the Seminole war, who fell sick in the neighborhood of Parson D., although he was destitute of money the benevolent neighbors greatly administered to his necessities as long as he lived; and when dead, gave him a patriotic burial. To complete their devolving duty, as they thought, they then called on Parson D. to deliver a funeral oration; who informed them, that "if they would give him \$25, he then would preach his funeral." 'Tis indeed bad to be poor, but being anxious that every respect should be paid to the memory of the brave conflicting soldier, they made every effort to raise the stipulated amount demanded, but fell short; they could only raise \$17, which they offered, but he utterly refused, observing that he had already offered it only for one-third of his stated price!! which was \$75, therefore would not do it for less!!! They then went to and offered the \$17 to the Rev'd T. Tucker, requesting him to preach the funeral; but he likewise refused, stating that if they had called on him at first, he would have done it gratis. Ha, ha! "but now to do it would hurt parson Dossey's feelings." Well, well; therefore he advised them, "that \$8 more was not much, make it up and give it to bro. Dossey and let him preach the funeral." But instead thereof, they applied to bro. W., who gave them similar advice to Mr. Tucker's; they then concluded to return the money to the donors and have no funeral!!

This is highly indicative of something loud and as forcible, indeed as repeated claps of appalling thunder, needing no previous additional comment; 'tis sufficiently expressive itself. What would ingenious priestcraft do, if it could but only have adequate power?

Again: The same parson D. was called on to marry a couple. After the celebration, the generous Croom presented a \$20 bill to the parson for his services. He looked at it rather contemptuously, (so said,) and observed that the \$20 was only a third of his stated price, and that he must consider himself justly owing him \$40 more!!!

Again, the very same, no difference yet. An old sister at the point of death requested her husband, (poor afflicted one,) to get parson D. to preach her funeral. He did so. He enquired his price. "Why, as she was a beloved sister, and a pious ex-

emplary mother in Israel, if you pay me 50 or \$60, it will do; though my price is invariably \$75!!"

Again, the very same, listen; another report of equal magnitude; that is, the wife of Wm. W. Beck requested that parson Dossey should preach her funeral. Accordingly Mr. B. makes known to the parson his deceased wife's request; who no doubt with pleasure received the welcome news and complied. After the sermon, before Dossey left, one of Mr. B.'s friends asked him if he had paid Dossey for the funeral. No, said he; "what pay! he certainly don't have pay for preaching funerals, does he?" "O yes he has," said his friend, "and for your satisfaction ask him." He did so, but to his utter woful surprise was informed, that his price is invariably \$75, said Dossey; but as it was your wife's dying request, I will put up with the moderate sum of \$50 only. Good heavens!!! Well, said Mr. B., just give me a receipt and I will pay you the money. But the parson informed him in return, that he was not in the habit of giving receipts in such cases. Neither, said Mr. B., am I in the habit of paying such prices for preaching; therefore I must have a receipt when I pay the money. The considerate humane parson then reluctantly drew up and wrote a receipt, a full discharge, and Mr. B. paid him the ill gotten filthy gain of fifty dollars. Wo, wo, wo!! to ye, avaricious dogs, your day is not far distant.

Again, but differently. When travelling in Mississippi I was informed that a meeting house was partly erected for a missionary preacher, a full blooded one, and a rigid persecutor of the Old Side. Before it was completed, however, there came a boisterous wind and prostrated it flat to the ground. As I came on my way home, I came unexpectedly close in view of its ruins. I stopt and viewed it for some time, sitting on my creature; viewing the awful display of the visible disapprobating providence, in its final overthrow, and the discomfiture of the intended occupant preacher. I noticed around the intended structure nothing that I discovered was materially effected, if any. It brought to my recollection the providential awful displays of antiquity. One of which was presumptuous enough to endeavor to rebuild, to contradict a prophecy, giving our Saviour the lie; convinced of his blasphemy, he finally with dismaying terrific terror quitted the pursuit.

A few days ago I was credibly informed by indubitable the best authority, that a noted city of this State, where I have been formerly, has two churches of the very same denomination; one is allotted for the opulently rich, the other for the indigent poor, particularly where they resort, keeping separate and distinct, yet both are of the same persuasion, their various circumstances alone make the distinguishable difference. The churches alluded to are Bethlehem and Mount Pleasant. O! my God, is it possible for Christians thus to act? Is there not just cause for suspicion? Certainly, indeed.

(to be continued.)

A. KEATON.

Georgia, Cherokee county, }  
May 29th, 1843. }

DEAR BRETHREN EDITORS: Having seen and read a few numbers of your paper, and the communications therein contained, and they being to me as the coming of Titus was to his brethren; or, as good tidings from a far country; I desire to become a subscriber for two copies of your valuable paper.

Dear brethren, feeling my unworthiness and my inability of writing any thing of a consoling nature to my brethren, or worthy of publication, I will only say to you, that it has been about three years since the Old School Baptists in these parts came out from among the New School folks and their institutions, falsely called benevolent. Since that time, peace, tranquility, brotherly love, and affection seems to abound among us. We were constituted into an Association in August, 1841; since that time we have enjoyed all the privileges of associated churches. We are composed of 15 churches, called by the name of the Little River Primitive Baptist Association. But we are surrounded by the institutioners, who appear to take great delight in backbiting, and calling us by a great many fictitious names, such as hard shells, iron jackets, numskulls, antinomians, &c. And they call the doctrine of the covenant heresy. But when I remember that the Lord has said: Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake—I am made to rejoice in hope of my treasure being laid up in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal. So I must conclude by

subscribing myself yours affectionately in gospel bonds.

WILLIAMS W. WORLEY.

South Carolina, Richland district, }  
July 4th, 1843. }

DEAR AND BELOVED BRETHREN AND SISTERS IN THE LORD: I love the truth, and this is the reason I wish you to send us the Primitive. I send you five dollars for six copies of your much esteemed and valuable papers the Primitive I subscribe myself a brother in hope of eternal life, which God that cannot lie promised before he world began.

JACOB B. HIGGINS.

FOR THE PRIMITIVE BAPTIST.

Sinners called to repentance. C. M.

Come, sinners, to the Saviour flee,  
His mercy still endures;  
His grace is still divinely free,  
His word our hope secures.  
His love it runs eternal round,  
His goodness still the same;  
O seek him while he may be found,  
And glorify his name.  
Perhaps repentance you may find,  
And have your sins forgiven;  
And with the righteous few be join'd,  
And find a place in heaven.  
And then you'll rest with all the blest,  
Through endless ages long;  
And then you'll sing and praise your king,  
And grace will be your song.  
And there you'll join with saints combine,  
In that bright world above;  
And with the righteous ever shine,  
To praise the God of love.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

## AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins, *Columbia*. Wm. M. Rushing, *White's Store*. Rich-

ard Rouse, *Strabane*. Martin Miller, *Hill's Store*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*.

**SOUTH CAROLINA.**—James Burris, *Seni* and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

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**ALABAMA.**—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Clairborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. John McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. G. w. Jeter, *Pint Lala*. Bartley Upchurch, *Benevola*. William Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M. Pearson, *Dadeville*. John Brown, *Salen*. Hazael Littlefield, *Ten Islands*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. D. K. Thomas, *Fullesville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*.

**TENNESSEE.**—Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. William S. Smith, *Winchester*. Thomas Hill, *Sevierville*. William Spencer, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's Roads*. Wm. McBee, *Old Town Creek*. Rob-

ert Gregory, *Carouth's Roads*. John Scallora, *Shady Grove*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Vachal D. Whatley, *Goldville*.

**MISSISSIPPI.**—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. Charles Hodges, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Ringo, *Hamilton*. James M. Wilcox, *Louisville*. Edm'd Beeman, *Macon*. John Erwin, *Linkhorne*. Herbert D. Buckham, *Pontotoc*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Amos Granberry, *Carlisle's Mills*. Eva Roberts, *Dekalb*.

**FLORIDA.**—Hartwell Watkins, *Monticello*.

**LOUISIANA.**—Eli Headen, *Marburyville*. Thos Paxton, *Greensboro'*.

**ARKANSAS.**—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

**MISSOURI.**—Joel Ferguson, *Jackson*.

**ILLINOIS.**—Thomas w. Martin, *East Nelson*.

**OHIO.**—John B. Moses, *Germanton*.

**KENTUCKY.**—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster *Canton*.

**VIRGINIA.**—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm. w. West, *Dumfries*. William Burns, *Halifax C. H.*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas W. Walton, *Pleasant Gap*.

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

**NEW YORK.**—Gilbert Beebe, *New Vernon*.

#### RECEIPTS.

Samuel Rogers, \$3	Jacob B. Higgins, \$5
Evan Roberts, 5	Wm. W. Worley, 1
Thos. Kinsey, 1	Amos Green, 1
Jas. H. Sasser, 3	E. N. Bryant, 5
Leroy Purifoy, 1	Philip M. Byrd, 1
John Thomason, 5	John C. Bates, 5
S. B. Hamlett, 1	Jas. Johnston, 3
David Smith, 5	L. Lassater, 1
L. B. Bennett, 4	John Pryor, 1

#### TERMS.

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"Come out of Her, my People."

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## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS, *For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART VIII.

##### *On free will, and free agency. (continued from last No.)*

I am so far exceeding my limits I must desist on free will, and come to free agency, to make some remarks. The word agent is not to be found in the Bible, if my memory serves me, and I think I am not deceived—much less, the term free agency. Then it is a homespun use of words applied to man, and such as the Holy Ghost by the mouth of prophets, Christ, or his apostles, never made use of to point out man's condition. So that free agency is a doctrine not of scripture, but of modern heads, devised both in the words and application of the state of man. The word agency implies one acting as an agent; the word agent, one acting as a deputy to do the business for another. So that the term free agency must and does imply one acting without compulsion, without limitation, rule, or restriction; but left free to his own will and choice, to do just as he may will and choose, without instructions from the person for whom he is active agent. This is, I think, a fair definition of the terms free agency.

First, then, we will apply these terms, free agency, to God. Is he a free agent? I answer, no; because an agent is a deputy, one acting for another; and a free agent is

one left to his own will, without restrictions or instructions for his rule of action. Then what a terrible mistake Andrew Fuller made, when he said in his letters and essays, page 27: "If God, angels and saints in heaven be not free agents who are?" Now let me ask you, or him, who is God agent or deputy for? why you are forced to say none: then how absurd to apply agency or free agency to God, since his will is his own rule and law, for heaven, earth and hell, and he deputy for none.

If you apply free agency to angels or saints in heaven, then it will be seen they are not free agents; because they the angels are under law, rule or restrictions; for God said, when he brought the first begotten into the world, let all the angels of God worship him. So hemmed in by the restriction of law. So equally so by the saints; for God equally said, at the name of Jesus every knee should bow, of things in heaven and things in earth; and so not free agents but limited agents, if agents at all; for an agent is one that is deputy to do business for another. So if angels and saints in heaven be agents for God, they are God's deputies to do his business or will, and his will is their law or rule; and what is that business or agency? It is to praise and adore and execute his commands to the ends of the earth; but left free to do it as they may will, but as God wills. And thus God's will must overrule their wills, or they must will what God wills, to be free; or God must work in them to will his will, and then they will what God wills; then not free, if overruled by a superior will. So that the free will that angels have to do God's will, was given them in creation; and the free will that saints have to do God's will, was given them in regeneration; so neither are free agents, because

God's will overrules their will, and thus wills in them to do of his own good pleasure.

Then free agency does not consist, as Fuller says, in a man's following his own inclinations, because of a superior power acting on us to control our wills, whether that power be of God or the devil; but the question, I think, would be fairly this: has man the power to resist God or the devil? or to serve either, or neither, just as he pleases? If he has, then he may be said to be free, and not until then; because if he can be controlled by the influence of another, then not free: or, if another has power to give him a will he does not possess, or influence in him a will, or influence the will he is at present in possession of in quite a different direction, then not free; because the will of which he acts is a given will, and so acts necessarily by the will of another willing in him, or influencing his will to act contrary to his former will.

Now this is the will of all saints—their first will or freedom of inclination was to sin & the service of sin, but God by his Spirit's influence on that sinner's will, influenced it and overruled it; or, in other words, changed the will or controlled the will by his influence in a contrary direction; thus not free, because the will by which the sinner has become a saint, and acts the saint, was given him by the influence of another; and so God is said to work in us to will and to do of his good pleasure. So then, if God works the will in us, this will is not of our own free will, but a will that comes from God; yet after given, we act as freely as if we had it of ourselves, though it is the will of God in us; and this will of God in us has destroyed our old will, and this is of God's grace, and not of our free agency.

So to make a Christian force is used, or a superior power influences the will or gives a new will, which the first will cannot resist; as it is written: Thy people shall be willing in the day of thy power. Then not willing until this power is exercised—then force—for power, superior power, is force. Here Fuller and I are opposed again, for he says there is no force opposed to the agent's own will; if not, I say every man in the world will be damned, because we have got sinful inclinations by the all, and he says it is free agency to follow our inclinations; and this we will do, because nature can't act above herself—

Can the leopard change his spots, or the Ethiopian his skin? Answer—then may a sinner change his own depraved inclinations, will and actions.

Let us next apply free agency to Adam and Eve. Adam and Eve when made and put in the garden of Paradise, had a will given them; and that will which they had was the gift of God, and was turned in that direction which the will of God chose, and in which they had no hand to will what that will should be; but God gave them just such a will as he willed, because they could not will in the case of their creation, and of course had no agency in their being or will. And we may safely suppose, God gave them a will free to good, to holiness, to keep the law to love him, to serve him, &c. and that that will with which Adam was created was opposed to sin. Now can they be called free agents, or free willers? they are God's servants, they are free willers to good but not evil; they are restricted by law, so not free to do as they may please without incurring God's displeasure.

So the best and the most we can say of them, they are agents but not free agents, because limited in their will or freedom, not to eat the forbidden fruit; and of their freedom of will I shall say, it was free to good and had not a bias to evil; yet left free to violate the instructions given if they chose. Now one important question arises here: had Adam and Eve power to change their own wills from a freedom to good to a freedom to evil? If they had, unaided by any other acting on that will, then were they free willers in the sense I understand the word as used; for if a sinner has not the power in himself, to change his will from a free will to evil to a free will to good, then he is not a free willer.

Now in Eve's case we have the acting power of the devil's persuasion, his lying and influencing subtlety, to seduce and act on the will of Eve to cause the change in her will from good to evil. In Adam's case we have the influence of the woman to influence his will to evil. In the devil's case we have the mean or human appearance of Jesus Christ brought into the world, to act on his will and influence him to rebellion, sin, or evil. Now each of these may be called limited agents, but not free agents; but they may with propriety be called free willers, because not held bound by a superior power to good or to evil, but left to act as they might choose.

So then, the result of these enquiries is this, that man is a being whose will is capable of being acted on; and if free, he may yield or let it alone; if his will is good, and evil is proposed to that will, and the will falls in with the proposed sin, then to that man it is sin; if he does not, to him it is not sin. We go further, if good is proposed to a man whose will is free to evil, and his will falls in with the proposed good, then to him it is righteousness: if it does not, he still is a sinner. This is free willing, this is agency—or you may if you want, call it free agency.

Now let us apply free willing and free agency to sinners in their fallen state, with their wills free to evil; and that the will of sinners is so, their conduct proves as well as scripture. Bring the gospel with all its good things—blood to wash the sinner, righteousness to clothe him, life for the dead, heaven and future glory—all this he will say he is willing to have; but bring repentance, prayers, self-denial, mortification of the members, the crucifying the flesh with its affections and lust, the loss of the world, persecution, suffering for Christ and holiness of life, with the loss of all his sinful and worldly enjoyments and fleshly pleasures—propose these to the will of the sinner, will it fall in with the gospel on these terms? No, Sir—like the young man; they will go away sorrowful; we can't buy heaven at that rate—too dear.

Then can't you see, as plain as the nose in your face, that if Adam and Eve had need of the devil's influence to make them choose evil, that a sinner now needs God's influence to make him choose good; for the plain idea of free will is to follow our prevailing inclination, which is sin. This is free will according to the idea of some, and that in order to become Christians, we need only to have the gospel and its good things set before us, to influence our wills to choose its good things, or life instead of death. In a word, the idea that I have of free will and free agency, as written and preached, is, that a man has it in his own power to will what he pleases; or, in other words, that the will claims the very turning point of salvation, with the assistance of external helps; and that whether God works by means or by his Spirit, all is nothing except free will gives the casting vote. Then the man that by his will made salvation sure is worthy of more praise than Christ, who only made it possible and proposes it to all.

I wish you to compare the doctrine of free will and free agency with—born again—except a man be born of the water and of the Spirit—born not of the will of the flesh, nor of the will of man; but of the word of God, that liveth and abideth forever—created in Christ Jesus unto good works—if any man be in Christ Jesus a new creature, old passed away and all things new and all things of God—the will as well as the rest. Now only say, what will or agency had you in your first birth, in your creation? You are forced to say, none. So, equally so, in conversion or this new creation—all of God.

And don't be angry if I tell you, the doctrines of free will and free agency are the doctrines of men, for they are so since neither was found in the Bible, in my opinion; and are the doctrines of pride and self-sufficiency, that takes the crown from the head of grace and puts it on the head of free will; and gives to the sinner the greatest part of the glory of his salvation, and thereby comes boasting—because Christ by the plan of free will made salvation possible, but the sinner makes it sure by free will and works: which leaves Christ but a small share of the glory of our salvation. How shall such free willers sing—not unto us, not unto us, but to thy name be the glory.

All the plans of men for salvation since the world began will and may be considered included in these plans: salvation by grace and faith, and works following after, as the fruit of grace and faith—salvation by works to obtain grace, and co-operating together as co-workers to produce salvation—salvation by works alone, or moral virtue as the ground of acceptance with God. I believe with my whole soul the first, and both the others false. The doctrine of falling from grace, the doctrine of free will, the doctrine of works to merit grace, the doctrine of works to insure grace, the doctrine of works as conditional to salvation, the doctrine of morality or moral virtue as the ground of acceptance with God, the doctrine of salvation by the law, the doctrine of honor and honesty and having done no great sin and therefore shall be saved, the doctrine of universalism, the doctrine of inward light to be cultivated for salvation, the doctrine of hell redemption—and above all, the doctrine of deism, and unitarianism—all these doctrines are theories and robberies. Shall I see them stealing the crown off my Saviour and the

blood-washed robes of Christians and say nothing? God forbid. I will cry aloud—Christians, there come the thieves; these are a band of robbers, these are climbing over the walls of truth to rob Christ and grace of the honor due them for salvation from his sufferings and merits, and don't go in by the door, Christ; these are stealing the praise of God, Christ, Holy Ghost and grace; snatching at Christ's crown to put it on the head of sinful self.

### PART IX.

#### *On good Works.*

On the subject of good works I shall divide it, for the better understanding of the reader, into two parts; first, works done before grace, or before regeneration; or, in other words, works done before faith, or without faith in Christ. Secondly, works done after grace and faith are given.

First, then, on works done by a sinner before conversion, or while he is without the Spirit of God and faith. In this state of nature no sinner can do a good work, or a work acceptable and pleasing to God. Romans, 8—8; So then they that are in the flesh cannot please God. What is it to be in the flesh, but to be in a state of nature, untouched by the Spirit of God? All are in the flesh that have not the Spirit of God, as the 9th verse showeth. So then a man without the Spirit of God cannot please God, nor do a good work; read Jehu's case.

And the 7th verse of the same chapter will give you the best of reasons for it: because the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. If a sinner is at enmity in his mind against God and his law, as this verse states, will not all his works, whether in a sinful or religious way, be the work of enmity against God? Surely, because enmity to God is the governing principle of his mind; from which actions flow; and even all the works of self-righteousness of men, done by the law, is enmity against God, because such works done for life and salvation stood opposed to God's way of salvation by Christ. Such works for life set Christ, his blood, and righteousness at nought; such was the works of the Pharisees, and all their long prayers, tithes and alms for life were works of enmity, because flowing from a mind of enmity, therefore to receive the greater damnation; and so not good works, for

want of a good principle or a renewed mind.

Hebrews, 11—6: But without faith it is impossible to please him, for he that cometh to God, &c. Here you see again, that faith is to be had and possessed before a man can please God, or his works be acceptable to God. For want of faith, you know, Cain and his offering were rejected, were not acceptable to God, nor pleasing in his sight, though he offered as well as Abel. Then you may plainly see, that every work done without faith in Christ, is not a good work nor pleasing nor acceptable to God; and such offering, without faith in Christ, however splendid in our own eyes or the eyes of the world, or church of God, whether gifts of gold, or silver, prayer, praise, thanks, or preaching, all are like Cain's offering, the fruit of the ground, of an earthly, sensual, and devilish heart, of pride and self-will; in a word, they are all works of the flesh, the lust of the devil in us, flowing from a polluted and corrupt heart—and why? because the scripture says, faith purifies the heart. Then offerings of any kind done without this faith, flow from a polluted heart; therefore, not a good work, nor pleasing to God, for want of faith.

We now will hear Jesus Christ upon this doctrine. Matthew, 7—16: Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles? Verse 17: Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Verse 18: A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Verse 20: Wherefore, by their fruits ye shall know them. Luke, 6—44: For every tree is known by its fruit. Verse 45: A good man out of the good treasure of his heart, (meaning his good principles) bringeth forth that which is good; and the evil man out of the evil treasure of his heart, bringeth forth that which is evil—(and why?)—far out of the abundance of the heart the mouth speaketh. Here in these doctrines of reason and every day's experience, you see our Lord teaches the impossibility of a corrupt sinner's bringing forth good fruit or good works; and what is the reason he gives? because the tree, or sinner, is corrupt; or that he has a heart full of evil principles, and out of them principles the actions flow. And you also see he teaches that the sinner must be made good, before the tree or sinner can bring

good fruit; or, in other words, do good works.

Then one question settles the point here: can a bad tree change itself to a good tree? you know it cannot—no more can a sinner. Can a corrupt tree change its nature so as instead of bringing bad fruit to bring good? you know not—no more can a sinner. Then the same hand that made the tree first, must re-make it; or, as the scripture has it, in Ephesians, 2—10: For we are his workmanship, created in Christ Jesus unto good works. Here you must shut your eyes, if you can't see that it is God that makes a sinner do good works, by a recreating the sinner; and that it is not, nor cannot be, the work of a sinner to make himself a good tree, or to bring good fruit, but the work of God by his Spirit gives the sinner a new nature, new principles; or, in other scripture language, grafts us into Christ contrary to nature. Here you see the matter is equally plain, that it is by God's grafting hand into a new stock, Christ, that we bring forth good fruit, or do good works, contrary to nature; that is, to bring fruit after the nature of the stock, and not after the nature of the branch set in the stock. Again: 4--24: and that you put on the new man, which after God is created in righteousness and true holiness. Here again you see, it is the work of God to recreate a sinner to good works.

I will forbear to quote any more scripture on this point, because this doctrine is so fully set forth in the scriptures, that he that runs may read it. Every vegetable in nature proves this doctrine, that if a man be a sinner by nature that unless that nature is changed he cannot bring forth nothing but sin; and that although the actions may be of a religious kind, yet for want of a religious, or right, or a righteous set of principles, all such religious actions are nothing but sin or splendid hypocrisy at best; because the principles of nature must be made good, before the fruit or works can be good. The laws of all Christian nations prove this doctrine, by referring to the principle to make the action good or bad. For instance: if a man kill his neighbor without the principle of malice, or afore-thought, or intention or deliberation, it is not counted murder—and why? because the principle is wanting to make it so. So that it takes the principle, joined to the action, to make the act good or bad. Then how can a sinner who was shapen

in iniquity and conceived in sin, with a full set of sinful principles and sinful nature, do good works with a set of bad principles? the actions of all animal nature prove this doctrine, it is a doctrine of reason and right, that they will bring fruit according to nature; and that good works they cannot do, until their nature is changed.

If this doctrine of the scripture be the truth, then all religion without the operation of the Spirit of God, to renew the mind from a carnal mind to a spiritual mind and to work faith in the heart by his mighty power and to create us in Christ Jesus unto good works, and to make us new creatures, and to work in us to will and to do, and to born us again of the Spirit, and quicken our dead souls—is nothing but sin, nothing but religious sin, nothing but filthy rags, nothing but mocking God and deceiving ourselves; and Christ said the truth when he said, without me ye can do nothing; and like he said to the woman, you worship you know not what. And though such justify themselves like the Pharisees, and may think themselves more righteous than their neighbors or the poor infirm saint of God, yet God seeth their principles, and they shall but, Pharisees like, receive the greater damnation for the want of a regenerated nature. Therefore, said Christ, except a man be born again he cannot enter into the kingdom of heaven. Nay, no matter what fine works, however religious he may be, if this birth of the Spirit is wanting he is damned, forever damned.

Now, Sir, before I answer the second part on good works, I will show you in a short way how a sinner is prepared by God to do good works, and then speak of good works after grace and faith are given a sinner. A sinner is dead in sin, and therefore the first act of God by his Spirit is to give him life, life in his soul, spiritual life from the death of sin by the fall of the first man Adam. Ephesians, 11—1: And you hath he quickened who were dead in trespasses and sins. Verse 5: Even when we were dead in sins hath he quickened us together with Christ—(by grace are ye saved.) Then this quickening of the dead soul is an act of God's grace. Colossians, 11—13: And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. John, 6—63: It is the Spirit that quicken-

eth, &c. Here you see the person that quickeneth—God's Spirit—he is the grand and sole agent in this work of giving a dead sinner life. 2 Corinthians, 3—6: But the Spirit giveth life. 1 Timothy, 6—13: I give thee charge in the sight of God, who quickeneth all things.

The above texts are enough to prove any one point with the addition of Christ's own words: The hour is coming and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live. Meaning the dead souls of sinners; for afterwards he speaks of their dead bodies in the graves. To quicken is to give the first motion of life; yea, to give life spiritual itself, or life natural; a sinner by nature is like an egg, has no life in itself, or life natural; a sinner by nature is like an egg, has no life in itself until the warmth of the mother quickens it, or gives it life; which is first a speck of blood, that forms the heart and lungs—this speck of blood is quickening, and from that moment life begins, and from that speck all the lineaments of the whole frame is drawn and progresses to perfection of life and being.

So, equally so, a sinner is dead in trespasses and sins until God's Spirit quickens the dead soul, and gives the first motion of divine life in the soul; and without this touch of the divine Spirit, no sinner's soul was ever made alive, but remains as dead as an egg, to rot in sin or die in sin and be damned. This quickening is the voice of Jesus Christ, by his Spirit, calling the dead soul to life, like he called Lazarus out of his grave. This is the office of God's Spirit, to quicken the dead soul, and also the office of the Spirit to quicken the dead bodies as well as souls, as it is written, who shall also quicken your mortal bodies by his Spirit that dwelleth in you. And no man will say that a man's dead body can give itself life, and why will men say then a dead soul can give itself life? one is as easy as the other, since both are the work of God's Spirit.

And I say according to scripture, a dead body can give itself life as easy as a dead soul. This quickening of a dead soul is God's calling, the holy calling, the heavenly calling, the calling of God, the calling from darkness to light, the drawing of the Father, the leading the blind, the finding the sinner in the wilderness, the seeking the lost, &c. &c. mentioned in scripture as the work of God. That moment the soul is thus quickened and made alive by the

Spirit of God, he feels he is alive to feel his sins and his guilt, and so directly his heart begins to bleed with sorrow and feel the burden of sin in a way and with a weight he never felt nor saw himself before.

Thus at the day of Pentecost, when the Holy Ghost came down he cut a great number to the heart, he quickened in them their dead souls; it was this life that made their hearts feel cut with their sins, this life made them feel their guilt and that they were lost and needed salvation; others that were dead in their sins felt nothing of this heart cutting, this heart guilt, this heart bleeding sorrow, but could laugh and make sport of such heart felt sorrow and cry these men are full of new wine. No, Sirs, you are mistaken; these men are made alive by God's Spirit, therefore they feel their sins, and you don't feel them, nor cry, nor sorrow for them, because you are dead in sin; poor, dead, laughing, sporting, mocking souls, you will be damned if you die in this state. Like many now a days, who call sorrow, and tears, and grief, and repentance for sin and over their sins, fanaticism, enthusiasm, imagination, hystericks, hypo, deceit, and the dear knows what all. No, Sir, the reason is death is in your pot, and hell follows if you die as you are; for except you also repent you shall perish, and where Christ is gone you cannot come.

These quickened living souls cry—hear what they cry: what shall we do to be saved? what, what, lost? yes, I feel it, I see it, I know it. Hence one mark and sure sign of a soul's being made alive is an anxious enquiry, what I shall do to be saved? This was the case of all the three thousand, but not of the rest; this was the case with the jailor, and this was the case with Paul—Lord, what wilt thou have me to do? Life is begun, then comes feeling, then comes enquiry, then comes mourning over sin, then comes seeking, then comes begging for mercy, then comes prayer, then comes a will to be saved, a hungering and thirsting for righteousness or salvation; then comes forsaking sins, practical sins; then comes resolutions and promises to God to be better, then comes a breaking off from sinful company, then comes a relish for reading the scriptures, then comes a desire to hear Christians talk, then comes a want to hear preaching, then comes a constant burden of sin, though sometimes heavier than at others; yet go where they will, do

what they will, they are alive in their souls and so must feel their guilt and burden by day and by night, more or less; though sometimes they may try to throw it off, yet it only makes the matter worse—sin a little and pray a good deal, yet it is there; try to hide it, ashamed to let any one know it, yet it is there; because life is in the soul, God has given it and he will never leave this soul until he perfects life and final salvation; nay not until the day of Jesus Christ. Thus the soul is quickened and made alive, and life will progress in every faculty of the soul to perfection.

The second effect of the Spirit's work is, to enlighten the sinner to see himself in a right light, to see the truth of God's word, law, threats, and promises; as well as to see his sins, and the course he has been travelling leads to hell; a sight of all this and much more, makes him face about or turn from his sins, and seek God's mercy, and lead a new life, or try to walk in God's ways he has directed. Ephesians, 1—18: The eyes of your understanding being enlightened that ye may know what is the hope of his calling, &c. Hebrews, 10—32: But call to remembrance the former days in which after ye were illuminated, &c. This enlightening of the Spirit of God brings the sinner to see sin and himself in quite a different light. Now he sees he is lost, now he sees by this light the odiousness, the damning, the God displeasing and everlasting, ruinous, and soul destroying nature of sin.

This light and sight of himself and sin convicts him, and having life, he feels too the guilt and weight of this conviction, and all the world and ten thousand worlds more can't convince the sinner but what it is so, because light from the Spirit of God shines into his understanding and inmost soul, and he knows the truth of all this by feeling of heart, and pain of soul felt, and plainly sees his lost state also; no matter what others say, he has in his heart an evidence that arises from feeling and seeing that he is in a lost state, and that if he dies in this state he shall be damned. Then he cries, with fearing of the wrath of God and trembling of soul, God be merciful to me a sinner. Father, I have sinned against heaven and in thy sight—oh, Lord, against thee I have sinned, greatly sinned, and deserve nothing from thy hand but to be damned—be merciful to me, oh God, and forgive my sins and help me to do better—oh, Lord, have mercy on me

a poor sinner, and forgive me of thy tender mercy.

This life and this light not only produces conviction for sin, but an honest and open confession of all sin without reserve; and although the sinner does try to hide his religion and his feelings from men, yet this soul opens all his crimes in honest, humble, and sincere confession of all his sins to God; for now by this light of the Spirit, he sees and believes God is looking in his heart and on all his actions; yea, he believes God sees all his past sins and he sees them too, and that he must account to God for them. This man is no hypocrite, he don't do what he does to be seen of men; he is not blind neither like the Pharisee, who had no light to see how sinful he was, but thanked God he was better than the publican; but this man, being illuminated by God's Spirit, sees his sins himself, God's holiness, God's law and justice and truth; yea, he sees himself a great sinner, and that it has been and only is God's mercy that kept him out of hell. Thus by life and light being conveyed into his soul, by the Spirit of God, he is convicted for his sins; he being convicted and self condemned confesses his sins, and fearing the wrath of God and hell under a sense of, and a heart feeling anguish of his sins, is led to repentance for his sins, which repentance is a turning from all and every actual sin without reserve, while the Spirit carries on in his heart a turning of the principles, or faculties of his soul from sin, by changing the desires, and inclinations of the soul, so as to turn them against sin, the love of sin, the relish and desire to sin; so that the sinner resolves against sin, promises God against sin, prays to be kept from sin, mourns over sin, his weakness to keep from sin—in a word, his soul is so turned in him by the Spirit's operation, as to hate sin, to loath sin, and to greatly weep whenever he is so unfortunate as to fall into sin, against his best and firmest resolutions and promises, which he has made God to keep from sin; yet his very falls into sin deepen the work of repentance and godly sorrow for sin.

Thus he sorrows, he cries, he prays, and again renews his resolutions and promises to God only to pardon the past, and he will now, he will—oh, promises this sinner, I surely will now watch more than ever against sin; he prays, he grieves, sheds tears, groans, looks sad, dejected and mel-

anacholy, wishing to be alone, to pray, to grieve, to meditate and give vent to the sorrows of his soul, that no man has any idea of that never felt the guilt and condemnation of his sins. Thus he does go on praying, repenting, sorrowing and distressed in his soul, for days, for months, or years; yea, he may thus be in a state of repentance under the drawing and leading of God's Spirit for ten, twenty, yea, for thirty years, as God may please before he is born again. Under these sorrows of soul by day and night, with groans, prayers and tears, striving against sin and pleading for mercy and pardon, and endeavoring to get ease and peace of soul, the soul sometimes is in this deep distress, can cry, pray, grieve and under this softening of heart feels a little hope, it may be perhaps God will have mercy on me, which encourages it a little while this softness lasts, and tears flow freely and the heart feels tender against sin and in wishes and desires; wishes to be holy, and hopes it may one day be converted to God.

Then again the soul feels hard, careless, can't grieve nor feel distressed, feels no heart to pray, his burden not so great for days or weeks; then he thinks it was all his own works, or God had forsaken or given him over to a hard heart. Now thinks the soul after all I shall be lost; I am worse off now than when I felt so deep distress: then I could cry and pray with tears, but now alas! there is no life, no feeling; I am hard, dead, and cold, and can't pray with fervency and feeling; it is all over now, I reckon I am one that God will never save, my sins are so many, I have resisted his Spirit, I might once have been saved, but alas! it is now too late, my soul is gone, God don't seem to hear me when I pray, and I don't feel that heart in it as I wish to feel. If I only now could cry and grieve and feel as I have done sometimes, I should think it might be there was some hope: but God has left me to be damned, which I must acknowledge I deserve.

Poor, sorrowful, soul-distressed, because you can't feel and be more distressed; then you are distressed because you can't be distressed, the worst kind of distress. Fear not, remember Paul's words: I am persuaded that he that has begun a good work in you, will carry it on until the day of Jesus Christ. And again: if it tarry, wait for it, it will come and not tarry. And again: blessed are they that mourn, for they shall be comforted. And poor soul, you are

such a mourner that you mourn because you can't mourn; go on, God will never leave you until he sheweth you Jesus Christ, and that will dry up all your sorrows; pay all your debts and turn your sorrow into songs of joy, and prepare you for good works.

(to be continued.)

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## THE PRIMITIVE BAPTIST.

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SATURDAY, AUGUST 26, 1843.

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TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C. }  
June 9<sup>th</sup>, 1843. }

DEAR BROTHERS: As I am a minute man and go by the touch of feeling, you must excuse me for my often visits. And, as David said, is there not a cause? I say there is a cause and a great cause. The reason why it is a great cause is, because it is God's cause; or at all events I think so, otherwise I should not plague you as often as I do.

In the first place, what is the cause of all the strife in our churches between the missionaries and the Old Regular Baptists? I say the cause is this: the missionary cause is money and popularity, while the Old Regular Baptists are contending for eternal life and salvation agreeably to God's own appointed terms, without the assistance of men or devils; the missionaries are pleading and saying, thousands of souls are perishing and going to hell for the want of the gospel being sent to them, and their excuse is, they cannot go for want of money enough. They say, give them money enough and they will Christianize the whole world; and at the same time there is not enough of the precious metals called gold and silver in the bowels of the earth to satisfy their craving, thirsting, coveting, lusting desire for money; when there is not half enough in the earth, nor on the earth, nor under the earth, nor above the earth, to satisfy the missionaries.

Some people say, we ought to pray for those we think to be wrong, because Christ said, pray for your enemies and them that despitefully use you. But I ask you, sir, did Christ pray for God's enemies? I own I know nothing about it. Are they not trying to rob God of his own glory, and take it to themselves? When they are seated in the temple they are taking the authority to teach young men how to preach.

To preach what, Christ's gospel? No, sir. I independently say, the devil's gospel. Teach them how to swindle the hardworking men and women out of their honest earnings, and the poor widow and her orphan children, and the negro out of his sixpence that he earnt on the Sabbath day by making his basket or broom.

O, ye sons of America, here are your college-bred preachers strutting about through your rich cotton countries, in every town and village seeking whom they may devour, by calling up the people around the benches to pray. Pray, did I say? O no, to blaspheme the worthy name of God Almighty, by calling on him as though he was a bloody butcher, to come down from heaven and shake his bloody garments among the congregation. Brother Matthew Yeats, what do you call such stuff as this, but the worst kind of blasphemy? And when we the old Primitive Baptists say a word against such blasphemy, the New School dandies and Jackies are ready to cut our throats, because we tell them the truth. They would like us very well if we would not oppose them in their craft of swindling, lying, cheating, defrauding, & what I call highway robbery.

But you know priestcraft always goes before State craft, or king craft. It is supported by our statesmen. Look at our money that has been given to the missionaries, what has it been given for but speculation on both sides? Look at our rich men throwing in their money or our own money to send the Bible to the heathen to make Christians of them, when at the same time they care no more for a Christian than the devil does. If they cared so much for Christians as they pretend to do, why in the name of God don't they let their their poor black brethren that are supporting them in their laziness have the privilege of Bibles and schools? But O no, that won't do, they can't do work enough for their master; so keep them at home in darkness, and let them go to hell and welcome. But save them that are a long way off, like they have saved the poor Indians. O how they loved their red brethren, they must carry them the Bible and form them into schools and learn them to preach, till they got all their fur skins, all their money, all their land—what next? Go, red brethren, to hell or somewhere else, for our craft have got all you had, and our State craft and priest craft will divide the spoil.

My dear brethren, who are scattered abroad, I tell you in plain words that if I do love God in all his offices. I love him in his wisdom, I love him in his power, I love him in his justice, I love him in his mercy; in short, I love all his works and ways, and hate every sin within me and every sin out of me. And, brethren, what more can I do? Now I pray God to teach my heart and tongue and hand the art of this war that I am now engaged in, for certain I am that the war never will be over with me in this life. And, brethren, my soul believes I shall ere long quit the field unconquered by all the insinuations of men or devils.

And now, brethren. I do sincerely beg of you all, to beware of that cursed pharisee leaven, and put it all out of your churches. Brethren, we have been sift and sifting a long time, but you may depend it is not all out yet; and I fear it never will be entirely out, but pray keep it out as much as possible, for it has always been a curse to the church of God in every age of the world. I mean this cursed priest craft. The devil begun it with mother Eve in the garden, she being a type of the church and the weaker vessel. He did not go to Adam, who was head over the woman. Now notice those missionaries, they won't come to any of us Old Primitive Baptist preachers, but they will slip to our churches, to the weaker side, like the devil did to Eve. I can asert to you, that there has never one of them tried me to my face yet, nor I don't believe they ever will; they are not such fools as not to know who to begin with. I tell you they are a crafty people, if they can only get statesmen on their side they can carry any earthy point whatever.

Now here are what are called free school houses. I call them devil's meeting houses. For you know there are many settlements that won't go to hear the missionaries preach, nor suffer them to come into their houses nor meeting houses to preach. Now, says the craft preacher to the craft statesman, just pass an act to have all the poor people's children learnt in the free schools for nothing, and have houses built within three or four miles square, and this will please them so well that we the craft preachers will soon have meeting houses a plenty; and we will come upon them on the blind side before they know know what we are after, and lay our yoke of priest craft on them so easy that they will not mistrust us in the smallest degree;

then do you come on with your State craft, and slap the yoke of bondage on their necks, then we have got them and all they have, and then we will share the spoils of those ignorant wretches between church and State.

And, brethren, these two crafts have been going on hand in hand together for one thousand eight hundred and forty-three years, and I might almost say for six thousand years, if I am understood by the reader. Only read the Old Testament as well as the New, and there see how many thousands have been slain by this cursed priest craft and king craft when united together, or in other words married together. You know it is common for rich men to court rich ladies, now notice our craft preachers and where do you generally find them courting? I say in towns and villages, at our Assemblies courting our Assembly men; from there to the city of Washington, to court our Congressmen—where next? to the house of Parliament, there to court the lords and kings of the earth. And, brethren, I do believe the marriage will take place shortly between Gog and Magog; and about the time that marriage takes place all over the nations, my opinion is, that there will be strange things both seen and heard. My opinion is, that the earth will be fully ripe and that there will be voices, thunderings, and lightnings; and that Jesus and his disembodied saints will then make their appearance in the flaming skies, with swords of vengeance and justice to defend his bride, and to gather her out of every nation and kindred and tongue and people under heaven. Then, brethren, my opinion is, that God will rain an overflowing rain with great hail stones, fire and brimstone, upon the enemies of his Son's bride, and set the world in one solid conflagration of fire, and consume Gog and Magog with all their armies.

My dear sisters, about that time I hope you and I will meet our departed companions in the armies of King Emanuel; there to join them and all the heavenly hosts in shouts and praises to God for rich and redeeming grace and dying love. In that happy world, my dear sisters, we shall hear no more of the dying groans of dear loving companions and sweet babes. No, my dear sisters, sorrow and sighing will be done away, and all tears wiped away from our eyes.

Brother Osbourn, write on, your writings have been food to my soul and I hope

to many others. Brother Mosely, whet up your broad axe and come again to our assistance; we have a good deal of timber already cut and scored, now waiting for the broad axe. Brother Rorer, give us another blast with your ram's horn; sound the alarm from Virginia, so that it may be heard in North Carolina, in those lofty mountains in Buncombe county. You know when the lion roars the beasts of the forest stand and tremble, so when God's ministers are sounding the silver trumpets, the law and gospel, and unfolding the mysteries contained therein, that wicked men and devils keep silence and tremble at the sound thereof. Then, brethren, sound the alarm; if we cannot see each other's faces and hear the sound from their mouth, thank God we can hear the sound from their pens.

Brother Rushing, I would be glad to see you, I have no doubt but we should soon get acquainted. I was married to Sally Sawyer in Wadesborough, Anson county, in the year '99; and I reckon a degree the wickedest youth that ever was in Wadesborough. I expect there are a number of people yet living in Anson that recollect me well; for such a man as I was is not easily forgotten. I have often read John Bunyan's books, and I have thought that I came the nearest to him of any man that I ever read of in my life. In my first setting out all through my wicked days, I was often arrested and called upon to think of death and judgment both asleep and awake. I do believe it would take a book as large as the New Testament to contain the whole of my experience. I have sometimes in the close of meeting undertaken to relate a part of my experience to the congregation; but I soon get so full of love to God for the great gift of redeeming grace and dying love, and then so full of sorrow for the many sins I have done, that I am obliged to quit and dismiss.

My sheet is full, I must quit and close in few words, and say with Paul: To the only wise God our Saviour be glory and majesty, dominion and power both now and forever. Amen.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Green county, Mississippi, }  
June 27th, 1843. }

DEAR BRETHREN: May grace, mercy and truth abide with you wherever you

may be. I have been sometime taking your paper, and find it a bundle of good news to me, next to the word of God. It is always new, it is read with delight by a great many here, and some don't like it.

I regret the death of brother Lawrence, but trust that our loss is his gain; therefore, the will of the Lord be done. I feel an interest in your paper, and wish it to continue; and if you see proper, you may notice me as agent. I have done and will do all I can for it.

Now, brethren, what I have wrote and what I will write you can publish or not, all will be well. I live in a thin settled country, where people are scattered and churches are few and preachers fewer; that is, of the right sort, such as are not afraid to say God will have his people in spite of all opposition. The churches here have not been much bothered with the institutions of the day, and as such, there have been no divisions yet. We have some few members moved in among us of the Primitive order, where they have divided and joined us; and I believe that if we were to come to the test, very few would be of the New School.

And now, brethren, I will tell something of myself; and that I shall do, hoping it may be of benefit to some who may have had the same conflicts in life. I was born in 1793, in the Creek nation among the Indians; and in '96, my father moved to Tombigbee and lived there among the Choctaw Indians till 1806, when he moved to Pearl River and there settled in the wilderness again; more Indians than any any body else, who were my associates. And I being naturally rude and wild, my occupation that of cow hunter, which suited me very well for then I could be always in the woods with my gun and cow whip, which was my delight. By which you may know that I knew very little about religion, having never heard but two sermons in my life, till I was about sixteen years of age, when the Methodists came in and my father and mother joined them, which made me begin to think of myself. I got somehow to believe, that the world would be destroyed some way, and it would be a dark day; which made me often tremble when a dark cloud would rise, for fear it was then coming and would find me here. When it would pass off, all fear would go with it, until about 1820, or '21; when God, through an African negro, brought me to reflect on my state. I

thought there must be something in religion, as he would often be talking to me on that subject; and I commenced going to meeting, reading and doing all the good I could and praying, and soon got to be as good as any body, and better than a great many that were in the church, and joined the Methodists.

I would be sometimes distressed and uneasy in mind, but then by being a little more zealous, or praying a little more, all would be well. I went on this way about two years, as good as any body; when it pleased God to show me that I was poor, blind, and naked, and condemned; which made me wretched and miserable. I found from his word, that if I done all the law I had only done that which was my duty to do, and could merit nothing. I here lost all my good, and with that all my enjoyment in every thing else, and went mourning for sometime; when one day when I was so distressed that I could not work, I went up to try to pray one time more, and all I could say was, Lord, have mercy; when there appeared the most glorious light I ever saw. And O, brethren, the joy that ran through my poor soul; every thing looked beautiful.

I started to tell my wife, but it seemed to me I must not stop there, but tell every body else; and I did believe that I could tell the love and joy I felt, that any body would feel it too; I saw the goodness and mercy of God so plain in relieving me from my trouble, the worst of sinners. But before I got to the house, I began to think I had better not tell it yet, till I had tried myself awhile; and began to doubt, and it was sometime before I told any person. I tried to get my burden back to see how it went off, which caused great distress and mourning, because I could not; when this scripture came to mind: If the Son shall make you free you shall be free indeed. I did believe that it was him made me free, I had the witness in myself that old things were done away and all things were new; and the things I once delighted in I now abhorred.

I commenced searching for my duty, desirous to know for myself. I had believed that sprinkling would do for baptism, but I soon found out it would not, and went and told the society that I must be baptized, and the preacher done it. I still kept reading and found that the Lord was an example as well as a Redeemer, and if so, he did not go every way as I saw

was the case with people now in religious matters. I came to the conclusion that he had one sort of religion, established but one church, and I believed that he had but one on earth. And then I began to search which of all that I knew any thing of, was nearest to the apostolic. I soon found the one I belonged to was made on the traditions of men, for I could not trace it back no farther than John Wesley, and I believed the Lord always had a church on earth.

My sheet is full and I must close for the present, and may the Lord bless all his dear children. Brethren, remember me and family at a throne of grace.

THOS. C. HUNT.

FOR THE PRIMITIVE BAPTIST.

*Belmont, Sumter county, Ala. }  
10th May, '43. }*

VARIETY OF ANECDOTES, &c.

(continued from last No.)

Doe, I must say a little more, I can't finally quit; 'tis the first and last time. Now, Sir, supposing for instance the church had gratified you in your unreasonable request, what would have been the consequence, pray? Would not the Association of which she is a component part, have brought her to order for her deviation from the compact; and if she had proven refractory, would she not have been excluded, pray? Where would she have represented herself? why in a missionary Association of course. Only consider for a moment, what you were endeavoring to do, to bring reproach and infamy on the church, a total slur and confusion; and you expected to be much applauded for your ingenuity. 'Tis currently remarked that you boastingly said, that you would burst both churches. Ah, Sir, you were not sufficiently acute for that: you have by this time discovered your error, for I have understood since writing this, that you are now excluded. No doubt you have or will join the missionaries. No doubt resting but you will be joyfully and exultingly received among them, for you were in principle, &c. of the same feather and grade before. 'Tis now best for both, peace will now ensue, 'tis to be hoped. An August racoon skin is not worth much for its fur, so say the hatters.

If the blessed Jesus were now personally present among us, as in the apostles'

memorable time, and those combined interested noted avaricious ones above recited, were impressively and powerfully interrogated, as the eminent apostle Peter was, what would be the result, pray? At the unusual singular draught of uncommon sized, &c. fishes they were amazed, yet for all the net was not broken or impaired. Simon, son of Jonas, lovest thou me more than these? Implying the riches, emoluments, &c. of the world. Yea, Lord, thou knowest that I love thee. Feed my lambs. After the repetitions were made and ended, the injunction followed again: Feed my sheep. He was grieved indeed, being now suspicious of himself, being confident too that he knew all things and that nothing possibly could be hid from him. He now makes the memorable, noted, impressive, decisive appeal in reply: Lord, thou knowest all things, thou knowest that I love thee. Feed my sheep. The lambs were first requiring peculiar care and attention. Would not the above alluded to ones, on being interrogated as Peter was, would they not be dismayed and filled with dread horror, and trembling have seized them not to be expressed and portrayed. Remember, he is equally present in his word and providence. Sirs, remember the poor soldier, the ardent request of the people and your several disappointings for the want of MORE filthy lucre—don't forget. Good Lord, are those and such like sent by thee, to preach thine everlasting gospel to the poor, &c. &c. I doubt it very much indeed.

Confidently I can and do say, the assertion being formed on and is evidently supported by the infallible and only sure guide and criterion the best of books, that no preacher whatever, be his distinguishable elevated talents as they may both natural and acquired, who cannot and will not preach without profuse contributions of money, or a stated obligatory salary, is not a preacher called and sent of God. No, indeed, far from it. He is impressed and called, 'tis true, but 'tis by and from the princely devil Fastidious or Avoro, or both in connection, 'tis certain beyond a solitary doubt even.

Again: two arrogantly self-important conceited missionary preachers travelling together to their appointment, met with a gentleman on the road near the place of appointment, and enquired of him to know if his intention was to go to meeting to where they were then going? The answer—I

can't conveniently go. He was desirous to know, however, and enquired if a certain old private member would be at meeting; my wife said she would be glad indeed to see him. They did not know, observing, tell your wife not to listen to that old man; his ideas are destructive, and that he will certainly lead her astray—be sure to tell her to come and hear us, for we are the very salt of the earth. Good Lord, what a woful egregious mistake indeed! how lamentable! time has already fully evinced. The alluded to lady very wittily and ingenuously remarked that they, the preachers, were like the salt that she was once well acquainted with in the section of the region where she formerly lived; they all lost their meat that year, not owing to the season but to the defectiveness; it was spurious salt, of little or no strength, a real counterfeit indeed. The lady gave the information to me herself, who may be depended and relied on; she is of the genuine cast, impress of the O. S. 'Tis evident that salt has and can be adulterated and imposed unperceived until used, something similar to watered spirits and molasses, sanded sugar and mealed lard, &c. &c. The like has been frequently repeated, 'tis a striking true representation of the prevalent erroneous doctrine afloat. 'Tis likely I have spelt the devil Fastidious wrong. 'Tis many years since I read the "Listener," giving the dialogue of the devils, wrote by Boothe. He is represented as the devil pridé.

Again: an extract of a letter from North Carolina to his brother in Alabama, from a noted missionary preacher of North Carolina. "James, who but a devil would split a church for so little as missions? James, if your conscience will let you support missions and mine won't, I won't persecute you; if mine will let me support them and yours will not, don't persecute me." "James, the missionaries have adopted a plan for the spread of the gospel, can you adopt a better?"

In reply—Henry, you may say that the church sent Paul, but did not the Spirit direct Paul's course? Certainly, and the church only assisted him on his way. Is this the way the missionaries do, pray? No, indeed. Do they not take and assume the prerogative exclusively of appointing their course, the time and place for them to labor in?

Brethren, watch, he is influential, or has been, and has frequently passed for an O.

S. one i. e. with some. Men can wear two or three coats at leisure with some. I must here give you a specimen in reference. A very noted preacher observed at my own house, "Bro K. is it not good to have confidence?" After reflection, I answered it was, to a certain limited degree. Well, said he, when I am among the Old Fashioned ones I side with them, and when I am with the others I side with them. You do, said I, calling him by his name; well, Sir, you ought to be shot—continue and fight under your rightful banner. Agreeably to the articles of war, you would suffer an ignominious death and justly too.

Again: here is a faithful assiduous ox, who has withstood manfully and nobly the various perversions of the day, and still continues the warfare when occasion requires. He is poor, but immensely rich; he has the care of three churches, in order to attend to them regularly he hires a young man to aid him in his pending crop and was to give him \$50 00 at the expiration of the season; but behold, as a remuneration, at the close of the year he receives four bits only, making in the aggregate the enormous sum of 50 cents!! And what is still more astonishing, the 50 cents came from a worldling, so that the churches contributed nothing. This is muzzling the ox to purpose. Tell it not in Gath, publish it no more in the streets of J— and R—. Fear not, beloved old Peet, it will ultimately have a happy tendency; no doubt your reward awaits you. The singular circumstance goes loudly to confirm in many instances your real worthy good character; therefore, hold up your drooping desponding head, things will eventually work together for lasting good. Would a missionary, pray, have acceded and submitted to so flagrant a perversion? No, indeed, far from it; the loaves and fishes and the full contents of the bag, is their primary sole object. They, the churches might have gone to the — for them.

Again: it was remarked by one or more not long since, "You may see (said they, missionaries,) that we are right. Behold our large congregations, men of superior talents both natural and acquired, and notice the splendid four wheel carriages, denoting intelligence, riches and opulence, so that we must be certainly right and on the good side." I would just say, peruse the good Book, the only criterion, and if you

can believe its contents, you will be bro't to think differently. Be it known to you, Sirs, it is the poor in spirit, the lame, the halt, the maimed, the blind, the deaf, &c. that are the peculiar favorites of heaven; and that see themselves in this wretched forlorn state, and miserable dilemma. And they are but few indeed comparatively, the others far exceed them in number and are different in their real genuine quality. We again recommend the fervent consultation of the good Book, that will direct you right and show you the fallaciousness of your boasted error.

Again: a hint to the ladies. There was a protracted meeting this fall, held about two or three miles from me. A missionary on Sunday observed, that if the ladies would but dispense with their jewellery, their artificial flowers, and their embellishing plumes, and they converted into money and given to a missionary, it would be the happy effectual means to save many a soul. Poor man! Indeed, ladies, be admonished and take the advice of one that wishes you well; don't, for heaven's and your own sake and those in embryo, give them not a cent; but what you have to give, give to the poor and necessitous and you will be blessed in the deed. Every thing you give to a missionary beggar has a preponderating influence, and you become accessory to innumerable crimes. Don't give nor favor them with the least countenance, don't honor them even with a hearing; treat them as the Charleston amiable fair did the British in the time of the Revolution, they would not even receive a fallen handkerchief, a glove, &c. from their polluted hands, stained with the crimson gore of their country's blood. Ye noble fair, 'tis to your lasting praise. And is the missionary spirit any better, pray? No, indeed, equally as corrupt and more so; all that is lacking is adequate commensurate power, that's all that's wanting to show their malignity. Remember, ladies, you have power to aid and to arrest; your influence is great indeed in suppressing the enemy, you were given to man as a helpmeet, exercise your influence and disapprove.

I read recently an affecting piece from Ireland, 'twas an item of a committee appointed to consider the poor and report. There were many affecting items, one I took particular notice of. There were a number of the females collected to render their complaints, several picked up the

colewort (collard) stalks that the big folks had left, and turn'd their blushing faces to the wall and commenced ravenously to eat them. For my soul I could not refrain from shedding tears, though this is nothing comparatively, all of which is the effect of priestcraft, aided and supported by monarchy and nobility. They go hand in hand to effect their ill gotten grandeur, &c. &c. to the oppression of the poor. O, my God, keep my country from the influence and uncontrollable power of priestcraft, &c. &c.

As formerly observed in a separate piece, with deference I am decidedly concurrently clear for every one to use his own tools and weapons of warfare with the implacable restless enemy. The good Book sufficiently and numerous repeated occurrences, both religious, military, &c. offer their friendly united aid to confirm the warrantable assertion. For instance, we'll introduce the exemplary, undaunted, celebrated warrior David; he had a peculiar choice, no other weapon would do for him, but the particular one selected—and why so, pray? It was his favorite, formerly tried, successful weapon. He knew its worth from happy, tried, confirmed experience; and no doubt he felt self justifiable in making the application.

The great, the effulgent, the bright expanded luminary, the noted Reformer, he was not to be intimidated, frightened, nor even frustrated. He knew for certainty that the cause he was impelled and influenced to advocate was just and righteous, so that kings, emperors, and even the infallible pope himself, could not affect, intimidate, allure, nor seduce; he was true and faithful to the blessed cause. O wonderful man indeed! He spared them not, he would mock, ridicule, asperse, and vilify, in the most degrading opprobrious terms; even mocking their infamous effigies of degradation and infamy, representing the devil himself. What could small arms, &c. do with impregnable forts and fortifications? Ordnance of the largest calibre would be required to storm and effectually to demolish the ramparts, &c. 'Tis not possible in the nature of things for a razor or a smoothing plane, &c. to fill and complete the important and the necessary effectual office of the club axe, the grubbing hoe, &c. &c. There are numerous diversities of talents, and they are all for particular assigned purposes; none to be idle, indolent and indifferent, but all to be assidu-

ously active, doing their laudable parts, not making frivolous excuses. Calling to mind that—

“Honor and shame from no condition rise. Act well your part, there all the honor lies.”

Pop and power guns can't effect much to discomfit either the enemy, or to the satisfaction of the enquiring and inquisitive; 'tis a just equitable maxim and proverbial, that all should receive their just deserts, no exception whatever.

Beloved brethren, now is our favorable allotted time, to effect something for the good of society and future ages to come. A hint to the wise and prudent ought to suffice. *(to be continued)*

A. KEATON.

*Black Hawk, Carroll county, Mi. }  
July 19, 1843. }*

DEAR BRETHREN EDITORS: It is through the mercies and goodness of a kind preserver, that I once more have an opportunity to speak to you as one of the agents who live in the west, where the institutions of the day are trying their strength amongst the various sects of religious professors. But I think I can inform my dear brethren that we have some young Davids here, and I believe that they preach the truth without fear or favor of man.

Now may the Lord be with us all till death is my desire, for the Redeemer's sake. Amen.

THOMAS MATTHEWS.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Warren county, }  
August 1st, 1843. }*

To the Primitive Brethren.

BELoved IN THE LORD: The time is fast approaching when we, if the Lord is willing, expect to meet at our little Association, called the SPRIEGFIELD PRIMITIVE BAPTIST ASSOCIATION. We give a general invitation to our Primitive brethren, and particularly ministering brethren, to come and see us and assist us in any and all things that are agreeable to the word of God. It commences on Saturday before the second Sunday in September next, in Warren county, at Sandy Grove church, nine miles south of Warrenton, and four miles north east of the shoals of Ogechee. We expect some of our ministering brethren from South Carolina and some from the western part of this State. We would be

glad our beloved brother Isaac Tillery could be at our Association, and he could then have the opportunity of going to several Associational meetings in the west part of this State, as they come on shortly after ours. We say to our brethren, do try to come and see us as many as can.

EZRA McCURRY.

*Mississippi, Jackson county, }  
July 20th, 1843. }*

DEAR BRETHREN: We have been receiving your valuable paper since the first of January, which we confess has given us a great deal of satisfaction, and we hope to be able to continue taking them. There are but few numbers in circulation here yet, but from the favorable reception that they have received, we hope that there will be several other subscribers here before long. Religion is at a low ebb. There is much said about missionary institutions, and the spread of the gospel by the Board of missions; but we trust in the good old way pointed out by the prophets and apostles, and Jesus Christ himself the chief corner stone. No more at this time, but remain yours.

MALCOM M. MORISON.  
MOSES WARD.

*A Thought on the sea shore.*

In every object here I see  
Something, O Lord, that points to thee;  
Firm as the rock thy promise stands;  
Thy mercies countless as the sands;  
Thy love a sea immensely wide,  
Thy grace an ever flowing tide.

In every object here I see  
Something, my heart, that points to thee;  
Hard as the rock that bounds the strand;  
Unfruitful as the barren sand;  
Deep and deceitful as the ocean,  
And, like the tide, in constant motion.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germantown*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton*.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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No. 17.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS,

*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART IX.

*On good Works.*

*(continued from last No.)*

I hasten. The Spirit in the next place leads him to the law or good works for salvation, that the sinner may work himself to death, that he may be prepared thereby to be saved by Jesus Christ. Thus, says Paul: I was alive without the law, but when the commandment came, sin revived and I died. Yes, Paul, I know what this means; died to self dependence, self trusting, self righteousness, and all hopes in self or self doing, for life, righteousness or salvation, or heaven or God's favor. Here at the law or good works the sinner goes to work now, with all his might, resolutions and promises; reads the scriptures, goes to meeting, gives alms, is good to all, watches his words and actions that he sins not, shuns sinful company, shuts up his heart and tries to keep out evil thoughts and evil desires, and tries to keep his mind on heavenly things; prays three times a day, and five if he should happen to miss one or two of his good prayers as he then thinks they are; grieves and sorrows and repents for his sins.

And who, thinks this sinner, ought to go to heaven, if I don't? Surely God can't ask of any man no more than he can do, and if I only can keep at this and not sin,

surely God will have mercy on me and I shall at last get to heaven if I can only hold out in this way. Vain soul! what, going to heaven now by thy works? Yes. Then Christ is dead in vain. But this soul knows nothing yet of Christ, although he reads about Christ, he talks of Christ, he hears Christ preached; yet he does not know any thing of Christ in his heart by feeling, experience, nor the witnessing testimony of the Spirit bearing witness with his spirit.

Here, reader, permit me to tell you I worked at the law with all my might for three years; and here God may and does, I believe, let some sinners work for many years before they get convinced or kill themselves at work. But, whenever the time comes for the sinner to be born again, or thrust into newness of life, or the world of grace, and breathe the holy air of the gospel region, the Spirit reflects a greater light into the understanding of the soul, and that moment the sinner sees himself worse in his own eyes than ever before; sin in his heart, sin in his duties, and above all, his past sins come afresh into his mind and rise like a cloud before him, piercing his conscience with a greater weight of guilt than he had ever felt before. The Holy Spirit brings the law and the holiness of God to his view—undone, undone forever, says the sinner; lost, forever lost, is my poor soul—oh! that I was a beast or a bird, or that I had never been born—I see now my soul is lost, is damned forever, without help—oh! what shall I do to be saved? I see, I feel what a dreadful sinner I have been against God. Oh! I see God is angry with me, he frowns on my soul, yea, I see he may and can be just and damn my soul—I am lost, what shall I do? If I go to sleep I fear I shall wake in hell—Lord,

spare me, a poor, hell-deserving sinner; I acknowledge thou art just and would be just to damn me; but oh, if any mercy, Lord, forgive me, a sinner; have mercy upon me, a poor sinner. I thought I was going to heaven doing all I could, but Lord there never was such a sinner on earth as I; I am the worst of sinners, it is a wonder God has not killed me and sent me to hell long since.

Here the sinner sees and feels he is on the very brink of hell, and that it is nothing but God's mercy that has kept him out. Here he sees himself worse than ever before, the chief of sinners. Here he dies to himself, and all his works and hopes of heaven by works. Here he sees and feels that God is just, and might damn him forever. Here he prays in good earnest, here he wrestles with God in prayer constantly, with every breath, Lord save, or I perish. Here he looks back to the world and says, I can't go back, if I do I shall be damned. Here he loses all hopes of heaven by his duties; here he like the poor prodigal is starving to death, and the husks of morality and self-righteousness won't fill his belly. Here overwhelmed in tears, guilt, fears of hell, his sins and the wrath of God, he cries like the prodigal: Father, I have sinned against heaven and in thy sight. Here he is made willing to be saved any way God may choose. Here he is ready to say, like Paul, what wilt thou have me to do. Here while at hell's dark door, and its burning flame ready to devour him, ready to give up all hope and out of all hope as to himself, he throws himself at mercy's footstool: Lord save, or I perish; I am gone to hell without help from somewhere I can't see.

In a word, he is ready to give up his soul to be lost, seeing no way he can be saved; until, in this agony of soul while lying at mercy's foot, saying in every power of his soul, if I am damned, oh, Lord, from thy feet it shall be—here I will lie, wait, hope and pray, for go back I cannot—here, Lord, if I am damned, though I know it is just, from thy feet it must be. While under these pangs of soul, for the hour is come for this soul to be born again, born of the word of God, born of the Spirit, then like our first birth, the Spirit of God in its operation, and the agonizing, struggling soul of the sinner presses with all its power to be thrust forth into newness of life, and taste of the sweets of salvation, and breathe the air of life divine,

and feed on the sincere milk of the word, and be dandled in the lap of the church of God.

While thus lying at the gate of hell, and like an infant cast in the open field, must perish forever in this state of want and helplessness, without some kind hand of compassion relieves—or, like the prodigal, naked, barefooted, destitute, starving to death, repenting and returning, confessing his bad conduct with grief, shame and flowing tears, crying, Father, I have sinned against heaven and in thy sight, and am unworthy of thy mercy and compassion, or to be called thy son. In a moment like this, the Spirit of God sheds abroad the love of God in his soul, as it is written: Having the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us. The sinner feels the change in his heart, and from what he feels being so different from what he ever felt before in all his life, he is persuaded it is the work of God, for he thinks none but God could make him feel as he does; or, the soul hears it and the feeling follows that sweetens all the soul and turns its sorrows to joy.

Therefore it is said, born of the word of God, that liveth and abideth forever; or, the plan of salvation is opened to the mind of the sinner, and Jesus Christ the Saviour set forth before the eyes of the soul's understanding; a sight never seen by the sinner before, and that moment the sinner sees Jesus Christ, the feeling that passes expression follows—joy, peace, love, praise, gladness and thanksgiving to God. Or, it matters not how the deliverance or new birth comes, by night or by day, asleep or awake, it is the effects that we are after; that moment this change takes place the effect is felt, the sinner passes from death to life, from sorrow to joy, from despair to hope in Christ, from unbelief to faith, from condemnation to justification—in a word, from hell to heaven. He feels love to God, to Christ, to God's people, to his service, word and ways; and his heart yearns for the salvation of sinners, and he sees the way to heaven through Christ so plain, he thinks he can make others see it. (Oh, sad mistake, for nothing short of God's Spirit can do it.) For he feels that he wants all men to see and feel what he feels, and praise God for the mercy shown him.

Just now he expected every minute to be in hell, and now, he feels he is at the

door of heaven; all love, joy, and peace, instead of sorrow and deep distress; praise instead of prayer, songs of joy that make the woods ring, instead of groans, sighs and tears. Now he feels peace with God, peace and love towards Christians, and peace and forgiveness towards all men; and all this has come into his soul at a moment he did not expect it, and in a way he had never devised nor thought of, nor of which he had any idea until the moment it was revealed and the change felt and ease obtained. Now he loves God, Christ, Christians, and the souls of sinners; but not the ways of sinners.

Now this man feels willing to live for Christ, suffer for Christ, praise Christ, and obey Christ and die for Christ, if need be. Yea, Christ is his song, his hope, his joy, his peace; his talk, his thoughts and meditations are about Christ—in a word, Christ is his all in all, he sees he lived for him, he died for him, he rose and ascended for him—in a word, there is none in heaven, in earth, or hell, like Christ to this man. He loves Christian company, their talk is sweet, they are the choice ones on earth for him; he hates sin, he loves holiness; wills and desires holiness, prays for and strives after holiness. He feels in his soul like the woman that touched Christ's garment, that he is made whole; this man's sins that moment he saw and believed, or touched Christ by faith, he felt the bloody guilt dried up, and his feelings in his heart testified to him he was cured. Yea, when this change took place, it removed the burden, guilt, sorrow, anguish and grief, and pain of heart for sin, so long suffered; it removed the fears of hell, wrath, death, and curse of condemnation; and implanted love, joy, peace, faith, hope, praise, thanks, and blessing of God for what he had done for the soul.

I am trespassing on my limits. Here, Sir, this is the man that is born again, this is the renewed man, this is the new creature, this is he that was created to good works, this is he that is a child and not an eye servant nor a servant for wages; this is the bride, the Lamb's wife, that loves her husband, that will obey her husband, that is willing to suffer with him, bear shame for his sake, and in all things make his lot hers. This is the soul and bride that feels for her husband, that is offended when Christ is lightly spoken of, or his ways and truth reproached; this soul will and must feel the contempt cast on Christ,

and will protect and contend for the character, and truth, and honor of Christ. This soul says at all times, come, Lord Jesus, into my bosom, I long to see and feel thy love, thy presence is the joy of my heart, thou art altogether lovely, thy presence makes me happy indeed; Oh, could I but always have it, it would be a heaven below; ah, heaven is begun when thy presence and love is in my bosom. In a word, this is the good tree, made so by God's Spirit and grace, good in will; says his heart, thy will be done, though in the flesh he feels another opposing it; good in his desires and inclinations, good in his conscience, cleansed by the blood of Christ; good in his reason, judgment, understanding, memory, all being renewed and enlightened by God's Spirit; and above all, in his afflictions, love to God, to Christ, to saints, God's word; ways, service, truth and honor. Here is a man that bears the fruits of the Spirit, because God's Spirit dwells in him.

I want to quit and can't, for I could write a week on this subject of a Christian's feeling experience—it is so delightful to my soul. This man is thus prepared of God to worship him in Spirit and in truth; this man is a tree of righteousness, the planting of the Lord by faith in the rich soil of Jesus and his merits; his heart is like the golden altar of incense, upon which the holy fire of divine love has descended from heaven, by the operation of the Spirit of God to burn all his offerings, whether preaching, prayer, praise, thanks, meditation, self-examination, or giving of alms; the smoke thereof smells of love to God, Christ, saints, and Christians; all holy, all perfumed and, like Solomon's chariot, paved with love. And God from such a heart smells the sweet savor of love, like the savor of Noah's offerings after the flood.

This man has faith in Christ, hope in Christ as his Saviour, his Redeemer, and righteousness; and this faith in Christ, like Abel's, makes his offerings acceptable to God and well pleasing in his sight; and God testifies it by giving this man once in a while to feel his love, and thus inflame his heart anew with fire from heaven in preaching, prayer, meditation, or praise. And, like Abraham, this man is a friend to God, his ways, his truth, his people, his honor, and church on earth; this faith makes this man please God in all his religious works, because he believes God, he

trusts God, he waits on God, he commits himself to God, he suffers for God, he is resigned to the will of God, all his dependence is on God, in all his straits in life he goes to God, he opens all his secrets to God, he tells God all his wants; yea, in a word, he lives on God, while this faith in Jesus lays hold on him, his blood, his righteousness and mediation, and takes shelter under his blood, which is acceptable to God and perfumes the whole of this man's services.

This man honors God, because he believes the record God has given of his Son, and thus honors him as being a God of truth and to his word; while unbelievers give him and the testimony of his Spirit, prophets, Son, and apostles the lie, or make them all liars, by not having this faith; therefore, without faith it is impossible to please him. This man's will and desires lie straight with the will of God, his word and ways; in a word, the whole soul is made good by regeneration, and this man is good in all the faculties of his soul, and would do good and be good if the devil, world and flesh would let him alone; but alas! they are ever at his elbow, ever round about his heart, ever casting stones in his path for him to stumble over, and fall and nasty his garments in the mud, and bruise himself.

Ah, old Paul well knew from long experience the wiley arts of these enemies; therefore he said, your adversary the devil like a roaring lion goeth about seeking whom he may devour; and of the flesh he said, I know that in my flesh there dwelleth no good thing, the flesh lusteth against the Spirit and the Spirit against the flesh; so that you cannot do the thing you would. What a pity—I will to do good, oh, to will is present with me, but how to perform that that is of God I find not, and why? because when I would do good, evil (or this flesh that lusteth against my spirit or renewed will) won't let me, or is present with me; then there is a law (or sin) yet in my members warring against the law of my mind. But here let me comfort myself, it is no more I that do it, for with my renewed will I serve the law of God; this is the man's will and mind.

Then if he does that he don't will nor has a mind to do, it is no more I, the new man, the inward man the soul; but sin, the body, devil and flesh united, to force or overpower or beguile the soul into sin. And of the world it is said, all that is of

the world is but the lust of the flesh, the lust of the eyes, and pride of life. Who then with such formidable enemies can do good or do what he wills, to be holy, to serve God and walk uprightly, and keep straight along the king's highway of holiness of life and conversation; when every step is watched by this man's enemies, snares, traps, gins, nets, holes, stones, and byways? Seducers and thieves are placed almost at every step he takes; and more especially when you recollect that this man, though a good man, has often to travel in the night, without sun, moon, or stars.

It is true, he has a candle in his bosom, or hand of his soul; yet there often arises such fogs, clouds, and dark mists along the road, that sometimes it seems as if it was quite out, or at least another wind or two and it will be gone out forever. And indeed it would, if it was not for his company-keeper, who once in a while pours in a fresh supply of oil and snuffs it with a pair of snuffers, called trials and temptations: These make the promises sweet, these give new life to pray, and wake him up when asleep; these correct his wanderings, these keep his eyes open, watching every step; these fill him with fears, and keep him on his guard and from sudden surprise; these pull off the snuff of sloth and worldly mindedness.

Yet with all this caution, and the assistance of his guide and company-keeper, he is in the holes, stumbling over the stones—down, then up, sometimes singing for joy along the road, almost in sight of the place of his rest and abode; then again crying and praying, and in the dark, think he had lost his way, or that the foot of no man ever trod here along before me. Sometime so entangled in the nets he can't get out with all his strength of crying and jirking, until his friend breaks the snare and net, and let's him escape the hand of the fowler. For all this, this is the good man made so by God's grace, and he is always ready to say, by the grace of God I am what I am, and that is bad enough; I know my soul's desire is, it should be otherwise; and oh, wretched man that I am, I have much to lament before the Lord; others may be good, but oh, Lord, I feel, I see I am far from good or what I wish to be.

This man then, like a good tree, has some naughty fruit, but this bad fruit is not owing to the tree, nor the nature of the tree; for a good tree will bring forth good

fruit, yet the best of trees have some bad fruit, but this is not owing to the tree, nor the nature of the tree, but to another cause, the worms, the frost, the season, &c. So with this man, Moses, David, Peter, Lot, Jacob, Abraham, Solomon, and a thousand others; the bad fruit found on their branches was not because they were not good trees, the planting of the Lord, but other contingent causes; but a bad tree don't bring some good fruit and some bad, but all bad; the fairest on any branch is bad; the wild crab tree has not good and bad fruit—all bad; the winter grape all bad, and the nature of the tree is all bad, and hence all bad fruit.

So with the Pharisees, whether religious practices or sinful practices, all bad fruit; so with all unrenewed sinners, whose souls are not changed, all the fruit they bear is sin; because the tree is bad, hence their grapes are grapes of Sodom. But not so with the soul born again, and has been made partaker of the divine nature, which all saints are by this birth; all the fruit that springs from this nature must be good; then this man is a good tree and must bring good fruit, because he has God's nature in him. Thus God prepares men by the operation of his Spirit to do good works, and to seal it have this text: Ephesians, 2—10: For we are his workmanship, created in Christ Jesus unto good works, which God hath foreordained that we should walk in them. Thus the good man out of the good treasure of his heart bringeth forth that which is good.

Now we come to speak of the second thing proposed, that is of good works after grace. This man, I have pointed out in a short way, is the man that can do them, because he has the principle and will and nature and faith to do them, and the Spirit to assist him to perform them in a right and acceptable way, as well as light to see how they ought to be performed, and love to God and faith in the Saviour's merits to perfume all. As I have already by far been too lengthy on this part on good works, I shall now be as short as possible, so as to give you my ideas on good works in a kind of general way; yet so as for you I think, to comprehend the subject by your own meditations.

What is to be understood by the term good works? It may be divided in the following manner: first our duty to God as our creator, redeemer, and regenerator. Second, our duty to our neighbor, or all

who may stand in need of our aid and assistance. Third, our duty to the church of God, as our brethren; and our minister as our shepherd, guide, watchman, feeder, and overseer. Fourth, our duty to our families, wife, children and servants, if any. Fifth, our duty to magistrates and rulers of our nation, with an obedience to the laws of the government of which we are members. Sixth, the duties of wives to their husbands, and husbands to their wives; children to their parents, parents to children, servants to masters and masters to servants. And lastly, to ourselves.

First, our duty to God is to love him above and beyond all earthly things, and consider him as the author of our existence, the preserver of our lives, the giver of all our blessings; and that in him we live, move, and exist; and that from him we do and must derive all our happiness in time and eternity. We should, therefore, endeavor to keep all his commandments, obey all his statutes, and love and serve him with all our minds, soul and strength. Nor should we less love the Lord Jesus Christ, our great redeemer and Saviour, when we consider he loved us and died for us while we were yet sinners, sinners that deserved to be damned forever, but by his love and compassionate interposition, he redeemed us by his blood, yea, by the last drop in his heart he bought our souls to be unto himself a peculiar people, a glorious church, complete in him and without fault before the throne of God.

Then surely we should always endeavor to keep the love and praise of Jesus burning on the altar of our hearts; we should speak his praise, his worth, his goodness, his love, his excellency, his suitability, his sufficiency and the value of his blood and righteousness; and defend his honor, his cause and truth in the world, against all mockers and scoffers; and manifest our love and regard for Christ before his enemies, by cheerfully suffering shame for his name; and also, to keep at all times and in all places his every commandment as laid down in the gospel.

And further, our duty to God consists in endeavoring to keep our hearts, like the temple of God, free from pollution; keeping out all evil imaginations, thoughts, purposes, and desires, that may lead to evil actions; to keep clean hearts and hands that we grieve not the Holy Spirit, and for him to leave us in a great measure cold, unimpressed, lukewarm and without his influ-

ence; which only can prepare us for our duty, and render them effectual and comfortable to ourselves and others. And further, not to quench his emotions in us to praise or prayer, or meditation, or preaching; for the Spirit comes for this purpose to help our infirmities, and all Christians know and feel at times the blessed assistance he can give in all or any duty. Wherefore, when you feel his emotions in you, resist it not nor quench them, but spread open your sails before this heavenly gale, gather in all the wind you can in this breeze, for you will soon feel the want of such another to help you in your duties; for without this Spirit's assistance you will feel that all your duties and services are nothing worth, and that you are like a ship becalmed and can't get along, nor get no comfort in all or any duty you do.

Wherefore, keep a clean heart, for it is the dwelling place of God's Spirit, your comforter and guide; keep open doors for him and fear lest you should grieve him by your bad conduct; obey his dictates and emotions, for your peace and happiness is in it, as well as the glory of God and good of others; and whenever you feel him prompting prayer in your heart, oh, don't quench his motions for he is now come to help you pray; say immediately to the world, tarry you here until I go yonder and pray; and thus you shall feel your heart draw nigh to God, and you will also feel that God is near your heart, and takes off your every burden. So much for our duty to the one three God as respects good works—having only touched the subject.

Second, our duty to our neighbor, to love him as ourself, to be kind and help him in all his needs of our assistance, in sickness or in health; to visit and comfort and supply the wants of the fatherless and widow, and defend them against any oppressor and see they have all their rights and secure them unto them as far as in us lies; to receive strangers, entertain them and treat them kindly—in a word, feed the hungry, clothe the naked, visit the sick, attend to the poor and needy, and minister to their wants as much as our ability will admit; remembering at the same time to take care of covetousness, and hoarding up wealth, and thus not doing good works without our substance, as required by God nor as being put in our power; to lay a good foundation against the time to come, for a man only saves to himself that which

he eats and wears and gives away, the rest is thrown away. Wherefore saith the scripture, he that giveth to the poor lendeth to the Lord; and cast thy bread on the waters, thou shalt find it after many days. Then do all things commanded towards your neighbor, for your time and eternal good is in it.

Third, our duty to the church of God and our minister. We are commanded to love our brethren, to walk in love with them; and to strive to keep the unity of the Spirit in the bonds of peace; to bear one another's burdens, to forgive each other, to watch over each other, not to spy out and tattle to the world their failings and faults; but to reprove, rebuke, and persuade and restore such as may be overtaken in faults, to the spirit of meekness and more watchfulness against sin; and by love serve one another, and by love cast the mantle over their failings, knowing we are also in the flesh and yet may fall one day by the hands of Saul.

Wherefore, if you think you stand firm, take heed lest you fall; should attend our conferences and be not slothful nor backward in the business thereof; should at all times attend your church meetings, and not let little trifling excuses keep you at home; for your own benefit and the glory of God to encourage the hands of your minister, and as an example to your neighbors and family, and thereby prove by your good works that you love your brethren, your minister, your God and worship. Lastly, to supply the needs of your brethren if in want, for the love we bear Christ and them, as our love should not be in words but in deeds of relief and acts of kindness; and thus prove our love by our works to our brethren and the world—as said John; let us not love in tongue and word, but in deed and truth. And Jesus says: by this all men shall know you are my disciples, if you have love one to another.

Again: a new commandment I give you, that you should love one another as I have loved you. And Christ has so loved us as to part with his all and lay down his life for us. So says John: we should lay down our lives for our brethren. Love is the fulfilling of the law, if you have got this and enough of this, you will do good works, I don't fear; but if this love grows cold, take care, bad works will follow, to your sorrow and disgrace. Wherefore, keep yourselves in the love of God and

your brethren, and as respects your minister or ministers in general, you should be ready at all times to give him or the man that teaches you, whether your own minister or stranger, your good things or the things you see he needs, or contribute to his wants freely and not grudgingly, liberally and bountifully; and not wait to be dragged, dunned and pressed to this work by the church of God, and thus sour the mind of your minister by his seeing your covetousness, and make him loth to receive an offering at your hands, thinking it does not come freely, or that you do not receive benefit enough from his ministry, or do not love and respect him, God, and his word enough to give him any thing without grudging it.

Oh, brethren, Paul tells us this is a good work, a work and offering of a sweet savor acceptable to God, and a fruit that will abound to your account, because it is a work God commands, and lays a minister under additional obligations to serve you to the best of his ability, and produces thankfulness in his soul to God when he sees your actual subjection to God's word, and further excites in him more love to you and earnest prayer that God would reward your labor of love towards him, while he feels this seasonable relief.

Read Paul on this—and also removes the minister's doubts and fears of your love to him and respect for his ministry, because you prove to him by this work, this God commanded work, that you wish and respect his ministry and obtain a benefit thereby, which gives a minister fresh encouragement, for actions speak in this way louder than words. There is another work, as respects ministers, of equal importance. As Paul said; against an Elder receive not an accusation under two or three witnesses —and why? because all that live godly in Christ Jesus shall suffer persecution, and shall be hated of the world, belied and reproached for truth and Christ's sake. For the devil, the constant and unwearied adversary of Christ, truth, Christians and God's ministers, will seek every occasion against them to invalidate and render of no avail their ministerial office, by defaming their characters by the mouth of the ungodly.

But oh! shame, when saints themselves become the means of still spreading a false report of a minister, by telling it as a secret to almost ever one he meets, when he does not know whether true or false; base work

—instead of this, the church or a saint, when hearing of a report of their or of any distant minister, should keep all to himself and endeavor to find out by all possible laudable means where the report came from, and who was the author; and if false, protect to the utmost, the character of such minister, knowing they are set forth for the defence of the gospel and on them all depends, and that if they are disgraced they the church or any other member of the same sect must bear his part; and further, that no church should receive such reports, or regard them unestablished by two or three credible witnesses, knowing what Christ said they shall cast out your name as evil, and that they should be reproached for his sake.

And if the tongue of slander and finger of scorn were vented and pointed at Christ and his apostles, is it any marvel that ministers now-a-days should be slandered by drunkards and the ungodly of every circle, when ministers now-a-days have not their gifts nor abilities. Therefore, let churches and saints be cautious in this matter of handling or spreading far and wide reports about ministers, lest they take sides with the devil and ungodly, and be agents for the devil to spread lies and thus injure the very gospel they ought to support to the utmost of their power. If you cannot say, it is not so, say nothing; or if you can't say any good of a man or minister, say at least no harm; or say you are able to tell the truth then it is right and a good work, but not until then.

And here let me drop a caution to ministers to take heed to themselves, and so act as not even to give room for suspicion, knowing that when they put themselves in places where they may be suspicioned, they then from that time begin to be censured, and even this will greatly injure their character and ministry. A minister should be more zealous of his character than an unspotted lady, is more tender and of more value; for his character is the salt that salteth all his works, and makes them acceptable; when this is lost justly, throw him away, he is of no account for the ministry, and no more fit for a minister than a whore is to make a man a wife, of whom he would be forever jealous and in whom he never could place confidence, knowing her character.

Fourth, our duties to our families as good works. Every man or woman that is head of a family, and there should be but one

head in every family, and that head is God's steward, governor and ruler over this little band, and indeed it would be very difficult to govern the world at all if it was not for family government—thus every head of a family has a right to make laws, rules and regulations, according to the great chartered right of God's word; for his wife, children, servants and stranger within his gates; and to rule all, and to establish such rules as may be for the peace, happiness and good of the whole family; he has a right from God to hold the rod to the disobedient to his rules, and to buffet them for their faults; he is accountable for the conduct of all, since God has given him power over all; he is to see all is provided for, in the best manner, that the nature of his case will admit; he is to see the strong does not oppress the weak; he is not to oppress and overburden his servants to aggrandise his children; he is the family teacher and instructor; he is to rule in justice and mercy, according to the laws of God and his country; he is to set good examples before the family, suppress wickedness, encourage virtue, and govern all and be accountable for all. So teaches the law and gospel commandments.

Fifth, our duty to magistrates and the rulers of the State and nation of which a Christian may be a member, exact obedience to all the laws of his country. For magistrates are God's ministers and of his appointment, to punish evil doers and for the praise of them that do well; and, therefore, are they to be honored as such and obeyed, for the good of church and State. And they themselves are to be cautious how they act, and neither to be bribed nor act by favor, fear or affection; but to administer strict justice, tempered with mercy and right judgment, as they must soon account for their office to him that is ready to judge righteously.

In a word, a Christian is to pay his debts honestly, and rather owe no man any thing; to be content with what he has, rather than involve himself in debt, and then for quibbling, shuffling and turning, lying and keeping men out of their just dues, and involving friends and brethren as security; such conduct is bad works and not good; and also when called on, to pay his taxes. Fight if need be in defence of his just rights, and in defence of his life, liberty and property, and in defence of the life and property of his fellow citizens or kindred, as Abraham did for his brother Lot; and

to obey all laws of his country founded on just and equitable principles, whether judicatory or military, that by his strict obedience he may set a good example to others, and glorify God and honor the religion he has professed.

Sixth, our duty of good works as wives, husbands, parents, children, masters, servants. As husbands, we should love our wives and not be bitter against them, but make every allowance for the weakness of their sex, and render to them that due benevolence and compassion, sympathy and tenderness that their nature and weakness require at our hand, knowing that we are heirs together of the grace of life. As wives they should submit to the will and wishes of their husbands, never answering until the husband cools, if she wishes to rule or have her wishes gratified; and further, knowing she cannot be happy herself unless she makes her husband so, and that her own peace and happiness is necessarily interwoven with her husband's happiness, therefore she should consult her own by consulting his and endeavoring to make him so in all she does or says, and never act contrary to his will and thereby disturb the peace of the whole family; and also recollecting that her honor, her interest and her happiness are all united to his, and so far as she acts wrong she disgraces herself, her husband and children.

Yet a great many wives will not submit to the will, the rules, the wishes, nor wisdom of their husbands, although God commands them; but they constantly want to usurp authority over their husbands, wear the breeches and have their own way in all things, wrong or right, agreeable to the will or interest of their husbands or not; and if their husbands will not submit to them, however wrong, the house is set on fire, a hail storm from their tongues arises, and a man would think that was passing by that the devil had come in into that family. Solomon had seen such as these in his day, and therefore said it was better to dwell in the wilderness than in a wide house with such a woman; and that there was a great likeness between a scolding woman and a very rainy day. If any woman that is a wife and professor is given to these things, for God's sake put them away; for they are bad works, very bad, bad for a worldly woman, much less a woman that professes religion.

And it is again in the conduct of some to try to cross their husbands all they can—

why, woman, only think for a moment, you are making a fire to destroy, to burn yourself, digging a pit to fall in, and creating thy own misery by so doing. Quit such hellish works, for God's sake, and cultivate love, tenderness, and due regard for your husband's feelings and this will teach him to the same towards you—but some women are so brutish they will not hear to reason, nor persuasion, nor force; and of this sort I think the devil will have his hands full, should he be favored with their company; they will, like they have done their husbands, give him trouble enough to manage them; for it is to be believed that all unsubmitive, contrary, husband-crossing, and scolding wives will be lost—and why? because God made them a helpmate for man, but such an one is a help curse; and therefore set contrary to the very end for which she was created.

And again; such an one lives in the open violation of God's commands, and then how hope for heaven; and should the devil get all such in hell, I think he will be matched for once. And indeed, some men are not much better towards their wives, for they are sour, bitter, frownish, crossing and hurting their tender and affectionate feelings, lazy, drunken sots, that neither provide for the accommodation of wife nor children, hardly meat and bread; while the tender bosom of the affectionate mother mourns over her suffering and helpless starving offspring; doing all she can by night and day to get a bit to put in their mouths and a little coarse stuff to cover their little bodies; these worthless fellows are idling about, haunting taverns, and catching a meal now and then at their industrious neighbors' houses, and sometimes at home guzzle up what little their wives have begged, spun or wove for; and perhaps beating them in the bargain, which is worst of all, worse than brute. What, after she has left her father and mother, and friends and relatives; and put herself under the shelter of your wings, and forsaken all for you!—oh, sad, thus to be treated. Indeed, such men as these are hardly fit for hell, though I don't know where else they can go; for they have denied the faith and are worse than infidels, so bad enough indeed. (to be continued.)

Keep the rank in which Providence hath placed you; and do not make yourself unhappy, because you cannot afford whatever a wild fancy might suggest.

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**THE PRIMITIVE BAPTIST.**


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SATURDAY, SEPTEMBER 9, 1843.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va.* }  
*June 20th, 1843.* }

DEAR BRETHREN EDITORS: I have sent you a copy of a letter which some say does support the two seed doctrine, which doctrine I deny; for I believe the doctrine of Parker, which I have, is as false as the devil is false. So, brethren, I wish you to publish this with the letter, for the satisfaction of some of my brethren at a great distance from me, and for information to any two seeder, or Parkerite, that may say I am of the two seed doctrine. As ever yours. Farewell.

RUDOLPH RORER.

*Pittsylvania county, Va.* }  
*June 10th, 1843.* }

DEAR BROTHER HART: I have seen a letter you wrote to brother Hodnett, in which you requested me to write to you; which I should have done before now, but I have been sick. But by the goodness and tender mercy of God I am yet alive, and blessed with the right exercise of my mind as regards temporal concerns; and I hope I am not wrong as regards spiritual things. But I feel much at a loss when I think of my weakness and unworthiness to enter on the subject of religion, but it has fallen to my lot to do so sometimes.

And now I must say something to you concerning brother Echols's letter, which you said was in the Primitive, but did not say in which number I could find it. So I searched for brother Echols's letter, and found one written by him in the 16th No. 7th vol; which letter I found no fault of, more than he did not show his principles as plain as Mr. Parker does, if he is a two seeder. Mr. Parker comes out in plain English and says, that Eve did conceive and bring forth children by Adam and the devil; so he says that the children of Adam are the elect, and that Christ came to save them; and the children of the devil he has nothing to do with.

Now this is a doctrine I can't believe, for Paul says, in the 17th ch. and 26th verse of the Acts: And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the

times before appointed and bounds of their habitations. Here is election, and I believe that God made all men of one blood, and then he has a right to save his church. And so he has choice of all and chooses his church out of all, or has chosen her before the world was out of all; for he knew who he had covenanted for, and who his Father had given him out of the world, and he had his Father's choice.

But if Mr. Parker is right, then God was wrong when he talked of choice; for Mr. P. says that Jesus atoned for all Adam's seed, and had nothing to do with the seed of the devil; so he could not have choice, if he takes all. But not so, for God has a right to choice of Adam's seed, and will save his people whom he covenanted for; and he came into the world and suffered and died for them according to the covenant. So the Father had choice and gave them to his Son, and they were his choice, and all were of Adam's seed; for God made of one blood all nations of people, so they are of but one blood and are from Adam.

And again, if you divide them into two seeds, and have one of Adam and one of the devil, how can you save any son or daughter of a man that goes to hell? I say you can't, for none go there but the children of the devil. So you must not take the children of a wicked man in your church, if you are right; but not so, for Paul says, speaking of himself and the church: We are children of wrath even as others. Now Paul meant that they by nature were no better than others, so all children of wrath; but they were chosen in Christ Jesus before the world was, in covenant between the Father and Son. So they are the Father's by choice of the Father, and they are the Son's by gift from the Father to his Son. And again, they are the Son's by purchase of his blood. Now if the church belongs to Christ by gift and purchase, and he has all power in heaven and on earth, will he not save them? I say he will.

Again, to you two seeders, if you are right, how can you fix Jacob and Esau? For you see they were both children of Isaac and both children of Rebecca. So you can see that here were not two seeds, and God loved the one and hated the other, neither being born, neither having done good or evil. Then what did God love one for, and hate the other? Let Paul tell: That the purpose of God according to elec-

tion might stand. That is what it was for, and shows that God has a right to choice, and is not to take all but has chosen them in the ancient settlements of eternity, some to sanctification of the spirit and belief of the truth, and then they can say and will say, love Jacob. Lord, and hate Esau, for thou art just and true in all your ways, &c. But though they are chosen to sanctification of the spirit and belief of the truth before the world was, yet they live in sin and darkness and are as destitute of the truth of the gospel, as if they were not chosen until the time appointed of the Father. And then they must and will be quickened by the Holy Spirit and brought to life and to understand that they are sinners, and then they will repent; and it is the goodness of God that brought them to it, and this very same goodness will bring them to sanctification of the Spirit and belief of the truth. And then and there they will say, by grace we are saved, not of works; for we are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in them.

My dear brethren Hart and Echols, I have written you a letter agreeably to your request, I hope in the best of feelings toward you both; and I hope will receive it as from a friend if not a brother. And if I have differed from you in point of doctrine, let me hear from you again, for I am very weak and liable to make mistakes, as I am no scholar and a poor unworthy Baptist at best. But I hope I love the doctrine of grace, yes, unmerited grace is all my trust, and that given to me in Christ Jesus before the world began.

Religion is at a low ebb here, that is, the religion of Jesus; but the work mongers and go-betweeners, or Arminian doers, get on in their way right strong. But you know it is not strange for the world to wonder after the beast, for we have church and world joining together in the cold water club, and join in telling lies and make a fuss in neighborhoods and in families; and I do not think that we should send a member of the cold water club to make laws for us. I must stop, and ask you to look over my slips and failures. As ever your friend and brother.

**RUDOLPH RORER.**

*Mississippi. Lowndes county, }  
August 7, 1843 }*

BRETHREN EDITORS: Please publish the following narrative. This singular break-

off causes much crimination and recrimination, but it will be probably for the best. The Primitives and missionists will be more distinguished. Lebanon church and Zion church have withdrawn from the Columbus Association, missionists, and will join Buttabatchie Association. Primitive, &c.

J. HALBERT.

*A singular break off from Lebanon Baptist church.*

BRETHREN EDITORS: What I have seen and heard permit me to relate, unless you say, "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Now shall we say, tell it not, neither in church or State, lest the unrenewed and unbaptised should rejoice and triumph!! But, however, nothing extenuate or set down aught in malice. So to the narrative.

Last February, at Lebanon church conference meeting: The church clerk read the record of the preceding meeting, (which was on a very rainy day, four members in attendance only,) wherein were brought several frivolous and crude charges against two or three of the members; the charges mostly of a personal nature. It was then observed by some of the accused brethren, that these charges came in, in a questionable shape, as they had been voted out some time before at a conference meeting, because gospel steps had not been taken. It was further suggested by the then Moderator, that in his opinion it would be best not to receive that record, as so few of the members were present, (two of them lately joined,) at the time the charges were preferred, and none of the accused present; but for general satisfaction, wipe out and renew again in gospel order.

On motion, by one of the accusers, the previous record was rejected. After this, one of the accusers said that he had charges against these brethren. It was advised for him to have them reduced to writing. So he presented them as they stood on the rejected record, (just the same as if the previous record had not been rejected;) and, after some debating on the nature and ground of these charges, and that they had been rejected a time or two before, and not then considered ripe for the action of the church, they were by a decisive majority of the church refused to be taken up. Motion and carried, adjourned. Minutes read. But before the assembly were dis-

missed by prayer, according to order, the church clerk slipped off, said that he was dissatisfied, and that he *withdrew* from the church, and as many as will follow me, give me your names. Several arose, (but few more than were at the rainy day meeting.) About this time this conversation took place. One of the deacons observed to the clerk, if you are gone, give us back our book. The clerk turned round and said, not quit the church, but the corruption of the church. The deacon said, you ought to make acknowledgments if you come back. Clerk No, I will (or we will) call for helps from four or five other churches. Deacon said, *we* do not join you in that, *we* can do our own business. So dismissed, and the clerk kept the church book until next meeting day in course.

And notwithstanding all this, the clerk, without any authority from the church, persisted in his scheme with his party, called his helps from four other churches, who responded and met with the church on March conference meeting day. The church was surprised, as well as disturbed, to see those helps there. And it was remarked by the deacon, that they (*the church*) *did not call for them*, tho' they were glad to see them. One of the helps, a minister, called to the chair by the party; who arose and asked, how they would take up this business, *ex parte*, or *united*? The party clerk said, (as was distinctly understood by many.) *ex parte*. It was then remarked, that then the church had nothing to do with it. The chairman then motioned to blend the church and ex-party together, for those in favor to rise to their feet. The deacon said, the church sit-- which she did.

The ex-clerk began then to read his self-made declaration, calling the helps, &c. (but more of this anon.) The deacon again demanded the church book from the ex-clerk, and as he appeared unwilling to give it up, he pulled it out of his hands. So for the time all suspended. Several good suggestions and remarks made, one by the former pastor of said church, who observed, "The brethren ought not to have withdrawn in that way, but to have protested against the proceedings of the church, (if injustice was done,) and the church would have been bound to join with you in calling for helps." The church agreed to that, but that course was not carried out, as the sequel will show.

April conference meeting day. The ex

parte party, with their auxiliaries, were there in array to accomplish their designs, as (no doubt) they had them before hand concerted, the movements they made will demonstrate that. The same minister as did before, took the chair, another of the helps the clerk's place, and opened a new book and rules of their own: and assumed or rather usurped the prerogative of the church, and in their formal manner, arbitrarily excluded three of the members of Lebanon church, without evidence or jury, and call themselves the church!! But they have no legal or gospel ground for their claim, (as I can see.) unless they can claim it, on the benefit of their own wrong. It is a point settled in the courts, that in the division of a church, or society, the side that maintains the original ground upon which they were organized, holds the property, books, &c., irrespective of their numbers.

But here we leave the party, and turn to the other side, THE CHURCH, who met Saturday following, came to order, and claimed themselves (with the three falsely excluded members) to be *Lebanon church*, according to original constitution and rules. Chose their pastor and clerk, changed their meeting day for convenience, and withdrew from the *Columbus Association*: And have since called on four of the adjacent sister churches to examine their church record and proceedings, and REPORT: which is as follows—

“Saturday before the first Lord's day in July, 1843. We, the delegates being sent for from the following churches, to wit: Pilgrim's Rest, Zion, Providence, and Poplar Springs, to examine into the record of Lebanon church, find them in accordance with the discipline of a gospel church, and as such commend her to our sister churches. Given under our hands, &c. *James Randel. Robert Portwood, Wm. Brownlee. Wm. Weaver. James Sprewel. Ralph B. Petty.*”

To conclude this sketch, with the reasons for withdrawing from Columbus Association, which will further illustrate the case. First, the party helps came from three or four churches of that Association, on false notice, not having been called for by Lebanon church; and were plainly told that they were not sent for by the church, nor was the church book given up to them. They ought then to have desisted, and not participated in the party's wrong. Here it may be proper to state, that the party

clerk had made two records in the church book, one true and the other false, (for both cannot be true,) before it was taken from his hands (He had it in possession a month.) The said clerk had signed the Moderator's name, and his to both, that is, to the true church record and to his own self-made declaration and called that the church record. (See said declaration\* in Lebanon church book, crossed by order of church

Notwithstanding all this, these auxiliaries joined in with the party, domineered over the church, infringed on her internal rights, and outraged her feelings,† contrary to all Baptist discipline or usage. And secondly, these helpers were the strength, (the bone and sinew,) of that Association; and should have prevailed on the party in disorder to retract their error, instead of being helpers in their wrong, as it is not an example to be admired or imitated. But instead of this, they hovered them under their wing, and it would seem useless to have the whole matter to contest again, at the bar of the Association. Lebanon church is free and independent, and feels that she has no concessions to make.

\*Here follows the clerk's self-made declaration: “After the church refused to hear charge or grievance, and by a majority made void order and discipline, the following brethren and sisters rose, declared they could not fellowship such disorder, believing that all that is opposed to having any charge or grievance, is in disorder; and we declare that we are contending for nothing but order and discipline and the honor of the church; which we are bound to do by the word of truth, believing that we have kept the faith. We therefore claim ourselves to be the church, and do hereby withdraw ourselves from the disorderly part, and we do call on four of our sister churches, namely, the church at Columbus, the church at Providence, the church at Pilgrim's Rest, and the church at Border Springs, to send us helps to settle our difficulties to meet us at Lebanon meeting house, Saturday before the 2nd Sabbath in March next. Done in conference, Feb. the 11th, 1843.

(Here the clerk's name.) — —

— — (Here the then Mo.'s name.)

This is the false record (declaration) that the church and Moderator protested against as false, as never being under the consideration of the church, and so crossed it.

What other time and place the declaration was made, (and about 32 names set down.) I know not. I know this, that my name had no business there. Another note and I am through.

†Had this from a Justice of the Peace: "Mr. —, a few days previous to the meeting required me as a civil officer in behalf of his party of Lebanon church, then in confusion, to attend on the day of their contemplated meeting, for the purpose of arresting and binding to the peace the opposite party, or such of them as might endeavor to prevent them from meeting and transacting their business in the church!!!"

Legal process might have been on the other side, if resorted to; but forbearance and moderation is the Christian's motto.

JOHN HALBERT.

FOR THE PRIMITIVE BAPTIST.

*Belmont, Sumter county, Ala. }  
10th May, '43. }*

VARIETY OF ANECDOTES, &c.

(continued from last No.)

I have recently noticed with anxiety and deep regret, that some of our zealous and conspicuous worthy characters, champions indeed for truth, have withdrawn their interesting influence from the little "Prim." paper that is so highly esteemed by many, and has been often remarked for doing singular real good, in the detection and exposition of error, &c. &c. The long unusual silence and indifference manifested, and their names being dropped too as agents, which indicate very unfavorably indeed; why such sudden transition, alteration and withdrawal should have taken place, after such favorable frequent manifestations of interestedness in the glorious cause, is somewhat surprisingly great indeed, the reason whereof we are at a loss to assign! But one thing indeed we do know, with lamentable regret, i. e. that it has and will open and expand largely the mouth of the exulting enemy. They may now cry out and joyfully exclaim, by way of derision, mockery and blasphemy, ha! ha! ha! 'tis what we have been ardently wishing for, may it be finally effected, a total discomfiture be the result."

When a soldier enters the field of warfare and military action he must unavoidably expect difficulties of various kinds to encounter with; it is indeed necessary and good that we should be often trained, enu-

red and accustomed to hardships and deprivations, to constitute and make good soldiers, true persevering veterans of the cross. 'Tis presumed there is no collective body, no embodied camp whatever, either religious or military, &c. but what there is some, more or less designing ones, acting deceptively to injure, mar, and destroy the peace and harmony of others, who are contending for the equitable righteous cause. Is it just, is it right, and laudable, to give way and forsake the espoused cause, to gratify the humor of disaffected ones. That great, that good, exemplary, singular character Washington, for instance had enemies, even in his immediate camp; he knew them well, he was not unapprized of them, and who they were and what they ardently sought after. Did he even for a moment forsake his beloved country's equitable just cause, because of a few designing crafty ones, endeavoring to supplant, depriving him of being the chief in command in opposition? What an intended degradation indeed, aspiring ingloriously for rivalry and pre-eminence, to their lasting infamy and indelible reproach. No, indeed, he respected and loved his country too well to be diverted and influenced from her true permanent interest. He was endeared to her from every endearing, sacred, interesting tie. Supposing for a moment he had given way to unwarrantable self, ill humor, and rigid spleen, what would have been the result, pray? It can far better be conceived than expressed. But the fact is, he could not, and why? His love and fervency of attachment to his beloved country, were too great, too powerful, too ponderous and impressive to admit the least diminution of a particle even. O glorious, incomparable man indeed! Words can't sufficiently express his worth. True and faithful to the very last, to his favorite, peculiar, happy country.

Greater inducements ought however to actuate and influence the peculiar sons of Zion, in contending for their inherent rights and privileges, both civil and religious in accordance. 'Tis our duty and privilege so to do, from every endearing, laudable, interesting tie. Woe indeed to him, that will not, when he might. In conclusion, O my beloved brethren, if I may be admitted the endearing appellation, don't let trifles interfere to mar and interrupt your peace. Be at all times prepared to stem the current of opposition. Remember we are in a just equitable war of

contention. The perfidious insinuations, and calumnies, and aspersions of the enemy, disregard and pass them by as of little moment. Remember too it is our unavoidable legacy and rich bequest, rightly considered, however, 'tis a diadem, a crown, conferred indeed.

(to be continued.)

A. KEATON.

Mount Lore, Yalobusha county, Mi. }  
June 22nd, 1843. }

**BELoved BRETHREN:** Permit me to accompany my remittance with an address through your paper to the Primitive brethren whom I love in the truth.

There are two subjects to which I would invite the serious attention of churches, and minister, viz: proselyting, and setting preachers forward beyond their gifts. These have been sore evils; the fruitful source of much mischief to the church and cause; and should be carefully guarded against; and as the former in most cases is a branch of the latter evil, I shall speak of the last first. Now it is a pleasing duty to pray the Lord of the harvest to send more laborers into his vineyard, and to encourage, license, and ordain, such as we trust he has sent. And in some instances, (I fear many,) our zeal in this good work gets the better of our knowledge, and approve some that God has not called; and advance others beyond their maturity.

Now all churches, and presbyteries know, or should know, that there are diversities of gifts but the same spirit. 1 Cor. 12. 4 and 28, 29, 30, 31 verses. And through this whole chapter the apostle has kept the facts in view, viz: that the diversities of gifts, offices, administrations, and operations, were by the same spirit, "and all to profit," "and for the edification of the body of Christ." Consequently care should be exercised that each and every member be kept in its native sphere, for it is then, and only then, that it can perform its functions, and render usefulness. For instance, should the hand, the foot, the ear, or the eye, be removed, it at once dies, ceases to be useful, and in some cases becomes troublesome. In like manner, the members, and gifts in the church are useful, very useful in their proper place; but once removed, or advanced beyond their capacity, and their usefulness is destroyed, and they become nuisances to the church. For example, the gift of exhortation is a precious gift, and a great blessing to the

church, but advance the exhorter to an ordained minister, and the consequences may be that the cause suffers through him, he is disgraced, not being respectable as a minister.

There are also teachers, and evangelists mentioned as gifts to the church. These may be, and are called of God to preach the gospel and that profitably; but who, nevertheless, are not qualified for all the diversified work of the ministry, consequently should not be ordained, but kept to the ministry of the word, singly, and alone, that their usefulness be not hindered. "And he gave some apostles, and some prophets, and some evangelists, and some pastors" Eph. 4. 11. From the above passage it is evident that all gospel ministers are not pastors, but yet there have been many of these gifts ordained to all the official work of a pastor, or bishop, and in entering on the work they mistake proselyting, for converting souls; and a great revival is said to be going on under his or their ministry, and this they mistake for conclusive evidence of their call and qualifications for the ministry. Thus in the place of usefulness, unprofitableness; instead of edifying their brethren, they are filling the church with proselyted hypocrites. Instead of rightly administering the government, the discipline, and order of the house, to the peace, union, and happiness of the church; there is either a wrong, or a mal-administration, from party feelings, weakness, or ignorance.

Again, churches are constituted out of detached parcels of members, and in many instances, disorderly or unsound in the faith, and perhaps not a member among them qualified for the office of deacon, or to administer the discipline, and keep up the order of the house. And yet the poor man thinks he is doing a great work, and a great work it is, but consequences show that it is not a profitable work. But once more, these over zealous active men; are further engaged, in another department of their office, viz: the ordination of deacons and ministers, and never having been qualified for either the one or the other, they are wholly incapable of judging of the requisite qualifications for either office. Consequently, many persons are ordained to the office of deacon, that are so ignorant of the duties of the office that they are never known officially, except while bearing the elements at the administration of the Supper, and then conclude they have done all their official duty until Supper time again.

But the worst of the tale is not yet told. These good brethren, (good and useful in their place, but misplaced they become troublesome and in some cases mischievous.) in conjunction with those weak and sickly churches above, with the hosts of preachers that migrate from the schools annually; the preachers, and laity, of all the Pedobaptist denominations, and every other creature that will join with them, to engage unitedly in one great proselyting effort; and for the better success, they have reduced proselyting to a system, called the mission system. This system has again branched out in an almost endless number of societies and institutions; and in this great mass of saints, and sinners; Christians, and hypocrites; godly, and the ungodly; believers, and infidels; there is embodied every system of faith, and every diversity of faith, and every compounded faith, that was ever known, heard, or conceived of.

It is not difficult to foresee the final destiny of such a state of things. Suffice it to say, the Baptists have rent asunder, and the Old Baptists, the lovers of the truth, that have remained sound in the faith, have separated from the great mass of corruption, and now stand aloof from all these things. And shall we not profit by the past? And shall we not learn wisdom from the things that are? Or, shall we pass through the furnace, and yet retain the dross? Shall we again engage in proselyting, preacher-making, and preacher-spoiling? Brethren, we hope better things, though we thus write.

In view of the above described evils and distresses, that found their way into the Baptist churches in by-gone days, (I thank God those days are gone by,) I would advise my brethren in the ministry, and particularly the younger brethren, to be careful to lay hands suddenly on no man. Be sure the candidate possesses all the qualifications of a pastor. Consider that much more harm may be done both to the church and the candidate, by advancing him in an unripe state, than to hold him back; particularly when we recollect God has said, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. 1. 7.

Let us rest, brethren, on the promise of God, and while we pray the Lord of the harvest, be content that he should send, by whom he will send; that he should not only call, but qualify. Yes, wholly qualify,

by the teachings of his Spirit, and not by the aid or help of man, or schools, or the study of theology. And let us say, "thy will be done." So that if it is his good pleasure to open the door of faith to the Gentiles, he will not only prepare Simon Peter for the work, but make him willing; but open the way in his eternal purposes and providences, for Peter to go to the house of Cornelius. And he will also prepare Cornelius, and his house, to receive Simon, hear, believe and obey, and submit to the gospel and be saved. And should it be the pleasure of the Lord that an Ethiopian Eunuch should not return to his own country without knowing him, "whom to know is life eternal," he will convey his servant to the deserts where he is, and order him to join himself to the chariot, and prepare the Eunuch to receive him joyfully, and inquire of him with all the intense anxiety of soul that words can express, "of whom spake the prophet this, I pray thee; of himself, or some other man?" Thus it was that, that Ethiopian child of God was made to hear his voice, submit to the ordinances, and go on his way rejoicing.

But again, when the set time had come for another, and others, of the elect of God, to be called from death, to life; from darkness, pagan darkness, to the light of the gospel; from the kingdom of satan, into the kingdom of his dear Son; he would order Paul in a night vision to go over into Macedonia, and by a mysterious providence. Yes, to missionism and missionaries a mysterious providence; not only for he suffered this servant persecuted, his poor body terribly lacerated, his feet made fast in the stocks; but the apostles were committed to the custody of the very man, that according to the determinate counsel of God was to be converted that very night. And what is more mysterious to a missionary, is, that no convention, board of managers, &c. &c. were consulted, did not send the apostle out to that man, (nor I should not have sent a preacher there neither;) but God seeth not as man seeth. Time and space would fail me to enumerate cases: suffice it to say, that the Bible will justify the assertion that God, and not man, in all instances, teaches and impresses his servants when, and where to go and deliver their messages; and the same spirit prepares the way, or opens the hearts of his elect to attend to the things spoken. Then "be still and know that I am God." Psalm, 46. 10.

But again, my dear brethren, I exhort

you not to fill your churches with hypocrites, and nominal professors; their carnal minds are not subject to the gospel, the faith of the gospel, the discipline of the gospel, the order of God's house, nor the government of his church; consequently contentions, discord, heesies, and divisions will be the inevitable result. Better leave out ten believers prepared for church membership, than to proselyte one hypocrite. These ten God will take care of, and though they may never enjoy the privileges of his house below, they will nevertheless be received into the general assembly and church of the first born, with the happiness to know they never distressed and distracted his Kingdom below; while the others are to be bound hand and foot, and cast into that lake; and it will be their eternal torment, that they have offended some of these little ones.

Brethren, suffer the word of exhortation from one that feels he is the unworthiest of all that ever addressed you. And may that heavenly comforter that guides into all truth and to his heavenly kingdom direct us. Farewell.

Your unworthy brother in Christ.

FRANCIS BAKER.

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"Come out of Her, my People."

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SATURDAY, SEPTEMBER 23, 1843.

No. 18.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS, *For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833

#### PART IX.

*On good Works.*

*(continued from last No.)*

Servants should obey their masters, be honest, working as well when he is out of sight as when he is there; doing their duty as required of God as well as their master; not endeavoring to vex, cross or fret them, but doing duty as the will of God. And masters should not overburden them, nor require but what is reasonable service; forbearing threatening, knowing God is looking on; should give them that which is just and equal, good, wholesome, palatable provision and enough of it, such as they would be willing to be put off with if a servant. And also good warm comfortable clothes, and enough to shift themselves and keep themselves clean and neat, that they may not feel degraded but feel comfortable by night and day; to make their burden of labor as easy as possible, that they may pride themselves in belonging to such a man; and not failing to teach and instruct them in the religion of Jesus Christ, while at the same time using mercy to command their love and respect, yet exercising that authority, that will make them reverence you and obey your commands with pleasure. Then I dare say, tho' freedom is sweet, that they are the happiest beings in life; for their minds are free from the

burden and cares of life, if their bodies are not.

Children should obey their parents, and take their advice and learn at their feet the lessons of experience that flow from love; nor are children to suspect that parents will give them bad advice—this they can't do if it is known by the parent, for his parental feelings are enlisted with tenderness on the side of the child. In old age children should bear with the fractiousness of their parents, comfort them and provide for all their wants, honor them however mean others may think of them—children owe their parents due respect, reverence and love; and above all, children should not forget the services their parents have done for them in infancy, and should therefore repay with gratitude to them in their helpless state of old age; yet how often do we see aged parents, after being worn out themselves to raise a parcel of children, deserted by them and left to live if they can or suffer. Shame! God will frown on such ingratitude, as well as a child's disobedience—honor and repay with gratitude thy parents, children, that thy days may be long on earth and be blessed of God in your basket and store; for these are good works in the eyes of God, and required of you children, whoever you be, male or female.

The duty of parents is to bring up their children in the nurture and admonition of the Lord, to train them up in the way they should walk, to teach and instruct them in all things as far as in their power, for their time and eternal good; remembering that the example of parents have a powerful influence on children, without which all admonition is not likely to avail much. Parents should use their authority over their children while under them, and not

gratify their vain and wicked desires in frolicking, gambling, keeping bad company, drinking, revelling, &c. but should restrain them from such ways and all bad habits, and cultivate their morals to best advantage; and if nothing else will do, to chasten them betimes and not spare him for crying, while there is a hope of his being reclaimed from a way that may prove his ruin; and also to engraft on him actions and the habits of industry in youth, which it is necessary for him to practice when grown; it will be as a safeguard to his virtue, make him respectable, and perhaps rich, while idleness will prove his ruin. And when we have done all, if it fails, why we shall have a good conscience that we have done our duty, although our children are not the better by it; and, as the last resort, we can pray for them, as Job made offerings for his.

Lastly, our duty to ourselves is first in the midst of all our cares, labor, and business of life—to have a strict regard to our own souls and to keep up the life of religion there; to withdraw frequently from the hurries and business of life for secret prayer, meditation and self examination, lest by neglecting this we grow cold, backslide, and bring reproach on our profession and grieve our dear brethren and dishonor Christ, and give occasion for the adversary of religion to blaspheme the worthy name by which we are called—in a word, we should study to show ourselves approved to God, keeping a good conscience towards God and man; showing ourselves examples to others and patterns of good works, that our brethren, our families and our neighbors, may see them and glorify our Father which is in heaven.

This, Sir, is a sketch of good works in which men should walk, especially Christians; and which a Christian can & ought to do and must do. But, say you, you have all along taught us, that men are saved by grace and faith, and not by their works, why then should I do them? I answer, because God has ordained you should walk in them. But, say you, if works will not help save me, or I am not saved according to my works, why do them? I answer, because you thereby glorify your Father in heaven, and show him to be your Father. Remember the words of Jesus: love your enemies, pray for them that despitefully use you and persecute you—and why? that you may be the children of your Father which is in heaven—or manifest your-

selves such by your works.

But, say you, you have taught us in this piece that men are saved according to God's purpose and grace, given us in Christ before the world began, and that we are appointed to salvation and predestinated to life or a conformity to the image of God's Son. True, and the scriptures so teach. Well, if so, we are safe and why do any good works at all? I answer, because good works are good and profitable to men, to give them a good conscience and lay a good foundation against the time to come, as the scriptures have said. But, say you, can't we get to heaven without them. I answer, faith without works is dead, being alone. But, say you, if I am born again and believe in Jesus Christ surely I shall be saved, because God's promise says so, whether I do good works or not? I answer, if you have no good works you have no proof you are born again, or that you believe in Jesus, because if you were a good tree you would bring good fruit; works would be wrought with your faith, so you can't show you have any faith if you have no good works; for your bad conduct gives your profession and faith the lie, and therefore, by your fruit you are to be known.

So then, these staggering drunken Baptists, whose mouths are full of religion when their stomachs are full of apple jack or whiskey, and call themselves believers—oh yes, and are going to heaven too without good works, answer these two scriptures: no drunkard has eternal life—and without holiness no man shall see the Lord—yet God will lie and eat his words to take such souls into heaven, they think, or they could not entertain such vain hopes.

But, say you, don't you believe a man can go to heaven without good works? I answer you, I do not think he can be born of the Spirit and be a believer in Jesus Christ, and not be found in the performance of good works; for they are his element, his joy and pleasure to do, and sinful ones he hates and abhors, and they are a hell in his bosom and a curse to his soul. I then say, that grace, faith and good works make the perfect Christian; these God has joined together and no man can put them asunder and go to heaven; yet grace and faith can and do save without works, as in the case of children, and the thief on the cross; and men are not saved by their works, as a condition, must and will be

done by Christians, to the glory of God, their peace and evidence of faith, and the benefit of our fellow creatures; and no man can evidence to himself or his own conscience, or evidence to others his claim to heaven, without good works.

And it seems that God has so intended it, that no man has or shall have a satisfactory evidence of future glory, or his being a Christian, while he walks in sinful ways; for his sin will always stare him in his face, and weaken his faith and hope, and his guilt fill him with fears that he is but deceived. Good works then give boldness in religion, give courage, give evidence to evidence, strengthens faith and lays a more firm foundation for hope; yea, it is an additional evidence to us that we are Christians, besides the Spirit's bearing witness with our spirit. Then let Christians be careful to maintain good works, for they are good and profitable to men; to them that perform them, and others for example sake.

But, say you, suppose a man really is a Christian in deed and truth, and then don't do good works; but after he becomes a Christian and turns into sinning and continues sinning until he dies; what say you then, don't you think that man will be saved? I will answer this question by quoting a scripture: they went out from us because they were not of us—if they had been of us no doubt they would have continued with us. What say you to this, ye sinners in Zion? for you see the case is as plain as daylight, that those that are of God will do good works and stay among the saints; and that those that are not of God, or not saints, will do bad ones and go out from the saints; because they still, like Judas, love the bag or fleshpots of Egypt; and because every plant God has not set out shall be rooted up. Then the church of God is no place for sinners or hypocrites, because they don't love nothing that is there, neither God's people, holiness, nor good works, nor God's worship, nor Christ who walks in the garden of his church.

Then out with you, begone to your own company and the things you love; but come all ye that love our Lord Jesus Christ and his people, his worship, ways and word, and holiness of life and conversation, and good works—come and live among us in our little band of brothers; come and stay with us, you are welcome to all that's here; and should it so happen that you fall

into sin, and you manifest your hatred to it by grief, tears, sorrow and brokenness of heart, and weeping bitterly, and joining to all this, a forsaking it as the best proof you hate it and love good works, we will cover all this and forgive you all this, and love you still and do you good; yea, all the good we can, and help you on heavenwards as lame as you may be, even if it is like Mippobosheth, lame on both your feet. With the above signs of hatred to sin and love to good works, you shall eat at the king's table and have free access to us and all the king's house affords.

#### PART X.

##### *On the final perseverance of the saints through grace to glory.*

Had it not have been for the doctrine of the followers of James Arminius, I rather think this doctrine of the safe arrival of every Christian to glory would not have been disputed; for although he left this doctrine doubtful, yet his adherents soon established it, that a man after he became a Christian by the grace of God, might fall from grace and go to hell. Then this doctrine of final perseverance has only one point to combat, and that is: can a man after he has by the grace of God become a saint, or Christian, lose grace or the favor of God by sin or any other means whatever, and die and go to hell? An answer to this one point settles the doctrine of final perseverance, as a truth or falsehood.

In order, therefore, to clear this point, I shall take notice of both sides of the question. First, the doctrine of falling from grace and the proofs offered to support it—and secondly, the doctrine of final perseverance, and offer proof and reasons why it is true. The first proof that is offered to support the doctrine of falling from grace, is in Galatians, 5—4: Christ is become of no effect to you, whosoever of you (you, Galatians) are justified by the law—ye are fallen from grace. This the only text in the whole book of God, where the words fallen from grace is mentioned. By referring to this epistle it will be seen that certain men had taught the church at Galatia, that except they were circumcised and kept the law of Moses they could not be saved; wherefore the whole strain of this epistle is to convince them of this error. And when he comes to the 5th chapter,

he commences it by saying: Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage—by which yoke of bondage—he means the law—and so on to the 4th verse. So his meaning is, that if they, after believing in Christ and his gospel, now sought justification by the law, they were fallen from or fallen off from the hope of justification by the gospel as a system of grace.

And whoever will read the epistle through will find this to be truth of the case, and that the word grace here is put for the gospel as in many other places of scripture, as well as the word faith is put for the gospel. So that this text will not prove falling from grace, for if it did, then it would prove that men could fall from or out of the love of God which is unchangeable; or fall out of the gospel promises, which are absolute and without condition, and confirmed by the oath of God to the heirs of promise. So that the simple meaning of the text is, you once, Galatians, looked for salvation by the gospel, but by your new teachers you now look for it by the law and circumcision; and of course you no longer hope for salvation by Christ or his gospel, but have fallen from this hope and now are hoping by the law.

The next text that is offered is, 1 Timothy, 1—19: Holding faith and a good conscience which some having put away, concerning faith have made shipwreck. This text will not prove the doctrine of falling from grace, for there are thousands of ships wrecked wherein every soul is saved. But we will allow the full meaning, or the worst of it, that the term here is a ship wrecked and lost, what is then the result? why, faith lost, faith destroyed, faith of no avail, faith given up; have it in all these terms, it makes no matter, since we read of some that are kept by the power of God through faith unto salvation; and of others, whose faith overcometh the world, and he that believeth shall be saved, in a number of places of the scripture. And the last words of Jesus to his disciples was; he that believeth and is baptised shall be saved—and if it is not so, his promise must be false.

But, say you, he means he that continues to believe to the end. How will you prove that? why, say you, by the he that believeth. Then the argument will here rest on this point: can a man that believes in Jesus ever after disbelieve in him? or,

can he disbelieve what he does believe? why you know this is a flat contradiction; as much as for a man to say, I believe I see the sun, and yet at the same time to say, I don't believe I see it. If you will recollect that faith is a principle wrought in the heart by the power of God, and that it is said; now abideth faith, hope, charity—these three then are ever abiding graces in the Christian bosom at all times, but a man may, like Simon Magus, believe and be in the gall of bitterness, and thus profess faith; for this is what I take to make shipwreck of faith, lose faith or profess to believe, and yet not be at the same time a believer. So by the Galatians, first profess to believe the gospel by Paul, then fell off from this faith and believed the Judaising teachers, to look for justification by law, and the some which erred concerning the faith.

The faith by which a sinner believes unto salvation, is very different from all other faiths; it is the faith of God's elect, the gift of God, the effect of the powerful operation of his Spirit on the soul, an evidence put in a sinner's heart of the forgiveness of his sins and peace with God by the witnessing testimony of God's Spirit, it is a heart faith, it is a faith that believeth unto and lays hold on the righteousness of Christ, it is a faith supported and maintained and kept alive in the sinner's bosom by the same God that gave it, it is a faith revived from time to time; a faith that is not hoodwinked and blind but sees things as God's word represents them; a faith that is steadfast in divine truths, whether the wind of error blow high or low, and is not founded in self neither in whole nor part, but in Jesus for all; whereas, all other faiths are merely historical, notional, of the head, of the imagination, shifting, &c. because the heart is not established by a revelation made from God; but where saving faith is given, this is not the case; there is no shifting in doctrine, nor from the plan of salvation through Christ. If a man should live 300 years, this faith will live and die with him.

Read 2 Timothy, 11—17, 18: Read 1 Timothy, 6—10 and 21; where you will see that a shipwreck or lost faith means an erring in faith in any important doctrine of the system of salvation or religious duty, such as Simon Magus when he thought the gift of God might be purchased with money; and they who think it can be purchased with good works equally err. Some erred

about the resurrection, and overthrew the faith of some; some erred through the love of money, &c. All which show us plainly, that men who may pretend to believe, or say they believe, or profess to believe, or have not believed by God's operation, will make shipwreck from opinion to opinion, or from one false faith to another, or from even a pretending to believe the truth, to be established in error and falsehood. But listen, we have this seal: the Lord knoweth them that are his; I will put my fear in their hearts and they shall not depart from me; I will be their God and they shall be my people; he that believeth shall not be ashamed; the just shall live by faith, &c. &c.

There is another text in Hebrews, 6—6: If they shall fall away to renew them again to repentance, &c. He that endureth to the end the same shall be saved—if you continue faithful, if you do not draw back, if you take heed, if you keep my commandments—with a great number of such ifs in scripture, is the doctrine of falling from grace supported by those that believe it. Then it is as plain as the sun at noon day, that if there is an if to salvation, that if is a condition on the sinner's part, or on the Christian's part; and that if this if, or condition, is not complied with on the creature's part, he cannot be saved on the plan of falling from grace. Then the result is fairly this, that Jesus Christ has made salvation possible for all men; but works, or perseverance, or faithfulness to the end, continuing to believe, must make it sure; and that to make salvation sure is then the work of the creature.

You can't get round this—then let me ask you two questions: first, who is worthy of most praise, he who made salvation possible, or he who made it sure? Second, who may boast the most, Christ or the sinner? I say the sinner, because the sinner may say to Christ, had it not have been for my faithfulness, my continuing to believe and holding out to the end, all your work or suffering would not have availed any thing. So that such a Christian may say, not unto thee, but unto me be the greatest glory. How vain! and why? because this doctrine takes the glory that belongs to Christ's sufferings and the work of God's Spirit, and gives it to the sinner; takes the crown from the head of Christ and puts it on the sinner, and takes away the riches of grace and attributes that riches to a sinner; or, in other

words, makes salvation in its greatest part or its assurance of works instead of grace. Lastly, it gives the scripture the lie, which says salvation is of grace and faith, and not of works, that boasting might be excluded.

Here on this side of the question I might and could say a thousand things more, but forbear; because I have to prove from scripture and the reason of things the second thing proposed, that is the final perseverance of every saint to glory, which will of course condemn this doctrine as a falsehood, if I can do so. And secondly, because the doctrine of falling from grace or from the favor of God, appears to me to be the most foolish doctrine ever vindicated, hell-redemption not excepted. And thirdly, because if one saint may be lost so may all, unless human works insures to them heaven and glory.

And fourthly, because it is so contrary to my experience—God found me while a poor lost sinner, forcing my way hellward against every sting of conscience; and notwithstanding all my sins, of his own free favor and love brought me to the knowledge of his Son and to taste the sweetness of his love. And fifthly, because he at the time he first called me to make me a saint, he saw all my future life, and then why make me a saint, if he hereafter saw I would not persevere and be saved, but fall from grace and be damned? What trash, what pride, what self-righteousness, what self and vain confidence, does such a doctrine support; what a dishonor to Christ, God, and the Holy Ghost is such a free will, human saving, human assuring doctrine; all resting on a condition, or on the co-operating power of man. A fig for it—God works like a God and not like men.

I now come to the doctrine of the final perseverance of every saint to glory. And first, to bring my proofs, and then my reasons why this doctrine is true: and I hope you will well examine them, reader, without your ifs put in. And the first text I offer you in proof of final perseverance, is in 1 Corinthians, 1—30: But of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, and sanctification and redemption. And why has God done this? Let the 31st and next verse answer: That according as it is written, he that glorieth let him glory in the Lord. These two verses, if there was not another in the whole book of God, would confute the doctrine of falling from grace—and why? because the word glori-

eth means two things, rejoice or boast in. Then, if the co-operating power of the sinner secures his salvation, he may glory, or rejoice, or boast in himself, and not in the Lord Jesus.

But how is the Christian to fall from grace? why say they, by sin. I answer the text says, Christ is made his righteousness. Then the sin he commits after grace you must say, condemns him; he is not under the law and therefore cannot be condemned, for two reasons; first, if a man is not under a law he can't transgress, for where there is no law no transgression; 2d, for Christ is made his redemption, or has redeemed that sinner from under the law for righteousness to every one that believeth. Thirdly, you will say, by a Christian's sinning after grace he pollutes himself and renders himself unfit for heaven. I answer, the text says he is made unto us sanctification (or cleansing;) so that turn which way you will, these verses condemn the doctrine of falling from grace. For I ask you, how is a Christian to be condemned, if Christ is his wisdom, righteousness, sanctification and redemption? not for his foolishness, his uncleanness, nor his law and sin bondage. And why? because, if the sinner has all these bad, yet Christ is made wisdom, &c. as much the sinner's as they can be by works of purchase, since Christ is made all these to him of God by the work of his Spirit and the imputation of the righteousness of Christ, which is a righteousness according to the law.

John, 10—27, 28: My sheep (his by gift, by purchase, by right of redemption, by right of espousals and marriage,) hear my voice—I give them eternal life—(not I sell, not they work for and I will reward them with eternal life.) and they shall never perish. &c. Now who are ye that dare say Christ's sheep, or his purchased people, or Christians, may, can, or will perish? will you dare give Christ the lie? will you dare say, if you don't mind you, Christian, you shall perish? You, Christian—you, one of Christ's sheep—yet, if, and you shall perish. Do you find Christ putting in this it? No, Sir, that is the devil and men's doctrine; for he said, without an if, they shall never perish; and he that says to the contrary, though with an if, I think gives Christ the lie. And why? John, 6—57: So he that eateth me shall live by me. 11—25: He that believeth in me, tho' he were dead, yet shall he live. 14—19:

Because I live ye shall live also. Galatians, 2—20: I live, yet not I, but Christ liveth in me, &c.

In all these texts you see life in the positive, now existing; and to seal all this, take the following: This is life eternal, that they might know thee the only true God, & Jesus Christ whom thou hast sent. John, 17—3: So that life eternal is the gift of God, while we are in this mode of existence. It is not as fallers from grace imagine, to be given after we are dead, or that we have to persevere for it to get it; it is already begun on the day that God's Spirit quickens the soul that is dead in trespasses and sin, and is perfected on the day that the soul is born again or born of the Spirit; as much so as when our bodies are quickened, and then the progress to perfection of every member, and at the day of birth cast forth to live and breathe for ourselves, then life is perfected. So that he that is born again, or he that believeth in Jesus Christ, is already in possession of eternal life or Christ lives in him, or the life he lives is by the faith of the Son of God; or, when Christ (who is eternal) who is our life shall appear, then shall ye also appear with him in glory; and your life is hid with Christ in God—Colossians, 3—3, 4.

Can any thing be plainer, than that Christ is the life of the Christian, as the vine is the branch, as the mother the child, as the soul is the body, as the sun is the world, as heat is the egg, as moisture and heat is the plant, or as eating is the life of man—in a word, while Christ lives in the Christian by his Spirit, love and faith, he cannot die. Nor if there were as many hells as there are stars, and as many devils as grains of sand in the world, if Christ, as the text says, be our life we cannot die; for death, natural nor eternal, has no more power over him; so while he lives, if our life, the Christian cannot die. Men who live by works may die, but not those who live by Christ, or to whom Christ is life; they shall appear in glory because death hath no more dominion over him, in that he died, he died to sin once, but he now liveth unto God. And so shall and so must we, because he lives; for this is given as the reason: the gift of God is eternal life. What is this gift but Christ in the day of conversion in our hearts the hope of glory; to know God as a God of love & grace to pardon our sins through the merits of Christ; and know Jesus Christ whom he has sent as our Saviour, redeemer, sanctification,

righteousness, joy, peace, life, love, and all in all.

And further, I would ask every man what is eternal life and in what does it consist? the text quoted tells you, to know God, and Jesus Christ whom he has sent, is life eternal. Does not every Christian attain that here, if not to perfection, yet to that perfection that, that moment he comes to this knowledge of God and Christ, he feels in his soul the springs of the water of life springing up to everlasting life; and this life consists in love to God, in communion with God and saints, and fellowship with Christ both in his sufferings and glory? So that we may end all this on eternal life here, as Moses lifted up the serpent in the wilderness, that whosoever believeth on Christ should not perish but have eternal life, and he that liveth and believeth on me shall never die—believeth thou this, ye fallers from grace?

So from a great many passages of scripture I take it, that every Christian is already in possession of eternal life; if so, final perseverance must be the result, and falling from grace false; because if eternal life is begun in the soul, which I hope none will deny, when the soul believes or is born again, as this must be life or there is no life of God in the soul, if this can die after begun then not eternal but momentary, so a flat contradiction to a general tenor of scripture speaking of eternal life. Then they must say, there is no such thing as eternal life until after we are dead and begin our heavenly state. You read the scriptures to find out this, and you will soon perceive that that moment God quickens a dead soul eternal life is begun.

Have a text or two to help you. John, 6—47: He that believeth on me hath (not shall have) everlasting life. Have another. John, 5—24: Verily, verily, (an oath of Christ) I say unto you, he that heareth my word and believeth on him that sent me hath (in the past tense) everlasting life, and shall not come into condemnation (at any future time) but is passed from death into life. What life, but spiritual and eternal life? You here must shut both your eyes, if you cannot see that every believer shall have life, eternal life, and not fall from grace, or come into condemnation by any future conduct, but that that moment he passes from death to life; yea, and my heart knows that the sinner that ever experienced it, knows the sorrows of death and the joys of life, for he feels this change

in his soul. I know, that this passing from death to life gives. And it is something he never felt before, although he feels the emotions of life, the touches of life ever afterwards, if he lives 500 years; and his sorrow is that he cannot feel them more.

Indeed, to quote scripture on this point, would be to transcribe every absolute promise of God in the Bible, of which there are I have no doubt several hundred, such as—I will be to them a God and they shall be my people; I will never leave nor forsake thee, or, these things I will do and not forsake them; the ransomed of the Lord shall come to Zion, everlasting joy shall be on their heads; he that believeth shall be saved, and Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end, &c. All which prove for the saints God's final determination towards them, and that he has determined and will finally bring them to glory. And although there be many conditional promises too, yet all such are couched in the belly of God's absolute promises, because the grace of God furnishes them with the will, inclination, disposition of heart, power and doing, to comply with the conditional promises. So that a man without the absolute promise to first give him grace, cannot comply with any conditional promise in the book of God.

For instance: he that believeth shall be saved—belief, if you will take it as the condition. How then? why they can't believe unless God finds them, or brings the blind by a way they know not, and leads them in paths they have not known, and makes darkness light and crooked things straight, and gives them the gift of faith. Then you can see that God's absolute promises, by which the sinner is furnished with power to comply with the condition; for a gospel on condition is no better than a law on condition for the salvation of lost and helpless sinners, for he can as easy comply with the one as the other. I want you, reader, to well weigh this idea.

Again, as a specimen of a conditional promise: except ye repent ye shall all likewise perish. Now here you see repentance the condition, yet it is said Christ is exalted to give repentance and remission of sins; then of course if so, a sinner can't repent unless Christ gives him this gift; if Christ gives him this gift, then of course he will repent and not without. But, say you, he gives it to all, and that all the

means necessary to the believing of the gospel is given, so as for men to comply with the condition and be saved or not perish. If these gifts are given to all alike then all will repent, since it is the gift of Christ to, or that make men repent; and if all the means are furnished sinners alike, and the gift of faith given to all alike, why don't all believe, since the gift of faith makes any sinner believe, and to that gift of faith is his believing attributed? I think this question would puzzle the Council of Trent, or Nice, to say: if all have the gift of faith given them alike, how some believe and some do not believe?

Then you see we come again to the old point, works or free will must make the difference on any other plan, but that that faith nor repentance is not given to all men; to some it is given to know the mysteries of the kingdom of heaven, but to them it is not given. Then it is not given to some to know, believe, or repent—this doctrine would make you mad, would it not? if it does, be the surer it is true; because the natural man receiveth not the things of the Spirit. And if religion makes a new creature, how can you now believe right? So you can see, no matter what you now believe, if in an unconverted state, you will have to believe the opposite of what you now believe, or else how all things become new, new faith as well as all the rest. Then I shall here lay it down, that every natural man in the world believes falsely, and that no natural man has or can repent in the gospel sense of the word, unless Christ gives him that gift of repentance.

*(to be continued.)*

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## THE PRIMITIVE BAPTIST.

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SATURDAY, SEPTEMBER 23, 1843.

TO EDITORS PRIMITIVE BAPTIST.

*Wayne county, North Carolina, }  
August 21st, 1843. }*

DEAR BRETHREN EDITORS: If I may use the appellation—it is with a sense of my own weakness that I address you upon the present occasion. Brethren, I have been a reader of the Primitive for more than twelve months, and I can say it has been a source of comfort to my poor soul; therefore I say to the dear brethren and sisters, write on, for I love to read your communications.

Brethren, we have a great stir about religion here. The Arminian Baptists are preaching that Jesus Christ came into the world and atoned for the original sin, and reinstated men and put them on a covenant of works; and now, if they believe that Christ was the Son of God and the Saviour of sinners, they must come forward and be baptised and receive the laying on of hands and they shall receive the Holy Ghost. They tell them that if they wait to feel their sins forgiven, they will never feel it; they deny the quickening power of the spirit, and so put a submission to the gospel ordinances in the place of regeneration, and on this kind of preaching they have got a great many proselytes. They have baptised from 5 to 24 a week for the last three months, within twenty miles of where I live.

I have been to two of their meetings myself, and after arising they told the people they were going to preach a universal atonement and free salvation to every body; then they would abuse the gospel truths and deny the experience of grace. And there are many that hate the Primitive, and some of them are reporting that Elder Joshua Lawrence immediately before his death acknowledged that he had been all his time preaching false doctrine. They know that brother Lawrence's writings are circulated through the country, and that he exposed their false systems and no one could overturn his arguments; therefore, they have circulated that his dying testimony was, that he had been preaching false doctrine, knowing that men's dying testimony is apt to be believed.

Brethren, these things are calculated to have a bad effect on weak minds; yet I do rejoice to believe, that the redeemed of the Lord shall return and come with singing unto Zion, and that everlasting joy shall be upon their heads, and they shall obtain gladness and joy, and sorrow and mourning shall flee away. For they are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Jesus Christ, his Son, which cleanses us from all sin. For if we are redeemed from justice, who shall condemn? for it is Christ that has died, has risen again. For if God be for us, who can be against us? for God the Father is for us so as to have given his Son to come into this world to redeem us from all iniquity, and God the Son is for us so as to give himself for us, and come into this world

and live a life of obedience to the law, and then die to satisfy justice in our behalf. We learn that the Father, the Word, which was Christ, and the Holy Ghost are one; and if so, the Father loved us so as to give us to the Son, and the Son loved us so as to redeem us; then the Holy Ghost also loves us, and will sanctify us by showing us our lost and ruined condition, and the impossibility of our delivering ourselves from this situation by any work that we can do. Which view leads the soul to a repentance, and when the soul has a proper view of its situation, it then sees that it has a need of this redemption; then the Holy Ghost, the third person in the trinity, takes of Christ's and shows it unto the soul, and enables it to see that Jesus Christ died that it might live; which view enables it to come with singing unto Zion. It then feels that everlasting joy in the soul, and that sorrow and mourning have fled away; it then feels made free by the Son, and it is free indeed. Then being freed from under the law, it is under grace; it is no longer a servant, but a son; and if a son, then an heir of God and a joint-heir with our Lord Jesus Christ.

Brethren, with a view of such things as these, should we not endure hardness as good soldiers, knowing that our light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory.

Brethren, this is the first time I ever wrote any thing for the public in my life; therefore, excuse my bungling way of writing; and I should not have written if it had not been for these reports, and to write on as agent for some of your precious papers. Brethren, if you think this worthy of a place in your paper, print it; and if not, throw it aside. I do not wish any thing published that will do harm. I bring my remarks to a close, praying the Lord to bless all our endeavors that are agreeable to his will. So farewell.

JACOB HERRING.

TO EDITORS PRIMITIVE BAPTIST.

*Pleasant Gap, Pittsylvania co. Va. }  
July 27th, 1843. }*

DEAR BRETHREN EDITORS: It is through divine permission that I am spared to write on the present occasion, for which I feel thankful to the God of Israel for the present opportunity, and pray the Lord to bless you with a double portion of his spi-

rit, if consistent with his will. For if I never see you in the flesh, I hope the Lord will give us grace to meet each other in that celestial city, where we may sing of dying love and redeeming grace. Though the world has cast out our names as evil, the Lord has promised to be with us in six troubles, and will not leave nor forsake us.

Though we pass through the dark valley and shadow of death, let us fear no evil, for he will be with us there; his word has said so and I believe it, for his promises are sure and the powers of darkness cannot overturn them. Though I think I see antichrist making great strides in this part of the country, and devising ways contrary to the gospel plan and saying, they are right and we have erred, undertaking to usurp power and authority over the Old Regular Baptists, doing every thing they can to put down the members that were among them; that is to say, the few members that contended earnestly for the faith once delivered to the saints—refusing to give them letters or certificates, when we separated from the Roanoke Association and formed the Staunton River Association.

They not only undertake to put down those members that formerly belonged to their churches, but even meddle and interfere with our churches, undertaking to build up churches in some of our houses; having no members to begin on, only one male and two females that were excommunicated for disorder, and say they are the church—contending for the house in Court, to deprive the proper church of its house. Satan, be ashamed of thyself; you have to pick up members of all kinds, to make a number to keep house at that place.

This seems to be the course that the Episcopalians seemed to pursue before the independence of the United States, to take away the liberties of the true church of Christ. Very desirous for power, they have even solicited a young man to join them; he told them he never made no profession of religion—they insisted, it made no difference, join the church and be baptized, and they would pray for him and make him fit. Poor deluded mortals, willing to take the honor and glory to themselves, in the place of giving it all to God. This makes me think of Hagar and Ishmael, when they stood without, mocking at the promised heir; not being heir of the promise, poor Ishmael stood without, mocking. So I view the missionaries mocking the true church, and it can say

with Sarah, cast out the bond woman and her son, for they shall not be heir with Isaac. So says the promise, in thy seed shall all the nations of the earth be blessed. Some may say this passage is from the days of the prophets, I will refer to the days of Christ and his own words; Cast out the bond woman and her son, for they shall not be heir with the free.

Dear brethren, I believe in the promises of the Lord, for they are sure and steadfast; and in them my soul is comforted and my heart rejoices, for in them I view the fullness of redemption promised and performed. There all the rich treasures of grace are in store for them that believe, and they that believe shall be saved with an everlasting salvation world without end. So no more at present. Your friend and brother in Christ. *JESSE S. BRYANT.*

FOR THE PRIMITIVE BAPTIST.

*Belmont, Sumter county, Ala. }  
10th May, '43. }*

VARIETY OF ANECDOTES, &c.

(continued from last No.)

'Tis presumed and often expressed by some, that it is wrong and highly "offensive to disturb the ashes of the dead." This is a scrupulous erroneous idea, not correctly founded. 'Tis often necessary for the good of society, that the deeds either good or evil of the dead, should be recounted to encourage the virtuous and deter the vicious, tending to the good of the survivors. Either of the deceased is not injured, nor advantaged, their fate is fixed. The Rev'd J. C. is now experiencing the realities of another world, 'tis a desirable thing indeed to have the concurrent labors of such an one as the Rev'd J. C., who was a conspicuous Jack at all trades, but unfortunately good at none; for when he was first known in this part of Alabama, he was a fine circuit rider for the Old School Methodists; before the year was out, however, he joined in wedlock, which some of that society say deprived him of higher grades of promotion in the ministry, agreeably to their discipline, which they say was the cause of his quitting them. Also, report says, that he next applied to the Presbyterians for admission as a preacher, but could not be received as an elder, as they admitted none to the sacred desk but those of an accomplished education. The next step he was seen with the

Reformed Methodists, aiding and doing all he could for promoting them; but for want of money, or something else, he soon left them. The next step, he took a sudden leap to and commenced with the Baptists, after being baptized by Elder Jas Yarborough, as sound a minister in the faith as any whatever.

At the time he made another sudden jump to the missionary Baptists, this country was much infested with notorious gospel pedlars, and speculators, and all the traditional schemes of the present day; which soon proved Jack to be fond of novelties and new things. The consequent result was, another advantageous leap indeed into money matters, into all the unscriptural, perverse, men-made institutions of this day of wonder, assiduously and uniformly promoting them. But behold, what next in rotation; he adventurously takes a successful, pleasing, profitable jump, and springs into the benevolent, honorable, fraternal, Masonic Lodge, and was laboring for and with them; but alas, alas, the final, decisive jump is ultimately taken and matured, and he has fled to unknown regions. May it be a happy unsullied one, never to be regretted.

As the Rev'd W. D. is very fond indeed of recommending in his preaching and talking much about holy benevolence, pray let us first let its truth and justice be fully attested. Words frequently are but a niere sound, as a tinkling cymbal; repeated actions are often to the reverse and are much louder and more forcible than premeditated, designing, mercenary, flattering words. Especially as the Lord has unreservedly said in his word, be careful to entertain strangers and to be charitable to the poor; well what is to follow, to be in accordance pray with the heavenly mandate. The report has come so straight, and facts that can be readily and uniformly established. 'Tis the case of a poor distressed widow woman, who stayed all night at bro. Richard Whitehead's, was travelling entirely on foot, with I think four little children; who stated to his family, that she was diffculted to get a place to stay at, the night she stayed in D.'s neighborhood. She said, knowing that she was destitute of money to pay her way, she enquired for a suitable house to stay at; and finding that D. lived immediately on the road, and knowing too, that he was a Baptist preacher, and she being of the same denomination herself, and thinking no doubt that Baptists

ought to love one another and could entertain no fear, only that of her not reaching his home in good time. She had passed several houses late in the evening to get there, without trying to get in, and between sunset and dark reached the desirable designated place, his gate; but to her painful mortification, when asking admittance was told by Mr. D. himself, "indeed I don't know, madam, I will ask the landlady;" which he did in her presence, and his wife's reply without hesitation was, NO, really I have as much company as I can entertain. She the poor distressed widow then asked, how far to the next house on the road; the reply was, about nine miles, but he thought if she would turn some two and a half or three miles off the road to one Jacob Linsey, Esq'r. she could get in. Accordingly she sat out with her poor little distressed orphan infants, late and dark as it was, and in the night awhile reached Squire Linsey's, a man in moderate circumstances and much of the gentleman; he cordially received her, and treated her with every mark of respect and kind inducing hospitality. The Lord bless and reward him abundantly. She timely apologized for her late intrusion and coming so late at night, her bro. D. having so much company; but the Squire replied, ah, madam, had you rode up in a splendid noted four wheel carriage and equipage in accordance, and they were full of company, you no doubt would have been received. Your situation was indicative of poverty, too much so to be noticed by the high and lofty-minded, inhuman, inconsiderate, proud dandy quality. Here is modern missionary benevolence with a vengeance, and the devil in front riding post haste to — —, in connection.

The above occurring circumstance has suddenly brought to recollection, the exemplary woful affecting catastrophe of Saphira and his equally culpable wife, both sharing the same tragical fate; who came with a premeditated, concerted lie, both in conjunction, with a deceptive lie to deceive, and to evade a full contribution to relieve the necessitous. Death in all its horrid features, was its consequent result. Again, another equally intrusive and exemplary catastrophe has presented itself; the case of the rich man and Lazarus, for instance. The poor destitute man, a fellow creature, equally as good and much better in scriptural sense, providentially placed at the rich man's gate, who was daily faring

sumptuously, being his provident transitory heaven, and no doubt was wisely intended for trial and exhibition, showing the awful ruinous effects of having the abundance of this transitory world's trash, in connexion with a callous, hard, unfeeling, depraved heart. None to commiserate, none to alleviate and to afford a particle of consolation, as it were: but the feeling, benevolent dogs, they judged contributed their instinct of effort. What a pleasing, delightful, sudden transition did the one experience, from abject poverty & wretchedness, of unparalleled affliction, to a world of unsullied bliss, to a vast unbounded eternity, in the cordial lasting embrace of his compassionate beneficent God. O, ye Lazaruses, ye deprecating, contrite, humble, afflicted poor ones, hold up your drooping desponding heads; heaven awaits you with all its joyous attractions, though the world despise, asperse, and calumniate with all their lying, artful stratagems, to get you under and below par, and effectually to destroy. This, however, is their province, their meat and drink indeed; and it is our legacy and rich bequest too, tho' they don't intend it as such; no, indeed, far from it, and 'tis our prelude and introduction to an unfading crown of ultimate glory. Cheer up, then, my beloved brethren, your redemption draweth near:

Why doth the man of riches grow,  
To insolence and pride;

To see his wealth and honors flow,  
With every rising tide?

Why doth he treat the poor with scorn,  
Made of the self-same clay;

And boast as tho' his flesh was born,  
Of better dust than they?

Ye sons of pride that hate the just,  
And trample on the poor;

When death has bro't you down to dust,  
Your pomp shall rise no more.

The last great day shall change the scene,  
When will that hour appear?

When shall the poor revive, and reign  
O'er all that scorn'd them here?

Now, my respected beloved brethren, 'tis currently reported, that the Rev'd Mr. D. is the exclusive possessor of two extensive farms, and from between eighty and an hundred slaves; so that his singular brutal treatment to the poor widowed sister could not have proceeded from inability, something else of greater moment must have been in the way evidently.

Why did he impose the poor destitute

one on his neighbor, the worthy benevolent? And why in connection did he direct her out of the way of her immediate course, four or five miles at least to regain? 'Twas a serious matter indeed, for a female on foot with three or four little infants. What did it all proceed from, pray? Let the current circumstance impartially answer.

Where is the barbarian, the untutored Indian that would have acted thus? Is there an Indian in the Choctaw, pray, but would have opened and given entrance into his wigwam, and afforded them his best, that his little hut afforded, spreading cheerfully his hard-earned skins to accommodate and rest their wearied fatigued bodies. I don't and can't think that I am actuated from a spirit of malignity, in making these relations of matters of fact. Remember, beloved brethren, the missionaries are termed Baptists, that dignified endearing name, though aspersed and maligned by the world. Is not their doctrine, their general belief, their frequent practical unjustifiable proceedings a reflecting disgrace? Are they entitled to the worthy name they have arrogantly and presumptuously assumed? Is their conduct comportsable? Are they not evidently in the way, a stumbling block to the seeking, the coming, hungry, thirsting enquiring soul? Are they not a reproach? Is not the Baptist name a familiar taunting word, frequently in the mouth of gainsayers and inconsiderately blasphemed. "Ah! they are all alike, no difference if they were but only found out." This is the taunting remark of the world. I am, however, happy to know it is a lie in the abstract, &c. There being false professors, indicates loudly there is a reality; for if there was no sterling money, there would be no counterfeit 'tis certain, no resemblance. No, indeed; why should there be a representation, a mimicking? It proceeds from corrupt, mercenary, diabolical views, to gain their concerted by-ends, confirming that there is an undoubted reality in the benign, the undefiled religion of the blessed founder.

(to be continued.)

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Providence, Alabama, }  
June 30th, 1843 }

DEAR BRETHREN: May the spirit of truth guide us all, in all that we think or say; and may our eyes be single to the

glory of God, that our bodies may be full of light; and may we all learn the profitable lesson, of living on Christ, and not on the vanities, and failings, and fading toys, of this world; that we may grow in grace, and in a knowledge of the truth as it is in Jesus Christ. And one great incentive to these attainments is this, to lay aside every weight and the sin that doth so easily beset us, always looking unto Jesus, the author and finisher of our faith; for by painful experience I for one have been brought to know, that Christ is all and in all, God blest forever more. And let us all subscribe our Amens and say, thy will be done.

This the Christian could always say, if it was not for the world, the flesh, and devil; but when we would do good, evil presents itself before us, and greatly impedes our progress, and mars the Christian's peace. But grace shall reign through righteousness unto eternal life, through Jesus Christ our Lord. So, brethren, whether life or death, Paul or Apollos, things past or things to come, all things are yours, and ye are Christ's, and Christ is God's. So let us severally learn to use the things of this world as not abusing them. This we will do by rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

But oh, brethren, let us never do as I have done in gone by times; that is, try to feed and cheer my soul on the things of this poor world. How often does the spirit of truth set our wandering feet in ways of pleasantness and paths of peace; and then we lie down to rest instead of working while it is day, while we have the sunshine of God's blessed countenance. Thus we do not render to God his due. May the good Lord enable all his dear children to watch lest they enter into temptation, is the prayer of a poor sinner not in his own, but in the name of Christ who is our wisdom, righteousness, sanctification and redemption.

Dear brethren Editors, if you think my scribbling to be a trespass, lay them aside, and don't be afraid of hurting my feelings; my object in writing now, is to let you know that I have three more new subscribers for your paper, and hope in a short time to get more. We have separated from the missionaries, and constituted on Baptist principles and declare a non-fellowship against the institutions of man, called benevolent, as we think them to be

derogatory to the word of God. We are few in number and much despised by all those, that have a form of godliness but deny the power of God; who teach for doctrines the commandments of men, who lead about silly women laden with many sins, and many are going after them, by reason of whom the way of truth is evil spoken of; spoiling them with vain philosophy, speaking great swelling words of men's wisdom, holding the truth in unrighteousness; and the worst of all, denying the only Lord Jesus Christ, who bought them with his blood.

But ah, says one, that's going too far; I have never heard a professor of Christ's religion deny Christ yet. I think I will prove to the satisfaction of every candid man, that it is done by those who are called free agents. Does not the word of God say, by grace ye are saved? Does it not say, that it is of faith, that it might be through grace, that the promise might be sure to all the seed? Does not the humanity of the trinity confess, that he did not make his advent into this world to do his will, but the will of the divinity? And does it not say, that this was his will, that of all that he hath given me, I should lose nothing? Does he not say, that no man can come unto me except the Father who hath sent me draw him? And does it not say, all that he giveth to me shall come unto me, and him that cometh unto me I will in no wise cast out. Now to deny this, is what I would call denying the Lord Jesus Christ, in denying his blessed words. And where is the Christian on earth, that will deny these facts? None but such as have been led into error by blind guides, who are serving for filthy lucre's sake. None but such as have heard some big man, say this doctrine is of the devil, who do err, not knowing the power of God; none but such as lean upon their own understanding, and not the words of God; those who are blinded by the God of this world, and are running after the error of Balaam, the son of Basan, because my friend, or brother such an one, says so, and I can't dispute such a good man's word.

Don't you know, Christian brethren, that a man may be possessed of every human virtue, and then be a fallible worm subject to err. Yes, satan can transform into angels or ministers of light; yea, he may have faith so that he might remove mountains. (But those mountains thus removed will return again in life or death;

unless he has a better faith than this, which is that faith that works by love and purifies the heart, which is the gift of God, and the production of charity, which is the everlasting love of God, those mountains will return again, and crush him into an awful gulf of eternal wo of misery world without end.)

This faith then that a man can move mountains by its exercise, and then be nothing but a sounding brass and tinkling cymbal, is the faith of the Pharisee, which is a high self-conceited opinion that he has in himself; and he has it in his power to put it in exercise at all times while resting in his delusions. It lies at his own control, and he can go up on the mount and thank God that he is not like other men, even this publican. This faith is a self-righteous faith, the possessors have exalted notions of themselves; thus in their own minds by looking at their goodness and virtues, these mountains of sin are obliterated, while at the same time he may be soothing but a whitened sepulchre, a cage of unclean birds, a whitened wall. These zealous Christians can enjoy their religion at any time, because it is of their own make from first to last. But if I know any thing about religion, true religion, the possessor of this, has it by gift and it is by the giver that it is enjoyed at all times. The sheep you know can't live on that rubbish the hog roots out of the earth, nor does he have the power of rooting, nor the taste that the same has for that which he gets by rooting. Nor does the true born child of God have the power of life in himself, for he views himself as a mass of sin and corruption; nor has he the taste for those human joys as the self-made professor, because he is dead to sin and made alive to God through the Lord Jesus Christ, and views his body as a body of sin and death. He is a wise virgin, and by his wisdom he is calculated to view himself as he really is, a helpless sinner, an unworthy sinner, a hell-deserving sinner. His heart is made honest and he gives judgment against himself, and if he (the Christian is compared to a sheep.) was to undertake to root for his living like the swine, he could not live for three reasons; first, his nose is not adapted to the art of rooting; 2nd, he lacks the taste for the things of the ground; and 3rd, if he was to cast his head so low and stay so long as the swine, the rest of the fold would probably leave him. The shepherd would call them off, (my sheep hear my voice and they fol-

low me, and I go before them, &c.) And the sheep would be left subject to the ferocious sheep-destroying wolf. I say if, though I don't think he will thus act; for I have never seen one thus acting, for it is not his interest. Alas, if he was to undertake to root for swine's food, it might make him sickly all his life; for he chews the cud, and these earthy roots could not afford him that nutriment necessary for the support of his life. He feeds on herbs and pastures, (they shall go in and out and find pasture,) but the swine can live any where or any how, or on any thing; just so his belly is full he don't care much where he is nor what it is on; and I will insure him never to vomit, unless he swallows something like a snake's head, which is likely to give him his death blow.

So, my brethren, the true born child of grace can live on nothing but the sincere milk of the word, the promises of the gospel; and now and then the good shepherd of a flock will give his sheep a little salt, to give them a good appetite for the green pastures; so Christ, our great shepherd, now and then feeds our souls upon his love. Then what a keen, longing appetite we have for the promises; how delightful they are, how sweet, and nourishing, and strengthening to his soul. Thus he grows in grace and a knowledge of the truth, and finally arrives to the fulness of the stature of man. Some by treading on enchanted ground receive so many wounds from the enemy, that it takes a long time for them to get so they can keep up with the flock; and they may be made to hobble through many lonesome valleys, and many sloughs and lofty mountains, that others of the flock have evaded, by listening to the voice of the shepherd.

Then oh, Christian brethren, hearken to the voice of your shepherd; let you be of what name you may, never undertake to feed with the swine; for if you undertake to follow him, he prefers being in the mud to any other place, and you will get your pretty white garments bedaubed, so that it would be hard to distinguish you from a goat. The swine is also fond of snakes, and if you undertake to eat his food, you will perhaps be poisoned in such sort as will carry you to your grave a cripple. Then as I before remarked, obey your shepherd's voice, and he will lead you forth by the right way to a city of habitation. Then leave the company of the swine, of the storke, and the pelican, the heron, &c. and

never be afraid of refusing to obey the mandate of Nebuchadnezzar, in bowing at the sound of the flute, sackbut and psalter; though the decree may be after the rule of the Medes and Persians, so that you shall be thrown into the furnace of Shadrach, Meshack and Abednego. Jesus will meet you there, and he has proven himself to be proof against all the fiery darts of the devil. He has not commanded you to go through any thing but what he himself has passed through; and when you go after the ways of man you are on enchanted ground, and you have no insurance for your life; for if any man walk disorderly, says the apostle, deliver him up to the buffetings of satan, that his flesh may be destroyed.

There are many sounds in the world—some appear to be for one thing and some another—some say, lo, this is the way; and some, lo, there is the way to Christ. But follow not after them no farther than they follow the Lord Jesus Christ. Now is the time that every true born child of grace should search the scriptures, and make a ruler of your leaders nor of yourselves; but square yourselves by the word of God, and if trimming has to be done, lay yourselves under this rule and submit to it like bold soldiers of the cross. Tho' by doing this you may expect many nicknames from your enemies, yea, you may have to take the name of fatalist, antinomian, or what not. Your heavenly Father has not given you these names, and the devil must be the author of them; for I don't find them in my Book, and it may be that he has taught them to his children in some of those theological schools. For Mr. Walker did not know the word antinomian, when he made his dictionary; Jesus Christ, the apostles, nor prophets never knew such a word; and it must be right from the shop where satan makes all his fiery darts to pierce the Christian's soul. But blessed be my God, the Christian is so well equipped, that he fails to effect destruction of one; for the Christian is in Christ, and Christ in him, and Christ also in the Father. And Christ at the battle at Calvary gained the victory over him for you; yea, led captivity captive.

I reckon I have written enough to weary the compositor, the printer, the Editors, and readers; when I commenced I thought I would just give you the names of those new subscribers, but when my mind got started, I could not find a stopping place to

try notion. So my limits compel me to close by soliciting the prayers of all my brethren in behalf of the chief of sinners in great tribulation, surrounded with troubles and enemies not a few. So I will close by adding a few lines of poetry. Farewell, dear brethren.

A. J. COLEMAN.

S. M.

When the seed of flesh shall die,  
The seed of grace shall rise;  
The soul shall mount above the sky,  
Altho' this body dies.

Dead was the soul in sin,  
As is the body now;  
But Christ our friend is form'd within,  
And grace shall overpower.

Tho' in that awful day,  
When Gabriel shall descend:  
The body shall rise from its clay,  
Receive the soul again.

Corruption then shall cease,  
The body no more dies;  
The body from the grave released,  
And with the soul it vies.

The warfare then will cease,  
Nor will it be till then;  
Nor will we have a lasting peace,  
Until this war shall end.

Then, brethren, why complain,  
At trials here below?  
Since 'tis the way that God designs,  
To bring his warriors through.

The law's fulfilled in Christ,  
And he is form'd in you;  
The Father won't exact it twice,  
Then keep the law in view.

Don't hunt the Mosaic law,  
That cast on you a veil;  
But look to Christ who died for you,  
And has the law fulfill'd.

Thus work like Abraham,  
Look to the Lord by faith;  
Don't try to fill the law's demands,  
For that's the way of death.

To many this seems right,  
But 'tis a way that's wrong;  
It will not God and man unite,  
Because the law's too strong.

Man is a sinful worm,  
Already he's condemn'd;  
And in possession of the strong,  
Till Christ the Spirit sends.

Who takes the stranger's blood,  
Which cleanses from all guilt;  
This is the way that leads to God,  
For this his blood was spilt.

All other ways are wrong,  
However right they seem;  
This is the way he quells the strong,  
And saves the soul from sin.

A. J. COLEMAN.

FOR THE PRIMITIVE BAPTIST.

Elder *Blount Cooper* will preach at Tarboro', on Friday, the 29th inst. on his way to the Kehukee Association, which will commence its annual session at the Falls Tar River, on Saturday, the 30th inst. being the Saturday before the first Sunday in October.

Elders *John Studler* and *James Wilder* will preach at Sandy Grove, on Thursday, 28th Sept.; Friday, at Sappony; then at the Kehukee Association, at the Falls Tar River—Tuesday, 3rd Oct. at Hardaway's, and at night in Tarboro'; Wednesday, at Conetoe; Thursday, at Cross Roads; Friday, at Log Chapel; Saturday, at Spring Green; Sunday, at Skewarkey; Monday, at Picot; Tuesday, 10th, at Moratock; Wednesday, at White Plains; Thursday, at North Creek; Friday, at Concord; Saturday and Sunday, at Bethel; Monday, at night, in Washington; Tuesday, 17th, at Grindle Creek; Wednesday, at Great Swamp; Thursday, at Tison's m. h.; Friday, Saturday, and Sunday at Meadow, at the Contentnea Association.

Elder *James Osbourn* will be by appointment at the Kehukee Association—Wednesday, 4th Oct. at Pleasant Hill; Thursday, at Upper Town Creek; Saturday and Sunday, at Lower Town Creek; Tuesday, 10th, at Hardaway's; Wednesday, at Williams's; Thursday, at night, in Tarborough; Saturday and Sunday, 14th and 15th, at Conetoe; Tuesday, at Tarborough; Wednesday, 18th, at Lawrence's; Friday, at the Contentnea Association.

## AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Ser. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's

Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplana*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Hill's Store*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*. Jacob Herring, *Goldsboro'*.

SOUTH CAROLINA.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Forsyth*. A. Holloway, *Lugrange*. T. Amis and D. W. Patman, *Lexington*. J. Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. Wm. Trice & W. D. Taylor, *Thomasston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. L. Peacock, *Hendersons*. Wm. M. Amos, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore & John Hardie, *Irwinton*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fountain*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James W. Walker, *Marboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Abner Belcher, *Carlisle*. John Webb, *Lebanon*. Willis S. Jarrell, M. G., *Summerfield*. Daniel B. Douglass, *Bainbridge*.

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TENNESSEE.—Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. William S. Smith, *Winchester*. Thomas Hill, *Sevierville*. William Spence, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carouth's Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*.

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FLORIDA.—Hariwell Watkins, *Monticello*.

LOUISIANA.—Eli Headen, *Marburgville*. Thomas Faxton, *Greensboro'*.

ARKANSAS.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

MISSOURI.—Joel Ferguson, *Jackson*.

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Mancheater*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm. w. West, *Dumfries*. William Burns, *Halifax C. H.*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas W. Walton, *Pleasant Gap*.

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

NEW YORK.—Gilbert Beebe, *New Vernon*.

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#### TERMS.

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# THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

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## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### A BASKET OF FRAGMENTS,

*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

#### PART X.

*On the final perseverance of the saints through grace to glory.*

*(continued from last No.)*

I will not trouble you further with proofs from scripture on God's absolute promises, for he that runs can read them throughout the scriptures; but will now proceed to draw forth my reasons why the doctrine of the final perseverance of the saints and of every saint through grace to glory is true, and that in as short remarks as I can make to be plain or understood. First, the scriptures show there was a covenant of grace between the Father and the Son before the world began, as I have proved in this piece, and could prove from divers other scriptures not quoted; if then a covenant, God gave Christ in that covenant a certain, a special people, as it is written: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And again: This is the will of the Father, that of all which he has given me I should lose none, but raise them up at the last day. Now suppose one of these is lost, what is the result? why you know it must be the Father has not his will. Yet it is said, he worketh all things after the counsel of his own will—and Christ would betray trust, to whom they were given for a certain purpose.

But, say you, one Judas was lost. Yes, Sir, he was: but for what? that the scriptures might be fulfilled. So then in the covenant of grace Judas was given for this end, to betray Christ and bring about the salvation of God's people. Hence the Holy Ghost, or David, could say: He that eateth bread with me has lifted up his heel, or kicked against me, and his bishoprick let another take. All was understood in the covenant, when and where the Holy Ghost was witness, and therefore could portray him in prophecy before hand. So then no proof on this point but God will have his will, and Christ will accomplish his trust and see the whole gift forthcoming at the last day and say: Here am I, Father, and the children thou hast given me; see if one is lost. No, no, no—all power in heaven and earth is too strong for that. The three-fold cord of love in the bosom of Father, Son, and Spirit, will not be broken from the objects of love by all the power of hell, earth, or heaven, for it is everlasting.

Second, God has sworn to his Son and to the heirs of promise, that the heirs of promise might have strong consolation to lay hold of Jesus, the hope that the prophets, the Holy Ghost, and apostles have set before them; that by the immutable word and oath of God, and his impossibility of lying, the saints might stand fast in the faith, be steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord. Hence his oath is like his oath to Noah; as he has sworn to Noah, and man and beast in him, so has he sworn to Christ and all his children in him, that he will not be wroth with him nor rebuke him; and I say, neither his children in him by covenant and gift. But if they trans-

gress his laws and walk not in his statutes; instead of falling from grace or into damnation, they shall have their iniquities visited with stripes, and their transgressions with a rod; but God's loving kindness will not fail him nor them. This is the privilege of sons instead of servants—and here is the mistake in this matter, that men make God deal with his children as if they were servants, or with Christians as if they were sinners; while damnation is the portion of sinners, but chastisement the portion of Christians. And the reason is, sinners are under the law to condemnation, but Christians are not under the law but under grace and the liberty of the gospel; for if the Son shall make you free you shall be free indeed, and sin have no dominion over thee. Then if God's oath can fail to his Son, to the heirs of promise, and he can lie and swear falsely to them, or become mutable; or if you can condemn a man by a law he is not under, or make a child a servant, then this thing of falling from grace may be true and some saints may fail getting to glory, otherwise they cannot.

Third, Christ is the head of the church, and she is in many places called his body; now if one member of a body is amputated, the body is disfigured. So with Christ's church, which given number is complete; if one single saint, though a little finger, fails getting to glory, this body the church will not be complete.

Fourth, the church is Christ's bride, his wife, he has bought her at a dear price; will you dare say he will lose her, in whole or part, or even a foot or hand, if he can help it? So, Sir, she would not then be a glorious church, without spot or wrinkle, if he should lose one member, one saint; but, Sir, all power in heaven and earth is given into his hands for this express purpose, that he might as Saviour save his whole church.

Fifth, when Christ died for his church all her sins were laid on him, and he bore them in his own body, or was cursed in her room and stead, tell me then, whether you think God will curse her too, or one person for whom Christ died? If he does, double satisfaction to justice, because the penalty of law will be inflicted twice instead of once, on Christ and then on the sinner.

Sixth, God has chosen his people through sanctification of the Spirit and belief of the truth, chosen in Christ before the world began to be holy and without blame before

him in love. If one fails, then God does not get his choice; but some of God's chosen ones are now in hell, if the doctrine of falling from grace be true—will you say so?

Seventh, God is love, and God changes not, then his love is unchangeable; if so, then if one of the objects of everlasting love don't persevere, but fall from the favor of God and thus goes to hell, what is the result, but that there are many of the objects of God's everlasting and unchangeable love in hell? Will you say so, when God so loved them as to give his Son to die for them, to write their names in the Lamb's book of life, to prepare a kingdom for them from the foundation of the world; & it is his good pleasure to give this little, this chosen, and beloved, and redeemed, and sanctified flock the kingdom, and Christ bids them not to fear; yet the doctrine of falling from grace bids them fear, lest they lose this kingdom, that is, the gift of God to them. So that every soul of these objects of divine love will persevere to glory, for if one of these should go to hell he would fright its black inhabitants from their dark abodes; because the like I am sure was never seen there before, to see a sinner walking in hell clothed with the righteousness of Christ, and washed from every sin by the blood of Christ that cleanses from all sin, and sanctified by God's Spirit. I feel assured that if such a thing could be, that Christ for the love he bears this soul would walk along side of this soul in hell and quench its fiery flames, like he did the fiery furnace for Shadrach, Meshack, &c. And his love and presence to this soul, and the love that this soul has to Christ, would make hell heaven, and every devil there to hide themselves and cry out, what have we devils to do with Jesus of Nazareth, or hast thou come hither to torment us before the time? oh, give us but leave to leave hell if thou art here, and go into the herd of swine, sea, or some other place where thy presence and glory is not seen. In a word, if it was possible for one of these foreknown, chosen, beloved and predestinated, called and sanctified persons, to fall from grace, or by any other means get to hell, I think the angels who are ministering spirits to the heirs of salvation would ransack every corner of hell, turn it upside down, and search it as with a candle in every part to find such a soul; for they have charge of the souls and bodies of saints, for the beggar died and was, that is

his soul was, carried by angels to Abraham's bosom; and Christ shall send his angels to gather the bodies of his chosen or elect from the four winds of heaven. What! to see a child of God walking or burning in hell! Alas! God the Father of all these, and Jesus the lover and redeemer of all these, and the Spirit the sanctifier, guide, and leader of all these, would fly quickly there to his relief; yea, as quick and with as much love and power to deliver, as Jesus did from heaven to earth to die in our room, encountered sin, law, wrath, world, death, grave, hell and devil, to deliver them in the first instance from sin and future misery. Yea, I believe that God's love to this lost child would induce him to call into operation his Almighty power, and that he would dash world against world and scatter their fragments throughout space, and sift hell as with a sieve to find this golden grain, this little helpless child of his, for whom he has prepared an inheritance, a crown and kingdom. For he spared not his beloved Son for his sake, how then spare any thing else; or shall he not with him freely give us all things, all things to help us on to the kingdom and inheritance reserved in heaven for us; as it is written, who shall separate us from the love of Christ, &c.

Eighth, justice is on the side of the redeemed soul, for justice must declare them innocent and say, that such a sinner owes me nothing, for I have received payment at the hands of Christ; therefore, I will be merciful to his unrighteousness, and his sins and iniquities will I remember no more, for I am satisfied with the blood of the Son of God. How then will one soul be lost, for whom Christ died?

Ninth, law is on the side of the redeemed soul, for if Jesus magnified the law and made it honorable, or paid that obedience to the law which the sinner owed, and then gave the sinner this obedience at the day the sinner believed in him for the obedience of the sinner to the law, and thus became the end of the law for the sinner's righteousness—how can the law demand again, or how take cognizance of the acts of that man, that is not under the law, who has by Christ been redeemed from under the law, curse and penalty? A mere farce is the doctrine of falling from grace, for those thus redeemed and believe in Jesus are justified from all things; who then shall condemn, for it is God that justifieth? So then every saint shall finally persevere.

Tenth, the power of God, the truth of God, the holiness of God, the kindness of God, and the faithfulness of God; the Spirit of God, and the word of God, and the promise of God; the angels of God, and all the children of God, and God himself with all he has or is in heaven or earth is theirs, by the gift and promise of God; for he has given himself to his people, and what could he do more? then swore to it. All these are on the side of every saint, his friend and protector. And who is the devil, the world and the flesh, to contend with and measure arms with Jehovah, in his will, love, and choice, to hinder the salvation of one of these little ones, whose angels in heaven behold the face of their Father, and are ready to fly at his command to their relief, as to Peter's and others, and protect them safe to the place Christ is preparing for them in heaven? For the very hairs of their heads are numbered, and their lives hid with Christ in God, like the manna in the golden pot—or the child in the womb of the mother; that when Christ shall appear, then in glory shall all and every one appear; Christ, the first fruit, afterwards them that are his by right of gift and redemption.

Eleventh, there is a kingdom prepared from the foundation of the world for God's people—if one fails getting there, who will heir this?

Twelfth, there is a crown of righteousness laid up above, for all that love his appearing—if one of these for whom it is laid up fails, who is to wear it?

Thirteenth, there is an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you—if the person for whom it is reserved should not get there, but fall from grace, who will possess it?

Fourteenth, it is written in Revelations, that whosoever's name was not written in the Lamb's book of life from the foundation of the world, was cast into the lake of fire. Suppose some of those whose names are in the book of life should be cast there, how then? You see the contradiction at once, for none whose name was there from the foundation was cast into the lake of fire.

Fifteenth, let us inquire if God is willing one of these should fail and not get to heaven? John: This is the will of the Father, that of all which he has given me I should lose none, but raise him up at the last day. Then if he falls and is lost, God don't have his will.

Sixteenth, let us inquire if it is the will of Jesus that any Christian should fall and be lost? John—hear Jesus from his own mouth, by a witness that heard him say the words: Father, I will that those that thou hast given me be where I am to behold my glory. So you see that the will and prayer of Jesus is, that not one of these little ones should perish, but be in heaven to see his glory. Ah! such sparkling, dazzling glory was never seen by saints before, as when the sun of righteousness shall arise at the last day to set no more, to enlighten the temple of God and be the light thereof forever and ever; or as when Jesus shall walk in his glittering primeval robes of glory through the ranks of heaven, and stand in the midst of the general assembly of saints, shedding forth beams of light and love through every heart. Then shall the universal plaudit be heard resound through all the ranks of saints: Worthy is the Lamb that was slain, and that has washed us in his blood and made us, poor, lost, and hell-deserving sinners, kings and priests to God. Hosanna to the Son of David in the highest, hallelujah, praise and power to our glorious Lord and Saviour Jesus Christ, forever and ever.

Seventeenth, we will now enquire of the saint whether he wants to fall, or go away from Christ, good works and heaven? Jesus said to some of his disciples, will you also go away? Lord, to whom shall we go, for thou hast the words of eternal life? Some had gone away and left following him, and who were they? They those that followed for the loaves and fishes. Then that man that takes up religion for the bag will, like Judas, go away for the bag; that man that takes up religion from any sinister view whatever, will go away when those views fail, or when he can better it another way; these, whether preachers or professors, will be sure to go away; for they will be scorched and wither when the sun of temptation is up, because no hold on Christ by faith, no succor from God's Spirit and grace. These are the sort of Christians that fall from grace, they fall for want of it; these are not Christians, these all by the lump, are hypocrites and may fall; for if a man can put on religion, or get it when he pleases, of course he can put it away when he pleases; for the power that can do the one, can do the other.

But, Sir, not so with the child of God, or real Christian; religion was forced on him, and he can't force it off. He was by

the power of God's Spirit working in his heart, made willing and forced to accept it, and was glad from his necessity to get it too and not put it off, neither does he want to put it off. No; he is unwilling to let it go, nor has the world, flesh, or devil, any thing he would sell it for; it is his great jewel he never thinks of parting with, for the world has nothing he would barter it for, nay there is not enough in ten thousand worlds that the Christian would give it for, when in his right mind and under the exercise of faith; all the rest take, but this I cannot even think of parting with, my hope of heaven through Christ. So that the Christian is unwilling to go from Christ, or part with him; but would exclaim, Lord, to whom shall we go? Or, as Elisha said to Elijah: As the Lord liveth I will not leave thee. Or, as Ruth said to Naomi: Thy people shall be my people, and thy God my God.

But let us get into the Christian's heart, and see his will and desire; this we will do by following him into the bushes, or some silent secret place, where he thinks there is no eye to see him but God's. Look yonder, he is down on his knees; listen, don't you hear him pray? Yes. You don't think he will dare lie before God on his knees, do you? Oh, he now let's out the truth, for he thinks God sees him and is in hopes he will hear him, or surely he would not pray. Listen, I think I hear him letting out all the secrets of his heart in prayer; he is unwilling to tell any body else except God, nay, not even his bosom brethren. What does he say? Oh, Lord God Almighty, I am ashamed to come before thee I am such a sinner, or bow my knees or open my sin-defiled lips to call on thy most holy name, for I have been a sinner all the days of my life; but thou hast put a hope in my heart which I know I had no hand in getting, thou hast made me willing to serve thee and suffer for thy name; but, Lord, my sins since I had a hope thou converted my soul are so great, and I am so prone to fall into sin against all and my best resolutions, that I know not what to say; but, oh Lord, forgive thy servant and pardon my sins and help me, oh Lord, to resist sin—Lord God, give me grace to do better, help me to watch night and day; Lord God, give me grace to mortify this corruption, to bring my body under subjection; Lord, keep me, guide me, uphold and deliver me from every sin; lead me not into, but hold me back from temp-

tation, for I know from what I feel within I shall sin against thee again unless thou keep me.

Here the tears flow, under a sense of the Christian's own weakness, (which hypocrites and the self-righteous are strangers to;) while the Christian goes on, begging God to keep him from sin and to not suffer him to leave him, wound his cause, grieve his brethren, or bring reproach on that cause that feels so dear to his heart; and of which he says, Lord, I had rather die than wound thy blessed cause; oh, give me grace to do better and live more holy and righteous to thy honor. Step up and ask him while thus praying and weeping bitterly over his weakness and sins, and begging heaven for a fresh supply of help and grace to keep him from sin, and going away from God and his people which he loves. Put the same question to him as Jesus put to Peter: Simon, son of Jona, lovest thou me? What says his mouth, for out of the abundance of the heart the mouth speaketh? Yea, Lord Jesus thou seest my heart, thou knowest I love thee; and that notwithstanding all this, I had rather die than leave thee or leave thy dear people, who are the objects of my heart and whose company is my delight—here the heart grieves and is broken again.

Follow this man in the woods, the field, by day or by night, at work or play, whenever temptation attacks his heart his soul speaketh a few words of prayer—Lord deliver me from sin, Lord deliver me from such temptation, Lord keep me from such thoughts, Lord kill such unholy thoughts and desires in my heart, Lord give me power to overcome such horrid suggestions, Lord help and keep my heart my tongue from sinning against thee. Now step up and ask this man while at his business of any kind, as Jesus did, will you also go away? what will he say? No, no, no, I had rather die; to whom or where else shall I go, but to Jesus my Lord and Saviour? Oh, it is there that all my hopes center, it is there that my heart has tasted the sweetness of God's love, I shall not forget all my days.

So then if one single saint is lost, or falls from grace, it will be against God's will, against Christ's will, and against the saint's will. Now I think if all these three wills are in favor of final perseverance, the devil's will will not hinder it—what say you? while in addition, the saint

has the will of the Holy Ghost on his side too, who is his leader, his guide, his comforter, his witness and company keeper all his journey through; with also the help of the angels to fight against the dragon and his angels. With all this host on the side of the saint to guard him safe to heaven, I think if the devil should get one there would be a feast, joy, and dancing in hell—like Indians in ancient times, when they have taken a white man captive, the devils would dance round him for joy, while he was roasting in the fire.

But, sir, even could it be the case that the devil could get one of God's sons or daughters in hell, when God the Father of these who pitieth his children, should look down into hell and see there the child of his love, his bowels of love would move again towards that child, like they did when he gave up his bosom Son to redeem him; he would in this moving of his love, reach down his almighty arm from heaven his lofty throne to hell, and take hold on this child and snatch him out of the fire to his bosom in a moment. For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, but God says he will not forget his.

Did you ever think on the prodigal and his father? Did you ever think when men or God had a son, that that child never could be a seryant, or any thing else but a son? This one single idea is enough to disprove the doctrine of falling from grace. And why? because a son is an heir. I know that, say you, but an heir can be disinherited by the father, and that, say you, is the way God will do with the saints that fall from grace. Now let me show you where you are wrong, and how a man being a Christian, or child of God, or heir of God, disproves the doctrine of falling from grace. Suppose a man makes a will when alive, and at that time has five living children, and his wife is with child at the same time and he knows it, and wills to this unborn child and then dies, is it not an heir by will as much as if it had been born before his death? Oh yes, say you. But here sir is the rub: can a father change his will and disinherit a child after he is dead and the will ratified? You know he cannot.

Then how can Jesus Christ, who has made his will while on earth, (the New Testament?) It is now in force and can't

be altered, because of the death of the testator. We have been born children of God since, now I ask you, how can he disinherit us? Why, say you, for our bad conduct. Did you ever know a case of a dead man altering his will? For Christ sees his church with child when he made his will, if I am not mistaken—neither pray I for these alone, but for those that shall believe through their word. Speak, Paul: I have much people in this city—other sheep I have, not of this fold. All show Christ saw his church with child, or saw children unborn, and to them legacies are left in his last will or testament; he is dead, and can't disinherit. Just the same as if a man dies intestate, a child born after his death an equal heir and cannot be disinherited.

The father did not love the prodigal son for his goodness, nor hate him for his badness; he loved him because he was his child, he loved him while he was doing bad, but he did not love his bad conduct. So parents, so God loves his children when doing bad, but not their bad conduct; and, like a parent indeed, to all his children, with open arms and embraces is at all times ready to kiss them, to remove all fears from their hearts on account of their bad conduct, when they return from their bad ways with repentance and confession. And so should God's church wish open arms and hearts of love receive them, as it is written: Return, ye backsliding children, for I am married to you and will heal your backslidings; and if, on all these reproofs and persuasions to do better, the child will not, he may from God look for the chastening rod on his bare back, or naked heart; for he scourgeth every son he receiveth, and if you be without chastisement then take it for granted you are a bastard hypocrite and not a son; if you can do bad, sin against God, and not feel a hell in your own soul on its account. So then, God's children are not to be disinherited for their bad conduct, but chastised by their Father that they may be partakers of his holiness. Then nothing can work them out of grace or into hell, and don't for God's sake put your ifs to it, if you do you destroy the whole gospel system of grace.

Eighteenth, let a few scriptures bring up the rear. Psalms, 37—23, 24: The steps of a good man are ordered by the Lord; though he fall he shall not be utterly cast down, for the Lord upholdeth him with

his hand. Then how fall from grace, when the everlasting arm is underneath them? God will bring the blind by a way they know not, and has promised not to forsake them, but keep his saints as the apple of his eye. Mich. 7—8: Rejoice not against me, O mine enemy; when I fall I shall arise—(and why?) when I set in darkness the Lord shall be a light unto me. If men would only consult the scriptures—Jesus has said: And he that cometh to me I will in no wise cast out. And this word signifies to believe, and agrees with so many that says: He that believeth shall be saved—it seems to me that a man must be mightily in the dark, to dare say contrary to all or so many of God's positive promises, that a saint or Christian can be lost. I wish such a man that believes this doctrine would consult the scriptures and find out only one man, and first prove from scripture that that man was a saint, and then prove that that man fell from grace; if you will, I will give you my old hat for your trouble, and thanks in the bargain; for if a man can fall from grace I want to know it, for I can't find that man in the scriptures.

Nineteenth—Romans, 8—38, 39: For I am persuaded (says Paul, under the influence of the Holy Ghost) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come—39: Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Now I am like Paul in this case and I will tell you why I am persuaded so, if he did not; that no saint can be lost, or separated from the love of God, who has loved them in or through the redemption of Christ with an everlasting love.

I am so persuaded from God's foreknowledge of events, from his unchangeable love, from his immutable choice among sinners, from his predestination of sinners to be conformed to the image of his Son, from his ordaining to life, from his appointing sinners to obtain salvation by Christ, from his great, and exceeding, and precious, absolute, positive, and unconditional promises—from his oath to his Son and heirs of promise, from his covenant with his Son, from the sufficiency of the satisfaction of the blood of Christ as an atonement, not for the whole world but for his church; from the leadings, guidance, and comfort, and sanctification of God's Holy Spirit; from all the attributes

of God, his power, will, faithfulness; from all the offices of Jesus Christ, from God's design in creation, redemption and regeneration; from the will and desire, love prayer and wish of every saint.

And, lastly, from thirty years experience, that when I thought God had forsaken me, or I him, I have found all along my journey until now the truth of Jesus's words, that his Spirit should be in them a well of water springing up to everlasting life; and that I will never leave nor forsake you; or, as Paul said, Christ liveth in me, yea I feel him in me, at different times working in my heart to will, desire, love, pray, praise and preach; and if I was to live ten thousand years while Christ lived he would live in me, yea, and I at times feel him there to my joy, breathing love, joy, peace and holiness in my heart and hatred against sin. These are some of the reasons why I am persuaded no child of God can be separated from the love of Christ, which you can ponder over at pleasure and draw your inferences from those doctrines laid down. That argument that a saint can separate himself tho' all the world besides can't do it nor no other power, I think too poor a shift to notice, except it could be proved the saint was not a creature, a thing present, or in the bounds of life or death, height or depth, which I know cannot be done.

Twentieth—let me only quote you three more verses, from Isaiah, 54—8: In a little wrath I hid my face from thee, (the poor saint, or church,) for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. Mark that—thy redeemer. Verse 9: For this is as the waters of Noah unto me, for as I have sworn that I would not be wrath with thee, (the church, or saint,) nor rebuke thee. Verse 10: (only listen)—For the mountains shall not depart from thee, neither shall the covenant of my peace be removed, (that is, with the saint in Christ,) saith the Lord, that hath mercy on thee.

What say you to all these scriptures? will you fly in the face of them all and hundreds of others equally to the point, for the general tenor of scripture go to the same point in my view, and contend with your Maker and his people and deny his truths? I tell you what, man, you had better quit it, in my opinion, lest you fight against God to your sorrow. For I tell you, I would as soon believe that the devil would become a Christian and go to heaven, as be-

lieve that a saint, Christian, or child of God should turn devil, or fall from the love, favor and grace of God and go to hell; for hell is no place for saints, no more than heaven is for devils: every man to his own company or gathered to his own people—for saints have a prepared kingdom, but devils a prepared hell—and the gulf so great betwixt, there is no passing on either side.

Twenty-first—we now come to objections to this doctrine of the final perseverance of the saints to glory. Some have said, well if this doctrine be true, that saints shall finally persevere through grace, no matter what they do, they will be saved. To such a man I answer, you know not the scriptures, the power of God, the grace nor love God; for does not the scripture say: As many as are led by the Spirit of God are the sons of God. And are you so foolish as to think the Spirit of God by which the Christian is led, that Spirit will lead him to sin, whose work from first to last on the heart of a sinner is to lead him from the practice, love, pollution, desire and curse of sin, to holiness of life and service of God in newness of life.

Again it has been said by some, if Christians shall finally persevere and there is no danger of falling from grace, then, say they, I would take my fill of sin. To such I answer, if it be the fear of hell keeps thee from sinning, instead of the fear of God—and the fear of offending him because you love him, and instead of fearing to wound his cause and hurting the feelings of his people—thou, whoever thou be, art a child of the bond woman, a child of the devil, a servant of God for wages, and not a child of God nor one that serves God from a right motive. Listen to this text: the love of Christ constraineth us. Listen: we love him because he first loved us. Listen: he that loveth me keepeth my commandments. Love to Christ, God and our brethren is then, the restraining and constraining principle of the Christian, and not fear of hell nor hope of heaven. When you feel this love you will say then, I prefer to serve God if there was neither hell nor heaven, for his service is the delight & joy of my soul. And when I feel his aid in his service, oh it is sweet delight indeed, perfect freedom, joy, peace and pleasure: yea, like David, I had rather be a door keeper in God's house than dwell in the tents of sin for years.

It is said again, that this doctrine of final

perseverance is a doctrine of licentiousness, and gives Christians liberty and room to sin. I had like to have said, twang—but I will say, it is a falsehood—don't be offended, for I am not intending to make mad or please, but write the truth. Romans, 3—8: And not rather (as we be slander reported, and as some affirm that we say,) let us do evil that good may come, whose damnation is just. Here, Sir, in this text you see the same charge lodged against the apostles, as near as may be—saying, let us do evil that good may come; or, in other words, do as evil as you will, good will come, because you are now a Christian; you can't fall, no danger, you are safe, sin as much as you please you will be sure to go to heaven, say some—but what says Paul of men who say so, or teach this doctrine to sin or do evil that good may come, or to do evil because they can't fall? that such men's damnation is just—and why? because their eye is evil, because God's is good.

But to keep up the same charge from scripture, and show Paul's vindication of this truth and the falsehood of the charge of the freedom of the Christian being any inducement to sin—Romans, 6—14: For sin shall not have dominion over you, (and why?) for ye are not under the law but under grace. Here you see the Christian's freedom, and the impossibility of his being condemned, because not under law; for where there is no law, no transgression; and no man can sin not under law, for sin is a transgression of law. Now hear how Paul will confute your idea of licentiousness, because Christians are free, or can't fall, or shall finally persevere. Verse 15: What then, shall we sin because we (we, Christians,) are not under the law but under grace? (which means the gospel system of liberty,) God forbid.

Yes, I say like Paul on this doctrine, that the soul of every Christian says in his will, his desires, his prayers, God forbid I should sin; God forbid, though I am not under law and although God has promised and sworn and he will bring me safe to glory, and Jesus promised it too; and though he has prepared a place for me and I can't fall according to his word, but shall weather all my difficulties, outside the storm, and at last gain the port of everlasting rest; yet God forbid, Lord above all, keep me from sin; I dread it, I have it, I abhor myself upon sin's account, I find so much of it in me I am miserable from

day to day on that account—oh, were I but clear of sin how happy should I be, but oh, the tears, the sorrow I feel on sin's account, none knows but myself and my God—I fight against it, I pray against it, I grieve on its account; yea, I have shed more tears because I cannot erase from sin and do as I want to do, than all other things in the world—oh sin, oh sinful passions, you are the cause of my sighs, my tears, prayers and sorrows, ever since my soul had a hope, yea, and before—oh, were I but free from sin and let to serve my God as I would, without being interrupted with sin, how happy should I be. Thus you can see you need not tie a Christian with the fears of hell to keep him from sinning; his love to his God, his Saviour, his brethren, to holiness, and his inward hatred to sin has tied his soul so fast to the horns of the gospel altar, that all hell, life, nor death will never be able to break his heart loose; although some of his practice may show he is terribly shaken, yet I warrant you he dies in or about the camp of Israel.

I am not done with you yet, to show you that the truth had such enemies as you before now a days. Romans, 6—1: What shall we say then, shall we continue in sin that grace may abound? Here you are forced to say, after conversion. Verse 2: God forbid. How shall we (I, Paul, and ye, Romans,) that are dead to sin live any longer therein? We read in scripture of a dead in sin, and in this text a dead to sin; one is a sinner dead in sin, the other is a Christian dead to sin—perfectly opposite. Now, Sir, I have got you on ground that you must yield the point: why does a sinner prefer and choose to go in sin? because he loves sin; or, in other words, in love with, desires, has a taste and relish for sin from the principles. So vice versa, the Christian is dead to sin, love, holiness, desires, has a taste and relish for holiness; turn them both loose, without restraint, or fear of hell or hope of heaven, and whither go they? why, each man after his inclinations.

Then give up the point, that it is just as natural for a saint to serve God and go to heaven, as a sinner to serve the devil and go to hell. Then you can certainly see, that the change that God's Spirit makes in a sinner's heart to make him a Christian, inclines him heavenward, and that he goes that way from his inclinations with the same freedom as a sinner goes to sin and

hell; and more so, because the saint often grieves and sorrows that sin will not let him alone on the road to heaven; but the sinner seldom or never complains that holiness will not let him alone on the road to hell. Thus, I say, the doctrine of licentiousness attached to final perseverance is false—take this text: Romans, 6—11: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Here you see the same doctrine, dead to sin—that is, having no love, desire, taste for, or delight in sin, nor in them that do sin; but alive to God, that is, having a love, desire and delight in God, the service, worship, ways, service, and people of God. Yet in the flesh of this man that is dead to sin and alive to God, which is just the opposite of the sinner's state, who is dead to God, dead in sin and so alive to sin and dead to God—there are much remainings of sin in his flesh, that wars as a body of death in sin against this being alive to God, or this life in his soul. So from hence, Christian, comes your warfare. Life and holiness in your soul to God at war with death and sin in your flesh; the soul wants with all its power to serve sin because it is dead in sin or in love with sin. So that Paul said right when he said, these, the flesh and spirit, are contrary the one to the other; so ye cannot do the things ye would; now this is not so with a sinner, flesh and spirit both go one way, then no warfare in his bosom, all peace, no life there to God, the strong man is there and he keepeth all in peace; so then sinners dead in sin are not troubled like saints about sin, within or without.

Then how fitly comes in the exhortation of Paul in the next verse. 12: Let not sin, therefore, reign in your mortal body, that you should obey it in the lust thereof—Verse 13: Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead. Here the matter is so plain, that sin is admitted yet to be in the Christian's flesh, and life in his soul to God, that it needs no comment; and shows why the Christian should keep from sin, or mortify his lust or members on earth, because he was alive to God, and therefore every member of the body should be devoted to his service, or yielded as an instrument of righteousness in God's service.

Then you can see by the apostle's rea-

soning, as plain as a, b, that Christians serve God from love and not for love, from love and not to gain the love of God; but to keep themselves in that love and that life in their souls to God, stand opposed to the sin in their flesh and members. And this warfare often hinders them from doing as they would, but if they do that which they would not, it is no more they, (their souls,) but sin or flesh that is the cause of their doing the things their souls would not. Yet with all this they may triumph, and thank God and say, with Paul: So then with my mind I serve the law of God, but with my flesh the law of sin—or, thank God for the victory through our Lord Jesus Christ—for the elder (the flesh) at last shall serve the younger, (the soul,) or the old man the new man of grace; for he shall at last come off more than a conqueror, through our Lord Jesus Christ; for Christ is made to this man wisdom, righteousness, sanctification and redemption.

And what more is wanting, grace and the love of God shall supply you with either in time, death, or eternity; and when you arrive at heaven you may say, this day not one thing has failed of all the Lord thy God promised thee. And that all things, however dark or mysterious, now has worked for your good, so as to work you into heaven, and into that kingdom your Father had prepared for you, and into that house eternal and on high; and to the quiet possession of that inheritance that is undefiled and fadeeth not away reserved in heaven for you. While you have all the journey through been kept by the power of God through faith unto your eternal salvation, for Jesus is the author of eternal salvation, and has obtained eternal redemption for us; and because he lives you shall live also eternally. For he wants you in heaven to behold his glory, his primeval glory, the glory he had with the Father before the world was, the glory as of the only begotten Son of God, full of grace and truth.

Then reflect for a moment, dear Christian, how many tears, prayers, sorrows, and distressing hours you passed through, in passing from a state of nature to a state of grace. Little did you think then, this was God's work to carry you to heaven; that this was the way to be saved, through tears, temptations and sorrows. Nay, you thought you were going to hell, or hardly knew what was the matter; yet when delivered of your sins, you saw all was the mysterious work of God, and was made to

bless God for all your tears, who so mysteriously turned your sorrows to joy. Even so, now the road from a state of grace to heaven is through much tribulation, temptation, sorrow and tears, prayer, trial, and grief; so that you are often at a loss to know whether you are going to hell or heaven, or where so mysterious conflicts as yours are to end. Don't fear, bear up and bear along, they that sow in tears shall reap in joy; God, at the day of death, will unravel all these sorrows, sins and trials, when he sets you free and changes your state of grace to a state of glory. Then, as before, you will bless God for every tear, every trial, and every temptation; and see that he knew you better than you knew yourself, and that he knew how to make all these things you think so hard of, work for your good.

So then, run the race that is set before you, looking to Jesus the author & finisher of your faith; if you can't run, walk, and if you can't walk lean that way and fall heavenward; let your light of good example and good works shine before men, and wait with patience with your lamps trimmed for the voice of your bridegroom. Contend earnestly for the faith delivered to the saints and be steadfast, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord.

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### THE PRIMITIVE BAPTIST.

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SATURDAY, OCTOBER 14, 1843.

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TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va }  
August 14th. 1843. }*

DEAR BRETHREN, beloved of the Lord: It is by the goodness and mercy of God, that I am yet alive, and amblessed with the privilege of letting you hear from me and mine. We are all in common health, as concerns common or natural life. True and evangelical religion is at a low ebb here among the people generally, but I hope and believe that there are some that love the religion of Jesus, and do contend for the same. And it does gladden my heart sometimes, when I see the boldness and firmness of my brethren in contending for the faith of God's elect, which is so much spoken against by the carnal professors and workmongers, straw pen doers and anxious seat workers, which we have a host of.

And I heard one of these false men pretend to preach near me at the house of one of my neighbors, who invited me to come and hear, and leave prejudice at home; which was good advice, and I believe I went with as little prejudice as any one that was there, that had much thought on the subject; but be this as it may, God is judge of this matter.

But to my astonishment, when I hope I was engaged in prayer to God to prepare me to hear him with an honest heart, I heard this false teacher say, I wish the people would leave their puppies at home; and then began and preached what I will call a dog sermon first, and then threw his riding whip to some gentleman near me and said, he would be glad if some one would go and whip the dogs, and if they would not, he would. So the gentleman took his whip, and went out and cracked it among the dogs, but they still were dogs. And presently there came some other person, when the dogs began to bark and this priest turned to the window and said in a strong tone of voice, "friend, take up a rock and kill that dog, and I will stand between you and all damage." Here is the end of the dog part. And I will say to you, my friends, that I think the dog that barked when the man came, acted more like a dog ought to act, than the preacher did like a gospel minister when he asked the man to kill the dog; but this is a matter, my friends, you have a right to judge of as well as I.

This is one of the false teachers that Paul said should arise, and said we, the church, should not believe them nor follow after them. I will say of this false teacher, what Paul said of such a fellow who tried to turn the deputy from the faith. See Acts, 13 chap 8 and 10 verses: "O thou full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord. As Paul named the false teacher, I will also name this false teacher, for he is riding to and fro seeking whom he may deceive, like his master. His name is Clawton, and you know, Mr. C., what I have stated you said, is so; but now, sir, I will if God please, show that you was wrong when you said a man could act faith, which you did say.

And now I will prove that faith is the gift of God, and never was acted by any person only as God gave it. And I deny that God ever tried by the Holy Ghost to

give faith to any person and could not. This is my position, and I intend to prove it to be a gospel position. And while I am proving this, I want you to know that it is written, let God be true but every man a liar. Now, Mr. C., if I prove faith to be the gift of God, and so make you out a liar, do not get mad, for I am not mad; but remember that God is true, and his word is equally true, and that portion which was written by St. Paul is as true as any other, and any other as true as that. So you may see I am not a Paulite, as you said the Predestinarians were. No, sir, I believe that all scripture is given by inspiration of God, so all is good and true; but so far from being a Paulite, I will be like Peter and John, and say in truth, that I am ignorant and unlearned, like them. See Acts, 1 ch. 13 verse.

But Mr. C. has not deterred me from telling the truth, by telling us that he understood the English language so well, and boasted that he had been a teacher and such like stuff. But I read that God hath chosen the foolish things of the world to confound the wise. See Paul's first letter to the Corinthian church, 1 ch. 27 verse. So I am not afraid of your learning, nor of you; for the promise of God is to the unlearned, and if God be with me I fear not what man can do to me, for God has not promised in vain. For what the Lord purposeth shall come to pass; not if you straw-pen workers have good luck, no, it is so, for God will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion. So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

But I have gone somewhat out of the way of the subject, as the subject is faith; but no odds. I will travel to it at my own expense. And now, Mr. C., your text was in the 3 ch. of Galatians, 21 and 22 verses. The 22 verse reads as follows: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Here you see that the promises and faith are given to the creature from God by the Holy Ghost, and you cannot find one text in the Book of God, that ever one creature was commanded to act faith, and he did act it; no, sir, you cannot find it, for it is not there. I mean that faith that works by love and purifies the heart, or the faith of God's elect; this is the faith

I am trying to describe.

And again, see the 23rd verse: "But before faith comes, (not before we act faith, no, Mr. C., but before faith comes,) we were kept under the law, shut up unto the faith which should afterwards be revealed." Here, Mr. C., you can see we were shut up unto that faith which should be acted; no, Mr. C., which should be revealed, or given of God to his people. So, Mr. C., I will say to you farewell for a while; but if God will, I will say something more to you concerning faith, in a plain and friendly way. And the Lord give you of his grace to enable you to understand the truth and to love the same, is my prayer for the Redeemer's sake.

Dear brethren and sisters, I bid you God speed through the Primitive, and hope to hear from you while I live. Nothing more, but as ever your unworthy brother. Farewell.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

*Belmont, Sumter county, Ala. }*  
*10th May, '43. }*

VARIETY OF ANECDOTES, &c.

(continued from last No.)

An O. S. Baptist making his way to the steamboat to return home, called in his way about twilight to a book store to furnish himself with a large family Bible. One was produced of an excellent inducting appearance outwardly; he made the purchase in a hurry to get to the boat, and had not the opportunity to examine the interior, only its outward appearance, which was very alluring. But lo! when he reached home, to his surprize he found out his egregious lamentable imposition, his mistake—one that he was not accustomed to, and found it to be a modern, late, inventive, frivolous, erroneous one, and would have been glad to make an exchange. 'Tis however, an admonitory caution, to look before we suddenly leap; it reminds of the whitened sepulchre, beautiful outwardly, but inwardly full of dead men's bones, nauseousness not to be endured.

Ove presumptuous, arrogantly wise, and blasphemous, the woful, unutterable, indelible curse is wofully pronounced, and will be certainly verified and eventually confirmed on the obnoxious detestable; in and for adding and diminishing to and from the sacred oracle, the blessed Book, which

has stood and stemmed the torrent of the incorrigible, wicked, perverse enemy, time immemorial. How active is the devil and his combined host. 'Tis however agreeable and in unison with the prevalent missionary, contaminated, odious spirit.

Again: A great man abruptly observed to me, who had been frequently endeavoring previously to inculcate his poisonous bane, among many, but to no effect. I hope, in these express words: "You would be surprized, Sir, if I was to tell you, that I do not believe the *Bible* to be the word of God; it is nothing more and better than priestcraft, &c. &c." I was amazed and sensibly stunned for some time, coming from where it did, especially so abruptly and unexpectedly too. After recovering, however, from the stupor and insensibility, I commenced with the opprobrious, unfeeling oppressor. I went on as well as I could, for the limited unprepared opportunity, &c. observing to him, you say, Sir, that the *Bible* is not the word of God; I don't ask you for your proof, for, Sir, I do know that you have none. It don't require the peculiar advantages of a Christian, to prove the good Book to be the word of God; reason and the nature of things of itself, will evidently prove and confirm it to be the word of God, being divested of partiality and malignity, &c. Then commencing with the prudent government of a family, a neighborhood, county, State, &c. even the untutored Indians are not insensibly to its peculiar advantages. No, indeed. Thus continuing as well as I could for the present. I stopped, waiting for a reply, but had forgotten my remark in the commencement, i. e. that he had no proof to substantiate. He took it for granted, 'tis presumed, if I recollect rightly, and I think I do, for I was anxiously inclined for a reply. He never said even a word in opposition, apparently he was willing to drop it and come to a final close.

It gave rise to a Circular, on the validity and authenticity of the scriptures; proving the *Bible* to be the infallible word of God, introducing the *external* and *internal* operation as indubitable proofs and testimony. He found that some parts of the letter alluded to, touched him in a tender vital part. I understood afterwards, and by the best authority, that he endeavored to palliate and to extinguish the advanced, erroneous, destructive idea, by saying to my precious brother in Christ and deacon of a church, "that he did not say positive-

ly and directly, that it was not the *word of God*, but that he put it on contingency. These are the evasive words verbatim, as represented, by your having a reference to the quotation above. His own expressive words, where then is the contingent, pray? None, no, not one, indeed. Admitting for a moment that he did, but nothing more foreign, put it on contingency, is it much the bettered, pray? Why avoid the truth, the whole truth? The reason is plain, indeed, requiring no additional previous comment.

What did the denial of the good Book imply and signify, pray? Why, certainly, that I have MORE wisdom, greater and more comprehensive understanding, views, &c. more in fact of every thing as to strength of intellect, by far more than all the religious, innumerable, combined host together arrayed. Shocking, daring, presumptuous indeed; the least particle of delicacy of feeling, of sensibility, would, however, have induced him to act differently; humility was lamentably deficient. He was deplorably lacking the amiable, attracting, desirable quality. And that the religious world are a combined host of noted fools, knaves and hypocrites, and no good attendant. A well bestowed compliment, indeed; especially for a gentleman of high standing in life, &c.

Tom Paine, the modern infidel, has many advocates, but they are lamentably deficient as to power of reasoning, though satanically corrupt in all its various innumerable distinctive parts, vilified, aspersed, and calumniated the holy Book, the best of books, in the most opprobrious, unfeeling, blasphemous, audacious manner, devil like. Beginning at the book of Genesis, taking book by book in rotation; ridiculing and blaspheming the whole, as a book of priestcraft, denouncing it all fabulous, no exception, a compound of notorious lies, &c. He commented largely and liberally on the peculiar book Isaiah, for style of elegance, &c. bombastical rant and extravagant metaphor, &c. When he introduced the gospel he verily shocked me, being very young and inexperienced in religious matters; though for the time it worried me to an extreme, I was happily relieved, however, and consoled. All the Tom Paines in America I thought could never more effect me, so that good resulted from intended evil. I was comfortably and more established in its sublimity, its inestimable worth, &c. and that too before I had seen

Its antidote. wrote by several in opposition. I was anxious indeed to see and peruse the cursed book, from what I had previously seen of his writing; for I was pleased with his political compositions, his "Common Sense," and "Dissertations on the first principles of Government," &c. But O how different, when I got hold of his "Age of Reason." I was satisfied after a while he knew nothing savingly of religious matters, no more than a brute comparatively. I paid well for my curiosity. O how good, though grievous and solitary, to get the rod when sanctified; but O, when death the grim monster assailed him, that definite, that momentous, trying, decisive time, he was compelled and brought to see differently, and probably too when entirely too late, as many previously had wofully experienced. He died in New York with and after a lingering complaint of six months. The clergy, 'tis said, frequently visited him, to hear the last sayings of the modern champion for infidelity. Knowing the evil he had done, and had been instrumental to effect when any thing of the kind relative was suggested, it was like a piercing dagger of excruciating torture. He could not endure it, it was too terrific and appalling. His physician went to see him as usual, heard the infidel in the act of prayer; he was arrested, his prayer was to this effect: O Lord, have mercy on me; O Lord Jesus Christ, have mercy, &c. &c. The doctor stepped in and accosted him with, "what confidence, Sir, have you in that name?" What must he have felt on the occasion, and what must have been the reply?

Again, for the intended last. A few days ago I was credibly informed by indubitable the best of testimony, that a noted city of this State where I have formerly been, has two churches of the very same denomination; one is allotted particularly for the rich and opulent, the other for the indigent poor, where they resort keeping separate and distinct; yet both of the same doctrinal persuasion. These various circumstances alone make the distinguishable difference, such aspiring cases and partiality are daily to be seen in miniature, &c. The plebian and patrician, riches and opulence is the criterion of distinguishable merit; hence fallacious indeed is the prevalent erroneous opinion. "From high life," however, "high characters are drawn, &c. &c." Is it possible that the above alluded to churches are all Christians, divinely

taught, or even a majority of them? I would say with all submission and humility of soul, that they are not. The odious principle, the actuating, &c. we are looking at ultimately, however, progressive; time will unfold the awful ruinous deception.

Beloved brethren, be up and a doing. Don't give back, no not a particle even—our Captain's a head, conducting the van.

"Though great is the warfare yet just is the war,

We fight for that land whereof Adam was heir;

Though great was his offspring and numerous as stars,

For each there's a blessing, a portion, and shares.

What though we are few and the enemy strong,

Our Captain is great and the wars are not long;

He faints not, like Moses, but holds up his hand,

'Till safely his seed are brought home to their land.

Let all our minds be as the mind of one man,

United in love and determin'd to gain;

When hearts and when hands are all joined in one,

Then tremble, ye wicked; and, brethren, "press on."

Fear not, I am with thee; O be not dismay'd,

I, I am thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by thy righteous omnipotent hand."

As formerly, beloved brethren, yours,  
&c. *A. KEATON.*

TO EDITORS PRIMITIVE BAPTIST.

*Shelby county, Tennessee, }  
August 21, 1843. }*

DEAR BRETHREN EDITORS of the Primitive Baptist, and the brethren and sisters scattered throughout these United States: Seeing you have not had any particular communication of the situation of the Baptists in this section of country, notwithstanding my unworthiness I feel like I desire to let my Primitive brethren know what we are and who we are. In so doing I will call your attention to a portion of

scripture, which may be found in 2nd Thessalonians, 2 c. 1 verse: Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not so shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

And now, brethren, I believe with the apostle Paul, when he addressed this letter to the Thessalonian church, that, that was the temple of God, that this man of sin was to make his appearance as God to his work. And I believe that the missionary institution is the same man that Paul had an allusion to when he wrote this letter, for if I understand their manner of faith and practice, that they have formed these institutions for the purpose of bringing about the conversion of sinful men. For they say, without the preaching of the gospel that no flesh will be saved. And they are trying to put their institutions in operation among the churches in this part of the country, but the Baptists of the Primitive order are opposed to them generally; yet we have some fence-straddlers in our country, but I believe with the apostle John, in the first epistle general of John, 2 c. 19 verse: They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest they were not all of us.

And now, brethren, you can begin to see my views of the falling away that the apostle spake of in that portion of scripture that I called your mind to at first. I believe they fell not from grace, but from the number of our churches. Therefore, brethren, I stand opposed to all their institutions, and believe they are unscriptural and cannot do the work they have undertaken to do. For I believe that all sinners that ever have been or ever will be saved, will be by the righteousness of Jesus Christ being imputed to them without works. And when I see people profess Christ and his righteousness by imputation, and follow these institutions, I believe that they are in the same condition that Simon was when he

offered the apostles money, that on whomsoever he should lay his hands they should receive the Holy Ghost.

Brethren, as there are a few of the Old School Baptists in this section of country, that have these kind of people to contend against, I am in hopes as there has been a division among the churches throughout the United States, as I hear when I read the Primitive paper, that those that do stand upon the old apostolical doctrine will be united in their prayers for the prosperity of Zion here and elsewhere. I will inform you, that we are in peace among ourselves, and feel to hope that the Lord will visit us in this country with the outpouring of his spirit, that many sons and daughters may be united to us. I have to own our leanness in the ministry, there being only two besides myself in this county of our sort, whilst the other side are numerous.

Brethren, I receive your papers tolerably regular, and wish you to continue them to me till otherwise directed, for they bring to me good news from a far country; and brethren that read them are well pleased with the doctrine that they contain, and I believe that they will be strength to the true and obedient children of Zion. And now, brethren, I want to say to you that write in the little Primitive to write on; and I want this to stand as a whistle to old bro. Tillery for his club axe, for I think it is needed among those crooked timbers.

Brethren, I submit these few hints to your consideration; if you in your judgment think them worth publishing, do so. I conclude by subscribing myself your affectionate brother in love.

JAMES SHELTON.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Ga.

12th Sept. 1843.

DEAR BRETHREN: Through your columns I wish to inform bro. A. Keaton, of Alabama, that the missionists in this section seem to doubt his statements, which he published in your valuable paper relative to the conduct of various ministers of the missionary order. And believing for one that bro. Keaton will give the names as well as the places and inherent conduct of theirs to deceive the community—come out, bro. Keaton, and expose their names; and if guilty, let them plead guilty.

As for those deceivers, it really seems

that they will prosper and eventually possess the land, in spite of all that can be said or done in Western Georgia. They are holding their protracted meetings in every village and neighborhood, and ther by wield a tremendous influence; and unless we are more vigilant and more zealous in exposing error, they will certainly triumph. In short, they are a thorough-going cold water club; they have their temperance societies, Sunday Schools, and Bible classes, well organized, training up the youth in the way they would have them to go. They rise in one mighty phalanx to advance their cause, and so must the brethren of the Primitive order in opposition to the schemes of the day. Come out, brethren, and level and bring to bear the whole of our artillery at once, and give them such a broadside as will carry the banner around which they have rallied, (benevolence falsely called) We have an Association coming on soon, at which time and place we hope to apply the match and carry the day. Respect'y, SAM'L JONES.

TO EDITORS PRIMITIVE BAPTIST.

*Davis's Creek, Kanawha county, Va. }  
Sept. 2nd. 1843. }*

VERY DEAR BRETHREN EDITORS: Having by accident seen one or two of your Primitive papers, and considering them valuable for instruction and famous in contending for the faith once delivered to the saints, I have therefore, brethren, for the last twelve months been anxious to become a subscriber. For it seems to carry with it a good many of the heavenly weapons for the Christian warfare, such weapons, brethren, as the old soldiers of the cross are wielding here in Kanawha, in the midst of enemies. Yes, we see bro. Tillery's clubs, that have been waved around the heads of the enemies of our Lord and master for upwards of eighteen hundred years, and they are as good now as ever they were. May we not say that God's word is a shining instrument in the hand of his little ones, and the dazzling thereof is like the lightning of the heavens; it penetrates the heart and enlightens the soul, for the king of kings to dwell therein.

Brethren, please to excuse me for these my feeble words and thoughts; and may the God of Israel be the conductor of your little sheet every where. Farewell.

EZEKIEL W. MAYS

*Wilna, Georgia, }  
July 13th, 1843. }*

DEAR BRETHREN EDITORS: I now for the first time write you a few lines. Brethren, do as Paul did; declare all the counsel of God. But when men begin to forsake the word of God, and not have it for the man of their counsel; and begin to receive members into the church of Christ and to increase her numbers from fear of hurting feelings, when they have not come according to the pattern; then we have reason to fear the desolation spoken of by Daniel the prophet, which is to be set up in the latter days. And our Saviour said, my kingdom is not of this world, 2 Cor. 14: Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, &c.

For fear I shall be tedious, I will come to a close by saying, may the Lord enable us to stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. And may the grace of God be with us all for Christ's sake.

THO'S KIMSEY.

Elders John Studler and James Wilder will preach at Sandy Grove, on Thursday, 28th Sept; Friday, at Sappony; then at the Kehukee Association, at the Falls Tar River—Tuesday, 3rd Oct. at Hardaway's, and at night in Tarboro'; Wednesday, at Conetoe; Thursday, at Cross Roads; Friday, at Log Chapel; Saturday, at Spring Green; Sunday, at Skewarkey; Monday, at Picot; Tuesday, 10th, at Moratock; Wednesday, at White Plains; Thursday, at North Creek; Friday, at Concord; Saturday and Sunday, at Bethel; Monday, at night, in Washington; Tuesday, 17th, at Grindle Creek; Wednesday, at Great Swamp; Thursday, at Tison's m. h.; Friday, Saturday, and Sunday at Meadow, at the Contentnea Association.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Acerasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Thomas Miller, *Eliza*

beth City. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Hill's Store*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*. Jacob Herring, *Goldsboro*.

SOUTH CAROLINA.—James Burris, *Seni* and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winn'sboro*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Forsyth*. A. Holloway, *Lagrange*. T. Amis and D. W. Patman, *Lexington*. J. Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. Wm. Trice & W. D. Taylor, *Thonaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Wm. M. Amos, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Colton River*. Jesse Moore & John Hardie, *Irwinton*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro*. J. Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James W. Walker, *Marlboro*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Abner Belcher, *Carlisle*. John Webb, *Lebanon*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*.

ALABAMA.—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. I. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. John McQueen, *Lowndesboro*. Wm. Talley, *Mount Moriah*. G. Herriug, *Clayton*. G. W. Jeter, *Pint Lala*. Bartley Upehurch, *Benevola*. William Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. W. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Lowcoille*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John W. Pellum, *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. D. K. Thomas, *Fullsville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. V. D. Whatley, *Goldville*.

TENNESSEE.—Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. William S. Smith, *Winchester*. Thomas Hill, *Sevierville*. William Spencer, *Lynchburg*. C. T.

Echols, *Mifflin*. Aaron Tison, *Medon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carvuth's Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*.

MISSISSIPPI.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. Charles Hodges, *Colton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Ringo, *Hamilton*. James M. Wilcox, *Louisville*. Edm'd Beeman, *Macon*. John Erwin, *Linkthorne*. Herbert D. Backham, *Fantloc*. William Davis, *Houston*. C. Nichols, *Stuno Bridge*. Wooten Hill, *Coolsville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Reatie's Bluff*. James T. S. Cokerhan, *Grub Springs*. James Crawley, *Wington*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Amos Granberry, *Carlisle's Mills*. Evan Roberts, *Dekalb*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*.

FLORIDA.—Hartwell Watkins, *Monticello*. LOUISIANA.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro*.

ARKANSAS.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

MISSOURI.—Joel Ferguson, *Jackson*.

ILLINOIS.—Thomas W. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm. W. West, *Dumfries*. William Burns, *Halifax C. H.* Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur W. Eanes, *Edgchill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas W. Walton, *Pleasant Gap*.

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

NEW YORK.—Gilbert Beebe, *New Vernon*.

RECEIPTS.

Jos. Biggs, Sr.	\$13½	J. S. Daniel,	\$1
Hosea Lanier,	1	L. C. Pool,	2
Ezekiel W. Mays,	1	Abia Clay,	1
Wooten Hill,	2	Charles Holland,	1
James Priestly,	4	Stark B. Garrett,	1
Isiah Parker,	1	John R. Rusel,	3

TERMS.

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# THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

“Come out of Her, my People.”

VOL. 8.

SATURDAY, OCTOBER 28, 1843.

No. 20.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

### MINUTES

*Of the Kehukee Baptist Association, held at the Falls of Tar River, Nash county, N. C. commencing Saturday before the 1st Sunday in October, 1843.*

SATURDAY, Sept. 30th, 1843.

1. The Introductory Sermon was delivered by Elder Blount Cooper, from Matthew, 28th chap. 19th and 20th verses: “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 unto the end of the world. Amen.”

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder William Hyman, and proceeded to business; when Elder William Hyman was chosen Moderator, and brother Joseph D. Biggs, Clerk, who called to his assistance brother C. B. Hassell.

3. Brethren in the ministry from sister Associations, (of the same faith and order.) were invited to seats with us; when Elders, John Stadler, Jesse Adams, James Wilder, Parham Puckett, D. J. Mott, Jas. Osbourn, Josiah Smith, and William Bass, seated themselves.

4. Letters from thirty churches were handed in and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for.

6. Letters of correspondence from sister Associations were called for, when Elder Jesse Adams handed in a file of Minutes from Little River; Elders John Stadler and James Wilder, Minutes from Country Line and Abbott's Creek Union; Elder William Bass, Minutes from Contentnea; and Elders Josiah Smith, P. Puckett, and D. J. Mott, Minutes from White Oak, Associations.

7. The following committees were appointed, (viz:) brethren James S. Battle and Joseph S. Battle, on finance. Elders, James Osbourn, John Stadler, and Jesse Adams, and the writer, to examine the Circular Letter.

8. On motion, agreed that we correspond by letter and delegates with the following Associations, viz: White Oak, Contentnea, and Little River. Brother J. D. Biggs was appointed to write to White Oak, Elder B. Cooper to Contentnea, and Elder J. H. Daniel to Little River, Associations.

9. On motion, agreed that brother A. B. Bains, Jr. be requested to prepare a Biography of Elder Jordan Sherrod, dec'd, by the next Association.

10. A Biography of Elder Joshua Lawrence was handed forward, and a committee consisting of Elder Blount Cooper, and brethren, James S. Battle, Richard Harrison, and Joseph D. Biggs, were appointed to examine the same and report on Monday.

11. Elders, Osbourn, Stadler, and Wilder, were requested by private ballot to occupy the stage on to-morrow in preaching, and that divine worship commence at 10 o'clock, A. M.

The Association was then adjourned until Monday next 9 o'clock, A. M. by Elder James Wilder.

Names of churches and counties wherein situated.	PASTORS & DELEGATES.	Baptized.	Rec'd by let't's.	Dis-charge'd.	Eccom'd.	Deceas'd.	Restored.	Fellowship.	Number in	Funds		Yearly meetings, Sunday & Saturday before.
										\$	Cts	
1 Beargrass, <i>Martin county</i> ,	WM. WHITAKER, Abram Peal,								22	75		3d in Aug.
2 Blount's Cr'k, <i>Beaufort</i> , -†												3d in Mar.
3 Conoho, <i>Martin</i> , -	BLOUNT COOPER, N. F. Hooker,			1	1				46	1 00		1st in Sep.
4 Concord, <i>Washington</i> , -	Max'm Tatum, Jesse Sawyer,*	5	1						33	1 00		4th in Sep.
5 Conotoe, <i>Edgecombe</i> ,	JOHN H. DANIEL, Wm. Thigpen,*				1	1			34	1 50		3d in Sep.
6 Cowenjoek, <i>Currituck</i> ,	SAMUEL TATUM,*	1			12	1			17	1 00		3d in Mar.
7 Cross Roads, <i>Edgecombe</i> ,	WM. HYMAN, Sovereign Purvis,	1							32	1 00		2d in Sep.
8 Cedar Island, <i>Carteret</i> , -	Thos. Robinson, Thos. Goodwin,	2							24	1 50		
9 Deep Creek, <i>Halifax</i> , -†												
10 Falls Tar River, <i>Nash</i> , -	Joseph S. Battle, James S. Battle,		1	2	1		3		60	2 00		2d in Sep.
11 Flat Swamp, <i>Pitt</i> , -	W. W. K. Philpot,* Irvin Page,				1	3			41	1 00		1st in Sep.
12 Flatty Creek, <i>Pasquot'k</i> ,	D. B. Pendleton,* H. A. Overman*	3			1				19	2 00		2d in Nov.
13 Frying Pan, <i>Tyrrell</i> , -†												
14 Fishing Creek, <i>Halifax</i> ,	Willie Powell, Jethro Parker,*	1							35	1 00		4th in Sep.
15 Great Swamp, <i>Pitt</i> , -	Absalom Carney,* H. Whiehard,					3			58	1 00		3d in Sep.
16 Goose Creek, <i>Beaufort</i> , -†												3d in Aug.
17 Joyner's, <i>Northampton</i> ,	Tho's Joyner, Abraham Joyner,	1			3	1			20	1 00		
18 Kehukee, <i>Halifax</i> , -	General Young, Tur'r Brewer,*	5			3			122	75			4th in Aug.
19 Lawrence's, <i>Edgecombe</i> , -	Rich'd Harrison, Arthur Parker,	2	1	1	1	2			56	1 50		
20 Little Alligator, <i>Tyrrell</i> , -†												
21 Moratock, <i>Washington</i> ,	Wm. Gray,* W. W. Mizell,	14							82	1 50		
22 North Creek, <i>Beaufort</i> , -	Noah Gaskill,* Joseph H. Clark,	1			3	1			39	1 50		4th in Aug.
23 Picot, <i>Martin</i> , -†												3d in Aug.
24 Powell's Point, <i>Cur'k</i> , -†												2d in Jan.
25 Pungo, <i>Beaufort</i> , -	Samuel Clark, John R. Davis,*								12	1 25		2d in Aug.
26 Rocky Swamp, <i>Halifax</i> ,	L. B. BENNETT, Step'n Nickels,	8		2					56	1 00		3d in Aug.
27 Sappony, <i>Nash</i> , -	A. B. Bains, Jr. Elzy Taylor,				1				42	1 00		1st in Sep.
28 Scuppernong, <i>Tyrrell</i> , -†												
29 So. Mattamuskeet, <i>Hyde</i> ,	G. W. CARROWAN,* A. B. Swindell,	7		4		2			78	2 30		1st in Sep.
30 Sandy Grove, <i>Nash</i> , -†	[sell,											2d in Oct.
31 Skewarkey, <i>Martin</i> ,	Jos. BIGGS, J. D. Biggs, C. B. Has-	5	1	5		2			52	1 50		2d in Aug.
32 Sawyer's Cr'k, <i>Camden</i> , -	John Lamb, Joseph Brown,*	2		1	1				14	1 00		
33 So. Quay, <i>S'ampton, Va.</i>	E. HARRISON, Elisha Darden,	8			3	2			83	2 00		1st in June
34 Smithwick's Cr'k, <i>Mar'n</i> , -	David Singleton, John Hodges,*				1				19	75		4th in Aug.
35 Sound Side, <i>Tyrrell</i> , -	Samuel Rogers,	11		4		2			24	50		
36 Spring Green, <i>Martin</i> ,	Jno. Griffin, Ste'n Outterbridge,	1							35	1 00		4th in Sep.
37 Tarboro', <i>Edgecombe</i> , -	Coffield King, James Ellinor,	10	1	2		3			61	1 50		1st in Aug.
38 Washington, <i>Beaufort</i> , -	Levin Wallace,* Dan'l Wilkinson				3	1			26	1 00		1st in Aug.
39 White Plains, <i>Beaufort</i> ,	JONATHAN WALLACE, L. Ozburn,	2			1				28	1 25		
40 Williams's, <i>Edgecombe</i> ,	David Bradley, Wm. Billups,*	2	1			1			34	1 00		3d in Aug.
		92	6	24	33	24	5	1304	38	05		

NOTE. Pastors of churches and other ordained Ministers are in SMALL CAPITALS; unordained Ministers in *italic*; those marked thus \* were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

### SUNDAY, Oct. 1.

The brethren requested to occupy the stage this day, opened divine worship by Elder James Osbourn preaching from St. John, 15th chap. and 26th verse: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Elder James Wilder preached from 5th chap. of 2nd Corinthians and 20th verse: "Now then we are ambassadors for Christ, as tho' God did beseech you by us: we pray you

in Christ's stead, be ye reconciled to God." Elder John Stadler closed and preached from Jeremiah, 6th chap. and part of the 16th verse: "Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." A large congregation were in attendance, and we hope many heard with the interior eye of their understanding, and glorified God for another exhibition of divine truth.

MONDAY, Oct. 2.

The Association assembled, and was opened with prayer by Elder Blount Cooper.

12. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

13. Elder Burwell Temple, from the Little River Association, appeared and took a seat with us.

14. The Minutes received from the different Associations with whom we correspond, were distributed to the delegates.

15. Elders, Parham Puckett and Burwell Temple were requested to occupy the stage this day by preaching.

16. The committees appointed on Saturday were now called on to report; when Elder Blount Cooper, who was appointed to write to the Contentnea Association, handed forward a letter, which was read, approved, and Elders, William Hyman and John H. Daniel, and bro. James Ellinor, were appointed our messengers to bear the same, with a file of our last year's Minutes.

17. Elder John H. Daniel handed in a letter to the Little River Association; which was read, approved, and brethren, A. B. Bains, Jr. and James Ellinor, were appointed our messengers to bear the same with a file of our Minutes.

18. Brother J. D. Biggs, who was appointed to write to the White Oak Association, handed in a letter; which was read and approved, and Elders, Edwin Harrison and Blount Cooper, and brethren, Sovereign Purvis and N. F. Hooker, were appointed our messengers to bear the same with a file of our Minutes.

19. Resolved, That our next Association be held with the church at Kehukee, Halifax county, to commence on Saturday before the first Sunday in October, 1844; and that Elder Edwin Harrison be requested to preach an Introductory Sermon, and in case of failure, Elder John H. Daniel; worship to commence at 11 o'clock, A. M.

20. Resolved, That Elders, Blount Cooper and William Hyman, and brethren, James Ellinor and Joseph D. Biggs, be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

21. Resolved, That the Clerk be directed to forward to the Abbot's Creek Union Association 25 copies of our Minutes.

22. The committee appointed to exam-

ine the Circular Letter, reported, that they had done so, and recommend its reading; which was done and approved, and ordered to be attached to these Minutes.

23. The committee appointed to examine the Biography of Elder Joshua Lawrence, reported, that they had done so, and recommend the reading of it in the Association; which was accordingly done, and ordered to be attached to these Minutes.

24. The committee of Finance reported, that—

There was in the hands of the Treasurer, at the close of last Association, the sum of	\$56 15
Paid for printing the Minutes of last year,	\$30 00
For superintending the printing, and distributing the Minutes of last year,	15 00
	<hr/> 45 00

Now in the hands of the Treasurer, Received in contributions from the churches at this Association,	\$11 15
	38 05
	<hr/> Making \$49 20

The Association concurred in the report.

25. Elder Blount Cooper was appointed to write a Circular Letter for the next Association, and to select his subject, and call to his assistance any one whom he may think proper.

26. Resolved, that bro. Joseph D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 800 copies struck; and that he be allowed \$10 for his services.

27. On motion, agreed, that we set apart a day of fasting and prayer, to be observed by the churches throughout our bounds—that God Almighty would visit us in our destitute situation, and cause a revival of pure and undefiled religion in the hearts of his people; and that the last Saturday in November be designated as the day.

28. On motion, agreed that bro. C. B. Hassell be requested to write a letter to the committee appointed by the Chowan Association, who communicated with us last year, on the subject of appointing delegates to confer with delegates appointed by that body on the subject of reviving a correspondence between the two Associations, rendering to them the reason of our refusal to do so; and that the same be examined by a committee consisting of Elder William Hyman and bro. James S. Battle, and if approved, to be signed by the Moderator and Clerk.

29. Inasmuch as we are in the habit of corresponding with other Associations by letter and delegates, and believing it to be

unauthorized by the word of God that we should send such messengers at their own charges: Resolved, that in future we recommend it as a matter of consideration to the churches composing this Association, and request them in future to increase their contributions, and specify in their returns the amount sent to defray the expenses of the Association; and also the amount sent to aid in defraying the expenses of our delegates to corresponding Associations.

30. On motion, the following preamble and resolution were adopted:—

**WHEREAS**, in our opinion singing is part of the worship of God, and there appears to be in use among our churches and brethren no one collection of Hymns, and Spiritual Songs, sufficiently adapted to both public and private worship, and at the same time congenial throughout with the sentiments of God's peculiar people, therefore

Resolved, that in the opinion of this Association such a deficiency ought to be supplied, and to that end we do recommend Elder James Osbourn, of Baltimore, who is in the habit of getting works through the press, and in whose evangelical sentiments we have the utmost reliance, to prepare a Selection of Hymns, on his own responsibility, however, from the various collections now in use amongst Old School Baptists, such as he may deem sufficiently comprehensive, to form an acceptable *Hymn Book*, for the use of the churches of this Association, as well as all others of like faith and order throughout our State and country. And provided, Elder Osbourn will prepare such a collection, embracing about 5 or 600 hymns, and can afford them at about 62½ cents a piece, then we would cordially recommend the same to the patronage of our churches.

The Association then adjourned to the time and place appointed, with an exhortation by the Moderator, and prayer by Elder Edwin Harrison.

WILLIAM HYMAN, Mod'r.

Jos. D. BIGGS, Clerk.

### CIRCULAR LETTER.

*"Put on the whole armor of God."* Eph. vi. 11.

*The members of the Kehukee Association to the churches they represent, sendeth Greeting.*

DEARLY BELOVED BRETHREN: In view

of the fiery trial, through which we believe you will presently have to pass; we have thought proper to address you on the present occasion, by way of exhortation and encouragement; and that you may be the better prepared to stand against the wiles of the devil and pass unscathed the trying scene; we say in the language of the great apostle to the Gentiles, while addressing the brethren at Ephesus, "Put on the whole armor of God."

It is quite apparent, brethren, that, that which has been once done must be done again,—that a repeated and continual perseverance must be adhered to, by the faithful in Christ Jesus, in order to beat off the never ceasing waves of error and confusion, that dash their boisterous sides against the citadel of eternal truth.

The poor of the flock who have made up the scattered churches of the Kehukee Association, within the last forty years have undergone trials of a thrilling character, and passed through scenes well calculated to try men's souls.

Within the recollection of nearly all the younger brethren even, the voice of discord and the storms of angry debate hath been heard within our borders; and the enemies of an evangelical faith have endeavored to transform the glory and beauty of our order, into the similitude of an earthly policy; whereby human pride might be aggrandized and a tyrannical priesthood established. These efforts were persevered in, with a zeal worthy of a better cause, until some bold defenders of the faith were called into action—stemmed the tide of popular fury, lifted up their voices like trumpets, and blew the alarm blasts from Zion's holy hill, and encouraged the Association to declare a separation from all such religious traffic; which she did.

The hand of God was visible in the righteous decision; peace and tranquility hath followed in its wake, and the God of peace hath dwelt among his people

But such must not always be the case. The sword of the Almighty must again be bathed in heaven. Trials and temptations await God's dear children, and through much tribulation it is that they must enter into the kingdom. The clouds now are once more visible in the horizon—the chariot wheels of Ahab rattle on the plains;—the voice of Jezebel is heard above the storm-wind, and the prophets of the Lord God cast about for safety. But were all the faithful supposed to be destroyed by

false worshippers, except one, whose life was hunted like a partridge on the mountains; when there were even then 7000 who had not bowed the knee to the image of Baal?—even so now at *this present time* also, there is a remnant according to the election of grace: and if by grace then it is no more works, otherwise grace is, no more grace. And there is at least, we think, one or more who stand like sentinels upon the watch towers of Zion. But alas, how many are there, and where are they to be found? One after another we have seen them passing off the stage of action. Some venerable soldiers of the cross have already fallen asleep—others, nearly inactive by old age are ripening for the tomb, and a few are leaving us to preach the gospel in distant quarters of the Lord's vineyard.

Where are the prophets of the Lord? Only here and there is a regularly ordained minister of the gospel to be found, within the bounds of the Kehukee Association. Few and far between are the visits of these angels of the churches to the flocks, over the which the Holy Ghost hath made them overseers: and but few people are quitting their hold on the carnal pleasures and spiritual wickedness of this world's ways, and uniting themselves with the churches. This is the picture, brethren; and this as the naked truth, we are neither ashamed nor afraid to acknowledge.

In the meantime the forces of Jezebel are advancing, and the generation of Ishmaelites are multiplying against us. Already has the standard of the enemy been raised within our borders, and the threat of the conquerer gone forth—saying, we must either bow down in conformity to their mandates, or be "driven from one end of our bounds to the other." The time, and that not far off, is already designated, when such an oddity as an Old School Baptist is not to be found in the land: and according to the wisdom of theological schools and the prophecies of a hireling priesthood, our days are already numbered.

Men-made ministers, encouraged by the number of their converts, and the money of the fascinated multitude, no longer intend to hover around the borders of our camp, and simply hurl their Parthian arrows at us as they fly; but they are now determined to bear down upon us in good earnest and that speedily, sword and bayonet in hand, and with their big guns well mounted, to sweep all before them as with

the besom of destruction.

We are fully persuaded, brethren, that a battle is immediately to be fought between Old School and New, on the ground claimed by churches of the Kehukee Association, such as shall make the ears tingle of all those who hear of it. The New School Baptists suppose that our diminished numbers and resources of an earthly nature, to be an indication that God has forsaken us, and will grant unto them the victory, on account of their superior numbers, literature and wealth. Neither be ye surprised, brethren, if amidst the heat of the engagement, some among your own selves should also arise, here and there, to strengthen the hands of the enemy. But remember, the race is not to the swift, nor the battle to the strong, for victories and vengeance belongeth unto God: and the truth or success of no cause depends upon the entire integrity of all those who at first step forward in defence of it. Did the treason of Arnold, either defeat the success of the American Revolution—prove the unrighteousness of the cause of our forefathers, or induce a Washington to sheath his sword in despair? Nay verily, but it served to nerve anew their arms to the conflict, and redouble their diligence.

Or did the Ephesian church conclude, that the eternal base of Christianity was nothing but a phantom—that God was unable to defend his own cause or protect his people—did the Old School Predestinarian Baptists at Ephesus, we ask, turn pale thro' fear, throw down their shields and run away, because Paul said to them, "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them"? Nay, verily, but they as a body adhered to the injunction of the apostle, "Put on the whole armor of God," remembering that the beloved apostle, had not ceased to warn them of approaching danger, night and day with tears for the space of three years.

The apostle Paul had labored long and hard with the few poor ones at Ephesus, and had been to them like a father and a brother. He had there boldly invaded the empire of darkness, and attacked the strongholds of satan in that great metropolis of Asia. His doctrine had penetrated the chambers of the temple, and the priests and craftsmen rallied as with the voice of many waters, to the rescue of the glory and honor of the great goddess Diana; whom they declared all Asia and the world wor-

shipped; but yet whose temple was likely to be despised, and whose magnificence to be destroyed, by the preaching of this Paul;—and also by the same means *their craft was in danger to be set at nought.*

Paul, then, in view of their future trials, yet remembering the steadfastness of their faith: after having been so long with the brethren in Ephesian Babylon, had a right to say and did say, “I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock.” But said he afterwards to them in a letter, “my brethren, be strong in the Lord and in the power of his might”—“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, *take unto you the whole armor of God,* that ye may be able to stand in the evil day, and having done all to **STAND.** **STAND,** therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of **FAITH,** wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God.” And beloved brethren of the Kehukee faith, thus standing, thus girt about, breast-plated, shod, shielded, helmetted, and sworded, do we now most earnestly exhort you to be—and pray God Almighty that you may be; in order that his truth may be maintained, by at least a few, surrounded by the corruptions that are covering the earth like a deluge; and that his Zion may shine brighter and his great name be glorified.

Do you say we are not able to meet the Amalekites and the tall Anakims—that we are a few and a feeble flock, incompetent to battle?—then we answer, *ye are able.* while standing in the strength of the Almighty. Remember the Holy Ghost hath said, “I will never leave thee nor forsake thee.” And further; “God hath chosen the *foolish* things of the world to confound the *wise*; and God hath chosen the *weak* things of the world to confound the things that are *mighty*, &c.” And why?—“that no flesh should glory in his presence.” And moreover, Christ hath said, “Fear not, *little* flock, for it is your Father’s good pleasure to give you the kingdom.”

And we would, when panoplied for war by the spirit of the Almighty, how many

does it require to chase a thousand, or put ten thousand to flight?—Let the word of God answer—*one* to chase a thousand, and *two* to put ten thousand to flight. And when the multitude of the Midianites were to be destroyed, how many did God call forth for that purpose from amongst the ranks of the Hebrews;—an innumerable host, or a little band of 300 men only? who without an earthly weapon, but with the watch-word in their mouth, “The sword of the Lord and of Gideon”—saw their enemies fall before them and flee as from destruction, being confounded and overthrown by the determinate counsel and strong hand of the most high God.

When the Syrians pitched their tents before the walls of Jerusalem, while Hezekiah and his people clothed themselves in sackcloth, who went forth to battle for their deliverance,—the allied nations of Judea’s king—his brethren beyond the Euphrates—or the “broken reed of Egypt”? No. But an angel was commissioned from heaven to destroy 185,000 of that prodigious host, and drive back the remainder with fear and trembling into their own dominions.

What was the honor and where was the victory of Nebuchadnezzar, with the glory of his 120 provinces, over three Hebrew children, whom he had cast into the furnace heated seven times hotter than usual, because they would not fall down and worship the image, he had set up in the plains of Dura? (About a fair match for the great image now erected by Nebuchadnezzar’s successor, called *Benevolence*, alias *human effort*, alias *free will*, alias the *world’s conversion*, before which the children of faithful Abraham are called upon to fall down and worship) - Answer. One “like the Son of God” walked with them there—the fire touched not even the borders of their garments—the smell of fire was not on them; but altogether unscathed they passed through the furnace and came forth, to the confusion of their tyrannical monarch and the overthrow of their enemies, for the fire leaped forth and overwhelmed *those* who had *caused its kindling.*

Who killed Goliath; the tantalizer, the scoffer, the railer, and defier of the armies of Israel? Answer. The stripling son of Jesse, marching forth in the name of the Lord God of hosts, with a smooth stone from the brook—just as it came from the hands of its creator—was enabled by the unerring spirit of the Almighty, to strike

dead the haughty giant—*cut off his head with his own sword*; and thereby bring deliverance to the people of God.

And when 400 prophets of Baal were destroyed at the brook Kedron; we ask, how many prophets of the true God were there to accomplish it? Answer. *One*; and he the feeble old man who had recently fled from the fury of these same dogs and their master, and whose life had been hunted by them from country to country. But the set time to favor Zion had at length arrived; the Almighty made bare his arm in a powerful and miraculous manner;—Elijah now stood forth at the command of God, as bold as a lion and as powerful as a prince;—the miracle darted conviction to the hearts of the admiring multitude—conversion followed, and an apostatizing people were restored to the religion of their fathers, saying, "The Lord he is the God, the Lord he is the God"—and at the same time willing to aid in meting out the reward justly due to a lying priesthood; which was death.

In view of these and like examples, brethren, what have you to fear? Do you ever expect to find the furnace hotter—the odds greater, or circumstances more unfavorable to the natural eye, than has been exhibited in the few instances above alluded to? All human or satanic opposition to the purposes of God, the doctrine of his gospel, and the teachings of his spirit—all their noise and array, all their bombast, threats, parade and show, will vanish before the breath of the Almighty, like tow before the devouring flame: and as sure as God exists, oblivious destruction awaits the measures of the puffed up workmongers, Ashdods, Ishmaelites, and Hagarenes of the present day; similar to the casting of a millstone into the waters of the mighty ocean.

But you have first to ensure the bitter conflict. Fresh courage take from the promises of your leader, who has declared he will be with you always even to the end. He never made a compromise with satan or the Pharisees. He uniformly denounced their wickedness and hypocrisy. And although they took him and nailed him to the Roman cross, wagging their heads and rejoicing over their fancied victory; yet he rolled back confusion on their heads, burst the bars of death, rose a mighty conqueror over death, hell and the grave, and entered the everlasting gates of felicity as the conquering king of glory. Even so shall all

those who are in Christ Jesus, come off more than conquerors at last, through him who died for their offences and rose again for their justification. Ye feeble and scattered soldiers of the cross, then nerve your arms to the contest: endure hardness as good soldiers and as seeing him who is invisible, "Put on the whole armor of God," and fear not the wrath or the weapons of man.

Remember you are fighting in a righteous cause; and while denouncing the errors of doctrines and practices that now so generally prevail in the land, you are side by side with the founder of Christianity and his immediate disciples. You are with the church in the wilderness, who would have no fellowship with the beast, or receive his mark in her forehead, during the long night of papal darkness. You are also with some of the Reformers, who protested against the corruptions of the Romish church, and entered into covenants for the more pure worship of the Almighty. Turn to the articles of faith belonging to the Regular Baptists of England and America, of two or 300 years standing, and you will find them breathing the same sentiments as those adopted by the Kehukee Association, and for which we are now contending. Their creed was drawn up when the worship of God was more pure, the minds of men more enlightened by his Spirit, and their hearts more warm and burning with indignation against the kingdom of antichrist, than many of the present day. *And it is only the repudiators of their own articles, the mere eaters up of their own words, the wise above that which is written, the workmongers and money beggars, those who desire to make merchandize of the gospel and traffic in the souls of men—in a word, it is only the NEW SCHOOL PARTY, who now cut such a flourish among those called Baptists, that are endeavoring to render powerless or abolish their own creed; and whirl, wheedle, coax or drive the minority—those who remain steadfast in the faith and adhere to their principles)—into their new measures of extravagance and folly. These are the New School gentry, who are too proud to work but to beg they seem not ashamed, with whom we have to contend.*

These are the fine, gentlemen too, who imagine to themselves that they monopolize the learning and philosophy of the age, and that wisdom surely will die with them. They look down from their imaginary high

places of abode with scorn and contempt upon the plain unsophisticated follower of Jesus, who is enquiring for the old paths and the good way that he may walk therein; and call him a "heathen," an "ignoramus," a poor *illiterate wretch*, a *superstitious, bigoted, and hide-bound semi-barbarian*, who is altogether unfit to live. And gnashing their teeth against him as did the murderers of Stephen, they of course try to kill off his usefulness and reputation in the land.

Brethren, we say onward and still onward let your march be, have no fellowship whatever with the unfruitful works of darkness, "Put on the whole armor of God," and contend earnestly for the faith once delivered to the saints, even though your lives should pay the forfeit. Yes, we repeat,

"Soldiers of the cross, arise!  
Lo! your Captain, from the skies,  
Holding forth the glittering prize,  
Calls to victory:  
Fear not, though the battle lower,  
Firmly stand the trying hour;  
Stand the tempter's utmost power,  
Spurn his slavery.  
Who the cause of Christ would yield?  
Who would leave the battle field?  
Who would cast away his shield?  
Let him basely go:  
Who for Zion's King will stand?  
Who will join the faithful band?  
Let him come with heart and hand,  
Let him face the foe.  
By the mercies of our God!  
By Emanuel's streaming blood,  
When alone for us he stood,  
Ne'er give up the strife:  
Ever to the latest breath,  
Hark to what your Captain saith:  
'Be thou faithful unto death,  
Take the crown of life.'"

And now, brethren, we commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Amen.

#### BIOGRAPHY OF

#### ELDER JOSHUA LAWRENCE.

The language of obituary is too often that of empty panegyric, or unmerited eulogy; but all who knew the subject of the following sketch, will accord in the sentiment, that he was no common man; and we regret, that our limits and ability forbid our doing justice to the memory of one who occupied so prominent a place among mankind; but as he was known (by character,

if not personally,) by all to whom these presents shall come, a biography of unusual length might seem superfluous and uncalled for.

According to information which may be relied on, Joshua Lawrence was born the 10th day of September, 1778, on Deep Creek, in Edgecombe county, N. C. of respectable parents. His father's name was John, who married Absilla Bell, by whom he had several children, none of whom were ever distinguished for any thing remarkable, save the individual whose life and death are herein recorded. Joshua whilst a lad was discovered to be shrewd, witty, and gave early presages of great powers of intellect and diversified talents. As soon as he was able to handle tools, he commenced making various kinds of wood ware, &c. for sale, and in process of time became a very ingenious mechanic without instruction. His father sent him to school only a very short time, so that he learned to read and write but imperfectly; his father dying soon after he commenced going to school, left no one who could control him, and instead of profiting by his advantages, he gave a loose rein to all the evil propensities of his nature.

At about 17 years of age, he (with an old negro woman) settled on a plantation which his father gave him, on which he lived till the day of his death. He lived in the woods a year or two, with little or no pathway to his house; in which time (to use his own language) he became almost a complete wild man. Drinking, gambling, and debauchery composed a portion of the catalogue of many of his wicked practices; suffice it however to say, that he was the ringleader in all the vice and immorality in the vicinity in which his lot was cast; but amid all his profligacy, he possessed a spirit of industry which kept him out of the very depths of poverty and degradation.

At an early age he married Mary Knight, by whom he had thirteen children, seven of whom and his wife he left behind him. Soon after he married he commenced clearing and cultivating his land, and selling pork and corn; and at his death left a competency for his widow and children, which industry and frugality had placed in his possession.

His conviction for sin (as stated by himself) took place while he was in his tenth year; and under the reign of sovereign and all-conquering grace, he suffered the most

pungent conviction, indulging at the same time in all the sinful practices which are characteristic alone of the most abandoned sinner. Endeavoring for some time by all the means which he possessed to rid himself of the distress of mind which he was under, produced by the weight and burden of sin and a guilty conscience, and finding no relief from what his own efforts could accomplish, he gave up all dependence in an arm of flesh, and went to the Lord Jesus Christ poor and naked as he found himself to be, and begged him to clothe him with that righteousness which alone can shield the soul from the wrath of a sin-avenging God, and which is alone given to and put upon all them that believe.

Here the Lord who worketh all things after the counsel of his own will, delivered him from the fear of hell and wrath to come, by applying to his conscience the following words: "Freely ye have received, freely give." Here his prayer was turned into praise and thanksgiving, his weeping into rejoicing, his hell into heaven; and feeling himself called to the work of the ministry, he conferred not with flesh and blood, but forthwith preached Jesus as the way, the truth, and the life of the sinner's salvation. He joined the Baptist church at Fishing Creek, (now Lawrence's meeting house,) and was baptized by Elder Nathan Gilbert. He was ordained at this place by Elders Burkitt and Read, and became the successor of Elder Gilbert, who was at the time of his ordination the pastor of the church at the Falls of Tar River. In the course of a year or two a glorious revival commenced at the Falls of Tar River, under Elder Lawrence's ministry, and he baptized at one time 22 persons, mostly young men and ladies; and within two years upwards of 100 were added to the church by baptism.

He commenced preaching when about 23 years old, and was unusually awkward, and having very little education could scarcely read without spelling his words as he went; but possessing gifts both natural and spiritual of the highest order, he soon reached a distinction in the ministry seldom surpassed. And so great at times was the exercise of his mind, that he has been often known while asleep to give out a hymn, sing and pray, and then preach a lengthy sermon, without having any knowledge of it himself. He possessed a very retentive memory, and by close application obtained

a profound knowledge of the holy scriptures and church history. The doctrine of unconditional election and eternal predestination, was his theme and his song; and was exhibited by him in a manner which seldom failed to chain the attention of his audience. He was never more at home than when in the pulpit, and whatever he attempted to prove from the word of God he seldom failed to do, and that too in a most satisfactory manner, having (seemingly) always at command all the scripture for which he had any use. He was a great natural orator, and possessed a very pleasant voice and a great flow of words; and so commanding was his general appearance, that he seldom failed to attract the attention of all who saw or heard him. And we have never seen the man whose appointments for preaching could call together as large and respectable assemblages as could those of Joshua Lawrence, even in his immediate vicinity.

He had the pastoral charge of divers churches, during a long life of usefulness as a preacher of the gospel; by all of which his ministry was highly approved. In private conversation he was remarkably entertaining and instructive to young and old, religious and irreligious. He never travelled much while officiating in his ministerial capacity, but was very useful among the churches of which he had the pastoral charge, as also throughout the Kehukee Association, as he had the courage at first sight to expose error wherever and whenever he detected it.

In 1803, the church of which he was a member sent him as a delegate to the Association, which was held with the church at Log Chapel, in Martin county, where the first missionary step was taken within the bounds of the Kehukee Association; which was soon succeeded by a spirit of reserve, distrust, and jealousy, and ultimately by disunion. And instead of that harmony, union, and brotherly love, which is so well calculated to adorn the church of Christ, angry debate, strife and contention became the distinguishing characteristics of churches, neighborhoods, and family circles, within the bounds of our Association.

After long viewing in silence the distress which the churches were suffering under, and feeling confident that division must ultimately ensue, he raised the standard of opposition to the society called Missionary Baptists and all its concomitants; and to the day of his death the unconquera-

ble purpose of his soul was to oppose and condemn every principle, which might in any wise be calculated to reduce the gospel, or represent the work of regeneration to be no more than what may be effected by human effort.

Of the many pieces which Elder Lawrence wrote, we shall only notice here, a piece purporting to be a Declaration of the Reformed Baptists in North Carolina, dated 26th of August, 1826: which was laid before the churches composing the Kehukee Association for their deliberation. After calmly investigating the subject for 12 months, a large majority of the churches discarded the Missionary Societies, Bible and Tract Societies, Theological Seminaries, &c. &c. and the practice by them resorted to, of begging the public for their support. And while men of learning and talents were in various directions using all their influence to promote the cause of the above named institutions, and many eminent servants of God seemed (for a season) to stand in mute astonishment at the apparently fearful odds against them, Joshua Lawrence commenced a successful opposition to the aforementioned schemes and devices, solitary and alone, with the exception of Elder William Hyman, the only minister of the gospel who expressed a willingness to stand or fall by him. Backed by this yoke fellow in the gospel, and armed with the word of God, unseduced by the thirst for gain or popular applause, untrifled by the threats and menaces of a numerous host of enemies, this man of God remained steady to his purpose. Soon a general separation took place between the discordant parties, and a spirit of harmony was soon discovered among those churches which continued steadfastly in the apostles' doctrine; and the white flag of gospel peace once more waved in solemn grandeur over Kehukee soil. He continued to oppose the moneyed (religious) institutions of his day, both from the pulpit and the press, by which means he became the object of vituperation, abuse, and calumny, for all who favored the schemes and devices of those whose object it was to live and prosper upon the sweat of the brow of others.

We want no better evidence of the reckless and exterminating fury with which his enemies attempted to trample him down, than the many defamatory reports and printed publications, which were industriously circulated against him through many

portions of the United States, together with the many anonymous communications sent him through the mail, in some of which his life was even threatened. But this we do not believe was done with any view whatever of being carried into effect, but (if possible) to deter him from a course so detrimental to their fondest hopes. However much his mind may have been harassed and embittered by the frequent attempts of his persecutors to annoy him, still he entertained for the rights of man, the freedom of conscience, and the doctrine of the Bible, an enthusiastic devotion, which age could not cool nor persecution appal; and he brought to their support an amount of talents by no means common, and an high, unbending, adamantine courage, still less common.

But all his pains and his labors are over, and he is now beyond the reach of malice or friendship; he can no longer be harassed by the one or consoled by the other. The spirit has passed to its long sought rest, to that bourne from which no traveller hath ever yet returned; and the great secrets of immortality, however dark to us are solved to him. He spent a long life of usefulness amidst tribulation, toil and distress, and suffered during a great portion of his life greater bodily affliction than most of the human family ever fall heir to. His health for several years immediately preceding his death, was such as to forbid his leaving home for many days and nights together, without doing himself great injustice; and he was often seen, while exercising in his ministerial capacity both in the pulpit, and at the water's side (whilst he was performing the ceremony of baptism,) when his emaciated appearance was sufficient to excite the sympathy and compassion of all who saw him. He continued to attend the church at Tarborough regularly till he was confined to his death bed; having a son living within a few yards of the meeting house, he could rest with him before and after preaching, which afforded him great relief.

He closed his days amidst a revival of religion at this place, during which time 27 persons were added to the church by baptism, which greatly revived his drooping spirits, and those also of the saints around him, whose harps had been long hung upon the willows. In the commencement of his last sermons he was compelled to rest his feeble frame on the pulpit for support, but towards the conclusion

became animated and stronger. He was heard several times to say, that he had not witnessed such a revival (as the one just named) in thirty years, and which he had long prayed to see before he should go hence.

The disease which closed his days, and with which he had long been afflicted, was bowel consumption; by which he was confined to his bed three or four months, and frequently suffered the most excruciating pain. For a week or two after his last confinement, he seemed restless and uneasy; but being visited by a great number of his brethren, (both ministers and lay members,) his last days were cheered by the presence of those whose company he had long delighted in.

Being visited a short time previous to his death by the writer of this memoir, (who loved him as a neighbor, friend, and brother,) on entering the deceased burst into tears and did not speak in some time; at length he remarked, I am glad to see you, and said likewise, the Lord revealed himself to me in such a special manner the night past, that I have not seen a moment since when I was unwilling to die; for, said he, I have nothing to do but to die, to get out of the storm. He was then asked, to tell in what manner his mind was relieved of the distress which for a few days he had laboured under. He said, that his mind had been so beclouded for a season, that he could not see his way clear before him and when he reflected that for forty years he had been a professor of religion, and for the same length of time had likewise professed to be a preacher of the gospel, he shuddered at the mere thought of being at last deceived. But, said he, the Lord applied to my mind in such a manner as to dispel all doubts and difficulties, the following passages of scripture: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved—In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace—In whom also we have obtain-

ed an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ. After which he continued to talk and preach till he was completely exhausted. He said that he felt more fully established in the belief of the doctrine which he had preached during the whole course of his ministry, than ever at any time before; and his only regret now was, that he had not travelled and preached more than he had.

Being now ready to be offered up, and seeing that the time of his departure was at hand, he evinced great concern for the peace and harmony of the churches which he was about to leave behind him, and when visited by his brethren in the ministry, most of his time would be consumed in conversing upon the truths of the doctrine which he had preached, and which had sustained him through life, and was now his only hope in the prospect of death; and warned them of the danger he thought he saw of the churches being torn and rent asunder after his decease; and earnestly entreated them to continue to contend for the faith which was once delivered to the saints. And continued to testify, even with his latest breath, that the truth of the gospel, the faith of God's elect, was near and dear to him to the last.

The gospel was his joy and song,  
Even to his latest breath;  
The truth he had proclaimed so long,  
Was his support in death.

Now he resides where Jesus is,  
Above this dusky sphere;  
His soul was ripened for that bliss,  
While yet he sojourned here.

The church's loss we all deplore,  
And shed the falling tear;  
Since we shall see his face no more,  
Till Jesus shall appear.

After all hope of his recovery was lost, he told his son (who was his principal physician,) that he was ready—waiting and willing to go. He seemed for a day or two after this, to pay no attention to any thing said to him, or what was passing around him, till the Saturday morning which preceded his death on Monday; he then (unexpectedly) opened his eyes, and remarked how beautiful every thing looked without; and said also, that he thought he was a little better. He grew worse however, on the evening of that day; when it became very apparent to his friends

and family, that the vital spark must soon forever quit his mortal frame. He remained perfectly insensible and speechless, (except for a very short interval,) till the Monday following; when at just 45 minutes after 2 o'clock in the evening, all that was immortal of that great man left its tenement of clay and winged its flight to that building of God, a house not made with hands eternal in the heavens; where with the congregated millions of happy spirits, he may hymn the praise of his Redeemer in a strain responsive to the words which he has so often repeated with animation—Worthy is the Lamb that was slain, and hath washed us in his blood, and made us kings and priests unto God, and we shall reign with him forever and ever. He departed this life the 23rd day of January, 1843, aged 65 years 4 months and 13 days.

Laborious in his master's cause,  
His view, nor lucre nor applause;  
Willing to spend and to be spent,  
He ne'er for filthy lucre went.

But all his labors now are o'er,  
And we shall hear his voice no more;  
His dust lies silent in the tomb,  
For God has call'd his servant home.

His funeral sermon was preached (previous to interment) by Elder James Osbourn, of Baltimore, in a very feeling and appropriate manner, to a large assembly for so short a notice, from the 103rd Psalm, and 15th, 16th, and 17th verses: As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Elder Hyman then attempted in conclusion to make a few remarks respecting his past intimacy with the deceased, but was so completely unmanned, that he could not proceed. Having long been yoke-fellows in the gospel, and having spent many days of hunger, heat and cold together, their hearts had become knit together as were those of Jonathan and David of old, making as it were, only one soul. His body was then followed by neighbors, friends, and family and connexions, whose weeping and lamentation bore testimony to the high esteem in which they held him,) to its last resting place; which had been selected by himself, to fulfil those solemn words in holy writ: Dust thou art, and unto dust thou shalt return.

O, happy soul! who safely pass'd  
Thy weary warfare here;  
Arrived at Jesus feet at last,  
And ended all thy care.

No more shall sickness break thy rest,  
Nor pain create thy smart;  
No more shall doubts disturb thy breast,  
Nor sin afflict thine heart.

No more the world on thee shall frown,  
No longer satan roar;  
Thy man of sin is broken down,  
And shall torment no more.

Adieu, vain world! the spirit cries,  
My tears are wiped away;  
For Jesus fills my cup with joys,  
And fills it every day.

A taste of love we get below,  
To cheer a pilgrim's face;  
But every saint must die, to know  
The feast of heavenly grace.

Delightful concord always reigns,  
In Jesus' courts above;  
There hymns are sung in rapturous strains,  
With ceaseless joys of love.

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## THE PRIMITIVE BAPTIST.

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SATURDAY, OCTOBER 28, 1843.

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In the Minutes of the Kehukee Association, in the preceding columns, the reader will find an interesting Circular Letter, written by bro. C. B. Hassell; and a faithful Biography of Elder Joshua Lawrence, written by bro. R. D. Hart. In our next number we shall insert the History of the church at the Falls of Tar River, attached to Elder Lawrence's Basket of Fragments, when we shall have inserted in the Primitive all his religious writings, that have been made public. We shall then be enabled rapidly to publish the communications on hand, and to make the Primitive much more extensively what it originally was designed to be, a medium of correspondence for the Old School Baptists.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }*  
*Sept. 30th, 1843. }*

DEAR BROTHERS: I am yet here and have a mind to let you hear from me on the subject of religion, for which privilege I wish to be thankful. And I will say to you, may the grace of our Lord Jesus be with you all, and direct you into all truth; for it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should

boast. So you may see that faith is the gift of God, and not the act of the creature, as Mr. Clawton said it was. No, it is the gift of God, Mr. C.; see the 2nd chap. of Ephesians, 8th, 9th, and 10th verses. In the 10th verse Paul tells us why faith was given us—he says: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Now because we are the workmanship of God in Christ Jesus, (and that before the foundation of the world,) unto good works, which God hath before ordained that we should walk in them; now, Mr. C., I say that faith is the gift of God to all he has created unto good works.

And again, Mr. C., see the 3rd chap. of Ephesians, 12th ver. Here it is called the faith of him—and not the act of the creature. Now, sir, see the 12th ch. 7th, 8th, and 9th verses of 1st Corinthians 7th verse: But the manifestation of the spirit is given to every man, to profit withal. There the spirit is given. See the 9th verse: To another faith, by the same spirit. Here Paul says, that faith is given; and does not say like you, Mr. C., that faith is the act of the creature. No, he says, it is given by the spirit; and it is so, for it is written: Let God be true, and every man a liar. And again, see Galatians, 5th ch. 22nd verse: But the fruit of the spirit is love, joy, &c. And faith is the fruit of the spirit, which is the same as the gift of God.

Again, Mr. C., notice Colossians, 2 ch. 12 verse: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God. And not the act of the creature, as you said it was. No, sir, you lied, and the children of God know it; for they know faith is the gift, or operation of God's spirit upon their hearts. So faith is the gift of God, or operation of his spirit on our hearts; for we are dead to faith in nature, and would go to hell so, if it was not for the operation of God's spirit on our dead hearts, which brings us to life and enables us to see that we are sinners, and are hell deserving sinners.

Thus we are brought to see our situation, and then it is not worth while for men to tell our souls to pray; no, for God hath showed them that if they die in their situation, they must be forever damned. O, they cry for mercy; mercy is all their plea, and undeserved mercy. And when God brings a soul to this, you will see it repent

without being pulled into a straw pen, and patted and encouraged to repent. No, sir, when God quickens a dead soul, and gives him repentance that need not to be repented of, (for it is the goodness of God that leadeth men to that repentance that need not to be repented of,) then he hath his own time, and according to his own mercy he saves us by the washing of regeneration, and the renewing of the Holy Ghost.

Now it is by the washing of regeneration, and not the act of the creature; and when the creature does receive the washing of regeneration, then and there it is that faith comes, and Jesus Christ is revealed to this soul the hope of glory, and the fairest of ten thousand, and altogether lovely. Why now? Because the time is come for the faith to be revealed, or given of God to the creature; and then this creature will not say like Mr. C., that faith is the act of the creature. No, he will say the truth, and that is, that faith is the gift of God; for it is by the operation of his spirit that faith is received, and not the act of the creature.

And again, Mr. C., you said that all men had faith, and could exercise it; which is as false as the devil is false. For a man that is dead to spiritual things, has no faith in Jesus as his Saviour; neither can he have faith until it is given him. But you said, all men have faith, which is not so. See the 2nd epistle of Paul to the Thessalonians, 3 ch. 2 verse. Here Paul says: For all men have not faith. But you, Mr. C., said, all men had faith, and it was theirs to exercise, or to let it alone.

So I will pass on, Mr. C., and let you and Paul settle the matter, for it is between you and him. For you said, all men had faith; and Paul said, all men have not faith. So I only, as an honest man and as one who wishes you and all his enemies well, will say to you, that I never will believe any thing, (if I tell it myself,) and find Paul says I have not told the truth; but I will take it back. For we, (that is, the people,) that heard you say that all men had faith are Paulites, or enough so, I hope, to let God be true but every man a liar. So you had better ask forgiveness and remission of your sins, and try to tell the truth when you pretend to preach.

See again, James, 2 ch. 1 vs. Here James says, My brethren, have not the faith of our Lord Jesus Christ. Here James says, the faith of our Lord Jesus Christ; not their faith, nor his faith, but the faith of Jesus. Now, Mr. C., I think I

have proven from scripture that faith is the gift of God, or the operation of God's spirit on the creature, to enable it to believe. And you, sir, may do what you please with what I have said on this subject; for I have not said one word to offend you, nor have I left out one word to please you; but I have only given my opinion on this matter; and that from the scripture of truth, so nothing more at present on the subject.

But I would say to you, and Mr. Archer, when you want to talk about me do not tell the people that I am gone distracted, without you go farther off to tell it than to the Court House. True it is, sir, I should not have very far to go to get there; but, sir, I have not started neither do I intend to start for any cause, let alone the cause you said I had gone for; which was because other societies were getting all the converts and the Old School Baptists could not get any. And this I understand you say distracted me, but it is not so, sir; for I have long known that it was not worth while to have a devil if there was nothing for him to do, so I think he is doing his work by his lackies or circuit preachers, or Arminian workers; such as say me an act faith. This is all of the devil, for it is contrary to the word of God and so is of the devil; and if there was nothing for him to do, there would be no use for him, and then there would be no use for all his Arminian or working preachers. So you see, sir, your trade would be broken up without the devil does carry on his business. So I will let him carry on; but I will not trouble much about it; for I know that God is above the devil, and when God says, get behind me, satan, it is so; and when God says, satan be still, I think there will be no pulling in the straw pens, and then there will not be so many Ishmaelites made as are now among you anxious bench people. So nothing more at present, Mr. C., but may the Lord turn you and you shall be turned. Farewell, sir.

I would say to you, my brethren, I bid you God's speed, and hope to hear from you while I live, through the Primitive; and hope the Lord of Lords and king of kings will be with you always. So farewell, brethren in the Lord.

**RUDOLPH RORER.**

*Georgia, Warren county, }  
Sept. 22nd, 1843 }*

DEAR EDITORS: I send you a true copy of my resignation from under the Epis-

copal administration, with a few additional remarks, which you can publish if you think it won't dishonor the Primitive.

To you, the heads of a Babylonian church at Johnson's meeting house, these lines will fully authorize you to erase my name from your hateful books, as I have this day declared non-fellowship with all missionary and Arminian principles. I see in my governess, which is my Bible; that Christ came to seek and to save that which was lost, and to do the will of his Father that sent him. But you, missionaries, have come to seek and to save that which is in our pockets, and to do the will of the devil your father.

Now listen to the blessed voice of Jesus, saying: My house shall be called the house of prayer, but ye have made it a den of thieves. Ye hypocrites, well did Esaias prophecy of you, saying: This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me: but in vain do they worship me, teaching for doctrines the commandments of men. And again, we hear him saying: Wo unto you, Scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. Wo unto you, Scribes and Pharisees, hypocrites; for you 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 missionaries are the whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and all uncleanness. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work a reprobate; teaching things they ought not, for filthy lucre sake. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

And again, on the other hand, we hear him saying: I seek not yours, but you; and I will very gladly spend and be spent for you. For the love of money is the root of all evil, but thou, O man of God, flee these things. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And I 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.

Lest I should weary you I will come to a close with giving you these few crumbs of his word to feed upon until he comes. Then he will reward you according to your works: Behold I lay in Sion a chief corner stone, elect, precious; and whosoever believeth on him shall not be confounded. Therefore, I must and will come out. Now a word to you, my much esteemed friends of the Primitive order; I want you to pray for me and my dear husband, and four dear little children which are the fruit of our peaceful and happy union. The word tells us, that the fervent prayers of the righteous availeth much; and I hope through the aid of your prayers, that we may in the Lord's appointed time mingle our joys and sorrows with the poor persecuted little flock of Primitives in Georgia. For the word says: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And again, the word says: If God be for us, who can be against us? But we that will not agree to all the modern institutions of the day, find ourselves surrounded on every side with the proud, boasting missionary, who changed the truth of God into a lie, and are running greedily after the error of Balaam for reward—who certainly must perish in the gainsaying of Core. Raging waves of the sea they are, foaming out their own shame at their protracted and camp meetings, with screams and yells enough to intimidate the devil himself.

So go on, father Tillery, in the strength of God's elect; for there is none can confound you. I fain would shake hands with you, and tell how my soul feeds upon the doctrine you preach; for it makes my heart burn with joy when I hear your Primitive communications to the free born sons of liberty, in our peaceful and happy country. For I confidently believe you are an ark and a covenant bow of heaven, by your shooting so many well pointed arrows against the Jericho-like walls of missionism. And I hope that the blowing of the ram's horn through the Primitive by Rorer, Whatley, Moseley, and others, equally good, too tedious to mention, will yet lay the walls of the modern Babel of works flat, as it did in days of old.

Now I hope all the people in the United States, that love freedom and their children, will take care of these free agent workers, and money hunters, and abstinence fellows; for all the devil they fear is brandy, and the God they serve is money.

Now I will drop my pen, if you will suffer me to subscribe myself yours in hope of eternal peace beyond this vale of tears.

MARY LANDRUM.

From the western Predestinarian Baptist.

### TRANSPPOSED PROSE TO VERSE.

To me, there is but one God, The Father of our Lord Jesus Christ, To whom divine honors are due the same as to the Father, The Holy Ghost is also God Almighty to whom divine honors are equally due, as to the Father and the Son. Thus are these but one in essence, will, and mind, neither divided, or compounded in their nature, or personal relations, all of which are divine. The Father is of none, nor yet begotten, the Son is eternally begotten. The Holy Ghost proceeds from the Father, a pure spirit, Through the Son; Yet all but one God.

These are my views of this incomprehensible subject, both in verse and prose. These you will publish, if you see proper.

### VERSE.

One God I own divinely true,  
One Jesus Christ to him is due,  
Who now's enthron'd the God in heaven.

One Holy Ghost, a God of power,  
That with God and Christ adore,  
Yet all but one in essence joined,  
One in will, and one in mind,  
The Father God, he is of none,  
Eternal is his only Son,  
The Holy Ghost from God proceeds  
Through Christ the Son who intercedes  
For all the gift, the Father gave,  
All which the Holy Ghost will save.

Yours in Christ.

WM. DOWNS.

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W. W. Mizell, \$3	Thos. W. Walton, \$1
Rich'd Peacock, 1	David Ligan, 1
Samuel Clark, 3	D. S. Farrington, 6
Josiah Smith, 1	Seaborn Hamrick, 4
Moses Joyner, 1	Nathan Tims, 5
Burwell Temple, 6	I. E. Douthit, 5
Thos. Robertson, 1	

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# THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

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SATURDAY, NOVEMBER 11, 1843.

No. 21.

## COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,  
*For the Children.*

WRITTEN BY JOSHUA LAWRENCE, 1833.

### PART XI.

*A short History of the church at the Falls  
of Tar River, Nash county, N. C.*

According to Burkitt's History of the Kehukee Association, this church is ancient & has always been a very respectable church, being constituted by his account in the year 1757, so that she has existed seventy-six years since her constitution, and is still a respectable church for number, worth, piety and discipline. According to Elder Burkitt's account, Elder John Moore was the first pastor of the church, and he was succeeded by Emanuel Skinner, a worthy member, who was raised up in this church and called to the ministry; and he was succeeded by Elder Nathan Gilbert, in the pastoral care, in which office he continued beloved and respected until his death—under whose ministry the church was comforted, prosperous and happy, for in the course of two years of his ministry there were added to the church 154 members, but soon 80 of those members were constituted in a church at Town Creek, under the care of Elder Winsted, which left in the church 134 members, and some of them of as much respectability as any in the State, or perhaps as in the world.

After the death of Elder Gilbert, the church called on Elder Joshua Lawrence, a young minister who had been called to

the ministry and raised up and ordained by Elders Burkitt and Read, in the church at Fishing Creek, now Lawrence's meeting house, to take the care of the church; which believing he was called on to do by God Almighty, by a very singular vision of Elder Gilbert's death three days before it took place, he consented to do so, and thus became the successor of Elder Gilbert. In the course of a year or two a glorious revival succeeded, under Elder Lawrence's ministry, so that he baptised as many as 22 at one time, mostly young men and women; and in the course of two years there were upwards of 100 added to the church under Elder Lawrence's ministry, and we hope the day of God's visitation is again at hand and the time of refreshment from his presence not far off, when this church that has continued in respectability shall be watered from on high and increase to the joy, strength and gladness of those precious sons and daughters of Zion, that have stood the storm of a wintry season and leave behind them a young and worthy set of successors to adorn the doctrine of God our Saviour.

There have been since the Constitution of this church 635 persons members of it; there have been raised in it by baptism, 8 ministers, viz: Emanuel Skinner, Jordan Sherrod, Lewis Wells, John Atkinson, Elisha Battle, Jesse Andrews, Dr. John Gilbert, son of Elder Nathan Gilbert, former pastor, and Josiah Crudup, a minister of very respectable talents, character and good education, who is now we are told acting a very successful part in winning souls to Christ in Wake county, and is a member and pastor of a church at Hepsibah, in the above county; the last four ministers were baptized by Elder Lawrence in the revival at the Falls, and thus we see

every new revival produces a new succession of ministers.

The present number of members in this church is 87, notwithstanding the deaths, removals and excommunications that have taken place since the revival, and the limited state of her bounds from what they used to be under former ministers; for there are now four constituted churches, beside the church at the Falls, in what used to be her limits, all of whom may be said to receive some additions from her in their constitution.

The church at the Falls of Tar River hath built them a commodious new meeting house at which they assemble, which stands on an eminence about one quarter of a mile from the Falls where the Cotton Factory is built by Col. Joel Battle—surrounded is the meeting house with a lofty grove and on the north side of Tar River; their stated meeting is the second Sunday in every month with the Saturday before it, yearly meeting in September. Here we may say of a truth a gospel church has stood in credit, maintained doctrine, discipline, ordinances, and piety for seventy-six years, and the gates of hell have not yet prevailed; so that on this hill we may raise our Ebenezer, hitherto the Lord hath helped us; and we may say, like a dying Joseph, the Lord shall again surely visit you, our brethren; be strong and of good courage, therefore, and wait upon the Lord for the renewal of your strength and numbers.

There has always been some very pious members in this church, among them one of the most first members was Elisha Battle, the grandfather of the present generation; it may be said was a man of wealth and piety, and may in some sort be called an Abraham to the present race of Battles, for that profuse and extensive blessing that has been poured out on the Battle family—for in the revival under Elder Lawrence's ministry the blessing of heaven seemed to pursue the very blood of the family, and not even stopt there but those of other families connected by marriage with them were also blessed with a hope of religion—so almost almost all of the blood before, then, and afterwards, became Baptists, so that it may be said, behold a family blessed of the Lord.

Jacob Battle, the sixth son of this old Elisha Battle, was another wealthy, industrious farmer, and pious member of this church; he was born the 22d of April,

1754, and married Penelope Edwards, by whom he had six children, all of whom are dead except the oldest one James S. Battle. He, Jacob Battle, embraced the profession of the Baptists early in life, and continued to lead an exemplary, correct and moral life, beyond the commonalty of professors to his dying day; which took place in the 61st year of his age, in peace, from home—being heard to say, when he took up at night, then taken with the epidemic and laid down, in a little while I shall be with Jesus. He was a member of this church for about forty years without spot of moral character, and deacon nineteen years, in which office he died.

He was county treasurer for a number of years until death, and in all his dealings with men we hear of no impeachment from church, or State, or citizen—kind and humane to his servants to a fault, if such a thing could be—great method, prudence and precaution and industry in the transaction of all his business; and as to his liberality to ministers of the gospel he perhaps had not his equal, nor perhaps did any ever better fill the office of deacon both from church fund and his own private pocket, as a judgment day will reveal—when the Saviour shall say, I was hungry, naked, and in want in such a minister and you supplied me in him. He was plain in his dress, manners and table, though owner of above 100 slaves, and strictly attentive to conference and preaching in general.

He was a man of few words, seldom or never expressing himself in positive terms, nor chatting on foolishness, rather blunt and altogether unassuming in his manners and hard to become acquainted with by them that did not know him by reason of his plainness of manners and fewness of words. If all deacons and professors of the Baptists were such men as he for piety and attention to their office, it might be much for the prosperity and honor of the Baptist cause—as well, as we might add, behold the upright man in his dealings, words and actions, both in public and private life, for the end of this man was peace, as we hear him say in a dying hour.

Demcy Battle, brother to Jacob and youngest son of old Elisha, was born the 4th day of December, 1758, and married Jane Andrews in 1784; by whom he had eight children; his wife died in 1799, trusting in Christ, in her 32d year, and he died the 10th of March, 1815, in his 57th year, rejoicing in hope of glory through the Lord

Jesus Christ. He joined the church in or about his 18th year, and thus was a member of this church for about forty years. He left behind him at his death three sons and a daughter, viz: Doctor Cullen Battle, who is now a member of the Baptist church at Powelton, in Georgia, and his wife also—and Doctor Andrews Battle, who also is a deacon and member of a church in Georgia, but was baptized at the Falls—and John Battle, the youngest son, who unfortunately killed himself by leaping out of a tree—and Amelia Battle, the daughter, married to Doctor John Gilbert, and became a Baptist at the Falls, and died in 1817, in full fellowship, in the 26th year of her age. Demcy Battle was among and foremost on the list for moral character, of all the professors of religion that we have been acquainted with in this church or any other; he was a kind and affectionate husband, without a cross word or sour look or manifesting the least displeasure towards his wife through their stay on earth together; humane and forbearing to his servants, feeding and clothing them well, and never driving them through cold and heat, wet and dry, to hoard up a little property, yet was rich and abounded in plenty.

As a father he was fond and truly affectionate, yet he possessed that rigid morality, as some professors would call it, that he restrained himself and children from the use of by words of any kind, nor would he suffer them any amusement like gambling, such as fives, &c. or that had the appearance of evil at any time. As a citizen, honest, humane, punctual, obedient to the laws of his country—as a neighbor, kind restraining from injury—but when we come to take him into view as a church member and for moral character, says Elder Lawrence, and he well knew him for many years at home and in conference, it is here that he shines with that lustre that is enough to make other professors blush with shame; in his dress neat, modest and clean, bearing a good index to his heart; at his table simple, yet plenty and good, without luxury, show or parade, his countenance and unassuming manners and affable invitations always bespoke you are welcome, without those hypocritical apologies too often an attendant on many fine spread tables, when the heart wishes you gone.

In the morning and evening we find him on his knees looking up to his God for his help to keep him through the day and night

from temptation and evil, for forty years setting an example to his children and slaves, and showing them he carried on a trade with heaven as well as earth. In conference his worth cannot be told, never speaking but seldom, but that was like a nail in a secure place, or a word in season and to the purpose, and always showed he had well weighed the matter before he spoke. And again his worth was great, being of unimpeachable character himself he feared not to charge others with their crimes, and hold the rod to those that walked ungodly in the church; yet sufficiently lenient in discipline, but never suffering a crime to go unnoticed by the church and dealt with according to the scriptures. Oh, the value of such members in a church, says Elder Lawrence, since the loss of him is great, very great to any church.

He was frequently delegated to the Association, where his conduct was equally good; but above all, he shone most in his guardedness in conversation, for he never allowed himself in idle conversation, nor foolish laughing nor jesting, nor vain conversation nor idle words or backbiting, nor tale bearing, nor talking of the failings of his brethren or other men behind their backs—of which conduct thousands of professors ought to be ashamed, and more especially in these days when it has become the table, fireside, court yard and meeting house talk, to hear and tell of something bad that worldly or professor has done. Let this man's conduct put such to the blush of shame, and resolve to do better for the future, as it is in the limits of the power of all professors; and remember the tongue is a deadly weapon to the character of men, and though you may not at times think no harm of it, or tell truth; yet, oh yet, what harm is often made of it by a bird of the air carrying news—therefore, if you would not that others speak evil of you, do you even so to them. This man, therefore, it may be said came up to this text: Let your conversation be as becometh the gospel of Christ—in the court yard and every public company he was the same man, all of a piece at home and abroad, and in all the private walk of life all of a piece; so that it may suffice for all, that if any professor of religion ever came up to these scriptures: Be holy, be ye perfect as your heavenly Father is perfect—this same Demcy Battle is the man, says Elder Lawrence, who well knew him as a

member of his church, and at home and in public company, as well as private life.

Elder Nathan Gilbert, the former Pastor of this Church, was born in Anson County, North Carolina, the 30th day of January, 1768, and joined the Baptist church at a very early age, and commenced almost immediately to preach the gospel to lost sinners; he was the son of Jesse Gilbert, who was a Baptist and among the first in North Carolina. Nathan was his only child—after preaching sometime in Anson county, he came to Edgecombe county sometime in the year 1793; and July the 10th, 1794, was married to a Miss Charity Ricks, a fine, lovely, moral young woman, who was baptized by Elder Lawrence with her oldest son John, after his death; she was the daughter of James Ricks, who was the proprietor of the land at the Falls of Tar River, where the factory now stands.

Elder Nathan Gilbert, from the year 1794, preached for this church occasionally, yet though solicited, he would not become the pastor, although in 1798 the church called upon him by a unanimous vote, yet he would not accept the call until 1802. Whether Elder Gilbert was ordained in Anson county, or in the church at Scuppernon, from which church he took his letter of dismission to join the Falls, we do not know, nor by whom he was ordained, yet he was an ordained minister when he came to the Falls. He died the 1st day of August, in the year 1809. He was pastor of this church to their great satisfaction and even to the church's doting on him, and to her pride, that she was so blessed and fortunate to get such a godly blessed minister for her pastor for a number of years.

Elder Nathan Gilbert left five children, all of whom with his wife moved to Georgia sometime after his death, under the care of his oldest son, Doctor John Gilbert, who is now a minister of the gospel in that State. Elder Nathan Gilbert, says Elder Lawrence, who drew a sketch of his Biography, was a man second to none in the pulpit, and he well knew him for he baptized Elder Lawrence and was for some years occasional pastor of the church of which he was a member; and frequently preached with him there and elsewhere, as well as having been in his company some years. In his stature he was about the common size, yet rather bulky built, strong nervous powers; his countenance was modest, diffident, harmless, and very much of the down look, seldom looking up in con-

versation or in the pulpit, except when touched in his preaching with feeling of truth and worth of souls, then his countenance became piercing, pitiful, and his eyes seemed to beam forth love and earnest anxiety on all the assembly; his voice sweet, very harmonious, soft and pathetic; and seldom or never of the self-confident or dogmatical kind was heard in his preaching.

Well acquainted with men and things by study and reading, his method of preaching was of the strong reasoning and persuasive kind in the general for more than half his sermon, then he generally rose in a tone of voice and eloquence that seldom failed to flood his audience in tears and here he always left off, done his subject or not; he was a sure preacher on this account, leaving his audience always on the top of the mount, and never continuing so long as to chill and cool his audience again. On this account, he gave Elder Lawrence the following good advice: never fear old preachers, it will eclipse your ideas, for they know how to bear with the infirmity of young preachers, having been young themselves: nor never preach too long, but leave your audience with a desire to hear and in the best frame of feeling, this will make them willing to hear you again. He seldom or never failed in his preaching to have something always new, and would so manage the subject as to make it entertaining to all ranks of his assembly; so that each one seemed to go with his mess of meat and pleased with the man, more especially the children of God, for he was truly a sheep feeder which is the best gift in the ministry; nor did the goats go unfed, nor even the kids beside this shepherd's tent.

Elder Lawrence compares him to a lad gathering stones to throw at a bird or squirrel—for in the first part of his sermon he was slow and decisive, and his arguments and metaphors well chosen to open his subject to the mind of his audience; and when he had got his subject thus arranged, he seemed to rise in animation, life and tone of voice, and throw the stones of truth in every direction so that they used to hit. Elder Lawrence, when a profligate youth, though he used to creep in the meeting house and get behind the door where this same Nathan could not see him, yet his words would find him, his heart, his sin out, so as to flood him in tears and make resolutions to do better; but as soon as out, away to his sins again, as he has been fre-

quently heard to say. And it was seldom he failed to hit with his words all conditions of his audience, so much so, that Elder Lawrence has been heard to say, after thirty years experience in the ministry himself, and hearing a great many preachers in that time, that if he was to choose a preacher for himself, for something new, for being entertained, and for fresh supply of spiritual strength, that he would make choice of Elder Gilbert in preference to all or any preachers he has ever heard, and that he possessed the best entertaining pulpit talents.

In his dress modest, plain and decent; in his manners courteous, gentle, meek and unassuming; in conversation free and entertaining, by the fireside and elsewhere; his very looks showed that humility and harmlessness was the abounding graces of his heart—a man of peace in church, State and neighborhood—was once elected to the General Assembly, was a magistrate for many years, made considerable progress in the study and practice of medicine in the latter part of his life—pious in a high degree, so much so as to be without censure from church or world; always avoiding giving offence even in his preaching in the vindication of the truths of the gospel doctrines, yet sufficiently plain for the children of God to understand him, but not the world of mankind. It was for this reason that a high handed gentleman said once to old Elder Joshua Barnes, who was a hero for truth and has not in this particular left perhaps his equal behind him—you and your brother Gilbert don't preach the same doctrine; yes we do, said the old man, but Gilbert cuts it up in such little pieces and so butters it over you can swallow it, but I cut it in such big chunks it chokes you as bad as fish hooks. This was his only fault as a gospel minister, if it may be called a fault. He wrote a Circular Letter on good works, which shows the genius of the man as well as his ideas of the Christian life; in a word, he was among the best of men and ministers; lived beloved and respected in a high degree, and died lamented by family, friends, church and world. Such an one was this servant of Jesus Christ on earth—go thou and do likewise, and no doubt it shall be well with thee at last.

Time would fail me to write even a short biography of the many deceased worthy members that have been in this church, for there was Col. Joel Battle,

owner of the Factory at the Falls, a man of great wealth and undoubted piety, liberality and benevolence—a magistrate for many years, abundantly useful in church discipline, in his neighborhood and to his native State—of stern moral character, maintaining it to his dying day, to his honor and the honor of the cause of religion. And Redmond Bunn, a man of wealth, who was a member of this church for upwards of forty years; and deacon for perhaps between twenty and thirty years—was a magistrate for many years, and was often elected to the General Assembly—died in fellowship in a good old age, beloved and regretted. And Jethro Battle, an uncommon moral man before, and much more so after his profession of religion—died in peace and good hope. With a hundred others, whose memories are dear to all the brethren that knew them—as well as many that are now alive that adorn the doctrine of God our Saviour, whose names we may forbear to mention, as we shall not have much to say of the living but wait until they finish their race and see how they come off the field.

Perhaps there has not been a church in the State that has had as many members as ornaments to the Baptist religion, as in this—although she like all other churches, has had all along some few that have defiled their garments to their shame. It may with truth be said of the Battle family, that they have been abundantly blessed of the Lord, abounding in general with wealth and the hope of religion—for, for us to say how many of this family are Baptists in the United States, it would be out of our power—but the number is great, very great, including all its branches and marriage connections, with few exceptions.

TO EDITORS PRIMITIVE BAPTIST.

*Wetumpka, Alabama.* }  
August 19th, 1843. }

DEAR BRETHREN EDITORS: Owing to the numerous duties and engagements of life, I have for a considerable time been denied the privilege of writing for any religious periodical; but nevertheless I have not forgotten the dear children of God, and have long wanted to let them hear from me again. And now having my feelings excited in their behalf, by the influences I trust of that Spirit which makes us to cry Abba, Father, Rom. viii. 15, I have determined no longer to forego the great pleasure of

making a written communication to those who love our Lord Jesus Christ in sincerity and truth. And why should I esteem it so great a privilege, and why is it so important to write to such as keep the sayings of the Saviour? Because they that feared the Lord spake often one to another, and the Lord hearkened and heard it, &c. Mal. iii. 16.

And as we are all taught by the same Spirit, we are enabled by the teachings of that Spirit to build up and confirm each other, and excite to love and good works. And these are the effects of revelation, though in this day so notorious for extraordinary occurrences in the religious world, it is by some advocated that the days of revelation are past, thereby removing some of the ancient landmarks of the Bible; which being done, opens the way for a thousand heresies; for it is upon the principles of revelation that sinners from time immemorial have been saved, which is a manifestation of God's pardoning mercy, given through Christ by the Holy Ghost: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. And God has not changed the method of his grace, for he saves sinners now as he always has done, by grace: By grace ye are saved, &c. Eph. ii. 5. And notwithstanding the plan of salvation has been assailed by thousands, and numberless attempts made to fitter it down to a mere human theory, or at least to attribute some merit to human agency, yet all have failed and this inflexible truth remains:—

“No Fullerite can change its state,  
Nor proud Arminian mutilate.”

But human nature recoils at the notion of total depravity, hence it claims merit from which all the heresies have arisen that are now extant. And this sentiment of human merit survived the dreadful earthquake that swallowed up Korah and his wicked associates, and like a dreadful gangrene has still continued to corrode the vitals of the church. And to this cause I conceive may be attributed the origin of the numerous denominations of professing Christians now known in the world, and yet notwithstanding there are so many denominations now in the world, yet the whole human family are embraced in these two general sentiments, to wit, predestination and Arminianism, though in government and matters of less importance there may be slight dif-

ferences. The former of these sentiments, predicates the salvation of the soul upon the sovereign will of God, and the latter upon the will of the individual saved. Let us then examine the two propositions which we have set down, and in order to do this, we will take up the latter first.

And the first scripture we will introduce is the following: And ye will not come to me that ye might have life. John, v. 40. No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. vi. 44. The whole head is sick and the whole heart faint. Isaiah, i. 5. But we will leave off scripture quotations for a moment and appeal to reason. For instance, in view of these premises upon what principle will salvation be extended to the idiot or the infant? for it is certain that neither of these can have any will upon the subject of salvation, because they know nothing about it, neither are they susceptible of being taught it, only by a supernatural power. And yet we presume no one could for a moment suppose, that these are not sanctified by the Spirit of God, and make up a part of that number which John saw in Revelation, who sung the song of redeeming grace and dying love for ever.

On the other hand, to take up the former proposition which predicates the salvation of the soul upon the sovereign will of God. Wherefore when he cometh into the world he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Heb. x. 5, 7 vs. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. John, iii. 16. The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee, Jer xxxi. 3. All of which go fully to establish and confirm the former. From which it appears that the coming of Christ into the world was according to that will, not that his coming produced the love of God to sinners; but God's love to sinners being the cause, and his purposes of love being immutable, the advent of the Saviour, his life, sufferings, death and resurrection were the effect of that love which was the cause; and through this medium life and immortality were brought to light. And this was an evidence of the immutability

of that love which existed from everlasting. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. Then—

Why should the saints be fill'd with dread,

Or yield their joys to slavish fear;

Heaven can't be full which holds the head,

Till every member's present there.

But many of the religionists of the present time will say, these sentiments tolerate licentiousness and supercede good works; than which there could be no grosser error, and it is the fruit of an unsanctified heart, and presupposes that good works precede faith and repentance, and looks to human righteousness for justification; when in reality faith and repentance precede good works, and good works are the legitimate fruits of the former. Hence: But now being made free from sin and become the servants of God, we have our fruit unto holiness and the end everlasting life. We are created in Christ Jesus unto good works, &c. Then it is clear that the sinner cannot be justified before God upon any other principle than the imputed righteousness of Christ. For it is the duty of every intelligent being on earth, as well as the highest created order of beings around the throne of God, having received their intellectual powers from God, to exert those powers in rendering praises and homage to the author of their existences; if so, to discharge our duties will not entitle us to pardoning mercy, which is the effect of the atonement of Christ.

Then if Christ died for sinners, according to the will of God, and if their sins were punished in the person of Christ, or if he bore them in his own body on the tree, and that according to the will of God, does it look reasonable, or is it consistent with the justice of God the Father, to punish to all eternity the same sins he has already punished in his Son? Surely not. Then whomsoever the Saviour represented on the cross are sanctified, as it is written: He hath at one offering forever perfected them that are sanctified. This proposition shows the principles of all true and vital Christianity, it confirms the belief of a supernatural influence, and points out to a careless world the plain traces of his watchful providence; it displays the counsels of infinite wisdom, incessantly directing the course of events without violating the order of reason or human action. Such knowledge is too wonderful for us, such

power is above our comprehension; but the facts are placed before our eyes, we may see a regular train of events tending to this important end, accurately proclaiming amidst all the confusion and opposition of this tumultuous world, that God has reserved to himself the right to impart salvation to whom he will, and that this knowledge is the result of revelation.

These are all-important truths, and it well becomes us to pay attention to them; for they are designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live. The due consideration of them will administer consolation amidst present distress, and enliven faith and elevate hope whilst passing through those dark distressing scenes, to which the Christian is subjected in this life. Let us then, brethren, relying on the ever faithful hand of God, go forward; and if it is his will for us to suffer for his cause, let us adopt the language of the distinguished Moses: By faith he refused to be called the son of Pharaoh's daughter, choosing to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, &c. Let us as faithful watchmen placed upon the tower of Zion, raise a beacon at every point of danger, and point the wayfaring man to the Saviour of sinners for life and salvation, remembering that ere long we shall be called to render an account of our stewardship. And when we have filled up the time of our sojourning here, may we then be enabled to adopt the language of the great apostle of the Gentiles: I have fought the good fight, I have kept the faith; henceforth there is a crown laid up for me, &c.

With increasing affection to all who love our Lord Jesus Christ, I subscribe myself their brother and servant, &c.

BENJAMIN LLOYD.

FOR THE PRIMITIVE BAPTIST.

Charity is a Christian grace and virtue. We need its exercise, and should be careful how we treat those who may not agree with us in all things. There is much of evil in the disposition to slander and traduce the character of others. We ought not to heed to tales that vilify and abuse a neighbor. It is easy to be mistaken. It may be that no such thing as is alleged against him has ever been done, and innocence may be where guilt is imputed.

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**THE PRIMITIVE BAPTIST.**


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SATURDAY, NOVEMBER 11, 1843.

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This volume of the Primitive Baptist is drawing to a close, and we would remind those Subscribers who directed their papers to be discontinued at the end of the volume, or who subscribed for one year only, that their papers will then be discontinued unless the subscription is previously renewed. The papers of those who have not given the above directions, will be continued as usual. We also would suggest to those who are in arrears, that we wish them to correct their own accounts, should there be any error in them, and only pay such sum as they are satisfied is due.

T6 EDITORS PRIMITIVE BAPTIST.

*Pleasant Gap, Pittsylvania Co. Va. }  
Sept. 17th, 1843. }*

DEAR BRETHREN EDITORS: As I have to send to you to have my paper (the Primitive) continued, I feel like writing you a few lines to let you and all who read the Primitive know how things are with us in this section of country.

I am a member of Upper Banister church, one of the churches that compose the Stanton River District Association, which has declared non-fellowship with the Roanoke Association, because we could not go with them into the new fangled institutions of the day. We hope we have obeyed the voice of the Lord, (COME OUT OF HER, MY PEOPLE,) and have formed ourselves into an Association called the Stanton River District Association; and on account of the division their were some members in our church dissatisfied, but concluded they would stay with us and done so for a while, and said they were willing to submit to the rules of the church.

But we got along together in a mighty hobbling and contentious manner, and finally three of them asked for letters of dismissal. They said they could not go with us into the Stanton River Association; and the church, all that was present, was unanimous in giving them letters, with the exception of myself. I was opposed to giving them letters, but submitted to the church and they were granted letters of dismissal. I thought that we should have excommunicated them, for they declared

that they could not go with us into our Association; and they claimed to be members of the Roanoke, which we had declared non-fellowship with, and I thought that was no more nor less than declaring non-fellowship with us. And to be consistent, it did seem that excommunication was indispensably necessary, but we granted them letters.

One of them was a male, and the other two females. The member was the clerk of the church, and he was granted the privilege of writing their letters and bringing them to our next church meeting for the inspection of the church; but at our next meeting they appeared and refused to have any letters after he (the male member who was former clerk) had made a record on the church's book himself, that the church had granted them letters. They contended that they were the church, and that the Roanoke Association recognized them as such; and they contended that the rights and privileges of the church lay in them three, when there were sixty members differing from them, and they were legally dismissed from us at their own request.

And the clerk refused to give up the church's book to us at first, but finally has given it up, because he said he unhoughtedly promised to do so when he asked for a letter of dismissal; but not that he considered it our right, but because he had promised to do so. Well, we had to excommunicate them at last, but they are trying to annoy us all they can ever since that time; for they have their meetings in our house, and get the money-monger crafts men to come and kindle up a fox-fire, and get all they can to join them and call it a revival of religion.

After our church meetings we closed our doors and locked them as usual, and they are too stout to ask any privileges of us, even to ask us for the key or to open our doors for them; but our doors were broke open, and they have their meetings in our house whenever they please. And when the Roanoke had an Association, the male member, (and at that time the only one, I think,) went as a delegate from Upper Banister church, and was received by them as a messenger from that church; when the Moderator of that Association was present when he was excommunicated, and heard and knew all the circumstances under which he was excommunicated, and yet he was received as a delegate from Upper Banister church, when the Roanoke

knew that Upper Banister had refused to fellowship or correspond with them. And with shame to that body be it said, they appointed and had their next Association at our church, without even asking us the privilege. They usurped the authority by an arbitrary power, and cut our timber and made an arbor and stand to preach from, just like it belonged to them.

I went to hear them on Sunday, and after preaching they went round with hats, begging all the money they could get; they even condescended so low as to appeal to the poor negroes to contribute; if it was just one copper it would be thankfully received. Money seems to be the main-spring of action with them. But they were not satisfied with all this, they have appointed trustees, (or asked the Court to do so,) and asked the Judge of the Superior Court to confer the right of the land and church to them, as the trustees that the right was first made to were dead. They done this without our knowledge of any such intention, their object (I think) was to get the Judge to confer the right to their trustees without his knowing that there was any opposition; for when we heard of it and went prepared to explain the matter to the Judge and defend our rights, it was all dropped. But I have been told, that they intend to bring it up again this fall; I cannot tell upon what form they intend to ground their action the next time.

They still go on with their meetings in our house, receiving and baptising more members than we are, and some of them boast of it and say that is sufficient proof that they are right, because they increase faster than we do; but if they will read the scripture and believe it, they can't believe what they say; for if they will pay any attention to the scriptures they can see if they will only look, that the flock of Christ always was and always will be small and few in number compared to the multitude, who are led captive by the devil at his will, or bow the knee to Baal.

Brethren, ask them for their scripture authority for their new schemes and they will tell you, that they do not hold with them; and say they are no missionaries, and have no fellowship for the institutions of the day under the false pretence of benevolence. Then is it not strange that they will live in a church that corresponds with them? I think Paul exhorts us to turn away from such as have a form of godliness, but deny the power thereof; ever learning,

and never able to come to the knowledge of the truth, notwithstanding they keep up a form of religion. They honor God with their lips, but their hearts are far from him; teaching for doctrine the commandments of men, laying aside the commandments of God, and holding to the traditions of men, making the word of God of none effect through their traditions.

Brethren, would you call it benevolence to take from a poor man the last copper you could tease him to give, and leave his little children who are entirely dependent on him for sustenance, barely clothed and crying for bread? They will tell you (to induce you to give) that it is only lending to the Lord, to help them forward to give the bread of life to the heathen, who are perishing daily for the lack of their labor. That looks to me like they are seeking too much after worldly gain, and not after things that make for peace, making money of more value than the grace of God. But blessed be God forever, he works after the counsel of his own will in all things, and none can hinder; and it never was nor never will be his will that money should enable missionaries or craftsmen to frustrate him in none of his designs.

My sheet is full of my scattered unconnected scribbling. I must close by saying, that I do believe that the institutionists are co-workers with the Abolitionists of the North. Your unworthy subscriber, who has lived to as little purpose (known to himself) as the least; but God knows best.

THOMAS W. WALTON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Talbot county, }  
August 13th, 1843. }

DEAR BRETHREN: For the first time I take my pen in hand to write for publication, in doing which I shall write only that which I know, and testify to that which I have seen. I was born in Wilkinson county, Ga. May 28th, 1822. When between four and five years old, my father moved to Pike county, Ga. where he still resides. As soon as I was large enough, I started to school and went until I was about ten. I then worked six years, afterwards I went part of two years to school.

In the latter part of the last mentioned year I concluded I would have religion. Accordingly as I was on my way home the last day of the school, I concluded to pray. No sooner thought of than I began,

but did not say many words before I tho't how foolish it was for me to pray. I could not see that I had ever done any thing worth praying for, and what was the use. So I stopped at that time, and thought I was as good almost as any body; people say that I am very steady, and that is enough; and if I get religion just before I die, that will be sufficient.

So I went on very well, contented for two or three months. I commenced teaching school in 1841. Shortly after having commenced, I began to be troubled about my situation, for I now viewed myself in a worse situation than I did only two or three months ago, and was made to mourn from the impression of these words: Ye must be born again. I remember the time very well, (but not the day of the month,) that one evening after having returned from school I walked off alone, and having got out of sight of the house the thought struck me to pray. I began standing up, but the thought then struck me to get on my knees; and if ever my knees seemed stiff to me, it was then. I would get them bent a little, then up they would come. After a great deal of striving I got down and began to pray. I now viewed myself a sinner, and after praying till dark I made for the house, promising to retire to the woods every evening, and praying and doing better; and by so doing the Lord would soon have mercy upon me, Mr. Arminian like. But ah, to my utter astonishment my promises were soon broken; instead of praying openly every evening, I soon forgot it, and instead of getting better it seemed as though I got worse. But I do not believe I did actually, but because I could see more and yet more of my sinful heart. Notwithstanding I did not pray every evening openly, the very language of my heart was, Lord, be merciful to me a sinner and save me, &c.

So I passed 1841, sometimes off in the woods begging the Lord to have mercy, then perhaps going for months without retiring to the woods in order to pray, but yet praying. And I believe if I had not had a tongue and had life, I would have prayed; or you may term it praying, if you please. And what still pestered me, (or perhaps one thing,) the company with whom I used to associate and participate. I could not now enjoy; for if when with them they would start some foolishness and I participate, it would pester me long afterwards; so what must I do? O, I do not

know what else, but to pray on. If I could get better I would not mind it, but it does seem that every time I pray, so much more sin is committed; and I must not die in this fix if I can help it, but I will pray on and keep doing the best I can, and would not mind that so much, if I did not get worse as it seems every time I pray. But some consolation I would get from reading and hearing how a person is born again, when touching something that I had experienced.

The next year (1842) I went to Talbot county to teach school, boarding with brother Thomas Harris. My troubles grew daily now, for it seemed sometimes that I was one poor creature alone, being separated from my parents and friends, (and I awfully feared from God Almighty.) Being in a strange county, I would do all that I could possibly to keep every thing to myself, but could not do that. Surely, I would think to myself, that nobody never did suffer what I do, and seem well and hearty. Sometimes I would conclude, surely I look very badly; but when looking at myself, I seemed to bear my natural color. My repose was very much interrupted, not sleeping half the time that is allotted to us; and losing so much sleep, I thought surely would impair my health, but I enjoyed better health than I ever did. I was not only troubled, but it seemed to me that I had a burden which was increasing daily, and I could not get clear of it; but I continued praying, and it did seem to me that my prayers were sinful, and sometimes I would say, I will not pray any more, &c. and this shall be the last time. But when I would get through and return, my load would seem so heavy I cannot stand it; and back I will go as usual and pray, but if any thing a little worse. I paid great attention to preaching, and went to hear all. The Methodist and missionary would say, work, and exhort the same; the Universalist, all will be saved, I thought and feared, perhaps I would be excepted; at any rate, I did not feel to want to go to heaven in that fix. The anties would tell me the truth about it, that I was dead and in a fallen state, as the scripture saith, and could not recover myself; but still I worked, and expected by so doing God would help me.

Notwithstanding I viewed myself so great a sinner, it seemed that every sin I had ever committed was bearing heavily upon my frame; and I can tell you a little

of my feelings, and if any have ever had the same feelings, they will know when they read the following. I felt like I was the greatest fool, the least person, and the heaviest person of my size that ever inhabited any part of God's earth; but still I would try to pray and something would whisper to me, you will be saved any how, and what is the use to be so foolish. And when I would try to do good, some of the meanest thoughts would strike me in spite of all I could do. I hardly ever tried to pray, but that some mean thing struck me, and it seemed to me like every other wicked thing I had ever done. And when at meeting the invitation being given to people to be prayed for, others could go but I could not. They had soft hearts, but mine was hard. But I continued doing every thing for relief, but could find none; sometimes I would go off and try to give myself up for lost, by prostrating myself and pretending that I was nearly dead; sometimes I would get up at late hours of the night, and look for signs such as lights in a great many ways, but all would not do. I tho't I must give God a chance by getting in secret. I thought I must be somewhere when the sign came, where nobody could hear me, provided it would cause me to rejoice.

One night I went out and tried to die, or give up; when as I was just about to die, a very large dog jumped at me, and seemed as though he would tear me in pieces, but disappearing in a moment. I sprang up, made for the house with all my might, and did barely escape fainting. I had become very scary, so much so that I would not get out of the yard of a night by myself. I was afraid the old devil or something else would catch me. I heard something like a bell for two or three days, which also alarmed me. I asked some of the family if they could not hear it also. They said not. Sometimes I would get in a mad state, and curse with all my might for having prayed, or done any thing of the sort. Sometimes tempted to kill myself in various ways, and did once draw my knife and bore it upon my throat. No sooner than it began to hurt, I took it away. And I remember once of going a chesnut hunting, and as I was returning to the house I was walking along slowly, praying that the Lord would take me out of my present misery by destroying my life; when all at once I heard a noise. So soon as I heard it, I broke and ran with all my might. It was an old tree.

I had got about three or four yards from it when it fell the way I had just been walking; so I tried to thank God for sparing my life that time. I was very fearful of death, because that little life that was in me prevented me from going to torment, as I viewed it.

I shall now pass on to the time of my deliverance, by passing over great many of my days. I remained in the above mentioned fix, only a great deal worse, until the night of the 4th of Nov. My burden now had become so great, that I staggered as I walked. I had read the scriptures, experiences, prayed, &c. I must give it all up, there is no chance for me, I thought, and to hell I must go, and it is nothing but just. On that night a Mr. Oxford preached at brother Floyd's. Brother Harris and I went. Oxford preached finely, but all seemed to condemn me, or increase my trouble. I staggered on back after brother Harris. As we were going on, I ventured to ask him how long he thought a person could live in despair, or words to that amount. He replied, not long. O, brother, have you forgotten that time I went to bed, but not to sleep; it seemed to me that I felt I was just sinking, could hardly move and was heard to groan, Lord save, or I perish. O Lord, I am gone; but thy will, O God, be done. I lay so until next day, when I thought I would go and pray; but on attempting it, could not. Then falling back with these words, Gone, gone, forever. Lord save, or I perish.

After laying I hardly knew how long, something broke loose upon me and removed the load from me. I did not know what was the matter, but shortly afterwards I thought I was in the finest house I ever saw, having three stories in it; I entered, ascending up to the upper story. I thought it was full of people dressed in white, and I had on one of the most ragged and wet old sinking cloaks I ever saw; it was so rotten that it fell off. Some person picked it up and laid it on me, but off it came again. I then laid hold of it, and it would not bear its own weight; it finally disappeared. Then some person laid one of the most beautiful white cloaks on me I ever saw. O what a pretty cloak it was, whiter than I can possibly describe; and it fit me as well as it looked. I could but notice it. I looked about the middle of the house and beheld a square well of water boiling. Up I went and looked at it, and felt of it. It was truly warm and clear.

than I can describe; and I thought it boiled very strong and I could not discover where it went to. I saw many other things which I cannot think of, nor never could; but that which I have written I do know, and never shall I forget it whilst I remain in my senses.

In the morning when I arose, I felt so light I could hardly know how to contain myself. Sister Harris has told me since, that she discovered a change in me that morning, but still I was in trouble. On that day was meeting at Antioch. I went. After preaching by brother B. Williams, intermission. Father took me off and observed, how do you come on? Badly, says I. Are you still in trouble? said he. I am. He observed, that it is a little strange that my troubles cannot leave me. I told him I saw no chance for me, and also telling him my sufferings the preceding night. Says he, you must have in view something more to do. No, sir, I have done my last, I know I cannot do any thing to benefit. What are you troubled about? says he. I do not know, sir. Are you troubled because you cannot be troubled? says he. Well, says I, I reckon that is it. Says he, you are changed. O no, father. Yes you are, says he. We then returned.

After staying a little while, I started to see mother; and after having got about two miles and going in great deal of trouble, it was made plain to me, that my burden left me last night; that the old cloak was my load of guilt, that I had carried so long; the pretty white cloak was a cloak of righteousness, and the water was that which if a man drink he shall never thirst. And if there had been ten thousand people present, I should have shouted; but I was by myself, and I cannot half describe how I felt. I could now say, my Saviour, my blessed Saviour, &c. Every thing looked new around me.

I was married Christmas last, and my wife and I were baptized May 28th, 1843, by J. W. Turner. (Ephesus, Talbot) So the people may talk about this, that, and the other way, but if I am a Christian, they are all taught the way you have just read.

O, brethren, we are a little few and persecuted set; but let us take encouragement from this. I hope I love you if I have never seen you. Pray for me, and may we all meet in heaven to sing praises forever unto Jehovah, where parting will be no more, is the prayer of your unworthy servant.

JEREMIAH HEATH.

*"Missionary Effort."*

The late foreign papers furnish the following awful and heart-rending details of the result of missionary effort in one sad case in distant lands.

*Horrible Massacre—Destruction of the Nestorian Christians by the Turks.*

—The pure and upright Nestorian Christians, dwelling in primitive simplicity and happiness in their mountain fastnesses, have been sought by the bloodhounds of Mohammed, & doomed to annihilation. The circumstances connected with this sad event are melancholy in the extreme, and are detailed by a correspondent of the London Morning Chronicle (writing from Constantinople under date 17th August,) as follows:

You have been informed of the combination between the Pacha of Mosul and several powerful Kurdish chiefs for the extermination of the Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the results of the attacks of the united troops. They had penetrated into the centre of the Tiyaree districts, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes to the sword.—Three, or according to other accounts, five brothers of the Patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The patriarch himself had fled to Mosul and taken refuge in the British vice consulate. Thus a sect which had preserved its independence during centuries, and had resisted the persecuting sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mohammed—which, in its simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character, so conspicuous in all other Christian sects of the East—has now, in the weakness of Mohammedanism and the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate without the utmost indigna-

tion. All those who have been the direct and indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature to their intrigues, and although they may now shelter themselves under the cloak of religion, they have been guilty of a great crime against humanity. In their mountain fastnesses the Nestorians had retained their independence for centuries. The first western traveller who succeeded in penetrating into them was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction. No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional firebrand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. During last winter the three parties—the American, the Puseyite and the Roman Catholic—have waged an open warfare among themselves. The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians, enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received the earnest co-operation—in fact, became the tools—of the French political agents. Mr. Badger enjoyed the support of the British local authority.

A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding country, and their Governor, the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the west, was denied to the American missionaries. Mr. Badger and the Romanists renewed their separate attacks. Both had interviews with the patriarch, and both believed that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversa-

ries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the danger of English influence. At length, the combination we have described was formed, and those alone who were innocent have fallen victims to them as their only saviours—the minister of Christ, and the teachers of civilization.

Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. We believe that had the Church of England zealously co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters we have described would not have occurred; as it is, one of the most ancient and most interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of American Independents, English Puseyites, and French Roman Catholics.

The number of persons who have perished has not been ascertained. The population was about one hundred thousand. Neither age, sex, nor condition met with mercy. All were sacrificed by the savage Turks.—*N. Y. Sun.*

#### CORRESPONDING LETTER.

*The Corresponding Association of Old School Baptists, held with the Hartwood church, Stafford county, Virginia, on the 11th, 12th, and 13th of August, 1843. To the several churches and Associations uniting in the correspondence, sendeth Christian salutation:—*

BELOVED BROTHERS:—Having been again privileged by our Heavenly Father, to meet according to appointment, and hear your letters of love and consolation;—we in return, would address you by our Annual epistle, hoping thereby to stir up your pure minds, by way of remembrance—And as a rallying point, we would invite your attention to that portion of Divine writ, recorded in 1st Cor. 15, 47. “The first man is of the earth, earthy; the second man is the Lord from Heaven.” It is also said—“The first man, Adam, was

made a living soul," "and as is the earthy, such are they also, that are earthy." And in how many diversified ways his impress is sketched and recorded, in the volume of inspiration, has been the burden and theme of Holy men of old; some of these characteristics, we will endeavor to glance at, as light and liberty may be afforded. Man has been considered a religious being; in this sense we will try to trace his character; as delineated in the oracles of Divine truth.

If we advert to the first offspring of Adam, Cain, we find him engaged as a Religionist—"And in process of time it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord"—Of the *ground*, mark that, brethren; but "Abel offered a more excellent sacrifice than Cain; and God had respect unto it," which brought to view the spirit of wrath in Cain; and the curse of God is speedily denounced against him, that this earthy man may feel the guilt of sin; so as to cry out, my "punishment is greater than I can bear"—"Yea, my iniquity is greater than it may be forgiven." (margin.) while the native enmity is still in the heart; & as the exaltation of self is the peculiar trait in the earthy man's character, is it to be wondered at that he has "sought out many inventions?" Of the numberless number, we will try to glance at some; and will try to view him further as aiming to be the Righteous earthy man. The first specimen we introduce for your consideration is Esau, earnestly seeking the blessing, even with tears. Yet he found no place of repentance. No, nor will the eternal purpose be changed, which ordained the Lot, to fall into the lap of Jacob, the seed of the second man, the Lord from Heaven. And now the same disposition is seen, in Esau, that was acted out in Cain: says he—"The days of mourning for my father are at hand, then will I slay my brother Jacob." But what cannot be obtained by violence, is sought to be effected by art; as when good old Jacob's daughter went to see the daughters of the land, note their characters, brethren; *the daughters of the land*. The Prince of the country became so enamored with her, that he in a petitionary way says, "let me find grace in your eyes, and what ye shall say unto me, I will give, ask me never so much dowry and gift, and I will give according as ye shall say unto me; only give me the damsel to act *deceitfully* with the Shechemites,

by proposing terms such as the Shechemites agreed to, (in council) for "shall not their cattle and substance, and every beast and thing be ours; only let us consent unto them, (that is, be circumcised) "and they will dwell with us." But in the end, it caused good old Jacob to say to his sons, "ye have troubled me, to make me sink among the inhabitants of the land, and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed; I and my house." Thus were the hands of this good man made weak, by letting down the friendship of the uncircumcised, "he inhabitants of the land." But if the sons of Jacob acted deceitfully with the Hivites, they under the name of Gibeonites, acted wilyly with them; for this earthy progeny (in council) devised the plan by which they became amalgamated with the seed royal, the seed of "the second man, the Lord from Heaven," by covenant agreement; and soon did they discover the fraud practiced upon them. But though they had sworn to their hurt, they were not disposed to change; but made them servants, "hewers of wood, and drawers of water." Well they had a promise, "the elder shall serve the younger."

But again—"There were giants in the earth in those days; and also, after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown;" so also, of this heterodox amalgamation, sprung up mighty men. What think you of this great being eulogised after this manner, (but sure it was by one of the same earthy fraternity) "come therefore and curse me this people;" (same spirit of Cain and Esau,) "for they are too mighty for me—peradventure I shall prevail that we may smite them, and that I may drive them out of the land, for I wot that he whom *thou blessest is blessed*, and *he whom thou cursest is cursed*." This grateful message, and especially being accompanied with the rewards of divination; he becomes like a lion, greedy of his prey; and though obstructions, even supernatural difficulties, were in his way—"for the dumb Ass speaking with many voices, forbade the madness of the Prophet." "Yet, as "the wrath of man is to praise Him," so also, in the end is he compelled to say, "surely there is no enchantment against Jacob; neither is there

any divination against Israel." But no discouragements will impede this earthy man in his progress, till he gets himself enthroned a King. But why does he aspire to this dignity? It is that he may be like other nations. "He that is of the earth, is earthy, and speaketh of the earth.

But does the second man in his mystic image share any better fate with his royal highness? No, "He is hunted through all the thousands of Israel," ("for all are not Israel, which are of Israel") "as when a man doth hunt a partridge in the mountains." King and Counsellors, even an Ahithophel, both with David, (the seed of the second man, the Lord from Heaven,) and Absalom, and all for the utter extirpation and destruction of the seed of the second man and his mystic image. But hark; it is but for a David to say, "O Lord, I pray thee turn the counsel of Ahithophel into foolishness," and "straightway, their own craftiness, and the counsel of the forward is carried headlong." There is another prominent trait to be seen in this earthy man. If he be solemnly rebuked, he will say, "are we blind also?" "Master, thus saying thou reproachest us also."

How different the language of the seed of the second man—"Simon, son of Jonas, lovest thou me?"—"Lord thou knowest all things, thou knowest that I love thee." "In this lies the secret "which no man knoweth saving he that receiveth it." And in this mystery lies the difference between the first man, who is of the earth, earthy, and the second man, the Lord from Heaven; between the servant and the son; "For the servant abideth not in the house forever, but the son abideth ever."

"Now, (we) beseech you brethren mark them which cause divisions and offences, contrary to the doctrine which ye have received; and avoid them"—And "beware of dogs; beware of evil workers; beware of concisions."

A word to the Associations with which we are privileged to correspond. Your Minutes, brethren, were received, and your letters of correspondence were read with delight, as speaking the language, which our souls rejoice to hear. But when we looked for the faces of your Messengers, "who should tell us the same things by mouth," we looked in vain, with the exception of our esteemed brother McKay, from the Ketocton, and two of the brethren of the Rappahannock. Brethren, has such been our course with you? Solomon

saith—"A man that hath friends, must show himself friendly." A word to the wise may suffice.

May the Grace of our Lord Jesus Christ be with you—Amen.

—oooo—

In accordance with the invitation of the Bethlehem Church, Prince William County, Va. we have appointed to hold a meeting for correspondence with them, to commence on Friday before the 2d Lord's day in August, 1844; and we unite with said Church, in a cordial invitation to Churches, Associations and Annual Meetings, to meet with us by their Messengers and letters.

JOHN CLARK, *Moderator.*

R. C. LEACHMAN, *Clerk.*

From the Christian Doctrinal Advocate,

*Aspirations after the best gifts--said to be by an Indian.*

Daniel's wisdom let me know,  
 Stephen's faith and patience show,  
 John's divine communion feel,  
 Moses' meekness, Joshua's zeal;  
 Run, like the unwearied Paul,  
 Win the prize and conquer all.  
 Mary's love may I possess,  
 Lydia's tender-heartedness;  
 Peter's ardent spirit feel,  
 The faith of James by works reveal.  
 Like young Timothy may I  
 Every sinful passion fly!  
 Job's submission let me know,  
 David's true devotion show--  
 Samuel's call Oh may I hear,  
 Lazarus' happy portion share.  
 Let Isaiah's hallowed fire  
 All my new-born soul inspire;  
 Mine be Jacob's wrestling prayer,  
 Gideon's steadfast ardent care.  
 Joseph's purity impart--  
 Isaac's meditative heart.  
 Abraham's friendship let me prove,  
 Faithful to the God I love,  
 Most of all may I pursue  
 Th' bright example Jesus drew:  
 By my life and conduct show,  
 How he lived and walked below.

## AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*  
 R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*.  
 Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*.  
 Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*.  
 Thos. Bagley, *Smithfield*.

James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Hill's Store*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*. Jacob Herring, *Goldsboro'*.

**SOUTH CAROLINA.**—James Burris, *Seni* and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

**GEORGIA.**—John McKenney, *Forsyth*. A. Holloway, *Lagrange*. T. Amis and D. W. Patman, *Lexington*. J. Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. Wm. Trice & W. D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lasseter, *Vernon*. L. Peacock, *Henderson's*. Wm. M. Amos, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore & John Hardie, *Irwinton*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowltown*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Abner Belcher, *Carlisle*. John Webb, *Lebanon*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*.

**ALABAMA.**—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. I. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. John McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herriag, *Clayton*. G. w. Jeter, *Pint Lala*. Bartley Upchurch, *Benevola*. William Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Lowenville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. D. K. Thomas, *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J.

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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## COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Craytonsville, Anderson district, S C. }  
June 16th. 1843. }

DEAR AND WELL BELOVED BRETHREN  
IN THE LORD: AS the second year of my  
subscribing for your blessed little messenger  
has nearly expired, I cannot think of  
giving them up, for they bring me good  
news from a far country; and I think they  
hold the doctrine of the gospel of Jesus  
Christ, and I want them to be continued.

And I have had it in my mind to write  
a communication to you for publication,  
but the subject on which I purposed writing,  
seems to have stepped aside and another  
come in its place but a few hours before  
I sat down to write, and this seems  
now to stand most in front: *Without  
Faith it is impossible to please God.*  
And as this is the subject on which I now  
design to write, it behoves me to say something  
about it, and that in accordance with  
the word of God. Though it is, as I conceive  
it to be, a very important subject to  
write upon, or speak about, inasmuch as a  
great deal seems to depend on Faith; for  
without it, it is impossible to please God.  
Then seeing that so much depends on  
Faith, we who profess Christianity, ought  
to know something about it; and closely  
examine ourselves and see, whether or not  
we have this faith in possession, without  
which it is impossible to please God.

And it is said by the apostle to be the  
gift of God; then if it be the gift of God,  
it does not come from any other source, but  
from God alone; and that for the express  
purpose, to enable him to whom it is given  
to please God, by whom it is given. And

now this faith must be something else, than  
that of a mere notion in the head or the as-  
senting to an opinion imbibed or received  
from others, who have not received this  
faith from God. For man may possess  
false notions of God, and they may imbibe  
false opinions of God and of the religion of  
Jesus Christ, and teach them to other men  
and by these means lead many astray from  
this true gospel faith. For proof of this,  
see Saul of Tarsus; for while he was in the  
act of persecuting the church of Christ and  
the true gospel faith, and that with a firm  
belief and fiery zeal for his own religion,  
that he was doing God's service; and yet  
he was as destitute of that true gospel faith  
as a horse is of a soul. For all this feigned  
faith and false zeal may be possessed by a  
man, and he by these means be led on as  
Saul was, to believe that he is doing God's  
service, and all be in vain and not well  
pleasing in the sight of God: "For without  
faith it is impossible to please God." Be-  
cause it is not gospel faith, nor the fruits of  
gospel faith, and whatsoever is not of faith  
is sin. For Saul's religion was a pharisai-  
cal religion, the religion of men, and so  
was his faith; and we see in the word, that  
neither his faith nor religion pleased God,  
for God disowned it and condemned it.  
For until God met with him on his perse-  
cuting route from Jerusalem to Damascus,  
and made it a day of his great power with  
him, and said, Saul, Saul, why persecutest  
thou me? Paul gave up his false faith and  
false religion and that willingly too, and  
said, Lord, what wilt thou have me to do?  
Here we find that Paul was made a willing  
subject of this true gospel faith which God  
has to give, and bestowed it upon St. Paul  
at that very time. And Paul was made a  
true minister of Jesus Christ by God him-  
self; for he says, I will show him what

great things he shall suffer for my name's sake. And he became a publisher of this gospel faith, which he knew nothing of before; and we have no account in scripture that he ever pleased God before, or until then, for without faith it is impossible to please him.

And are we to suppose that all the men-laid schemes, and plans of the present day, and men-made societies which are not to be found written in the Book of God as a duty enjoined, viz: theological institutions, begging societies, title selling, buying and selling membership in these different men-made societies, gotten up for the purpose of making money, as I conceive when God has no where commanded it; and cannot be called the fruits of this gospel faith, or any more pleasing in the sight of God, than was Saul's feigned faith and false religion, or the idols set up in the days of the idolatrous worship of men, and held as sacred. And why? because God had never commanded them to be observed by his true worshippers, for they were not the fruits of this true gospel faith, and was not, nor is not yet, well pleasing to God; for without faith it is impossible to please him.

And now, my brethren, there has been and is yet a false faith in the world, and the devil is the author of it; and this false faith always fixes its eye on that of a false religion, or false conceptions of the religion of God; and leads many astray from the right way, to fall in with their own ways, or the ways of others. For God made man upright, but they have sought out many inventions. And are there not many inventions of men now prevalent in our world? Now notice if the devil can get men to invent that which is lamb or dove-like, and hold them as sacred, and make them believe by the power of this false or feigned faith, that they are engaged in God's service, the battle is half won on the devil's part with them. Then if he can get those inventions of men within the pales of the visible church of Christ, and yet those who profess to be the ministers of God, to propagate and publish it to the world, that heaven has appointed it, and that God has enjoined it and required it of his church and people; and yet the professors and leading characters to believe that they are engaged in the service of Jehovah, in the observing of these things, then if it were possible, the very elect would be deceived; but thank God, that they cannot be deceived, for they are kept by the power of God

through faith unto salvation, ready to be revealed at the last time. All that the Father giveth me, shall come to me. And he tells us again, that he will raise them up at the last day. Thine they were and thou gavest them me, and none shall be able to pluck them out of my Father's hand. I and my Father are one, I in you and you in me, and I in the Father. And again: My sheep know my voice, and they follow me, and I give unto them eternal life, and they shall never perish. And again: I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: Whatsoever is of God, is not of man. And again: I have given them thy word. And that word must be the word of faith which we preach unto you. Again it is said, that the world hath hated them, because they are not of the world, even as I am not of the world; I pray not that thou should take them out of the world, but that thou should keep them from the evil of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world, and for their sakes I sanctify myself, that they also might be sanctified through the truth. And again: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

And again, a strict command to God's people to touch not, nor taste not, nor handle not of all which is to perish, and I will receive you, saith the Lord. And now, my readers, you all do know or ought to know, that our Lord did mean the inventions of men and the devil, that were then and would be after that time invented, and reared up and held as sacred as of God's appointing and enjoining, as were not so found in the word of God, were the very things that he spake of that should perish; and that his people were to neither touch, taste, nor handle. Then why is it so, for I believe that the gospel faith which is the gift of God, and with and by which alone we can please God, will never reach them nor touch them. It is that feigned faith

that takes hold of them, and not the faith of the gospel; for it is that gospel faith, and that alone, by which we can please God, and that is the faith which we are to so earnestly contend for. And that is the faith that was once delivered, and that faith is the faith that was delivered by God himself to our first parents in the garden, at the time that he promised them that the seed of the woman should bruise the serpent's head. And they received this gospel faith from God himself, and they looked forward by the eye of faith to the fulness of time for the fulfilment of that promise made to them; and that God would send that seed into the world, to destroy the works of darkness. And this same gospel faith has been from that time until now, proclaimed and propagated in every place where the gospel has been preached in its purity. And it is by this same faith, that the gospel has been and will be carried from sea to shore, from the rivers to the ends of the earth, wheresoever God has been and will be pleased to send it. And I as much believe that God in his divine wisdom and foreknowledge, has men as much chosen for that express purpose, as I believe he had Paul chosen to carry the gospel to the Gentiles. For the scripture saith, that he works all things after the counsel of his own will; and I believe that he will furnish them with gospel faith, which will purify their hearts from the love of money and from men-made societies, and from bigotry, and from pride, and from popularity. That humiliating faith which will make them willing to esteem each other better than themselves, and stoop to wash each other's feet.

I will come now to tell you in a few words, what I think this gospel faith is. I think it to be the essence of God, or a principle received from God, or begotten in the soul by the spirit of God. And it is called an abiding principle within, and is the gift of God; and is by the apostle summed up with the other two greatest graces, viz: hope and charity. Faith, hope, and charity, these three; but the greatest of these is charity. And these three are so closely connected, that they never will be separated in time, for faith is that which purifies the heart and works by love. So that we see it is a working grace, but not for reward; but in obedience to God in keeping his commandments as he has delivered them to us, without adding to, or diminishing from them. And leads the soul to dis-

charge the duties from a principle of love which they owe to God, who is the author of it; for it never fails to produce good works, on the part of those who possess it. But works never did, no, nor never will produce faith, for that is the gift of God. So that we can plainly see, that it is God who begins the work, and not man; and it is God who carries it on to perfection, for we are told in the word, that he is the author and finisher of our faith, which means the true gospel faith.

And again: Ye have not chosen me, but I have chosen you. And we are told in the world, that we are chosen in the furnace of affliction. But again, when man begins a work, or to choose, without this gospel faith, he is sure to work wrong and to choose wrong. There is no telling where it will end in time, nor what evils may result therefrom; because he has not in possession this gospel faith to work with, nor the love of God for this faith to work by; and without it, it is impossible to please God. So that the creature may work, as I fear thousands do from their childhood down to old age, in the inventions of men and the devil, without this gospel faith to work with, and the love of God for this faith to work by, and never please God in all he does; for without faith it is impossible to please him. So you may begin, carry on, and complete the work by and through his own appointed means, and these means are they of his own mercy and grace, given in Christ Jesus before the world began unto our glory. So that this faith once delivered is worth receiving at the hand of God, and worth earnestly contending for; for I conceive this to be the faith of the gospel, called in scripture the faith of God's elect. So that I conceive it to be given to God's elect and chosen people for a certain purpose; and this purpose was known to God from the beginning.

And now what was God's purpose in the gift of this faith to his elect? I think in the gift of this faith (meaning the same gospel faith) to his elect he purposed many things, some of which I will mention. First, he purposed this faith to the eye of the soul, that the soul by the eye of faith might look even into eternity before and after time, and through time; and see that God was and is, and will remain to be, that unchangeable being that he has revealed himself in his word to be, possessing or consisting of seven divine attributes, they

which John in the Revelation called the seven spirits of God. These spirits or divine attributes, I think, the soul by the eye of faith views to be the seven lamps which John saw burning before the throne of God. And now to name them I shall call them wisdom, power, justice, mercy, truth, love and holiness. This faith God purposed to be eyes to the soul to see Jesus as mediator between it and God; that it can through the gospel glass see Jesus made a little lower than the angels, full of grace and truth. It can by the eye of faith see Jesus assuming our nature, not our fallen and depraved nature, but that innocent nature that Adam had before he fell. This is the reason why he is called the second Adam, the Lord from heaven. And in this innocent nature keeping the law, magnifying it and making it honorable before God the Father, in the law room and stead of his people; and by his innocent and righteous obedience to that law, has worked out an everlasting righteousness for his people. And his people can by the eye of this same faith, behold and see that by Jesus Christ, in and through Jesus Christ as their surety, the broken law honored, justice satisfied, God reconciled, and mercy and pardon freely bestowed without any merit on the part of creature man. And the soul can now see by the eye of faith, itself justified and saved in Christ before the world before the world began; that is, in the wisdom and foreknowledge of God.

And this gospel faith, which is the gift of God, and with which the soul can only please God, not only becomes eyes to the soul, but it also becomes mouth, hands, and feet to the soul. For this faith being active, lively, and strong, working by that principle of love to God; that soul while destitute of this faith is an enemy to God, nor has any substantial food to subsist upon, (in view;) but when God gives them this gospel faith, they can by the hand of this same faith lay hold on Christ as that bread which came down from heaven; that whosoever eateth thereof shall never perish, but can feed and feast on Christ, digesting in the soul and receiving spiritual strength therefrom. And that soul can by the hand of faith, drink water from the wells of salvation, and quench that thirst for sin that it formerly had; and that soul shall never thirst again after sin, and why? because that thirst is quenched and the love of it killed in the heart. And that water shall be in that soul a well of water spring-

ing up into everlasting life; for the apostle, speaking of God's people, says: We have handled and tasted the good word of life. And the soul that has this gospel faith does not follow Christ for the sake of the loaves and fishes, as I greatly fear thousands are now doing; the eating of his flesh and the drinking of his blood, is no hard saying to those who live as good old Paul lived, by the faith of the Son of God; who loved us and gave himself for us, that he might redeem us from the enmity of this present world; for they have fellowship in that of his sufferings, and also in that of his death.

Yes, my brethren, by the eye of this gospel faith the soul does view the religion of Jesus Christ not to be a popular religion, nor a money-loving, nor a money-hunting, nor a religion that goes in its ruffles and silver slippers, going with wind and tide following the fashions and customs of the world, walking in the commandments and institutions of men. But this gospel faith views the religion of Jesus Christ to be a persecuted, self-denying, world-losing, and cross-bearing, and a humiliating religion, going against wind and tide, and through much tribulation they have to enter into the kingdom.

This gospel faith, which is the gift of God, is purposed and given to be felt also to the soul. For Paul, in speaking of them to whom this faith is given, says: We walk by faith and not by sight. And it is by this same faith that Zechariah and Elizabeth walked, in all the commandments and ordinances blameless. And not one single passage of scripture is to be found, where any person or persons walked blameless before the Lord without this faith. We are told by Paul to the Hebrews, that the elders by faith obtained a good report. And through faith we are brought to understand, that the worlds were framed by the word of God; and that by faith Abel offered unto God a more excellent sacrifice than Cain. By faith we also understand, that Enoch was translated that he should not see death; for he had this testimony that he pleased God. But without faith it is impossible to please him. By faith Noah prepared an ark to the saving his house. By faith Abraham when he was called to go out, obeyed and went out, not knowing whither he went. By faith he sojourned in the land of promise, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he by the eye of faith looked for a

city, which hath foundation, whose builder and maker is God. Through faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age. And why? She judged him faithful who had promised. These it seems all died in faith, not having received the promises, but having seen them afar off. By faith Abraham when he was tried offered up Isaac. By faith Isaac blessed Jacob and Esau, and by faith Jacob when he was dying blessed both the sons of Joseph. By faith Joseph made mention of the departing of the children of Israel. By faith Moses when he was born was hid three months of his parents. By faith Moses when he came to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.

And oh! that pride, and popularity, and the love of money, and the practice of tittle-selling and men-made societies, and buying and selling membership was put down under foot of the church, and the true saints of God like Moses, would rather choose to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. For it was by faith he forsook Egypt, not fearing the wrath of the king, for it was by the eye of faith that he viewed him that was invisible. Through faith he kept the passover, and the sprinkling the blood. By faith the children of Israel passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned. And why? because they had not this faith, without which it is impossible to please God. And by faith the harlot Rahab, perished not, with them that believed not.

And what shall I more say? Says Paul For the time would fail me to tell of Gideon, of Barak, of Sampson, of Jephtha, of David, of Samuel, of the prophets, who through faith, says Paul, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong; I should suppose through the same faith waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured it seems, that rather chose death than to accept deliverance.

And why that they might obtain a better resurrection. And others had trials of cruel mockings, and scourgings, yea of bonds and imprisonment. It seems that some were so strong in the faith, that they suffered themselves to be stoned to death, were sawn asunder in pieces; while others were tempted, others slain with the sword; while others wandered about in sheep skins and goat skins, while it seems they were destitute of the comforts of life, they were afflicted & greatly tormented, of whom the world was not worthy; while others wandered in deserts and in mountains, and in dens, and in caves of the earth.

And all these seems to have obtained a good report through faith. Wherefore, says St. Paul: Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, (in the holy scriptures.) looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is now sat down at the right hand of the throne of God.

And O! my readers, let us seriously consider him that endured such contradiction of sinners against himself, lest we be weary and faint in our minds; for if these things were done in him as the green tree, what may we expect to be done in us the dry? For we have not yet resisted unto blood, striving against sin. But I fear too many have forgotten the exhortation which speaketh unto us as unto children, saying, unto us, my son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for when the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. For it seems if we endure chastising, then God dealeth with us as with sons. For what son is he who the father chasteneth not? So that it seems that if we are without chastisement, wherof all are partakers, then we must be bastards and not sons.

And now, dear brethren, I must come to a close, leaving this important subject not more than touched upon. May God of his infinite mercy and great goodness toward us, help each and every one of his dear children to closely examine themselves whether they be in the faith, and earnestly to contend for the same, and give us that faith by which we may be enabled to please him, is my sincere prayer

for his name's sake. I again subscribe myself one who loves the people of God and not societies.

LABAN MASSEY.

TO EDITORS PRIMITIVE BAPTIST.

*Calhoun, Anderson district, So Ca.* }  
*July 4th, 1843.* }

BELOVED BRETHREN IN THE LORD: I feel a disposition to drop a few lines to you for the Primitive, should they meet your approbation. The divisions in the Christian church is the subject which I feel a desire to call the attention of my Christian friends to Paul to his brethren at Galatia, 1 c. 62 I (Paul) marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, v. 7. which is not another: but there be some that trouble you and would pervert the gospel of Christ.

It must have been a matter of great surprise to saint Paul to see the brethren of Galatia depart from the true doctrine which had been preached to them by the apostles of Jesus Christ, and which they had believed and had united themselves to the apostles by joining the Galatian church, which Jesus by his apostles had planted among them; by telling to the apostles what the Lord had done for them and submitting to be baptized, &c. Paul reasons with them to show them the inconsistency of the tenets they held; 3 chap and 32. of Paul's letter to the Galatians: Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? These errors came among the Christian churches at a very early period after Jesus Christ was crucified, and had left this world to go to his father; at any event it was as early almost as the churches of Galatia were planted, for Paul says in his admonition to them: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

These Galatian brethren held some ideas or doctrine which did not correspond with the gospel of our Lord, for he Paul says: But though we (meaning the apostles of Jesus Christ) or an angel from heaven preach another gospel unto you than that which we have preached unto you, let him be accursed. Now they who preach the gospel would do well, in my opinion, to preach the same Gospel that our Lord Jesus Christ taught or commanded his apostles to preach; and I think those of his ser-

vants who are taught by the spirit of God, and called to preach his gospel, and whose labors God will bless, are those who confine themselves strictly to the Scriptures of the Old and New Testament. And it is their delight, yea, it is their meat and their drink, to do the will of their heavenly Father, as it is set before them in the gospel, by comforting his saints who are in trouble, by applying the promises and consolations of the gospel to them, by preaching his word, thereby exhorting sinners to be converted and warning the wicked of their dreadful end, showing to his brethren to whom he preaches and to the world wheresoever his lot may be cast, that those who preach a contrary doctrine to what is contained in the scriptures are in danger of the most awful punishment. 22 c. Rev. part of 18 v.: If any man add unto these things, God shall add unto him the plagues that are written in this book; v. 19. and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life. It is here to be seen the end of those who add to God's word or take away from it; and is it not to be feared that the causes of division in the Christian world have originated out of something like what has been said by St. John in the last chapter of Revelations.

They who preach Christ for the sake of filthy lucre, thereby giving offence to the children of God, they who preach and were never called to the work, nor never were taught of God the plan of salvation through Jesus Christ; but have begun to dabble in sacred things wherein they were ignorant; and such men-made ministers as these are sure to give offence to those who are taught in the school of Christ. For it is said in scripture: They shall all be taught of God. Meaning, in my opinion, his people; for we find that different gifts were given to men, all by the same spirit. Now we see how God qualifies his ministers, and what are the effects. Hear Paul to the Gal. 5 c. 22 v: But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, 23 v. meekness, temperance; against such there is no law, 19 v. of same chap: Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, 20 v. idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, 21 v. envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also

told you in time past that they which do things shall not inherit the kingdom of God. So it must be seen, what will be the end of the ministers of satan, who have endeavored to make a cloak, by putting on the Christian name, and then attempting to walk in the ordinances of the Lord: but not blameless, for such men as these have some things to perform by their profession in my opinion, more than they have manifested to the world. For by their works they are to be known and the course you see of those who have not the spirit, are every evil work, causing division in the church of Christ, because those who are taught of God by his spirit, know that God will not hold them guiltless if they walk in the ways that their fleshly brethren do, or more properly speaking as do the ministry of satan. For the servant of God knows who is his enemy, it is given to him to try the spirits and to know by their works whether they are of God, or whether they be of the devil.

And now, my dear brethren, I pray that you and myself, together with all the people of God, may be kept by his spirit to discern the truth from error; and to try the spirits that are in the world, so that we may not be led into error thereby; but that we may be enabled by his spirit to put our trust in Jesus Christ our Saviour, who is able to cleanse us from all sin. And that we may in all things give thanks, to him that hath redeemed us and washed us, (if indeed we are his,) and saved us by his grace.

And now to our Father and to his Son Jesus Christ, and to his Holy Spirit, be everlasting praise, world without end. Amen. I subscribe myself your brother in tribulation and in the bonds of the gospel; a friend and earnest advocate for the faith of the gospel, but not a friend of men-made societies, to be held as sacred and of God.

ISAAC CLEMENTS.

TO EDITORS PRIMITIVE BAPTIST.

*Cotton Gin Port. Monroe Co., Mi.* }  
Oct. 15th, 1843. }

BELOVED BRETHREN, of the Old School or Primitive Baptist order: I once more step forward among you to inform you that I am yet on the land among the living, and yet desiring to see the welfare of Zion in our land, especially in the country where I belong. Brethren, I am aware of my imperfection, as it respects my quali-

fications of ranking myself among so many worthy writers for the Primitive Baptist; for I sometimes look at myself in this way, I have often started out in my little farm and the first thing I would know there would come my little child behind. Stop, Father, I want to go too. I have sometimes scolded them, and even drove them back, which would cause a mighty cry or disappointment; while at other times I have stopped and taken up the poor child, the darling of my bosom, not wanting the trouble of my little babes, but for the respect and love I have for my little ones, would often weary my body to gratify them.

And now, dear brethren, if any of you should be burdened with your poor unworthy writer, if I could know it any way God knows my heart I do not want to be a burden to any of my precious brethren. No, let me stay at home in writing, and let others write who are qualified. No, brethren, if I am not borne in the arms of Jesus, for the Lord's sake forbid that I should ever be a burden to any of my precious brethren in the Lord. Brethren, I don't write to you because I can write; but I hope and trust, I do it from a principle of love to God and my brethren. I hope I am not deceived in this scripture which reads thus: That ye may know that ye have passed from death unto life, because ye love the brethren. Notwithstanding I am often in troubles and doubts made to enquire within my bosom whether this is the fact or no; for this reason, when I look around me and see many people professing to be Baptists and see them surmounting every difficulty, and what I call trouble or disturbances among the dear children of grace, I am (weak as I am) made to stop and look before I further go. For if such professing people are the children of grace, I sometimes think surely I am deceived; but in all my reading in the scriptures, (and that is not much,) I find all the ancient worthies travelled in crooked wandering ways filled with doubts and fears, dependent on the Lord for his goodness all the time, through their pilgrimage in these low grounds of sorrow. Brethren, I think of these two kind of people, professing to be Baptists: for I can't read of but two sorts, the righteous and the wicked, but there are so many professing to be righteous, good Lord, where there actions say something else, and sometimes actions speak louder than words.

Dear brethren, these things often cause your unworthy writer to lose many hours of sleep, and I can't help it; for the more I read the more these things trouble me. Again, when I see many people crying, lo here, and lo there, it makes me almost cry. Then think how the poor old despised Baptists are so much trodden under foot, or set at naught by the wisdom of this world. Brethren, don't neglect to notice and watch these things; for these are facts in this country. Let us be up and doing, for the Lord's portion is his people, Jacob is the lot of his inheritance, &c.

Brethren, I recollect one time particularly. I don't think I am wrong in that. A way back in North Alabama, a long time since I became uneasy and tried with all the strength that I was master of, to try to recommend myself into the favor of my God, by breaking off from my sins and living in what you might call a good style. My brethren, in the year 1834, in September, I hope and trust, for it is my only hope, that the Lord separated my sins from me as far as the east is from the west: put a new song in my mouth, even praises to my God, that he would look upon such a poor creature, as unworthy a creature as ever lived. Some time afterwards I joined the old despised Baptists and have not repented it yet. I have many times tried to tell how I was brought from nature to grace; but, brethren, I can only hint at it, there is this much I do know, I want to go with my dear brethren, whether you want me or not. I often find myself wanting (when I am not) to be with my brethren, the old Baptists, of which I profess to be a member of. I have been permitted to enjoy myself at our Association, (New Hope) and also with my brethren, at Butahatchie Association.

But, brethren, I am fearful my scribbling will be a block in some of your ways; the Lord knows my heart, I don't want to be a burden to any of you. I am fearful that I can't see myself as I ought, and afraid that I am only gathering the shadow, and missing the substance; but the Lord forbid that I ever should be boasting, especially in religious principles. And now, brethren, I have filled my sheet, and the Lord knows I only have touched the subject of my feelings; in conclusion, if you think this worthy you can publish it, if not lay it by.

So farewell, my brethren in the Lord.

ALFRED ATKINS.

## THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 25, 1843.

This volume of the Primitive Baptist is drawing to a close, and we would remind those Subscribers who directed their papers to be discontinued at the end of the volume, or who subscribed for one year only, that their papers will then be discontinued unless the subscription is previously renewed. The papers of those who have not given the above directions, will be continued as usual. We also would suggest to those who are in arrears, that we wish them to correct their own accounts, should there be any error in them, and only pay such sum as they are satisfied is due.

FOR THE PRIMITIVE BAPTIST.

### MINUTES

*Of the Lexington Primitive Baptists' Association, third session, held with the Bethlehem church, Edgefield district, S. C. on the 6th, 7th, & 8th Oct. 1843.*

1st. The Introductory Sermon was delivered by Elder Wm. B. Villard, from St John, 15th, chapter, 1st and 2nd verses: 1. I am the true vine, and my Father is the husbandman. 2. Every branch in me that bringeth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit.

2nd. Elected brother John Galloway, Moderator; B. E. Clark, Clerk.

3rd. Called for letters. Read the letters and minuted the state of the churches.

4th. The rules or by-laws were then read.

5th. Called for correspondence. Received from the Springfield Association letter and minutes by their messenger.

6th. Appointed the following committee on revision, C. Plunkett and B. E. Clark; on religion, Wm. B. Villard and G. Matthews.

7th. Appointed messengers to the following Associations; G. Matthews, to the Springfield; Wm. B. Villard, to write to and visit the Ebenezer and Fork Shoal.

Brother Villard prayed and the Association adjourned till 10 o'clock to morrow morning.

8th. Saturday morning, 10 o'clock. The Association met according to adjournment. Prayer by the Moderator.

9th. The Committee on religion state, that they see nothing to complain of but coldness; and would advise the plan of correspondence to warm up our zeal.

10th. The committee on revision state, they have read the letters and have had the same under consideration, and see no need of any alteration.

11th. The Circular Letter was then called for, read and received, and ordered to be published in the minutes.

12th. Appointed Wm. B. Villard to write the next Circular Letter.

13th. The corresponding letters were read and received.

14th. Brother J. Galloway to preach the next Introductory Sermon.

15th. Resolved, that the present Clerk of this Association prepare a copy of the proceedings of this body for the press.

16th. The next Association will be held with the Water Pond church, Barnwell Dist. S. C. 8 miles N. E. of Aiken, to commence on Friday before the second Sabbath in Oct. 1844.

17th. It is the pleasure of this body to tender this church and its vicinity their thanks for the kind reception in which they have been received and entertained during the present session. The Moderator then closed by a short address.

The Moderator prayed and the Association adjourned.

Preaching continued on the Sabbath by the brethren, Villard, Johnson, and Galloway, in the order of their names, to a very attentive congregation, and we hope to some good effect.

CIRCULAR LETTER.

DEAR BRETHREN AND SISTERS, of the Primitive order: We address you on this occasion from 17 and 18 verses of the 14 chapter of Christ's gospel by Matthew: And they say unto him, we have here but five loaves, and two fishes. He said, bring them hither to me. Notice how many were fed from this small morsel in its natural appearance. We do not consider his power by any means. We acknowledge that he cannot yet feed his people with the gospel of his grace, without all this outcry for money to help him to carry on the work of his grace in the salvation of sinners: and in sending his gospel when and where he may please.

As he is king in his own kingdom, he has an undoubted right to govern his subjects, in giving them laws, precepts, and commands, accordingly to his own pleasure, as he is the head and representative of his church, her law giver and representative power. Yet we hear a very great outcry to the people for their money, to assist him in this all important work, as though he had become weak, or his arm shortened, or needed our money to accomplish his work in the salvation of sinners. Nay, brethren, he needeth not any thing of our earthly treasure: for he telleth us, that the world with the fullness thereof are his. This is proof enough that he needeth not any thing of us to do his work; but we are poor, helpless creatures, depending upon him for every thing we need. Therefore, let us look unto him by prayers and supplications, that he would revive our drooping spirits, and cheer our languid

STATE OF THE CHURCHES.

CHURCHES	DISTRICTS	DELEGATES	Times of church meetings.	Money for	Total No.	Dead.	Restored	Excomm'd.	Dis by let'r.	Rec by let'r.	Baptized
Water Pond,	Barnwell,	J Galloway, C. Plunkett,	1st Sunday & Sat'y before.	50	151	1	5	1	1	1	1
St. Calvary,	Lexington,	Thos. Jones, J. P. Cullom,	2d Sunday & Sat'y before.	22	281	1	1	3	4	4	1
Bethlehem,	Edgefield,	W. B. Villard, B. E. Clark,	3d Sunday & Sat'y before.	50	131	1	5	1	1	1	1
				22	594	1	1	4	22		

hearts. And to his name be the praise forever. Amen.

JOHN GALLOWAY. Mo.

B. E. CLARK, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Ala. 22d Oct. '43.

BELOVED EDITORS: I here send you enclosed some animating poetic lines, that I providentially came across. Its encouraging spirit afforded exquisite, ineffable pleasure on my first perusal, hoping that it may have the same happy effective tendency with others, that it had on and with your poor misereant, your unworthy one naturally, &c.; believing assuredly that it will, I am encouraged to transmit a copy from its original, (or nearly so,) hoping that you will receive and give it admittance in some humble obscure place in your valuable instructive paper, as it now is truly applicable ('tis presumed) both spiritually and politically, ruinously affecting individually and nationally.

Banks, 'tis confidently presumed, and is frequently asserted by many, have been and ever will be, while conducted as they generally have been, a fruitful source of national evil. They were not intended for real, but transitory good; chiefly to promote and to aggrandize the designingly rich and affluent, at the woful expenditure of the better part and the most useful and worthy, the bulwark of a nation; they having property at their fluctuating command, to raise exorbitantly and to depress and depreciate its real worth at their pleasure and nod as a tyrant. Their tendency is oppressive, ruinous, and a destructive engine, making the poor poorer, of course the rich richer, in its various operations at the expense of the community. In fact, the system is truly an odious destructive MONSTER OF INIQUITY, tending to MONOPOLY, ANARCHY, and dire confusion, and ruinously affecting every thing morally and religiously good, &c.—opening wide an expanded door for the speculative, crafty, designing, peculiar, favored few. This and its neighboring State, Mississippi, have wofully experienced its direful and still continual effects. May they finally emerge from taking future timely warning of their present unhappy distressed situation, and for the future be cautiously wary. Hoping, my beloved brethren, the introduction, in connection with the poetic lines, is not a

violation of (your) respected reputed prospectus.

“Supposed to have been written by the Rev. Roland Hill, at a time when public credit in Great Britain was shaken by the failure of several noted banks.”

“THE FIRM BANK.

I have a never-failing bank,  
A more than golden store;  
No earthly bank is half so rich,  
How can I then be poor?  
'Tis when my stock is spent and gone,  
And I without a groat;  
I'm glad to hasten to my bank,  
And beg a little note.  
Sometimes my banker smiling says,  
Why don't you oft'ner come;  
And when you draw a little note,  
Why not a larger sum?  
Why live so niggardly and poor,  
Your bank contains plenty;  
Why come and take a one pound note,  
When you might have twenty?  
Yea twenty thousand ten times told,  
Is but a trifling sum;  
To what your Father has laid up,  
Secure in God his Son.  
Since then my banker is so rich,  
I have no cause to borrow;  
I'll live upon my cash to-day  
And draw again to-morrow.  
I've been a thousand times before,  
And never was rejected;  
Sometimes my banker gives me more,  
Than ask'd for or expected.  
Sometimes I've felt a little proud,  
I've manag'd things so clever;  
But ah! before the day was gone,  
I've felt as poor as ever.  
Sometimes with blushes in my face,  
Just at the door I stand.  
I know if Moses keeps me back,  
I surely must be damn'd.  
I know my bank can never break,  
No it can never fail;  
The firm, three persons in one God,  
Jehovah—Lord of all.  
Should all the banks of Britain break,  
The Bank of England smash;  
Bring in your notes to Zion's bank,  
You'll surely have your cash.  
And if you have but one small note,  
Fear not to bring it in;  
Come boldly to the bank of grace,  
The banker is within.

All forg'd notes will be refus'd,  
 Man merits are rejected;  
 There's not a single note will pass,  
 That God has not accepted.  
 'Tis only those belov'd by God,  
 Redeemed by precious blood;  
 That ever had a note to bring,  
 These are the gifts of God.  
 Tho' thousand ransoms'd souls may say,  
 They have no notes at all;  
 Because they feel the plague of sin,  
 So ruined by the fall.

This bank is full of precious notes,  
 All sign'd and seal'd and free:  
 Tho' many doubting souls may say,  
 There is not one for me.

Base unbelief will lead the child,  
 To say what is not true;  
 I tell the soul who feels self lost,  
 These notes belong to you.

The leper had a little note,  
 "Lord if thou wilt thou can:"  
 The banker ca-h'd his little note,  
 And heal'd the sickly man.

We read of one young man indeed,  
 Whose riches did abound;  
 But in the banker's book of grace,  
 This man was never found.

But see the wretched dying thief,  
 Hung by the banker's side,  
 He cried, "dear Lord remember me:"  
 He got his cash and died.

This is the borrowed poetry, it may be but few have seen it, to them it is submitted: may it have the desired effect. As usual, beloved brethren, yours, &c.

A. KEATON.

P. S. Inadvertently you or I have made some mistakes in my last communication. I don't keep a copy of my writings. There are a few of but little moment, but what the reader can rectify as he reads. The black book, &c. ought to read black brush. There is a mistake of my informant, i. e. No. 18, present vol. baptized by Elder Yarborough, ought to read, Rev'd. Hooker, a full blooded missionary. In No. 16, it reads, several picked the collar stalks that the big folks had left—it should read, several picked up the refuse of the collar stalks, that the pigs, &c. Please to note them.

A. K.

From the Signs of the Times.

*Old School Baptists in America.*—In the summary of Baptist associations, churches,

ministers, and members, in the United States and British provinces, published in the "Almanac and Baptist Register," the Bap. Pub. society state 181 Anti-mission associations, 1674 churches, 838 ministers, 2322 baptisms, (during the last year,) and 61,239 members. Besides these they say, "Probably some other associations would prefer to be placed with this class."

Although this number is much greater than what we had supposed, we know there are a very considerable number of churches of our order in the United States that are unassociated, and consequently not included in this summary. Hereafter we intend to give a catalogue of the names and location of these associations, in the hope of opening the way for a more general correspondence among the Old School Baptists.

From the Christian Doctrinal Advocate.

*From Brother Francis Baker, Mount Lore, Miss.*

Brother Jewett,—Permit me to express, thro' your paper, my love, regard and christian fellowship for my dear brethren and Sisters in the Lord, whose faces I have never seen, nor shall see in time; but whose faith and gospel order I have come to know through the Advocate and Prim. Baptist.

Christian Fellowship is a kindred property or passion of soul with that of love. These two properties are so subtle in their nature, as to act, or refuse to act, independently of the design of their possessor; and are wholly governed in their embrace by the fitness or unfitness of the subjects, or persons presented. Hence it is, that love cannot embrace a loveless person, nor can it be withheld from a lovely object. The same may be said of Christian fellowship; so that when the faith, character and gospel order of one *professed* christian, is known by another, he has or has not fellowship, according to fitness or unfitness &c. Thus the disciples refused to fellowship Saul of Tarsus, until Barnabas declared, how he had seen the Lord in the way; and that he had preached boldly, at Damascus, in the name of Jesus. Upon this evidence of his faith, they received him to fellowship. In like manner,—while David stood before Saul with the giant's sword in one hand and his head in the other, & declared whose son he was, and that it was the Lord God of Israel, (not

I, nor man, nor money, nor sword,) that had delivered him from the ravenous paw of the bear, the jaws of the lion and the sword of the Philistine,—the soul of Jonathan was knit to the soul of David, and he loved him, as he loved his own soul, a love strong and enduring. In like manner, the writer of this, who lives in the *far west*, obtained & enjoys fellowship, sweet fellowship and brotherly love with and for his brethren, who are 'scattered abroad;' but whose faith and order are according to the rule of the Gospel.

Brethren, I am persuaded, that we mistake ourselves, if we say that we have christian fellowship for individuals, who give us no evidence, that they are in the Faith. FAITH constitutes the foundation and main spring of Christian fellowship. Where no faith or no evidence of faith is found, there cannot be Christian fellowship. It is asserted, that all Christians have faith, and yet all do not live in fellowship. I shall not deny, that all christians have faith; but I must be allowed to deny, that all [professedly such] give the evidences of gospel faith. But, as faith is a fruit of the Spirit; Gal. v. 22, and as all men have not faith, 2 Thes. iii. 2,—it follows as a matter of course, that christian fellowship does not abound to and with all men. Again, it is said, faith is wrought in us by the power of God, Eph. i. 19. Christ taught Nicodemus, that 'except a man be born again, he cannot see the kingdom of God,' and that 'the wind (the Holy Ghost) bloweth where it listeth, and thou hearest the sound thereof.'

The elect of God by nature is 'dead in trespasses & in sins,' his blind eyes see not, his ears hear not, and his heart hard as adamant understandeth not. But the hour is come, and he shall hear the voice of the Son of God, and live. And he shall come forth from sin and condemnation; for "thou shalt call his name Jesus, for he shall save his people from their sins." And when as the child of God he is made alive, his eyes see, his ears hear, his hard heart is taken away, and he has a heart of flesh. It is now given him to understand the things of the kingdom of God. And what things has he been taught? First, he is taught by the light of God's Spirit, that he is a sinner exceedingly before God. He is made to feel the plague of his own heart, & when he would do good, evil is present with him. So that when he would be fervent in prayer to God, his heart wanders, pre-

venting his supplications. And when he reads, he finds it written, that 'he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.' He believes these things and so far his faith is right, and wrought by the power of God. And every Christian who has knowledge of the work, has fellowship with it. But this child of God, this heir of the kingdom of grace, is not left to wander alone: for the same Holy Spirit that first called him, will lead him about and instruct him. And the Spirit leads him to the Law for Judgment. Then he hears the curses from Mount Ebal. His soul acknowledges the justice of the sentences, he views himself on the brink of an awful Eternity, while his steps take hold on death and Hell! And when he would send up one more prayer for mercy, Justice bars him, and he cannot see how God can be *just* and save such a sinner, as is. At this view he falls, and as he falls, his heart cries, *mercy, mercy!*—nevertheless, not my will, but thine be done.' But the Spirit directs the fall, & he finds himself at the foot of the Cross. And he sees Jesus who, tho' he knew no sin, 'was made sin for him, that he might be made the Righteousness of God in Him.' The Spirit applies, and he believes and rejoices in God his Saviour; for he now believes, that He has finished *his* transgressions and made an end of sins. And he now thinks, that he shall live a life, of holiness all the days of his life, according to the desire of his soul. This is Regeneration: the work of God's Spirit. Thus far all Christians agree. And tho' there may be some difference in the degree of power, the length of the work, or in the manner of relating it; yet is substantially the same, and will in all cases amount to an evidence of faith in Christ and fellowship with the Brethren.

I have based the above bold assertion on the fact, that God the Holy Ghost, cannot teach different & contradictory faiths, principles, doctrines, & ordinances. There would be as much truth & gospel propriety for the Holy Spirit to teach a plurality of Lords, as to teach a plurality of faiths and baptisms. Accordingly the first evidence of the renewing of the Holy Ghost & of faith in Christ, begets Christian fellowship in such measure; but as there is only one Lord, one Faith, and one Baptism: so while Christians are in the faith, walking in all the commands of the Lord blameless, they

have both christian and Church fellowship one with another.

I have sometimes been astonished at the conduct of ministers and churches who cannot admit their Pædobaptist brethren to the sacramental table, because these have not been baptized according to the Scriptural mode; (tho' I herein agree with them but on the following account I also disagree with them;) while at that very table, from which the poor Pædobaptist has been turned off there are almost as great a variety of faiths, if faiths they may be called, as there are faces. Now strange as it may seem, this is called, the communion of saints! But it is a principle of the old Baptist faith, that *union* is one of the principal elements of Communion. There must be a *ONENESS* of faith manifested by obedience to the laws and ordinances of Christ; then and not till then, our brethren have evidence of our faith, so that we can have Christian and church fellowship with each other.

But again, there are some, many in Mississippi, who subscribe to the old forms of predestinarian Faith, and say they believe it, but say also that it is not profitable to preach it; and who actually preach Arminianism. And in fine they preach almost every doctrine, well mixed together, that is to be found in all the professed christian sects. Now such give no evidence, that they are *sound* in the faith, or that they are *in* the Faith; consequently, we cannot have church fellowship with them.

Once more, there are many Baptists in profession, who have established a great mission system, to which is appended an almost endless number of societies, schools, institutions & schemes, (connected with much begging,) all said to be for the support of Christ's kingdom and the glory of God. But as all these things are unknown in the Scriptures and opposed to the pattern shown in the mount, and contradictory to the order of the Gospel, and as these things afford no evidence of faith, (and as "whatsoever is not of faith is sin;") we, the Old Baptists, cannot fellowship those things nor such as are engaged in them.

The Baptists in past times, either winked at, or through charity or zeal, or in some other way tolerated, or passed over with silence many slight departures from the faith and order of the Gospel; until they embodied so many heresies and corruptions, hypocrites and nominal profes-

sors, blind guides and false teachers as prepared the body to fall in pieces. And now that so many of the old order of Baptists, are separated from the general mass shall they not profit by the past? And when or where there is a departure from the faith and order of the Gospel, will they not apply the corrective rod of discipline, and so preserve the purity of the faith and order of that Gospel, keep the house clean and thus strengthen the bands of fellowship?

Brethren, UNION, Christian union, and Christian Fellowship, all according to the rule of the Gospel, are things of paramount consideration. I hear some of my good zealous brethren complain of coldness in religion, and because we have no more Revivals. Well, it is surely very pleasant and very desirable, to see the Lord converting our children, our friends, and our neighbors; but while we pray and watch for these blessed events, let us keep a clean house and clean hands. And let us strive together for the 'unity of the faith' and the fellowship of the Brethren; knowing that the Lord will, in his own good time and in his own way, revive and carry on his work, regenerating & converting his own elect. Brethren, accept this word of exhortation, and let us unitedly strive together for the unity of the Spirit in the bonds of peace; that our faith, love and gospel fellowship may abound, and that the Holy Spirit may be 'a pillar of cloud by day' to protect us, whether it be a day of prosperity or adversity; and 'a pillar of fire by night' to light our steps, until we pass this desert and arrive at and in our blessed Canaan. Amen and Amen.

Your brother and fellow laborer in the bonds of the gospel.

FRANCIS BAKER.

### CIRCULAR LETTER.

*The Rappahannock (Va.) Association, to the brethren, churches, and Associations of like precious faith, sendeth Christian salutation.*

VERY DEAR BRETHREN:—He who is infinite in wisdom, and the Creator of all things, surely hath conceived some wise and glorious purpose, and wrought from design in all that he hath done; and to suppose that the heavens and the earth, and all things that in them are, are not continually under the notice of that eye which is ever beholding the evil and the

good, and under his control and providence, is virtually to deny the being of the God of the Bible. To suppose that circumstances exist or things transpire without the *eternal* purpose of God, or as the results of contingencies, is equivalent to a denial of God's eternity and immutability; for, if God be eternal, his purposes must also be, and if we suppose otherwise, we must imagine there was a time when he was undetermined and mutable; and the scriptures clearly show that nothing new, no after thought can arise with God: "But he is in one mind, & who can turn him? & what his soul desireth, even that he doeth, for he performeth the thing that is appointed for me: and many such things are with him." Job xxiii. 13, 14. His own glory is the great end of creation and providence. The fate of empires, kingdoms and nations is fixed, both with respect to the salvation of his people, and the reign of Jesus Christ his Son; and from the darkness of our understandings we may not be able to see the connexion between the tumults, wars, revolutions, decline and fall of the empires, kingdoms and movements of the earth, and the glory and eternal interests of Zion. Yet, now and forever, will God's people realize that "all their steps are directed of him, and that he keepeth them as the apple of his eye," whilst the history of the Bible evinces that from time immemorial God has appointed the order and wonderful harmony of the whole universe in all of its several parts, as particularly with respect to the establishment of his church as the development of his eternal purpose pose of salvation by the Lord Redeemer, which is his great work, the end and design of all his other works, and ever present to his sight. Known unto the Lord are all his works from the beginning; and that, among the thousands who people the earth, there is "a people" who are *peculiarly* the Lord's, formed and sustained for a special purpose, will appear if we attend to his declaration by the mouth of the prophet Isaiah, (Isa. xliii. 21.) "This people have I formed for myself: they shall shew forth my praise." Moses asserts that "the Lord's portion is his people; Jacob is the lot of his inheritance." "Thine they were and thou gavest them me," says Jesus. "This people" were chosen in Christ before the foundation of the world. Eph. i. 4. They are saved and called with an holy calling, not according to their works, but according to his purpose and

grace, which was given them in Christ Jesus before the world began.—Yea, saith the Lord, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. "Ye have not chosen me but I have chosen you." From these and a variety of other scriptures which we might introduce, the eternal regard of God for his people is most clearly manifested; but God esteems them his peculiar property, he has formed them *for himself*. *The Lord's portion is his people*. The universe belongs to him who formed it; but his people are "his portion," and his "peculiar treasure;" he has set them apart for that purpose. "For I the Lord am holy, and have severed you from other people, that ye should be mine;" and so the Lord considers them, for he saith, "Ye shall be a peculiar treasure unto me above all people: for all the earth is mine." He hath given them life in Christ; for he is their Life, and from him they derive their spiritual being and existence, as from Adam they all derived their natural life. And notwithstanding "by nature they are the children of wrath even as others," because they are sons by virtue of eternal union with Christ, their Head and Elder Brother, by the eternal, unchanging purpose of God, by his gift to, and everlasting covenant with Christ, when the fulness of the time come, God sends forth the Spirit of his Son into their hearts, crying, Abba Father: for "if any man have not the Spirit of Christ, he is none of his;" and consequently this people, formed by the Lord, born of his Spirit, and adopted into the family of his grace, experience the efficacy of the Saviour's atoning blood in cleansing them from all sin, and the power of his grace & Spirit in weaning and severing them from all inordinate affection for things which are earthly, sensual and devilish, and in disposing them to righteousness, in its most comprehensive sense; for "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This people have "*I formed*," saith the Lord. Who that hath felt the quickening power of his Spirit,—who that has tasted the bitterness of sin and the sweets of pardoning grace,—who that has been reduced to self-despair, self-condemnation, and utter impotency unto every good word and work, has not been constrained to say, "This is the Lord's doing; it is marvellous in our eyes:" "Tis he

that hath brought me to this banquetting house; his banner over me is love. The Lord hath done great things for me, whereof I am glad, unto his name be all the glory," &c. Yes, dear brethren, we know that Jesus is the Author and Finisher of faith—the First and the Last in redemption's work; and therefore cannot consent to give his glory to another. No graven image nor modern invention—no priest, no prelate, nor monied scheme—no work nor device of man shall share in our praise. The unsearchable riches of Christ—the precious blood of Jesus hath redeemed us; and the work of man, in reference to the spiritual birth of christians, is powerless and inefficient, "for the flesh profiteth nothing,—the Spirit quickeneth." But the end for which God hath formed his people, the language is imperative: "They shall show forth my praise." They bear the image of Jesus, and reflect his glory; the fruits of the Spirit are impressed upon their hearts, and manifested in their lives; their love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, give evidence of their heavenly birth and destiny, whilst they "show forth the praise of Him who hath called them out of darkness into his marvellous light." They live in the Spirit, and also walk in the Spirit. "God worketh in them to will and to do of his good pleasure," and they do all things through Christ which strengtheneth them. They receive the truth in the love of it, and contend earnestly for the faith once delivered to the saints; and such is their love for Jesus and his word, with the supports of his grace, they are prepared to suffer sacrifices, persecutions, and the sorest trials, rather than deny their Lord, or renounce the truths of the gospel which have been taught them by his Spirit, and which afford them the richest consolations in the depths of tribulation. This is indeed "their food and medicine, shield and sword;" and though the world oppose the doctrines of the cross, and persecute the followers of Jesus,—though they continue "an afflicted and poor people," "hated of all men for his name's sake," though they are assailed with opprobrious epithets, contumely and reproach by an honored, popular, powerful, and numerous religious body of professed christians from whom they differ in doctrine, experience and practice, they are often enabled to say, "But none of these things move me; neither count I my life dear unto myself, so that I

may finish my course with joy," &c. and in all this they show forth the praise of him who hath chosen them to be soldiers.

But amidst great and distressing apostacy from the faith, in different ages and at different periods in the history of the church, a people formed of the Lord have lived, and, blessed be God, such a people now live, as monuments and living witnesses of the truth, that the gates of hell shall not prevail against the church. Amidst all the cruelties the devil could invent, and the relentless church of Rome could inflict, this people were sustained and provided for; and indeed almost every age tells of some new theory of religion, and consequently of some untried cruelty, oppression or opposition exercised against the people of God. But the Lord is their Refuge, and underneath are the everlasting trms. And in this age,—outnumbering any other, perhaps, in the multitude of its institutions and converts to the various systems of men, should we be surprised to meet with the frowns, contempt, and scorn of the high dignitaries of the church? (so called.) Should we account it strange if we are tried with fiery trials? if we are persecuted for righteousness' sake? O, no! But strange, and no less true, that God such poor, weak, and worthless worms hath formed to show forth his praise; making manifest his strength in our weakness, and supplying grace according to our day and according to our trial.—The opposers of the truth and advocates of the anti-christian interest can go no further than God permits—no further than is consistent with God's purpose, which associates the true interests of his people with his glory. Not only, then, SHALL all these things work for the good of them that love him, of the called according to his purpose, but they *do so work*, even now. May your unyielding adherence to the truth, your calm and patient submission to the will of your sovereign Lord, your orderly walk and godly conversation praise the Lord.

Our Association has been truly pleasant; the preaching according to the oracles of God, and the congregation large, attentive, and we hope benefited. We have been greatly comforted by the coming of corresponding ministers and brethren, and sincerely solicit a continuance of correspondence with all who love the Lord Jesus.

The grace of God be with you all, AMEN.

THOMAS BUCK, *Mod.*  
WM. C. LAUCK, *Clerk.*

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Jesse Johnson, 1	W. L. Wilkinson, 1

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# THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

VOL. 8.

SATURDAY, DECEMBER 9, 1843.

No. 23.

## COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Lowndes county, Mississippi. }  
Nov 15th, 1843. }

BRETHREN EDITORS: Something more about Lebanon church, and the broke-off party. I write in justice to myself, and also with a desire to correct false reports and mistakes; and not with a design of laying more stumbling blocks in the way of reconciliation.

The reader in the first place is referred to what has been already written in regard to the Lebanon church affair. See in Primitive Baptist, (No. 17, page 267 and 268.) To have a clearer view of the matter, let us again copy *the false record*, or fabrication, and see its absurdities. We will place the *thing* in quotations, and our remarks that may be interspersed in parenthesis, that they may be easily known. Thus it begins:

‘After the church refused to hear charge or grievance,’ (improperly brought before taking gospel steps.) ‘and by a majority made void order and discipline,’ (a constitutional majority is to govern,) ‘the following brethren and sisters rose and declared they could not fellowship such disorder.’ (No such a thing said, to the best of my recollection. Mr. Nash stepped off after church conference was over, the Minutes read and signed, to the best of my knowledge, and said that he was dissatisfied and he *withdrew* from the church, and as many as will follow me give me your names. Four or five male members arose. He [N.] was told by the deacon to give back the church book if he was gone, or if he came back he must make acknowledgments;) ‘believing that all that is opposed

to hearing any charge or grievance is in disorder.’ (His believing it to be so, does not make it so; but the evidence he gave that he was in disorder himself, was proof enough to others.) ‘And we declare that we are contending for nothing but order and discipline, and the honor of the church.’ (Man that was made in honor abode not, therefore the government is not on his shoulders;) ‘which we are bound to do by the word of truth,’ (which you ought to have stuck to,) ‘believing we have kept the faith,’ (but not fought a good fight: cast out of the church.) ‘We therefore claim ourselves to be the church, and do hereby withdraw ourselves from the disorderly part’ (Here he aimed at his enemy, but missed—hit himself—the best may err—a swinging blow upon the ear, or in other words, boxed his own ears.) ‘And we do call on four of our sister churches, namely, the church at Columbus, the church at Providence, the church at Pilgrim’s Rest, and the church at Border Springs, to send us helps to settle our difficulties, to meet us at Lebanon meeting house, Saturday before the 2nd Sabbath in March next. Done in conference, Feb. 11th, 1843.’

Mr. Nash did say he, or they, would call for helps from these above named churches after I had quit the seat, and was replied to by the bro. deacon that the church did not join him, or them, in calling for helps; and if Mr. N. had given up the church book then, he need not have been accused of malpractice, if nothing more than the proper record had been written. But however, be it contrived beforehand, or after, I solemnly protest against my name being to it, and so does Lebanon church. But as the false declaration concludes, ‘done in conference,’ but not in

church conference, therefore the church denied knowing of it, only by verbal expressions. But the disorderly party want to palm it on the community as the church's act; and to hold out the idea, that it was Lebanon church authority, in sending out for these helps from the churches, which is false. But however, the *party helps* met at the time and place appointed. In what way they were called on, in the name or authority of Lebanon church, or by Mr. N., I am unable to say. It seemed too, at the time, that there was not much attention to *order*, as a first rule; for the crowd was promiscuous, so we may say. The Chairman of the concourse asked how this business should be taken up, *ex parte*, or *united*? It was answered by *party* clerk, *ex parte*—(as was by me and others distinctly understood.) The church then as such said, that they had nothing to do with the business, and claimed their right of holding their own keys. And, as the ex-clerk persisted in reading the false declaration which was placed in the church book, the deacon of the church very pertinently took it out of his hands; so the party, with their auxiliaries, were defeated for that time. But the conclusion was (I suppose) to, not give over but meet and try again. So accordingly they met again, and the effort as before had been for mastery, and not so much for peace, succeeded in severing the church and party much further asunder than ever before.

Thus Lebanon church being so ill treated by the churches of the Columbus Association, withdrew from their body and have joined the Buttahatchie Association, which is of the Primitive faith and order. And the broke-off party (miscalled church) have gone to the Columbus Association. And how they did receive them as a church is a little strange, as it was in violation of their own resolution, which let us see:—

*Resolved, that we — regard it as the imperative, though very unpleasant duty, of all our churches to exclude all such members, as separate themselves from their fellowships, and form a new constitution, without having first obtained letters of dismission in regular order.*

So now to conclude with a few remarks, hoping that we all may duly consider of the matter. First. How can two walk together unless they agree? So then, they might agree to disagree. For (says Solo-

mon) better is a neighbor that is near, than a brother far off.' And again: 'A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.' What reconciliation can come soon, where the wounds of *discord* have pierced so deep? those who cause their own evils must bear them or cure them. We all must live and learn, and so profit by experience. No use in quarrelling or calling ill names, the more peaceable we get along the better. I like the let alone policy in some things, not to disturb what is well. So if a man deceives me, quit dealing with him; and if he abuses me, quit his company. So if he rails, do not rail again, so as much as in us lies live quietly and peaceably with all men. But I know sometimes it is hard fighting to maintain the cause of truth against numbers, and for the testimony of truth bear reproach, which sometimes is worse than violence; but this has been my case, to keep a good conscience void of offence, and stand approved in the sight of God. And as a love, of fair play and fair dealings, both in church and state, my judgment and feelings naturally enlisted in favor of the persecuted and the oppressed. And being an eye and an ear witness (with many others) of the things that transpired at Lebanon church, and some have different notions of the affair and think I am mistaken in some things, if so I am very willing to be corrected; but let every one judge for himself. My motive at first was to induce the brethren to take a step in the right direction. Some might think I sided with the *Primitives* and was partial, but I never designed to be so, at the expense of gospel order and discipline, and the dealings with the accused. Brethren were arbitrary and inquisitorial and prepossessed me more in their favor, and confirmed me more in the opinion that it was the violent partisans that caused the most disturbance. Yours, with Christian respect.

JOHN HALBERT.

TO EDITORS PRIMITIVE BAPTIST.

Arkansas Union C. H. }  
Oct. 28th, 1843. }

DEAR BRETHREN: We have received from the 10th to the 17th No. of your valuable paper, which to us in our isolated condition is truly a source of comfort. And I hope we feel unfeigned thankfulness,

that God, in his goodness, is yet sparing us the privilege of correspondence, through the medium of your columns; thereby enabling us to cultivate harmony and union of sentiment, to receive edification & strength, more effectually to contend for the faith once delivered to the saints, and oppose the introduction of strange gods into Israel. For in my humble opinion, it is with many modern Christians as it was with ancient Israel; they have mixed with other nations, made their doors of easy access; and have introduced a multitude of carnal professors, who have brought into the church their gods, or corrupt notions of God, and have polluted or profaned his worship. While they cry Onward! Onward!! The redemption wrought out by Christ, or in other words, the atonement made by Christ, is as broad as the world and deep as the vilest case, and you are all intelligent beings, capable of discerning and appreciating spiritual good: Yea, may reach forth your hands and partake of the tree of life and live forever. The millennium too is upon the threshold of entrance; therefore the Lord has need of much money! Go, ye missionary, throughout all Christendom, procure it by some of the many means in your hands which shall prepare and send out a ministry capable of evangelizing the world. Thus shall Burmah, India, and barbarous Africa, though lately a barren waste, blossom as the rose, and become a fit place for the dwelling of Zion's king. And thou, America! miserable America! though the seat of liberty and benevolence, thy savages have long withstood our efforts, turned a deaf ear to our kind instruction, and scorned their white (oppressors) brethren, yet shall they feel the effects of our mighty discipline, turn from idolatry and serve (the traditions of men) the living God.

Splendid dream! Awful delusion! which while it lifts the eyes of the proud aspirant, is spreading a snare to entrap his unguarded feet. But if Satan transform himself into an angel of light, no marvel if his ministers be transformed to ministers of righteousness. Nor need we wonder that such should preach another gospel (which is not another) For being ignorant of the true gospel, or the righteousness of God, they go about to establish their own. And if it were possible, would doubtless deceive the very elect. While thinking of these extremes, or the difference between the Old and New School,

I have been caused to recollect part of a picture of life written by Dr. Johnson, in which he represented the traveller as a captive of some of the passions or habits of mature age; who, becoming alarmed, made a sudden and powerful effort to extricate himself, and being successful, made all possible speed to regain the road of rectitude; but in his hurry, overran it, and got ere he was aware, into the dominion of similar evils on the other side.

Christians should watch on every side, for we may expect an attack at the weakest post first. We should also recollect that he who trusts in his own ability, or who maketh flesh his arm, will certainly fall. Then, brethren, stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage, knowing, to obey is better than sacrifice, and to hearken, than the fat of rams. Use not your liberty for an occasion to the flesh, nor be conformed to this world, but be transformed by the renewing of your mind; having your loins girt about with truth; taking the inspired volume for the man of your counsel. For the weapons of your warfare are not carnal, but mighty through God to the pulling down of strong holds. Let us be careful not to contradict by our acts what we profess; for to profess is popular and of course easy, and formerly a mark of Christianity, but more recently the cloak under which designing men make inroads, not only upon the property but also upon the liberties of those whom they denominate brethren.

I also fear that many after opposing some of the leading errors of the day in word, have not been careful to maintain good works; and in exhibiting their liberty, indulged to their own shame and to the wounding of the cause of Christ. To such I would say, by their works they are to be known. "Awake to righteousness and sin not," that you may say as David did; "I will walk at liberty, for I seek thy precepts."

But, brethren, lest I should weary your patience, I will close; only saying, that we are a few (eight churches) that have declared against the institutions of the day; are much persecuted, our views strangely misrepresented, and are making a slow but we hope a sure or safe advance. Brethren pray for us, and may the God of all grace be with your spirits. Yours in tribulation.

C. B. LANDERS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the thirteenth Annual Session of the Contentnea Baptist Association, held at Meadow, Greene county, N. C. on the 20, 21, 22 Oct. 1843.

FRIDAY, October 20.

The Introductory Sermon was delivered by Elder James Osbourn, from Baltimore, from Isaiah, 27 c. 13 v.: And it shall come to pass in that day, that the great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

After which the delegates assembled and the Association was opened by prayer. Chose Elder Thomas Dupree, Moderator; and Ichabod Moore, Clerk; and Jesse C. Knight, Assistant Clerk.

Chose Wright Smith and Turner Bynum, a committee of finance.

Corresponding messengers and ministers from sister Associations, were invited to take seats with us, viz: Elders, James Osbourn, from Baltimore; Josiah Smith, Parham Puckett, and John K. Bender, from White Oak; Ely Holland, James K. Barbee, and Justus Parish, from Little River.

The list of churches was called, and letters handed in, showing the state of the churches as follows:

Names of churches, and counties wherein situated.	NAMES OF THE DELEGATES.							Contributions.	
	Rec'd by letter	Restored	Disch'd by letter	Perman'd.	Deceased.	Number in Fellowship.		\$	Cts
Autrey's Creek, Edgecombe,								37	1 00
Beaver Dam, Lenoir,								43	1 00
Black Creek, Wayne,							2	42	1 50
Hancock's, Pitt,								21	1 05
Meadow, Greene,							2	21	1 50
Memorial, Wayne,								17	1 00
Nahunty, Wayne,								3	64 1 00
Pleasant Hill, Edgecombe,							1	15	1 00
Pleasant Plains, Wayne,								9	50
Red Banks, Pitt,							2	55	1 00
Sandy Bottom, Lenoir,								17	75
Tison's, Pitt,								16	1 00
Toisnot, Edgecombe,							1	38	1 50
Town Creek, Edgecombe,							3	64	2 00
Union, Edgecombe,								50	1 50
White Oak, Edgecombe,							1	27	1 50
New Chapel, Wayne,								17	
								37	2 0 4
								12	555 18 80

\* Absent.

Petitionary letters were called for. Brother Hamilton Howel handed in one from Newport, Wayne. After examination, they were found orthodox, and the Moderator gave them the right hand of fellowship, in token of reception into our Association.

Appointed our next annual meeting to be held with the church at Beaver Dam, Lenoir county, to commence Friday before the 4th Lord's day in October, 1844, at 11 o'clock. Elder James Griffin to preach the Introductory Sermon, and if he fail, Elder John Smith.

Appointed brother Ichabod Moore to write a Circular Letter, to be printed with our next Minutes.

Then adjourned till to morrow 10 o'clock.

SATURDAY, Oct. 21st.

Met pursuant to adjournment from yesterday, and the Association was opened with prayer and praise by Elder Griffin; after which, Mark Bennett the former Clerk came forward and handed in the Association books; and brethren Turner Bynum and Wright Smith, were appointed to settle with him.

Called for Corresponding Letters from sister Associations. Brother J. K. Bender handed in one from white Oak, with a file of their Minutes; bro. Ely Holland, from Little River, also handed in a letter with a file of their Minutes. Received a file of Minutes from the Country Line Association, also received a file of Minutes with a letter from the Kehukee Association.

The list was called & absentees marked. Appointed messengers to sister Associations. Brethren, Jesse C. Knight, Jacob Proctor, and Elder Ichabod Moore, to Kehukee; brethren, Elder John Smith Artes Jones and Richard Rouse, to White Oak; brethren, Elder Benjamin Bynum Elder William Bass, and Shadrach Pa e, to Little River; brethren, Elder Benjamin Bynum and Wright Smith, to the Country Line and Abbott's Creek Union, Associations.

Appointed Elder Ichabod Moore, Treasurer; also, to prepare the Minutes for the press, to have 400 copies printed and distributed as usual, and record one copy on the manuscript book.

Treasury Report—

Rec'd from our former Treasurer,	\$17 08
Contributions this year,	18 80
	<hr/>
	\$35 88
Paid Mark Bennett for a book for the use of this Association,	38
	<hr/>
Balance in Treasury, Oct. 21. 1843,	\$35 50
Paid for printing these Minutes,	10 00
	<hr/>
Now in the Treasury,	\$25 50

Appointed ministers to preach to-morrow: brethren, Parham Puckett and James Osbourn; and if either fail, Josiah Smith.

Agreed to print with these Minutes, the Constitution, or Form of Government; and Rules of Decorum.

The Minutes were then read and assigned by order of the Moderator, and countersigned by the Clerk.

Adjourned with prayer to the time and place above named.

THOMAS DUPREE, Moderator.  
 ICHABOD MOORE, Clerk.

SUNDAY, Oct. 22nd.

Met at the stage at 10 o'clock. Elder Puckett introduced the worship of the day from Ephesians the 3rd and 8 v.: Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Brother James Osbourn followed from Solomon's Songs, 4 c. 12 v.: A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. The meeting was then dismissed in good order, and (we hope) the brethren preached as of the ability that God giveth; and we also

hope he will crown the meeting with a divine blessing.

THE CONSTITUTION,

*Or, Form of Government of the Centennial Baptist Association.*

From a long series of experience, We, the churches of Jesus Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of churches, in order to perpetuate a union and communion amongst us, and preserve and maintain a correspondence with each other in our union: We therefore propose to maintain and keep the order and rules of an Association, according to the following Plan, or Form of Government, viz:

Art. 1. The Association shall be composed of members chosen by the different churches in our union, and duly sent to represent them in the Association, who shall be members, whom they judge best qualified for that purpose, and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat: Provided, they shall not violate the rules further laid down in this Constitution.

Art. 2. In the letters from the different churches, shall be expressed, their number in full fellowship, those baptized, received by letter, dismissed by letter, excommunicated, and dead, since our last Association.

Art. 3. The members thus chosen and convened, shall have no power to lord it over God's heritage—nor shall they have any ecclesiastical power over the churches; nor shall they infringe any of the internal rights of any church in the union.

Art. 4. The Association when convened, shall be governed and ruled by a regular and proper decorum.

Art. 5. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

Art. 6. New churches may be admitted into this union, who shall petition by letter and delegates—and upon examination, (if found orthodox and orderly,) shall be received by the Association, and manifested by the Moderator, giving the delegates the right hand of fellowship.

Art. 7. Every church in the union shall be entitled to representation in this Association, but shall have only three members from each church.

Art. 8. Every query presented by any member in the Association shall be twice read; and before it be debated, the Mode-

rator shall put it to vote; and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

Art. 9. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 10. The Association shall endeavor to furnish the churches with the Minutes of the Association. The best method for effecting that purpose shall be at the discretion of the Association.

Art. 11. We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the same; for the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those monies thus contributed by the churches and received by the Association, shall be deposited in the hands of a Treasurer, by the Association, who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

Art. 12. The Minutes of the Association, when printed, shall be regularly filed by the Clerk, and the book by him shall be kept for the use of the Association, and he shall endeavor to have said book present at each Association.

Art. 13. The Minutes of the Association shall be read, (and corrected, if need be,) and signed by the Moderator and Clerk before the Association rises.

Art. 14. Amendments to this Plan, or Form of Government, may be made at any time by the majority of the union, when they may deem it necessary.

Art. 15. The Association shall have power—

1. To provide for the general union of the churches.
2. To preserve inviolably a chain of communion amongst the churches.
3. To give the churches all necessary advice in matters of difficulty.
4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the churches contributed for an Association fund, to any purpose strictly connected with the business of this Association.

6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.

7. The Association shall have power to withdraw from any church in this union, which violate the rules of this Association, or deviate from the orthodox principles of religion.

8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, whom they shall judge necessary.

9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union.

Art. 16. We will not hold in our churches any member who is in the practice of visiting the Masonic Lodges; or who, on any occasion, conforms to their custom of parades; nor will we countenance any such individual, who may reside or come among us, in the character of a preacher.

Art. 17. We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union, Societies, nor advocates of Theological Schools, nor any person who does fellowship them, nor will we hold any such in our churches.

### RULES OF DECORUM.

Art. 1. The Association shall be opened and closed by prayer.

Art. 2. The Moderator and Clerk shall be chosen by the suffrages of the members present.

Art. 3. Only one person shall speak at a time, who shall rise from his seat and address the Moderator, when he is about to make his speech.

Art. 4. The person thus speaking shall not be interrupted in his speech by any except the Moderator, till he is done speaking.

Art. 5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings, or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

Art. 6. No person shall abruptly break

off or absent himself from the Association without liberty obtained from it.

Art. 7. No person shall rise and speak more than three times to one subject, without liberty from the Association.

Art. 8. No member of the Association shall have liberty of laughing during the sitting of the same, nor of whispering in the time of a public speech.

Art. 9. No member of the Association shall address another in any other terms or appellations than that of brother.

Art. 10. The Moderator shall not interrupt any member in, or prohibit him from, speaking, till he gives his light on the subject, except he break the Rules of this Decorum.

Art. 11. The names of the several members of the Association shall be enrolled by the Clerk, and called over as often as the Association requires.

Art. 12. The Moderator shall be the last person who shall speak to the subject, who may give his opinion if he please before he puts the matter to a vote; but shall have no vote himself, unless the Association be equally divided.

Art. 13. Any member who shall willingly and knowingly break any of these rules, shall be reprov'd by the Association as they may think proper.

From the Signs of the Times.

*Morgan co., Ga., Sept. 18, 1843*

BROTHER BEEBE:—Having just returned home from the Oakmulga Association, I thought it might be somewhat interesting to you to hear something of our proceedings. Our last session was held with the Murder Creek church, Jasper co., from the 9th to the 13th, inclusive. Delegates were present, and letters read from all the churches (24 in number) except one: from which it appears that peace and unity abound among them; several have enjoyed refreshing seasons, and considerable additions during the last associational year. Corresponding delegates also attended from distant associations with whom we correspond, and were cordially invited to seats with us. The business of the Association was conducted with the utmost harmony, order, and despatch; no query was presented,—no matter of difficulty heard of; so that we had repeated opportunities of adjourning to attend to preaching at the stand. The congregations were usually large, orderly, and attentive: the preaching was in

the power and demonstration of the Spirit: never have I heard the truths of the gospel more clearly exhibited, or more ably defended; truly it was a pleasant time, a refreshing season to us poor pilgrims. But on Monday, the third day of our session, we were a little interrupted in the progress of our business,—our attention was attracted by the *voice of a stranger*, who rose up in a remote part of the house, and asked permission to read a short letter, being, as he informed us, a friendly message to that body from the Central Association! Leave being granted by the moderator, he proceeded to read the letter, which, as near as I can recollect, contained, in the first place, a certificate that certain individuals therein named, among whom the reader of the letter was one, had been appointed by the Central Association a committee with discretionary powers, to present certain propositions to that body, either verbal or written, the object of which was a reconciliation between the two bodies, followed by two or three resolutions, going to say, that it was an object greatly to be desired that a reconciliation should be effected, if possible, between the Central and Oakmulga Associations, & in the close they say they do not expect or desire any action of that body on the matter at present, only that we reflect upon it until our next session, and then give it a full investigation. I regret that I cannot furnish you a precise copy of the letter; they did not think proper to offer us either the original manuscript, or a copy of it; fearing, no doubt, that it might lead to some movement on our part, unfavorable to their wishes. But we took no notice of it, and resumed our business.

Now, brother Beebe, it appears to me that our enemies must be driven to great extremes, or they could not resort to such pitiful expedients, to come to us, with all deceivableness of unrighteousness, pretending great love and Christian regard to us, who they are in the daily habit of reproaching and stigmatizing both from the pulpit and the press, with no other view but to impose upon the simple and unsuspecting, and induce them to believe that after all, we are but one people; all, orthodox Baptists, all good brethren. Is it possible they can flatter themselves that such a base counterfeit will pass among Christians who have the least particle of light or spiritual discernment? or that such religious juggling can be carried on any length of time, in a well informed community like

ours, without detection and exposure? The truth is, they are in a great strait; they stand convicted before the public bar of profession our faith and preaching and practising another, and that upon the testimony of their own written creed. What then is to be done? They have no alternative but to change their original articles of faith, and relinquish the name of Baptist, or by some means bring us to a compromise, and get us to recognize them as *brethren*! Hence it is they come to us and say, "Only let us be called by thy name to take away our reproach."

I remember, brother Beebe, it has not been long since these same would be brethren predicted our downfall, and seemed to exult in the prospect of our utter extermination, and some were vain enough to talk about preaching the funeral of the last Old School Baptist! Now, if we may judge from their conduct, they are beginning to have a little more of Balaam's faith, and conclude, "There is no enchantment against Jacob, no divination against Israel;" at least the master spirit finds he is likely to make nothing by cursing Israel; hence he is about to change his position, and rally his forces for a new plan of attack.

There is no doubt, brother Beebe, but another attempt is about to be made to break our ranks, and decoy us out from our strongholds: already are they mustering their hosts for the battle,—not a few are now standing at the threshold, waiting to be invited into our churches, and it will be a *united effort business*, a simultaneous movement: if we will only open our doors and receive them without *re-baptizing*, we shall soon have a formidable troop of them in our midst. But why do they wish to return to us? are they convinced of their error and desirous of retracing their steps? If so, why contend for the validity of their baptism? If they are honest in this matter, and really desire fellowship and union with us, why not be willing to have it on scriptural terms? But not so: they have even the effrontery to tell us they have no concessions to make—no errors to abandon, nothing of this kind, but they think we have, and hope, upon due reflection and consideration, we shall come to a better spirit, and so a reconciliation be effected! Now, under such circumstances as these, how can we have any confidence in such men? Can we either wish or hope for a union with them? We have seen too much of their sophistry and

trigue to give them credit for their fair professions,—we have already suffered too much, from their intrusions and inroads among us to open our doors and invite them into our churches again, unless they themselves manifest a better spirit, and come to us seeking union and fellowship upon gospel terms. As to ourselves, we consider our present position a safe one: we believe we occupy scriptural ground; and, as such, have no inclination to abandon it. In a word, we have only to stand still and see the salvation of God.

Brother Beebe, I send you this hasty sketch, not knowing whether any of the brethren will furnish you with a more full and detailed account of our affairs. Make what use you choose of it, only accept of it as a token of christian regard.

THOMAS DAVIS

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## THE PRIMITIVE BAPTIST.

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SATURDAY, DECEMBER 9, 1843.

This volume of the Primitive Baptist is drawing to a close, and we would remind those Subscribers who directed their papers to be discontinued at the end of the volume, or who subscribed for one year only, that their papers will then be discontinued unless the subscription is previously renewed. The papers of those who have not given the above directions, will be continued as usual. We also would suggest to those who are in arrears, that we wish them to correct their own accounts, should there be any error in them, and only pay such sum as they are satisfied is due.

FOR THE PRIMITIVE BAPTIST.

Raleigh, Wake county, N. C.  
Nov. 19<sup>th</sup>. 1843

BELOVED BRETHREN EDITORS, and all that read the Primitive: I again appear before you with renewed acknowledgments, of the great usefulness of the circulation of the Primitive, of which I have not room to enumerate. I do not write often, being well pleased in the general; so that I have felt willing to sit in the shade, or shadow of a great rock in a weary land, while his fruit was sweet to my taste through the columns of the Primitive. But some of the brethren, I suppose, think I am not old enough to withdraw entirely from the field of battle, in calling the roll for me to come

forward into the field of action; which tells me the foe is still fighting within and without. And I herewith cheerfully step forward, and shall level my artillery against the enemies of King Emanuel, who oppose the doctrine of the final perseverance of the saints.

And as Jannes and Jambres withstood Moses, so we have Jannes and Jambreses in abundance, that resist the truth, and are Moses's disciples or disciples of the law instead of the gospel or Jesus Christ; who are relying more upon the law conditional promises, than they are the positive gospel promises. And consequently leadeth to a reliance on their own performance, which aims a deadly blow at King Emanuel's character and free government, flies in the face of grace, mercy, truth, righteousness, peace, and joy in the Holy Ghost; and predicates their joy in a thing of nought, or sparks of their own kindling under the law and consequently under the curse.

The first motive I have in view, is to take from the enemies the armor wherein they trust; and if under God I do this, the spoil is divided. What I mean by their armor is, those passages of scripture which they take as evidence that Christians may fall from grace and be lost; and may fall from grace and recover. The first part of the armor in which they trust that I shall notice, is the circumstance of three and twenty thousand that fell in one day of the children of Israel, and that they all eat the same spiritual meat, and did all drink of the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. You will observe in 5 verse same chapter, that with many of them God was not well pleased. You will further notice, that the 7 v. some of them were idolaters; 8. some of them were fornicators; 9 v. some of them tempted Christ; 10 v. some of them were murmurers. So you will observe, that it was some of them (not all.) Another idea says, they are not all Israel that are of Israel. I hope none will have the hardihood to say, that idolatry, fornication, to tempt Christ, and to murmur, are good marks of a Christian. But, say some, did not they all eat of that spiritual meat, and drink of that spiritual drink, and that spiritual rock that followed them was Christ, and what better evidence is required in proving that they were all Christians? Question. Did Moses and Aaron's partaking of that meat and drink in the wilderness make them Christians?

You are bound to say, no; for Moses and Aaron were God's children before they went to Egypt, and were sent of God. Well, say you, how is it that they partook of the spiritual meat and drink, and yet they be no Christians? Answer. Those that eat of that spiritual meat and drink, partook of it with their natural mouths, gathered with their natural hands in the morning of each day, except the Sabbath. Question. Does eating and drinking with our natural mouths, afford sufficient evidence of being a Christian? If you say yes; I say no. Well, say you, why was it called spiritual meat and drink? Answer. Because it was not the natural production of the earth, but the quails and manna were the production of heaven, therefore called spiritual. And it was to preserve natural life, as there were no cultivated fields of production in the wilderness, nor springs to quench their thirst. And the water that gushed from the rock was a miracle, performed by the mighty power of God, yet not the renovating grace of God in the salvation of the soul, but the body from perishing in the wilderness.

About the time of the fall of these twenty-three thousand, Moses returned from receiving the law on the mount, found that the children of Israel had made a golden calf and were making a great fuss, a monstrous outcry, insomuch it was to Moses and Joshua confusion; which is seen in our modern seminaries of every denomination almost. Raving, foaming out their own shame in pulpit, straw pens, anxious seats, pulling and hauling up to be prayed for, some shouting, some laughing, some praying, as it is called, some singing, and some preaching, &c. And how much this is like those around the calf, and it is often found amongst them to question or deny the doctrine of the final perseverance.

But Moses stood in the gate and cried, saying, who is on the Lord's side, let him come unto me. And all the sons of Levi came unto him, and the rest were destroyed. And so it will be. Many have and will fall for the want of grace. I cannot dwell.

The next evidence I shall notice, they offer as proof of falling from grace, is that of Judas. The enemies of truth hold that Judas was a Christian, fell from grace when he betrayed Christ, and not until then. And I heard one of those advocates of falling from grace affirm, that Judas stood a better chance for heaven than Solomon.

Acts, 1 ch. 17 verse: For he was numbered with us, and had obtained part of this ministry. This I say does not prove to my understanding, that Judas was a Christian; for the 16th verse same chapter says, in making a citation, spoken by the Holy Ghost to David before Christ, in the date 1027, say, men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was a guide to them that took Jesus—obtained part of this ministry. (What part?) Is a very important question. And as Judas had the bag, and cared for what was in the bag more than he did for the poor; and as it is connected in the gospel to contribute to the necessities of the saints, that my thoughts are, that this is the part (not the whole) that Judas obtained. And that a devil could carry the bag, and Judas was a hypocrite while carrying the bag is evident from his saying, that the box of ointment might have been sold for two hundred pence and given to the poor; not that he cared for the poor, but what was in the bag. And it is too notorious that in the present day, that men may obtain part of this ministry in the letter at colleges and elsewhere, and be void of the spirit. The Judases are almost invariably to be found carrying the bag, or advocating the monied schemes of the day under the cloak of religion, and betraying and selling Christ at the greatest price they can get from boards and churches by the year, &c.

I hasten to another consideration, that Judas was not a Christian before he betrayed Christ in the date of 33. And in the date of 32 Jesus said to his disciples, in the 5 ch. of John, 70 and 71 verses: Jesus answered them, have not I chosen you twelve and one of you is a devil? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve. Thus it appears from Bible dates, that the Saviour told the year before Judas betrayed him that he was a devil. As soon might a fountain send forth sweet water and bitter at the same time, as for the soul to be a devil and a Christian at the same time. And we have no account of Judas's conversion between the years 32 and 33, so I had rather risk Solomon's lot.

I will here notice another very striking evidence, (as is thought by some,) to prove falling from grace; which is found in the 4 ch. of Hebrews, 4, 5, 6 vers. s, which

reads as follows: For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Now, brethren, I understand these three verses to prove conclusively, that it is impossible to fall from grace and recover; as is readily seen by its being impossible to renew them to repentance. Again, seeing they crucify to themselves the Son of God afresh, and put him to an open shame; which would require the Saviour to be crucified the second time; which cannot be according to Heb. 10 ch. 26 v.: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. 27 verse: But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

I wonder if the Arminian ever considered this, inasmuch as they that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace. May the Lord give them eyes to see, ears to hear, and hearts to understand. The (if) in the text used does not prove any matter of fact that the heaven-born soul may, will, or shall, fall from grace; but uses the word if, in order to show the fallacy and consequence of such a doctrine, and establishes the doctrine of the final perseverance, according to Heb. 10 ch. from 10 v. to 18. Read for yourselves.

A resort is had to the 2 ch. 2 Peter, 20 and 21 verses, to prove falling from grace; which I consider is carried out by the Holy Ghost in substance, the same doctrine as that I have just treated on. I admit that a Christian may fall, but not fall from grace; but fall from their own steadfastness, according to 2 Peter, 3 ch. 17 v.: Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. The same steadfastness is held in view in the exhorta-

tion: He that thinketh he standeth, take ye heed lest ye fall, &c.

Brethren, the body of Christ must be complete, and how shall it be complete if one member is missing? I have thought, that if I could be as the last joint of the little toe. O how honored, O how happy, in the enjoyment of a perfect body, and rest that remains for the people of God, with Jesus Christ our righteousness.

The next thing to be noticed, as proof offered of falling from grace, is the circumstance of Peter denying the Saviour, in that he denied him thrice with cursing, &c. This is taken as pointed evidence of falling from grace. But I say it is no evidence at all, for Peter did not, as I understand, deliberately, premeditatedly deny him; but, overcome by fear, suffered to be so, in order to convince him of his self-sufficiency in standing without divine aid, and all others of the children of God. Hence it was said to him, Peter, when thou art converted strengthen thy brethren. That is to say, when you are convinced of your own inability to stand without me, then strengthen thy brethren, or teach them the same lesson, which is strength to rely on or trust in God; for he that puts his trust in the Lord shall never be confounded. This lesson is taught in another instance. James, 4 ch. 13, 14, 15 verses: Go to now, ye that say to-day or to-morrow we will go into such a city, and continue there a year, and try and sell and get again; whereas ye know not what shall be on the morrow, for what is your life? it is even a vapor that appeareth for a little time and then vanisheth away; for that ye ought to say, if the Lord will, we shall live and do this or that. As Peter appeared to be the most forward amongst the disciples, he was the most fit to be given up to himself to be made an example of, in order to teach others a valuable lesson. You may ask, brethren, why so valuable? I answer, to prevent so much lying as is to be feared, is kept up at the present time by the imperfection of our sinful bodies, in saying we will do thus and thus, and do it not, very often occurs in a passion. Our children at times are told, Thomas or Mary, if you do not do thus and so, I will whip you, (and do it not,) and many more instances. Let us guard against such and forsake it, and not have so many positive expressions without any conditions.

Furthermore, 1 Cor 6 ch 18 verse: **Esce fornication; every sin that a man do-**

eth is without the body; but he that committeth fornication sinneth against his own body. I will here give you my views on the above text. Every sin that a man doeth is without the body, that is, I understand, that there is a spiritual body and a natural body. The spiritual is composed of converted spiritual souls, see 1 Cor. 10 ch 17 verse: For we being many are one bread and one body, for we are all partakers of that one bread. And as this spiritual body is no more under the law but under grace, it is not the soul that sins but the natural body; consequently, every sin that man doeth is without the consent of the Christian soul, and is attributed to the natural body. Eph. 3 ch. 6 v. and 4th ch, 12 v. The last quoted scriptures go to show the spiritual body. And Paul saith, I with my mind serve the law of God, but with my flesh the law of sin—which was Peter's case, and my case, and all Christian's cases. But we are exhorted to mortify the deeds of the body, (natural) &c.

But again: Peter did not fall from grace, and I will here put on the capstone. Luke, 22 ch. 32 verse. The 31 verse is: And the Lord said, Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Much more to the point, but I pass on.

I believe, brethren, that Jesus prayed for you and me, as well as Peter, if we be Christians, that our faith fail not. I pray not for these only, but for all that shall believe on me through their word. And Jesus said at the grave of Lazarus, that his Father always heard him. The saints of God will never fall away and be lost, because Jesus hath said, that because I live ye shall live also—meaning the soul. We shall not fall and be lost, because Jesus said, he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me, shall never die. Believeth thou this? We shall not be lost, because Jesus said, I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand. We shall not be condemned, because we have passed from death unto life, and shall not come into condemnation. We shall assuredly appear with Jesus in glory, because he hath said, ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory,

Yes, brethren, I believe it; we shall not fall from grace and be lost, because we are kept by the power of God through faith unto salvation. We shall not be lost, because Christ is made unto us wisdom, righteousness, sanctification and redemption. We shall not be lost, he is our shield and hiding place, and greater is he that is for us than he that is against us. If we have passed from death unto life, we must go to heaven; because our house is there, not made with hands; our inheritance is there, reserved in heaven for us. And that we are heirs of God and joint heirs with our Lord Jesus Christ, and we must go there because the Lord's portion is his people, and Jacob is the lot of his inheritance. And he will not be disappointed, nor disappoint his children. We must be there to answer to our names, written in the Lamb's book of life from the foundation of the world. And our love is there and must not be separated, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. The Lord Jesus Christ be with thy spirit.

**BURWELL TEMPLE.**

FOR THE PRIMITIVE BAPTIST.

*Extract from the Minutes of the White Oak Baptist Association, held with the church at White Oak meeting house, Jones county, N. C. on the 8th, 9th, and 10th days of Oct. 1842.*

**Art. XVI.**—We, as an Association, declare a non-fellowship with Masonry, Missionary, Bible and Tract Societies; Campbellism, State Conventions, Theological Seminaries, and all other new Institutions, that have the appearance of a speculation on the gospel.

It may be asked, why do you make the declaration contained in the 16th article? We answer, because there can but two societies exist without confusion, but of Peace. Should it be asked, what Societies these two be, we would say, that one is Civil Society, in which every person ought to be trying to do unto others as they would be done by; the other is a Religious Society, to which the Scriptures give authority, name and practice. Now if we are wrong in these things, we wish to be righted: wishing to be meek and lowly, as hu-

mility is better than sacrifice, and to harken, than the fat of rams.

TO EDITORS PRIMITIVE BAPTIST.

*Arkansas, Clark county, }  
Oct. 28th, 1843. }*

DEAR BROTHERS IN THE LORD: Inasmuch as I see your paper is of general communications, permit me to communicate a few thoughts to the many readers of your paper on that important saying of the apostle Paul; This is a great mystery, but I speak concerning Christ and the church. Eph. 5th chapt. and 32nd verse.

The apostle here shows the important duty of man and wife, their obligations to each other by reason of the great love or tie that so unites them together as to make but one flesh; he then brings it in as a figure of Christ and his church, or bride, the Lamb's wife. I now shall speak of the subject literally, and then spiritually. The first thing I then shall notice is, in the creation or formation of man. When God created Adam, he saw it was not meet that he should abide alone; he said, I will make him a help meet for him. We then, in pursuing the subject, find the woman being deceived was first in the transgression. Now here was a separation in their condition, for Adam was not deceived, but the woman; but he saw she was under the sentence of death. Adam saw her dreadful condition, he also knew it was not good for man to be alone, he then chose to eat of the forbidden tree that he might come under the same condemnation with her, in order that they might live together (for they could not without.)

Now let us see what this will represent. It is said in scripture, that Christ is the head of the church. Again, the church is said to be the bride, the Lamb's wife. So then the spiritual Eve, or God's elect church, God saw by his infinite wisdom and foreknowledge, and from eternity they would fall under the sentence of death and would become guilty sinners before him. Then Jesus Christ, the second Adam, saw what condition they would be in, he also knew what it would cost him to redeem them, but he knew it was not meet for him to abide alone. He then agreed by covenant contract to die in their room and stead, that he might redeem them from the sentence of death, that he might save them alive; For the second Adam was made a quickening spirit. Here

is love, that while she was in the open field of ruin, cast off, forsaken, read the 16th chapt. of Ezekial, in that condition he looked on her and so loved her as to wash, cleanse, purify and clothe her; and by the blood of his covenant to deliver her from the pit wherein is no water, and make her meet for such a match.

It is said in scripture, it is not lawful for a man to have more than one wife. I mention this, because there are many who are saying, lo here, & lo there, while others are saying, they are all Christians, and are the means in the hand of God to convert the world, and are for an open communion. It is again said in scripture, there is but one faith, which faith we are to contend earnestly for. Let us see what that faith is. The apostle Peter believed and taught the doctrine of election and predestination, placing it on the foreknowledge of God. Romans, 8 and 29. 2 Tim I and 19. John also believed the doctrine of election, read his second Epistle. The apostle Jude believed in the doctrine of foreordination, read his letter. But I need not cite you to single passages of scripture, for the limits of my letter would not allow it; but to a careful study of the whole Book of God.

Jesus Christ came in the fulness of the time to establish his own everlasting gospel, and to set up his church here on earth; and it was built upon the foundation of the apostle, and prophets. Jesus Christ himself being the chief corner stone. And his church met with great persecution, which caused it to remain in the true faith until Constantine the Great, raised her from her low degraded state (that is in the eyes of the world,) to a state of eminency and pride. She then began to walk in her silver slippers. The clergy he salaried with rich and fat fees. Then began to creep in designing men and hypocrites, who would not bear sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears. The church then became corrupted, but she separated from them.

Here then was a true and a false church. This false church, or mother of all abominations, claimed herself to be the true wife, but she was willing to eat her own bread and wear her own apparel, only she wants to be called by his name. And I have thought, my brethren, her kindred or number is near the number of the beast, six hundred threescore and six. Now

you know that in scripture the true and false church is brought to view under the figure of women. Now as I said before, it is not lawful for a man to have more than one wife, so Christ our spiritual Adam, cannot have but the one wife. For we read of his being married to no more but the one, then of course he will not claim any kindred with these false women, or churches. If so, he would be an adulterer, which would not do at all.

Now then you can see the impropriety of an open communion, but the true and lawful wife will be separate to herself, because she cannot walk with harlots; for how can two walk together, except they are agreed. Again, if any brother seem to walk disorderly, with such no, not to eat. What says old Sarah, in regard to this? Cast out the bond woman and her son, for he shall not be heir with my son Isaac. These false women, or harlots, remind me of Potiphar's wife, who laid hold of Joseph's garment in order to report a falsehood. In like manner do they lay hold of Christ's garment in order that they might report a falsehood and say, he has been with us. Of these are some people who call themselves Baptists, who hold out one thing and preach another; for they have in public print the faith of the Old Primitive Baptists, and preach a different doctrine altogether; but they do this for their reproach to be taken away.

Nevertheless, the church may get like old Sarah did, become weary and think that God delays his promises; and are willing to give their Abraham to the bond woman and say, surely God is there. And what do they get by it? Why, nothing but mocking and squalling Ishmaels. But let her think not that God is slack concerning his promises, for Isaac shall be born in due time; and sell not your spiritual Jacob for a few mandrakes, to satisfy your vain desires. Wives love your husbands, submitting unto them as unto the Lord; recollecting the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ loved the church and 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.

Oh ye bride, the Lamb's wife, pause for a moment and reflect on the love of Christ towards you, while you was in this lost, ruined and undone condition, by reason of the fall; forsaken, cast forth in the open field of destruction, no eye pitied or had compassion on thee; but thou wast polluted and in thine own blood. He passed by thee and said unto thee, live, yea, I said unto thee when thou wast in thy blood, live. Oh what a time of love it was, when he passed by thee and spread his skirt over thee and made a covenant with thee, saith the Lord God, and thou becamest mine. O yes, think on the goodness of God toward you, that loves you so as to number the hairs of your head. Husbands love your wives as your flesh; and no man ever yet hated his own flesh, but nourisheth it even as the Lord the church. For the Lord loves his bride as he loves himself, for we, says the apostle, are of his body, and of his bones, and of his flesh. Then let the wife see that she reverence her husband, by living in the discharge of her duty, and by separating herself from these idols; for ye are the temple of God, and what agreement hath the temple of God with idols? Therefore, separate yourselves from these harlots, and touch not the unclean thing, and I will receive you, saith the Lord; and you shall be my sons and daughters, saith the Lord Almighty.

Then having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Again, we are commanded to touch not, taste not, nor handle not, which all is to perish with the using; and hear and obey that sweet and heavenly voice, COME OUT OF HER, MY PEOPLE, and stir not up, and awake your beloved, until he please. Now arise, as Queen Esther did, and put on your royal apparel; yes, the robe of righteousness that Jesus Christ has wrought for you, and come before the king, and he will hold out the sceptre. Care not for the frowns of the world, and think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings for this is a great mystery, but I speak concerning Christ and the church.

Now hold your Saviour in your arms,  
And do not let him go;

Be so delighted with his charms,  
To know no other good.

Now, brethren, let us put on the whole armour of God, that we may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. I will now close my letter, praying that God would enable us all who name the name of Christ to depart from evil.

GEO. W. ROGERS.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lowndes county, §  
Nov 15th, 1843. §

VERY DEAR BROTHERS: Through a well ordered chain of God's providence, I address you a few lines, by which you see I am yet in the land of the living; and I trust under the protection and government of the wise disposer of events. Since I left my old residence in North Carolina, I have had to encounter many difficulties, though none as yet have proved insurmountable. On leaving my native place and the old Pleasant Plains church, I was afraid I should not find a church that I should be so well satisfied with; for though she (the Pleasant Plains) seemed a mere remnant of a church that had been scattered by the devices of the devil and his agents, under the garb of preachers; yet the firmness and stability of its few members in the good old cause, made them highly esteemed by me; and I hope that God will reward them with the visitations of his spirit, and make them that they shall neither be barren nor unfruitful.

But on my arrival here it was my lot to stop in the neighborhood of a church composed in part of members who came from North Carolina, and with whom I was formerly acquainted. Said church held the principles and doctrine of the Old School Baptists, and was under the pastoral care of Elder Gideon Woodruff, a thorough-going antimissionary preacher, and one that I judge sound in the faith. In said church I therefore took membership, and have felt myself at home in that respect ever since. But brother Woodruff having removed to too remote a distance to visit said church regularly, we have called to the care of said church Elder Robert Gunn, whom we also esteem a faithful minister. So I discover that there is the same God

here there is elsewhere; and he cares for his people and has his peculiar servants or chosen ministers to feed and comfort them under the adverse winds of fortune, as well as in prosperous circumstances, while passing through this unfriendly world.

Brethren, if we could stop here we would conclude our situation a happy one indeed; but I have said there is the same God, well I also conclude there is the same devil, from what I see and hear. And he has as many emissaries here as elsewhere, and they are as ready to contend against the truths of the gospel; for we hear them saying that Christ has come in the flesh, has suffered and died, and in consequence of his death and suffering that original sin is done away, or that salvation is accessible to all, and that all might be saved if they would. This being the case, we conceive the scripture or God's plan would be frustrated, or his promises not fulfilled; for the promise to this suffering Jesus was, that he should see the travel of his soul and be satisfied. And if the purchased possession of his blood is not forthcoming, will he be satisfied? We think not.

But these law workers seem to rest their eternal felicity on their good works, or a compliance with the demands of the law; but we think it would be well for them to understand what is written, for it is written, cursed is every one that continueth not in all things written in the book of the law to do them. The thoughts of foolishness is sin; the soul that sins shall die.

Brethren, seeing this is the case, though we are few in number and are laughed to scorn by all, let us not be dismayed; for we had rather trust the gospel though in a doubtful case, for we cannot reach the kingdom except through God's free grace. So I close by subscribing myself yours in Christian love. **ALFRED ELLIS.**

*Camden C. H. North Carolina,* }  
Nov. 22, 1843. }

DEAR EDITORS: John Lamb died on the 14th inst and I think he was seventy-six years old, after an illness of five weeks, which he bore with great fortitude, and prayed for the hour to come for him to leave this troublesome world. He had his senses to the last, and was perfectly satisfied he was going home to Jesus. It seemed that all he craved was death, that would end his troubles. You will please to publish his death, as he was acquainted with a great many of your readers. **S. D. LAMB.**

*Youngsville, Tallapoosa county, Ala.* }  
Nov. 16/h, 1843. }

DEAR BRETHREN EDITORS: If I may use the term. It is with a feeling sense of my weakness that I address you on any subject whatever, but as I have to send our remittance, I will venture to say to all my brethren write on, for your communications are a source of joy and gladness to me, to hear from the Primitive brethren through these United States, for every number that I get is new to me.

It is a cold time with us at Fellowship in matters of religion, for which, brethren, I crave an interest in the prayers of all the brethren.

Brethren, I was at Wetumpka, a few days ago. In said place was a Primitive Association constituted, and the gospel preached in truth. There was a pleasant time amongst the brethren. I say to brethren Tillery, and Rorer, and Baker, and Whatley, and brother John Lassetter, and all the brethren, write on; for it is a source of comfort to me to hear from you all.

Brethren, I must close by saying, that I want my paper continued so long as it contains the same that it does and has, for the last seven years. So nothing more, but remain your unworthy brother and least of all until death.

**WILLIAM POWELL.**

*Georgia, Lowndes county,* }  
Nov. 5/h, 1843. }

DEAR AND BELOVED BRETHREN AND SISTERS IN THE LORD: We love the truth so well we wish to continue our numbers of the Primitive. It is read here by some with delight, but some abhor it. So I must conclude by subscribing myself yours affectionately, brethren, until death.

**WILLIAM ROWELL.**

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# THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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SATURDAY, DECEMBER 23, 1843.

No. 24.

## COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee. Sevier county, }  
November 30th, 1843. }

MY DEAR BRETHREN AND SISTERS, of the Old School Primitive Baptist church of Christ: After a long silence I have come to the conclusion once more to put a few lines in the little messenger, where I find so much to comfort in hearing from my brethren, that I find the words of God true that he will not be left without a witness. And when I read and hear from all my Old School brethren all over the United States, it is good to my soul, brethren, to know, that although we are called narrow, contracted hard heads, that there is nothing new nor old with us. For we have it in the Book of God, that if we are children of God we must suffer for his name's sake; but his care for us, as we have gathered ourselves together under him, not to be soon shaken in mind, for the Lord hath gathered us unto him by the faith of his Son Christ Jesus. For if God had not made our first parents in his image, the devil never would have taken so much pains to destroy our peace. So if the Primitive Baptists were not taught of God, the man of sin would never strike so at them with all signs and lying wonders of deceivableness. But his deceiving will only be to them that perish, as the elect cannot be deceived.

And as the devil begun with the woman, by a-king if God had not said they should not eat of a certain tree; the woman answered in the affirmative, that he had said, if they eat thereof they should surely die. Here the devil contradicted God and

said, they should not die but be as gods, knowing good and evil. So they brought the scriptures as the devil did the word of God. So the missionaries began with the scriptures to give them to every body, without note or comment, to be handed to every family; thus to make them believe that they thought abundance of the scriptures and thus they did to deceive both the church and the world. And as they call themselves effort men, this is their effort to make money. And such began with the church under the name of United Baptists. That they might evangelize the world they must have the United Baptists poor preachers educated, and at the same time that they were holding out that they were United Baptists, they were receiving every thing into the church or temple of God. Till by their numbers gathered unto the church they got the power of overruling the church by their numbers, till they despise the government of the church and its discipline, and as Peter said, show that there is false teachers amongst us that bring in damnable heresies by reason of which the truth shall be evil spoken of.

Now the next sign is Sunday School Unions, and then the agencies to have ten dollars a school to bring all societies into union. Then temperance, to temperize all societies of people, and by this aimed to sit in the temple of God, and be worshipped above all that is called God; because they forbid men to eat or to drink the things that God provided, and eat and drank himself when here. As such wine cannot be taken in the sacrament, when he instituted it and gave it to his disciples. But they want them to take pokeberry juice, and having got so many to be what they call temperate, while they themselves are drunk with the fornication of the old

whose that sits on the scarlet colored beast who was Babylon the Great, Mystery, mother of harlots, and the abomination of the earth. Now having sure enough united the different societies together, as this is what they mean by united them, which are to perish because they took no pleasure in the truth but in unrighteousness; therefore God has given them up to believe a lie, that they all may be damned.

Now to preach that every man can get religion as easy as turn their hand, and deny the Holy Ghost, and get anxious seats and order the people to come and sit down on them, and they will give them religion in a few minutes; and if they don't they never shall, for the Spirit will take its eternal flight from them, for it is now striving with them, though they have just now denied the Holy Ghost and said, you had to do it yourselves and tell you that you can get religion and not know it—that two can be sitting together and both get religion, the one know that he has got religion, the other have religion and not know it—all to proselyte and get more members and more money.

Now what have they done with the word of God? deceived the people like the devil did Eve, and tell them that the Bible is not translated right, that it is a vulgar indecent piece of work, not fit to be read in public where there are ladies. Also that it cannot be translated into the Birmah language without an alteration, and yet there are thousands of souls going to hell that might have been in heaven, if they had only had the Bible. Now, sirs, the cry is aloud for learned preachers, for the gospel cannot go without money and learning, and who must be their teacher, Jesus Christ? No, he is laid aside and a little college education preferred.

But, my brethren, we have not so learned Christ; and money and learning is now in the place of the Holy Ghost. But the Holy Ghost sent Paul to preach the gospel to the heathen, and Jonah to preach the gospel to Nineveh, and made the winds and the seas in his hand instruments to make him willing to go. And persecution has made more men willing to go and preach the gospel to different nations, than all the money that has ever been collected by the false zeal of these modern hypocrites; and made them better able to testify the truth and worship God in spirit and truth, which no man can do till God converts his soul and qualifies his spirit to

preach. No wonder they call for a new translation of the Bible, and turn every thing contrary to God to suit their purpose, which shows that they are anti-christ, which shows that they are deceived and deceiving, and are waxing worse and worse, which I will try to make appear in my next, as this will be continued.

THOMAS HILL?

76 EDITORS PRIMITIVE BAPTIST.

*Berger's Store, Pittsylvania co Va }  
December 6th, 1843. }*

DEAR BRETHREN: I wish to let you hear from this part of the country again. And in the first place I will say to you, that God has a few people here that will not go into the schemes of the day invented by men, such as have not thus saith the Lord for them. Such as the Cold Water Club, and a host of others, as buying and selling memberships in man-made societies. No, my brethren, we the Baptists should not have any thing to do with such things as have not a thus saith the Lord for them. But let us attend to the word of God and see what we find there, and there we will find the doctrine of Election. See the 8 ch. and 27 verse of Romans: "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." Here we hear God say, that Jesus makes intercession for the saints, and that according to the will of God. So it is not according to the will of man, no, but according to the will of God. 28 verse. "And we know that all things work together for good to them that love God. to them who are the called according to his purpose." Here we see that God calls according to his purpose. Then it is not according to the purpose of man, nor the will of man, but of God; for he will have mercy on whom he will have mercy, and whom he will he hardens. See the case of Pharaoh.

Again, 29 verse. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." 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." Here, my brethren, you see, them that God predestinated, he called; and them he called, he justified; and them he justified, he glo-

rified. So you my readers may see, that God only calls them that he predestinated, and so justifies and glorifies them he calls. Then if you are not predestinated, then you will not be called; and if you are not called, then you cannot be justified; and if you are not justified, then you cannot be glorified. So if you are not predestinated, then you will not be called, nor justified, nor glorified. So you, my Arminian friends, may fight the doctrine of predestination as much as you please; I say if you are not predestinated or elected, and that according to God's will and purpose before the world was, you will be lost, lost, forever lost. See Ephesians, 1 ch 4, 5 verses: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Here you my readers can see, that we the church were chosen in Christ before the world was. And again, he predestinated us unto the adoption of children, by Jesus Christ unto himself. Here you see we are predestinated, and that by Jesus Christ; not by man nor the will of man, but of God.

And again, see 2 Timothy, 1 ch. 8, 9 verses. See Sv. says: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." Here we are told not to be ashamed of the testimony of our Lord. And the testimony is in the 9 verse: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Here, my brethren, we have the testimony of our Lord, which is the Lord of the church; for us, spoken of in the 9 verse, does mean the church of Christ: and when he Paul says our Lord, he means the Lord of the church, or of the saints, or the children of God. So it is the church of God that the 9 verse gives testimony about, and what is the testimony of our Lord? See the 9 verse says, "Who hath saved us." Here you will see, that we the church were saved before we were called. So we, or the church, or Christians, were or are saved in the covenant between the Father, Son, and Holy Ghost, before the world began. So we may say that we were saved before the world began in the covenant, and then are called according to the purpose and will of

God. For he quickens and calls by the Holy Spirit such as he would eternally have to be saved to repentance; for it is the goodness of God that leads men to repentance. And he makes them willing to forsake sin, and gives them an inward desire for holiness; but yet they have the world, the flesh, and the devil, all to encounter with. So we can only say with Paul, That which we would do, we do not; and that which we would not, that we do; but it is not I that do it, but sin that dwells in me. So if we do good, it is given us of God; for every good gift is of God, so it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. So, brethren, if God is for us, we need not fear what man can do unto us.

But now I will say to you, my dear brethren, that I do think we will have better times here; for you know the old proverb is, when rogues fall out, honest men get justice. So I think when error falls out, truth will get justice. And I hope it will be so, for the Methodists and Missionary Baptists have fallen out about the subject of baptism, so I hope they will not join in again telling lies on the Old Baptists. So I have a prospect of better times, and think a house divided against itself cannot stand; so I think the kingdom of satan is in a bad fix, when his subjects fall out. It looks like Belzebub was after satan, and so it is, for they are all rotten Arminians; for they will all work in a straw pen, or on anxious seats, for the salvation of their souls, so they are all of the same stripe. So we the Baptists cannot join in worship with them, for we believe they are some of Aaron's calf worshippers. So we will say with Moses, "all that are on the Lord's side, come hither." So we say to all the children of God, who have been drawn off after the traditions of men; for it is written, in vain may you worship me, teaching for doctrine the commandments of men.

So, brethren, let us go on in the strength of Israel's God, and attend to the scripture and worship accordingly, and do all the good we can for our fellow creatures and the support of the church; and stand up for the gospel doctrine, offend or please who it may; for if you seek to please men, then you are none of the servants of God. So farewell for awhile. As ever, your unworthy brother in the Lord.

RUDOLPH RORER.

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**THE PRIMITIVE BAPTIST.**


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SATURDAY, DECEMBER 23, 1843.

This volume of the Primitive Baptist has drawn to a close, and we would remind those Subscribers who directed their papers to be discontinued at the end of the volume, or who subscribed for one year only, that their papers will now be discontinued unless the subscription is speedily renewed. The papers of those who have not given the above directions, will be continued as usual. We also would suggest to those who are in arrears, that we wish them to correct their own accounts, should there be any error in them, and only pay such sum as they are satisfied is due.

TO EDITORS PRIMITIVE BAPTIST.

*Columbia, Tyrrell county, N. C.* }  
 28 Nov'r. 1843: }

BRETHREN EDITORS: Through the kind hand of an all-wise God, I am blest with good health at this time; though some months back I thought I was done conversing with you by my pen. Brethren, while visiting about amongst my brethren, I frequently see them retire for sleep without prayer, or rather without public prayer. I believe prayer to be the desire of the heart, but brethren editors, I think it to be my duty to manifest the desire of my heart publicly in my family. For, brethren, we may tell our children to do thus or so, and do it not ourselves, and they will not receive it; for they soon learn that actions speak louder than words.

Therefore, dear brethren, if you have any desire that God would visit the hearts of your little ones, call them together and pray for them and with them. Pray for your enemies, that are treading the downward road. Pray God to turn him from the evil of his way, that he may become your friend. Pray for your minister that labors among you that God may speak through him the word of life to them that hear him. Pray for your congregations, that God would prepare their hearts to receive the word of life; so that their souls might live. Pray without ceasing and in every thing give thanks; for methinks I hear some children say, I never heard my parents pray. O, my precious Baptist brethren, never let this be said by any of you; for prayer is a beautiful weapon for the Christian to use. And the poet says:

Prayer was appointed to convey,

The blessings God designs to give;  
 Long as they live should Christians pray,  
 For only while they pray they live.

Brethren, we have very little gospel preaching among us. Once in a while the blessed Lord sends an Elisha among us, whose counsels are as sweet as bread to the hungry child. We have several hirelings sent among us every year, but an hireling fleeth, because he is an hireling and careth not for the sheep. Though they say they are doing the great work of God; they say they are converting souls to God, and we had not any men in the days of Christ that were able to do such mighty works. But, brethren, they had not learnt how to hold a distracted meeting, nor how to make an anxious bench, for these are the improvements whereby they get their great revivals. There are some of the Missionary breed that say, they believe in the old predestinarian doctrine; if so, I say unto you, **COME OUT OF HER, MY PEOPLE,** that ye be not partaker of her sins.

These things, brethren, may be so; but let us take the good book for the man of our counsel; and that tells me, that he that says he loves God and keeps not his commandments is a liar; and how can I keep his commandments, when I am a brothering every body and bidding them God speed in any thing and every thing? No brethren, in this case I should be partaker in their evil deeds, and should be building up spiritual wickedness as well as they.

So, brethren, I must come to a close. No more at present, but remain yours as ever.  
**ISAAC MEEKINS.**

TO EDITORS PRIMITIVE BAPTIST.

*Lapland; Buncombe county, N. C.* }  
 July, 1843. }

DEAR BRETHREN EDITORS, who are scattered abroad: I have just returned home from the smith shop where my post office is kept, and getting hold of a paper called the Western Predestinarian Baptist, which was sent to me by somebody, for which I thank them for so doing. And in reading that paper with other things, my mind has taken such a flight into deep and mysterious things, that I know not how to call in the wanderings of my mind. But I will just say at once, was every sprig of grass and every leaf of the trees a pen; and every spring and branch, creek and river;

sea and fountain of water, ink; and every particle of dust a man; and paper according—and all those men employed in writing for ten thousand years, and every man write and fill up a sheet of paper that would cover ten acres of ground every minute of his life, they would then be at as great a loss to find out the heights and depths, and length and breadth of God's unbounded wisdom and works, as when they first began. So it is not worth while for us to try to pry into things that God never intended for men nor angels to know. The main thing we ought to know is this, whether do we love God and our brethren, or not?

Dear brethren, unworthy as I am I do think I can with a safe conscience say, that I do love the Lord and love my brethren. Now the question with some would be, who are my brethren? Brethren, in those cases I feel at no loss at all, that is, if I am a Christian I will know my brethren. Not to be tedious in naming them one by one, the prophets inspired of God are my brethren; the apostles called and qualified by the Lord Jesus Christ, they are my brethren also. How do you know, Tillery, that they are your brethren? Sir, I answer, because I love the very word they have left on record, and will not follow seducing spirits and doctrines of devils as missionaries do. I love God—why so? Because he sent his Son to be made sin for us who knew no sin, that we—what we? Sir, the elect—might be made the righteousness of God in him.

This is the reason we old Primitive Baptists fight so hard under the banner of King Jesus. We don't only fight against flesh and blood, but spiritual wickedness in high places, the abomination that Daniel spoke of, standing in the holy place where it ought not; that is, the missionaries standing in the pulpits, a place wholly intended for the worship of God, and not for blasphemers. Brethren, I for one would be glad that you preach and write much against every false way, so that the world may see and know how much we abhor the institutions of the day, set up by men and devils.

Brethren, we are in a pitiful case, and I do believe it is our backwardness; not being bold enough and resolute in the Redeemer's cause. We are too afraid of men to do justice to ourselves and the word of eternal truth, which liveth and abideth forevermore. Brethren, don't be backward; you have the best weapon that ever was

given to man. You have the sword that has two edges, it turns and cuts every way. How can you be afraid with such a weapon as this in your hand and heart?

I think brother Hezekiah West, that old sinner, was in possession of the knowledge of the truth when he wrote his communication in No. 11, present volume. I love for my brethren to crack the hard nuts and give the children the kernel; you know it would be useless for daddy to fetch home a parcel of hard nuts and throw them down to the children without cracking; but let the old man crack them and get out the kernel, O how the little fellows love to eat it. Just so with us, weak members of the churches, how we do love to be fed with the truth; for the truth is a hard nut to the most of people, in those days of darkness. I never intended to abstain from meats that God has created to be received with thanksgiving, to please men nor devils. I intend to eat and drink and enjoy the fruits of my labor while in this world, as long as I can get it; and I hope to do it in a temperate manner. Not as the sneaks do, slip behind the door and get drunk, and then go to bed and get up next morning and preach up temperance, and turn round and take a poor man's cow for one dollar; and if the poor widow can't pay a dollar a bushel for his corn, she may go home to her poor perishing fatherless children, and mother and children all perish together, and go to the devil for what he cares. Now, you poor trifling sneaks, what think you of such temperance as this? But you must remember, the whore has many children, and as sure as there is a God, this is one of the many. I mean your temperance society. Not God's, understand me. God has one society, and the devil and you have many. Whenever the devil starts up a new society, he always gives it as pretty a name as he can. Now just notice the craft, temperance society—O what a pretty name. Bible society—O how lovely a daughter is this, who won't marry this beautiful damsel? shortly she will make a fortune for the craftsmen. The tract society—O what another pretty little nymph of hell, who would not marry her, when she is making money so fast all over the United States. Sunday school society—O thou beautiful damsel, what, will you learn our poor little children to read all your little tracts, that are filled with so many pretty little lying tales, to scare mammy and us little fellows into some of the devil's

societies. O, thou devil incarnate, how long wilt thou cease to pervert the right way of the Lord? Gentlemen preachers riding in carriages with their wives by their side, with their slaves to wait on them, buying and selling human flesh and blood, all this is done by picking the pockets of the poor. O Lucifer, thou brimstone king, thy black majesty will fall in a day that thou and thy followers look not for. When that mighty angel comes down with that great chain in his hand, you and your followers will have to house up in your fiery den, and distress the church of God no more.

A few things have just entered my mind concerning State craft. I don't believe we have at this time one single man in Congress, nor in the Legislature, that feels for the poor and needy any more than I do for a rattlesnake; for it is evident they are killing the poor and needy by degrees. The reason is, we have none but lawyers and doctors, and other persons who know nothing but speculation; and while we send such men, we never shall have any better times. For there is no man that knows any thing but what he knows by experience, all the balance is, I believe so and I think so; but experience says, I know so. Our statesmen know nothing about the pains and sufferings of the poor hard working people, neither do they care, so that they can answer their own ends, and live on the hard earnings of the poor. Just so in the church, if I may say church; and it is the church of satan I speak of. There you will find they will have their presidents, vice presidents, secretaries, managers, dandies, tessaboys, and many other officers too tedious to mention.

Now, brethren, here is Gog and Magog. The State craft I view to be Gog, the priest craft I view to be Magog; and they see to come from the north and cover the land like a cloud, to take our cattle and goods, gold and silver. Now when Gog, which I view law power, comes with his high taxes, he that has gold and silver pays it; he that has neither gold nor silver, away go his cattle and goods. Now Magog comes with flattery, saying, dear brethren, if you will help us to a little gold and silver, we will thank you; if you have neither gold nor silver, we will take any thing you have, cotton, wool, flax, spin thread, socks, any thing but strong drink. You may give us a little of that, if you will slip it to us behind the door; for we love it as

well as a fish loves water, but we must not let the people know it.

Now, brethren, here is impudent Gog, and sly deceitful Magog. This Gog and Magog have been courting for many years, and it is my soul's opinion that they will marry before many more years roll round. Then, brethren, if I understand my old Book, I think God will begin to rain that overflowing rain that he told Ezekiel of. It is to be an overflowing rain, hail stones, fire and brimstone. Then these devils incarnate will be consumed in the eyes of all nations; then no more speculation, no more persecution, no more dividing churches, no more rents in the Associations, no more of the church and State uniting together to pick and plunder the poor. The blessed of the Lord will be received into everlasting joy, and those accursed of the Lord will depart into everlasting fire prepared for the devils and their angels.

Brethren, you can do as I do, that is, to see and believe for yourselves; for there is undoubtedly an awful judgment to come upon the nations of the earth; for the world is filled up with spiritual whoredom, and spiritual drunkenness, idolatry, witchcraft, lying, backbiting, surmising, whispering, and every evil that can be committed under the sun, and that right among the devil's societies, and they are too numerous to mention. I just ask this question, is there a man under heaven that has a gospel experience, that does or can believe that God has or ever had but one society of people on earth? For my soul and soul's salvation I can't. We read of one God only, and we read of legions of devils; and all the societies under heaven except one, are of those legions of devils. I as firmly believe what I now write, as I believe there is a God; for God is one thing and never changes, and it is impossible for all these societies to be of God, for the devils and their societies are continually changing from one thing to another. Therefore I insist upon it, that an unchangeable God is not the author of those societies; and they are nothing more nor less than abomination to God and a stink in his nostrils.

Now you poor deluded swindling missionaries, what say you to all this? My soul does believe that you will be charged before the awful bar of God with what I now write; for I tell you again, it is impossible for an unchangeable God to teach one man to be a Presbyterian, and another

man to be a Methodist, and another man to be an Universalian, and another man a missionary, and so forth; when at the same time they are as far apart in faith and principle and doctrine, as the east is from the west; and at the same time say, they are all serving and worshipping an unchangeable God. O, fy, fy! Cursed monsters, filled with pride and all kind of mischief; you that are a curse to the inhabitants of the earth, you that have made brags that in a few more years there would not be found an old Primitive Baptist on the earth; I tell you, you lying wretches, that there will be old Primitive Baptists while time and eternity roll round; for Jesus Christ was baptised by a Baptist, and he will remain the same through time and eternity.

Oh, monster death, the king we dread,  
In every land and nation;  
Your army is great with many complaints,  
You visit God's whole creation.  
In days of old we're plainly told,  
Of David and many great soldiers;  
Yet they could not stand when God gave  
command,  
To death that grim looking monster.

A few more remarks and I will quit for the present. I will just say to Mr. North Carolinian, as he styled himself in his dirty sheet to me, I dare you, sir, to lay off your black mantle and step out from behind the curtain and show yourself in open sunshine; if you will, sir, I here testify to the world, that I will give you a good fifty dollar nag. Then if you have no property to pay for your slandering of me, I have a plenty of good young timber, such as tough hickories, that grow on my own land; therefore, I shall be at no trouble to borrow of my neighbors to pay my debts, like you poor proud sneaks, that are going through the country begging the poor widow and her orphan children, and the poor old negro for his sixpence that he made on the Sabbath day. You nasty man, you say if you ever see any more of my writings in the Primitive Baptist, that you will expose me to the public. I dare you, sir, to show your dirty face. Any man that will write to another and afraid to sign his name, is nothing but a liar and a coward. You say you are well acquainted with me. Now, sir, just show your face from behind the curtain, and we will soon be better acquainted than we ever have been before.

One more word or two, to my dear sis-

ter Mary Landrum, who has sent us a few crumbs to feed upon. Now, brethren, you who are yet working at the brick kilns in Egypt under Pharaoh, be ashamed of yourselves to see a woman who is called to step out from a host of devils and fly into the heat of the battle waving the crimson flag of king Jesus in the air, crying, the sword of the Lord and of Gideon. O ye free born sons of America, why can't you do as this daughter of Jerusalem; yea, a mother in Israel, who has declared unfellowship with all the workers of iniquity, such as this cursed missionism, which will certainly bring a curse on our land and nation. Not only will do it, but has already done it.

But, my dear brethren, my determination is to fight till I die and never give up the church, for she is yet in the midst of the storm. And, my brethren and sisters my soul believes I shall ere long quit the field unconquered. So fare ye well, ye old soldiers of the cross; and ye tender lambs of the fold, farewell. So I end for the present, and my dear brethren, I feel a good deal like this will be my last; nevertheless, I am truly willing if needed, to draw the sword and come up to the battle at any time. *ISAAC TILLERY.*

FOR THE PRIMITIVE BAPTIST.

Elders *I. Puckett* and *D. J. Mott* are expected to preach at Noble Stancell's, on the 3d Jan. next; 4th, at Flat Swamp; 5th, at Spring Green; 6th, at Beargrass; 7th, at Skewarkey; 9th, at Picot; 10th, at Moratock; 11th, at Concord; 12th, at Liverman's; 13th, at Gum Neck; 14th, at School House, Rider's Creek; 16th, at Sound Side; 17th, at Little Alligator; 18th, at Sound Side; 19th, at Angely's; 20th, at Concord; 21st, at Moratock; 23d, at White Plains; 24th, at North Creek; 25th, at Concord; 26th, at Bethel; 28th, at New Currituck; 30th, at Swanquarter; 31st, at Wade Swindell's; Feb. 1st, at Rosebay; 3rd and 4th, at Bethel; 6th, at Concord; 7th, at Beaverdam; 8th, at Washington; 10th, at Blount's Creek; 11th, at Old Swift Creek.

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James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Hill's Store*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*. Jacob Herring, *Goldsboro'*

SOUTH CAROLINA.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnaboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Porsyth*. A. Holloway, *Lagrange*. T. Amis and D. W. Patman, *Lexington*. J. Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. Wm. Trice & W. D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Wm. M. Amos, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore & John Hardie, *Irwinton*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowltan*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James W. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Abner Belcher, *Carlisle*. John Webb, *Lebanon*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*.

ALABAMA.—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claborn*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. John McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. G. W. Jeter, *Pint Lala*. Bartley Upchurch, *Benevola*. William Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. W. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John W. Pellum, *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cusseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. D. K. Thomas, *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J.

Coleman, *Providence*. Jesse Taylor, *Auburn*. V. D. Whatley, *Goldville*.

TENNESSEE.—Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. William S. Smith, *Winchester*. Thomas Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. C. T. Eehols, *Mifflin*. Aaron Tison, *Mcdon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carouth's Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*.

MISSISSIPPI.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. Charles Hodges, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Ringo, *Hamilton*. James M. Wilcox, *Louisville*. Edm'd Beeman, *Macon*. John Erwin, *Linkhorne*. Herbert D. Buckham, *Pontotoc*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverly*. Joseph Edwards, *New Albany*. Amos Granberry, *Carlile's Mills*. Evan Roberts, *Dekalb*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*.

FLORIDA.—Hartwell Watkins, *Montice llo*.

LOUISIANA.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*.

ARKANSAS.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

ILLINOIS.—Thomas W. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm. W. West, *Dumfries*. William Burns, *Halifax*. C. H. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur W. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas W. Walton, *Pleasant Gap*.

RECEIPTS.

N. N. Barmore,	\$2	Henry Saxon,	\$1
Thomas Hill,	2	Wm. Sugg,	2
Wm. Bennett,	1	John Mickler,	1
James H. Smith,	4½	P. M. Thomas,	3½
James W. Walker,	5	G. W. Caraker,	3½

TERMS.

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