

The Primitive Baptist

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

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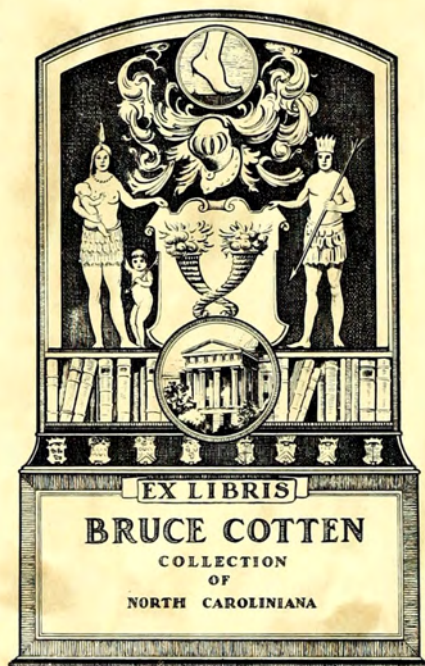


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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS:

“Come out of Her, my People.”

VOLUME 9.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA;

1844.

THE PRIMITIVE BIBLE

EDITED BY ...

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, JANUARY 13, 1844.

No. 1.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MY DEAR BROTHER,

Grace and peace be with thee.

I am yet in the land of the living, and I want to see you all once more, and hope I shall next April at the Stanton River Association; and I wish our coming together as an Association may be for our mutual good, and the glory of God; and this, my brother, will be the case if the Angel of the covenant is with us; and he has been with sinful men before now, and why may he not be in our midst when we are assembled at Upper Banister next April? Let us hope he will. I hope you are still living on Jesus and growing up in him. He is the fountain of life, and all divine life is in him, and the christian's life is hid with him in God. Live in him therefore, and walk in him, and of him speak in high terms, and recommend him to others as the only refuge from the deluge of divine wrath; and when I come I will try to aid you in this matter, and thus we will strive together for the faith of the gospel among the mountains in Virginia. An office under Christ is of great importance and of vast dignity, and in this office you and I stand, and I hope we shall remain faithful to our trust, and at last receive a crown of life.

All the Ministering brethren and christian friends in your parts I have a good remembrance of, and I wish all of them well in the Lord and hope to see them next year and then to unite together in speaking of the glory of Christ's kingdom and talking of his power. Better employment we cannot be found in, than that of extol-

ling the Saviour of sinners and opening up the great mysteries of the cross. In this engagement I want to live and die, and I want Elder O. Minter to live and die with me. In this engagement there is nothing cloying nor disgraceful, but every thing that is honorable and praiseworthy; and who that knows God and the gospel would not like to be employed in a cause so dignified and honorable? The very reproach of it is honorable, for it is to be reproached for Christ and his gospel. Moses, we are informed, *esteemed the reproach of Christ greater riches than the treasures of Egypt*, and it would not be amiss were we to do so, for such sort of reproach is worth as much now as it was in the days of Moses, and hence we may venture to hold it in the same estimation as he did. Indeed, reproach is an excellent set off to the gospel of Christ, for the darker one looks, the brighter the other shines.

If reproach was of no benefit at all, it would not be reasonable for us to suppose that the eternal God would suffer his son and his gospel to lie under such reproach as now is the case, & as has been the case in all ages of the world: & hence, let us hail reproach as a badge belonging to our holy profession, and which demonstrates us to be soldiers of the cross. And also let us behave ourselves as soldiers of the cross ought to behave themselves; that is to say, let us be patient and submissive to him who hath chosen us to be good soldiers of Jesus Christ. This war will be over soon and we shall be dismissed both from a military and a militant life to a state and place where the wicked cease from troubling and the weary are at rest; and there, my brother, we shall enjoy a long repose and sing of mercy on a lofty key; for certain it is, that divine mercy will be the copious mat-

ter of our song in the bright world above;—the world where God and angels dwell. And mercy also will shine much more resplendent there than here it shines; for there it is at home, heaven being its native place, whereas it is only a visitant here in this sin disordered world. It was however along time ago that it first found a passage from its native home to these low lands, and mighty wonders it has done since here it has been. The course it took in getting here was through the side of One who in agony expired upon the cross of Calvary. Amazing mercy! It is so amazing in all respects in my view of it, that as I, two or three days ago, was ruminating on the stupendousness of it, I on the subject of divine mercy composed the following verses, and which verses you may expect to find in the volume of hymns which I am about to compile by the recommendation of the Kehukee Association and others.

My soul, in haste, in haste arise,
And gaze with wonder and surprise
On what our Father God hath done
For sinful men through Christ his son.

It was for them he first set up
His son that there might yet be hope;
Though by the law condemn'd they were,
And all around was dark despair.

At length, by tender pity moved,
The Father sent the son he loved,
And on him laid that mighty load
Which none could manage but a God.

The son his Father's will obeyed,
And for us he a curse was made,
And while he our sad cause maintain'd,
He his own honor well sustain'd.

Thus mercy's stream, both deep and wide,
A passage found through his dear side
Who here receiv'd reproach and scorn,
And on a gibbet hung forlorn.

My soul, was ever love like this,
That mercy from the fields of bliss
Should visit this poor little globe,
And deck thee fine with its own robe?

In praise, my soul, lift up thy voice,
And in thy maker-God rejoice,
For mercy in one constant flow
Can dwell with men now here below.

And where this mercy spreads its balm,
The mind becomes serene and calm,
And soars aloft on wings sublime,
And wailes sonnets all divine.

And much these sonnets are admired
By all whom mercy hath inspired,
And brought them to obey its nod,
And made them kings and priests to God.

And who indeed can well conceal
The pleasing raptures which they feel,
When through their panting thirsty souls,
The tide of mercy sweetly rolls?

They will and must of mercy sing,
And then in haste their laurels bring,
And place them at the Saviour's feet,
And then once more their songs repeat.

Thus men, when under mercy's sway,
Can sing all through the live-long day,
And spread abroad what God hath done,
By means of mercy through his son.

O happy men, ye men of grace,
Who can the streams of mercy trace
Up to the fount from whence they flow
To dying mortals here below.

And may these streams of comfort glide
Round Zion's borders far and wide;
And also may their boundless worth
Be known to men through all the earth.

And then will songs of joy abound,
And spread thro'out Immanuel's ground;
And praises sound from ev'ry coast
To Father, Son, and Holy Ghost.

So I then sang, and so I now sing, and of mercy your correspondent for ever wishes to sing, for divine mercy has with it a most melodious sound as well as a delicious taste, and it never becomes stale nor any way unpalatable; and from the acquaintance I have with it, I can venture to recommend it as the very best antidote against the poison of sin that can any where be found. But you try it sir, and if it be not as your correspondent says, you can easily, as Job says, *make me a liar, and make my speech nothing worth*, Job, 24, 25: Divine mercy, if by me the matter is rightly understood, is one of the great component parts of the everlasting gospel, and it always takes a remarkable active part in the salvation of such depraved mortals as we are. And how this mercy can be so resisted by puny mortals as not for it to accomplish all and every thing it takes in hand with a view of accomplishing, your correspondent knows not. Can you, or your brother Silas, inform me? I should be sorry to take incorrect views of the mercy of God, especially as it has done so much for my soul, and much it has done for your

soul too, and therefore let us both speak well of divine mercy, and speak of it also as if we were well acquainted with its worth and beauty. There is an intrinsic worth, and likewise a radiant beauty in the mercy of God which far excels the transitory toys, and all the vain gaities of this unhallowed world, and happy are they who are acquainted with the same. They must needs be rich in soul who possess this divine commodity; if I may call the mercy of God by such a name; and not only rich but greatly indulged also; and the light it affords illumines the whole soul; and transforms it into a different shape from what it was anterior to the indwelling of divine mercy; for in the strictest sense of the word, mercy is a luminary, and in heaven it shines much more conspicuous than does a blazing comet in the planetary region; and hence the soul of man without mercy and its own concomitants, is at best but a dark cell, a frightful chaos where doleful creatures lurk. Thrice happy therefore is that man whose soul has been illuminated by mercy's bright beams, and whose ears have heard its joyful sound from the hill of frankincense.

God Almighty bless you and yours. A-
men.

JAMES OSBOURN.

Elder Othniel Minter.

Nov. 25th, 1843.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Richland Dis. }
December 15, 1843. }*

DEAR BRETHREN: By the kind permission of my heavenly master I embrace this opportunity of correspondence with my brethren and sisters. Although I have but little that is worth your notice, it is a pleasure to converse with you; for it is my wish to love them that love the Lord; yet I often fear I do not love as I ought. We have yet a small number, comparatively speaking, that contend for the faith once delivered to the saints; which is the answer of every Christian on earth.

Dear brethren, the missionaries have all left us; the money is in the banks and times are hard, so we can all go to old Nick now for what they care. They left us last summer was a year. The Methodists are somewhat on the decline. They appear to differ a little about baptism. Some of them say they will go into the water before they will be sprinkled. We have had several union meetings in the bounds of our Asso-

ciation. There was one at our church last January. We were visited by brethren McGraw, Bell, Wooten, and Musgrave.

Dear brethren; I think there are a great many mistaken ideas in the world about the two seeds. I think some men would do better if they would read the scriptures and take it for the man of their counsel; then they would not expose themselves as they do. I think preachers ought to be teachers, and as a guide to the world. Some men are running head and heels in the two seed doctrine, telling us of Adam's seed and the seed of the serpent; but have never mentioned the seed of the woman. See Genesis, 3: 15: And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. You read the 23rd chapter of Matthew, and at the 33rd verse you will find this: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell. This is the seed of the serpent. Now read the 4th ch. Galatians, 4th verse: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Now tell us how he became the seed of the woman, if you please? And if you will read the 4th ch. of Genesis, you will find Adam was the father of Cain.

Did Christ ever command his apostles to preach the two seed doctrine? or did he say, Go preach my gospel? He was once speaking to the Jews and said, I know you are Abraham's seed, but not all Abraham's children. He also spoke of Jacob and Esau: Jacob have I loved and Esau have I hated. We are commanded to contend earnestly for the faith once delivered to the saints, but we are not commanded to dive into hidden mysteries; for the scripture tells me, secret things belong to God.

Dear brethren, if all the Primitive Baptists would raise the weapons of war against drinking spiritous liquors, they would not wear so many spotted garments; but we are too much like Jacob's cattle, ring-streaked and speckled. The misfortune is, we too often deserve the spots, notwithstanding we are commanded to keep our garments unspotted from the world. We are also commanded to touch not, handle not, taste not, the unclean thing; therefore I think professors ought to be ashamed to be numbered with the dram drinkers in supporting an evil, when the world is trying to suppress it. If I am not mistaken it

is said, the pride of Ephraim shall be trodden under foot.

Dear brethren, our next Association is appointed to be at the Colonel's Creek meeting house, if the Lord will. It will commence the Saturday before the first Sunday in October next, at which time we hope the Lord will send us preachers, and give them tongue and utterance to declare his counsel. We hope the Lord will be with us to direct, that all things may be done in decency and in order. Our number has increased a little within eighteen months, and we appear to be at peace one with another; except in one or two cases we have a little sourness and hard feelings, but not very painful yet.

I must come to a close and beg pardon wherever I have erred. I expect you will think I ought to have stopped before now, but you must impute it to my ignorance, and excuse the scissors and shears of an old woman. I am yours with respect.

MARTHA HIGGINS.

TO EDITORS PRIMITIVE BAPTIST.

DEAR BRETHREN: I have this morning for the first time enjoyed the pleasure of the perusal of a No. of the Primitive Baptist, with which I am much pleased; and my heart overflows with gratitude to God, the giver of every good and precious gift, to find holy men of Israel on the walls of Zion with their two-edged swords drawn and wielding it fearlessly, and boldly in her cause, without the fear of man. For it really seems to me, that there is in this our day something preached and called the gospel of our Lord and Saviour Jesus Christ and his apostles, which is too much disposed to court the favor of men; or to speak more plainly, that is more fearful of offending man than God.

My brethren, I am truly grieved to see it so with any who wear the Baptist name. Our Association in this quarter is just over, and I am sorry to say that there seemed to be two spirits visibly displayed, which admonishes us that we cannot long walk together. It is the first time that the missionary spirit has been publicly opposed in this Association, and it caused considerable excitement among those who are disposed thro' covetousness and with feigned words to make merchandize of us"—and are also in the habit of wearing gloves at the expense of the hard earnings of the laboring class. **A preaching bro. who has heretofore been**

well fed with filthy lucre was heard to say; that he would see the churches in Guinea before he would preach for them without pay; it was also said by some, that no Christian would oppose missionary effort.

I am but a young servant in my master's cause, therefore I may have taken a wrong view of his gospel; but with my present light I am disposed to believe, that it is not calculated in its nature to please those who are in a state of nature's darkness and carnal security. But to the believer in Christ it is good news from a far country, and such too as he would not let go had he the power, for all the contradictory systems of doctrines that ever has or will be preached. For I am persuaded that we, called hard shell Baptists, will coincide with Cowper when he says:

"Of all the arts sagacious dupes invent,
To cheat themselves and gain the world's assent;
The worst is—scripture warp'd from its intent."

To believe a lie I am persuaded will avail us nothing when we come in the presence of Jehovah, therefore we should search the scriptures; dig deep and build upon a solid foundation, Jesus Christ being the chief corner stone; for if we build on any other foundation, there is no safety.

Should the Minutes of our Association ever fall into your hands, you will be ready to conclude us all missionaries; but not so. They were able to carry their points only by very small majorities; and I still hope the call "COME OUT OF HER, MY PEOPLE," will be heard by many ere our next meeting in an associated capacity.

Now may the love of the Father, and the peace of our Lord Jesus Christ, and the communion of the Holy Ghost, rest and abide with you and all the true Israel of God, is the prayer of your unworthy bro. in tribulation.

LERROY G. McGAUGHEY.

Parish of Calcasieu, La. Oct. 30th, 1843:

P. S. Our Association is called the Louisiana Baptist Association. My main intention in writing this communication is to let the world know, as far as it may go and our Minutes, that we are not all on the missionary order here; therefore if you think it worth a place you will please correct any error you may find, and leave out what you think superfluous. *L. G. McG.*

TO EDITORS PRIMITIVE BAPTIST.

Jackson, Cape Girardeau county, Mo }
Nov 12/h, 1843. }

DEAR BRETHREN: I am in my sixty-fourth year. I was born in North Carolina, Wilkes county, and if ever I was made a partaker of the heavenly calling it was then. I lived nineteen years with my little hope before I joined the Regular Baptists. They were my people all that time and are yet. I still live with them. I hope to die in that faith, believing it was once delivered to the saints, and I hope God gave it to me. To you it is given to believe, says our blessed Lord. Again he says, my sheep hear my voice.

Brethren, all his unconverted children sooner or later must hear his voice; and hearing they shall live. Jesus came to seek out his people that were captivated by the power of darkness and under the sentence of condemnation; for by the offence of one man sentence was past upon all men, (all God's people,) to condemnation; even so the free gift by the righteousness of God in Christ shall be given to the same all.

Brethren, the prey is to be taken from the mighty, (not a part of it,) and the lawful captives delivered. (not a part.) He shall see his seed. Then it follows that Jesus had a seed that partook of flesh and blood. He took part of the same, &c. Jesus claims his people and calls them his seed, the travel of his soul; not after they believe only, but before they believe. Then, brethren, it is true Jesus has a seed that will serve him; and because they will follow their leader in all his divine commands out of pure love to him they are hated, and called every thing that is ugly and degrading, by the seed of the serpent.

Brethren, don't get mad at the old gray headed sinner, because he speaks of two seeds; they must belong to God or the devil, for God said, he would put enmity between them, and it is bursting forth in this State in a horrid manner. Some are threatened and others bemeaned, &c. &c. Now, brethren, why is this the case? Is it not because the Regular Baptists preach the truth? I think it is. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life—says God. And who dare deny what God says? Will it not be found at the end of all things, that, that part of mankind who rejected the counsel of God against themselves, had all their

life time been living on false notions and doctrines of men, invented by the wisdom of men, comparable to dust—and dust shall be the serpent's meat.

Brethren, I have read your communications in the Primitive with much satisfaction. Some of the soft shell Baptists say, brother Rorer is too hard, and old brother Tillery. I myself do not think so. Plain truth is what should always be told. Then, brethren, go on, and may the Lord be with you all.

Brethren, there is one thing that prevails amongst the old Regular Predestinarian Baptists, and that is this; where there is an honest difference, and that difference does not affect the plan of life and salvation by grace, confidence should not be lost in each other. I have read my dear brother Rorer's letter intended for brother Echols, and against old Elder Parker's views on the two seeds. Now, my dear brother Rorer when you called the good old man Mr. Parker, how it hurt me. I am personally acquainted with Elder Parker, you I know not personally, but have through the Primitive got some acquainted, and I esteem you a servant of God, and so I do Parker. Brethren, don't let small matters divide you who are Baptists indeed. Brother Rorer, some think the devil was an angel of light, and some cannot think so; some think he was eternal, others cannot; some think there will be a thousand years of peace on earth, and that Christ will be personally with them at that time, others do not see so; some think washing of feet should be practized in the church, others cannot see it so—and many more things there are that the old Regular Predestinarians do differ about, but all preach unconditional salvation—salvation by grace alone. Then, brethren, let me again say to you all, let brotherly love continue.

Brethren, old Cape Girardeau Association of Regular Predestinarian Baptists, Missouri, have got clear of all the missionary effort workers, and peace abounds with us, but we are few. Now may love and union remain with us all.

JOEL FERGUSON.

FOR THE PRIMITIVE BAPTIST.

MIAMI ASSOCIATION.

The forty-fourth anniversary of the Miami (Ohio) Association of Regular Baptists, was held with the Fairfeld church,

PRIMITIVE BAPTIST

Sept 8, 9, and 10, 1843. Twenty-five churches were represented, and their aggregate report for the past year was as follows; Received by baptism, 43, received by letter 21, dismissed 25, restored 3, excluded 2, dead 15—total number 734. The Corresponding Associations were: Whitewater, Greenville, Scioto, Consecreek, Mad River, Clover, New Market, and Muskingum. The next Association is to be held with the church at Tappscott meeting house, in Warren county, near Franklin, to commence at 10 o'clock. A. M., on Friday before the second Lord's day in September, 1844.

CIRCULAR LETTER.

The Elders and Messengers of the Miami Association of Regular Baptists now in session with the Fairfield church, to those brethren whom we represent, sends Christian love

DEAR BRETHREN—Through the tender mercies of our Lord another year has passed away, and we are again permitted to meet and hear from you, and send you this our epistle of love. The subject to which we would invite your attention at this time is the doctrine of the scriptures. One of the inspired writers, viz. John in his second epistle, says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." From the reading of this passage, it is obvious that there are some that bring this doctrine and some that bring another. We shall first notice the latter class, as being by far the most prominent in the text, and in so doing we will call on the apostle Paul for aid. In his first letter to Timothy, chap. iv. 1, he says: "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." Perhaps there never was a time since the creation of the world, in which these doctrines were more fully inculcated than the present. But where shall we go to find them in their greatest perfection? Some would say among sinners, or in the unprofessing world. But this is all a mistake; neither need we go into the dark abyss of Popery in quest of these doctrines, but we may find them fully taught in what are called orthodox christian churches or, meeting houses.

But dont be alarmed, brethren, when we bring the heresy nearer home, and tell you plainly that these doctrines are largely propagated by persons professing to be Regular Baptist Ministers, who have assumed our name to take away their reproach, and are deceived. We might give you numerous instances of their departure from the faith, but the length of a circular letter will not permit, therefore few must suffice; one is honest enough to tell us that he does not preach the same doctrine as formerly, because the doctrine of election is not profitable, but says science has set dead nature to work and brought forth a multitude of things as various and diversified as the wants of man; another says, that Sunday Schools are the germ of immortality and eternal life; and a third professes to be a firm believer in the doctrine of election, and preaches it might and main, but has it so blended with Missionism and Millerism as to completely change its every feature from the doctrine.

Such are the doctrines of some who profess to be Regular Baptists. We say doctrines, because they are too various and diversified to be called in the singular, and too vague and unscriptural to be called the doctrine of Christ; you are therefore warned not to receive such, neither to bid them God speed, lest you be partakers of their evil deeds. But it is plainly intimated in the text that there are some who do bring this doctrine, and such you may safely receive into your houses and bid them God speed: of such the prophet Isaiah speaks in the following strain—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good, tidings of good, that publisheth salvation, and saith unto Zion thy God reigneth. Such is the Gospel minister. He is called of God to this great and important work, and generally shrinks from the great responsibility, and frequently tries to escape by elopement, as did Jonah when God bade him go to Nineveh, and his attempts to get away from the work always prove as fruitless as those of Jonah.

When God calls a servant, as he did Paul, to declare his name to the Gentiles, or to proclaim his doctrine to the world, he has to go; but when Satan calls one he must have a salary, or go to some theological seminary to learn to preach, at the expense of those who expect to have their ears tickled by his eloquence at some future day. When the Lord of the harvest sends

forth laborers, they, without purse or scrip or any great preparations for their journey, go forth in obedience to their Lord's command to feed the flock of Christ, not for filthy lucre, but of a ready mind; but when the collegiate makes his appearance, and not understanding the mode of feeding sheep and lambs, and being in no way acquainted with the duties of an under shepherd, instead of feeding the flock he straightway goes in for the fleece. So great is the difference between the Gospel minister and the hireling, that we should suppose that none need be deceived on that point, yet the fact is apparent that the ministers of Satan have so far transformed themselves after the ministers of light as to deceive many, and, if it were possible would deceive the very elect; and even claiming to be Regular Baptists, having the form of godliness but denying the power thereof. Remember the exhortation and "from such turn away." The true minister of Christ, when called to the work, confers not with flesh and blood, but obedient to the heavenly vision moves forward in the work, knowing that God hath ordained that they that preach the Gospel shall live of the Gospel. Not so with the hireling; he claims that his salary must be stipulated and secured to be paid before he begins, not willing to trust the ordinance of God, knowing that it has special reference to those that preach the gospel of Christ, and not those that preach another gospel. Such is the difference between those who bring the true doctrine and those that bring the numerous doctrines set forth in the scriptures as the inventions of men and doctrines of devils.

Now, brethren, a word in regard to the duties of ministers and of churches. It is clearly pointed out in the scriptures that it is the duty of a minister to go and preach, to be instant in season out of season, reprove, rebuke, exhort, with all long suffering and doctrine that they speak the things that become sound doctrine; holding faith and a good conscience which some have put away, concerning faith have made shipwreck. For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers; for there are many unruly and

vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake. The foregoing scripture points out a small but very important part of the duties as well as the qualifications of the christian minister, particularly in this modern time of New Schoolism; they are likewise instructed to give attendance to reading, exhortation, and doctrine.

Now in regard to the duties of churches. It has been said that the Old School Baptists starve their preachers; or in other words they have to work hard all the week and preach on Sunday, without receiving any thing from the churches for their temporal support. If this be true it shows that the ministers have discharged their duties, but the churches have been sadly remiss in theirs; we hope, however, that this state of things does not exist among us. The apostle Paul is very plain and explicit on this subject in 1 Col. ix. beginning at the 9th verse: he says—"Who goeth a warfare at his own charge? who planteth a vineyard & eateth not of the fruit thereof? or who feedeth a flock & eateth not of the milk of the flock? say I these as a man, or saith not the law the same also? For it is written in the law of Moses "thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God care for oxen, or saith he it altogether for our sakes? For our sake no doubt this is written, that he that ploweth should plow in hope, and he that thresheth in hope should be a partaker of his hope; if we have sown to you spiritual things, is it a great thing if we should reap your carnal things.

We might bring much more scripture to prove our position, but deem this sufficient to show that it is the duty of every person whom God has called to preach his gospel to go immediately into the work, without fee or reward, trusting in Him for support both spiritual and temporal, and boldly to proclaim the everlasting gospel in opposition to all the cunningly devised fables and inventions of men and doctrines of devils, and to wage a war with the old mother of harlots and her whole brood of religious institutions, for they are waxing worse and worse. And that it is the duty of the Churches to sustain their ministers, as far as in their power lies, by encouraging them in their warfare, and by supplying their temporal wants with their carnal things, as

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according to the scriptural rule, and not after the rudiments of the world.

And now, brethren, in conclusion we would say, always keep in view the doctrine of Christ. And in the course of your earthly pilgrimage if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeh him God speed is partaker of his evil deeds.

THOMAS CHILDERS, Moderator.
R. A. Morten, Clerk.

GENERAL

CORRESPONDING LETTER.

The Miami Association of Regular Baptists convened with the Fairfield church, Butler county, Ohio, unto the several sister Associations with whom she corresponds, sends greeting:

DEARLY BELOVED—We send this short epistle of love as a pledge of our continued friendship and fellowship for you, and an expression of our earnest desire to continue our Associational correspondence with you, for we were made glad of the coming of your ministering brethren and others; your messengers, bearers of your friendly letters, who were cordially invited to a seat with us in council, and they appeared as cordially to accept; so that we think we realised "how good and how pleasant it is for brethren to dwell together in unity." By our minutes accompanying this letter you will see the alteration in numbers since our last association; by the letters from the churches comprising this body we learn that they have enjoyed another year of peace and harmony.

Dearly beloved, we are told that in the latter day grievous wolves shall creep into the church not sparing the flock, and of ourselves should men rise up, speaking perverse things to draw away disciples after them; which things we think are fulfilled in our day, for men have done, and are doing all that human invention and ingenuity can do to get up and support a popular religion, and compass sea and land to gain proselytes, so that intrigue and deception appear on every hand, and the way of truth is evil spoken of, and true religion and the faithful servants of our Lord, are a taunt and a by-word among all the nominal professors of our day. Nevertheless the foundation of God standeth sure, having this seal—the Lord knoweth them that are his: therefore be not discouraged, for the sun

of righteousness will arise unto them that look for him, and scatter the mists and clouds that are hanging over and around Zion, and she shall be the praise and excellence of the whole earth; therefore let us watch and be sober, putting on the whole armor of God, and enquire diligently for the old paths and walk therein, and strive together for the faith of the gospel of God's dear Son.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the love of God, and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

T. CHILDERS, Moderator.
R. A. Morten, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 13, 1844.

For the information of new subscribers and as a guide to correspondents we insert, agreeably to our usual practice at the commencement of each volume, the original Prospectus of this paper.

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.

*White's Store, Union county, N. C. }
December 11th, 1843. }*

DEAR BRETHREN AND SISTERS: I once more take my pen in hand to write you a few lines, which will inform you that I am yet spared in this present world of tribulation, and am surrounded with missionaries and Methodists, and camp and protracted meetings, and great revivals so called. Those meetings hold from one to two and three weeks, and in that term of time they make from five to one hundred and fifty proselytes; sometimes they join forces together, and make them; and when the term ends they divide the proselytes they have made, that is, the Methodists and missionary Baptists so called. If they had not the name of Baptists I should not care so much about them, for there is very little differs them in my belief; but according to the old proverb, birds of a feather will flock together. But I feel glad to say, there are a few of the old hard shells, iron jackets, steel cap Baptists, in this section of country, that all these things don't move them, and now and then the Lord adds one or two to their number. I add no more at present, but remain yours in tribulation.

W. M. RUSHING.

TO EDITORS PRIMITIVE BAPTIST.

*Wilmington, New Hanover co. N. C. }
December 12th, 1843. }*

DEARLY BELOVED BRETHREN IN THE LORD: We being desirous for the welfare and prosperity of Zion, and the praise and

glory of Israel's God, and as the time is fast drawing to a close of your little winged messenger, which as it were brings us good news and glad tidings from a far country, we cannot think of giving them up.

Dear brethren, I have had it in contemplation to let you hear from us, the poor despised little few of the old Primitive Baptists that are in Wilmington and neighborhood round about there; though I have been restrained, knowing my incapability of writing on any subject whatever of importance; but I believe through the mercy of an all-wise God, you will be able to hear from us before long.

Dear brethren, please to pray for poor unworthy me and family, at the same time praying Almighty God to enable you all to expose the schemes of the craftsmen with an holy boldness. And I will say to the dear brethren that can write and sisters, to go on in the strength of the Lord; and may he bless you and prosper you through life, and save you in his kingdom, is the prayer of your poor unworthy servant in the bonds of the gospel. So farewell, dear brethren in the Lord, for the present.

JAS. H. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

*Cumberland Ford, Kentucky. }
Nov 17th, 1843. }*

DEAR BRETHREN: I find in the mountains of Kentucky a few of the sect that is every where spoken against. It is to this sect I write in an interrogatory manner as follow, viz: First, Is God eternal, immutable, omnipotent, omniscient, omnipresent, infinite, independent, holy, faithful, just, and true? Is Jesus Christ very and eternally God? How can a Baptist, who believes in these divine perfections of Jehovah, deny the doctrine of unconditional election, predestination, special atonement, and effectual calling? For first, if God is eternal, does he not inhabit eternity, and also fill it, so that there is not a period of eternity but God was there, is there, and will be there; so that all things and all events in time and eternity are present with him? Not of one thing, nor of one event, can it be said, behold this is new. If he is immutable, can he be so, except he determined eternally how he would act, and then to act without variability or shadow of turning in perfect accordance with that determination; thereby in his provi-

dence and according to his predestination and immutability disposing of all things and all events, working all things according to the counsel of his own will, causing all things, all events, and all circumstances and powers, to co-operate together in order to promote his unchanging and eternal purpose?

Can he be omnipotent, if any power can prevent him from effecting his design? Or, can he be immutable if any being, power, event, or circumstance, can cause him to turn from, or change his first great, alone, and eternal purpose? Can he be omniscient, excepting all things in heaven, earth, and hell, and in infinite space with every transaction, every event, and every circumstance in each, and in all times, and in every period of eternity is present to his knowledge? If he is omnipotent to effect, can he be omniscient to devise a plan or begin a work that he does not, nor will not finish? Can we believe in his omniscience when we hold that a man may sink to hell whom he foresaw would rise to heaven, or that one might rise to heaven whom he foresaw would sink to hell? Can he be omnipresent except he fills all places at one and the same time, and also every period of eternity? If he fills all places at one and the same time, and is immutable, omnipotent and omniscient, what can take place without his knowledge, or what can be effected without his power, or how can he vary or change? If he is infinite, is he not so in all his divine perfections, in all his works, and in all his ways, and are not all his works, his ways, his counsel, and his purpose in eternity, to eternity, from eternity and for eternity; or, is he a creature of time, in time, to time, from time and for time? If he is independent and sovereign, can he be dependent on creature aid, or human effort, to fulfil or complete his vast design; or does he not reign and rule as sovereign, causing all creatures, all events, all circumstances, all powers, and even sin and satan to subserve his great design, chaining or curbing the power of sin and satan at his will, and saying to each and to all, hitherto shalt thou come but no further?

Is he not so holy, that he cannot behold sin without the least allowance? Is sin created, or uncreated? Could a holy being create sin? Did God create it? Did he, or does he, coerce man into sin; or does he not cause the wrath of man to praise him, and restrain the remainder of wrath

and also punish sin wherever he finds it? Is not sin in opposition to God? Would he create an opposing power or principle? Is not holiness or godliness a perfection or principle of God? Is not this principle a mystery and is it not opposed to sin, the mystery of iniquity? Was not the principle of opposition to God recognized by him in the covenant of redemption? If sin was annihilated would not the devil be dead, or would not his power cease and would not opposition to God cease? Will sin or the devil ever be annihilated, or will it be cast out of God's children, and the devil and his angels be cast out of heaven, reserved to everlasting chains of darkness and death, and hell be cast into the lake where sin by the justice of God and all beings in whom it reigns will be punished duration without end? Will sin at the great day reign in any one of God's chosen children? Were they not united to Christ in the covenant of redemption? Were they not chosen in Christ before the foundation of the world, that they should be holy, and without blame before him in love? Were they not foreknown and predestinated to be conformed to the image of his Son, and will they not receive the holiness, be without blame before him in love, be called, justified, and glorified? Were not these children loved with an everlasting love? Can love exist without an object? Were they not the object of God's love? Did he ever love any thing out of Christ? Were not these children given to him, and as they were partakers of flesh and blood, did he not take part of the same, that through death he might destroy him that had the power of death, &c.? Did not he (Christ) suffer for their sins? Did he not bear them, in his own body? Is not the church his body? Was not his body crucified and quickened together with him? Did he not shed his blood for them? Did he give himself for the church and purchase it with his own blood? Did he not lay down his life for the sheep? Was he not delivered for their offences and rose again for their justification, and does he not intercede for them?

Can a God who is just ever punish any of Christ's purchase in hell? Was the blood of Christ shed to save his children, or Adam's children, or the children of the wicked one? If it was shed so save all of every family, would it not argue a change or want of power in God, or a want of efficacy in the atonement if all were not saved; and that consequently for all who are

lost, his blood was shed in vain, his sufferings, his bearing their sins, his sorrowing and travailling in soul were in vain.

If he purchased all, bore the sins of all, suffered for all, sorrowed and travailed in soul for all, reconciled all to God by his death, rose for the justification of all, intercedes for all and calls all; if his blood is efficacious, if his sufferings are meritorious if his travail of soul be satisfied, if his intercession be prevalent or his calling effectual, then will not all be saved? Is it merciful or just, or does it display wisdom, goodness, or love in God, to wound Christ for the transgressions and bruise him for the iniquities of the whole race of Adam, and afterwards to punish a part of that race eternally in hell? Would this be mercy, or vindictive vengeance? Will not the ransomed of the Lord return and come to Zion, with songs and everlasting joy upon their heads? Or will any of the purchased, the redeemed or ransomed of the Lord sink down to hell to suffer interminable pain? Will justice, power, mercy, faithfulness, goodness, love, or truth, deliver them over or permit them to sink down to hell, to suffer eternal pain? Would it not at once be more consistent to subscribe to the creed of Universalians or Arius, and deny the proper divinity of Christ? Or of Socinius, or Pelagius, and deny the necessity or efficacy of the atonement? Or like the Romans offer the host and invoke the saints, instead of depending on the blood, work, merit, righteousness and intercession of the Lamb of God?

Because his children are by nature children of wrath, will he leave them to suffer with the children of disobedience? Or will he not call them, justify and glorify them? Will their sins, transgressions, and infirmities, cause him to banish them from him. Or did not the love of God give Christ to suffer for them, and will not this love cause him to cast out their enemy and his by removing their sins, making them free from sin, free indeed, and thereby qualify them while they are here below for a residence with him and keep them by his power; and finally, at the great day of accounts, change or resurrect their vile bodies, and fashion them into the image of his glorious body, and take them home and welcome them by the heavenly words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" enter into the joys of your Lord. in the heavenly mansions prepared for you?

Then the august scene will appear, then will the great and eternal purpose of God in creation and redemption, be completed; not one of the loved, not one of the chosen, not one of the redeemed, but will be there. A bone will not be broken, a member will not be forgotten. It cannot, it is a part of the body of Christ. Not one poor, weak, tempted, fearful child of God will be turned off to the left hand; not one sheep that will have been turned or changed to a dog, a hog, or a goat, but all, all, will meet in Jesus in whom they were chosen, by whom they were redeemed, in whom they were saved, by whom they were freed from sin and prepared for heaven. Often, often do I think with wonder, will I be there. If so, it will be by grace that was given me in Christ Jesus before the foundation of the world. Grace that reigned over me and saved me from sin. Grace that keeps, and grace that will land me home where I hope to sing a song of grace, grace, to the headstone of the corner; and be found in him not having my own righteousness, but having the righteousness of my Lord, which is himself. It is much easier to ask questions than answer, the aforementioned with many others have been on my mind for many years. I leave them for my brethren to answer in their own minds, in the way God has taught them. All that agree on the perfections of God and the depravity of man, will agree in every point of doctrine. There are but two mysteries spoken of in scripture, the one of godliness, the other of iniquity.

NATHAN S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

Pondtown, Beaufort district, S. C. }
December 15, 1843. }

BELOVED BRETHREN, of the Primitive faith in all the earth, for I love the name because they are a persecuted people. And I am despised where I live by the money beggars, and closet drinkers, and self-righteous, who say that they can save their own souls; because I say that mine must be saved by grace through faith, and that not of ourselves but by the gift of God. Therefore, dear brethren, pray for me, for I am one alone in this place with a little herd of the fold of God around me, who are looking up to me for living food. And if you ministers can't come up to the help of the Lord against the mighty in this place in person, please when it goes well with you

pray for poor me, that I may be able to stand against the wiles of the devil, and lead the sheep right. For I know if God is for me, that none dare make me ashamed; therefore I live under the promises of my heavenly Father, who is able to keep me and guide me in the way everlasting.

And I regret the death of bro Lawrence, though I hope it was his gain. Brother Rorer I sympathise with you and brother Tillery, for like myself you are despised by the money beggars and closet drinkers, and the creepers into widows houses for gain. Roar on, brother Rorer, and hold out, brother Tillery, for the slaughter of your great gun reaches my ear in the South. Brother Hezekiah Thomas, are you dead? If not, write and let us hear from you again. And, brother Moseley, are you asleep? wake up to the help of the Lord against the mighty, stand to your arms all ye Primitives in all the earth.

Dear brethren and sisters of the Primitive faith, this is a correspondence with you all, for I love you all for Christ's sake. Amen. *JACOB G. BOWERS.*

TO EDITORS PRIMITIVE BAPTIST.

*Wetumpka, Alabama. }
December 3rd, 1843. }*

DEAR BRETHREN EDITORS: This will inform you of the departure of our dearly beloved, Elder Thornton Rice, of Autauga county, Ala. He died the 21st of October last, aged 61 years and 21 days. He was in feeble health for the last three years, yet most of the time he was able to attend the churches over the which the Holy Ghost had made him overseer; until the last six months of his life he could not even go to meeting, which grieved him much, that he could not see or meet with his brethren and sisters as he had formerly done. I visited him, in company with Elder Benjamin Lloyd, some few weeks before his death; he then told me that he looked on the grave as a favored spot, and that he was waiting till his change should come. Still he seemed to desire that the Lord would raise him up again, so that he could once more visit all the churches, where he had so often preached; but, continued he, when I am gone, I want you to inform the Primitive brethren and sisters through this medium of my departure; which I have attempted in a brief way, and in much weakness.

But I do not attempt to more than just

sketch at his biography, for I am not in possession of the incidents of his early life; but I feel a desire to say, that I have been acquainted with brother Rice for the last twenty-two years, and most of the time we have been members of the same church. He was one among the many, who gave me the right hand of fellowship in Union church, Autauga co. Ala. twenty-two years ago. Several years after this he was ordained to the office of deacon, which office he filled with much zeal and ability, and to the honor of the cause of God. But for the last ten or twelve years, he has been a bold defender of the faith of God's elect, contending against every false way. He was the first in the Alabama Association to declare publicly against the schemes of the day, and he continued to declare against them to the day of his death. And I think I can say in truth, that as a lay member, as a deacon, and as a minister, that he was an example of piety; and long will he be remembered, and long will he be missed as a member, and as a Minister of Union church. His gray hairs will no more be seen, nor his voice heard in heat at all. He has left an affectionate wife, (who is a member of the same church,) and seven children to mourn their loss.

His death we mourn, who lately stood
A herald of the mighty God;
Proclaim'd the Saviour of our race
And bore the message of his grace.

Laborious in his Master's cause,
His view, nor lucre, nor applause;
To spend and to be spent resign'd,
If souls through Christ salvation find.

With pointed language, flaming zeal,
He to the conscience did appeal;
With terror sought the soul to move,
Or draw it with the cords of love.

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
He's gone to heaven his final home.

Jesus, though earthly shepherds die,
Do thou thy churches still supply;
With gifts instruction to impart,
Pastors according to thy heart.

[*From Lloyd's Primitive Hymns.*

And now, dear reader, while I write these lines I am reminded, that it won't be long till you and I will follow our brother through the valley and shadow of death. And oh Lord, may we there fear no evil; thy rod and thy staff may they comfort us

all the way. Finally, O Lord, when it is thy pleasure, receive our immortal spirits to thyself above. And to thy name be all praise forever and ever. Amen.

LUKE HAYNIE.

FOR THE PRIMITIVE BAPTIST.

OBITUARY.

Died, in Forsyth county, Georgia, on the 17th of November, 1843, brother John Webb, in the 35th year of his age, of a kidney and liver affection. Brother Webb has been an exemplary member of the Primitive Baptist church for sixteen years, and for the last seven years a faithful minister of the gospel. He was highly esteemed by all of his order, every person acquainted with him knew his many virtues as a husband, a father, a friend, and a Christian. He was sincere and affectionate, his Christian character, we think, will ever live in the settlement and church of which he was a member. It is a sad truth he is dead, but it is a cheering truth that his influence still lives, and lives only to promote the cause of Christ in the settlement in which he resided. He bore his afflictions for many years with Christian fortitude and resignation. During his last illness he manifested a great concern for his friends and neighbors, and while they were weeping round he told them not to weep for sorrow, but weep for joy; for I am most done with pain and affliction. I have finished the work given me to do on earth, and now I go to reap the reward of my past labors. He left the most strongest evidence of his future salvation and happiness we have ever known any man to leave on earth, and the principles and doctrine that he had been contending for to be that which would stand when all others fail. The last word that dropt from his feeble lips, after all around thought that he never again would utter a word, it pleased God to give him strength to condemn false principles; he feebly uttered false principles three times, will fall in that day as blazing mountains. After pausing about one minute he said, Primitive, Primitive, Primitive principles will stand. One of his brothers sitting by his bedside asked him if Primitive principles and the doctrine that you have been contending for will stand; yes, said he, it is that which will stand; the doctrine of Rudolph Rorer will stand when all others fail. I leave it as

my dying testimony, and solemnly warn all to contend for Primitive principles, was the last words that dropt from his feeble lips. He has left an affectionate wife and five children to mourn their irreparable loss; and may the afflicted wife and children copy his Christian example, and prepare to meet him around the throne of God where parting will be no more.

Far from affliction, toil, and care,

The happy soul is fled;

The breathless soul shall slumber here;

Among the silent dead.

The gospel was his joy and song,

And to his latest breath.

The truth that he has loved so long,

Was his support in death.

The church's loss we all deplore,

And shed the falling tear;

Since we shall see his face no more,

Till Jesus shall appear.

ROBERT WEBB.

*Lebanon, Cobb county, Ga. }
Dec. 14, 1843. }*

BRETHREN EDITORS: Our agent, brother John Webb is no more, of which you have an account in the preceding. Religion seems to be at a low ebb in this country, that is, the religion which was taught by Christ and the apostles. There are a great many religionists amongst us, but of those who accomplish the work themselves, therefore claim a part of the honor themselves. Nothing more, but remain a dependent being on Christ.

RICH'D L HAYNES.

From the Signs of the Times.

Charleston, Ill., Oct. 11, 1843.

DEAR BROTHER BEEBE:—I have just got through the hurry and bustle of the four Associations that I have visited this fall; and notwithstanding I have seen some things to deplore, yet on the whole the meetings have been harmonious. Sugar Creek was the first; a large concourse of people attended,—no jar nor discord made its appearance.—The next was Vermillion. This association is small, but very sound in faith. The Wabash District was the third. Here at first there seemed some appearance of difficulty, but the promptness of the members soon dispelled our fears. The fourth and last was the Okaw, of which I am a member. This association closed last

Saturday. There was a disorderly church in this body which was dropped from the union. There was much to admire in all these associations; yet it seems there is now prevailing a strong propensity (among the Baptists) for religious speculation: it really appears there is. Calling upon some during my extensive travels this year, I heard things that are at least *hard to be understood*. Some are denying the resurrection of the body; others are saying the non-elect have no souls; while some appear to have become wiser still and say, that when God made this world he wrapt up *something* in a mantle of clay, which clay has been corrupted, and now the elect of God have only a mantle of corrupted clay around their good souls, which God intends shall be raised with the body, and this is that which is ultimately to be raised from the dead. Others there are who preach that there is and was two eternal, literal and corporal generations literally existing, as the sheep of God and goats of satan. This is going to a ridiculous extreme; it is an attempt to improve on Elder Parker's views of the *Two Seeds*.

Such vain speculations should admonish all that love the old paths of Zion to be on their watchtower. My heart aches while I meditate on the breaches that are making among the *Old School Baptists*. Is Zion to be ploughed as a field, or threshed with a threshing instrument? Should we not, I repeat, be engaged in watching the movements of the enemy; and guarding the vulnerable parts, if any? At least we ought to pay close attention to the scriptures; not for speculation, but in order to ascertain what our duty is, and then if possible to undeceive our speculative brethren who may have gone astray.

The powers of darkness are gathering thick and fast around us, and if we have new and strange things among ourselves to contend with, and antichrist without, we ought certainly to be doubly diligent in the daily examination of our Bibles. How many new and strange things have made their appearance within the last twenty years, claiming the Bible as a standard to be governed by, I am unable to say; but at all events we know that no religion would pass current in Christendom unless the name of Christ were some how or other connected with it; yet Jesus is by many made only a secondary Saviour; that is, if the means of grace are not used, & the terms of the gospel accepted, Jesus as

a Saviour will be of no avail. This is heathenism in a new form; for none of the worshippers of the heathen idols place the virtue in the idol, but in the subject using the means and accepting of the terms. Now if we wage war against this sort of idolatry, ought we not to be equally engaged in keeping out from among us vain speculations, and to know no man after the flesh?

Yours, in hope of eternal life.

B. B. PIPER.

TO EDITORS PRIMITIVE BAPTIST.

Fish's Store, Washington county, Ga. }
November 29th, 1843. }

DEAR FRIENDS OF THE PRIMITIVE ORDER: It has become my duty to send on my remittance for your valuable paper. We are well pleased with them. It seems that the missionaries have dug down the altars of the Lord and killed his prophets, yet we hope there is a remnant left that have not bowed the knee to Baal. I close by subscribing myself your friend.

JOSEPH DANIEL.

Daviston, Talbot county, Ga. }
Nov'r 29th, 1843. }

DEAR EDITORS: I am highly pleased with your paper, for they are always like a bundle of good news to me. It is always refreshing and comforting to my feelings to see so many writing in your paper on something that is good and healing to a poor and lingering soul. I will add nothing more at present. Yours most respectfully, &c.

JAS. STALLINGS.

From the Christian Doctrinal Advocate:

For the information of brethren I would mention, that the Associational meeting in Bowdoinham, was very agreeable and more fully attended, than had been expected. On Sunday Sept. 17th, in the presence of a large and attentive audience, our young brother, Joseph L Purinton, was set apart, by ordination, to the work of the Ministry. Sermon by Eld. Philander Hartwell on the occasion, from 2 Tim. iv. 2, "Preach the word;" prayer at the laying on of hands, by Eld. Joseph Bailey; charge by Eld. Daniel Whitehouse; right hand of fellowship by Eld. J. A. Badger. ☞ Editors of the "Signs" and "Prim. Baptist" will copy this notice, if they please.

HEZEKIAH PURINTON.

Richmond, Me. Oct. 1, 1843.

Creation, &c. L M.

- 1 Adam the first was made of clay,
And was complete in every way;
And so in Eden was to stay,
And keep God's law from day to day.
- 2 He had this law, a Rule of life,
But still the man he had no wife;
The Lord gave man this Law to keep,
And then He laid him down to sleep.
- 3 And from his side a rib He took,
We find recorded in the Book;
And from this rib a woman made;
And so they both in Eden staid.
- 4 This law was such, that they could eat
And stray and live and be complete;
One tree alone they must pass by—
They must not touch it, lest they die.
- 5 The serpent now more subtle, wise,
He came to Evè all in disguise,
And told her, she could eat and try
And so be wise and yet not die.
- 6 She ate the fruit, it tasted well;
And now the case we have to tell:
When Adam ate, the Law was broke;
All nature then did feel the stroke!
- 7 But God decreed, the woman's Seed
At length should bruise the Serpent's
head.
And we, through Grace, do find a place,
By faith and hope are truly led.
- Macon, Ga. *BENJAMIN MAY.*

“CHRIST'S ENTRY INTO JERUSALEM.”

“From Olivet's sequester'd seats,
What sounds of transport spread?
What concourse moves through Salem's
streets,
To Zion's holy head?
Behold him there in lowliest guise!
The Saviour of mankind!
Triumphal shouts before him rise,
And shouts reply behind!
And ‘strike,’ they cry, ‘your loudest string
He comes! hosanna to our King!’
He came to earth: from eldest years,
A long and bright array,
Of prophet-bards and patriarch-seers,
Proclaimed the glorious day:
The light of heaven in every breast,
Its fire on every lip,
In tuneful chorus on they press'd,
A goodly fellowship:
And on the pealing anthem ran,
‘Hosanna to the Son of Man!’

He came to earth: through life he pass'd
A man of griefs: and, lo,
A noble army following fast
His track of pain and wo:
All deck'd with palms, & strangely bright,
That suff'ring host appears;
And stainless are their robes of white,
Though steep'd in blood and tears;
And sweet their martyr anthem flows,
‘Hosanna to the Man of Woes!’
From ages past descends the lay,
To ages yet to be.—
Till far its echoes roll away,
Into eternity.
But O! while saints and angels high,
Thy final triumph share,
Amidst thy followers, Lord, would I,
Though last and meanest there,
Receive a place, and joyful raise
A loud hosanna to thy praise!”

*Cunningham.***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 Morattock; 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 Morattock; 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.

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, *Averashoro.* 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, *WestPoint.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* Samuel Rogers, *Columbia.* Wm. M. Rushing,

White's Store. Richard Rouse, *Strabane.* James H. Smith, *Wilmington.* Samuel Styers, *Mount Lebanon.* Jacob Herring, *Goldsboro'*

SOUTH CAROLINA.—James Butris, 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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PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.*

NEW YORK.—Gilbert Beebe, *New Vernon.*

RECEIPTS.

Rich'd L. Haynes, \$1	T. C. Hunt, \$1
Peter Jones, 1	Isaiah Durham, 2
Wm. M. Rushing, 5	J. M. Duke, 1
E. Whatley, 2	M. McGraw, 5
Joseph H. Holloway, 1	W. Beckham, 1
Daniel B. Douglass, 6	John Galloway, 1
John Hardie, 10	J. G. Bowers, 12
H. Wjerson, 1	Mrs. Shurley, 1
Jesse Clinton, 1	Hardy Coward, 10
E. Hailey, 1	

TERMS.

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THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, JANUARY 27, 1844.

No. 2.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Belmont, Alabama. }
26 Nov'r, '43 }

BELOVED EDITORS: I am desirous and have been for some time, as my exit out of time is now nearly at hand, expecting daily my final dissolution, I am now old and far advanced, being born on 26th inst. 1770, to give a brief relation of my poor little experience, my evidence of faith and the hope that I trust I have, through the unremitted goodness conferred on a poor worm a miscreant of the dust, as death is rapidly mowing down in this section. The young and old without discrimination, are fast falling; giving way to the relentless monster, though ultimately a kind messenger of peace and consolation. We ought to rejoice indeed, that we were born to die, we can't properly live, flourish, and expand, until dissolution arrests us, though its natural for nature to shudder at the idea.

I can though reluctantly say with one of old, that the days of my years have been few and evil. In my raising I had not the advantage of a father, it is said he was killed in defence of the rights of his country at the commencement of the Revolution, so that I don't remember him. I was blest, however, with a good pious mother, and a peculiar master a merchant, who was to me equal to a tender prudent father, who taught me all the adequate mysteries of his extensive business both domestic and foreign; and he endeavored to inculcate and enforce morality by precept and example, being a Presbyterian; and I had to go to meeting every Sunday; both to morning

and evening service. I had serious religious impressions at an early period. My mother was an Episcopalian of the High Church of England. I was christened, so said. I had sponsors, a godfather and mother. I have seen my godfather. They had promised great things for me, more indeed than they could perform for themselves, i. e. to renounce the pomps and vanities of this wicked world, &c. &c. I don't recollect that my godfather ever even admonished me, my mother used to when I was quite a little thing; before I went to bed she would make me kneel down with my head in her lap and learn me my prayers, the Lord's prayer and several others that I don't now recollect. I remember it was very irksome to me, but I had to do it or get a boxing; but oh, when I got out of her sight, none so rude and mischievous. At the age of 14, she bound me out for five years to the mercantile business, and my brother to a sailmaker. I was the oldest a year and ten months. The injunction of my mother to my master was “keep him close employed, keep him out of the streets and bad company”—and may I not add, out of rich men's kitchens. He was indeed fully up to it. I have reason, great reason indeed, to be thankful to that best of beings for his peculiar unremitted kindness towards me in giving me so favorable a lot. He led me about and instructed me, but little then was I aware of his provident blessings conferred, so inconsiderate was I.

While serving my time I was under powerful apprehensions. I was miserable indeed, and could not then account for it. I knew not the assignable reason, my life appeared intolerable, I had no idea of a Christian experience. I was frequently asked, what was the matter with me; guilt was visible in my countenance. My reply

was, "nothing;" trying to hide my doleful situation from every beholder. At that tender age I was frequently tempted to put an end to my wretched existence; I had no one to counsel with, and was afraid to let my situation be known. I was forced to pray for a removal and a restoration of former peace; had no idea of the way and plan of salvation, no more than a brute comparatively.

I thought then that my present tranquility was owing to my frequent prayers. I shone bright indeed in my own eyes, and could say in thought, verily, stand aside, I am more holy than thou art. At the same time nothing more nor less than a painted hypocrite, working for life in justification of myself for my good performances. 'Twas my lot to live in the store of nights, I would pray fervently to myself before I would lay down; all this, however, I kept to myself very secretly. Here was now my firm belief, if I hold out to the end I would be saved, for the Almighty was good and merciful, and that man was the master piece of creation, and that he made him to be happy; if he would only endeavor to do the best, he could be moral, be just and upright, doing unto others as he would be done to. What more, pray, was requisite? why nothing more, he would certainly be entitled to heaven, and that the Almighty would be unjust indeed to damn a creature of this description, who was doing all the good he possibly could. It would be an inconsistency indeed with his mercy; paying no regard all this time to his inflexible justice.

Here I rested in security and ignorance for some time, depending on my good doings, having no reflection to the arrears, the former debt contracted, my former numerous sins. O how fast and secure satan had me. I was ignorant of his device, his deception, and my own evil, perverse, corrupt heart; a compound of sin and iniquity, defiled in every part and particle. All this was hid from me, ignorant of his righteous law.

I was urged by a merchant in Charleston to come to him, he knew the time of the expiration of my indentures. Offering me a great inducing salary he seduced me, and having a desire to see that great city, being fond of novelties. I started and got to North Carolina, I there stopped, thinking that I would still go on a little while hence, but providence wisely directed otherwise. I still kept writing to the intended mer-

chant, that I would be certain to come, but have never reached there yet.

About this time of my trouble I dreamt a short dream, it must be nearly sixty years since; it continues as fresh in my memory as ever, and it has frequently and indeed at all times, whenever despairing gloomy thoughts assail, which formerly were frequently more so than latterly; it would always afford a gleam of hope as it were, when all my evidences would seemingly fail me, it would occur to buoy and keep me from sinking in total despair. The dream is this: I evidently saw in my vision or dream innumerable angels with golden expanded glittering wings in the heavens, flying in every direction, holding and dropping prizes to particular ones. I thought one fell to me as mine, I still plainly remember its particular size, its width and length, and its beautiful attracting whiteness. It is now as plain to my present view as though it was now before me. Understand me, I don't rest my all on this; no, indeed, far from it; none but and only on the merits of Jesus the blessed one.

I was now in North Carolina, far from all my friends and my acquaintance, being born in Portsmouth, Virginia, raised in the city of New York from the age of about six until I was about fourteen, bound in Norfolk, Va. served part of my time there and part in Petersburg, Va., the residue of my time in the city of Baltimore, Maryland, was now in North Carolina on my way to Charleston, as before observed; destitute of father and mother, both were dead. In serving my apprenticeship I was transferable from one house to another, being a large extensive firm throughout the United States, the West Indies, and in several parts of Europe.

I was friendless and moneyless, but the Lord was with me; but I then little thought of his providential protecting care over me. Naturally wild and lively and jocular, I would frequently join in and participate with dissipated company; none to counsel, none to restrain and admonish a poor destitute boy as it were, frequently temptations were offered to allure and seduce to my timely ruin had I acceded; but the Lord was with me evidently, and would not suffer and give me up to my corrupt self. O the goodness of God to me an unworthy hell-deserving wretch, a monster of iniquity as I have since verily thought, my equal was not to be found.

“What have I gain’d,” he said,
 “But hunger, shame, and fear.”

In my wild career I would often be arrested that I was going on hellward, and would think of my early pious tuition, and would feel miserable and unhappy in the midst of my revelry. O how my base conduct would sting and torture, sometimes on the rack as it were, but all to no effect apparently, so hard and obdurate; at times I could wish that I could be good again as I formerly was as I then thought verily, though nothing but a deceived pharisaical wretch. Sometimes I would conclude there was no God, but was soon beaten from that odious blasphemous thought; and sometimes could almost wish there was no God to punish, then I could take my fill of sin. O how sweet, but remorse and bitterness were its attendant.

“Thou didst once a wretch behold,
 In rebellion blindly bold;
 Scorn thy grace, thy power defy,
 That poor rebel, Lord, was I.”

I frequently promised myself that I would do better for the future, I would then make amends for the past, my back-slidden state and apostacy, as I then erroneously thought. I had fallen from grace, from that indeed I never had, so ignorant was I of my blinded bewildered state; blinded by the devil in connection with my evil, polluted, depraved, wicked heart, which after was evidently made manifest to my astonishing view. A horrible dread seized me, hell was open to my view as my just demerit; a little more time was only requisite to fill up the measure, and make me a complete vessel for eternal deserved wrath; and thought all the time that I was somewhat acquainted with the pangs of the damned in hell.

Before I experienced what I have just related, however, one particular night I well remember. In going to see my intended, first intended, I was meditating on my gloomy prospect; just before I came to a conclusion and ardently wished, that if there was a reality in religion that I might be truly sensible of its truth and verity. I married a little while after, and soon lost my companion in about a year. I then went to Tennessee and explored awhile, returned and took the second wife. A little after my troubles commenced, my former request was now about to be answered sure enough, though I had forgot it measurably; but it revived and I was made to

cry out, Lord, what shall I do to be saved? Every crime seemingly that I had done appeared in full view and magnified to an enormous size mountainously large, and many things I had forgotten, crimes that I had committed when but an infant were blown up and presented to me in every aggravated appearance filling me with gloom and dread, horror not to be expressed. My little thefts from my mother, her sugar fruit, &c. especially a pistareen that I had found on the floor before she was up in the morning, and bore it off to the “Sign of the golden key,” a store, and laid it out for marbles. She missed the money and attacked me, and my guilt was plain and the newness of the marbles confirmed and condemned me. She took me by the hand and carried me to the store, and made me give up the marbles and regained the money. She conducted me back and confined me to the bed post and whipped and whipped me severely; and I can never see a pistareen to this day, but I think of the stolen money and my whipping. It was good indeed, she took me in time, it was done from the best motive of love; though she is gone to worlds unknown, I often think of her and feel grateful for her paternal care and attention towards me, for I knew she loved me to an excess, and I can’t but pay a tribute and peculiar respect to all those that had the care of me. I was singularly blest with real good tutors, kind and affectionate towards me, inculcating a lasting gratitude never to be forgotten, tho’ my sun is in the west, where the devil once more assailed in his uniform terrific black dress, putting on the devil rampant, roaring lion-like, contending with poor, weak, imperfect dust, fit to devour at every move. But as the divine taught Bunyan said in some of his writings, of fiery trials, the blessed Jesus was in secret behind as it were unperceived by both, aiding in the unequal contest, pouring in the oil of consolation, his prevailing grace; and the devil busily endeavoring to extinguish the raging rising flame, but to no effect; the aspiring flame would still ascend higher, in spite of hell. Though little indeed did the poor desponding almost heart-broken creature see that God was visibly in it, working for his future lasting good. A worm of the dust was now almost fit to give up in utter despair, horror had seized him, the enemy had done his best agreeably to his limited restrained power. Still urging on, not yet wearied, he endeavored to make believe

that he had committed the unpardonable sin, and introduced scripture forcibly to prove it beyond a doubt even; for, said he, did you not at such a time and such a particular noted time, eat and drink unworthily, not discerning the Lord's body, thou blasphemous wretch; and what is the result, pray? why your damnation of course is certain, so you may as well give up, for you are mine by legal right; and come and fight under my banner, and all the riches of this world shall be yours, for it is mine to give!!

My dear brethren, permit me here a momentary digression, and drop a cautionary remark to parents, i. e. to spare not the rod for your child's crying, and enforce your precepts and correction by frequent, uniform, impressive good examples. Remember 'tis good seed and no doubt will be productive of good, remembering the wise, the adept of wisdom, bring up your child as he should and ought to be, and when he is matured and old he will not depart wholly if any; 'twill be an honor and comfort to you in your declining state, and ultimately your honored gray hairs will go down to the silent tomb, exulting that you have discharged your duty, the fruit of which is visibly seen. There is a prevalent false delicacy and tenderness of parents too often seen, to the manifest injury of their offspring which is indeed to be deplored.

I endeavored by all means I thought to get clear of my trouble, for it appeared to me to be intolerable; but could not effect it, my situation apparently grew worse and worse, and I concluded every day would be my last, and that hell would be my deserved portion. Acquitting the Almighty and that he was perfectly just in my approaching damnation, and that I was born for the very purpose for the sport of devils. It would frequently occur to me, that I had brought all this trouble on myself, of myself, by intense study, &c.; but evidently found that I could not remove it, though I often endeavored, but all to no purpose. I had no idea at the time that it would result in good and for conversion, could I have thought so at the time, it would have afforded consolation. I thought I was alone, altogether singular; I knew of no experience but my own, I was completely in darkness, putting the worst construction on every thing; no good could result, all evil. I was so blinded that I could not see how it was possible that the Almighty could be

just indeed in saving so wretched, so hell-deserving a monster as I evidently was; none my equal, blacker if possible than the devil himself, I verily thought. I often thought that I should run raving distracted and that was perfect folly, and that I was given over to a hard heart and reprobate mind, a vagabond on the earth. O the power of guilt. I had the visible mark indelibly fixed, none to commiserate, God was my implacable foe; all nature seemed to frown and was odious in my own view. A little more time was only requisite, and then to hell I should and must go. The pangs of the damned I thought I felt sensibly. I thought I wanted to know my final doom at once, for hell was certainly my just inevitable portion, no mitigation whatever. I saw no way how to escape from wrath to come, there was a chance for any but me. O that I had not an existing soul! O that I could be but a brute, and be annihilated; there was once a time I might, but my day of grace is past and forever gone, never more to return. I have certainly committed the unpardonable sin; am a hypocrite of the deepest dye, and there can be no hope for a hypocrite such as me.

I was desirous indeed to get away from my wicked self, the blessed Book I could not endure; its outward appearance even would fill me with horror. I got to be afraid of it, for it read to my utter condemnation not to be endured. I would flee from it, even the promises aggravated my unhappy case; even to see a good man it was a terror, he was terrible in my sight and why? he was good and I was base and wicked, a reprobate indeed. When I would be in the woods seeing to my stock, I could fain have wished that a tree would fall on me, or that a venomous poisonous snake would bite me and put an end to my present unhappy existence; for I could not endure the horrid idea of putting an end to my existence. Once upon a time I thought when I got to such a noted tree, I would try to pray once more, though often suggested that it was not worth while, 'twas needless. I got to the designated place, however, and prostrated myself; but no sooner in the position than hell opened to my appalling view, and it came finally to my tortured mind, "that the prayers of the wicked are an abomination." I arose with trembling and moved off and could only say, Lord have mercy on me, a poor unhappy miserable wretch divested of all hope, seemingly every breath breathing prayer.

Dark dismal thoughts and boding fears,
Lie in my troubled breast;
And sharp reproaches wound my ears,
Nor give my spirit rest. *Watts.*

Thus I continued for months, having but little or no hope; eventually I was encouraged to read again the blessed Book, and was surprised indeed to find it read differently I thought from what it formerly did. There was a cheering hope arising, I thought I saw the way the plan of salvation wherein the blessed one could be truly just in remitting crimes to his honor and glory; it begat a hungering and thirsting after righteousness, &c. O what a craving, what a hungering and thirsting after him did I feel and experience. O that he was on earth as formerly. O how I thought I would run after him, and cling to him, and never let him go till he had blessed me with the removal of my intolerable load of guilt I was then under. The promises would frequently occur, but I was so faithless and unbelieving I would push them from me, thinking that I had stolen them and that they would present themselves because I wanted them; and that they did not come with that force and energy as I wished for.

O satan, I did not know you then, nor it was not then for me to know; but your artifices I have been made to know many times since, to my wounding and frequent horror. In my extremity I was happily relieved from all fear and dread. The holy Book appeared like a new book, I wondered at its singular, beautiful, encouraging, animating, enlivening aspect. I tho't I could then claim all the promises. I thought the doctrine it inculcated was plain to my astonished view, all nature appeared to me to be new modelled and exquisitely refined to a degree of extacy not to be expressed. What a sudden change from hell to heaven, as it were. I wanted all to feel as I then did. I thought then I could make every person see as I then saw the scheme of salvation, and did try and made the attempt; but O my folly, how fruitless and vain.

I now had a desire to join the church, but the assumed the white dress of reason and plausibility, "'tis a very serious matter indeed to join a church,"—very true indeed, thought I. You must, said he, be confident, be certain, that you are evidently right; hold back till you are thoroughly convinced of your adopted right, for be you well assured there are many false pre-

tenders, and 'tis an unpardonable sin to be in the church without the wedding garment, &c. All very true indeed, beyond doubt.

At length I joined the people of God at Pleasant Plains, Wayne county, No. Ca. and was baptized by that man of God, Francis Oliver. I thought then the church were not as particular with me as I could have wished. I thought they received me too freely, for I was distrustful of myself, fearful that I might be wrong, as I did not wish to impose, as I held the church a sacred place, no place for hypocrites. But O, the worst is to come, what a reversed scene. Sometime after I had felt joy inexpressible and concluded I should never sin more, darkness ensued, doubts and fears assailed me, on every hand the fiery darts of satan all in commotion. I concluded I never had experienced a work of grace, that I certainly was deceived, and that I was a hypocrite indeed. It appeared as though I was possessed with a legion of devils, blasphemous interjections would be from morn till night, but little or no suspension; those dreadful thoughts (not lawful to mention) can't comport with a Christian by no means. All my former good feelings and my witnesses had departed from me, wretched indeed, worse than ever, hope had forsaken me as I then tho't. The church were deceived, and I was woefully deceived beyond a doubt; and my best way now was to inform them to erase me from their book, for I was not worthy to be one among them, for if I stayed among them I should be a reproach, and I don't wish to wound the blessed cause, let me suffer and not the church. The warnings of the enemy were great indeed, fear and trembling had seized me. I would often compare myself to miserable wretched characters, Cain for instance—I had his noted mark. Esau again, the man in the iron cage that Bunyan describes in his Pilgrim; Altamont, that wicked nobleman Francis Spira, &c. especially that of vi. Heb. 42 v.: 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, &c. &c. And x. of same book, 26 v.: For if we sin wilfully, &c. &c. And when the unclean spirit is gone out of a man, he goeth thro' dry places seeking rest and findeth none, &c. &c.

Those scriptures stood up against me not for any particular sin that I could re-

collect; they worried me to an extreme, thinking that I was the unhappy person therein represented. My body and tormented mind were so great, that I often wished for my dissolution; and my body was so emaciated that I could scarcely walk, and my flesh would work like unto fresh beef just killed. The guilt was so powerful and oppressive, that words can't sufficiently express, and none can form an idea even, but those that have undergone something similar. The terrors of hell had now gotten hold of me. O my wretched case was unalterably fixed, no possible reprieve could be granted as I then thought, gone, gone, forever gone. O eternity, eternity, how shall I grapple with eternity, that never ending term.

One day when plowing 'twas with difficulty that I could plow, and could not were it not for the support of the handles of the plow. I endeavored to sum my evidences of faith, they all seemed to fail me, no comfort. I tried for my former weight of trouble, but that I could not get: it was for the present numerous blasphemies. After making the effort of recalling my evidences as proof, they seemingly failed me. I put this as a question, it being extorted as it were: Does the devil want to love? The reply was immediately as it were, no, the devil don't want to love, he has not a particle of desire to love; no, indeed, if he had a particle of desire to love in sincerity, he would be undeveloped, his having the pious desire would set hell in an uproar, and were it possible they would expel him.

Thus it was made out to me, though singular it may be said, that I was at the jumping off place; at any rate it revived a gleam of hope afresh, and why? I verily and truly thought I wanted to love, was desirous to love, and why again? Because first, of necessity; secondly, because I saw a desirable beauty and excellency in holiness, and attracting charms in the lovely Je-us. My misfortune was, I thought I wanted to love in truth and verity, but could not, as I then thought; but my knowing and believing that I had fervency of desire, it was measurably a relief until further strength would be afforded, &c. But I did not see it then, and how the devil was permitted to worry me and that for good too; and am now glad, verifying the promise that "all things work together for good, &c." I have indeed found it to be for my real good, no doubt resting.

I still continued unhappy, my blasphemies

would often occur to my wounding and dismay, filling with horror and dreadful apprehension, thinking my case altogether quite singular. I had not opened my mind to none, shame and confusion kept me in reserve. When I went to meeting for comfort while in this state of apprehension, O how miserable to meet the people of God. I was alone though in company, and would think if they did but know me and as I then felt, they would spurn me from their presence. I was so unworthy I durst not claim my relationship; no, indeed. O how brilliant did they shine and terrific too, to my utter dismay; they appeared to me indeed majestic and terrible as represented. I dreaded them and loved them too to an excess. Eventually however I ventured through necessity to hear that man of God, Elder Jno. Koonce, who attended quarterly Sandy Bottom church, Lenoir county, No. Ca. which was about ten miles from me. No one knew my intention, nor my present unhappy forlorn situation but my wretched singular self, all a profound secret. O how miserable. I envied the felon under the ignominious gallows. There was hope, some chance for him, but none for me. O that I had never been born. O that I had been brought up in ignorance, and that I had never known a letter in the book, that I might have had some plea and excuse to palliate; but this would fail me, your advantages have been great and you have abused them to your everlasting shame, you monster of iniquity.

I must here drop the pen and give way to the ventive tear. Pardon my weakness, my beloved brethren; tears spontaneously flow, watering the paper, the record that I am now giving, tears of sweetness, and can but hope 'tis the incense of filial unspeakable gratitude to the kindest and best of parents. O my soul, praise the Lord for his unmerited kindness bestowed. As I went on to meeting, I remember well the particular place on the road, that I prayed that the man of God might take a consoling text applicable to my case and preach to me. As I entered the front door he look'd I thought sternly and particularly at me and announced his text, "O thou of little faith, &c." I felt immediately elated, joy revived in my desponding guilty bosom, pregnant with exulting pleasing hope that I should now receive something encouraging. He did not reach my anticipated case. After meeting a bro. who asked the preacher

home with him, seeing it I then wished that he would invite me too. He did so very cordially. On our way I said nothing to him relative to what I wanted, for I was afraid for any to hear. Away in the night the bro preacher had a call out; luckily none followed, so that we were alone. I commenced nearly in these words: "bro. what did the apostle mean by the fiery darts of the wicked one?" He gave me but a slight answer. I then asked, "would not your text to-day have included it?" "It would," said he. I still continued, though fearful that he knew nothing of my present situation. "Did you ever have such and such thoughts?" naming the best of them, and the best was burden enough though. He answered, "he had frequently." "And did you ever have such horrid interjections?" naming some of them, but the worst still kept back, for they were not lawful to mention, though I had to bear them. He now cheerfully answered, making a general sweep, "All those things have I felt, and that for three years, and had to preach." He then recounted many to my satisfaction.

O brethren, I can't tell what I then experienced; my strength of mind and emaciated weak body returned to their former vigor of desirable wonted strength, on finding that this man of God could so minutely describe my present doleful situation. Bless the Lord, O my soul, for such men, such peculiar angels; and that he is never destitute of encouraging witnesses. He asked me how old I was. I informed him. He remarked, "you may look out, bro." I never knew what he meant. I went home rejoicing, however, much encouraged. But the devil was not done with me yet, he was loth indeed to part; he renewed his attacks more severely seemingly. While in this situation, a friend, a preacher, sent me a book of Bunyan's, i. e. his *Minor work*. It afforded me great consolation. He there described my situation in a different manner from what I had before seen. It is about twenty-five years since I have seen it, either in print or manuscript; it was so applicable to my case, that I retain it verbatim still. As it may afford relief to some tempted desponding one, I will relate it. I have got all his works, so said; but that is not so, for I know of several that are not in the present selection, peculiar valuable books. My impression is, that those left out were too much against Arminianism, &c. i. e. his *Mi-*

nor Work, Advocate, Law and Grace, and his Visionary Book, &c. They are too tough for many. I would say with all respect, that some of his writings that I have, consisting of 1800 pages, are not all genuine; some of them are adulterated, they don't sound like a Bunyan, they (some of them) are certainly spurious, a counterfeit.

To return—says Bunyan in his *Minor*: "One's sense and reason, one would suppose, would not fall in with the enemy against ourselves; yet nothing more common, nothing more natural, than for one's sense and reason to turn the unnatural and war both against our God and us. Better can a man hear and deal with any objections against himself, than with those that himself doth make out against himself; they lie close, they stick fast, speak aloud, and will be heard." Now, says Bunyan, "Guilt is the consequence and fruit of all this, and what so intolerable a burden as guilt; satan has the art of making the utmost of every sin, he can blow it up, make it swell, make every hair as big as a cedar; he can tell how to make it a heinous offence, an offence of that continuance and committed against so much light, that says he 'tis impossible that it should ever be forgiven."

Here where I was for some time on the rack in despair, but it pleased the Almighty in his own time joyfully to relieve me, if I may be admitted. I was more than amply paid and was glad indeed that I had been where I was. It may be asked why? The promise was fulfilled, that all things (no exception) work together for good, &c. Eventually I was more established and confirmed in the absolute decrees, &c. But I did not want to be there no more, 'twas not long however before I experienced similar difficulties. Now they appeared to me worse than ever, I shall never be enabled to surmount this, too great indeed; but would be again happily relieved. Many such changes have I felt since, to my wounding and comfort. The reason of these frequent conflicts I have thought was owing to my dependence on self, and not looking to and resting on the everlasting rock, as we are naturally inclined to legality, resting on the law. In my affliction I was compelled of necessity to resort to and consult the blessed Book. I was enabled to see more into its efficacy, the promises were frequently consolingly applied; every interesting relative passage in *Job, the*

Psalms, Lamentations, &c. were treasured up, almost gotten by heart.

My dear brethren, I have now related a little of my little experience, and 'tis but little indeed comparatively, though enough I hope for you to determine whether or not I have undergone the necessary changes constituting the new birth. I often have my doubts and fears that I may yet be deceived, but I think I can say in truth that whereas I was once blind but now I can see, and that Jesus Christ is my only hope and stay, and that I am nothing, yea, worse than nothing, a compound of sin and iniquity; and that he must work both the will and to do of himself, that naturally am dead, no will to good. I can't say as many here say, that they can live months and years without sin; this is more by far than I can do. If I was to say so I should lie, for I sin hourly; they that are so righteous they are well off, they have no need of an advocate, they can plead their own cause, they are under no fears; self confident and presumptuous, 'tis a true mark of a hypocrite indeed, so says the good Book. He that never doubted never yet believed, 'tis certain. As usual, dear brethren, y'rs, &c.

A. KEATON.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 27, 1814.

FOR THE PRIMITIVE BAPTIST.

General Notice to all the Old School Baptists in North Carolina and the western counties of Virginia.

DEAR BRETHREN IN THE LORD AND IN THE PATH OF TRIBULATION: When the Kehukee Association was in session last fall, it was mutually agreed and voted by that body, that a volume of Hymns and Songs for the use of their churches should, if practicable, be forthwith compiled; and that such hymns and songs should be selected for that purpose as are in accordance with the gospel of Christ, and adapted to the religious views and sentiments of the Old School Baptists in general; and that the volume should contain between five and six hundred hymns and songs, and the price of the work to be 62½ cents. At least if such a volume could be compiled by Elder O. of Baltimore, the above Association would cheerfully patronize the same. Two other Associations (the Pig-

River and the Mayo) have very generously concurred with the Kehukee in this matter.

And now, the compiler of this work would here observe; that as he is persuaded that just such hymns as will suit the views and sentiments of the Kehukee Association, will likewise suit all the Old School Baptist churches and Associations in North Carolina and the western counties of Virginia, so he hopes that the Old School Baptists in the above named places, and his ministering brethren in special, will feel interest enough in this matter to make the thing known as extensively as they well can between now and next spring. By the will of God, the Compiler will be out with the work early in April; and as it would be a very laborious undertaking for him to take the books round to all the churches and Associations where they will be wanted, he hopes to receive considerable assistance from his ministering brethren in distributing them about. He also hopes, that when the Old School Baptists are in possession of this new volume of hymns which is now in the press, they will no longer be under the disagreeable necessity of consulting New School hymn books, in which are so many hymns of a spurious character, and which ought not to be countenanced by evangelical men.

Besides, as the Old School Baptists are now become a distinct body to themselves, and have also declared non-fellowship with all New School men and measures, they ought not to hold themselves indebted to them for the use of their hymn books, but to have hymn-books of their own compiling and patronizing; and that they have not had a *Standard Hymn Book* of this complexion long before now, demonstrates a sad delinquency on their part; but we now rejoice that there is before us at present, a fair prospect of this delinquency being remedied. It is the intention of the Compiler to bring forth a handsome hymn book for the Old School Baptists at the South. It will contain upwards of six hundred hymns and songs, and the paper and binding will be of the respectable kind. Some copies (perhaps three or four hundred) will be printed on superior paper and have extra binding, and of course the price will be extra.

Finally; I hope that my visit among the churches and associations next spring, summer, and fall, will be attended with some beneficial results; and among the rest may

our mutual edification and the declarative glory of God be included. May we, beloved, ever hold divine truth and the honor of the Lord sacred, and never once compromise the least particle of either to the frothy plans and schemes of carnal religionists who are seeking honor one of another. We are obliged to believe that the New School men, by deserting Israel's tents, and going over to the Ishmaelitic camp, have left gospel ground and are now become *like the heath in the desert, and know not when good cometh*, Jer. 17. 6. And also as they are gone out from us, we conclude they never were of us; which being the case, we must needs say as our Saviour once said, namely, *Let these go their way*, John, 18. 8.

I am yours respectfully,

JAMES OSBOURN.

Baltimore, Jan. 24, 1844.

FOR THE PRIMITIVE BAPTIST.

Vindication of the Old School Baptists from the charge of Bigotry, in opposing modern Missionary Institutions. Price. 25 cents per single copy, or \$1 75 per doz.; being a sufficient allowance for postage to those who may order the work sent by mail.

A few weeks since, the editor of the "Christian Index" noticed the above work, by quoting a portion of it, in which, he professed, heartily to concur; and promising to point out in a future number, some errors into which he *hoped* the writer had inadvertently fallen.

And the mountain being in labor, the people, far and near, waited in anxious expectation to see what birth would be produced; when, after two weeks hard labor, out crept a spider.

Mr. Baker, in the first place, endeavors to dissuade his readers from reading the pamphlet, by telling them that much of it is irrelevant, &c. Mr. B. promised to point out some errors, &c. but he has not attempted to point out the *first one*; but only makes the unsustained assertion that "the author errs very seriously," &c. Mr. B. also said that his remarks should be in reference to the pamphlet; while some of them refer, personally, and slanderously too, to the *writer*. Do you call this relevancy, Mr. Baker?

In the second place, Mr. B. seems rather desirous to excuse himself in not answering the pamphlet, (for he has, no doubt,

been requested to answer it:) by telling his readers that it has already been answered; and seems to insinuate that most of its contents are assertions that *primitive* Baptists opposed Missions, Education, &c. while no such assertion is contained in the work: but it does assert that primitive Baptists were falsely accused, as they now are, of opposing the spread of the gospel, education, &c. Mr. P. goes on to say that Pope's opposed the circulation of religious books that had not the impress of his mis-called "Holiness" on them, &c. Mr. B. will, no doubt, do all that *he* can, to prevent the circulation of the pamphlet, because it has not the impress of "The American Tract Depository" on it.

In the third place, Mr. B. says that "The author errs very seriously," but does not even attempt to produce any argument or authority to show wherein he errs.

In the fourth place, Mr. B. complains that "the writer impugns the motives of those who have engaged in the benevolent operations of the day," &c. and says that Mr. Rice "spent his life in endeavors to build up what Mr. Mathews is vainly endeavoring to overthrow." Have you, Mr. Baker, never opposed, and thereby endeavored to overthrow, what the devoted John Wesley spent his life in endeavors to build up? Mr. B. goes on to tell us that Mr. Rice had no home, sought no office of honor or emolument, and left no property behind him but "his sulky, his clothes, a few books, &c." Will you tell us Mr. B., what the &c. means? I wonder if the old sulky is in the Missionary Rooms at Boston?

Mr. B. asks, "Has not Mr. Mathews been laboring to acquire honors and laurels?" I answer yes, Mr. Baker; I have labored to acquire the honor of earning my bread by the sweat of my brow; and I have labored to acquire lands, whereon, by the labor of my own hands, to make an honest support for my family. I am not a preacher, and if I *was*, I should not expect to get \$500 a year for preaching in Columbus, or any where else.

Mr. B. again asks, "Has he not been an aspirant for the honors and emoluments of civil office?" and answers emphatically, "He has, if we have been correctly informed." So far as this question is concerned, Mr. B., you *have* been correctly informed: and what will you make of it? Was not one of your brethren, not long since, an applicant for the honor and emoluments

of the highest office in the gift of the free people of Georgia? and do you charge him with any great sin for that? "And, indeed (continues Mr. B.) rumor ascribes the change in his sentiments to the fact that he wished to secure, through the influence of his Old School brethren, a lucrative office." **RUMOR!!!** Why did you not let out the truth, Mr. B., and say *malice* ascribes, &c. "This rumor (continued he) may be false"—yes, Mr. B., if you do not know it is false, your informant has done you great injustice in keeping the fact concealed from you; for *he* knows it is false: and if *you* wish to know the *certainty* of its falsity, if you will come to Upson county and ask those of your missionary brethren who are best acquainted with me and my sentiments, *they* can tell you it is false; and they could tell you too, that it is a poor "Index" to a Christian, to propagate and promulgate a slanderous rumor, and acquire knowledge at the same time that it "*may be false*". Mr. B. says, "This rumor may be false, but it verifies the declaration of the Saviour, 'With what judgment ye judge, ye shall be judged: and with what measures ye mete, it shall be measured to you again.' Mat. 7. 2. Mr. Mathews has impugned the motives of others, and now others are impugning his. We trust he will learn from this to observe the injunction with which the Saviour prefaced the above declaration, and '*Judge not that ye be not judged*'" Here Mr. B. assumes a higher power, than even God the Father has reserved to himself. "For the Father judgeth no man, but hath committed all judgment to the Son." John, 5, 22. "But with me it is a very small thing that I should be judged of you, or of man's judgment." 1 Cor. 4, 3.

The pamphlet, Mr. Baker, imperfect as it is, you are welcome to assail at your pleasure; but let me tell you, sir, that my character is beyond the reach of your slanderous vituperation.

JOEL MATHEWS.

Thomaston, Ga. Dec'r 30th, 1843.

FOR THE PRIMITIVE BAPTIST.

LICKING ASSOCIATION.

The Licking Association of Particular Baptists was held with the church at Long Ridge, Owen county, Kentucky, on the 2d Saturday and two succeeding days in September, 1843. Twenty seven churches were represented, and letters were received

by messengers from Tate's Creek Predestinarian Baptist Association, Salem Predestinarian Baptist Association, and Mt. Pleasant Regular Baptist Association. The next Association is to be held with the church at Mount Carmel, Clark county, Ky. on the 2d Saturday in Sept. 1844.

CORRESPONDING LETTER.

The Licking Association of Particular Baptists, now in session at Long Ridge meeting house, second Saturday in September, 1843, to the Associations with which she corresponds.

DEAR BRETHREN IN THE LORD: Since in the providence of God our Heavenly Father, we have been permitted to meet as an associated body, and, as such, to hear from the different churches, and the associations with which we are in correspondence, our hearts, we trust, have been drawn out in gratitude to God, for preserving us in the absence of which, society is but an empty name. But when we take into consideration, dear brethren, the heavenly and divine principle that unites the church, the body of Christ, to him, her living head, by that bond of union which is stronger than death, and that this body, together with every member in particular, hath eternal life abiding in each of them, and that they have Christ in them the hope of glory, we are led to the conclusion, that there is nothing that can separate from the love of God, which is in Christ Jesus; and that they are destined to live and reign with Jesus, their elder Brother, and God their Father, in Heaven, forever and ever. Let these heavenly considerations, dear brethren, embolden us in the cause of God—knowing that ye are not your own, but are bought with a price; and that your life is hid with Christ in God—shielded and protected by him. Let us, then, by divine assistance, live for him who has died and now lives and intercedes for us—as faithful soldiers of the cross of Jesus—not counting our lives dear unto death, if, in the providence of God, it should be required of us. And if it is the will of God that we fall in the conflict, we shall rise again, and join the company of the blood-washed throng in heaven. Until which time, dear brethren, we are desirous to hold correspondence with you by letter and messengers, where it is practicable to do so, and where it is impracticable, in consequence of the great distance that separates us, we still wish to continue it by an interchange of minutes. And now, dear brethren,

ren, may the God of peace dwell continually in you and us, and keep us, and preserve us in the way he would have us to go, is the prayer of your brethren in gospel bonds.

Our next Association will (by divine permission) be held with our sister church, at Mount Carmel, Clarke County, Ky., on the second Saturday in September 1844, commencing at 10 o'clock, A. M. Done by order of the Association.

THOS. P. DUDLEY, Mod't'r.

Attest. James S. Peak, Clerk.

CIRCULAR LETTER.

To the churches composing the Licking Association of Particular Baptists.

VERY DEAR BRETHREN AND SISTERS: The uniform practice of our Association has taught you to anticipate a Circular to be appended to our Minutes. As we are not aware that this long established custom has at all prejudiced the interest of Zion; and believing that our religious enjoyments in this world, are proportioned (in a great degree) to the discharge of those duties enjoined on us by the great head of the church; and withal, desiring to be useful as practicable, in promoting the great interests of truth and godliness: We propose in the following address, to invite your serious attention and prayerful consideration to some of the relations and corresponding obligations subsisting between the ministry and the church of the Lord Jesus Christ

It is to be deeply regretted that this subject, which is found to occupy so large a space in the writings of the "Holy men of God (who) spake as they were moved by the Holy Ghost," should have elicited so little attention from those who minister in holy things. That this delinquency has not resulted from the want of precept or example in the sacred writings is abundantly manifest. That it proceeds from a want of firmness on the part of the ministry, to meet the prejudices of those of *our order*, who, having imbibed a just horror at the constituted authorities of the land, interfering with the spiritual interests of the Zion of God & her watchmen, seemed to forget that the "laborer is worthy of his hire," is quite certain. We should regard such interference, whether political or ecclesiastical, an insult offered the master of assemblies, in the person of his chosen bride. The laws of the King of Zion are all sufficient, and we should esteem it both our pride and pleasure to carry into execution

those laws, which are at once so just and reasonable. "And *I will give you Pastors according to mine own heart, who shall feed you with knowledge and understanding.*" Jer. iii. 15. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn,"—1st Cor., ix. 9. Shall we ask those gifts of the master and make their condition infinitely more deplorable than it otherwise would be?

We apprehend there can be no essential difference of opinion amongst us, with regard to the source whence the church derives her ministry. A few examples, however, may not be thought inappropriate. "These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand."—Mat. x. 5: 6: 7. "And he said unto them (the eleven), Go ye into all the world and preach *the gospel* to every creature."—Mark xvi. 15. "Jesus said unto him, let the dead bury their dead; but go thou and preach the Kingdom of God."—Luke ix. 69. "After these things the Lord appointed other seventy also, and sent two and two before his face into every city and place, whither he himself would come. Therefore, said he unto them, the harvest truly is great, but the laborers are few; pray ye therefore *the Lord of the harvest* that he would send forth laborers into his harvest"—Luke x. 1: 2. "But I certify you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, *neither was I taught it, but by the revelation of Jesus Christ.*"—Gal. i. 12. Nor does the master commission and send them forth without defining their work, and pointing them to the only sources whence they may expect success to attend their labors. "And lo, I am with you always, even unto the end of the world. Amen." Mat. xxviii. 20 "I have planted, Apollos watered: *but God gave the increase.* So then, neither is he that planteth any thing, neither he that watereth; but *God that giveth the increase.*"—1st Cor. iii. 6: 7. We have an example in the case of Lydia, "*Whose heart the Lord opened,* that she attended unto the things which were spoken of Paul."—Acts xiv 14.

If we looked to the ministry alone, for the success of our cause, (as other denominations would seem to do,) then indeed

should we act consistently in endeavoring to procure the most learned of men, and those of the most brilliant powers of declamation; but when we remember that "The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it." "Not by might, nor by power, but by my spirit, saith the Lord of Hosts"—Zech. iv. 6: 9; and especially, as an Apostle has said, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many noble are called: But God hath chosen the foolish things of the world to confound the things which are mighty; and base things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."—1st Cor. i. 25 to 29 inclusive. We should look steadily to the pattern given in the Holy Scriptures.

But what is the Master's object in having the gospel preached? Not to regenerate sinners. Not to instruct the "dead in trespasses and sins." *Not to condemn the unbeliever.* Not to justify the saints. But to "comfort ye, comfort ye *my people*, saith your God. Speak ye comfortably to *Jerusalem*, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1: 2. "And *this GOSPEL OF THE KINGDOM* shall be preached in all the world *for a witness unto (not against)* all nations, and then shall the end come."—Mat. xxiv. 14. It will be perceived that the Gospel, which is a spiritual system, could not be a witness to the dead in trespasses and sins, but alone to the living; to those who are conscious of the necessity of the provision it declares to have been made in Christ, for the salvation of sinners. "And he shall send his Angels (ministers) with a great sound of a trumpet (the Gospel) and they shall gather together *his Elect* from the four winds, from one end of heaven to the other."—Mat. xxiv. 31. Again, "He saith unto him (Peter), Feed my lambs—feed my sheep."—John xxi. 15: 16: 17. "Take heed therefore unto yourselves, and to all the *flock* over the which the Holy Ghost hath made you overseers, to *feed the Church of God, which he hath purchased with his own blood.*"—Acts xx. 28. The figure used in the foregoing quotation is quite familiar to all. The overseer receives instructions from his

Lord; it is his imperative duty to execute those instructions without inquiring of the servants placed under his charge. Whence am I to receive my wages? It would be an anomaly in domestic economy were he to contract with the servants of his Lord for his hire. Again, "And he (God) gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 11: 12. The idea that the Teacher should be required to give life or capacity to those who are to be taught; or that the pupil should assume the office of instructor to his Teacher, which is too frequently attempted, is too absurd to be countenanced by intelligent Christians.

The Ministers of the sanctuary are not left without a guide as to that they are required to preach. "The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff of the wheat? Saith the Lord."—Jer. xxiii. 28. "Arise, go into Nineveh that great city, and preach unto it the preaching that I bid thee."—Jonah iii. 2. "And preach the Gospel to every creature."—Mark xvi. 15. Not Fuller's, nor yet Campbell's gospel. But the "gospel of the grace of God."—Acts xx. 24. "That I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 8. There are many "filthy dreamers," in our day, dear Brethren, whose chaff has a tendency to awaken the sympathies, arouse the passions and alarm the fears of the unsuspecting, and ultimately lead them into society without preparation for the gospel building; hence it behooves us to acquaint ourselves with the sacred scriptures, that we may be prepared to detect these "wolves in sheep's clothing," and expose them.

But how do the ministers of the Lord Jesus aim to preach the Gospel? Let an Apostle answer, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God: For I determined not to know any thing among you save Jesus Christ and him crucified. And I was with you in weakness and in much trembling. And my speech and my preaching was not with enticing words of man's wis-

dom, but in demonstration of the spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. Which things also we speak, not the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."—1st Cor. ii. 1: 2: 4: 5: 13. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward."—2d Cor. i. 12. How different the manner and matter of the College bred hirelings of the day, "For when they speak swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, while they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2d Peter, ii. 18. 19. Desirable as it is that the ministry be men of learning, yet without the teaching of the Holy Spirit, their learning would prove a curse (in many instances) to the Church. "The husbandman that laboreth must be first partaker of the fruits."—2d Tim. ii. 6 "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, (not unbelievers.) For the Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1st Cor. i. 21 to 24, inclusive.

We submit it to you, dear Brethren, whether there does not exist to an alarming extent a spirit of dictation in the Church? Whilst we are encouraged to ask the Lord "to send forth laborers," does not our pride influence us too often, to ask for learned men to be sent, that we may be like the other denominations? If such a ministry were destined to profit the Church, can we doubt that the master would send them? Israel anciently, desired a King that she might be like the other nations. God granted her request, and with a King she procured a curse. Let us take warning, dear Brethren, lest we encourage such measures to secure a learned ministry, as may prove a curse to us. When they shall

make it manifest that their aim is the fleece regardless of the interest of the flock. With one more quotation we shall leave this branch of our subject. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint; but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being examples to the flock."—1st Peter, v. 2: 3.

If then it is made the imperative duty of the ministry, to leave their worldly avocations (by which they have hitherto procured subsistence for themselves and those dependent upon them.) and preach the Gospel, and that too, for the exclusive benefit of the Church, we ask you, dear Brethren, is it reasonable that she should have their time, labor and toil devoted to her interests, without rendering adequate compensation?—"They watch for your souls, as they that must give account." Heb. xiii. 17. And while they are too deeply sensible of their own unworthiness, and dependence on God for light and liberty to preach with spirit and power "the unsearchable riches of Christ," to ask a fixed salary for their services, and dare not insult their master by asking a Missionary Board to endorse his promise, or guaranty their meat, or resort to any other device unknown to the Bible, and consequently unauthorized by its illusious author, to secure pecuniary aid to minister to their necessities; O! Brethren, shall we so far dishonor our divine master, as to withhold from "the workman his meat"?—Mat. x. 10. What said an Apostle on this subject? Hear him: "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt this is written: that he that plougheth should plough in hope; and that he that thretheth, in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partaker of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of

Christ. 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? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1st Cor. ix. 7 to 14. inclusive.

Is it not probable, dear brethren, that the neglect of the ministry is one cause why the Lord has removed many from among us? Brethren, the Lord is just, and if we withhold from his servants that which is justly their due, need we wonder that the precious truths of the gospel ministered by them, gain a cold assent from us, without our feeling the heavenly, heart-cheering and soul-reviving influences of those truths in our souls? We should take heed to the golden rule, "Therefore, all things whatsoever ye would that men should do to you; do ye even so to them: for this is the law and the prophets." Mat. vii: 12. Make the case our own, and ask, would we be willing to quit our home, the quiet we there enjoy, and the comforts the Lord has bestowed upon us, and labour and toil "in season and out of season," for the comfort, edification and instruction of others, whilst they manifest a total indifference to our comfort?

The ministry are like other men, they have their sympathies warmly enlisted in behalf of those committed to their charge; they and their families want the necessities, not to say the luxuries of this life—they must be fed, clothed, and their children schooled, all of which could be done by their personal exertions under the divine blessing; but we ask emphatically, how is this to be done, and then "give themselves wholly to the work? Where we have their services without compensation, are we not robbing their families at least of the time devoted to our service?

Whilst every power of our souls abhors the idea of the ministry auctioneering themselves off to the highest bidder, thereby making it manifest that such esteem "gain godliness," we, nevertheless, most solemnly believe that the course pursued by some churches towards their ministry, cannot reasonably fail to discourage and so depress their spirits, they become to such as "dry breasts," whilst the fault lies at the door of the church.

Dear brethren, where we have faithful ministers, we should "esteem them very highly in love for their works' sake," remembering they are the bestowment of our

gracious King, for our instruction and comfort in the gospel. Let us, therefore, hold up their hands, and success shall be found on our side; but if we become wearied and suffer their hands to fall, we need not be surprised should the powers of darkness get an advantage of us.

When we look around us at the multitude claiming to be ministers of the gospel of Christ, and test their claims by the standard, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. viii: 20. And "Ye shall know them by their fruits." Alas, how few are there who "make full proof of their ministry." Dear brethren, do not the signs of the times seem to indicate the near approach of the period alluded to in prophecy? "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos viii: 11. —Let us, dear brethren, so act, that should we be called to experience that privation, we may not have to reproach our abusing the gifts which God has bestowed on us. The Apostle Paul commended a church for her care of the ministry, in the following manner: "For even in Thessalonica ye sent once and again to my necessity. Not because I desire a gift, but I desire fruit that may abound to your account." Phil. iv: 16, 17.

One suggestion more, and we have done with this branch of our subject. Let us not forget the ministry are "your servants for Jesus' sake"—that they have claims on us as such: and whilst we are sitting under "the droppings of the sanctuary," and our souls are sumptuously fed on the heavenly "manna," ministered by them, as under shepherds, O let us not forget, they have those dependent upon them, who have strong claims on us through them, and who, perhaps, are destitute of the necessities of life.

We know of no better rule to govern us in communicating to the ministry, than the following:—Let us administer of our "carnal things, in the proportion we have received of their "spiritual things." When we neglect them either at a throne of Grace, or with our earthly substance, we are "weakening their hands," and if not directly, we are, certainly indirectly strengthening the hands of their enemies. "As the body without the spirit is dead, even so faith without works is dead also."

Many other reflections on this important subject suggest themselves, but we forbear.

In conclusion, permit us, dear brethren, to exhort you to a steady adherence to the "pattern," given in the holy scriptures. Let us afford proper encouragement to those who exhibit the characteristics of spiritual "watchmen," and withhold such encouragement from the host of blind guides who infest our land. Suffer a moment's digression. Dear brethren, the Lord Jesus has poor saints on earth; in ministering to such, we minister to him. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." —2d Cor. ix: 6, 7.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you now and ever. Amen.

We refer you to the minutes for such business as claimed our attention, with its ultimate disposition. By order of the Association. THOS. P. DUDLEY, Mod'r.
Attest *Jas. S. Peak*, Clerk.

*Milton, Santa Rosa Co. W. Florida, }
December 25th, 1843. }*

BELOVED EDITORS: I now write to you to let you know I wish my paper continued, as I have been a constant reader of them ever since the first paper, with the exception of the fourth volume; the first and second I had the reading of, and was so well pleased with them, I became a subscriber for the third, and got them tolerably regular. The ensuing year I moved to West Florida, where was no preacher; and it was some time before I understood how to get the paper. At last I made a venture, believing the Lord was with them and hoping he was with me, though in a very wicked place. And he blessed me with success in obtaining them and I have been a constant subscriber ever since, tho' in different names; for I am a poor female, though one I hope who has obtained mercy. And I love the doctrine that they contain, and believe it is the only way that leads to heaven.

We have preaching now, sometimes by the New School folks and sometimes by the Methodists; but it is all stuff to me. I had rather stay at home reading the Bi-

ble and my sweet little winged messenger, than go to hear them. There are but very few of the Primitive Baptists here, and therefore there is no organized church among us; but it does me good when I can read the experiences of my dear brethren and sisters, and see so many old soldiers of the cross contending for the faith once delivered to the saints, that I am constrained to give God the glory for dying love and redeeming grace through Jesus Christ our Lord.

My dear brethren, if I may be permitted to call you so, remember me and my dear family at a throne of grace. I remain with respect your unworthy sister in the Lord.
JANE A. STOKES.

FAITH.

When faith presents the Saviour's death,
And whispers "this is mine;"
Sweetly my rising hours advance,
And peacefully decline.

Let outward things go how they will
On thee I cast my care;
But let me reign with thee in heaven,
Though most unworthy here.

Faith in thy love shall sweeten death,
And smooth the rugged way;
Smile on me, dearest Lord, and then
I shall not wish to stay.

FOR THE PRIMITIVE BAPTIST.

Elders *I. Puckett* and *D. J. Mott* are expected to preach at Meadow meeting house on the 3d day of March next; 4th, at Autrey's Creek; 5th, at Old Town Creek; 6th, at Tarborough; 7th, at Hardaway's; 8th, at Williams's; 9th, at Lawrence's; 10th, at Deep Creek; 11th, at Skewarkey; 13th, at Joyner's; 15th, 16th, and 17th, at South Quay; 19th, at Joyner's; 21st, at Log Chapel; 22nd, at Cross Roads; 23rd, at Conetoe; 24th, at Gum Swamp.

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 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, *Lapland*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*. Jacob Herring, *Goldsboro*.

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*.

GEORGIA.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and Willima 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, *Corington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. 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, *Clubborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. Adam McCreary, *Brooklyn*. John McQueen, *Loundeshoro*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. 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, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sunterville*. 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. 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*.

MISSISSIPPI.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. Charles Hodges, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Macon*. John Erwin, *Linkhorne*. 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, *Carlile's Mills*. Evan Roberts, *Dekalb*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*.

FLORIDA.—Hartwell Watkins, *Monticello*. **LOUISIANA.**—Eli Headen, *Marburyville*. Thost 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*. Wm. w. West, *Dunfries*. William Burns, *Davis's Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. 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.

John McKenney, \$5	Jane A. Stokes, \$1
E. Hansbrough, 1	Geo. Leeves, 5
Matthew Yates, 2	George Gray, 2
Joel Colley, 4	Martin F. Bull, 2
Levi B. Hunt, 6	Robert Gregory, 5
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“Come out of Her, my People.”

VOL. 9.

SATURDAY, FEBRUARY 10, 1844.

No. 3.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Ky. }
Nov. 24/h. 1843. }

DEAR BRETHREN: As it has been generally held by Protestants, that the Roman Catholics were in error both in faith and practice, and that their opponents the Reformers, were generally in their faith correct, I will make some quotations from D'Aubigne's History of the Reformation, with the names of the Reformers whom D'Aubigne has quoted.

In vol. 1, pages 291 and 292, Luther, “Why do we use ‘our bread,’ he continues, expounding these words, *Give us this day our daily bread?*” Because we do not pray for the common bread that heathens partake, and which God gives to all men; but for ‘our bread,’ the bread of those who are the children of the heavenly Father.” “And what then is this bread of God? It is Jesus Christ our Lord. ‘I am the bread of life which came down from heaven and giveth life to the world.’ Therefore let no one be deluded: whatever sermons and instructions do not exhibit and make known Jesus Christ, cannot be the daily bread and nourishment of souls.” “Of what use is it, that such bread has been provided, if it is not served up, and so we are unable to partake of it? It is as if a noble feast were prepared, and none were ready to distribute the bread, to place the meat on the table, or fill the cups, and so the guests should be reduced to feed on the mere sight and smell. Therefore we must preach Christ alone.” “But say you, what is it to know Christ? and what good will come of it? I answer; to learn and

know Christ, is to understand what the Apostle declares, namely, that Christ is made unto us of God wisdom, righteousness, sanctification, and redemption. Now do you understand *that*, if you acknowledged all *your* wisdom mere blameworthy foolishness, *your* righteousness a criminal iniquity, *your* holiness a guilty pollution, *your* redemption a miserable sentence of condemnation: if you feel that you are truly before God, and before all creatures a fool, a sinner, an impure and condemned man; if you manifest not by word alone, but from the bottom of your heart and by your works, —that there is neither salvation, nor comfort for you, save only in Christ. To believe is nothing else than *feeding on this bread from heaven.*”

Page 293, he continues, “They wish to do good before their sins are forgiven them—whilst it is indispensable that our sins be pardoned before good works can be done. It is not works which banish sin; but drive out sin and you will have works. For good works must be done with a joyful heart and a good conscience toward God, that is with *remission of sins.*”

Vol. 2, page 39. The subject in dispute between Eck & Carlstadt was an important one, “Man’s will previous to his conversion,” said Carlstadt, “can do no good work. Every good work proceeds entirely and exclusively from God, who gives to man first the will, and afterwards the power to perform it.” Eck, “I grant that our will has not power to do a good act, and that it receives power from God.” Page 40. “Do you acknowledge,” asked Carlstadt, enjoyed at having won such a concession, “that a good work comes entirely of God?” “The whole good work comes truly from God,” replied the subtle Eck,

“but not entirely. An entire apple,” pursued Eck, “is produced by the sun, but not by one effect, and without the co operation of the plant. I acknowledge,” said Eck. “but the first thought leading to the conversion of a man comes from God, something is requisite on the part of man which St Paul calls *will*,* which the Fathers term *consent*. This consent on the part of man,” said Eck, “comes partly from our natural will, partly from God’s grace to us.” “No,” said Carlstadt, “it is requisite that God should entirely create this will in man.” “Your doctrine,” says Eck, “regards man as a stone, a log, incapable of reciprocal action. You take a position that contradicts experience when you refuse to acknowledge any natural ability in man.” “We do not deny,” replied the others, viz: Carlstadt, Melancthon, and Luther, “that man possesses certain powers and ability to reflect, meditate, and choose; only we count such powers as mere instruments which can do no good thing until the hand of God has moved them; they are like to a saw that a man holds in his hands.”

Here in the dawn of the Reformation we see the total depravity of man and the work of God, are contended for by Carlstadt and others, and a natural or moral ability, a mixed work, or a yielding or co-operating work on the part of man by the Roman Eck and others, whom we hear accusing the Reformers of regarding man as a log, or a stone. That our opponents hold this reciprocal action on the part of man, and accuse us of regarding man as a log or a stone, with the Roman Eck, is undeniable. I leave it with the world to judge, whether the image to the beast is about to be set up, or whether it is worse for Catholics to hold this doctrine than it is for Baptists so to do. “The scholastic divines,” said D’Aubigne, vol. 2, pages 39 and 40, “taught that the will of man in a state of nature can do nothing truly acceptable to God, but it can do much to render him more capable of receiving the grace of God, and more meet to obtain it. And as to the conversion which must be wrought in man, doubtless it was the grace of God which must effect it, but without excluding natu-

*I probably might take some exceptions to something requisite on the part of man, which Paul calls the will. I would say requisite in man, but wrought solely by the spirit of God.

ral powers. These powers, said they, have not been destroyed by sin—sin but interposes an obstacle to their development, but when this impediment is removed, and that said they it is the office of the Spirit of God to accomplish, the action of these powers is restored.” Do not our opponents hold this doctrine? Vol 2, pages 66 and 67. Luther says, “Christ has given *himself* for our sins. It is not silver or gold that he has given for us; it is not a man, it is not the host of angels; it is himself, without whom nothing is great that he has given. And this incomparable treasure he has given for our sins! Where now are those who proudly boast the power of our will, where are the precepts of moral philosophy? Where the power and obligation of the law? since our sins are so great that nothing less than a ransom so stupendous could remove them, shall we still seek to attain unto righteousness, by the strength of our will, by the force of law, by the doctrines of men? What use can we have of all these subtleties and delusions? Alas! they could but cover our iniquities with a coat of lies, and make us hypocrites beyond the reach of salvation.” Page 79. “Hold my peace,” said Luther, “I am willing to do so if they will permit me, that is to say if they will silence others. If any one envies me my appointments, let him take them. If any one desires the destruction of my writings, let him burn them. I am ready to keep silence, provided it be not required that evangelical truth should stand still. I ask for no cardinal’s hat, nor gold, nor any thing else that Rome values. I will make any sacrifices, so that the way of salvation is left open to Christians. All their threats do not terrify me, all their promises cannot seduce me.” “My resolution is taken, I despise alike the rage and the favor of Rome. Away with reconciliation, I desire never more to have any communion with her. Let her condemn—let her burn my writings. In my turn I will condemn and publicly burn the canon laws, that nest of all heresies. My moderation hitherto has been useless, and I renounce it.”

From these quotations we discover the doctrines which the Romish church held, by the opposition of the Reformers, as also by their own words. The Romans held to the co operating or mutual work of man, and that to flow principally from the active powers of the will when wrought of

God. They also appeared to value the cardinal's hat, gold and silver, which were cited by Luther. Though he appeared at that time to be willing to be silent if Catholics would permit him, yet next morning he discards the idea of reconciliation, rejects communion with them, disdains their condemnation, and defies their power. If the doctrine advocated by Rome is not in part held by our opponents, I cannot understand either of them. If the same principles in another shape are not reproducing in the world, I have no judgment. They burned some of Luther's writings lest people should read them. They were cried down by the Catholics as the Primitive Baptist and Signs of the Times are by our opponents. Are they afraid their worldly institutions under the name of moral, benevolent, &c. will be stripped of their false glare and be exhibited to the world, as worldly policy to make merchandize of the gospel, and to bring about the old tobacco worm that so operated upon our forefathers, and fed a begging priesthood. Look around ye, friends of Zion; take a walk about her; mark well her bulwarks.

I do not know that my opponents can like me less; therefore I intend, if I live, to extract from ancient records and otherwise, to endeavor to exhibit to the non-professors, (if you will publish it and they will read it,) the machinations of the priesthood to obtain a living, by making merchandize of them; and deceiving them by preaching a natural religion, or a moral one at best, instead of the religion of Christ freely given to the helpless and guilty. I ask my brethren who know me and who do not know me, to inform me if I shall act wrongly, by showing the doctrines of Rome and the doctrines of the day side by side. Farewell.

NATHAN S. McDOWELL.

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M. WATSON, of Murfreesborough, Tennessee.

Preface.—I am fully aware, that there are too many ephemeral productions before the public already of every kind and cast, many of which will not repay us for our time and patience in reading them; but this is not

the case with all, for we have good reason to believe, that some in the form of tracts, essays, apologies, &c. have under the blessing of the Lord, been productive of great good. Like the *pebble and broken pitchers*, they have achieved what could not have been done apart from the hand of the Lord.—Here then is encouragement, both to the writer and reader of essays, &c., and also to the exercise of prayer, and a proper spirit in writing and reading them.

If I were to confine myself only to one feature of such writings, in order to judge of their usefulness, it would be the spirit which they bespeak. The pen which leaves behind it the confused traces of controversy only, or the noxious venom of sectarianism, is closely allied to a bigoted spirit, and cannot shed the clear light of truth on any subject.

While I offer an apology for my brethren *not doing what is improper*, I wish to be very cautious, *not to excuse or confirm them in the neglect of gospel duties*. For in my opposition to the Convention, I do not wish, by any means, to abridge the list of scriptural duties, or give a false gloss to any of them, but would rather point them out, and enjoin their practice in the church, under the blessing of the Lord.

In part first, I shall endeavor to defend the church from the *encroachments* of Baptist Conventions. And in part second, point out some plain duties of the church, which have been too much neglected among us; all of which will be prayerfully submitted to the Great Disposer of all things.

PART I.—The Baptists have in consequence of contending earnestly “for the faith once delivered to the saints,” had more divisions among themselves, than other denominations. Whenever heresy has obtained among them, it generally has had the effect, which the Apostle Paul said it would have among Christians. I Cor. xi, 19, For there must be also heresies among you, that they which are approved may be made manifest among you.” The Baptist Church has been tried from time to time by the searching ordeal of heresy, and many at such times have gone out from us, and left but few approved ones; but those few, tho’ forsaken, despised, and often misrepresented, have contended notwithstanding, with great zeal & sincerity, for a purity of faith, doctrine and ordinance, and I wish I could add of practice also. Their doctrine has been so powerfully attacked from

all quarters, that the whole energies of the church, both ministerial and otherwise, have been directed to their defence, while plain, practical duties have not been taught, as they should have been.

It seems, as a chastisement for this neglect, we are in imminent danger of being drawn into measures, for which we have neither scriptural precept or example, wherein heresy presents herself in her best attire, in the captivating form of certain duties and institutions, which although not directly sanctioned by the word of God, yet in *human judgment* seem to be the very things which the church requires. This has at all times been a fruitful source of error, from the earliest account we have of the church to the present day, but was greatly restrained until the second century, when it began to produce those *institutions*, which as they multiplied, could only be sustained by corruption, superstition and stupidity. Now, in the present day, if we detect any thing emanating from the same source, bearing the plain marks of a human institution set up in the church, should we not reject it? Such we deem Baptist Conventions.

As before stated in this part of the country, Middle Tennessee, the United Baptists are generally sound in faith and practice; but they have neglected their ministers too much, and we have good reason to believe other duties also, in consequence of which, some reformation was very properly thought necessary; and in order to effect it, instead of preaching the plain duties as enjoined in the gospel on all believers, as we are commanded to do, several ministers of the church acting on the pernicious principles just alluded to, got up an institution, and denominated it the "Baptist Convention," which may be defined in a few words: A society formed on *the authority of certain individuals*, composed of ministers and members of the church, and governed by its own laws and regulations. The ostensible design of which, *at present*, seems to be, to beg money, to employ ministers, to send them to particular places to preach the Gospel, & to pay them for such services. All this may seem very well at first view, but when examined in connection with those principles and sacred truths which should alone govern in things of this kind, they will be found to be anti-scriptural.

I shall in the first place, endeavor to show that this institution is predicated on human authority alone: and that its acts in

effecting what it has in view, are not agreeable to the word of God.

Secondly. Show the impropriety of connecting such institutions with the church of Christ.

Lastly. Make some general remarks.

If I should succeed in establishing the first proposition, it will be seen that Baptist Conventions are wrong, both in *principle and practice*, which should be a sufficient apology for those opposed to them.

1st Proposition. It follows as a matter of course, a plain and easy inference, which all are capable of making, if there be no authority for this institution in the word of God, it must rest exclusively on *human device, contrivance and invention*. The historical account of the church in the New Testament does not present any thing of this kind to our view, or any thing similar to it. As have we neither precept or example for the like, it should be admitted, even by its *framers and advocates*, that it has been brought into being alone on man's authority and judgment.

It is true, in our moral and civil intercourse with the world, and even in some church affairs of *no importance*, we do things, for which we have neither special precept or example: but this is no reason why we should do so in *important church matters*, when the light of Revelation should alone direct. We are not authorized to establish an institution to govern in important things, which belong to the church, and should not be brought under the control of *human enactments*. Although Conventions claim in some degree the sanction of divine authority, yet they have never shown us from whence they derive such authority; and notwithstanding a great deal has been written in support of Baptist Conventions, it is only necessary for a refutation of the whole, to notice a few of the false premises assumed by such writers:

1st. That the commission to preach the Gospel in all the world, was given to the church.

2d. The missionary character of the church of Christ, as given by them.

3d. Their reference to the missionary proceedings of orthodox Baptists.

4th. That they have as much authority for Conventions, as we have for Associations.

1. That the commission to preach the Gospel in all the world was given to the church. "To the law and to the testimo-

ny." *Go ye, therefore, and teach all nations*, &c. Mat. xxviii. 19: Does this personal pronoun, ye, relate to the five hundred brethren mentioned by Paul, to those generally who witnessed our Lord's ascension, or to the eleven? And does it not in Mark xiv. 15, relate to the very same persons? If not, there is no meaning in words, nor government in language. If given to the church, why were not all the believers then addressed? We might just as well say, that the commands to prophecy, to heal the sick, &c. was given to the church.—We readily admit these things were given for the benefit of the church, but to particular individuals. Some were made apostles, prophets, teachers, &c. not by the church, but by the Lord.

When the blessed Lord commanded his apostles to "go into all the world and preach the Gospel to every creature," He did not tell each of them where to go: if not, it must have been determined afterwards; and was it determined by the Lord, or the church? We answer in the light of Scripture, by the Lord. Mat. x. 5; Luke x. 11; Acts xii. 2. 15. Now, if the commission had been given to the apostles as a church, then the church should have appointed them their respective fields of labors afterwards, as the Convention-folks do now; but this was not done by the church then, neither should it be now. The church is only called upon to fellowship and acknowledge what the Lord, as the Great Head of the church, does in the above respects; for instance, when the church is directed to separate Paul and Barnabas for a work, is it a *special work* that the church has pointed out, or the Lord? This evidently brings two systems plainly to view, one presents the true missionary character of the church of Christ, and the other gives it a false character in that respect, which we will now proceed to consider more fully, which brings us to the second item proposed.

2. The missionary character of the church of Christ as given by them.

That a false missionary character has been given to the church we can easily prove. Modern missionary operations are very different from those mentioned in the New Testament. We are confident in affirming that no portion of the primitive church ever went out into a distinct society, and *assumed to themselves* the right of hiring and sending out ministers on pay, per sermon, per month, or per year. This can-

not be shown. No such missionary operations as these were carried on by the primitive church, either as a church, or by a society formed for that purpose. Let the advocates of the Convention prove to the contrary, and we will submit; but if not, we will contend against the heretical innovation. In no instance where the primitive church was concerned in advancing ministers, do we read of salaries and specific sums offered for a particular work, in view. The church did not point out the field of labor, & offer \$10 or \$20 per month to any competent minister who would engage in it. The church of Christ never attempted to buy up ministers in this way, either as a church, or by a *monied institution* got up for that purpose. Do we ever read of a minister in the New Testament, writing for education and money, after they had been called to a work in the ministry? But it is now a very common thing, and exactly in unison with the spirit of the Convention.

Again, did we ever read of a primitive minister who was called of the Lord to a particular work, who failed to comply for the want of education or a monied institution to sustain him? Moreover, Did the primitive church ever, in a single instance, acknowledge and give fellowship to a call to any place when the largest salary was offered? We answer, the church of Christ did not in its primitive simplicity do these things, but modern missionary Baptists have done all of them!!

(to be continued.)

TO EDITORS PRIMITIVE BAPTIST.

Fullersville, Barbour county, Ala. }
Dec. 25th, 1843. }

DEAR BRETHREN EDITORS: I have been a regular reader of the Primitive for the last two years, and have been made to rejoice in my own soul in reading many of the communications, from the dear brethren in different parts of the Union. I am now in my 64th year, and it has been about 27 years since I hope the Lord revealed himself to me altogether lovely. And I hope I love my Saviour and his people and his cause on earth, which is the prime cause of my writing the present for publication.

For I believe from the lo here's and lo there's, that these are the latter days: for it appears that there are many false teachers, as well as false professors, now in the

world. And there is a certain person by the name of Peter Eldridge, a stout well made man of common height, an elderly man and well stricken in years, who has removed to the western countries. And when he first came into this country, or my first acquaintance with him was in A. D. 1838. He then was highly esteemed amongst the churches, and at the constitution of the Cowaggee church, which was in 1838, (of which I was a member,) he preached for us what I believed to be the Primitive Baptist doctrine. And when I first began to hear that he preached a different theory in practice elsewhere, I turned a deaf ear to it, not believing that it could be possible; though I was forced at length to acknowledge by hearing it myself. And about this time (about 12 or 18 months ago,) he settled down in the missionary cause so much so, that he was engaged for the last associational year as a domestic missionary preacher for the Salem Association, (Ala.) But meeting with some disappointments both from his churches and the Association, he wrote a letter to a member of one of his churches, stating something like this: "If this is the way they treat their missionary preachers, I am no longer a missionary." And shortly after this, which was sometime during the last fall, he left this country; and common report says, that he run away.

And the last I heard of him he was in the State of Mississippi, with the expectation of going farther, perhaps to Arkansas, Louisiana, or Texas. The individual who saw him in Mississippi is my neighbor, and one that I can rely on. He told my neighbor, that he felt perfectly justifiable in doing what he did; and that if life lasted he intended to come back and settle up every just demand that is against him; which if he can and does make satisfactory acknowledgments to the church or churches, for his conduct before his elopement, it will make a great alteration in my feelings. I have understood, that the missionaries have published him in their papers, and I thought it necessary to say something about him in our little Primitive, not knowing that any one else would, that the brethren at a distance might be on their guard, &c.

And I could have said a great deal more, but my dear brethren I am not very fond of railing; still I believe that he had left us long before he left this country, (i. e.) in regard to our religious principles. For the time has been when I fully confided in Pe-

ter Eldridge as a man of God, and a worthy citizen. But Solomon says that, "the love of money is the root of all evil;" and Paul rehearses it again to Timothy, 6 chap. and 19th verse: "For the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows." But, brethren, although we are a dissatisfied few, let us endeavor as much as in us is, to "flee these things and follow after righteousness, godliness, faith, love, meekness."

And now, dear brethren, as my sheet is nearly full, I must come to a close; and probably I shall never attempt to write to you again, for I feel that I must ere long bid farewell to this world and all things here below. For as I am fast going down the steep of life, may I not reasonably suppose that the time of my departure is at hand. And if I am enabled by grace divine to say with Paul that, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." Brethren, sometimes when I come to reflect on these things I am made to rejoice that my race is so nearly ended. Brethren, go in the work of the Lord. Let the watchmen stand on the walls of Zion. Cry aloud and spare not. And that you may come off more than conquerors through him that loveth us, is my prayer for Christ's sake. Amen.

JOHN BRYAN, Sen'r.

FOR THE PRIMITIVE BAPTIST.

*Cotton Gin Port, Monroe county, Miss. }
December 22nd, 1843. }*

DEAR BRETHREN, of the Old Primitive Baptist order: I again take my pen in hand to inform you, that I am yet in the land of the living this side of eternity, for which I trust I am thankful to the author of my existence.

My brethren, I have been thinking mightily right lately what sort of a creature I am; and I can't make it out any other way than this, that is, that I am a poor, imperfect, stumbling, unworthy brother in Christ, (if one at all,) entirely dependent on God Almighty for all spiritual blessings that he is pleased to bestow, equally as much so as my little babes are on me for natural sustenance. With these views of things I just look around in the little circle of my acquaintance, and see from the ac-

tions of some people, and they professing to be Baptists too, and let them tell their views of God's plan of saving poor sinners, or the heathen. I must assuredly be wrong, or they; for I understand my old Book to say, that it is by grace that ye are saved, &c. I might say more here, but if I am a child of grace you that are of the same I hope can understand my meaning.

I will here turn your attention to the writings of the prophet Micah, the 3rd chapter; speaking of the cruelty of the princes, the falsehood of the prophets, their ill-grounded security. In reading this chapter with my little understanding I believe it with all the rest of the scriptures; for which I have no better sense than to believe that the prophet Micah had in view these princes, these false prophets; and how their cruel dispositions would lead them, when he said, 2nd verse: Who hate the good and love the evil; who pluck off their skins from off them, and their flesh from off their bones.

Now, brethren, it looks to me like this description of people cannot be denied; for I believe God Almighty has ever had a people in this world and ever will, and there has ever been a people that have been opposed to them, and also will be to the end of time.

5th verse: Thus saith the Lord concerning the prophets that make my people err; they bite with their teeth and cry peace, and he that putteth not into their mouths, they even prepare war against him. O, brethren, in my acquaintance there is a people among us that say if you would be favorable (I must come right out,) to our missionary institutions, which is God's way of doing business, you (as you call yourselves) the Old Baptists, would get along; but you are so full of prejudice that you are so afraid of doing wrong you won't do right. Now as I have come on this subject, I believe these people that are known to be what are called missionaries in this our day possess the same spirit that them people that the old prophet Micah has so beautifully described. For fear I might do harm to this subject, I will let it stand for itself, believing it to be sufficient.

I will call on the prophet Ezekiel, in the 22nd chap. and 27th verse: Her princes in the midst thereof are like wolves ravening the prey, to shed blood and to destroy souls to get dishonest gain. This is in my judgment another witness to the same point. I also hear the Lord saying by the

mouth of the prophet Zephaniah, 3rd chap. and 3rd verse which reads thus: Her princes within her are roaring lions, her judges are ravening wolves, they gnaw not the bones till the morrow. And now I feel to call on another witness. I will call up St. Paul to the Hebrews, 3rd chapter and 10th and 11th verses which read as follows: Wherefore I was grieved with that generation and said, they do alway err in their hearts, and they have not known my ways. 11th v. So I swear in my wrath, they shall not enter into my rest.

And now, my dear brethren, I tell you as I have said to many, if I am one of the sort of people which is herein described, I am willing as an honest passenger from time to eternity to acknowledge before my God and brethren, that I am honestly wrong. Now there is one thing certain, all of us that profess to be Baptists cannot be right; for I cannot find but two sorts of people in the scriptures, that is, the righteous and the wicked.

O, my dear brethren, without any shuffling in ranks I hope I feel a spirit of honesty about this matter. Now before I forget it, I wish to say to you if I have not said any thing to the purpose, I know I have not designed any harm in doing or writing what I have written. Again, brethren, if you think this letter will be injurious, or in violation to the scriptures, for the Lord's sake lay it aside; but if not, give it to the public. And if it hurts any of you, my old Primitive Baptist brethren, you can see where I live and my name at the bottom; for when I write I have no better sense than to subscribe my name to what I write. Brethren, pray for us round about Salem church. I don't feel worthy of what I have attempted to write, take it for what it is worth and lay the balance aside is the prayer of your unworthy brother. Farewell. *ALFRED ATKINS.*

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Fayette county. }
December 31st, 1843. }*

DEAR BRETHREN EDITORS: Blessed of the Lord and highly favored of him. There are not many in this county that take the Primitive Baptist paper, brethren, of that order. I for one say I like the doctrine it contains, but when I find it is contrary to the word of God I will lay it down, for I know the word of God is truth; but if this paper is productive of as much evil

as some think it is. I have not been able to see it yet. I hear from Baptists I never saw, nor never shall in this life; and their experience agrees so well with mine there is a kind of affinity or a kindred spark that makes me love them; and when I don't find their names for a long time and then see it, I am anxious to read what they have wrote.

Now if brethren in every State will write, and all write that good old doctrine the Baptists used to preach, why should any body object to it? Though I wrote a few lines once and they were seen in the Primitive, and I was requested never to let my name be seen in that paper again. And if it should again appear, be assured I mean no harm. And if I love some of the brethren that have wrote, I do right; or if wrong, it is for lack of better information. And if old brother Tillery was influenced by the devil to write, I did not know it, and therefore hope to be excused; for I thought he was an old minister of the gospel of Christ, and was set for the defence of the gospel. And if so, is it not right for him to defend the gospel, as well as to give the children milk? Was there not a time when the people did eat of the old corn of the land, Josh. 5. 11; and is not old corn good yet to some? I think it is. It makes the young men cheerful, Zech. 9. 17; and old as I am, I had rather have two bates of old corn than one of roasting ears. And if the old brethren will defend the gospel and stand for truth, and shell down the old corn and let the naked truth come without so much dress, Arminian dress; if it does cut close let it come, the sheep of Christ will not complain much when they are fed, but it would be hard to please every body.

Now if some of the old brethren did talk a little too rough, remember what Christ the meek and lowly Lamb said to some. Did he ever call any a liar, or a fool, or a devil, or a hypocrite? Read and see what did the apostles? Read, I say. Now I love to see men good, but don't get too good to hear the truth and blame it, if it comes in a good manner and at a right time. But I hope no one will take any offence at what I have said, though some people have been pleased to speak lightly of me and the Old School folks. And if I and they don't see alike, I won't complain much; for I may be wrong and they right. But all men must allow me one privilege, that is, to read my Bible; and I pray to

God to enlighten my mind so that when I read I may understand what I read. And I want all my brethren to read the word of God more attentively, and O for the spirit of prayer, that we may all be more engaged.

Brethren and sisters all, I now ask one favor of you; it is this, O that you would remember me and my family in your prayers. I have five children, three are grown, two are not, my oldest is a daughter, she is married. None of them has professed to have a hope in Christ, though they are moral; yet I view them as in the open field of ruin, and death abroad in the land, and know not the hour of their death, and know they have souls to be saved or lost. And comparing the length of time with eternity, how can I be still or at ease. Brethren, I do love them, and I must try to pray for them. I hope you will pray for them. May the God of all peace be with us all. I remain as ever yours.

MATTHEW YATES.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 10, 1844.

We occasionally receive directions from our Agents, in consequence of removal, or otherwise, to discontinue all the subscribers they sent us. We mention this, that subscribers in such cases may know why their papers are discontinued. Should they fail getting their papers, or any person may wish to get them, if no Agent is convenient, the Postmasters in their vicinity are generally sufficiently obliging to write on for them on application.

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, W. Ten. }
Dec. 25. 1843. }

BELoved BRETHREN IN THE LORD: It is through the mercies of God that I am permitted once more to write for the Primitive. It has been a long time since I have troubled you with my scribbling, knowing my inability to edify the body of Christ; but feeling a disposition at all times, (when I see the enemy of God and man in the field with their pop-guns,) to girt myself about with truth and draw the bow at a venture. I confess I feel great diffidence in attempting to open my feeble batteries of defence against such gigantic monsters; but, brethren, I remember that

“David, the son of Jesse,” when but a shepherd boy armed with a sling and few pebbles from the brook, but in a righteous cause, met and slew Goliath of Gath, the mighty giant of the Philistines; and, brethren, relying like David did on the strength of Israel’s God, and the justice of that noble cause I attempt to defend, I proceed. We are troubled on every side, yet not distressed; we are perplexed but not in despair. Persecuted, but not forsaken; cast down, but not destroyed; and by all carnal professors despised, &c. By this ye shall know that ye are the true church of the living God, for he said it would be so.

The missionaries, Methodists, Presbyterians, and Campbellites, all claim to be the Primitive church. If we had space we would try the matter. Who was the founder of missionism? Luther Rice, if my memory serves me right. At all events, the first missionaries that I remember to have seen on record, were sent to China by the Pope. They were of the order of the Jesuits, who met with some apparent success for fifty years, until they began to meddle with the government, then the emperor expelled them.* And the missionaries of our day are making the same strides, twin-sister to the first—same cause same effect.

O, says one, that was not the first missionary. Who then? Judas? Well, be it so. So then, brethren, you see they are not the gospel church. The Methodists can trace no farther back than Wesley, of course they cannot claim to be the church. To be short, all confess that if the old Baptists are not the Primitive church, they cannot tell from whence she came. So it is plain she is the gospel church, in Christ, to him, and from him; and if she is, he has but one—one Lord, one faith, and one baptism; and one church, and he the head of it. Not Wesley, Campbell, or any one else. But the missionaries wish to be like other sects, proselyte and get to themselves a great crowd; popularity and money in the end, is all they want.

Brethren, my mind is crowded; when I get home in Mississippi, I will give vent to it, or in other words, give a small analysis of the many things that crowd my mind, &c. Bro. Crutcher, I would like to see you and bro. Atkins of Mississippi, and all the dear brethren of Madison coun-

*Buller’s History, p. 361.

ty, Alabama, as that is my native county; and all the Primitive Baptists of these United States. Bro. Tillery, are you at the old corner post? Bro. Whatley, remember the grubbing mattock; a Rorer, a Parks, a Thomas, a Hawthorn, and many others too numerous to mention, stand up like Gideon to the tug pin. Brethren of New Hope, to my mind you are dear; this being the first church I ever had any liberties, being baptised into her. I must bid you farewell, you have that to fare well on, the gospel I think in its purity; and last but not least, the grace of God in your souls.

May the grace of God be with us and direct us, and make such disposition of us as seems good in his sight, is my prayer for Christ’s sake. Amen Yours as ever.

JOHN SCALLORN.

TO EDITORS PRIMITIVE BAPTIST.

Plattville, Grant county, Wis. Ter }
Nov. 1843. }

BELOVED BRETHREN AND SISTERS IN CHRIST, who read and write in the Primitive Baptist: Grace be to you, and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father, to whom be glory forever and ever. Amen.

Dear brethren and sisters, I know not that ever I have seen one who now read and write in the Primitive; but though we be strangers in the flesh, I trust we have been so taught by the spirit’s teaching, as to know each other when we read each other’s communications through the Primitive. I am a poor imperfect simple creature, and often feel unworthy of a name among those who write for the Primitive Baptist. I have been much opposed to myself writing for publication, and it is with a degree of reluctance I now write; but I trust the Lord is in it, if so, it will profit; otherwise it will not. I often feel a hope that God for Christ’s sake hath pardoned my sins, and if not deceived I love him. Not that I ever done any thing good that would bring me into his favor or cause him to love me; no, I love God because he first loved me.

I will tell you a little about the Primitive Baptists here in the north west. Our Association was held at Bethlehem church, in the above county and Territory, com-

mencing on Saturday before the first Sabbath in September. Though my health was bad, through the kindness of my benefactor I was permitted to meet with the dear brethren and sisters at their Association; and the interview was truly pleasing, though some of the churches composing her body spoke of coldness in matters of religion, yet we rejoiced to hear that the work of the Lord in some of the churches was progressing, and peace, harmony, and brotherly love seem to prevail throughout. One church requested to be dropped off—her request was granted. Two other churches were received into the Association. There are five churches in the Association, and five or six ministers, one of whom the Lord hath raised up among us, for which let us thank the giver of all good and perfect gifts.

Elder Peter Soltzman, of Indiana, was with us at our Association. His coming seemed to revive the brethren very much. He visited all the churches and preached often. I trust we will yet see some of the fruit of his labor, and know that it was not in vain in the Lord. Some of the churches are without a pastor. Bethlehem church to which I belong have no pastor, though we have preaching about half the time. The ministers live at too great a distance to visit us often in cold weather. We would rejoice in having some of them live near to us, so that we could have preaching oftener. The dear sheep and lambs get very hungry when it is so long between feeding times. I often cast my eye around and take a view of things, and I see many fields for laborers, and some look almost white unto harvest, but I can see but few laborers; this often fills my heart with sorrow.

Dear brethren and sisters, remember the command of our blessed Saviour, and pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest; and pray for the little church of Bethlehem here, that the Lord would revive his work among us, and give us a time of refreshing from his holy presence; and that he would give us a pastor of his own choosing, one that can dwell near at hand, and take the oversight of the flock. I hear of some of the under shepherds, that have been for years guarding the flock, have been called home. May the Lord raise up others to fill their place. Is there any one, that the Lord hath bid go and feed the sheep and lambs, that are yet waiting to be told again,

and again? Of late I have been thinking there were some, and I do not know but what some one of them may be a reader of the Primitive Baptist; and if there should be one such, I feel like telling them to give heed to what their master bid them do; for he that knoweth his master's will and doeth it not, shall be beaten with many stripes. May the love of Christ and his cause constrain such to obedience.

The Baptists here are few in number in comparison with other denominations who profess religion. There are many lo here's, and lo there's, in these times; but we are commanded to follow them not. Then let us keep the command of our blessed Saviour, and follow him; for we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. It is true this causes us to be reproached, and many hard names they call us; but that do not offend us, we glory in being counted worthy to suffer reproach for Christ's sake.

Yes, my dear brethren and sisters, I trust we know in whom we have believed; and if God be for us who can be against us. I do not think strange of hearing hard names for the Baptists, for they have always been every where evil spoken of. The first Baptist that we have any account of, which was John, the forerunner of Jesus, he was evil spoken of; and so have all other Baptists, that have advocated the true doctrine of grace from his day until the present, the doctrine of grace is so contrary to the carnal mind and self righteous man, that it has always been opposed by such, and even by some who have been made by that same grace to feel the Saviour precious to their souls. It is so self-abasing and does not exalt proud man enough, that they cannot endure it. I have been told by some who professed to be teachers in Israel, that the doctrine of depravity, predestination, election, and the final perseverance of the saints, was not to be found in that good old Book of truth; and should it be seen there, that it would give man license to sin, and that such was not fit to be preached. And I heard one not very long since from the pulpit say, that such doctrine was not worth his notice, and that he would class it with the infidel doctrine, and send them both into the air. These tell us, that all mankind came into the world with a little spark of grace in their hearts; this they call a talent, sufficient to save them from everlasting punishment if they will but im-

prove it, and by so doing they can obtain heaven and happiness. They likewise say, that after the soul has been changed by grace that it can fall from grace and go to hell. They also tell us, that we can get religion at any time if we will but try. Now I once believed all these kind of things, I was then what some would call a complete Methodist, and advocated their cause very much and as well as I knew how, and opposed the other that was contrary to what I believed; and often said that I never would believe it, neither did I intend to believe it.

I continued in this belief for many years after I was converted, which if not deceived, I have a hope, and feel the witness in my heart while I now write; but all this time I was like many of the dear lambs of Christ now are, almost as ignorant of the doctrine of grace as the ox that ploughs the field. Now I believed all this kind of doctrines as many now do, partly because it suited my carnal nature, and partly because pa and ma, and some other of my kinsmen, and this and that man, or that woman, and this and that preacher believed it; and they are all Christians, and are much better than I am, and they know more than I do; and pa and ma would not believe them if it were not the truth, therefore I know it is the truth, and I need not search the word of God to find out any more about it. For if I was so, I would not know any better, for I am not a preacher, and I always heard say that none but preachers could understand the word of God, and I can get to heaven just as soon this way as any other, and it looks most the best, for most every body believes this way and I would rather believe so too. While I continued in this belief I was the greater part of my time in fear and dread. Sometimes I would feel the Lord precious, and be made to rejoice for a little season; but when this would be over, I would think that I would never try to get religion lest I would fall from grace. This was a great fear with me, for I had been taught to believe that if I would fall from grace, that I would be seven-fold worse than I would have been if I never had have had it, or knew anything about religion. And being taught that I could get religion at any time, I thought it would be the surest way for me to wait until I would get old and then my days would be but few, and I could hold out the better; for I expected to be saved by the works of

the law. I was not allowed to expect to be saved by the imputation of Christ's righteousness, this they called imputed nonsense; and so says that Rev'd Mr. Fletcher in his Checks.

And while continuing in this belief I became a miserable backslider, but I did not know what I was or where I was for some time; but this I know, it took the power of God to open my eyes and give me to see where I had been. Yes, blessed be God, he pardoned my sins which had become as scarlet, and brought me out of the doctrine of Arminianism into the glorious doctrine of grace. And it shone with such fulgent ray, that it made my Arminian stuff look as black as though it had come from the hand of Lucifer; and I felt to abhor it, it looked so bad I was ashamed of it, and often thought that I would never let any one know which of the two I believed. The doctrine of grace looked so beautiful, I wanted to tell it; but I had said so much against it, that I feared to speak of it, lest I should be laughed at; but I have received so much comfort and consolation in believing of it, that at times I feel as though I wanted the whole world to know that I believed in it. I felt but little of the sweets of religion while an Arminian, to what I have felt since being a predestinarian or election believer; for the latter makes my faith strong in the Lord Jesus Christ. And blessed be God, even the Father of our Lord Jesus Christ, that he ever had thoughts of peace toward me, and gave me to see and feel what it is to be brought into the glorious light and liberty of the children of God. Yes, blessed for ever be the name of Israel's God, that ever my eyes were opened to see what I now see, and my heart to feel what I now feel of the glorious truths contained in the gospel. It is food to my soul, it makes me strong in the Lord and in the power of his might; of myself I am all weakness, my strength is in the Lord. When I am weak, then am I strong; of myself I am nothing but a poor, depraved, imperfect, sinful creature. There is no good in me, I have nothing of myself to glory in; I have nothing but what I have received of the Lord, therefore if I glory I will glory in the Lord, though I might glory in mine infirmities.

Dear brethren and sisters, the doctrine of grace is a heart cheering, soul-refreshing doctrine. It is a theme I love to dwell upon, and O that the dear children of God could more fully see the beauties and ex-

cellencies contained therein, sure they would love it. Now, my dear brethren, I do love the truth, and there is nothing but the truth can do us good; and though it be contrary to our carnal nature, let us not shun to tell the truth so far as we have been taught it. The truth is, God has a people, they are called the bride, the Lamb's wife, they are the elect of God, they were chosen in Christ Jesus before the foundation of the world, they are his church, his bride, his body, and they shall be saved with an everlasting salvation. Not one of them shall be lost, they will be saved by the imputation of that righteousness which some call imputed nonsense. (Lord forgive them, they know not what they say)

As my sheet is nearly filled I must be brief. Now as to all mankind coming into the world with a little spark of grace in their hearts, sufficient to save them from everlasting punishment, if they will but do thus and so, and by their good works they can obtain heaven and happiness; this we know is not the truth, according to the word of God. Neither is it the truth, that one who has been changed by divine grace, born of the spirit of God, can fall from grace and be lost. Neither can a man in a state of nature get religion, as they call it, when they want to at any time; they might perhaps get the religion of the world when they want to, but the religion of Jesus Christ they cannot get of themselves, it is a gift from God. All mankind came into the world sinners, without the least spark of grace in them; neither do they know any thing about grace, spirit, nor Holy Ghost. They are of the earth, earthy; they were conceived in sin, and brought forth in iniquity, and are by nature children of wrath, and under the curse of God's righteous law; neither can they do any good works that would bring them into the favor of God, for they are of the earth, earthy; therefore their offerings would be of the earth, and would not be acceptable.

We learn from the word of truth, that no man can say that Jesus is the Lord, but by the Holy Ghost; how then can they, who are destitute of the spirit of God, know any thing about spiritual things? They cannot, without the spirit of God is in them. Their prayers, their alms, their good works, would not be accepted. The word informs us, that man while in a state of nature are dead in trespasses and sins;

there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one. Their throats are an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness; there is no fear of God before their eyes, they are led captive by the devil at his will, and are opposed to God and his grace, and have not the love of God in them; and except he is born again he cannot see the kingdom of God. He cannot satisfy the law by his good works, for as many as are of the works of the law, are under the curse. No man is justified by the law in the sight of God it is evident; for God being infinite, his law is infinite, and none but an infinite being could satisfy an infinite law. How could poor finite man, dead in sins, uncircumcised in heart, pay the demand of divine justice? It cannot be. Christ Jesus came into the world to save sinners, to save his church his bride from their sins; he bore their sins in his own body on the tree, he redeemed them from under the curse of the law, and became the end of the law for righteousness to every one that believeth. The believer in the Lord Jesus Christ is not under the law, but under grace; they have become dead to the law by the body of Christ, and are so closely united to him, that the union betwixt Christ and his church his bride, cannot be broken.

Dear brethren and sisters, let us try to adorn the doctrine of God our Saviour, and live to the praise of him 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. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Our hope is in the Lord Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemp-

tion; ye are the Lord's freemen, and have been called unto liberty.

Therefore, my dear brethren and sisters, let us stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Be followers of God as dear children, tho' many of you meet with fiery trials and have to pass through many conflicts, be not dismayed; but trust in the Lord, remember Jesus is king in Zion, and in him is your strength. They that put their trust in him, shall be as Mount Zion which cannot be removed. Walk worthy of the vocation wherewith you are called, and let the peace of God rule in your hearts; to the which also ye are called in one body, and be ye thankful. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you; if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are; your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, for ye are bought with a price. Ye are the body of Christ, and members in particular; and ye are complete in him, which is the head of all principality and power, even Christ from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. For as the body is one, and hath many members, and all the members of that one body being many are one body, so also is Christ; for by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit, for the body is not one member, but many.

Now ye are the body of Christ and members in particular, and Christ is the head of the church, and he is the Saviour of the body. Yes, blessed be the Lord, who is head of the church; for while he lives his body shall live also, and he will present it to himself a glorious church, not having spot or wrinkle or any such thing. And when the Lord Jesus comes to make up his jewels, and present his bride his church before his Father, all the members of his body must be brought, there shall not be one missing; for if there were one member lost, there could not be a whole body, for we are members of his body, of his flesh, and of his bones. The love that constrain-

ed Christ to leave the world of glory, and come down and suffer the death of the cross for his bride, his church, will hold them forever fast. Who shall separate them from the love of Christ? I hear one say, 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. Know ye not that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. My sheep hear my voice, says the Saviour, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand.

For the want of room I must soon close, but the nearer I come to a close, the more I feel like talking. Dear brethren and sisters, be diligent in reading the holy scriptures, be often at a throne of grace, and may your hearts be filled with the knowledge of God. I cannot close without saying a word to the ministers of Jesus Christ, who are set as watchmen upon the walls of Zion; yet I feel timid in so doing, for I am not fit to speak, and know nothing as I ought to know.

Dear brethren, you who profess to be called of God to preach the unsearchable riches of Christ, bear with me a little, while I speak a word to you. For Zion's sake hold not your peace, preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine; study to show yourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. I do not tell you these things because ye do not know them, but because ye do know them; therefore I wish you to think on these things, and improve the time; remember, the Lord hath promised to be with you. The grace of our Lord Jesus Christ be with you all.

Dear brethren, I cannot tell you the estimate I put upon the Primitive Baptist; but I can tell you this, I have never received one number yet but what I would read it before I would close my eyes in sleep, unless I was not able to read; and when not able to read, I would often have some one to read a little for me. May the

Lord strengthen your hearts and hands, so that the Primitive may live and do much good. In prayer remember me and my orphan children. Your sister in the afflictions and consolations of the gospel.

ANNE L. SALTZMAN.

FOR THE PRIMITIVE BAPTIST.

Lewisburg, Marshall county, Ten }
Dec 27th, 1843. }

DEARLY BELOVED: I have often thought I would write something for the Primitive, but have as often concluded I could write nothing that would be worth its postage; consequently have been silent, until the time has come when it is necessary I should write concerning my subscription. I therefore write a few of my thoughts for publication, weak and imperfect as they are; and should you think them unworthy of a place in your paper and not publish them, it will not hurt my feelings.

I was born and raised in Pittsylvania county, State of Virginia, joined the Baptists in the month of April, 1812. At that time so far as I knew the Baptists were a united people, and bore the name of the United Baptists. Union, harmony, and love seemed wonderfully to abound, and if I met a stranger and ascertained he was a Baptist, I looked on him as a brother, felt towards him as a brother, and in all respects was disposed to treat him as a brother beloved. But alas! alas! may we not now say, "How is the gold become dim, how is the most fine gold changed!" What is the present state of things? I need not say, for the brethren in general know more or less about it. I ask, what is the cause? I have searched and tried to find it out, and unless I am much mistaken I can trace it back to the introduction of missions, and the various societies of the present day.

Missionism abstractedly considered, did not at first appear to be such a monster; but it has proved itself to be like Pandora's box, beautiful to look upon, but within all manner of mischief. See what has followed in its train, Sunday-schoolism, lying-tractism, temperanceism, teetotalism, money-hunting, money-begging, preacher-making, protracted or camp meetings to manufacture professors and call them Christians with the aid of mourning benches and anxious seats; and in a word, Arminianism with all its lies and hypocrisy, stands at the head, and the love of money lies at the

bottom. Hence the great exertions that are made, First preach to please the people—then affect their human sympathies and passions—then persuade them they are converted—then prevail on them to join the church (as they call it)—then pick their pockets by begging them for their hard earnings under pretence of supporting the gospel, or sending the gospel to the poor heathen; when they themselves pocket the greater portion. And these same men preach up condemnation in the gospel, and tell their readers that the hottest hell will be the portion of a gospel-slighting sinner. Then it follows, that instead of sending life and immortality to the poor heathen, they are sending condemnation and a hotter hell than they otherwise would have to endure, according to their own sayings. Oh! what stuff! Oh! what inconsistency. I have often wondered why the people could not see it, and turn from such sayings and such doings; but as our Lord said of certain, so we may say of them, "They be blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch together." The apostle says, "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Poor things! I pity them. For instead of following Christ as they suppose, they are following anti-christ; and sad and lamentable will be the disappointment in the great day of accounts, when they claim admittance for having done so much for, and in the name of the Lord. For then, says Jesus, "I will profess unto them I never knew you, depart from me ye workers of iniquity."

I will now say, I write to offend no man, I write to please no man. I feel confident in my mind, that all the splits among the Baptists have originated in the causes before stated; and as a further evidence, I take the situation present and past, of the Roanoke Association. When I joined the church it was a member of that Association, they were then one people. Shortly after I became a member, missionism was introduced. It took like fire in stubble, a society was formed, money collected, and no one dared raise his voice against it. About the third year the society failed; but the spirit continued, like the canker worm, gnawing at the root of the union of that people, and I now learn through the Primitive, that they are divided into three separate Associations, that have no correspondence or union with each other. Hence I

feel satisfied it is not of the Lord, for he is not the author of confusion but of peace.

I must close for the present for want of room, and will merely say to all the dear brethren and sisters of the old order, stand fast in the faith, quit you like men, be strong. Yours in gospel bonds.

SHADRACH MUSTAIN.

TO EDITORS PRIMITIVE BAPTIST.

*Elizabeth City, Pasquotank co. N. C. }
Jan'y 10th. 1844. }*

DEARLY BELOVED BRETHREN EDITORS: I hope you will remember us in this low ground of sorrow, and pray for us that we may hold out faithful, for it is a very cold time with us. So I must conclude by remaining your afflicted brother until death, if worthy to be called a brother.

THOS. MILLER.

FOR THE PRIMITIVE BAPTIST.

*Pike county, Alabama. }
January 3rd, 1844. }*

To the Editors of the Primitive Baptist, and to the faithful in Christ Jesus: I am yet in the land and amongst the living. My chief desire is to hear from my brethren of the Old School in these United States, for their communications to me are as good news from a far country. As ever, yours truly. *JOHN SPIER, Sr.*

REFUGE.

Blest refuge! for poor sinners dear,
Who thro' rich grace have been bro't near
A wounded Saviour's side;
To find in him a sweet retreat
From sin, from death, from hell's defeat,
And all our fears subside,

Blest refuge! circled in thy arms,
I'm safe from all those dire alarms,
Which press upon my mind;
Thy blood, thy righteousness and death,
A hiding place from law's fierce wrath,
An antidote I find.

Blest refuge! O, how bless'd to prove,
Thy name a tow'r ordained by love,
And boldly enter there:
Thy wisdom, love, thy mercy, pow'r,
All suited to the trying hour,
And keeps us from despair.

Blest refuge! as we journey on
Through life's dark path, thy light anon
By faith to realize;

Thy justice, truth, assurance give
That we shall ever with thee live,
In mansions in the skies.

Blest refuge! let me oft repair
To thee, my glorious Saviour dear,
And sweetly solace here;
Engraven on thy nail-pierced sand,
Thy people's name forever stand,
Best refuge this to cheer.

Blest refuge! when with tempest tost,
And clouds grow dark, and waymarks lost,
To anchor safely here;
To that sure word and promise sweet,
Thou't ever guide thy children's feet,
And bid them, Never fear.

Blest refuge! when in death's dark vale,
Thy rod and staff shall e'er prevail,
To comfort thy dear sheep,
To land them safe on heaven's shore,
And death's dark gloom to triumph o'er,
Blest refuge! thou wilt keep
Gospel Magazine.

Frequently ask yourself *what* you have done, *why* you have done it, and *how* you have done it? This will teach you to inspect—first, your actions; second, your motives; and third, the manner in which you discharge your duty. Despise nothing because it is weak; the locust has done more injury than the lion.

FOR THE PRIMITIVE BAPTIST.

Elders *P. Puckett* and *D. J. Mott* are expected to preach at Meadow meeting house on the 3d day of March next; 4th, at Autrey's Creek; 5th, at Old Town Creek; 6th, at Tarborough; 7th, at Hardaway's; 8th, at Williams's; 9th, at Lawrence's; 10th, at Deep Creek; 11th, at Skewarkey; 13th, at Joyner's; 15th, 16th and 17th, at South Quay; 19th, at Joyner's; 21st, at Log Chapel; 22nd, at Cross Roads; 23rd, at Conetoe; 24th, at Gum-Swamp.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—*J. Biggs, Sen. Williamston* *R. M. G. Moore, Germanton.* *W. w. Mizell, Plymouth.* *Benj. Bynum, Nuhunta Depot.* *H. Avera, Averasboro'.* *Barwell 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*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabare*. James H. Smith, *Wilmington*. Jacob Herring, *Goldboro*.

SOUTH CAROLINA.—James Buiris, Seni and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

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OHIO.—John B. Moses, *Germantown*.

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

NEW YORK.—Gilbert Beebe, *New Vernon*.

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TERMS.

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"Come out of Her, my People."

VOL. 9.

SATURDAY, FEBRUARY 24, 1844.

No. 4.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Shelbyville, Bedford county, Ten. }
Jan. 3, 1844. }

DEAR BRETHREN EDITORS: Having again to write in order to renew my subscription for the year 1844, I will inform you that times are very hard with us; but there are still some of us that think our money well laid out, when we read your paper, it always brings good news, just such as suits the Old Baptists, but it is death in the pot to the antichristian.

Dear brethren and sisters, I expect you have heard of the many splits and divisions that have taken place amongst the so called Old Baptists; but I think we have never been divided yet, and I am not the least afraid that there will be a division, for our Lord says, if a house or a kingdom be divided against itself, it is brought to nought or desolation. 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 that they were not all of us. I think the time is come that Paul speaks of: They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables. These are the traitors, heady-minded fellows, spoken of by Paul; lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever

learning, and never able to come to the knowledge of the truth. They have not only led away silly women, but they have led away silly men. After all their efforts made by begging and leading into the straw pen and to the anxious seats, they never have been able to bring the first one to the knowledge of the truth.

Dear brethren and sisters, wherever you see a man or woman profess religion, and fall out with the doctrine of election, you may set it down for granted they are an antichristian; for if any man can show me how a man can be saved without election, I can show him how a man can be saved without grace. No election, no grace; no grace, no election. And we need not think strange when graceless professors and carnal preachers fall out with the doctrine of election and predestination, for all the religion they have is only in the head, while their heart is a stranger to grace. Our Lord says, there shall arise false Christs and false prophets, and they shall show signs and wonders, and shall deceive many, and if it were possible the very elect.

Dear brethren and sisters, don't be uneasy about the false doctrines that are preached by the false teachers, for they never have deceived one of God's elect, so as to cause one of them to be lost; and they never will, for we hear that grace was given us in Christ Jesus before the world began. And again: All that the Father has given me shall come to me, and all that come to me I will in no wise cast out. Murmur not amongst yourselves, no man can come to me except the Father which sent me draw him, and I will raise him up at the last day.

So you see, brethren and sisters, that if these false teachers can deceive any of

God's elect, then the Lord is disappointed. Brethren, God's elect is just as sure to be saved with an everlasting salvation as God is in heaven. John says: We love him because he first loved us. This is love, not that we loved him, but that he loved us and gave his Son to die for us.

Dear brethren and sisters, we live at a distance and shall never see each other in time, but I still want to hear from you through the Primitive. Then they that feared the Lord spake often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought on his name. Brethren, I want you to write, and as I am but a poor scribe, I will read and think. I will now come to a close with my letter by saying 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. Brethren and sisters, remember me and family when it goes well with you.

JOSHUA YEATS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Macon county, }
Oct. 7th, 1843. }

BRETHREN EDITORS: Suffer me once more to offer a few thoughts, in the name of my Lord and Saviour Jesus Christ, as it is through his mercy, and by his own righteous merit's sake that I am spared to see this time; and I hope at this time, if I know my own heart's desire, it is, that if I should be enabled to write any thing, that it might be profitable, in the comforting of some of the dear children of God, who are scattered throughout the United States or elsewhere.

In the last chapter of Matthew and 18 v. we find this saying: "All power is given unto me, in heaven and in earth." This is the language of Jesus Christ after his resurrection, when he appeared with his disciples in Gallilee, the place where he had appointed that they should see him. Verse 7: "And when they saw him they worshipped him, but some doubted." (ver. 17.) In this power that is given, he farther tells his disciples, to teach whatsoever he had commanded them, and that he would be with them to the end of the world. Here, observe, they were to teach nothing but what he had commanded them. Indeed, I think it would be a very fruitless errand, without the power of Christ going with

the individual, when it is evident, he has all power. For the very elect, in themselves considered, are no better disposed to the work, than those that never shall be wrought upon; but are darkness in their minds, enemies, dead in sin, and by nature children of wrath even as others; their state therefore could never be changed, or bettered, were not this divine power engaged in it. Although Ephraim is a dear son, and a pleasant child; therefore my bowels are troubled for him, I will surely have mercy on him, saith the Lord. (Jer. 31. 20.)

By comparing this with Hosea, 5. 13, you will be able to discover, that moral endeavors, however powerful, will never bring a sinner to a knowledge of the truth without the Spirit's aid. Though Ephraim saw his sickness, he did not apply unto the Lord; but sent to king Jareb, "yet could he not heal you, nor cure you of your wound."

Why would God have mercy on such a hardened individual as this? Surely not in consequence of his being more likely to seek for mercy or yield than any other; no, but because he is a dear son, the Lord intended to heal him. and the first effect of this healing was Ephraim's applying himself to God; "Turn thou me and I shall be turned. (Jer. 31. 23.)

He could then say he was chastised, as a bullock unaccustomed to the yoke, and acknowledge the Lord as his God. All this is nothing but the effect of the love of God being shed abroad in the heart. (Rom. 5. 5.) Written not with ink, but by the spirit and power of God. This power which is given to Christ, will not admit of the least dependence upon creature power to make it successful. "A new heart also will I give you, and I will put my spirit within you, and cause you to walk in my statutes, ye shall be my people, and I will be your God. (Eze. 36. 26.) These terms are positive and show the almightiness of power, as in (Jer. 24. 7.) "They shall return unto me with their whole hearts."

All which goes fully to establish his power, and show, that his word will not return unto him void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isa. 55. 11.) Many proofs to the same fact might be adduced, but certainly no man will have the presumption to say, the word of God will not accomplish that which he doth please. Witness the mighty efficacy of

this word in John, 11 ch. 44 v.: And he that was dead came forth, bound hand and foot with grave clothes. It did not return void in this case. The Centurion appears to be well apprised of this, when he says: "Speak the word and my servant shall be healed." (Mat. 8. 8.) We find that this power is further manifested, by giving his followers an understanding, that they can know him that is true. (1 John, 5. 20.) When Christ came to Capernaum, a city of Galilee, and taught on the Sabbath days, they were astonished at his doctrine, for his word was with power. (Luke, 4. 32.) This appears to be the only reason why they were so astonished at his doctrine, was in consequence of the power of his word. And it astonishes men until this day, though the power is not in man, "But we have this treasure in earthen vessels," (what for?) "that the excellency of the power may be of God and not of us." (2 Cor. 4. 7.) As power is here again brought to view, it still goes to prove that it is all of God, and that his word will accomplish the thing whereto he sends it.

This word alone can cleanse a soul from sin, and bring to the marvellous light of gospel truth. "Now ye are clean, through the word I have spoken unto you." (John, 15. 3.) You see how it was that they were clean, through the word, and that spoken unto them, by the same power and authority, that spake to the unclean devil, and he came out of the man and hurt him not. Although they that stood by were amazed at the word. (Luke, 4. 35.) Who are to be the happy participants of this word and power? Let Paul answer: (Acts, 13. 26) "Men and brethren, children of the stock of Abraham, and whosoever among you that feareth God, to you is the word of this salvation sent." Here are the very characters pointed out, and without this word abiding in an individual, no matter what he is called, he is nothing more than sounding brass or a tinkling cymbal, and shall become wind. (Jer. 5. 13.) "And the prophets shall become wind, and the word is not in them." Yes, they shall become wind; were it not so, what would become of the poor feeble child of God, when dwelling among false teachers, and false prophets that prophecy out of their own hearts, and follow their own spirit, and have seen nothing. (Ezek. 13.) But this is not the way the first epistle of John begins, "That which we have seen and heard declare we unto you." Now

notice Ezekiel again, you will find the characters called prophets, that see vanity and divine lies, even seducing the people of God. One built a wall, and lo, others daubed it with untempered mortar. But blessed be God, he suffers not his people to be overcome. Christ has died for them, and has said in his word which shall not return unto him void, that "I give unto them eternal life, and they shall never perish." (John, 10.) Who is he that can say one of them will perish, to whom eternal life is given? If you do, you give Christ the lie.

Here I feel like writing many things, but I have had to cramp myself as much as possible all the way through, lest I should be in the way of abler pens; and I am young, both as a man and a church member, (not yet 25, and baptised in Aug. 1842) I am daily laboring under severe bodily affliction, and may never be blessed with the privilege of writing any more. And I hope you will bear with me, in my weakness, for I wish to say a little more about the 13th of Ezek. Wo to the women that sew pillows to all arm holes, and make kerchiefs upon the head of every stature to hunt souls. Yes, to hunt souls, though they had no power to save nor authority to hunt them from him in whom is all power.

Listen the question propounded unto them, "Will ye hunt the souls of my people, and will you save the souls alive that come unto you?" (18 v.) To save the souls alive, no doubt, was their pretension; but for handfuls of barley, and pieces of bread, they would even slay the souls that should not die, and save the souls alive that should not live. (v. 19.) And how was all this done? The Lord tells us by the mouth of the prophet, that it is done by lying to the people of God—from which I infer, that this lying was that which slays the people of God, or souls that should not die; they cannot receive it, for it is false and they know it. Here is a plain evidence, that the people of God who have been brought to a knowledge of the truth as it is in Christ Jesus cannot relish, feed and live on a false doctrine; no, they will cry out, there is death in the pot, so soon as ever they come across the wild gourds. (2 Kings, 4. 40.) But there is a class that can eat it. I take to be, those that wish to make a great show in the flesh, who have never been regenerated and taught by the spirit. Although it is all lies, it appears to

be the life of the souls that should not live. But God will recompense them for their lies to his people, and "they shall know that it is the Lord." "Because with lies ye have made the heart of the righteous sad, whom I have not made sad," (and what else?) and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life?"

What shall we say to these things? whether mankind have much improved since that day or not, is left for the people of God to judge. I think the same spirit is visible in the world yet. False doctrine is spreading abroad; the time has come when men will not endure sound doctrine. (2 Tim. 4. 3.) But I pray God that utterance may be given to his ministers, that they may open their mouth boldly, to make known the mystery of the gospel. (Eph. 6. 19.) Brethren, if we be Christ's, then are we God's; heirs of God, and joint-heirs with Christ. (Rom. 8. 17.) And nothing shall prevail against the church of God, no, not even the gates of hell. You may be shaken and tossed, with a tempest, but not overturned, because you have an eternal root. All ordinances, providences, temptations, afflictions, and whatever can be named; tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. Though counted as sheep for the slaughter, "Nay, in all these things we are more than conquerors, through him that loved us." There is an inseparable connection between Christ and his church, "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2. 11.) And he has also said, he would not leave them comfortless, but because I live, ye shall live also. John, 14 c. Herein is the power of Christ manifest, and his eye is over the righteous, his ear also is open to their cry. Yes, he has power over all flesh, that he should give eternal life to as many as the Father had given him. 17 c.

Inseparable indeed is the connection, the promises also are sure and steadfast, that he will protect and sustain in time of trial, trouble, and temptation. "For in that he himself suffered, being tempted, he is able to succor them that are tempted." Therefore we have a merciful high priest in things pertaining to God. He will cause the flock to hear his voice, and they will follow him—they know not the voice of strangers. "I will feed them in a good

pasture, there shall they lie in a good fold. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong, I will feed them with judgment." (Ezek. 34. 14—16.) Yes, the fat and strong are to be destroyed. Those who clothe themselves, eat and are fat, but feed not the flock. (v. 3.)

Lest I should be in the way, I will come to a close in the language of Peter, (2 Pet. 3. 17:) Ye, therefore beloved, seeing ye knew these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

WM. M. MITCHELL.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson county, Georgia, }
January 15th, 1844. }

DEAR BRETHREN: I once more take up my pen to give you some of my scattering thoughts. And I will begin by giving my views of a Baptist State Convention holden in this county a few years past. I was sitting one day soon after the Convention meditating on their proceedings in Convention, and I commenced scribbling on this wise:—

I went to the Convention, of course with some intention;
But what I learned there, remains for me to declare.
Though I was somewhat deceived, I cannot say I was grieved;
But what will come hence, for them will not be good defence.
For I know from what I have seen, they have laid for them a spleen;
But to tell all I have heard, would appear very absurd.
But by the churches it was said, theologianists must be made;
For money to divine, they all the people try to blind.
It is to me very surprising, that so many should go to catechising;
But of old it was said with lamentation, that nation would rise against nation.
But to my sad surprise, they have come to us in disguise;
But since unto us it was given, to maintain the scripture from heaven;
Since the truth is mighty unveiled, it should never be assailed.

I must give more relation, of the Convention that's been in session;
 And tell the whole nation, of their enormous amalgamation;
 As they appear the world at large, should watch their barge.
 Also, my dear brethren too, I must a lesson give to you;
 Altho' perhaps it may gorge ye, as it comes from the western Georgia.
 But to hear the conformation, of their Georgia delegation;
 It would have you surprised, to see them veiled in disguise.
 They settled the northern vexation, without making any declaration;
 I would have you understand, on the northern Abolition plan.
 As their delegation told, for they contended very bold;
 For fear of less'ning their strength, they agreed to go their length.
 And continue their amalgamation, through the world and nation;
 As I to you will show, if you will notice on below.
 Their delegation tried, I thought with a long stride;
 To appease the question of the north, by Abolitionists going off.
 That is, from the Convention, as you heard before mentioned;
 But to keep from non-fellowship, they round and round would slip.
 Which to me goes to show, they have gotten into a narrow row;
 As they knew the anti-society folks, don't wear their burdens and yokes.
 They to keep from being confounded, forsooth the declaration unfounded;
 As we anties came out before, and left them at sea or from shore.
 They feared the non-fellowship plan, and from that shifted and scanned;
 But their plans are all grounded, and therefore we know they are confounded.
 Like the Babel builders of old, as we are in the scripture told;
 They are following the inventions of men, and that would not do then—
 Neither will it in times so late, as I to you boldly state;
 As the Almighty has the power, and exercises it every hour.
 My dear brethren continue to contend, for the gospel truth to the end;

And prove to the world by land & by seas, you will not give way to Pharisees.
 In Convention I heard Stillwell say, the people were kept in ignorance in Georgia;
 That information was all they lack'd, to carry them in the Convention's track.
 But information from them won't do, for truth is mighty and will go thro',
 From sea to sea, from land to land, by God's almighty power at his command.
 In Convention some did say, they lost their money on the northern way;
 Yet they with some contention, held up for the triennial Convention.
 Old Jesse has been known to indite, to hold their money would not be right;
 Says he, agreeable to their constitution, they must send on their contribution.
 Or perhaps their delegation, would not be received with the amalgamation;
 Amalgamation in the triennial Convention, as I commit to your attention.
 As old Jesse has been their head, they must by his rules be led;
 So they continue yet on the march, sending agents for money to search.
 On some points they were divided, but others again would keep them chided;
 There was something said of domestic mission, but others again wanted some omission.
 But to save some money from northern sexes, agreed to provide for South or Texas;
 So to conclude on the whole of the latter, they have got into a tangled matter.

WILLIAM TRICE.

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M. WATSON, of Murfreesborough, Tennessee.

(continued from last No.)

It is contended that the church at Jerusalem assigned Barnabas his particular field of labor. Acts xi. 22—26; that he was to go as far as Antioch; but we hear of him directly afterwards at Tarsus, 100 miles from Antioch, and there communicating to Paul the very intelligence, which had no doubt caused him (Barnabas) to go to Antioch;

and Paul on hearing the same tidings, was brought by Barnabas to Antioch, hence we see, that it was the information, which they received concerning these things, which caused them both to go to that place. Barnabas did not go because the church had a right to assign him his particular field of labor, and consequently a right to send him there, any more than he had a right or authority to bring Paul there. And I expect Barnabas had as much influence in bringing Paul there, as the church had in sending him. The Lord had in His Providence, connected some of his servants with a great work at that place, and when tidings of these things came unto the ears of the church which was at Jerusalem," I am not at all surprised that they should have "sent forth Barnabas, that he should go as far as Antioch;" neither am I surprised that Barnabas brought Paul there after his hearing of the moving "tidings;" for instance, if the Lord was in his providence to connect any of his servants in the present day, with a great work like that which was then going on at Antioch, and it suited any of our ministers to go and help them, the church should certainly insist on their doing so, but this is very far from proving that the church, or what is worse, a monied institution, have a right to hire and send out ministers to a particular place or work.

We have good reason to believe, that if a minister had required the things of a primitive church, which are now asked by Convention preachers, they would have been rejected. The church gave its fellowship, its prayers, advice, assistance, & occasionally sent out funds to such as had previously preached to them. Such a course would not suit the most of our modern missionaries: hence they apply not to a church, as a church, when it is orthodox on this subject, but go to monied institutions where they can get money in advance, and the promise of more according to time & work. We will suppose a plain case: A preacher comes forward, and says he is greatly burthened with a desire to preach in some distant place or country and the church separates him for this work, as it did Paul and Barnabas; but he says he cannot go, unless he is paid a certain amount in advance, and has the promise of more in regular remittances; and in order to get them he applies to the Convention, and if he does not succeed, he declines going! He is not willing to go as the Saviour directed, if he has

"a purse" to take it along with him, and if not, to without it. Such a course as this requires more faith and confidence in the Lord than such persons have, and consequently we find them trusting more to money and human prudence, then to the power of the Lord and his promises.

The Church of Christ, in the days of the apostles, never held out pecuniary inducements to ministers, in order to get them to go to particular places, as the Conventions do; and we contend, if the Convention has a right to hire, engage, and send out ministers to particular places, that it has a right also to ordain them, and to proscribe doctrine & practice for them. If one be admitted, we have to admitted, we have to admit all to be consistent. That it does and will continue indirectly to interfere in these things, we have no doubt.

When an individual experiences only a *fleshy* desire to preach the gospel, that person will NATURALLY look for help also, from *carnal means*; such as money & education, & no just hopes of success will be entertained without them, and all effort will be declined sooner or later, if they are withheld, but a spiritual desire and exercise of heart on this subject, are very different: the person then prayerfully looks to the power of God, his wisdom, promises, and providence, (1 Cor. ii.) A false missionary system will alone suit the former, such a one as the Conventions, while the latter requires no more than the apostolic system. We see a great difference in the two characters brought to view, just as different as the two missionary systems just treated on. Hence we see that a false missionary character has been given to the Church of Christ, and that in all its missionary operations, (if they will term them so) we see nothing like the getting up of a distinct society to regulate ministerial affairs, such as hiring, sending out preachers, &c. &c.; & shall we say, because the apostolic church did not have a theological school to educate ministers to preach per sermon, or per month, that it was *selfish, anti missionary, anti nomian, and had no concern for the heathen?* No, it will not do to say this of the Primitive church: but certain missionary Baptists can say these things, and more besides, concerning that part of the Baptists who are now opposed to such things.

We are opposed to the church being called a missionary body in the strict sense of the term, [this disputes not, that churches

should fellowship those truly sent;] for we are informed, that it is the Lord that sends forth laborers, and not the church. The church should pray for such and think highly of them when thus sent, and separate them for whatever work they may be called to. Matt. xi. 38. But if the church really be a missionary body, in the full sense of the word, she has a right to call, qualify, send forth, and appoint the field of labor. But all this we deny, and have the best of all authority for doing so.

We must, as opposers of the Convention, bear with patience and meekness, persecution's epithets, *anti-effort, careless about the heathen, selfish, anti-missionary, ignorant, &c. &c. &c.*, seeing that the same terms might be applied to the primitive Christians, because they did not do the things which we are unwilling to do. Had some of our modern missionaries been present when the Lord commanded his disciples to take neither gold, silver, nor two coats, they might have cried out "**ANTI-EFFORT**,"—what! no fitting out ministers with money, character & clothes!!! And had they heard the last direction to take their own *purse* if they had one, then they would have continued the cry,—what! spend our own purse in preaching the gospel, and not wait for an additional purse from *begging societies*!!! who then will go, if an additional purse is not made up for us?—**ANTI-EFFORT** in the extreme, on the part of our brethren, to let us remain at home for the want of an additional purse; and hard to require us to sow spiritual things before we are permitted to reap carnal things. And, to complete their personification, had they only seen Paul at work, and heard him say, "I have coveted no man's silver, gold or apparel, yea, ye yourselves know that these hands have ministered to my necessities, and to those that were with me," they would have said, he could not have preached much, he cannot know much about the scriptures, for he has had no time either to read or preach.

Whenever we may see preachers starting out under a spiritual exercise of soul, concerning the heathen, and going in the way the Saviour commanded, without gold or silver, or with their own purse only, in the wisdom and power of the Lord, and in his providence, connected with their work, we will hear of a *spiritual* work, abroad. We believe that when the Lord calls a minister, he is prepared at heart to work on the Lord's plan,

and this is the effect of divine grace. Just in this way the Christian's heart is subdued and prepared to live, or walk in the Lord's way; both of which are in opposition to the flesh. But when there is only a fleshly exercise of mind on the subject, the world's plan suits best, and such prefer the fellowship & assistance of the world, to that of those who contend for the Lord's way in such things. As the world's way of walking and living is always more agreeable to the carnal, lay member; so the world's way of preaching, and missionary plans, are more agreeable to the fleshly minded preacher. This is the plain reason why we, who are opposed to the world's missionary plan, seem to have nothing to do in sending out ministers to the heathen, for the most of those now going, do not like the Lord's plan, and consequently seek the world's.

3. Their reference to the missionary proceedings of orthodox Baptists.

If the Baptists have not acted in this respect according to the direction given in the New Testament, their proceedings should not be held up as examples. We are gravely told that the Baptists have always had something like Conventions, and this is just in character with others.—The Arminian tells us that the true Baptists were always Arminians; and no doubt but the Campbellites will contend that the *Christian* Baptist Church was composed of just such *believers* as they are. It does really seem, if a part of the old Baptists were to go out into Mormonism itself, they would contend that they had not changed. Those who have once borne the title of "Old Baptist," seem loth indeed, to give it up; but we would say for the benefit of such, that when it is associated with the *popular* Arminianism of the day, or modern innovations, it loses all its charms, and the title of "Old Baptist" then becomes a reproach, and the sooner dropped the better.

The writers and advocates of the Convention have never succeeded in showing us, who were members of the Convention in the apostolic Church, who of them composed a society of that kind, where it held its meetings, and who were the preachers sent out by it, and what length of time they were paid for, and what they gave per year. But they say, all these things have been done by the orthodox Baptist church!!

Finding no historical account of such things in the New Testament, an appeal is

made to the history of the "Orthodox Baptist Church," and we are informed it has always been in favor of Conventions. Strange notions of orthodoxy! We do not pretend to know how far the church has occasionally gone out into such institutions; but we know just as far as it has, that it has so far gone into errors, and errors of this kind should be placed on the general list of errors, and not be held up as examples for imitation. But they may think like *one* of old, that the church has a right to change things, and institute *new ways!* We do not believe that a true history of the orthodox Baptists has ever been, or ever will be written; they are only manifested by the opposition made to them by anti-christ, persecutions, popular heresies, literate parsons, &c. 1 Cor. xi. 19. And when thus manifested, they are despised and misrepresented by most writers. John xv. 18; 1 John iii. 13. That some account of the orthodox Baptists has been occasionally given, we admit, but not like their true and general history. And even if some of them have been in favor of this human institution, it does not follow as a matter of course, that it is right, "for there must be also heresies among you," says Paul, and consequently we assign such things to the head of heresy, and not to that of orthodoxy.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 24, 1844.

In the Circular Letter of the Lexington (S. C.) Association, p. 345, vol. 8, it should read: We do not consider his power by any means *weakened*. We acknowledge that he *can* yet feed his people, &c.

FOR THE PRIMITIVE BAPTIST.

—
Baltimore Jan. 1844.

My much esteemed brother,

Grace be with thee.

In accordance with your wish and my promise, I now address you,—as a disciple of Christ I address you, believing that you have been taught by the Holy Spirit in that school where all are taught that go to heaven; and the lesson taught here is a secret which lies between God and the soul, and we are told that no fowl knoweth it, nor hath the vulture's eye seen it, Job, 28. 7; and hence what David says about the mat-

ter is true, to wit, The secret of the Lord is with them that fear him; and he will show them his covenant, Psa. 25. 14.

As in this school, therefore, you have been tutored, or disciplined, so you must be a disciple of the right kind, and this being the case I shall make free in this my address to you.

Christ is now your father, brother, friend, refuge, and God, and in him your life is hid, and in him you stand firm, and by him you are dignified, and enriched, and made wise, and beautified, and perfected, for he says, Behold thou art fair, my love, Song, 1. 15. Well now, as Christ is all this to you, and you are all this in him, I hope he stands high in your estimation; and that his love, and his truth, and his mercy, and his compassion, and his beauties and glories, are what you sweetly meditate on, and that they are the delight of your heart, and the very joy and rejoicing of your soul. It is certain that *divine love* is the fountain or source of all the true happiness that the saints of God enjoy, either on earth or in heaven. Indeed, my brother, all that the great Jehovah has done, and all that he has promised, and all that he has revealed of himself in his word to his dear children, is only manifesting his love and grace, and mercy and truth to his chosen heritage. We all know that God is eternal and incomprehensible; and such also is his love to his church. The Lord says, I have loved thee with an everlasting love, Jer. 31. 3. The love of God in election, which love pitched itself upon all the persons of the elect, is so immensely great that the very scriptures themselves do not half express it, but describe it partially they do by its wonderful effects.

From everlasting God has chose his people in the person of his co-equal and co-eternal Son, and set his love upon them in him; and the love he bore towards the persons of his elect from everlasting, was as great as all transient acts can express to all eternity. The eternal Father having thus chosen his people, he presented them in the glass of his decrees and purposes, to his co-equal Son, and the Son beholding them in all that beauty and majesty which they were to be adorned with, fell in love with their persons, and asked them at the hands of his Father, that they might be his social companion, or his bride; and the Father gave them to him, and gave them for him, and he owns them as his in these words; My vineyard, which is mine, is before me.

And again: All mine are thine, and thine are mine. Song. 8. 12; John, 17. 10. But above all, the following texts are pertinent to the point in hand. He asked life of thee, and thou gavest it him. Again; In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Psa. 21. 4; and 139. 16. And now, the Father having chosen his people in the person of Christ, and secured them all in his hands; he, as their Father, blessed them in Christ with all spiritual blessings, as Paul says in Ephesians, 1. 3; and the fall of man being foreseen by the eternal Deity, out of the riches of love and mercy a scheme of salvation was formed, and a covenant of grace entered into by the Father with the Son on the behalf of his chosen ones; and the Son engaged to become the surety of all those that the Father chose in him, and also to assume their nature into union with his divine person, and to bring in for them an everlasting righteousness, and to bear their sins in his own body on the tree, and to suffer all the malediction of a broken law, and at last to die for them on the cross of Calvary. These then were some of the astonishing engagements of our glorious Christ on the behalf of his bride; and everlasting honors be upon the head of the eternal Father and Son, for such indubitable marks of love and mercy to poor mortals as are we.

Also, glory and honor be rendered to the eternal spirit, who covenanted to make the great transactions of eternity known to those for whom they were first intended, and also to quicken them from a death of trespasses and sins, and to reveal the Lord Jesus to them, and to shed abroad the Father's love in their hearts, and to prepare them for glory, and to lead and guide them all the way to it; and while on the way also he has engaged to strengthen, and encourage, and comfort them. And in their afflictions and sorrows he has engaged to be with them to bless and to do them good, and to testify the Saviour of sinners to their souls, and to bring to their remembrance what Christ hath done for them and what he hath said on their behalf. Without the teaching and work of this adorable spirit on the heart, the highest colored religion in the world, and the most honorable profession of Christianity that was ever made, is but an empty show, and we shall be quite safe in saying, that the eternal salvation of the church of God is as much suspended on

the teaching and work of the Holy Spirit, as it is on the vicarious work of Christ our Lord. Again we may with safety observe, that it is not the most glorious truths in the whole range of the gospel system, delivered ever so clearly from the pulpit, that can quiet an afflicted conscience, nor comfort the soul of a Christian, without the divine blessing of the holy spirit. No, nor can we make any advance in the divine life but under the influence and teaching of the spirit. And all the convictions or awakenings, and illuminations, and distresses of mind, and trouble of conscience, and fears of death, and dread of damnation; or comfort and joy, and peace and happiness of soul, that was ever borne or passed through, known or experienced, talked about or boasted of, told in part or recorded at full length:—all these mighty things, I say, are but the workings of depraved nature, or the effects of satanic delusion, if they are not the production of Jehovah the spirit.

Again we observe on this important subject. No Christian ever had, or can have, fellowship with the Father, and with his Son Jesus Christ, or access to God at a throne of grace, or freedom and liberty with the Lord of life and glory, or true insight to the gospel scheme, or correct knowledge of the plan of salvation, but in and by this same holy spirit. And we should also remember, that as the Son was and is the sovereign gift of the Father to men, so likewise the spirit is the sovereign gift of the same divine donor, and given too to some men and not to all, and why given to any of the human family is attributable to God's will, for we are told that he worketh all things after the counsel of his own will, Eph. 1. 11. And it is through Christ, and by the spirit, that we have access to the Father, as Paul declares in Eph. 2. 18. But, my brother, how very alarming it is to think, that although the office-work of the Holy Ghost is so vastly important in the matter of our salvation, yet we should hear so little of it talked about or preached about, or written on. Men's heads may be full of doctrines, and sound words, and orthodox,—and so far so good; but what know they of the inward breathing, and teaching, and the sweet influences of the holy spirit? for this is the turning point in relation to our interest in divine things. Head knowledge is good in its place and as far as it goes, but it falls far short of the indwelling of the Holy Ghost,—one constitutes a nominal pro-

fessor, and the other proves a person to be a living saint; & as the spirit dwells in him, so he will conduct him safe home to glory above.

Happy then are those men who are under the ministration of the spirit, and are by him taught, and guided, and comforted, and supported, while in this sin disordered world. Under the ministration of this spirit, things in the main must necessarily go on prettily well. He opens the scriptures to them, and sweetens and applies the promises to their hearts and consciences, and also leads them into the truth, and acquaints them more and more with the path of life and of the mind and will of God towards them. And in the hour of sore temptation, and when their souls are much cast down within them, he interferes on their behalf and administers relief and comfort just as their circumstances require. Most attentive indeed is this blessed spirit to the woes and wants of the Lord's poor and needy children. And may you and I, my brother, seek for a more intimate acquaintance with the spirit and his office-work, and also closely observe his motions and influences on our minds; for the want of closely watching these things, the Christian soon gets on the losing hand, and then cold indifference creeps upon him and he begins to fold his hands together and to crave a little more sleep and a little more slumber; and this is succeeded by hardness of heart and a benumbed conscience, and then prayer is neglected and a large and very convenient loop-hole made for the world and all its murderous train to come in at; and then old Apollyon with many new recruits from hell makes an assault upon him almost in every part, and the man staggers under it and is ready to fall flat down and give up all, but instead of thus falling, he settles down on, *Once in grace always in grace*. May you and I then, I say, seek for a more intimate acquaintance with the spirit and his office-work; and live, may we, under his soul-refreshing administration and thereby revive as the corn, and grow as the vine, and flourish as the lily, and spread forth our roots as Lebanon. My brother Sorey, there is no gospel prosperity of soul but under the pacific reign of Jehovah the Spirit. May he dwell with us therefore, and rule in us, and abide with us for evermore. So sure, dear sir, as you and I draw the breath of life, so sure it is that the religion of Jesus Christ is something more, and much more too, than what the generality of people are any way

aware of. David says, and it is a sweet truth, Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted, Psa. 89. 15, 16.

By this time I hope you have read through my life and several other volumes of my writings. I should have written to you before now but for my being so remarkably busy with my new Hymn Book. I have bestowed great pains on it, and the printer, who is one of the first rate printers in America, and he has been my printer for more than twenty years, he is bent on making it a handsome volume. Paper good and white, and the type fair, and the binding neat and strong, and it will contain upwards of seven hundred hymns and songs, and the retail price of it, will be 62½ cents. Five hundred copies of the work will have extra paper and extra binding, and its character will be quite superb. The work will be ready for the public in the course of a few weeks from now. I shall, God willing, be out in the South with them at the middle or last of March next, and shall spend about nine months there. I want to see you and family. My love to them, and to all the brethren and friends. Adieu.

JAMES OSBOURN.

Robert Sorey.

CIRCULAR LETTER.

Dear Brethren of the Staunton River Association.

Agreeably to your wish or appointment I now attempt to offer you some thoughts in the way of a Circular Letter for you from the 119 Psalm and 104 verse: "Through thy precepts I get understanding, therefore I hate every false way."

Here, brethren, this man of God, to wit, David, who was a man after God's own heart, has left the words on record which we have under consideration at present; with a thousand others like unto them in holy writ. And yet thousands and tens of thousands, who make a profession of religion in this day of fashionable religion say, that David did not say the truth, or that he lived in ignorance; for they say any or every way is right. So if they are right or true, David is wrong, for both cannot be true; for David says, he hates every false way. So he did not say the ways of the society men were right, like our modern

missionaries do; no, he says he hates every false way; not the people, but their ways. So I say to you, Arminians, it is not you I hate; but it is your false way, which I will say with David I hate.

As I must say something about ways, in the first place I will say there is but one right way to heaven, or true way; in short there is but one way to heaven, & that is the way David learned thro' the precepts of the Lord; & he, like the children of God, or the children of God like him, hate every false way.

Now, my dear brethren, while I am offering you some of my thoughts concerning the true or only way to heaven which I shall only hint at, for you know I have not room to say much if I will only hint at it and then if I have room to say any thing about the ways David did hate, I will do so if God please. And while you read this, I want you not to forget that it is written, let God be true but every man a liar. So what David said is true, and there are false ways; for all scripture is given by inspiration of God, and is as true as God is true. So those persons who say every way is right are liars, for we must let God be true, for he is true.

But the subject is, through their precepts; that is, the precepts of the Lord. David got understanding; and therefore he hates every false way. Now the understanding that David got, he says he got through the precepts of God; so he was not a man-taught preacher or a college-bred preacher. No, he got his understanding from God, therefore hated he every false way; but if he had got his understanding from men, he would not have hated the ways of men, such as making schools to make preachers, and then these preachers after they are made at school, come out and tell me that David and I are too uncharitable, for every way is right. And so give God the lie, for he by or thro' David says, there are false ways; and thro' the teaching of the spirit of God, David hated such ways.

And so it is with the children of God to this day, they hate the ways of men, that they have no precepts for in holy writ; such as buying and selling memberships in men and devil made societies; such as Bible societies, in which a man may be a member by paying \$3 annually, & may be a member for life if he will pay thirty dollars at one time, and a person may be a life director for one hundred and fifty dollars.

Now, brethren, these are some of the false ways that David did hate, and I think the children of God will hate, such ways in

all ages of the word, for they cannot find such a precept in the word of eternal truth; no, it is all of men & devils, and the children of God hate such ways. This you can see in the Constitution of the American & Foreign Bible Society, 1843. And again, you can get a seat in the General Association for one session for ten dollars, and you may be a member for life if you will pay them thirty dollars. So I think these societies are not for God's children, for God promised his children the gospel privileges without money or price; and God says, he has chosen the poor of this world to be rich in faith and heirs of the kingdom. So if God is true and has chosen the poor of this world to serve him, then we need not expect to find them buying memberships in these false ways; for they know that God has promised them that they should be heirs and joint heirs with the Lord Jesus Christ, without money and without price. So this way of buying and selling memberships is false, and I hate it; the way, not the people.

But, brethren, I do not love them like I do you, who I believe to be sound in the faith; no, there is a difference which is better felt than described, but it is so. But some of our Ashdod, or Arminian Baptists say, religion is love and that they love me and will brother me when I believe they hate me worse than I do them; yet they will find fault of us, because we will not have fellowship for them when we have not. And if we do brother them when speaking of them or to them, we are like them, or are using that deceit which the devil used when he came to our mother Eve. But I think we should treat them kindly and friendly, and feel so too; this is my way of treating them, but not brother them; for it is too inconsistent to brother a man and hate his religious ways. David did not brother them that held false ways, and we should not brother them who call themselves Baptists and will brother the sprinklers and say all are right; no, we should hate such false ways, if we want to be like David.

Now I wish to come near home and say to the Roanoke Baptists, or the Baptists of the Roanoke Association, that I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Rev. 2ch. 14. 15 verses. Here you

Roanokers may ask, what doctrine is this you say we have among us? I will answer, that of buying and selling memberships, and hiring men to preach who have been made preachers at the college, or who have been made preachers by men. This is a false way, and such as David hated, and such doctrine as John says I hate. For you cannot find one precept for such doctrine in the book. But some of you will and have said to me, I do not like that way any more than you do: & some of you say, our Association has nothing to do with buying or selling memberships. I only would ask you; which is the worst, he that steals, or he that conceals? O, say you, there is no difference, and so it is with you; for you will neither buy nor sell, but will fellowship them that do buy and sell, so you are as bad as they who do buy and sell; for it is written, he that seeth a man do an evil deed and bids him God speed, is a partaker of his evil deed. So I must put you all in one pen until you come out of Babylon, and leave all your missionary trumpery behind, and then we will receive you as Moses did the children of Israel when they left the golden calf.

Again, how can we fellowship a set of Baptists that will do what you have done in taking into your churches all the members that you could get that our churches had excommunicated; and tried to get others that are excommunicated which you could not get. All such ungodly doings as these, John says, I hate. I now will quit this part of the subject, for I have taken much more room for it than I intended. And now I will try to do what I wanted to do at first, but I have not room.

Through thy precepts I get understanding, therefore I hate every false way. Here we hear David say, he hates every false way; which proves there are more false ways than one. But there is only one true or gospel way, (and David hated all the rest.) and that is in and through the Lord Jesus Christ; and there is no other way that will do. And this way will save a sinner, without the inventions of men; but I do not know that it ever saved a soul with them, so it is all-sufficient of itself, and wants no assistance from the work-mongers: for Jesus is the way, the truth, and the life. Now if Jesus is the way, and you carnal professors tack something else to him to make this way better than God made it, you have learned God something and made the way much easier for men to

get to heaven than it was when God first made it; but not so, for the same is God's way now and forever. And he says, if one come any other way, the same is a thief, and a robber. So let God be true, but every man a liar. Let him that glorios, glory in the Lord. I must close. Nothing more, but as ever your friend and unworthy brother in the Redeemer of sinners.

RUDOLPH RORER.

*Pittsylvania county, Virginia, }
January 9, 1844. }*

DEAR BRETHREN EDITORS: I here send you a Circular Letter written for the Staunton River Association; which the Association did receive, and it has not all come out in the Minutes of said Association. And as I wish my brethren to see the whole letter, I send you a copy of it for publication if you think it worth a place in your paper. As ever a friend to you all. Farewell.

R. R.

TO EDITORS PRIMITIVE BAPTIST.

*Hickory Grove, Bibb county, Ga. }
January 19th, 1844. }*

BELOVED BRETHREN: Feeling some impressions of mind to write a few lines on the Atonement, and as a foundation for what I may say on the subject I have chosen the 21st verse of the 8th chapter of Numbers, which reads as follows: (And the Levites were purified, and they washed their clothes. And Aaron offered them as an offering before the Lord. And Aaron made an atonement for them to cleanse them.) Now that the sons of Levi were typical of the true believers in Christ, I shall have reference to the case of Moses' coming down from the mount, and finding the people dancing round the calf, that he cast down the tables and brake them; and took the calf and burnt it in the fire, and ground it to powder, and strewed it on the water, and made them drink it; and then stood in the gate of the camp and called for all on the Lord's side to come to him. And we do not find that any went to him but the sons of Levi, &c. (Read for yourselves.)

But again, Romans, the 5th and 11th: (And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have received the Atonement.) Now the principal meaning of the word Atonement, we all must agree, is the satisfying divine justice by Jesus Christ giving him-

self a ransom for us, undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us. Now the Hebrew word Atonement, signifies covering, and intimates that our offences are by a proper atonement covered from the avenging justice of God. So now in order to understand the manner in which Christ's becoming the Atonement for us, we should consider the following particulars; 1st, that God by his allwise economy having made man, thought proper to govern him by a wise and righteous law, wherein glory and honor, life and immortality were the designed rewards for perfect obedience; but tribulation and wrath, pain and death, were the appointed recompense to those who violate this law. 2nd. All mankind have violated this law and come short of the glory of God, and are dead in trespasses and in sins. 3rd. God in his infinite wisdom and justice did not think proper to pardon sinful man, without a complete satisfaction for the honor of his violated law. 4th. And God having a mind to make an illustrious display, both of his justice and his grace among mankind, therefore he would not pardon sin without a complete satisfaction. 5th. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his labors nor by his sufferings; (for by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast.) 6th. Though man being unable to satisfy for his own violation of the law, yet God would not suffer all mankind to perish. 7th. Because God intended to make a full display of the terrors of his justice and his divine resentment for the violation of his law; therefore he in due time appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement, (Christ hath redeemed us from the curse of the law, being made a curse for us,) &c. 8th. The son of God, being immortal, could not sustain all the penalties of the law, which man had violated without taking the mortal nature of man upon him, without assuming flesh and blood, (for as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, &c.) 9th. The divine being, having received such ample satisfaction for sin, by the sufferings of his Son, can honorably forgive his creature man, who was the transgressor, (whom God hath

set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, that are past, &c.)

Now the truth of this doctrine will more fully appear, 1st. From Adam and Eve in the garden, that the seed of the woman should bruise the serpent's head. (Unto Adam also and to his wife did the Lord God make coats of skins and clothed them.) These were the first discoveries of grace, which were made to man after his fall, and implied in them something of an atonement for sin, as the shedding the blood of those beasts, whereof they were clad, pre-signified, as pointing to the propitiation Christ has made for sin. 2nd. The train of ceremonies, which were appointed by God in the Jewish church, are plain significations of such an atonement. 3rd. Some of the prophecies confirm and explain the first promise, and show that Christ was to die as an atoning sacrifice for the sins of his people, Daniel the 9 and 26, and after threescore and two weeks shall Messiah be cut off, but not for himself &c. 4th. Our Saviour himself, taught us the doctrine of the atonement for sin by his death, even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many, Mat. 20 and 28. 5th. The terrors of his soul, and the consternation; also the inward agonies, which our blessed Lord sustained a little before his death in the garden of Gethsemane, were a sufficient proof that he endured punishment in his soul for sin. 6th. This doctrine is declared and confirmed and explained at large by the apostles in their writings, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, Ephesians 1 and 7. 7th. This was the doctrine that was witnessed to the world, by the amazing gifts of the Holy Ghost, which attended the preaching of the gospel. 8th. We find no other name given under heaven among men whereby we can be saved, but in and through the righteous life and bitter death of our blessed Saviour; here and here alone, is the only solid foundation on which we can build our hope of salvation. 9th. This doctrine of the atonement we should use as a powerful motive to excite repentance, him hath God exalted with his right hand, to be a prince and Saviour, for to give repentance to Israel and forgiveness of sins. 10th. We should use this atonement of Christ, as our constant way of access to God in all our prayers.

Having, therefore brethren, boldness to enter into the holiest by the blood of Jesus, Hebrews, the 10 and 19—11th. We should consider the atonement as an invitation to the Lord's supper, where Christ is set forth to us in the memorials of his propitiation, as an effectual defence against the terrors of dying, and as our joyful hope of a blessed resurrection. So I now dismiss the subject, yours in the best of bonds.

BENJAMIN MAY.

Atonement, C. M.

Jesus our priest atoned for sin,

By suffering on the cross;

And we anew our life begin,

The old we count for loss.

Upon himself our nature took,

And suffered in our stead;

So we must all for pardon look,

To him who once was dead.

But rose triumphant from the grave,

Ascended far above;

And now we see his power to save,

He is now the God of love.

For us he lived, for us he died,

Was numbered with the dead;

So by his life we're justified,

By faith and hope are led.

We view the prize, the sacrifice,

In Jesus Christ our head;

And now we see his grace is free,

Who lives, but once was dead.

He reigns above, the God of love,

Our advocate is made;

And pleads our cause with great applause,

He is our royal head. B. M.

TO EDITORS PRIMITIVE BAPTIST.

*Jefferson county, Tennessee, }
Jan. 11th, 1844. }*

DEAR BRETHREN, of the Primitive Baptist order throughout the world: I take this opportunity to address you about the religion of Jesus Christ. There is a great deal of disputing about what is truth. There are a great many professors that deny what I call truth. I look back when I first could recollect, at that time the Baptists were one people, the ministers preached one doctrine or nearly so in this part of the world; but after a while there were some began to preach another doctrine, till at length there became a split. There

were the Freewill party rent off, and after a while the missionary matter came up among us. And the missionary started out of the freewill doctrine, of course they belong to the same master so they thought, and have made a marriage and united. It seems that they have no regard to order, for they unite with men that were ordained by one man; and now they say that is according to scripture, by their conduct. For the missionary Baptists have received the Freewill preachers, that were ordained by one man. It seems that they have no regard to the order that God has laid down for his church to be governed by. The Arminian doctrine in its nature robs God of his glory, for it denies his eternal purposes and appointments.

God cannot be God without being eternally one and the same, so, brethren, I am one that believes in the doctrine of predestination, which so many deny. The doctrine of predestination is the only doctrine that gives God honor, and all doctrines besides dishonor God; for if God is allwise, which none dare deny, or at least they cannot successfully deny God has made all of his appointments upon his foreknowledge; knowing all things, he therefore has previously determined all things; and all his determination is for his glory and the good of his people. Predestination is to appoint beforehand, by irresistible decree. Now reason on the matter. Say God never made an appointment, or determined; how then could we consider that God made any thing, but all would be by chance. But not so. God has determined beforehand, and accordingly has brought all things into existence out of nothing. What was all made for? For God's glory. Will God be disappointed! I say no. It was because God had appointed, that man was kept out of hell at the time he first sinned; for God had determined to save the wheat and to take it to himself. He says, I will gather the wheat into my garner. Abel offered a sacrifice acceptable to God, because it was offered by faith, looking to the time that Christ would bleed and die; which he could not have viewed, if God had not appointed. So all the believers in Christ before the coming of Christ believed in him, because God had appointed; and they all knew that Christ would die, as well as they knew that stood by and saw him expire on the cross. So all of his people have the same faith now to believe that God will accomplish and fulfil all of his

promises; his people hope that they will get rid of trouble by and by, for they are not rid of them yet.

If you could make a Christian believe that God had not made appointments, that moment they would lose all hopes of happiness, for we can only believe that there will be a day of judgment, when all shall stand before God in judgment, only because God has determined it. Deny predestination and you deny any hereafter and all happiness, for all our hopes depend on God's determination. Every promise that God has made is upon his foreknowledge and determinate counsel, and he will work all things after the counsel of his own will. So, brethren and sisters, I exhort you to be encouraged; when men speak all manner of evil of you, be of good comfort, for greater is he that is in you, than he that is in the world. If God is for us who can be against us? It is evident that God is for his people, and has determined to save them with an everlasting salvation; and my thought is, that it will not be long till this doctrine will be proven to be truth.

I must come to a close. May God keep his people from error and from delusion of religion. I am yours in gospel bonds.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Monroe county, }
January 19th, 1844. }

DEAR BRETHREN EDITORS: I have once more attempted to write you a few lines to let you know that through the goodness of God I am yet alive and am well pleased with my paper; for I am an Old School Baptist, and the world can't make me any thing else. We have many denominations of religion in our country, and among the rest a Mormonite; which I think is the worst of the whole gang. I will conclude by subscribing myself your unworthy brother in Christ.

JOS. HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Cave Spring, Kentucky, }
18 January, 1844. }

DEAR BRETHREN: Having got hold by chance of a No. of the Primitive Baptist paper, I want to have the reading of the same. We have some in Kentucky that talk like your folks that write in the Prim-

itive Baptist. We have all sorts of Hagar- enes with us by name, but we conclude they are all of the same family; as there are none but Sarah and Hagar that represent the whole human family, we conclude the Regular Baptists are the children of the free woman, and have been virtually justified from before the world began; and since the atonement of the Lord Jesus it is actual, for while we were yet sinners we were reconciled to God by the death of his Son. I will conclude by subscribing myself a poor sinner that in his soul desires boldness of heart and conduct.

JAMES WILSON.

FOR THE PRIMITIVE BAPTIST.

Elders *P. Puckett* and *D. J. Mott* are expected to preach at Meadow meeting house on the 3d day of March next; 4th, at Autrey's Creek; 5th, at Old Town Creek; 6th, at Tarborough; 7th, at Hardaway's; 8th, at Williams's; 9th, at Lawrence's; 10th, at Deep Creek; 11th, at Kehukee; 13th, at Joyner's; 15th, 16th, and 17th, at South Quay; 19th, at Joyner's; 21st, at Log Chapel; 22nd, at Cross Roads; 23rd, at Conetoe; 24th, at Gum-Swamp.

AGENTS,

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NORTH CAROLINA.—*J. Biggs, Sen. Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Ruleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Crawensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*.

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, MARCH 9, 1844.

No. 5.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*State of Mississippi, Tishamingo co }
January 24th, 1844. }*

SCATTER GUN—I speak as unto wise men, judge ye what I say. The reader may see from the word Scatter Gun, that I do not intend to confine myself to one particular subject, but wish to hint at a few things that are going on in this wooden world, in this great millenium day, as the people have got it. The first thing that I wish to call the attention of my readers to, as I suppose they will generally be Baptists, is a matter that we ought to particularly notice, and that is, the situation the people of God have got their gifts placed in; which gives the devil a great advantage over them, for tho devil's object is to set Zion at war in herself, and produce confusion and divisions amongst her gifts.

Let us for a moment examine the duty of the churches, and in the first place for a start on the subject, Paul to the Corinthians, 12th ch. and 4th verse: Now there are diversities of gifts, but the same spirit. And all of them are given to the church of God for her benefit, and would be beneficial to her, if they were placed in their proper places. And I consider that it is the church's duty where the gifts belong, to see that they occupy the right place. And if churches every where would do their duty, in keeping their gifts in a proper channel, and in receiving of members in every way, we would not have half as much fuss amongst us as we do. But the Baptists have got like the boy was by the black cov, and for number the diversities of gifts that are given by the same spirit for

the edification of the body and benefit of the church, are not to be considered as being contradictory gifts, but gifts filling different places and different uses and purposes, acting in conjunction together for the perfection and edification of the church, the body of Jesus. This being the case, much of the usefulness and benefit of those gifts in and to the church, depends on the conduct of the church in rightly arranging the gifts; whilst great care should be used on the part of the members, through whom these gifts are given. It is to be lamented that there cannot be at this time amongst the Old Regular Baptists hardly an exhorter be found; and it is not to be wondered at, when the Baptists have got them all ordained, and they are but little use to us. Exhortation is all they can do at last, and such people put me in mind of little boys trying to work with a big axe ;he will chop about, snap, flash, and cut his toe, and quit. And by the by, such people will fall out with the doctrinal ministers of God, and commence shooting pop guns at them; and they perhaps will forget themselves, pronounce him an Arminian, and he them fatalists or antinomians; and in this way so much confusion is brought about, in my opinion. So I conclude these exhorting preachers should do their exhorting, and consider that God designs his truth, by which sinners are made free to be maintained as well as sinners to be converted to love it; and that they should be careful to attend to their own business, and not to step in the way of others. At the same time those doctrinal preachers should recollect, that the church is to blame more than the chap; they should look at the imperfection of human nature, and admonish him to his duty.

The reason that I make use of these re-

marks is, I think that I see the impropriety of such conduct as I have been hinting at, and much of it is done in this country. But we have one kind of Baptists in this country, that call themselves the Old United Baptists, that will ordain any thing, receive any thing any way, preach any thing for money, eat with any thing, preach with any thing, beg money from any thing; yes, even from an old widow who is not able, hardly able to feed herself. Such folks would hook a sick negro's fritter, if they could sell it for one bit, to save the poor heathen, as they say. As for those about home they ask them no odds, they take them by the wholesale. They will begin and tell the people, my soul for your soul if you will pray three times a day for so long; you will get religion; which reads this way to me—I will bet you my soul against your soul, if you will try you can get religion. The same kind of people parted my garment, and upon my vesture they did cast lots; which we understand had not a seam, which I understand to be a figure of the religion of Jesus Christ. And they are yet gambling for it and have no trumps, they will say more about hell-fire and damnation in one sermon, than is named in the whole scripture; they will describe hell to be like the Mississippi river, and it all spirit's turpentine and all on fire, and the people in it rolling about snapping and parting like a canebrake on fire. And they will talk about God like he was a good humored old childish creature, and his spirit is beseeching and wooing and begging of them, and can't get them to come. They will talk about little children getting religion, father and mother, son and daughter, uncle Jim and aunt Sal, and all the good folks meeting together. Such another fuss, perhaps all is done to frighten the people and whet up their natural passions, so that they would not know religion if they were to meet it in the road, from a bundle of missionary newspapers. But I suppose we must give them this much praise, them and the Pedobaptists, they have furnished the people with little red back gods that they can carry in their hat, which saves them from the trouble of saying, O Baal, hear us.

I have departed from the subject a little, but the reader must allow for dodging for a Scatter Gun. There is no doubt with me but a great many Baptists, or people who call themselves so, will fall out with me for shooting my Scatter Gun at them. They

will grumble and growl, yet they will call themselves the Old Regular Baptists; but the Old Regular Baptists have no more use for them than a dog would have for two tails. This kind of pretended Baptists will deny believing in any body else but the Old Baptists, but when they can get out with one of the sound up, come, singers, they are all good Bobby Shiloes together. And of all folks that God ever made, if he ever made them, I think the least of them; perfect packhorses for the devil, wandering stars they are, clouds and wells without water. I deem it unnecessary to say any thing more about these green lizard Baptists at this time, but perhaps I may give them a blizzard or two, when I get a little better up to shooting a Scatter Gun; against I have another piece summed up I will try to have a hind sight in, and I think then I will give them goss.

There is one more little matter that I wish to say a little about, and leave my Christian reader to judge whether I have a right to exclaim against the Ishmaelites and Hagarenes or not. I was born in Linkhorn county, Tennessee, on the 3rd of September, 1817; raised in the Western District of same State, lived a gambler until the summer of 1836 very much against the will of my old mother who was a Baptist before I was born. In the course of that summer I hope it pleased God to open a leaf of my heart to let me see it was as a cage of unclean birds, and that I was posting the downward road to ruin, which was done by a simple circumstance, or it seemed so to me. I heard tell of a young man professing religion some six or eight miles from my father's, an old associate of mine; which I could hardly believe to be so. There was a two days' meeting near his house, in a short time after I heard it. I went, to see if there was any thing of it. I was standing about in the yard, and saw him coming; and when he walked up to me it seemed to me that he had the very image of Jesus in his face; and when he gave me his hand, it went like lightning to my heart. I saw in the twinkling of an eye that I was a sinner of the deepest dye, for always before that I thought that I was about as good a Christian as any body except my mother. I thought perhaps she was a little better than myself, but I now changed my notion, and concluded that any body was better than I. As soon as meeting was over I went home. Monday morning I went to the school house, my father then was teaching school;

but could not stay there. I went out in the mountains in a very remote place, to try to ask God to have mercy on me; but after looking over my past life my heart failed me. I went home and stayed a little while, and went out behind the field in a thicket determined to get down upon my knees. I could not, and turned to go back to the house and I became so blind that I could not see my way; but now believe it was imagination of me. I was told by the preachers about, to pray three times a day and all would come right, and I done as much after their direction as I could; and in place of getting better I thought I got worse, but still thought they knew something about it. But I have since found, I think, the difference between a Christian's experience and a false professors. The Christian will say, I saw more and more of my awful situation, but the other gets better as he prays.

I remained in this situation some time. I generally staid in the woods in the day time, and was continually pouring out my complaints to God; for I considered my case perhaps the worst of any body else. I had been out one day in the mountains, where I often went and shed many a tear. as I was coming back with awful feelings these words rolled thwart my mind, and it seemed to me that they were spoken by the Lord: You have sinned away your day of grace, and your damnation is sealed—which was about two weeks before I got rid of my burthen if ever. In this time I ate and slept but little, for my only expectation during that time was every day, to die a temporal and eternal death. About 4 or 5 day of Oct. 1836, I told my brother I was going home; he wanted me to stay, for I had seven or eight miles to go. But I started with the intention to go home, if I only could live to get there, to ask my old mother to pray for me; but as I was going on home about an hour by sun, away in the pine hills in a little trail that led through them, expecting every moment to sink down to everlasting wo, these words rolled thwart my mind, and I sung them as I walked along:—

There is a fountain fill'd with blood,
Drawn from Emanuel's veins;
And sinners plung'd into that flood,
Lose all their guilty stains.

Just as these words left my mouth, the burthen seemed to leave me; and I never have been able to tell what I done, nor never

expect to. For the first thing that I recollected, I was about fifty yards from the place saying these words I well remember: Salvation to God and the Lamb forever and ever. Sometimes I hope I have them feelings, and sometimes I almost am ready to give over, and so I get along.

Having said a great deal more than I expected, and shot a scattering shoot any how, just treat this piece in any way you think proper; if you think proper to publish any or all of it do so, and if not, make wadding for a shot gun of the paper, and send the Primitive Baptist to me, your humble servant.

OBADIAH W. WHITE.

TO EDITORS PRIMITIVE BAPTIST.

Sevier county, Ark. }
January 7th, 1844. }

DEAR BRETHREN of the Primitive order: For the first time I have taken my pen in hand to write for publication, and for the satisfaction of my Primitive Brethren in Arkansas, and elsewhere. I moved from Mississippi to Arkansas in the fall of 1840, and in the spring of 1841 myself and wife joined the church by letter; and in the ensuing fall the Saline Regular Baptist Association came on, the only one in the State at that time, except one in the Northern part of the State. As missionary operations and the effort system appeared in their infancy, the church that our membership was in, to wit, Shilo, concluded to send a letter and delegates to the Association; and in doing so, informed that body that we as a church were opposed to missionary, Bible, Tract societies, and all others tributary thereto, as they now exist in the United States, & asked them to consider on these things in their advisory councils, in handing in our letter.

The Association, on reading the same and debating thereon, ordered it to be laid on the table, which was done. The delegates then felt that they no more belonged to that body, I being one of them. Finally, we returned home; the church then had a call meeting, and called brother J. T. Fairchild to attend the church; and he, living some 40 or 50 miles distance, from some cause, did not attend the church, there being no other primitive preacher in our councils. Being destitute of any pastor, the church thought it best or at least a majority of them, to call J. C. Perkins to

attend them, which he did tolerable regular until the summer of 1843.

There being no primitive preacher near, though there were some young gifts of the primitive order, 60 miles or upwards, who hearing of our situation, concluded to visit us, it being the time of our meeting days, friend Perkins would not preach with them, nor invite them to preach; though they did preach by permission of the church. The church appointed a call meeting and went into conference, and have protested against the above named institutions, to wit: Missionary, Bible, tract societies, camp-meetings and all others tributary thereto, by order of the church. I subscribe myself your affectionate brother in the gospel.

NOEL O'NEAL.
C'k pro tem.

TO EDITORS PRIMITIVE BAPTIST.

Franklin county, Tenn. }
Feb 5th, 1844. }

DEAR BRETHREN in tribulation: I have again made the attempt to cast my little mite into the Lord's treasury, and if like little David, it should prove the slaying of Goliath of Gath, and thereby remove some of the fears of God's Israel in this day, who are Baptists. It being the new name that Isaiah said, 62 chap. The mouth of the Lord should name, who are born of God, as was their elder brother Jesus, having but the one Lord, one faith, one baptism; and are upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, in whom all the building fitly framed together, groweth up in the Lord to a holy temple, a building of God, a house not made with hands, eternal in the heavens.

And now ye, dear children, all things shall work together for your good, for you are not your own but are bought with a price. Glorify the Lord in your bodies and spirits, which are his I know for one. It is a trying time, there are so many false ways propagated, and called the right way; but the Lord will strike them with blindness, as he did Elymas that was trying to turn the deputy, from the faith. And Paul says, or God by him, that they shall not go further, till their folly shall be made manifest unto all. The children of the devil are declaring of themselves, by their course: for he is said to be the prince of the air, that works in the children of disobedience,

which are his own children not the Lord's; for look at their belief, they say give us money and we will convert the world. That is the power of the air, the love of which is the root of all evil, a religion that has to be supported in that way is not, cannot be from heaven.

A gospel, that has to be spread in that way, is not, cannot be the gospel of the kingdom of God. Why? because that, itself, supports all things that are of God and is itself the power of God unto salvation, to every one that believes. Mark that, the believer then must be a living witness in the individual; therefore, it is God's spirit that has made the sinner alive, and he fears God and to him is the word of this salvation sent, in as much as he is a child of Abraham as Zaccheus was. Read in Luke. This is the way men and women are fitted for God's house, made spiritual, bound together in love, who are God's living children prepared by grace to eat and receive strength thereby; the things of the spirit that are freely given to them of God. But those who are converted by the money gospel, as they call it, are like those pagans who were converted by Mahomet to his ism, in scripture called proselyting. May the Lord save the people if his will from such conversions. But we are told to let them alone, they be blind leaders of the blind. Brethren, they cannot deceive God's elect, so as to cause even one to miss filling his seat in heaven, prepared for them before the foundation of the world. Blessed be God for such love and mercy. Let all things praise his holy name.

We Primitives stand in this country, and I will say all over the world, like Mordecai did to Haaman, in the way of carnal preachers and professors; and though we do them no harm, they want us hung or dead. Why? we don't do them reverence, we stand at the gate watching for the safety of the king's household. I have no doubt but for us the people would be taxed here to pay the clergy, for we are all that freely receive a dispensation of the gospel and freely give. Blessed be God, through us the poor have the bread of life. As to what is called Missionaries being the worst of all, I don't know so well; 'tis hard to divide between the children of Belial. Some seem to act more deceptive at times than others. I view them all in a corrupt mass, as tares; but it is for our good, makes us search the scripture. For one when I hear

error held forth for truth, it stimulates me to preach more.

Brethren, I love you all, wield the sword, contend for the faith, write in the Primitive. We are in the war, we are sure to conquer, the book of the Chronicles will be caused to be read ere long, when we poor unworthy creatures, shall be exalted, when the adversary with all his children shall be cast into the lake. When we shall meet in Jesus and be complete, we shall be like him. Pray for me, live in love and peace, and the God of love will be with you. Farewell.

WM. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Jackson, Tennessee, }
Jan. 1844. }

BRETHREN EDITORS: Please notice or publish the following in the Primitive Baptist.

WM. CROOM.

THE COOL SPRING CHURCH

To the several Churches composing the Big Sandy Regular Baptist Association—the Obion and Barren River Associations, with whom she corresponds, and to all churches and Christians throughout the whole world—Sendeth greeting—

DEAR BRETHREN AND SISTERS: We would beg leave most respectfully through this medium, to inform you of the ill treatment that we received from your last Big Sandy Regular Baptist Association, which sat at this place on Saturday before the 3rd Lord's Day in September, 1843, to wit:

At the call for the letter and delegates from the Cool Spring Church, our delegates handed in our letter, and at the same time a letter was handed into the Association by a set of gentlemen who had been legally excluded from this Church, according to the authority given us in the 18th chapter of St. Matthew, "If they will not hear the Church, let them be unto thee as an heathen man and a publican". Whereupon it was moved, by George Hern and seconded by Leonard Taylor, that both of said letters be laid upon the table until the Association was organised; which motion prevailed.

The Association then proceeded to appoint one member from each Church as a committee of investigation, (as they called

it,) to report on Monday which of said letters was from the Cool Spring Church.

Monday morning said Committee met, and organized by appointing George Hern Moderator, & John Hilliard Clerk. They took their seats to themselves on a log in the woods, about one hundred and fifty yards from the Meeting House, and proceeded as follows, to wit: Read our Church record from our November meeting, 1842, to our September Meeting, 1843; took the testimony of Thomas Jackson, (one of the excommunicants above alluded to,) and the testimony of John Scallourn, a member of New Hope Church, and Dudley L. Flake a member of Mount Ararat Church, who knew nothing of the acts of the Cool Spring Church except what they had learned from said excluded members.

After taking the testimony above named, they made their report to the Association, and in said report they condemned said Church, as being in disorder, for having, (as they say,) dealt harshly with the excommunicants above alluded to; yet they did not tell us wherein we had dealt harshly with the excluded party. Thus we were dropt out of the Association without a hearing, and ten members, (eight of whom had been excluded from this Church, and the other two under the censure of the Church.) were taken into fellowship by the Association and allowed a seat in said Association to the exclusion of the delegates of said Cool Spring church, contrary to the 1st and 3rd articles of the Constitution of said Association.

The 1st article of said Constitution says: "The Association to be composed of members chosen by the different Churches and sent to represent them in the Association, who on producing letters, certifying their appointment shall be entitled to a seat."

Art. 3d. "The members thus chosen and convened shall be denominated the Big Sandy United (in 1840 changed to Regular instead of United) Baptist Association, but shall not have power to Lord it over God's heritage, so as to infringe on any of the internal rights of the Churches. Nevertheless we agree that the churches composing this Association, shall be in the same relation to each other in the Association, as the individual members in churches do, to wit; if one church trespass against a sister church, it shall be dealt with according to the directions given in the Gospel of Jesus Christ, recorded in the 18th chapter of St.

Matthew, and other Scriptures which respect discipline, and if it cannot be gained, shall be dropped out of the Union, and the Association will not take recognizance of any case of the above kind unless the above proceedings have been positively had there on."

Thus you see said Association disregarded, sat at nought, and trampled under foot their own Constitution, and condemned this Church without a hearing, upon hearsay testimony.

This, dear Brethren and Sisters, is our complaint (in short) against the said B. S. R. B. Association, And our prayer is that you would "consider of it, take advice, and speak your mind." "Judges xix. chapter, latter clause of the 30th verse.

Said Association may plead that she could not tell which was the Cool Spring Church letter without an investigation of both, but that won't do, as many of her members knew that the one they received was borne, and handed in by certain members that had been excluded from the Cool Spring church. This they did know, because their exclusion was no secret, and besides, they had the full benefit of our Church Book, wherein their exclusion stood recorded; which record the Committee say they believe to be authentic.

We therefore, charge you before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality: 1 Timothy, v. ch. 21 verse. Behold you are all brethren and sisters of the same Parent. Give here your advice and counsel. Jud. xx ch. 7th verse.

After our seats were vacated by the Association as above named, and suffered to be filled by the eight excluded members, our delegates asked for their letter to be returned to them, which was also refused them, but agreed, upon request, that they might have a copy. A certified copy of which is hereunto annexed for your perusal and satisfaction, which is in the following words and figures, to wit:

*State of Tennessee, Madison county, }
Sept. 9th, 1843. }*

The Church of Christ at Cool Spring now in session, on Saturday before the second Sabbath in Sept. 1843, sendeth Christian salutation to the brethren and messengers, that shall compose the Big Sandy Regular Baptist Association, to be holden with the Church at this place, to commence on Saturday before the third Sabbath in Sept.

and two following days. Dear brethren, we there expect to meet you once more in an Association capacity by our delegates. We have to complain of barrenness. We, since our last report, have received by experience one, by letter none, restored none, dismissed by letter none, excluded eight, deceased none. Total number of communicants twenty-six. This, our letter and report, we send by the hands of our beloved brethren William Croom, Shem Cook, & Lemuel Day, and with them send two dollars for the use of the Association fund. We, your brethren and sisters, that compose this Church, desire your united prayers. So farewell, beloved brethren, until the time appointed for us to meet. Read and received by the church at our September conference, and signed by order of the same.

LEMUEL DAY, *Clerk.*

Nov. 23rd, 1843.

I do hereby certify that the above letter is a true copy of your letter handed into the Association at Cool Spring Church when in session, it being our last Association.

THOS. BANKS,

Clerk of the Association.

To Mr Lemuel Day.

As we are in hopes that this little circular and writ of complaint, will find its way to the hands and the hearts of many honest and impartial Christians, who will not have an opportunity of seeing the Minutes of the Big Sandy Regular Baptist Association—we will hereto annex the whole of the minutes of said Association in relation to her course and conduct towards the Cool Spring Church, which are as follows, to wit: "Item 4th, (on Saturday)—Appointed a committee to examine the two letters from Cool Spring Church, and report on Monday which is the Cool Spring Church letter, as there appears to be two; and appointed one member out of each Church in this Association as the Committee, to wit: elder George Hern, elder John Hilliard, Isaac Williams, Jacob Martin, Wm. B. Flake, L. R. Wiggs, and elder Leonard Taylor."

Monday Morning. "3rd, The Committee of investigation called on to report, & they did so, & report as follows, to wit: Monday morning the Committee met according to the order of the Association, and organized by appointing elder George Hern Moderator, and elder John Hilliard Clerk: and, after examination of the two letters purpor-

ting to be the Cool Spring Church and records of the Church Book, and testimony in reference to the parties, the Committee are of opinion that the part that claim themselves to be the Church on account of being a majority, according to their own record, which is viewed by us as authentic, and from verbal testimony before us, who were disconnected with either of the parties, we are of opinion that they are in a state of disorder, and have dealt harshly with the minority; and as the minority, owing to their situation, could not have done otherwise than they have done, therefore we consider them the Cool Spring Church. Geo. Hern, Moderator, John Hilliard, Clerk, Jacob Martin, Isaac Williams, W. B. Flake, Leonard Taylor, and L. R. Wiggs."

We will also inform all those who may honor this epistle of ours with a reading, that the Constitution of said Association requires each Church belonging to the Association, to note in each of their annual letters to the Association the number received by experience, or letter; the number restored, and dismissed by letter; excluded and deceased since last Association.

Now, by having reference to the table of churches contained in the Minutes of the Association for the year 1842, you will find our number to be 33; yet, strange to tell, that by having reference to the Minutes of the same Association for the year 1843, you will see but 10, total number. Yet more strange to tell, that, by having reference to the table of Churches for the year 1843, you will find none received by experience, none by letter, none restored, none dismissed by letter, none excluded, none deceased, since last Association.

Then the question naturally arises, what has become of the 23 lost members since 1842? Besides, if you will ask Parson Wm. Senter, he will tell you that he, (himself,) as the then Pastor of Cool Spring church, received and baptised upon an experience of grace one member after the Association of 1842 and previous to the Association of 1843, which made our number 34. Then the question is, where are the 24 lost members? Oh! The Big Sandy Regular Baptist Association will tell you, (perhaps if asked, not without,) that they had excluded the 24 lost members from the fellowship of the Cool Spring Church upon *hear-say testimony*, and that too without suffering the said 24 members

to *plead, answer, or demur*, or even so much as to hear what the said *hear say witnesses* testified to against them.

Well, if this be the Answer of said Association, (and we know of no other that she could make) then a still more grave and solemn question arises: where did your Association get the power to deal with, and exclude, members from the Cool Spring, or any other Church of said Association; and that too without a *hearing*, or even suffered to be present in their trial before as (we say) this assumed or usurped tribunal? O, shame, where is thy blush!

We have read of many mock trials for pretended offences by King George the III. and his humble vassals previous to the American Revolution; but few since, by any civil or ecclesiastical tribunal, until this one by said Association, headed by George the I. of the Big Sandy Regular Baptist Association. This you no doubt will say, is "*Libertas quidlibet facienti*," or the liberty of doing every thing which a man's passions urge him to attempt, or his strength enables him to effect. which is savage ferocity;—it is the liberty of a tiger, and not the liberty of a man. Factions, however, are temporary, but principles are everlasting. But are factions, usurpations and tyranny becoming of the "*Hotel Dieu, the House of God?*" But alas! "*Humnum est errare*—it is the lot of humanity to err." Thus we console ourselves when we reflect that they acted the part of an "*Ignis fatuus*, or a foolish fire" —(the meteor, or ignited vapor commonly known by the name of Will-O-the-Wisp.)

But a few more remarks in relation to this report of the committee. "They say from verbal testimony before them, who were disconnected with either of the parties, that we are in a state of disorder, and that we have dealt harshly with the minority, and, owing to the situation of the minority they could not have done otherwise than they have done, therefore we (the committee) consider them (the excluded members) the Cool Spring Church."

1st. In regard to this verbal testimony, who were disconnected with either of the parties, (as this committee says) What! strangely asks one; hold there! Are you Cool Spring folks a going to dispute the word of George the I. of the B. S. R. B. A. and his humble followers? We answer yes, in the positive; and will not take it back; since our fathers in convention assembled, declared that they owed no alle-

giance to George the III. so we declare before God and the whole world, this day, that we owe no allegiance to George the I. of the B. S. R. B. A. Then, there is a mistake, somewhere and the honest reader, is, no doubt, anxious to know who has made it, we, the Cool Spring Church, or this Committee. And that the patient reader may know who has made the mistake, we will give an incontrovertible history of the case, that you may judge and decide for yourselves. Here it is:—After the Committee met and organized as above stated, they sent one of their body, to invite Thomas Jackson to appear before them, which summons was instantly obeyed by him,—he gave his testimony and withdrew.—They then sent for John Scallourn, a member of New Hope Church, and Dudley L. Flake, a member of Mount Ararat Church, who also testified to what they heard the excluded members say, and then they withdrew, and left the Committee to make out their report as above. And these were the only witnesses before said Committee from first to last. This is no hearsay—we saw them with our eyes, but did not hear them with our ears, and can prove it by many credible witnesses if necessary. We think no one will be so bold as to dispute Thomas Jackson's being connected with one of the parties since he was originally a member of the Cool Spring Church and by said Church excluded,—and then restored by said Association, together with seven others, as you will see by having reference to the Minutes of the same. Then all must acknowledge that he is connected with the excluded party, and not with the Cool Spring Church. Therefore *partie criminis* to the transaction with them. This we think will do for the first witness. We now come to speak a few things of the two *hearsay witnesses*, John Scallourn and Dudley L. Flake; whom we say are also *partie criminis*, or connected with the eight excluded members.

And for the purpose of elucidation, we will give the kind reader a short history of the proceedings of the eight excluded members from their May meeting, 1843, held on Saturday before the 4th Sunday of said month, at Parson Wm. Senter's own dwelling house, to their July meeting, 1843, to wit:

At our meeting held on Saturday before the second Sunday in May, 1843, these eight excluded members became rebellious and would not submit to the Church,

because they forgave a member that had transgressed, and turned saying I repent: Now whether it was right for us to obey God, who has said if thy brother trespass against thee, and turn saying I repent, thou shalt forgive him; or two little tyrants with six humble followers, who can strain at a gnat, and swallow a camel. Judge ye. But to proceed, they rebelled and gave us up the minute of that day's proceedings. (which was kept by one of the eight excluded,) and the meeting house, and acknowledged us to be the true Cool Spring Church, and asked our permission to hold their meetings in the said meeting house, but were denied by us. They then appointed their first meeting to be held at Wm. Senter's dwelling house, on Saturday before the fourth Sunday in May, 1843. At that meeting they agreed to license Moses E. Lenter to preach the Gospel, and appointed their second or June meeting to be held at the Cumberland Presbyterian Meeting House, near Spring Creek:—There they agreed to call for helps from the following churches, to advise them what to do in their difficulties, to wit: New Hope, Friendship, Shady Grove, Mount Ararat, and Holly Rock,—and appointed their third or July meeting to be held at the school house near the Cool Spring Meeting House. But by some means or other, without our knowledge or consent, they got the key of the meeting house from a school master, and slipt in, and held said July meeting in said meeting house. O, sneaks blush a little for conscience' sake. And from then until now they have been in the habit of forcing their way in the meeting house without leave or license from the Cool Spring Church. But to proceed. At this July meeting, these *two hearsay witnesses* attended, together with several other members from the same churches, and sat in council with the said excluded members, heard their mockings, scoffings, and unjustifiable abuses poured forth against us in torrents, and would not suffer us to speak for, or defend ourselves. (Association like.) And, upon these same unjustifiable statements against us, these same *hearsay witnesses* condemned us, without a hearing.—justified the course of said eight excluded, & bid them Godspeed. Therefore, partakers with them in their evil deeds.

Who now will be so bold as to say that this hear-say, verbal testimony, was disconnected with either of the parties? We

think none. But all must agree that they were connected with the excluded party because they had sat in council with them, and advised them how, and what to do. They even advised William Senter to continue preaching, after he had told them publicly that he had been excluded from the Church. Therefore they are in truth and indeed, *par'ie criminis*, and connected with them, (the excluded party,) as any well read lawyer will tell you. We think, therefore, that we have shown to the satisfaction of every unprejudiced mind, that we have not made the mistake; but we will leave you to judge for yourselves. This we think will do for the two *hear-say witnesses*.

(Remainder in our next.)

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 9, 1844.

FOR THE PRIMITIVE BAPTIST.

BIOGRAPHICAL SKETCH

Of brother James Melson,

Who has fought the good fight, he has finished his course, he has kept the faith, and departed this life the 4 July, 1843. He was born July 16, 1779, being in the 64 year of his age at the time of his death. It pleased God to quicken him and to show him the exceeding sinfulness of sin, and what a sinner he was, and how it is that a just and holy God could save such a sinner, in or about the year 1821 or '22; being delivered by divine grace from the curse and condemnation of God's vengeful and fiery law. He soon after became a member of the Old School Baptist church at Powell's Point, in Currituck county, N. C. and was baptised by Elder Malachi Carble, who went off in the split with the missionaries or schemes of the day soon after.

Brother Melson was very strong in the faith, and contended against the schemes of the day from the beginning. The church soon split, and the schemers got all they could by cheating, and took votes of persons that were in the western country, and Moderator; and all they got was one the majority, or thereabouts. The schemers kept all the books, but agreed to divide the time of the meeting house. Brother Melson was readily appointed deacon for the Old School side, and attended to it well; and has been known to attend, sing, and

pray, when there was but one beside him very often. He would always meet every Sabbath when he was able to go there; and at monthly meetings to be there and try to have a door open if enough members were there. He always would try to admonish the church to attend to her duty, and about the year 1838 the church thought it expedient to give him a letter to preach in the adjoining churches; which he continued to do oftentimes to the comfort and edification of the church, until it pleased God to call him home to receive that crown of righteousness, which the Lord the righteous judge will give him at that day; and not to him only, but to all those who look and long for his appearance, is the candid belief of the writer of this sketch.

The old brother has been known to stand against the missionaries in the meeting house at Powell's Point, when there was no male member there but himself, and two or three sisters, and when his life has been threatened; and he fought them with the truth until they were fast to give the ground and leave the old brother at the post, contending and fighting with the sword of the gospel, as he did to the last moment of his strength to speak, which was a few moments before the breath left him.

Approved by the church at Powell's Point. ELIJAH WICKER, Mod.
C. T. SAWYER, C. C.

N. B. I send you this Sketch—if you think it worth putting in the Primitive for publication you can do so; if not, lay it aside.

C. T. SAWYER.

Powell's Point, N. C. Feb. 9, 1844.

FOR THE PRIMITIVE BAPTIST.

To the Old School Baptists in North Carolina and the western counties of Virginia, their servant in the gospel sendeth Christian salutation.

BELOVED, it is now fully expected that in the course of this year I shall mingle a good deal with you all, so we would hope our coming and associating together from time to time, and from place to place, will tend somewhat to the promotion of God's honor and our spiritual prosperity; and this it will do should the Lord, in the plenitude of his mercy, vouchsafe to us his own powerful and soul refreshing presence. The presence of the Lord has in it a charm which cannot well be resisted, but every

thing of a carnal nature is obliged more or less to give way to it; and by it too our souls are set on fire, and raised aloft, and filled with wonder and delight. It also has a surprising tendency to sink this world with the whole of its dying interest in our esteem, and to cause us to look shy on all the gay phantoms of time. Nor does it fail to raise in our estimation the glorious gospel of the grace of God, and to give us just apprehensions of our relation to the incarnate WORD, and of how God can be just and yet save apostate mortals.

Well might good David say to the Lord, *Cast me not away from thy presence*, Psa. 51. 11. The loss of God's presence is a great loss to the man who knows well what it is, for his presence is as refreshing to the soul as the dew of the morning is to vegetation, and a beautiful emblem dew is of the divine presence; and hence the Lord himself says, *I will be as the dew unto Israel, and he shall grow as the lily, and cast forth his root as Lebanon*. Hosea, 14. 5. May our souls pant for the presence of God as the hart panteth after the water brooks, Psa. 42. 1.

We read of the *Lord's being present to heal people*, Luke, 5. 17; and his power is still the same, and it can effect now what it effected then. In the power and love of God there is no more abatement of divine efficacy, than there is of virtue in the blood of the Lamb; in both cases the efficacy and virtue remain the same as they were at the beginning of time, and in this we rejoice, and in it we well may rejoice, for it is a most blessed consideration, and involved in it is the honor of eternal Deity as well as the salvation of our souls. Mortal things we know must and will fluctuate; but immortal things, and especially divine power and love, are the same yesterday, and to-day, and for ever; and in this sweet truth lies a great part of the glory of our holy religion, and those who understand not this very wholesome doctrine, cannot enjoy true, solid, and settled comfort in their souls; but those who understand it properly must necessarily find it to be fraught with marrow and fatness, and that it greatly gladdens their hearts and keeps them from fainting in the midst of misery and weakness.

From the fact, that the *power of God was present to heal*, we learn this precious truth, namely, Divine power possesses a *healing property*, and it can heal broken hearts, contrite spirits, and afflicted con-

sciences; and also cause the lame to leap as an hart, and the tongue of the dumb to sing for very joy. If we when together are brought under the influence of this divine power, we shall certainly be benefited by it, and have good reason to speak of the glory of God's kingdom, and to talk of his power. And thus as divine power possesses a *healing property*; so likewise divine love possesses a *comforting property*, and it can comfort sorrowful souls, and such as are cast down, and in the dark, and under temptations and great distress.

And hence, beloved, I hope when we are together, we shall be more or less under the influence of divine power and love, so that we may be strengthened, and comforted, and built up in the truth as it is in Jesus, and be alive to God and his cause. It is a very blessed thing to be established in the different truths, points, branches, doctrines, or parts of the great and glorious gospel system and also to be enabled to draw from each and every one of them an abundance of sweet comfort and peace. This is to *revive as the corn, and to grow as the vine*. Hosea, 14. 7. and religion without something of this reviving and growing, is but a poor flat thing in my esteem. God Almighty grant therefore, that we may possess much religion, and also know the Lord in such a way and manner as will ensure everlasting life to our immortal souls; and also as we move along through this inhospitable world, I wish we may feel a strong inclination to look closely into the matter of our present state and standing before the Lord. David says, *Search me, O God, and know my heart; try me and know my thoughts*, Psa. 139. 23. And we also read, that at one time among the Lord's ancient people, *there were great searchings of heart*, Judges, 5. 16. And it is quite certain, beloved, that we shall lose nothing by so doing; that is, by looking closely into the religious condition of our own souls. And may he likewise be very desirous of knowing yet *more of Christ, and the power of his resurrection, and the fellowship of his sufferings*, Phil. 3. 10. And very sweet indeed are words of the church when she so pathetically addressed her Lord in this language, *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early*, Isa. 26. 9.

Brethren, were we to act thus we should be sure to find our account in it, for our

Lord has said, and he assuredly will never turn from it;—he has said then, *And ye shall seek me, and find me, when ye shall search for me with all your heart*, Jer. 29. 13. Assiduity in Christians is a characteristic of sterling worth and exquisite beauty, and I wish it may be bound on us all as an ornament, for without it we cannot well expect our souls to be very lively and happy; we may indeed drag along as if we had got the palsy in every part of us, but David talks of *running through a troop and leaping over a wall*, Psa. 18. 29; and the apostle Paul says, *I press toward the mark for the prize of the high calling of God in Christ Jesus*, Phil. 3. 14. May we so run, and so press.

I cannot help flattering myself with the idea of our enjoying a comfortable spring, summer, and fall together. The Lord grant that it may be so with us, and I know that he, and he only can make it so. His presence would at once brighten all the scene before us, and cause all within us to rejoice, and make our gathering very profitable to our souls. And as to those who may and do dislike our doctrine and stand opposed to us and are ready to speak ill of the truth as it is in Jesus, and are satisfying themselves with another gospel, and are seeking honor one of another;—I say, as to those people, we will just pass them by as objects of our pity and not of our envy, nor of our hate. But still we will not seek to please them for the sake of a few cents, nor yet at the expense of divine truth and the honor of God, for we are Old School Baptists, and may the blessing of Jehovah Jesus rest upon us all and upon the whole Israel of God. Amen! Praise ye the Lord!

JAMES OSBOURN.

Baltimore Feb. 16, 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Virginia, }
February 4. 1844. }*

DEAR BRETHREN AND SISTERS of the Old School or Apostolic Baptist order: May the Lord bless us with a right understanding of his gospel, and enable us to rightly contend for the same through the Primitive, and not once name politics; for if we do, we will come in contact with our brethren or their political principles, which I think is not right. For if all of us were to give our opinion on this subject, we would have a political paper instead of

a religious one; so we had best not touch the subject when we are writing for the Primitive, for this is a matter that every man has a gospel right to think as he pleases about. Then we should not think hard of our brother who differs with us on this subject, and I am glad that I can say that I think as much of brethren that differ with me on this subject, as I do of them that agree with me; for I believe we have a gospel right to do so. And I think every Republican is willing to this, for none of us know that our way is the best way. So we had better pray God to rule in the hearts of our rulers, and enable them to enact such laws as will be for the people's good and his glory. Nothing more on this subject.

But now as it concerns the gospel of Jesus Christ, the Son of God, we his children are commanded to see eye to eye and speak the same thing and to be of one mind and of one judgment; and let there be no divisions among you the children, as concerns the gospel; neither politics, nor cropping, but the gospel. Hence it is, that I must contend for a oneness among the saints as concerning the gospel. So I will say to my dear sister Higgins, that seems to wish all the Primitive Baptists would raise the weapons of war against drinking spiritous liquors,—now, my sister, I say to you that I believe this would be an unlawful war, for the gospel never did forbid drinking, but it does forbid getting drunk; so you can see that we have a right to drink, or God would not have said we should not get drunk. If he had intended that we should not drink, he would have said, you my children must not drink spirits, or he that drinks strong drink shall be damned; but he has only said that a drunkard shall not enter the kingdom of heaven. So you may see, my sister, that it is not drinking that prevents one from getting to heaven; no, but it is drinking too much. So it is not a crime to eat, but it is a crime to eat too much. Hence when God said no glutton should enter the kingdom, he did not intend for us to declare war against eating; no, he intended for us to eat. And so he intended for us to drink, for he commanded his disciples to eat and drink such things as they give; no odds, whether whiskey, brandy, wine, or gin; but they were not to get drunk. Hence I will say to the drunken Baptists, you are in danger of the damnation of hell. And again: Wo unto you, drunkards, for you shall not see God in

peace; without God gives you that repentance that need not to be repented of.

But now, as I have hurt my strange but much beloved brother Ferguson's feelings, I wish to say something to him again on the subject of the two seeders, or Parkerites. Now, my dear brother, I cannot fellowship the doctrine of the two seeds, and the first reason why I cannot is, because I do not believe it to be true; because the scripture does not justify such a belief. For you know that Jacob and Esau were Isaac's children, and the devil had no hand in them; but God had a choice, and he had a right to choice. And hence it is with the whole world, and God has a right to choice, and we read that God chose them out of the world. Hence it is that they are all God's, and God has a right to choice, and has made his choice long since; for he says, I have chosen you before the foundation of the world. So we see that God chose the church before the world was. Now if the church is the seed of Adam, and the seed of Adam is the church, and the rest are the children of the devil, and God had no right to them, he could not get choice if he took all; for there would be no choice if he took all. But God says, ye are a chosen generation.

And again, if I understand Mr. Parker, he seems to think that all Adam's seed must or will be saved by grace, and that not according to the will and purpose of God, but on the will of the creature; which is contrary to holy writ. For you know that it is written, it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Hence the doctrine is not true.

And again, I object to the two seed doctrine, because it is not the Old Baptist doctrine; hence it is a new doctrine, made by men that are worldly wise. For you know that our old fathers in Israel did not write pamphles or letters on the two seed doctrine; for instance, did Bunyan ever hint at such a doctrine, or any other saint of God in old times? I say they did not, nor did men preach it in old times. So it is a new doctrine, and is nothing more nor less than another gospel, and the command is, from such turn away.

And again, if the devil is eternal and as old or older than God, he must have made himself, and then he would have been an independent being, which he is not; for he can only go so far and no farther. And when God says, get behind me, satan, it is

so; for God has him completely in his power. Now if satan is eternal, he is as old as God, and then he created himself; if so, how did God get the ascendancy over him? I should like for some of these eternalists to tell my brother Ferguson.

I have said much more on this subject than I intended, but I hope I have said no harm; for I have only given you some of my thoughts on this subject in a plain and I hope a brotherly way. And I will say to you, my brother, that we had better be cautious how we give into or take up with the new schemes or doctrines of men, for I think there were as wise men in the gospel before this doctrine was, as has been since, and as good men and better; for I believe these men are wise above what is written, and have gone off from the gospel. And I fear the cause of all this is, that they may be head and shoulders higher than the rest. Why so? because they have found out something new, and are smarter than any body before them. This is why there are so many new things called gospel.

So farewell for a while, and I hope I will not have to write such a letter again; but as ever your friend and brother in the Redeemer of sinners.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Lynchburg, Tennessee, }
January 26th, 1844. }

DEAR BRETHREN, strangers and pilgrims scattered throughout the whole land, of the circulation of primitive principles held by God the Father, and Jesus Christ the Son of God, and once delivered to the saints. Dear friends of heaven, and heirs of God and joint heirs with Jesus, I have once more come to the conclusion, (as I have agreed to become your agent at this place again, and also obtained some new subscribers who wish to read your communications,) to let you hear from me once more, while life's feeble strings allow me the use of mind and pen, to think and write some of my feelings, thoughts, and observations, in relation to the religion that comes from above, that's born of the spirit; and also I may notice something that's called by men religion, that's born of or after the flesh.

When I read the Book of God I read these words and sentiments, that's been with God as long as God has been a God,

who changes not; and when you and I think for a moment who is God, do we find him what the world unrestrained by grace says he is? I say from the authority of the revealed word of God, we do not. Well, brethren, will you bear with me to give my best views this evening of who I understand to be a God, and who I think I understand the Old Baptists (in this part of the dominion of God) worship as God the Father in creation, God in the office of his Son in redemption, God in the office of his Holy Spirit in administration of the gifts and callings of God.

And, brethren and sisters, remember the goodness of the Lord in preparing such a soul-reviving feast, such god like power to give the dead the power of hearing the voice of the Son of God, and they that hear may live if they will, (let me say again.) they that hear shall live. That's the God who we, as poor old hard-headed, black-headed, and some such thing is or has been wrote on our meeting-house door; but, brethren, that don't dismay us; its one reason why we are claiming a hope that enters within the veil to Jesus the friend of poor sinners. Brethren, he is a poor sinner only, who has had his armor taken from him, his covenant of works taken from him, and then the false god is taken from him, and then his mind is enabled to see who he is and who he has been all his life, a great sinner that now is unworthy even of the grace of God. But he can't see for his life why it is, that the Lord has spared him as long as he has; for the Lord has now revealed sin to him in its fair colors. And, brethren, suffer me to say that every soul that has ever saw sin in its true character, has the view of God's true righteousness.

And now, brethren, here's the soul in great extremity; and, sir, in its proper time the same is born of the spirit. Here he comes out of death, darkness, and sorrow, to live in the marvellous light and liberty of the children of God. Is that in the Lord Jesus Christ? I will say, yes; for all is bondage, all is death, unless the truth should make you free. Why is this done for the poor sinner? It is done for the sake of the Lord Jesus, for the sake of the Lord's goodness and unchangeableness, and for his great mercy's sake, and his faithfulness not failing, and his everlasting love. Hear if you please the language of God, by the mouth of his chosen prophet **Jeremiah, saying--oh, brethren, this sen-**

tence above all sometimes preaches a God, the true God, that is eternal life to know, and Jesus Christ whom thou hast sent. Hear God speak, brethren, about his saints, and its like God is himself, saying, I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee.

Brethren, when we think of that eternal love, how long we have been loved, even while we were sinners—did that everlasting love exist with God, seeing and speaking of things when they were not, as tho' they were? that's the God who has given us the feelings your poor unworthy writer has even now, when writing of himself; he has no merit to plead, no good works unsanctified or unwashed in the blood of Christ, that can save such a poor hard-hearted short comer before the Lord. Oh, brethren, I often in this country see my heart's delight, tho' they often fill my soul with shame; (that is,) my precious brethren in the Lord, and ask their prayers. And, brethren, I feel now that I can ask you in earnest, will you own my name before the Lord, as one who would wish his great power to keep me in the way Christ has gone, and never more dishonor his name? How poor and how destitute of righteousness it seems to him he is, so is our unbelief, without the ray of divine life beaming forth into our benighted or dead souls.

Now, brethren, while I write suffer me to say, that I don't expect to cause any dead soul to hear, unless the Lord has quickened him into an element of feeling, when and where he can hear and understand. Now, my friends, here is my reason for saying that the house of Cornelius, Rebecca, Isaac's bride, with Samuel and a host of witnesses; we might call in the sayings of the Lord by the mouth of Solomon, where he says, the preparation of the heart in man and the answer of the tongue is from the Lord. And again, every good and perfect gift cometh down from the Father of light. And again, God hath exalted him with his own right hand, to be a prince and a Saviour to give repentance and remission of sins unto Israel. Now as I promised something about those who were born after the flesh, here is what they say a child by Hagar will do for the seed; and they will tell you that they are all Israel that are of Israel, and furthermore they will argue that repentance is not a gift from the Father of light, they will say that re-

penitance is on the part of man, and remission of sins is on the part of God. There's part of the price kept back, so you can see that this doctrine takes the crown from the Lord, or at least divide the crown, like the king of old wanted to do with the disputed child. But what do we hear from the true mother? Don't divide, let it all go, rather than to see her dear child parted asunder and its life taken from the earth. So it is with the dear child of grace—he says, give all the glory to God—not unto me, not unto me, but unto thy name be the glory for ever and ever; for thou hast redeemed us out of every kindred, tongue and people. Special redemption, I say, who will say or dare say any thing else. Something more about repentance—repentance is a good gift from God, and it is given through Christ, and it is one of the graces or favors treasured in Christ, or given in Christ before the world was. And it is only given to the heart by the divine spirit of God; and if you please, yea or nay, God is in the office of his spirit, and taking things of his showing unto his chosen.

My sheet being full I come to a close by saying, farewell in tribulation and in hopes of a better country.

I. E. DOUTHIT.

P. S. I may if the Lord will, write you again on this subject; as it seems I only have given a mere touch. I. E. D.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county, }
Feb. 18, 1844. }

DEAR BRETHREN IN THE LORD: It is through the mercies of an all wise and BENEFICENT God, "who doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him, WHAT DOEST THOU?" and it is by his goodness and his alone, that I am again permitted to address you in the name of the God of Israel. For it is written, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."

Therefore, dear brethren and sisters of the Primitive Baptist order, whom I love in truth and verity. Let us endeavor to communicate to one another oft, upon the glorious scheme of redemption, which was laid in infinite wisdom **ERE** the foundation

of the earth was laid. Let us sing and talk of his goodness, let it be our meditation day and night; who hath as we hope and trust taken our feet out of the mire and clay, and hath placed them upon the rock of ages, and hath put a new song in our mouths, even praises to our God. Let us all endeavor to follow our Redeemer in his footsteps, for says he which "spake as never man spake," if you love me keep my commandments; and seek him diligently, "for he is a rewarder of those that diligently seek him." And the way to seek him is to seek him in his word, not *out of it*, as many do in teaching for doctrine the commandments of men. And those kind of teachers or seekers, we are commanded not to receive into our houses, (meeting houses,) neither bid them God speed; for if we do, we are a partaker of their evil deeds, &c.

Dear brethren, we are taught in the scriptures of divine truth, *which is the Christian's companion*, not to let any evil communication proceed out of our mouths; and that our communications should be, "yea, yea; nay, nay." For whatsoever cometh of more than this, cometh of evil. We should not use harsh expressions, and call our religious opponents by hard names; for say they, it is the result of a bad spirit. And, dear brethren, as we believe them (our opponents) to be in an error, we should persuade them; for saith the apostle, "*knowing the terror of the Lord we persuade men*." Therefore we should persuade them from the error of their way, to treat them as a friend and not as an enemy; to rebuke them in tenderness and affection, and in doing this you will give no occasion whereof your good to be evil spoken of. Know this also, that "a soft answer turneth away wrath;" and that "words fitly spoken are like diamonds of gold in pictures of silver." Also, we are to do good to our enemies, and pray for them that despitefully use us, &c. &c.

Dear brethren and sisters, having recently seen a communication in the Primitive Baptist from bro. Joel Matthews, a beloved disciple of our Lord and master, with whom I am acquainted, &c. His communication was in vindication of a pamphlet vindicating the right and stand that the Old School Baptists have taken in opposing modern missionary institutions, in reply to some editorial remarks found in the Christian Index. And, dear brethren, I take this method of recommending it to you,

and to the religious world; and I will say to you it is an *epitome*, or the history of the church *abridged* and beautifully illustrated, commencing at the apostolic age and tracing the true church, and showing her in every century of the Christian era, together with her reformation. The said pamphlet contains some eighty pages.

As I am in haste, I close my communication by subscribing myself yours in the bonds of Christian affection.

EDMUND DUMAS.

FOR THE PRIMITIVE BAPTIST.

Final perseverance of the saints, L. M.

The saints through grace shall persevere,
Because their hearts are all sincere;
They truly count up all the cost,
And so they never shall be lost.

They walk in darkness, have no light,
The world and satan have to fight;
Upon their God they truly call,
He helps them, and they never fall.

Moments of joy and months of wo,
They find along the path they go;
But if by chance they find the sweet,
The bitter next they then do meet.

This world they find a wretched place,
Always opposed to sovereign grace;
But they shall walk by faith indeed,
Because they are from bondage freed.

They right begin and so contend,
And truly hold out to the end;
They have no righteousness their own,
But trust in Jesus Christ alone.

They live in faith and die in love,
They then arise and mount above;
To join the happy, happy throng,
Free grace to be their only song.

BENJAMIN MAY.

PREDESTINATING GRACE.

The sheep of Christ, the sons of God,
By nature flock the downward road;
All caught, all held, in satan's snare.—
Children of wrath as others are

But when our God's set time is come,
To bring his chosen vessels home,
The promised Spirit then imparts
Himself, and gives to them new hearts.

What though the gospel's preach'd to all,
To old and young, to great and small,
None will in love the truth receive,
But those the Spirit makes believe.]

The sheep of Christ receive the word;
Their hearts are opened by the Lord;
Then they behold with open face,
Their interest in redeeming grace.

ON ISAIAH, XL. 29.

Cheer up, poor soul, and be not faint,
For tho' you have no might at all,
God is the strength of every saint,
And he will hear you when you call.

His promise he will ne'er forget,
But power and strength increase to all,
Who on the Lord sincerely wait,
And at his footstool humbly fall.

When inward troubles they shall feel,
And outward foes shall them affright,
God will regard his promise still,
And strengthen those who have no might.

Faith, hope, and love, he will increase,
And make their prospect very bright;
They will enjoy substantial peace,
And strong shall be in Jesus' might.

Christ is the Strength and Righteousness
Of each and every helpless saint;
Jehovah will their strength increase,
And give his power to those who faint.

FOR THE PRIMITIVE BAPTIST.

Elder James Osbourn is expected to preach in Tarboro' on the 6th and 7th of April, and at the Falls Tar River on the 13th and 14th.

Elder Parham Puckett is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Ero; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

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 Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's*

Creeks Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplaid*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*.

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, *Wiansboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thonaston*. Ezra McCraty, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. 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*. 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*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. Wm. Crutcher, *Huntsville*. Wm. H. Cookland H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickery*. 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, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Welumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. V. D. Whatley, *Goldville*.

TENNESSEE.—Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *McDon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Raadolph, *Snodysville*. Pleasant A. Witt, *Cheek's Roads*. Wm. McBee, *Old Town Creek*. Rob-

ert 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.—Hartwell Watkins, *Monticello*.

LOUISIANA.—Eli Headen, *Marburyville*. Thos Paxton, *Greensboro'*.

ARKANSAS.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

MISSOURI.—Joel Ferguson, *Jackson*. John McDowell, *Sparta*.

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan McDowell, *Cumberland Ford*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. Wm. w. West, *Dumfries*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Arthur w. Eanes, *Edgehills*. 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 Fernon*.

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James Shelton,	\$5	H Williams,	\$3
John Miller,	1	Russel Jones,	1
D. Tarver,	1	Wm. Burns,	1
Jesse Moore,	6	Abner Steed,	5
Benj. Batts,	1	Sally Miller,	1
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Charles Word,	1		

TERMS.

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, MARCH 23, 1844.

No. 6.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Bedford county, Virginia }
Feb. 20/h, 1844. }

“What thou seest, write in a book”

Rev. 1 11.

DEAR BRETHREN, of the Old Fashion Baptist order: I have been thinking for some time past of writing a few things, as respects religious matters in this section of country amongst the Regular Baptists. They appear to be in a cold state, but the promise is, as soon as Zion travailed, she brought forth her children. Isa. lxvi 8. And in Heb. 2 13: Behold I and the children which God hath given me. These quotations of scripture were spoken in reference to the church of Christ, the seed he saw, and for whom his soul travailed. Isa. liii. Then if they were spoken of the church of Christ, it is not in the power of men on earth, with all their plans and inventions, to add to or diminish from the mystical body of Christ. Neither is it in the power of men, with all their efforts and schemes, to increase the love of God to his people, for he loved them with an everlasting love, and with his loving kindness he draws them.

This Christ exalting, and self-abasing, and soul-comforting doctrine, in connection with the sweet promises of the gospel, is food for the children of God. But nominal professors, and the free will and self-righteous say, the doctrine of discrimination, and God's everlasting love to his people, and his eternal purpose to save them, is dangerous doctrine, and ought not to be preached. The people of Bedford county seem to be famous for the free will doc-

trine, and free agency of man, in matters of religion. But there are a few names, even in Bedford, that maintain the doctrine of God's eternal purpose to save his people from their sins; though they are few in number and spoken light of by the many, yet they seem to know the joyful sound of the gospel of Christ; it is to them as good news from a far country. Altho' their enemies may speak lightly of them, and cast off their name as evil, yet the promise stands good. The foundation of God stands sure, having this seal, the Lord knoweth them that are his. Rejoice, and be exceeding glad, for great is your reward in heaven.

“What thou seest, write in a book.” I have seen in the Religious Herald what a great number the missionaries have added to their churches, and what a number of young men they have at the seminary, now panting to preach Christ to the world; but it appears they are waiting to have their wheels greased with a rich salary, before they can move. How different they are from the apostle Paul, and I think all of God's ministers. Read Paul to Gal. 1 ch. 11 ver.: But I certify you, brethren, that the gospel which was preached of me is not after man. 12 v. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Again, 15 ver.: But when it pleased God, who separated me from my mother's womb, and called me by his grace. 16 v. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

God's preachers are chosen vessels to bear the glad tidings of salvation to feed the flock of God, which he hath purchased with his own blood; and to expose error in every shape and form, and preach Christ.

the only way, the truth, and the life; the rock on which his church stands, and the gates of hell can never prevail; for he hath said, Lo I am with you alway, even unto the end of the world.

With these sweet promises, brethren, go on in the strength of Israel's God, and declare all the counsel of God, preach the preaching that God bid you.

A few words to the members of the churches. Brethren and sisters, be regular in attending your meetings; don't let little things keep you from the house of God. A regular attendance of the members of the church, encourages the minister; keep a regular gospel discipline, and in so doing dissemblers will be detected, and error exposed, and every false way reformed. For there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Tit. 1 ch. 10, 11. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Acts, xx. 30. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction: and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not 2 Pet. 2 ch. 1, 2, 3. The prophet Isaiah spoke of such under the idea of greedy dogs, which can never have enough, and shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Isa. lvi. 11.

I close by subscribing myself yours, in the truth of the gospel.

WILLIAM BURNS.

THE COOL SPRING CHURCH

To the several Churches composing the Big Sandy Regular Baptist Association—the Obion and Barren River Associations, with whom she corresponds, and to all churches and Christians throughout the whole world—Sendeth greeting—

(continued from last No.)

We will proceed to notice a few more things contained in the report of this hear-say Committee.—They say, “that we are in a state of disorder, and have dealt harshly with what they are pleased to call the minority, (we say excluded) party.” “They say also that our church record is viewed by them authentic.” And if so, pray tell us, where you got your information from, that we were in a state of disorder, and that we had dealt harshly with the minority? Did our Church Book tell you so? And if it did, were not the eight excluded members whom said Association received, equally guilty with us, being then members of the same Church? And if they were, why make a difference, showing partiality among members of the same church? We ask again, who told you that we were in a state of disorder? Did any member of this church tell you so? Or were either of you ever present at any of our church meetings from Nov, 1842, to Sept. 1843? No; you know you were not. Well, then who made you so wise in our church matters? *O hear-say, hear say!* Well then pardon us for being so inquisitive, since it was a grant of power by the B. S. R. B. Association to this *hear-say committee*, to take *hear-say testimony*. Then we think it fair to presume that these same hear-say witnesses, or some others of the same *stripe*, told you at your private sittings in the woods, or at some other more secret and private place, “that we were in a state of disorder, and that we had dealt harshly” with the eight excluded. Or, if we are wrong in thus presuming, come out like men & Christians, and tell us wherein we are in a state of disorder, and wherein we have dealt harshly with said excluded members; which, if you will do, we stand ready to retract at any time when our disorder is shown to us according to the Scriptures. But not *hear say*. Come over then, and labor with us, in a spirit of brotherly love, and Christian affection, and reclaim us if in your power; if, indeed, upon a fair and impartial investigation, we are found to be in disorder;—until that is done we plead *Non est factum* to the charge of living in disorder, and demand the proof from our hear-say accusers before a proper tribunal, where we can be permitted to meet our enemies face to face. Which if they fail to do they must stand convicted before God, the Church, and the world, and all the holy angels, of a base and cowardly slander against this

church. Thus act, and not strive to devour us by making bold, and round assertions without specification or meaning, of what our disorder consists in. We exhort you to think for a moment, how unlike is such conduct to the directions of our Saviour Jesus Christ, where he says, "if thy brother trespass against thee, go to him, and tell him his fault between him and thee alone." He don't say, "go to thy brother and tell him that he has done wrong, and not at the same time tell him what that wrong is." Much more might be said in relation to the report of this Committee, but suffice it to say that, every charge therein set forth against the Cool Spring Church, is a falsehood founded upon *hear say* testimony.

The sum total, then, of our complaint against said Association is, that she rejected our letter and delegates, and restored to fellowship with the other churches eight excluded members. For appointing a committee, two of whom, to wit: George Hern and Leonard Taylor, were counselors, advisors, *aiders* and *abettors* of said excluded members long before the sitting of said Association. Therefore, parties connected with said excluded members as well, as was said, three *witnesses*—for meddling with the internal rights of the Cool Spring Church; and after meddling, as they did, arbitrarily, and unconstitutionally; for giving us only a mock trial for a *pretended offence*—condemning us upon *hear say testimony*, without suffering us to be present, to hear what our enemies testified to against us; and after said Committee made their report on Monday to the Association, for refusing to investigate our case by a committee of the whole upon motion by Brother Yancey Bledsoe, (a member of the Association.) This he done to his everlasting credit; but to the shame and disgrace of Hern and Taylor. They argued him down and insisted upon it, that their report, well founded as it is, upon *hear say testimony*, should be taken as final and conclusive against us by the Association. (Medes and Persians like.) But O, their deeds were evil; therefore they could not bear the light.

May the Lord forgive them of their sins of prejudice, partiality, slander, tyranny, and usurpation, is our prayer for a Saviour's sake.

For the satisfaction of our readers, (not that we are bound to do so,—for we, as an independent Baptist Church of the Old

School order, claim the right to deal with our own members as we think proper, according to our understanding of the Scriptures, and our own church laws,) we will give the case in detail that gave rise to such great disorder in said Association. It is as follows, to wit: At our Nov. meeting, 1842, we sat in conference; (Wm. Senter Moderator, Wm. Croom Clerk *pro tem*;) Moderator opened a door for the reception of members, Shem Cook came forward, related an experience of grace, was received by the Church, & was baptised by said Wm. Senter in a short time after said meeting. Brother Lemuel Day then arose and made a voluntary statement of an occurrence that happened between himself and Mr. Patrick Senter, (son of said Wm. Senter, and brother-in-law to said Lemuel Day,) at a corn shucking sometime previous to this meeting. He stated in substance the following: that he was at said shucking; the corn-pile was divided; in the said divide there was a small strip of corn left between the two piles, said Patrick Senter came around from his end of the pile to where said Day was, at the divide, and commenced pushing said strip of corn over on Day's side with his foot; said Day had a weeding hoe in his hand, and with said hoe he shoved the corn back to said Senter's side. Thus the parties continued shoving the corn against each other without saying a word to each other. Said Senter became enraged, jumped at said Day, and with a violent shove, shoved Day several feet back, and would have fell but for the hoe which he held in his hand, he catching on the same. As Day recovered from the violence of this shove, he remarked that he would not take such as that from his father.—Said Senter shook his fist at him and said, by George, you have a brother-in-law that you'll have to take it from. Day then raised his hoe to strike him with, but was prevented by Thomas Jackson, (another brother in-law, and at that time a member of this Church.) Said Jackson was then called on by the Church to tell what he knew of the case. He told substantially the same that Day did, and said that Day had told the truth.

The Church then interrogated Day, to know if he regretted that such a thing should have happened. He answered, yes, brethren, I am truly sorry that such a thing should have happened; and he said if he had been previously warned that such a thing would have happened, he would not

have been in it (or there.) Some of the members of the Church then commenced debating on the case: at which time the Moderator (Wm. Senter) became irritated, and withdrew from his seat, remarking at the same time, that he would not act in the case, but he would submit to any decision the Church might make. The Church then being without a Moderator, called upon brother Phillips to take the chair and act as Moderator, which call he unhesitatingly obeyed. We then proceeded in our deliberations, as is usually done in such cases, until we were all satisfied. The Moderator then put the question to the Church, and Day was forgiven by the Church, upon his acknowledgments without a dissenting voice. From this time to our next February meeting, (December and January we had no conference on account of bad weather,) said Wm. Senter was in the habit of saying many hard things against the Church, that she had acted over his head, &c &c because she could not conscientiously exclude Day after hearing his acknowledgments, and that too after he had agreed to have nothing to do with the case. O, what a pity.

Man's inhumanity to man,
Makes countless millions mourn."

At our February meeting, to gratify said Wm. Senter, and by permission of said Day, (he stating at the same time that he wished every member of the Church to be fully satisfied.) Day was again put upon his trial, and the case put off until our March meeting for further consideration.

At our March meeting said Wm. Senter laid down the pastoral care of the Church. Whereupon James B. Wood acted as Moderator and Shem Cook Clerk *pro tem*. The case of said Day was taken up, discussed, and laid over until our April meeting, & agreed to call for helps of our order.

At our April meeting brother John Parker was chosen Moderator, and Wm. Croom Clerk *pro tem*. Agreed to take up the case of said Day.--Moved by Wm. Croom, and seconded by Shem Cook, that we try the case of said Day upon its merits, and that we proceed in the case as though nothing had been said or done in the case heretofore; which motion prevailed without a dissenting voice.

Whereupon said Day arose and made a statement of the case between himself and Mr. Patrick Senter, as at the November meeting aforesaid.

Thos. Jackson was then called on to give in his testimony, but he refused, saying, that it was unnecessary, as Day had told the truth. The statement of Day was therefore taken as true by the Church. Day then made his acknowledgments to the Church, (as near as we can recollect.) in addition to the acknowledgments that he made at the November meeting, as follows: He said that he had been mad, and that was wrong; he thought he would not get as mad any more about it; said it was wrong to draw the hoe, but he had done it without time to reflect; said he had wished he had got to hit said Senter; he wanted satisfaction when he was mad, but now he was glad that he did not do it. He said he tho't Senter ought to have acknowledged that he had done wrong in shoving him in the manner he did. But for the future he would guard against these things as much as he could.

Wm. Senter, then, (after debating on the case, and all things ready for a vote,) moved to lay over the case until our May meeting, stating at the same time that Day had come so near paying the debt, he tho't would quite do it by the next meeting; he which motion prevailed, (with some objection,) with the understanding that the case was not to be discussed at the next meeting—then adjourned.

At our May meeting brother Hansbrough was chosen Moderator, and J. B. Wood Clerk *pro tem*. The case of said Day was then taken up and he called on to say whether he had any further acknowledgments to make or not; and after stating over pretty much as heretofore named, the Church proceeded to take the vote on the case, and he was again forgiven by the Church, as she tho't his acknowledgments were all sufficient. And for so doing the eight members aforesaid became refractory, & rebelled against the church government.

At our June meeting, Wm. Senter, Thos. Jackson, and his wife Moring, were present, but refused to take their seats and act with the Church; whereupon the Church called upon them to know whether or not they intended to submit to, or be governed by the Church, and their answer was that they did not intend to submit at the present. The Church then excluded them.

And appointed two members to cite the other five to attend at our next meeting to show cause, if any they had, why they should not be dealt with as transgressors. But they

appeared not. We appointed two members again to cite them, but they still proved obstinate, and refused to attend our meetings. We then excluded the other five members, to wit: Moses E. Senter and his wife Jane; J. B. Wood and his wife Elizabeth, and Jinsey Ann Senter. (wife of said Wm. Senter.) The other two members above alluded to, have not as yet been disposed of, to wit: Rebecca Senter. (the mother of said Wm) and Sintha, (a negro woman belonging to said Wm) Yet, notwithstanding all this forbearance, we are charged with harshness by this *hear-say committee*.

Thus you have the whole case fairly before you, any thing said to the contrary notwithstanding.

We now ask you in the name of all that is good, what we should have done, more than we have done? Should we have retained those eight members in fellowship when they had strayed off contrary to the sixth article of our Church Covenant, which says, "No member of this Church is to move his abode out of the bounds of this Church, without an orderly application for a letter of dismission? Or, to have gratified them, should we have disobeyed our Lord and Saviour Jesus Christ, "who hath said, if he turn saying, I repent, thou shalt forgive him?" And if we had done so, would it not have happened unto us, as it is said in the 35th verse of the xviii chapter of St. Matthew: "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

May the Lord of his infinite mercy, lay not this sin to their charge, is our prayer for a Saviour's sake. May he forgive them their sin of prejudice, partiality, slander, tyranny, and usurpation against the Cool Spring Church, we humbly pray for Jesus's sake. May the great Author of your existence keep you all under his divine care and protection. May he incline your hearts to cultivate a spirit of cheerful subordination to his government; to entertain a brotherly affection and love for one another. And finally, dispose you all to love mercy, deal justly, walk humbly before thy God, demean yourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, without an humble imitation of whose example in these things, we can never hope to be a great and happy people.

"Seize upon truth, wherever found,
On Christian, or on Heathen ground,
Among your friends, among your foes,
The plant's divine where'er it grows."

B M. R.

"Truth crush'd to earth will rise again,
The eternal years of God are hers;
But error wounded writhes in pain,
And dies amidst her worshippers"

Bryant.

"Then let the world say what it will,
Tho' sorrow may a while intrude,
Fair wisdom's voice is faithful still,
Still to be blest, is to be GOOD."

Encouragement to Christians.

Consider of it, take advice, and speak your minds. Farewell.

Published by Order of the Church, Dec. 9th, A. D. 1843.

WM. CROOM, *Moderator.*

L. DAY, *Clerk.*

TO EDITORS PRIMITIVE BAPTIST.

*Morgan county, Ga. }
Jan'y 30th, 1844. }*

DEAR BRETHREN EDITORS: I send you enclosed a short Biography of my brother Wiley Davis, which I wish you to publish in the *Primitive*. Your unworthy brother in Christ.

THOS. DAVIS.

BIOGRAPHY OF WILEY DAVIS.

Wiley Davis was the oldest son of Richard and Isabel Davis, formerly Isabel Grant. He was born July 30th 1778, in Granville county, North Carolina. While in infancy his parents removed to Wilkes county, in this State, then a wilderness, frontier country, where he was brought up, and instructed in the business of planting and cultivating the soil. At an early age he discovered an uncommon aptness to learn, a love of books, and a thirst for information, which he retained through life. And although he only went to school at leisure intervals, and devoted most of his time to labor at home, he made such rapid progress in reading, writing, arithmetic, and English grammar, that before he quit school he had acquired a tolerable good education; better than most young men who had spent all their time at academies and colleges; and he still continued to improve afterwards by reading, study and observation. When about sixteen or seventeen he went to live with his uncle Thomas Grant, in the capacity of merchant's clerk; with

whom he continued several years, doing business for him, first at his residence in Wilkes county, and then at an establishment he had in Green county. By which he acquired a practical knowledge of book keeping, &c.; and at the same time formed an extensive acquaintance with men and things. After leaving his uncle's employ, about 1799, he engaged in the business of buying and selling slaves on speculation. He made several trips to North Carolina, Virginia, and Maryland, on this business. About 1805 he formed a mercantile copartnership with a young man in the neighborhood, purchased a stock of goods of his uncle J. Grant, and commenced business in Wrightsboro', in Columbia county. He continued only a short time at this place, and removed to a new stand, in Wilkes county, and resumed business again with flattering prospects of success.

But alas! how vain and delusive are all our schemes and calculations; in one moment his fond hopes were cut off, and his earthly prospects forever blasted; for in 1806 he lost his sight, by the explosion of a keg of gunpowder. On returning home in the evening, about twilight he went into the store with a lighted candle to get some article, and while closing a window sat down the candle on the counter; a spark (we suppose) dropt into the keg of powder, which was sitting immediately underneath, and during the day had been carelessly left open by his copartner. It contained about fifteen or twenty pounds of powder, and he was exposed to the full force of the shock. It is astonishing that he survived. Had not his brother G. D., and his copartner, (who providentially were in the adjoining room) ran immediately to his relief and extinguished the flames, he must have expired in a short time. Indeed so dreadfully was he burnt, that for sometime he appeared to be in the agonies of death. For weeks and months there was but little hope of his recovery, but his wounds gradually healed and his strength returned; but as his bodily pains subsided, his mental sufferings increased, if possible; as he began to be undeceived as to recovering his sight, and realized the dreadful certainty that his sight was gone to return no more. Surely none but an omnipotent arm could have sustained him in this situation, and this did sustain him; for he lived to see the day when, adverting to this circumstance, he could say, 'it was good for him that he was thus afflicted, for then it was that he learned

righteousness.' But little did he think at that time that this awful visitation was designed to accomplish the gracious purposes of God in his salvation; and indeed who could have thought that the angel of mercy had been sent on such an errand as this. Yet such seems to be the case, for nothing short of divine interposition could have arrested him in his downward course. Hitherto he had lived without God, and without hope in the world; but now, like the prodigal son, he came to himself, and began to realize his true situation as a lost and ruined sinner, standing, as he thought, upon the brink of everlasting love and misery; and this view reconciled him to his present sufferings and afflictions. His distress and anguish of mind for the loss of his sight was swallowed up in the dreadful apprehension of the loss of his soul. And thus one trouble, as he expressed it, was removed to make way for another. But such was his sense of the justice of God, and his own condemnation, that it was long before he could view himself in any other light than that of an abandoned outcast, to whom God had reserved 'the blackness of darkness forever.' But the Lord, in his tender mercy, was leading him in a way he knew not, and instructing him in the school of adversity; until eventually he opened the interior eyes of his understanding to discern spiritual things, and especially the great scheme of redemption; and exercise a little faith, and a trembling hope, in a crucified Saviour. So that like the blind man of old he could say, 'whereas I was once blind, now I see;' and, like him too, he was not ashamed to confess him before men.

In 1809, he joined the Baptist church Ebenezer, in Wilkes county, and was baptised by Elder Thomas Rhodes. And it is worthy of remark that, although it proved to be a cold and unpleasant day, so much so that the ice had to be broken for the purpose of baptising, such was his sense of duty, on complying with this ordinance, that he manifested no misgivings or timidity on the occasion. An example worthy of imitation. He continued a member of this church about seven years, during which time he attended meeting regularly, and, as he lived convenient to the meeting house, not exceeding a mile or two, he frequently enjoyed the company and conversation of the preachers, and other brethren; which afforded him some satisfaction in his solitary situation. He took great interest in hearing the Bible read, and searching into

the great mysteries of the gospel; and such was his astonishing memory, he retained all he heard, so that he had a very extensive knowledge of the scriptures. His doctrinal sentiments were altogether of the Old School; or in other words he was in principle what is called a strict Calvinist; or more properly a Predestinarian. He was well pleased with Dr. Gill's commentary, and decidedly opposed to Mr. Fuller's views of the Atonement, as 'general in its nature, but special in its application;' being, in his opinion, unscriptural, inconsistent, and irreconcilable to original Baptist principles. He also devoted many of his solitary hours to poetry, in which he had formerly discovered some talent; and composed a number of songs, hymns, and poems, on various subjects; mostly, however, of a religious nature. In this way he employed his time, and not only amused himself, and in some measure forgot his afflictions and sorrows, but greatly improved his stock of useful knowledge.

In 1817, his father dying, he removed with his aged mother and family to Morgan county, and became a member of Fellowship church, where he remained until his death; but owing to his complicated and increasing infirmities, he did not attend public worship, as heretofore; yet he took a deep interest in religious affairs, and when the controversy between the Old and New School Baptists just began to be agitated among us, he took a decided stand against the missionary institutions of the day. His parents being Baptists, he had early imbibed strong prejudices against all ecclesiastical establishments, or law religion. He could not bear any thing like legal persecution for conscience sake. Hence he opposed the missionary cause, as tending, as he conceived, to a union of church and State. He considered the whole train of religious institutions, so called, the inventions of antichrist, for the overthrow of the true church. Few men had a more thorough knowledge of church history—the rise and progress of popery—the origin of missions—and the true grounds of the late schism and division in the Baptist denomination. These were subjects he took great pains to examine and investigate, and he had one peculiar advantage of most men, that if he could not convince you of error by fair argument, he could at least, furnish you with historical facts, and other useful information, from which you could draw your own inferences; so that his company

and conversation was generally interesting. To many, who were acquainted with him and his confined situation, it has been a matter of surprise and astonishment how he could have accumulated such a stock of useful information; and to many it is a source of regret, that so much light and intelligence should have been lost to society, as it seems to be.

After his mother's death, which took place in 1824, he moved once more, and went to live at his brother G. D.'s; where he continued to the end of his earthly pilgrimage. For though his brother died in 1834, he was so well satisfied with his local situation he chose to remain, as he did not expect to survive him long. His health and spirits were generally good, better indeed than could have been expected; and when visited by his friends and brethren he appeared to enjoy himself very well; being naturally of a lively and communicative disposition, fond of company and free conversation, his company was agreeable to old and young, but his confined situation, the want of proper exercise, together with increasing years, began to make a visible impression upon him. He was fully sensible of it himself, and often spake of it with apparent calmness and resignation. He had an excellent constitution, but it was now giving way very fast, under the double weight of mental and bodily afflictions.

In the fall of 1840, he had a sudden attack of the paralytic kind, in his left side, which deprived him, in a great measure, of the use of his limbs, and affected the organs of speech for a while; but from this he gradually recovered, in a good degree, so far as to enjoy his usual health; only he never regained his former strength, yet his mind and memory remained unimpaired, until his last illness. On Wednesday morning, Dec. 27th, 1843, about 4 o'clock, he was again attacked with the palsy, in his right side, and immediately became speechless and insensible, and continued so, except at short intervals, when he could articulate a few words but appeared unconscious of his situation. He lingered in this way, gradually growing worse, until Tuesday morning, January 2, 1844, about six o'clock, he gently and quietly breathed his last, being in the 66th year of his age.

His only surviving brother, T. D., has thought it his duty to furnish this hasty and imperfect sketch of his life and death, for the information of distant relatives and ac-

quaintances, and as a last tribute of respect to his memory.

P. S. Brother G. Beebe is requested to copy the above into the Signs of the Times, if convenient.

T. D.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 23, 1844.

We occasionally have our papers returned to us without any endorsement, which leaves us at a loss to know whether the wrappers have been worn off, or they are returned as no longer wanted. Postmasters will please do us the favor, when our papers are not taken out of their office by subscribers, to notify us by letter, or return one of them endorsed, "refused," or "not called for," &c., and put the name of the post office on it, which will enable us to act understandingly in such cases.

TO EDITORS PRIMITIVE BAPTIST.

*Pleasant Gap, Pittsylvania co Va }
December 25th, 1843. }*

DEAR BRETHREN: I now take my pen in hand to let you know that I am yet here and enjoying myself with my brethren in this section of country. Though I hear some brethren complain of the sad appearance of religion, and say it is the worst time they ever saw, I am of a different opinion. I think it to be the best time the Baptists have ever experienced since law religion lost its power, though we have persecution (I had like to have said) enough; but God knows best. For Christ has said, "We shall be hated of all men for his sake." He has forewarned us of these times, for he said, perilous times would come, when we should be persecuted from city to city, and they that kill us will think they do God service. If we be the children of God and heirs of the kingdom, all these things are for our good; so let us rejoice and be exceeding glad, for great is our reward in heaven.

Brethren, let us live soberly and righteously in Christ Jesus, that others may behold our good works and glorify our Father which is in heaven; not for any worth or merit that is in us, but for the glorious merit he completed on the Roman cross for the objects of his love. Though some preach up human efforts and free agency, claiming a part of the honor to themselves, and say they do not like the doctrine of

the Old Baptists, because they preach once in grace always in grace. A Baptist objected to us on these principles in conversation with me a few weeks ago, to my great surprise to think any person should take the name of a Baptist on themselves, and talk so inconsistent. This poor missionary never knew what grace is by experience. (the bitter teacher;) if he had been taught by the spirit of Christ, he would not have contradicted the word of the blessed Saviour. See John, 10 chapter, 27, 28 and 29 verses: My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. This would convince all lovers of truth, that have made themselves acquainted with the Bible, that the children are safe. But we will read the 38th and 39th verses of the 8th of Romans: 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. These scriptures confirm me in the final perseverance of the saints, and I believe that all Christians will admit that it is the will of God that all his people shall be saved, and they will be saved with an everlasting salvation; if not, his will is lost, and purposes of glory defeated, and he cease to be God any more.

But we will come to our relationship to Christ, and see how we are connected together in him; for he says, I am the vine, and ye are the branches. Yes, beloved, we are heirs of God and joint heirs with his Son; if we are made co equal with the eternal Son of God, heaven is ours and all the glory thereof—no falling away. He has said, that we are bone of his bone and flesh of his flesh; so we are complete in Christ. Our surety is still manifested in the mission to his apostles: Go ye out in all the world and preach my gospel to every creature, 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. 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 not of ourselves, but through faith unto salvation.

Dear brethren, since my little imperfect communication has come to public notice, some have objected to its principles; so that I feel the more substantiated in the same principles and doctrine that are published in the Primitive; 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 scheme of the world. Love and praise ye the Lord, for there is yet 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 forever. As the mountains round about Jerusalem, so the Lord is round about his people from henceforth even forevermore: for we are chosen in Christ before the foundation of the world. I thank God for his goodness towards 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 us out of darkness into his marvellous light.

Now may the great head of the church instruct us all while journeying through these low grounds of sorrow, and at last take us with all thy covenanted children on the sweet shores of deliverance. Though some may be vain enough to ask who they are, I say they are the peculiar objects of God's eternal love, the materials of the building of mercy that God the Father and Son in the covenant of redemption agreed on: and not a hoof shall be left behind.

My sheet is nearly full, so I shall not add any more only sincerely request your prayers for me and my family. May the Lord prosper you in your good undertaking, and bless us all with an outpouring of his spirit, if consistent with his will. So farewell.

JESSE T. BRYANT.

TO EDITORS PRIMITIVE BAPTIST.

*Shoal Ford, Limestone co Ala. }
Feb 23. 1844. }*

DEAR BRETHREN AND SISTERS in the Lord: I have been a constant reader of the Primitive for four or five years, and have often felt disposed to express my satisfac-

tion with its contents, or your communications; but for fear I should be in the way of some more able writer, I have not done so. But some wishing to continue taking the little me-senger, I have concluded to drop you a few lines.

As the Psalmist says, the Lord hath done great things for us, whereof we are glad; I hope the Lord hath done something for poor me, and if so, it is a great something whereof I am glad. I say I hope so. I am one of those hoping sort. I confess I know no better than to hope I am a child of God. The apostle says, Christ in you the hope of glory; and that hope is as an anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus. Now if he is the hope of his people, that is all they have; it is all I have, and on that principle I hope for the climes of glory.

I well recollect the time when I had no hope, nor I could not believe; just as soon have a world as believe, for I saw myself condemned and justly too. And one step farther I thought I should land in an awful pit of destruction, for I was weighted down with my guilt and sins, and could not see how he could be just and save such a creature as I was, (though I was young, in my 16th year) But I do hope just at that time, though I thought farthest off, the Lord done something for me, whereof I ought to be glad for one. To my mind it did appear, and at once all my burden that appeared to be pressing me down left me, and I felt calm and light, and a love burst in my soul. I cannot describe my feelings at that moment, but it was so unexpected and in such an unexpected way, I did not think it was a change from nature to grace. Yet I knew there was a change, but I could not tell what. But it was so ordered, that soon afterwards my old father came in and began to talk to me about a future state, (for I was as it was thought on my death bed:) and somehow, I cannot tell how, I told him I had a hope beyond the grave. But ah me, in a moment I would have given any thing if I just had that back; for I thought he would tell it and I had it not, and then it would be said, one of the Old Baptists sons has fallen from grace. Oh, what distress of mind it created. I thought I would tell him I was mistaken, and to say nothing about it; but somehow I never could do it.

Thus I went on for a long time under

great distress of mind about my situation. One day walking along thinking on my situation, these words came into my mind: To shew forth the wonderful works of God, that bring with them joy and peace. Thus I hobbled along for about eight years, full of doubts and fears, having a desire to be with the people of God, if I was just fitting: but at length I made the attempt, and was received and baptised. But ah me, I have often thought I would go to the church and tell them they had certainly done wrong in receiving such a poor creature as I was; yet it is the greatest pleasure to me in the world, if I could know I was prepared to be with the people called Baptists, as despised as they are; for I do think they come nearer the pattern of the good old Book, than any others. Indeed if I did not think they had the constitution of Christ and his apostles, I would quit them and go where I could find it.

My sheet is full so I will quit my scrawl. It is the first I ever wrote for the press, and it may be the last. I have just hinted at things, dispose of it as you may think best and I will be satisfied. Yours affectionately, both dead and alive, I hope.

R. W. CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Mississippi, }
25 Dec. 1843. }

DEAR BRETHREN EDITORS: I have for some time thought of writing a few lines for the Primitive, but feeling my own weakness and fearing I should write nothing that would instruct or edify, I have not taken an opportunity until at this time. In my last communication I made some mistakes, which I may do in this also; but as I hope my brethren have righted those mistakes, and sought for the meaning of my lame language, I shall offer no further apology.

The subject to which I wish to call your attention is, the calling and sending out of the Christian ministry. The directions given by Christ by which the church is to be governed, is recorded by Matthew as follows: Then saith he unto his disciples, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth more laborers into his harvest. 9 ch. 37 and 38 v. Luke reads as follows: Then he said unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord

of the harvest, that he will send forth laborers into his harvest. 10 c. 2 v. The harvest in those days was great, in consequence of which Christ gave the foregoing directions, rules, or laws, by which the church should be governed in future days; and what was wrote, was wrote for our instruction, &c. Let us therefore profit by the instruction of our Lord and master.

The first thing we will notice is, who is the Lord of the harvest? From the following evidence, I (Christ) am the true vine, my Father is the husbandman. John, 15 c. 1 v. The husbandman, is then the Lord of the vineyard; from the 2 v. we see that the Father is also the vinedresser. Again: Ye are God's husbandry, ye are God's building. Hence I conclude that it is the Lord God of heaven to whom we should pray that he would send us laborers into his harvest. God gives his children praying spirits, teaches them by his spirit to ask him for just such blessings as he had before determined to give. Hence I agree with the poet, that—

“Prayer was appointed to convey,
The blessing God design'd to give.”

I refer you to the case of Solomon, who asked for no other things than God had intended to give: “A wise and understanding heart.” Hence I conclude, that God has reserved the right to himself to qualify and send out just such ministers as suit his plan; and not only has reserved to himself the right, but exercises it. And I venture to say, that there never was a minister in the world, but what was sent by God's own authority, (I mean a minister of righteousness,) independent of any thing that man can do. Our GREAT LORD and master has informed his church in what way he will supply them, that is his will; and all prayers that prevail, must be made according to the will of God. God never taught a man to pray, contrary to his revealed will, nor never will; consequently their prayer is, “O, send more laborers into thy vineyard”—their conduct agreeing with the same.

Although Christ has given such plain direction to his church, yet I find that bastards, or some of his disobedient children, wish to evade those laws, and contrary to all revealed instructions, are heaping to themselves teachers having itching ears. A certain and plain proof that they are without faith, or that, that precious property which is the gift of God, and also as

abiding grace lies dormant in the ashes, or that they never received that invaluable gift from God. For says he: Ask and ye shall receive, &c. It is peculiar though, to the human family to seek every opportunity to evade the law, by which they are governed; for the sake of illustration I will instance a few cases, and if bro. Keaton of Alabama pleases, it may go as a kind of Supplement to his Variety of Anecdotes, &c.

In a certain town of the United States the dogs became very troublesome, in consequence of their being mad dogs in the vicinity; the selectmen of the town were called together, to provide some means of safety for the inhabitants, which resulted in passing of a law that all the dogs in the corporation should be muzzled. The witty, who are always ready to take advantage of the law, very readily made such a muzzle as was specified by said law, and as the law failed to specify on what part of the dog's body the muzzle should be confined, very securely affixed it to the dog's tail; thus completely evading the spirit and intention of the law.

Another case: A few years ago the Legislature of Mississippi passed an act, generally known as the "gallon law;" which law provided that no spirits should be sold in less quantity than one gallon, (with a little exception.) The witty sought to evade the law in the following manner. A close dark room of ordinary size was erected, with only one entrance and a small avenue in one side with a wheel so constructed on the inside that at every revolution of the wheel one edge would turn out thro' the avenue, and within stood the operator or retail dealer, completely hid from all that were without, or on the outside. The tiplers could approach and by rapping the wheel and laying on the amount of cash required to pay for as much vinous or spiritous liquor as they wished, in rolled the wheel and in return the operator would roll out such spirits as they called for. You might hear them calling for wine, whiskey, or brandy, or whatever suited their taste; but they might rap the wheel and call as long as they could stand, and unless the cash accompany their call, it would all be in vain.

The analogy between this and another case is so striking, that I cannot deny myself a wish to notice both a little. The other, or third case, is about this: About fifty years ago in the city of London, England,

a machine was put in operation with the sum of £13. 14s. 2d. (for my authority I refer you to the Alabama Baptist, vol 1. No. 36. 1st page; by reading 2nd column you will find my authority) — which has spread its baneful effects over our free and happy land. Although I live remote from the seat of the beast, yet it has branches established in our land, with all the bad features of the mother, &c. A minute description of it is almost unnecessary, as it so much resembles the second case. It has a very dark room, (the Annual, National, and State Conventions,) with only one entrance, in which a man may enter for life. The door is locked in such a way that nothing but money will unlock it; it has a wheel that turns every way, (for money,) constructed of different kinds of materials, but none of them fire-proof—(missionary, Bible, tract, Sunday school union, temperance, and some other societies, useless to mention,) which work through an avenue, (of hypocrisy.) The wheel is continually in motion. There are several departments in the before mentioned room. In one room the shapeless ore, (pious young men,) for refining; after clearing all the dross, it is placed in the next department, to be moulded, (to study divinity.) When it is considered to be perfect, it is placed in a department near where the wheel works, so that when a call (money) comes, to take it is sent out in the world. (And I am sorry for the community that gets hold of this kind of coin, it is better they had none; for it costs more to carry it about than it is worth when you get it.)

The establishment is now considered complete. The mansion with its different departments, its wheels of conveyance, Presidents, Directors, &c. (retail dealers;) its departments well stored with the ore and moulded metal, it is now ready to go into operation. They approach this great fabric, (which exalts itself, &c.) which trades entirely in money and preachers, and call for whatever kind of coin they wish; but the greatest demand is for revival pieces, (preachers,) send us revival, &c. Hence we see that money is carried or rolled in by this great wheel; and in return out comes their own spurious coin, (men made preachers, who divine for money, &c.) This machinery is put in motion for the purpose of evading one of heaven's high laws, which says: Pray ye the Lord of the harvest that he may send more laborers into his harvest. But bastards, or

disobedient children, say by their works, the arm of the Lord is short, or he is slack concerning his promises; but we have erected a great machine, send us your money and you shall have preachers. Hear them—thousands of heathen are going to hell yearly, for the want of preachers; double your exertions to get money, and the world will soon be evangelized.

Brethren and friends, whether engaged in the above traffic or not, if it is not the wars of God what is it? There are but two sources, one good the other evil. No fountain can send forth bitter and sweet water. No man can serve God and mammon at the same time. But, dear brethren and sisters, let us revere the law of God and pray him to send us shepherds of his own liking. It is he that sends them, he that qualifies them, he that preserves them and us while here, he that created us and them in Christ before the world began; it is he by his holy spirit to come into the palace of the strong man armed, he that binds and casts him out, takes away all his armor, divides the spoil of this great, glorious, and wonderful transaction; giving us all the benefit, and taking all the glory and honor of the soul's salvation to himself. Let us praise him, for his mercy endureth forever.

Then shall our sun in smiles decline,
And bring a pleasant night.

Brethren, pray for me and mine, and may the Lord ever bless and comfort you and lead you into all truth, is the prayer of your unworthy brother in the Lord, I hope.

SAMUEL CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Greensburgh, St. Helena Par Lt. }
Feb'y 24. 1844. }

DEAR EDITORS: As I have to transmit my mite for the reception of that "other voice from heaven, saying COME OUT OF HER, MY PEOPLE, &c." I would accompany it with a few remarks, as emanating from my *peculiar* gift. I call it peculiar, not because I am alone in my views concerning some things, but because the major part of my dear brethren cannot see, as I see. (I refer my dear brethren to our common dear bro. Joel Ferguson's remarks, in No. 2. of 9th vol. where they may see the spirit by which I am actuated.) If we believe in *gifts* at all, we must believe them *various*. The unpopularity of a gift, in my view, militates nothing against

it; the object, in proving it, should be, does it accord with the word of God? That there are venerable errors, as old as Rome's whore, yet among us, few inquisitive Christians will deny.

My dear brethren can but perceive that, their unworthy and forward headed bro. (Peter like,) has for some time, discontinued his communications in the Primitive, but I ask, is there not a cause? I would sooner lose the hand that now guides this pen, than offend Christ's little ones:—it appears I cannot write, without, in some measure, doing so. But I would, humbly, ask my dear brethren if, they being separated, are not seeking and intermeddling with all knowledge, (Prov. 18 and 1:) and having the same object in view that our apostle had, (Phil. 3 chap) I know it is not the spirit of novelty, or opposition, by which I am actuated; but rather, "*proclaim on the house top, that which is revealed to you in secret.*" No Christian ought to be afraid of the truth.

I shall come to a close by following the dictates of the spirit within me, in proposing a few simple questions on a matter of increasing importance to ME. (If God made the *devil*, did he *love* him then? If so, does he *still* love him? If not, has there not a *change* been effected, in the mind of God by one of his creatures? Before the Lord Jesus Christ, I charge my *editing* brethren to lay these things before all their readers; to which I would append the following words of Almighty God: "The Lord is good to all; and his TENDER mercies are over all his works." Psalms, 145 and 9.

God having made all nations from the flesh of Adam, his care and kindness extends equally to the *bodies* of all, which, however, has no existence in a future state:—no flesh and blood either in the kingdom of God, or of the lake of fire and brimstone. THOMAS PAXTON.

N. B As I shall have published (a pamphlet in reply to br. Elder Gilbert Beebe) next May, at Charleston, Illinois; all those desiring copies of the same, would do well to forward their requests, with the money, to Eld. R. M. Newport, or Eld. B. B. Piper. There are 60 pages closely written in MS. It will be afforded at twenty-five cents per copy. T. P.

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Expo-

sition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M. WATSON, of Murfreesborough, Tennessee.

(continued from page 56)

The fourth subject, which I proposed to notice, viz — *That there is as much authority for Baptist Conventions, as Associations.*

It has been stated, that there is as much authority for Baptist Conventions, as Associations; but a little consideration, I think, will convince any unprejudiced mind to the contrary. In the 10th chap. of the Acts of the Apostles, we have an example of *primitive* Christians meeting together in a Council (be not alarmed at the word *Council*, there is no danger according to the following views) to settle a difficulty; and as the Baptist church has greater or less difficulties, almost every year, it is necessary the churches should determine that certain brethren meet together, annually to settle as far as possible all difficulties, which may have been disturbing the general union.

I know it will be said according to this view of the subject, all the "decrees" or decisions of an Association should be binding on the churches, in as much as they were, in the precedent just given. The decisions of an Association are binding on the churches when the word of God alone decides, or when made in palpable accordance therewith; and no church, in the fullest exercise of its liberty and power can safely reject such counsel. This would amount to a rejection of the counsel of Divine Truth itself. I will admit, if such counsel be contrary to Revealed Truth, or consists of a doubtful exposition thereof, the church can then in the exercise of its liberty and independence judge for itself, by referring it to the only tribunal, which it is amenable to (i. e.) the Holy Scriptures.

We had just as well assert, that no individual, in the present day, has a right to preach the gospel, because the things which he may teach, may not be binding on the churches, as to say, that we will not hold Councils, or Associations, as all their acts, or decisions, may not be obligatory on the churches. It must be readily admitted, that when the minister teaches the palpable truths of revelation they are binding on all believers although he be neither inspired, nor infallible; so with regard to Councils,

or what we term Associations, although not under the guidance of inspired men, yet when their decisions accord plainly with Divine Truth, they are obligatory on all the churches; and derive their authority from the word of Revelation, and not from the Council, or Association, *abstractedly considered.*

We have good reason to believe, that in the Council held at Jerusalem, there were members of it, *not inspired*; and if it be said, that the decrees of that Council derived all their authority from the inspired individuals who were members of it, why were *uninspired ones* admitted into it? Or why was such a special reference made to the word of God by the Apostle St. James, whereby he both confirms what the Apostle St. Peter had just said, and lays the foundation of his own opinion, and immediately after quoting the scripture in point, says: "Wherefore my sentence is," &c. If it be true that the decrees of this Council even abstractedly considered, profess *divine authority*, in consequence of having been given by inspired persons, we see at the same time they are predicated on the word of God *previously revealed.* In the present day when an Association or Council takes up any difficult matter, its decision should be plainly predicated on the word of Revelation, for such decisions can now only derive authority from that source; for as before admitted, abstractedly considered they possess none. It may be asked, why hold such Councils if the churches have a right to reject any of their decisions? Because "in the multitude of counsellors there is safety," and we have scriptural precedent for doing so.

If we had no scriptural authority for Councils or Associations, would the Convention be less reprehensible on that account? Might not the advocates of any other *human institution*, by the same parity of reasoning, connect any thing whatever with the church? They have as much right to connect a theological school with the church as the Convention; and again just as much right to unite the church to any other institution, however pernicious it might be. Thus we discover the utter fallacy of such reasoning. To such some of the advocates of the Convention have resorted.

SECOND POSITION. — *To show the impropriety of connecting the church with Baptist Conventions.*

If there be no authority in the Bible for

the forming of such institutions, which I think has been fully proved by what has been written under the first head proposed, I would ask their candid framers and advocates, what right they had to connect them with the church? *I will answer they had none unless it be an assumed one.* When we look into the history of the church and behold the ruinous consequences of *allowing assumed rights and privileges in it*, does not the warning voice of many centuries admonish us to profit by a knowledge of the kind in the present day.

Well might the Waldenses, in their confessions of faith, say "*We have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God;*" and again, "*We hold in abhorrence all human inventions as proceeding from antichrist.*" It may be said, they had reference to Romish absurdities, and admitting it to be the case it must be allowed notwithstanding they also had regard to the all important principle, that we have no right to adopt the inventions of men of any kind whatever in religious affairs. The violation of this principle, however slight, strikes at the very foundation of all revelation, and impiously intimates, there was no necessity for a revelation, or what has been revealed is deficient. In tracing error's path to the Papal throne itself, we see it begins by leaving the light of revelation, and in its devious windings amidst human institutions, turns aside even from the dim light of reason itself, and terminates in the gross darkness of superstition and idolatry!

If all human institutions had been resisted, and denied a connection with the church; and all assumed rights and privileges, put down, would not antichrist have been denied his strongest holds and most available means of propagating and establishing error? A candid answer can only be given in the affirmative. Then if we have discovered his most available means, should we not resist him in any attempt he may make to use them in our day. Let us be aware of every thing of the kind; for it is only by the greatest firmness we can repel the obtrusive encroachments of such things, which are ever ready to obtrude on the church, under the broad sanction of the world's wisdom and influence. Things which all Christians are admonished to be ware of. Not that I believe irreligious men are alone concerned in them, but tru-

ly pious persons sometimes; and the world is ever ready to co-operate with them. An influence which the church has often felt while combating with such heresies.

I now appeal to the friends of the Convention to know, if they can produce a solitary instance, when successful reformation was even promoted, by connecting a human institution of any kind with the church? Or when the cause of religion, in any age or country was advanced by it? On the contrary I can, in many instances show that reformation has been effected by disengaging the church from such things. He who attempts to reform the church by adding an institution of any kind to it, on man's authority, however pure his intentions may be, proceeds against the testimony of all past experience.

There are many who say, why oppose the Convention? Does it not propose to do what ought to be done? And why condemn it? Its opponents are often ridiculed, and regarded as ignorant bigots. Thus we discover that the world's opinion prevails in the church, so as to exert its most pernicious influence. It may be said the Convention is composed of members of the church, yet it sustains about the same relation to it, that a tumor does to the human body, which at first is small, and consists apparently of natural parts, but in its developments, a morbid growth and action manifest themselves, and although composed of several natural constituents, yet if suffered to proceed will destroy the system itself. The application is easy. The Convention is a morbid growth of the church, a dangerous excrescence which should be attended to *in time*.

There are many who do not seem to make any distinction between the propriety of supporting ministers, and *the manner* in which it should be done; and let it be done in whatever way it may, it is, with them, wrong to oppose it. In some countries the civil law makes provisions for the preaching of the gospel, and the paying of ministers! But who in this country would be willing for such an arrangement? But many are willing to go out into a monied institution, which although not under the control of *civil law*, yet is under the control and direction of that body, just as they may enact laws and regulations to govern in such things. Where is the difference *in principle*, between *moral and civil rule*, when considered in relation to vital church affairs, when both rest exclusively on hu-

man authority and judgment? Thus we plainly see *the manner* of obtaining ministerial support may be highly objectionable and injurious to the church.

Some may be ready to ask what are the real or probable evils, which may be, or have been occasioned by uniting Baptist Conventions with the church?

1st. That great and important principle, that we have no right to connect any human institution with the church, is violated by such a union, which in the absence of all other arguments should be sufficient to condemn all such expedients

2nd. This alliance is predicated on an assumed right, which should never be allowed in the church, as already proved.

3rd. Whenever any rights, or privileges, not warranted by divine authority, are allowed in the church, any others may be assumed in the same manner.

4th. The Convention is controlled by human enactments, consequently liable to undergo great changes for the worse, as is always the case; and by its connection with the church it can claim church authority for all its acts.

5th. It is calculated to have an improper influence on ministers and the whole church at no very distant period; for its connection with the church enables it, in a peculiar manner, to disseminate its own views in all religious matters; ministers will be selected for this purpose and such alone employed.

Lastly: We have no scriptural authority for such expedients.

(to be continued.)

FOR THE PRIMITIVE BAPTIST.

ACROSTIC.

Compliment to br. J. B. Moses. L. M.

John the Baptist he was sent,
To tell the Jews they must repent;
And so believe and be baptised,
The cross take up, the shame despise.

O send thy spirit, Lord, we pray,
To guide us in this narrow way;
That we may in it live and die,
And then arise to joys on high.

Here we can read and understand,
That John was sent by God's command
To teach the Jews and to baptize,
To be immersed and then arise.

Now we see a great contention,
Sprinkling, pouring, man's invention;

But in the water we must go,
This holy ordinance to show.

But wisdom shows a narrow path,
And we must walk and live by faith;
Immersion then we think the way,
Take up your crosses day by day.

Moses led Israel through the sea,
To show God's wise and great decree;
This wonder spake to them aloud,
Show'd baptism in the sea and cloud.

O for this wonder-working grace,
That shows in Christ a hiding place;
Come, sinners, strive to enter in,
And so be freed from all your sin.

Salvation now through grace divine,
With faith and love will ever shine;
And rebels now made heirs of heaven,
Find pardon seal'd and sins forgiven.

Eternity can ne'er unfold,
The love of Christ cannot be told;
This glorious plan was fully said,
Before the world was ever made.

Should seven-fold thunders burst & roll,
And shake this globe from pole to pole;
The saints are safe, most certain case,
In Jesus Christ their hiding place.

BENJAMIN MAY.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

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 Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creeks*. Jos. Brown, *Camden C. H.* A. B. Baines

Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*.

SOUTH CAROLINA.—James Buiris, *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, *Whipsey Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

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“Come out of Her, my People.”

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SATURDAY, APRIL 13, 1844.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Mill Port, Alabama. }
Jan. 14th, 1844. }*

DEAR BRETHREN IN CHRIST: Through the unbounded goodness of God and the intercession of his dear Son, my useless and unprofitable life is spared to another new year; for which I desire to thank, adore, praise and magnify his adorable name, poor unworthy disobedient sinner that I am. Therefore it becomes my duty as agent for brethren Editors; to send the money to them which I have collected for the valuable and worthy little paper, upon which I could put many encomiums, and do them nothing but justice; but I deem it unnecessary, inasmuch as my brethren who read them are convinced of their worth, already, and the sons of Hagar would only mock on as usual. For the devil and all his emissaries, are now, and always have been offended, when they see or hear that justice is done to the truth; for violation to the rule of right and truth has always been their chief delight. Suffice it then to say, dear brethren, that the Primitive, is much esteemed by a few and greatly abhorred by many; this is the best I can say for it, and one of the best evidences too, that it contains the truth and opposes error; and that it shall be as a willow by the river's side, and shall not be carried away with the wind, as will be every thing but truth.

My mind, dear brethren, is often impressed to write for the Primitive; and a view of my corruption, my unworthiness, &c. very often proves a hindrance to my yielding to the impression; and in addition to my unworthiness, &c. my ignorance, is

a very forcible and effectual, impediment to me. But notwithstanding all these things which I have named and many more which I could name, (one of which is my age;) yet I know it to be the duty of the little boys at the order of the father to contribute what they can to the furtherance of his business, by picking up the little chunks and brush, &c., and with their little hatchets to cut down some little saplings if need be; and if their father should happen to leave a root not cut loose in some of his large grubs which he has prised and dug up with his heavy mattock, in passing over the field if the little fellow should see such a thing, he could perhaps chop it in two with one lick; when if the old man should come along without his mattock, it might give him several hard tugs to get it loose. So if I come along, my dear old fathers and brothers, and cut some splinters for you I hope you won't think me assuming overmuch; nor infer that I, conclude I am following you with the smoothing plane and jointer.

Brother Rorer and others, who have written on the momentous subject of faith, I wish you to indulge me until I show mine opinion, and pardon me if I advance any idea derogatory to God's holy word or correct inferences therefrom. My mind, dear brethren, has been exercised a good deal upon this important question, and I hope my Lord and master has assisted me in a decision upon the same and I will now I hope in his strength come forth, fully with my views praying him to assist my pen in every word. And I choose my brethren to endeavor to show, 1st, what faith is; 2ndly, what is effected by faith; 3rdly, how faith is effected; 4thly, the cause of faith; 5thly, the end of faith; and lastly, I design trying to show in like man-

ner something of this dead faith, which James speaks of.

1st. Then what is faith? Very little comment on this part of the question is necessary, inasmuch as inspiration by Paul, we hope has given a correct definition of the word faith, wherein he says faith is the substance of things hoped for, the evidence of things not seen. I therefore deem it entirely useless and unnecessary, for us to enquire, what faith is, after we see the above explanation of the word, to which I can add nothing by way of explanation; more than to enquire of my brethren, what is the substance of things hoped for? or, what do you hope for, beyond this veil of tears? To which interrogation I can only answer on my part, and say, I hope, for the presence of God, I hope to feast upon his love, and be restored into the paradise of his favor; I hope to be freed from sinning, I hope to bathe my weary soul in seas of heavenly rest, I hope to be delivered from my doubts and fears, I hope to be delivered from my troubles of mind, &c. &c. &c. I make these remarks in order to reflect light upon the subsequent part of the subject, to wit, how faith is effected?

Now I ask you, my brethren, what is the evidence of things not seen? In like manner, I can answer for myself and say, the evidence of things not seen is the witnessing testimony of God's holy spirit when in its office beams the utility or efficacy of the blood of the Lord Jesus Christ to the feelings of your souls. This is the evidence of things not seen for him to take of the things of Christ, or for the divinity to take of the things of humanity of the trinity and show it unto you; or more plainly speaking, for God, to manifest himself to you in the pardon of your sins thro' Christ, and show you that you have peace with God through our Lord Jesus Christ. This I deem sufficient, my dear brethren, for the first proposition and this is what I conceive to be the substance of things hoped for, the evidence of things not seen; and I hope when, you read my views, on the third proposition, that you will remember that I am trying to reflect light from the first to the third.

What is effected by faith? Faith hath caused the lame to walk, yea to leap; for we understand that, there was a man forty years old who had been lame from his birth, who at the command of God, through Peter was renovated, and enabled to walk and run. And if you will read the 3rd

chapter of the Acts of the Apostles, it will prove to you, that this miracle of healing was not performed, by any prerequisites of the lame man, for the 5th verse proves to a demonstration, that the gift of healing was, not expected by the lame man. And he gave heed unto them expecting to receive something of them, that is, silver and gold, and Peter told him, that he had none of those things, but said he 6 v. in the name of Jesus Christ of Nazareth rise up and walk.

And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem. Acts, 4—6. And when they had set the apostles in the midst, they (the High Priests) asked them by what power they had done this. Here we see the High Priests and their kindred, and all law-workers were exasperated, because the miracle was effected through the blood of Christ, and the apostles arrested, and bro't to their tribunal for judgment because they (the apostles told them) in the 3 c. 16 v. that it was through faith in his name that had made him strong; yea the faith which is by him, hath given him this perfect soundness before you all.

So my brethren, just take into consideration the expectation of this man in receiving this blessing, and you will be at no loss, to prove what Paul says, in regard to faith wherein he says in one place, Faith is the gift of God. So I will pass on and try to show something else which has been effected by faith. It is by faith that we are brought from under the law. Read Gal. 3 chapter 23 ver-e: But before faith came we were under the law, shut up unto the faith which should afterwards be revealed—which is reconciled and explained by another passage of scripture written by Paul. Ephesians, 2—8: For by grace are ye saved through faith and that not of yourselves, it is the gift of God; not of works, lest any man should boast. So it was not of the lame man's self that he leaped and walked, but through faith in his name; neither was it by, any power, merit, talent, or goodness, that was in you, that you leaped from under the curse and condemnation of God's holy law into newness of life; but because the Lord your God loved you. Genesis.

Oh, my brethren, when we view faith, fully and give it its full scope and latitude, it is forsooth something of more magnitude and moment than our modern Pharisees

say it is. For we are justified by faith Galatians, 3 c. 24 v.: Therefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Well might the apostle in another place say, no man can be justified by the decrees of the law, for they that are under the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things that is written in the book of the law to do them; but my beloved, Christ was made a curse for us, to restore that which he took not away even obedience, to God's holy law. He was made to be sin for us who knew no sin, (for what?) that we might be made the righteousness of the Father in him. So here is the way I view that his elect are justified by faith. God the first person in the trinity is satisfied with what his Son hath done, he hath effected peace by his blood and God has sworn by himself because he could swear by no greater, that his covenant should stand fast with his Son, and according to his oath he is compelled, to justify the ungodly through him, and and manifest himself to them, as being reconciled to them. And this feeling to the soul of the sinner produces faith in them, or belief that God is theirs and they are his &c. &c. And this justifies the sinner in his own eyes, for I believe that they were eternally justified in the sight of God; and for proof read Romans, 8 c. 28, 29, 30 and 31 verses. Also our peace with God is wrought by faith. Romans, 5 c. 1 v. Therefore being justified by faith we have peace with God through our Lord Jesus Christ.

You know at a time when the disciples of the blessed Jesus were doubting and fearing, because the blessed Saviour had been taken from them, crucified and slain; after the resurrection of the Saviour he went to where they were and saluted them with these consoling, heart cheering and soul reviving words: Peace be unto you. What effect did this have do you suppose upon the minds of the disciples? Why it absolved them from all their doubts and fears, it opened the understanding of their mind, removed all their despondency and gloom, and they had faith or their faith was renovated immediately.

So my brethren, don't you remember a time yea and times I may say, when you was fearful that your blessed Jesus would never visit you again, or that the pleasant, delightful, renovating feelings you had,

had in gone by times was not the true spirit, that you feared you was deceived; well there was no faith then with you, for there was no works then, that is, there was no operation of God's spirit with you, working in you to will and to do of his own good pleasure; for, that which is not of faith is sin. Wherefore? why, my brethren, every thing that you do, all your good works as you may call them, proceed from a fountain of iniquity; but when God works in you, the effect produced upon your hard heart is faith. Well when the Lord reveals his kindness to you, and blesses your soul with the lucid beams of his love, you have peace with God, tranquility of mind, and joy unspeakable and full of glory, and so by faith we have peace with God. And this and every other grace is communicated to you through the humanity of the adorable trinity. And for proof read, 1 Cor. 2 c. 10 and 11 v. But God hath revealed to us by his spirit—revealed what by his spirit? Why the things which he hath laid up for them that love him, which he says eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, even the substance of things hoped for. And he says they are revealed to us by his spirit, which accords with the promise of the Saviour, He shall take of the things of mine and shew it unto you. And in the 11 v. he says: For what man knoweth the things of man save the spirit of man which is in him, even so the things of God knoweth no man, save the spirit of God. Same as to say, we know nothing of heaven and divine things only as they are communicated to us by him, according as he dealeth out to every man the measure of faith, &c. &c. And to make what I have said more plain, read 6 v. 5 c. Gal. wherein Paul says faith works by love, and God is love and love is God, and so faith works by, God's working in your souls, &c. But I will leave a full explanation of this, until I get to the third proposition, and proceed in a concise manner to show something more that has been wrought by faith, or effected by faith.

We also walk by faith. 2 Cor. 5 c. 7 v. For we walk by faith, not by sight—that not by natural sight, as the ancient Pharisees supposed they were doing, when at the same time they had eyes and saw not, ears and heard not, &c. &c. But we walk, we travel and progress in the divine life, when we are blessed with the sunshine of his

countenance; yea grow in grace and a knowledge of the truth when, he penetrated our hearts with the lucid beams of his love; for the effect thereof is faith or spiritual sight, for no man knoweth the things of God but by the spirit of God.

Then let the Campbellite deny,
That God his work performs;
But we my brethren must reply,
That they are lying dross.

The Methodist half way will own,
That God performs a part;
But Christians can no work perform
Until, he touches the heart.

A feeling sense of this will give
The Christian joy and peace;
He in the Son of God believes,
And thus he walks by faith.

The missionary would deny
His word, I do believe;
But they on money do rely,
And therefore must deceive.

We also my brethren live by faith. Gal. 3 c. 11 v. But that no man is justified in the sight of God by the law is evident, but the just shall live by faith; that is, if I understand right, in the divine life or a spiritual point of view. For the Pharisee and hypocrite, may live on his good works as he calls them; but the Christian cannot live without faith, if Paul was not mistaken; and I believe the experience of every Christian on earth will prove that he was not. So you see if we have the right Book, as the Indian said, we are saved by grace through faith, we walk by faith, we live by faith, we are justified by faith, we are brought from under the law by faith, we see by faith, and we receive the promise by faith. And as I am about to transcend the limits which I presented to myself I will, cite you to sundry passages of scripture, which you can read at leisure, in order to prove my ideas more fully than I have here set them down. Romans 3 c. 21, 22 vs. 5 c. 1 v. 1 Cor. 2 c. 10 v. 2nd Cor. 4 c. 5 v. 6 c. 7, 8 vs. Rom. 1 c. 5 v. 1 c. 8 v. 1 c. 12, 17 vs. 3 c. 3 v. 3 c. 22, 23, 27, 28, 29, 30, 31 vs. 4 c. 5, 9, 11, 12, 13, 16, 19 vs. 5 c. 1 v. 10 c. 6 v. 11 c. 20 v. 12 c. 4 v. 1st Corinthians, 2 c. 5 v. 2nd Corinthians, 1 c. 24 v. 4 c. 13 v. 5 c. 7, 8 vs. Gal. 2 c. 10, 20 vs 3 c. 2, 6, 7, 8, 9, 11, 12, 14, 22. 23. 24 v.

Many more scriptures could be adduced, which would be profitable to the ideas I have advanced in regard to what has been

effected; but I deem it unnecessary, as my brethren I hope are convinced already. So now I will proceed to show in a few words as possible, so as to make my brethren understand me, how I think faith is effected, which I have hinted at in the second proposition; which I shall do by using a comparison in the first place. I believe that it is agreed on by almost every Christian, that faith is the eye of the soul, or the spiritual eye, or the avenue by which we discern spiritual and divine things. Now we shall use the natural eye and its power of discernment in the comparison. There is no light in man in point of natural discernment, yet he has an eye, yet the natural eye is dependent upon something else for its power of seeing; for instance, shut a man up in a dungeon where he would be deprived of the golden rays of the sun, and what use would his eyes be to him? None of course, so then the eye is dependent upon the sun, nor has it any power of itself in discernment; but just so soon as the light of the sun reflects its golden beams upon the organ of sight, (the eye,) the power of discernment is afforded, nor is it afforded until then, so the eye is entirely dependent upon the sun. And I will correct, what I just said a little by saying the power of discernment is afforded, when the sun reflects her rays upon the eye and the objects around; for instance, let a man be in a dark room after night, and the room be illuminated he can see every object in the room, but he cannot see any thing out of the room—wherefore? because the objects that are without, are in the dark and they can't be seen. I will have a use for this in the application of the comparison.

So now my brethren, I hope by the use of this parable I shall be fully enabled to show you how faith is produced in the heart of man. Here is the soul of man in full shape as is the eye in the head, but as the natural eye has no power of discernment until the sun or light of some kind is reflected upon it, so in like manner, we have no spiritual sight until the sun the fountain of light, the fountain of life, the fountain of righteousness, the fountain of redemption, the fountain of sanctification, &c., rises upon our dead souls with healing in his beams. Then when this is done, the effect produced by the divine operation of his holy spirit is faith, and this same spirit of love reflects its reconciled excellency and beauty upon the promises of the gospel. And then the poor creature sees that

God is reconciled to him in the death of his only begotten Son. How sees it? why by faith. He sees by faith that God and Christ are his, that whether life or death all things are his, and he is Christ's, and Christ is God's. Yea, he rejoices with that joy that is unspeakable and full of glory, because God is working in him to will and to do of his own good pleasure, enabling him through his Son to do the works of God, by believing on Christ, and this is what I understand Paul to mean when he says faith works by love. Just as the eye works in its power of discerning natural objects, just so faith the eye of the soul works by love; for John says, God is love. For Christ is a sun and a shield and light is come into the world, and the light shineth in darkness and the darkness comprehendeth it not. This is the sun of God, this is the light that gives sight to the soul; and as I before remarked, the effect of this light upon the soul is faith.

And I never can be made to believe that faith is effected any other way, for Paul says in one place that Christ is all in all, and it is by his being all in all to us that God the Father gives us those refreshing views of his goodness. And if the comparison holds good, wherein I say the eye cannot move in its office in discernment, until the objects and eye both are illumined by the reflection of light, we see to a demonstration, that faith is the gift of God.

Now in regard to the cause of faith, my brethren, or the cause of God's manifesting his love to you which produces faith, I view to be about this: first, he loved them with an everlasting love, and his divine perfections would not admit them into the paradise of his favor, without an infringement upon his divine perfections unless he assumed their likeness and obeyed the law; therefore, a covenant was necessary, and he covenanted with his Son to pay their debts. Hence we are saved according to his own purpose and grace given us in Christ Jesus before the world began. And the Lord in speaking to the children of Israel through Moses, tells them that it is not because they are more righteous or more in number, &c. that they were saved from the delusion which other nations went into; but he explains the whole matter by saying, because the Lord your God loved you — so here is the great cause of faith, &c.

Therefore Paul says, now abideth faith, hope, charity; these three. Now he don't say as I very often hear people quote, these

three are one; but he says the greatest of these is charity. Wherefore? why charity is love, and God is love. And the reason why charity is the greatest is this, because faith and hope are both effected by charity, by love or by God's working in us, or reflecting the golden rays of his reconciled countenance in our soul. And it is the greatest, for it is the cause of faith and hope, and the cause is of course greater than the effect.

And now comes the end of faith. Paul says in one place, I have fought the good fight, I have kept the faith, &c.; therefore, or henceforth, there is a crown of righteousness prepared or laid up for me. So I show you in one place where Paul said the just shall live by faith, that is in our militancy; but, when we are taken from our militant to our triumphant state, we will then enter into a full fruition of enjoyment of that crown of righteousness. Yes my brethren, then there will be no dealing out to us the measure of faith, for our enjoyments with God can no more be interrupted, for we shall see him who is our life.

Now mind you we are to live by faith, but when we arrive to him who is our life, there will be no more use for those views of his inexpressible excellency and goodness, which is here revealed to us by faith. For there will be no more intermission or cessation of our enjoying the smiles of our God, for our joys will be consummate in him. Then, oh ye old soldiers of the cross, who have fought through many battles with the enemy and his emissaries, you shall be forever free from, bucket letters, from slandering and lying tongues. Then, brother Tillery, I hope we shall meet on the shores of eternal deliverance; when we shall praise God for sustaining us while here in this world by faith. Contend my old father in Israel as heretofore, for the faith once delivered to the saints, for your writing is food to my soul; yet my blind neighbors, who are depending upon their dead faith, which I shall presently try to say something about, remarked, that your brandy was out and that you was not quite so drunk when you wrote your last piece as you have been in writing heretofore. They themselves are drunk, in a spiritual point of view; and the reason why they judge you so is, because they are so, and the actions and words of a sober man has an unusual appearance to them. For man by sin is dead, yea dead in trespasses and sins;

for by one man sin entered into the world and death by sin, &c. So as the body without the soul is dead, even so is faith dead without works. Same as to say, if any man profess faith and have not works, which is a natural consequence or result or production of faith, his faith is a dead faith. How is it that his faith is dead? Because he is dead in sin and condemnation, and his heart is a sink of sin, and his nature a fountain of iniquity; and his reliance upon God is produced from a high conceited opinion of himself, and the effect that this fox fire has upon poor deluded dead sinners is a dead faith, for they are dead works—wherefore? because charity or God does not work in them to will and do, &c. Therefore they are dead, their works are dead, and their faith is a dead faith, for it only gives a momentary glow to the feelings.

Then faith and hope are predicated upon the same, therefore Christ said, he that heareth these sayings of mine and doeth them not, I will show you to whom he is like, &c.; he is like a man that built his house upon the sand, but alas, alas, when the winds blew and the floods came and the rain descended it fell. So will all your pharisaical faith, you blind guides, who are leading the blind, you will both fall into the ditch together. Then repent and believe the gospel, and rely upon the rock Christ Jesus, and cease to pervert the right ways of God.

So I will now leave the subject with you my brethren, for your Christian deliberation; and I hope if you find any thing amiss in my hurried remarks, you will pardon my weakness. And, brethren Editors, if you do not think this worthy of a place in your columns, just please yourselves and lay it by, no offence to me; for my genius, and fluency, and eloquence, and talents, and literary attainments are too narrow and limited for me to think of writing for applause. So farewell my brethren and sisters, and when it goes well with you in the divine life remember your unworthy brother.

A. J. COLEMAN.

TO EDITORS PRIMITIVE BAPTIST.

*Ballardsville, Virginia, }
Jan. 20, 1844. }*

DEAR AND WELL BELOVED BRETHREN EDITORS: I take this opportunity to let you hear once more from me in the even-

ing of life, to inform you that I feel as steadfast in the faith as ever, and hope to continue in the faith as long as I live. When I see so many able pens engaged in writing for the Primitive, I feel much encouraged to let you know how we get along here in this part of the world. We once enjoyed peace and harmony in the churches, and the winter was past and gone, and the flowers of Canaan appeared, and the time of the singing of birds had come, and the voice of the turtle was heard in our land.

But now it is not so. There is a great division in the churches, many have gone after the new institutions of the day, while but few remain on the old platform and are mocked at as old Elisha was by the children in the streets, saying, go up, thou bald head, go up, thou bald head. But amidst all their hue and cry, the few old pilgrims appear to be faithful inquirers after truth, and the gospel peace seems to prevail amongst them, and there are still now and then a pleasant cluster of grapes found in the good old way. Though the children of Anak and many other giants in the land try to frighten the lambs of God, and would do so were it not for the promises of the gospel; the word tells us, he will gather the lambs with his arms and carry them in his bosom; and upon these promises they trust, in the hour of temptation and affliction.

Dear brethren, this is the last time that I ever expect to write to you, as the time of my departure is at hand. I hope to fight as long as I live under the banner of king Jesus, and hope to receive the prize at the end of the race. I hope you will pray for the welfare of the church of Christ, that she may come out of the wilderness fair as the moon, clear as the sun, and terrible as an army with banners, leaning upon her beloved. For the time of delivery will soon come, when she will put on her beautiful garment and stand in the presence of the Father of light, and be justified through the merits of Jesus; who was made a little lower than the angels for the suffering of death, to redeem his people from under the law, and place them under grace, and lead them into fountains of living water, and clothe them in white robes, and give them palms of victory in their hands. I wish my brethren to continue writing against all error. I am pleased with their writing. I wish you to insert in your paper the Minutes of our Association. Please publish my son's communication, if you think it

worthy of an insertion in your valuable paper.

SALLY MILLER.

Ye strange faced congregation,
Ye blood bought ransom'd souls;
Pray listen to the servant,
The truth she will unfold.

Commissioned and sent to you,
On Zion I kindly call;
The object is not for your money,
But for your precious soul.

Sweet Jesus he hath told me,
To go and preach his word;
And he hath commanded me,
To trust in the Lord.

But I have many a trial,
I am bound through wet and cold;
The object is not for money,
But for your precious soul.

We shepherds now are many,
Who stand upon the wall;
Alas! a solemn difference,
Discovered in our call.

Some crying out for Zion,
And faithfully try to live;
Some like the horse leech's daughters,
Crying for nothing else but give.

Since this is in circulation,
We see a sad decline;
Zion she doth languish,
Her leaders they are blind.

Her sanctuaries are silent,
Her walls they do decay;
Poor Zion she doth languish,
Her stays are gone away.

But brethren take fresh courage,
This proves the gospel true;
Ezekiel he speaks of them,
And Paul and Peter too.

Jude he also speaks of them,
And Joel harps upon;
Be sure whilst you are reading,
To read the tenth of John.

Jesus was a missionary,
We often hear them say;
But if Paul used good language,
This thing he doth deny.

But Paul calls him an apostle,
In Hebrews you will find;
But as for begging money,
He never was inclin'd.

Our Saviour also tells us,
I hope you will believe in him;

There are some who wear sheep's clothing,
But are ravenous wolves within.

These are the very people,

I boldly testify;
If you will weigh them by the gospel,
You will think the same as I. S. M.

TO EDITORS PRIMITIVE BAPTIST.

Ballardsville, Logan county, Va. }
Jan. 1844. }

DEAR BRETHREN EDITORS: I take my pen in hand to inform you, that about the year 1820 I began to see the awful state of living in sin; which caused my soul to pour out its complaints at a throne of grace. After long crying, I saw that God was just in damning my soul; which made me cry aloud, it is just if thou sink my soul to hell; it is just, I cried. Lord, thy will be done. And at that moment I felt the fountain of eternal salvation flow from Jesus's breast into my breast, which made my soul feel as a watered garden, or being baptised; for which I was baptised into the Primitive faith, in about the year 1824, as then we lived in harmony.

I was generally a member in our Associations for six or seven years. At length I was in the Association where the institutions of the day were introduced, which caused me to mourn and think of old Jacob in Egypt with his family. In meditating on them the night following I fell asleep in a visionary scene of travel from Egypt to the promised land; when I got into the wilderness where the tabernacle and the ark of the testimony, and the mercy seat were set up, I saw myself in the ark of the testimony and in the mercy seat; and there the ravishing streams of the seven spirits of God were ushered into my soul. I then saw the sleeping saints, and whilst they were sleeping I beheld a scene amongst the nations. I saw the robbers by night, running to and fro with their bundles of goods, hiding them in every hole and corner. I then beheld the patriarch Jacob coming meeting me. We embraced in each other's arms till we became one man. Jacob is my name and Israel is my spirit; so let Jacob rise and Zion sing, and all the nations praise their king.

I soon found that the whole of the vision had a prelude to my Christian travel; for counsel soon began to darken. It reminds me of the tribulation spoken of by Daniel the prophet: For after the tribulation of

those days the sun shall be darkened, and the moon turned to blood, and the stars fall from heaven, and the powers of the heavens shall be shaken. Are not the stars fallen? Are there not many ministers fallen into temptation and snares of the devil? It is needful that they should pray always that they may be accounted worthy to escape the snares wherein they are taken. I perceive it is the time of night. Then the kingdom of heaven is likened unto ten virgins, which took their lamps and went forth to the bridegroom, and five of them were wise and five were foolish. At midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him. Is it not Jacob's voice, although it may have the appearance of Esau's hands. Are there not many virgins that have never been married or baptised in his holy name? When the fullness of the Gentiles be come in, then Jacob shall come in, so all Israel shall be saved. They shall come from the east and from the west, and from the south; and sit down with Abraham, Isaac and Jacob in the kingdom of heaven, and the children of the kingdom shall be thrust out. Mark the prophecy of Obadiah, read it through; likewise read about the 9th v. of the 6th c. of the second book of the prophet Esdras in the Apocrypha. Despise not prophecy, for the testimony of Jesus is the spirit of prophecy.

I believe this little Primitive to be some of the clouds of heaven, which give light to spiritual Israel. Nothing more, but remain your affectionate brother in the Lord.

JACOB MILLER.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 13, 1844.

FOR THE PRIMITIVE BAPTIST.

THE HYMN BOOK.

The Kehukee Association at her last session adopted the following preamble and resolution:

"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."

In accordance with the above recommendation, Elder Osbourn has just issued from the press a Hymn Book entitled "NORTH CAROLINA SONNETS," &c. containing 676 Hymns, on fine paper and in good calf binding, priced 62½ cents. And notwithstanding there is such a great variety of hymns, the book is a *smaller* one than that published by him in 1836, containing only 356 hymns. This great difference is principally owing to the fact, that the new Hymn Book, has finer paper, shorter hymns, and its pages are better filled up. It would have been as well perhaps for the Association to have appointed a committee, whose duty it should have been to examine and report on the subject of this Hymn Book, inasmuch as it was expected to come out this spring; but as this was omitted and the book is now ready for distribution, I as the humble mover of the preamble and resolution above set forth, have felt it my duty to examine said work and give my opinion of it to the public, (as well of its defects as of its merits,) however unimportant and little worth that opinion may be.

I now then take pleasure in stating to my brethren throughout the bounds of the Kehukee Association, State and country, that I have carefully examined the Hymn Book in question, word by word from beginning to end, and unhesitatingly pronounce it the best Hymn Book I ever saw or ever expect to see; and I have no doubt of its acceptability to all Bible Baptists upon their inspection of it. I should be high-

ly pleased if every member in every church, belonging to the Kehukee Association and all others of like faith throughout the State, at least was in the possession of a copy of it. I humbly trust that the brethren will come up to the patronage of this work to the best of their ability: it is in my opinion just the thing needed, and with this along side of the Bible in their hands, the despised, but faithful followers of Jesus have nothing to fear on the score of a "form of sound words," which they are so strongly enjoined by the apostle to "hold fast" to as a part of their armor.

The arrangement of the hymns is excellent—enabling the individual to readily turn to a hymn suitable for any occasion. The book has good type, a beautiful title page and index, and at the conclusion of the hymns is inserted a concise form for marriage service, as a matter of convenience to brethren in the ministry.

Now for the defects. There are 5 hymns among the 676 that are metred wrong, viz: The 15th hymn is marked C. M. that should have been marked L. M.; the 98th, L. M. that should have been C. M.; the 127th, S. M. that should have been C. M.; the 161st, P. M. that should have been C. M.; the 442d, 7s that should have been 8s. and 7s. But these defects may be obviated in a few minutes by each one who has a book, if he will at once turn to these 5 hymns, and mark them with pen or pencil correct.

There are 10 other defects, if they can be called such, which are so purely typographical as would be apparent to every reader, such as free for face—thy for they—new for knew, &c., that I conceive it to be utterly useless to point them out.

That 5 hymns only amongst so many should be marked with a wrong metre, shows that much care has been bestowed on the execution of the work both by publisher and printer; but that 5 are wrongly marked, shows that no man is perfect and is therefore not remarkable. Neither do I conceive it to be of any consequence as the matter may now be so easily remedied.

I expect Elder Osbourn will pass through this place, Tarborough, &c., in a few weeks on his journey to the upper counties of this State and into Virginia; from whom the "North Carolina Sonnets" may be had by those wishing to procure them. There will also be some of them perhaps deposited at Williamson and Tarborough for distribution in this part of the State. Elder

O. has had some of his Hymn Books elegantly bound in gilt edging and cover for such as want something very handsome—price \$1.

C. B. HASSELL.

Williamston, 20 March, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lowndes county, }
Feb 22nd. 1844. }

Free Will, Free Agency, and Free Grace.

DEAR BRETHREN: I hope you will not find any thing in these my views on the above *propositions*, deviating from Primitive sentiments; different men have different opinions, and thus there is so much controversy in the world. If my opinions are not sustained by reason as well as revelation, certainly they ought to be rejected.

First, *Free Will*. Free, not bound. *Will* then is that faculty of the soul, whereby we freely choose, or refuse things. Man in his creation was made upright, and endowed with several other faculties as well as *Will*, and when they are all bunched together they make what is commonly called the immortal soul; how then can we speak of one power of the mind, without some touch upon the others?

Man was not chissled out of a rock, to be without life or motion. Although he is animated *clay*, he has a soul, actuated by the intellect or understanding, as well as a body that is, in a degree, impelled by the senses. Adam was addressed as having reason as well as free will. 'Of all the trees of the garden thou mayest freely eat, (without restraint,) but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.' Some argue that Adam was not free because he was under that prohibition, not to eat of that tree of knowledge of good and evil. The same argument would hold against the *Creator* himself, that he was not free, for he is bound by his divine attributes not to change or lie. Heb. 6. 18.

It appears that Adam had liberty of choice, but could the *Almighty* have liberty to change or be false? Yet the spirit of God is free. 'The wind bloweth where it listeth;' so of the *Spirit*. 'Uphold me by thy free spirit.' Ps. 57. 12. Now Adam being endowed with free will, it was essential for him to have a rule to govern his conduct by and thus be master of himself; but his liability to abuse his liberty rendered it both just and right that his freedom

should be guarded by a law having a penalty annexed to it. It has been justly observed by some writer, that it is hard to conceive of will without a motive. But where do motives come from? they may come from external sense, or be induced by the ideas of the mind, always expecting, or directing to some supposed good, or the fearing or shunning some supposed evil. St. Paul, Rom. 7. 7. says: 'Where there is no law there is no transgression.' No law to transgress. But suppose, that where there is no law there is no liberty. Now no reasonable man would wish to be without law, and have the uncontrollable power of doing whatever he willed without restraint; the consequence of which is, every body else would have the same power, and there would be no security for liberty itself. If man had not been made free, how could he have been a subject of moral law, to obey or disobey? So it seems that free will under a law with a penalty, is rather to be chosen than no law and no liberty. Adam having in his creation all that it was possible for him to have, did not reply—'Why hast thou made me thus?' He raised no objection to his capability to keep the law.

Freedom of will is essential to moral action, yet it is not easy to reconcile it with the influence of external things on the mind, and the foreknowledge of God. Supposing all events pre-established by the creator, what influence would that have on free will! For instance, suppose you knew that you would be drowned in the river to-day, if you attempted to cross it, and through the influence of that foreknowledge you did not make the attempt to cross nor was not drowned, that event proved itself unknown. St. Peter does not allow that foreknowledge has any influence on the will, while saying to the men of Israel, Jesus Christ 'himself being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.' Acts, 2. 23. The Roman soldiers knew nothing of the fulfilment of the scripture, yet by a secret impulse they were turned away from breaking the legs of Jesus, *that the scripture should be fulfilled, a bone of him should not be broken.* John, 19. 36.

It seems that there are two spirits at work in the world, a good and an evil one; we are to try the spirits, and thus we have our spiritual warfare. Our forefather Adam must have had two things presented to

his mind, good and evil; keep the law and live, otherwise transgress the law and die. (In a case where two evils are presented to the mind and of necessity one or the other must be taken, the lesser evil is the chosen good.) What induced him to choose the evil? because the most supposed good was there, and influenced the mind. *Adam was not deceived.* 1 Tim. 2. 14. Thus Adam obtained the knowledge of good and evil by the *total* loss of good, and full possession of evil—he incurred the penalty *death, so death passed upon all men.* Rom. 5. 12. *Free will* now in its fallen degenerate state, having departed from its native uprightness it never can of itself return. The human will did not lose its freedom to do evil, only its original piety and goodness; water that is bitter runs as freely as sweet. So it is clear that the loss of the *will* to do good pervades all mankind in every place and all time—averse to all good and prone to all evil. This is *total depravity.*

But in the natural concerns of life the human will is free. You can stay at home, or go abroad. *Have we not power to eat and to drink?* 1 Cor. 9. 4. So also in the outward acts of religion the will is its own master, kneel or stand in prayer, appear to draw nigh yet be afar off. *The will* being as said before lost to all good, so that as to the *soul's salvation* the case is quite different. The unregenerate have no will to do good, so that we cannot repent of our sins as we please, or believe in the *Lord Jesus* as we please, or run in the way of his holy commandments as we please. The whole powers of the will, understanding, and affection all dead. So in Adam's death we all *died.*

Free Agency. Agency is transacting business for another. Free agency then is acting according to our wills. (free acts.) When we are compelled to act by force contrary to our wills, we are not free. If reason is lost, the will in a degree is lost. If will and reason are lost, (but not by our choice,) we are not accountable for our conduct. Drunkenness excuses no crime, for the loss of *reason* and deprivation of will was the man's own fault. Man then being a rational *being*, must be a free agent; but limited to things of time and sense. *The natural man receives not the things of the spirit of God. Behold, he (God) put no trust in his servants; and his angels he charged with folly.* Job. 4. 18. Man then is too depraved and blind to be a

free agent for *God*. But as regards men's salvation, (if we admit Christ to be men's substitute,) Christ must be a free agent for him, or he is lost forever without hope of redemption!

Lastly, *Free Grace*. How shall we explain the term? The gratuitous favor of the powerful toward the weak and helpless, or the *free* and eternal love of *God* to fallen men. Rom. xi. 6. As said before, all men dead in trespasses and sins, St. Paul speaking to *them who are under the law; that every mouth may be stopped, and all the world may become guilty before God*. Rom. 3. 19. Now what offering can man give in exchange for his soul's salvation. If we had the cattle upon a thousand hills, or ten thousand rivers of oil, or to give the fruit of our body for the sin of our souls, all would be utterly condemned. Nothing of any availability but free grace, and may be resolved in this one declaration, *I will have mercy on whom I will have mercy* Rom. 9. 15. Divine grace comes freely to all to whom it does come. Happy for men that it does so come, or it would not come at all, as men have no will of themselves to seek it. Thus grace is found of them that sought it not. Grace being given us (all true believers) in Christ Jesus before the world began. See 2 Tim. 1. 9. So free grace is manifested to sinners in due time. Jesus undertook for sinners, and died for sinners; magnified the law and made it honorable by obeying the precepts and enduring the penalty, wrought out a righteousness adequate to the law and imputes it to sinners

Now a word or two about the agency of the *SPIRIT*. When God calls, he calls effectually; the sinner hears, and fears. Come now let us reason together, sayeth the Lord. Thus the sinner is *made willing in the day of God's power*, to seek his face. *When thou saidest seek ye my face, my heart said unto thee, thy face Lord will I seek*. Ps. 27. 8. 'Our seeking his face was all of his grace.

My sheet is nearly out, but the story of free grace not half told; but I must come hastily to a close, with a few more scripture quotations. The Jews in the parable said, *We will not have this man (Jesus) to reign over us*. Luke. 19. 14. *How often would I have gathered, &c. and ye would not*—not willing. Paul was made willing by the powerful influence of grace. and said, Lord, *what wilt thou have me to do?* Acts, 9. 6. No delay or hesitation,

and of a willing necessity he preached the gospel, freely receive, freely give, coveting no man's silver or gold.

Now we see how *Free Will, Free Agency*, and *Free Grace* comports and harmonises with the doctrine of *predestination* and *election*. God having loved us with an everlasting love, and drawn us with loving kindness, and made us *willing* in the day of his power—made us *free*—gave us liberty. *If the Son therefore shall make you free, ye shall be free indeed*. John, 8. 3. 6. *Where the spirit of the Lord is, there is liberty*. 2 Cor. 6. 17. *For it is God which works in you both to will and to do of his good pleasure*. Phil. 2. 13. Knowing that all men by nature (and I with the rest) were *unwilling* and procrastinating, this is one of the greatest promises in the Bible: *Thy people shall be willing in the day of thy power*. Ps. cx. 3. *Now whosoever will, let him take the water of life freely*.

O! to grace how great a debtor,
Every child of God must be.

JOHN HALBERT.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lowndes co. }
February, 1844. }

BRETHREN EDITORS: Please publish this song ballad.

Come watchmen and shepherds, whom
Jesus has called,

To feed the young lambs and the sheep of
his fold;

To prove we love Jesus and keep his com-
mands,

Let's love one another and feed his dear
lambs.

The sheep on the mountains are scattered
all round,

While the wolves in sheep's clothing, in
plenty abound;

To scatter the sheep, and the young tender
lambs,

A host of false teachers are travelling our
land.

Let's gird on our armour of faith, hope,
and love,

And preach the salvation of Jesus above;
And say with the prophets, all you who do
thirst,

Come unto the Saviour, in him only trust.

Come all under shepherds, that love my
dear Lord,

And all his dear children, that trust in his
word;
Come pray unto God, as the heart of one
man,
For a mighty revival of grace in our land.
O Jesus dear master, my Lord and my
God,
Look on thy dear children, in mercy and
love;
Be with them in trials, and troubles we
own,
'Till it's thy good pleasure to call them all
home.

We read in the gospel of God's only Son,
Of the present distress that is now going
on;
Don't grieve my dear brethren, God's
word it must stand,
For they would have continued had they
been our band.

For this the apostles of Jesus, our king,
They would have continued, if of us they
had been;
They go away from us to show what they
were,
For Christ and his gospel they never could
bear.

Oh strangers, and pilgrims, and travellers
to God,
Who are praying and singing, along that
best road;
Take courage dear brethren and hold up
your heads,
For we'll soon be done travelling and go
home to God.

Not many of the mighty and noble are cal-
led,
To obtain Christ's salvation in heaven's
bright world;
But rich in the faith of God's only Son,
The poor and the needy the sheep of his
fold.

They go away from us, because we are
poor,
In the gospel Christ tells us these things
would be so;
So let them go brethren as many as will,
Yet Christ and his gospel is our theme still.

In heaven, in heaven, the place of the
blest,
In the mansions of glory we shortly shall
rest;
Then adieu to our sufferings of anguish and
pain,
With Christ in his kingdom forever to
reign.

With the glorified spirits we'll mingle our
song,
While loud hallelujah, re-echoes the sound,
Of holy, thrice holy is Jesus our king,
We are all joined forever his praises to
sing. *WORSHAM MANN.*

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
March 11th, 1844 }

DEAR BROTHERS AND SISTERS of the
Primitive order: Grace, peace and mercy
be multiplied unto you, through our Lord
Jesus Christ, to enable you to contend for
the gospel of our Lord Jesus in a right and
acceptable manner; and then you will be
called contentious and contrary, or unchar-
itable by the carnal professors, who have
so much universal charity. But let them
say what they please about your conten-
tion, I say if you will be like the apostles,
you must contend with false teachers, such
as say every way is right—for they are
false. And sometimes I meet them when I
have to hear the subject of religion named, as
I know we shall not agree and I do not wish
to contend with my friend or neighbor;
but when it does come about, we should
contend for the truth of the gospel.
Though we are not so fond of contention
as they suppose we are, but we must con-
tend for the gospel, though it does go
against our fleshly feelings; which I have
done and expect to do again when I meet
with some of my old friends and neighbors
as concerns this world. This tries our
hearts, and we should be faithful in this
matter at all times and with all persons;
but this is hard for me to do, with some of
my old friends. I sometimes say "yes,"
when I should inquire "what do you
mean?" But think if I do, it will end in
contention and so let it pass off.

This is wrong, my brethren, and only
goes to please the flesh, which is wrong.
But when I am under the influence of the
blessed spirit of truth, that directs us into
all truth, then I can and will contend for
the gospel with father or friend; if it is only
by telling them that all is not gospel that is
called gospel, for there is nothing gospel but
Jesus Christ and him crucified for the sal-
vation of his people. And if you make it
out more it is not gospel, and if you make
it less than his people it is not gospel;
for it is written, he shall save his people
from their sins. See Matthew, 1 ch. 21

Yrs. So if you say he will save more or less than his people, it is not gospel.

So we, brethren, must contend for the truth, and that is, that Jesus shall save his people from their sins; and will save them by sanctification of the spirit and belief of the truth. This is the work of God by his spirit on us the children of God, or the church of Christ. And we are brought to believe in Jesus by the operation of his spirit on our hearts—without this operation of the spirit on our hearts we will be damned with all our head or strawpen religion. So we should contend for the gospel and for the doctrine of the gospel, whether men like it or not, whether they say we are contentious or not, no odds, for Paul says, “we were bold in our God, to speak unto you the gospel of God with much contention.” See Thesalonians, 2 ch. and 2 **Yrs.** Here you see Paul contended for the gospel with much contention. Now if Paul had been one of our universal charity men, he would not have had contention about this matter; but he would have said like our free will Baptists do, “all are right, do not contend for one way and one only, we must not have contention.” This is the way a number of professors talk in this day, and say they are opposed to contention. So am I, and if you false teachers would quit trying to pervert the gospel, then there would be no need of contention; but as there were false teachers in Paul’s day, so there are now, and so there will be to the end of time.

So we, brethren, must contend with them in a friendly way; but when we are speaking of this, do not speak to please men; for Paul says, in 4 **Yrs.** “not as pleasing men.” Here Paul did not speak to please men, hence it is he did not get their money; but if he had been after their money, he would have been for pleasing them and would have said like our modern missionists do, that men could act faith—which is all a fudge. Such there are and will be to the end of time; for it is written, that false teachers shall arise “and even among yourselves shall false teachers arise.” And so there is among the Baptists.

And I expect another prophet before long to arise, as the great prophet Miller has proved himself a lying prophet. I think the devil cannot do so much work at camp-meetings, as he has done under Miller’s prophecy; as there are a number who were afraid the world would be to an end before they could make a profession of religion.

So the devil and old Miller have made more professors, I am afraid, than God has possessors. So I think old Apollyon will raise up another prophet to prophecy lies for him.

But this is all right and is by the permission of God, so we should not murmur, but contend for the truth of the gospel; for if there had been none to contend with, then we would not have been commanded to contend for the faith. Hence it is, so long as we have the command to contend for the faith, so long will we have false teachers to contend with. Hence we must be content with such things, for it is the will of God or it would not be so; for he works all things after the counsel of his own will. So we must be content in this matter, and obey the command, “Contend for the faith once delivered to the saints.” Hence we should contend for the ordinances as God has delivered them to us, and pray to God to give us the right understanding of the same.

Brethren, I heard one of these false men not long since taking members into his church; and to my astonishment I heard him ask them how they would be baptised! Such a question as this, never was asked by any gospel minister. He is a very worthy man, as a man I am personally acquainted with him, and will say I know no harm of him as a man concerning natural things; but he is nothing more nor less than a gospel perverter—his name is Hank. Now, Mr. H, you know that you did ask your disciples how they would be baptised; and one out of several said in the water; and I think any person that could see your face then, could see that you did not like it. But I ask you, where you got your authority from to ask such a question? You cannot find where one ever asked such a question in gospel baptism. No, sir, gospel baptism with water was but one way, and only one way to perform it, and that was in the water. Hence the apostles never asked them how they would be baptised. And gospel ministers do not ask such questions now, for it is not in the gospel. So you and your baptism are separate from the gospel. May the Lord turn you and you shall be turned, is my prayer. Farewell.

Brethren, let us contend honestly and meekly for the truth as it is in Jesus; for we are saved by sanctification of the spirit and belief of the truth. Nothing more at present, but as ever your brother in the Redeemer of sinners.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Montgomery county, Ala. }
Feb'y 27th, 1844. }

DEAR BRETHREN: I have been a subscriber for your paper the last three or four years through the agency of brother Geo. W. Jeter, but in consequence of bro. Jeter's expectation of moving away, our little band of subscribers have failed to organize themselves as such, for the present year. But I, as one well pleased with the most of your communications, wish to continue my subscription the present year. I have not received one of your communications since the close of the eighth volume, and I sometimes feel like a child that has lost its nurse; for the truths, and doctrine advanced in them, by the brethren, and sisters, often tend in some degree, to strengthen, and confirm my hope that I have past from death unto life, for I sometimes think I do love the brethren.

Now, dear brethren, as my object in sending these few lines is only to renew my subscription, and not with a view to edification, (being incapable and too unworthy,) I will say, after being a member of the Baptist church nine years, I am yet a poor, frail, unworthy sinner, depending alone on the mercies of God for life and salvation; and if I am saved at all, it is not for any thing I have done, or ever expect to do, but by the free grace of God, according to his own purpose and grace given us in Christ before the world begun.

I feel an interest in the prosperity of the Primitive Baptist, and desire the circulation of their communications. Should I have an opportunity to procure subscribers I will send on their names, and communications. So no more at present, only craving an interest in your prayers, in behalf of myself and family. And may the blessings of God attend us all through life, comfort us in death, and save us in his kingdom for the Redeemer's sake. Your unworthy brother in Christ.

ANDERSON HATLEY.

Alabama, Wilcox county, }
March 10th, 1844. }

DEAR BRETHREN AND SISTERS: If I dare use that appellation. It has been impressed on my mind for sometime, to let you know something about my difficulties in this life. But as I find that my sheet will not contain one half of what I want to write, a few words must suffice.

I am one that has not long since professed to believe that the Lord had been gracious to me in pardoning my sins, some years past while in my youthful days. But it seems that the devil held out many inducements, to make me believe that there was no reality in what I had experienced; and I finally concluded that my conviction had not been in the right way, as it appeared to be more from a kind of love than fear. And then I prayed to the Lord that I could see myself a great sinner, and to give me a great deal to repent of, so I could have a big experience as I termed them. And O wicked man that I have been since that time; for it seems that I have oftentimes went willingly into sin, hoping that something good would follow. But these sins would cause me a great deal of trouble, and those past sins and the sins that I yet daily commit, make me to exclaim, O wretched man that I am, for who shall deliver me from this body of sin.

Now, my dear Christian friends, I have given you only a small sketch of my life, and my motive for doing so, is to inform you that my many doubts make me fear that all is not well with me yet; and I hope that you will all remember me in your prayers, and entreat the Lord to show me clearly what my situation is, that is, to enable me to know whether I dare to claim the blest hope or not. Pray for my family. I subscribe myself yours in tribulation.

WILLIAM DAVIS.

From the Signs of the Times.

CIRCULAR LETTER.

OF THE LOST RIVER ASSOCIATION, FOR 1843.

The Regular Baptist Association to the churches of which she is composed, and all other brethren connected with us:

In presenting you an ordinary circular, our limits forbid the investigation in such a way as to do it justice. But we shall confine ourselves to a few remarks on the subject of

WISDOM,

which is one of the divine attributes of God; by which he orders all things according to his own mind. Doth not wisdom cry and understand, put forth her voice? "She standeth in the top of high places, by the way, in the places of the paths she crieth at the gate." Prov. viii. 1-3.— "Wisdom hath builded her house, she

hath hewn out her seven pillars." Prov. ix. 1. So, dear brethren, we had no hand in the great work of redemption: no more than we had in creation.—But as he is Wisdom itself, he put forth all things according to his own will, and prepared all things for the support of our natural bodies, both food and raiment, and is and will be glorified in all the work of his hands, from first to last. So dear brethren, we had no hand in the great plan of our redemption, but this grand design was ever there. God in his wisdom was just as well acquainted with it before he made a world, as he is now or ever will be. When we speak of the wisdom of God, we must not limit him to any certain thing or things; but we have to say that there is nothing old nor new. We find in God's word, that the wisdom of this world is foolishness with God.—We do not charge God with folly, but believe that he works all things after the counsel of his own will, concerning the great plan of redemption.—And we do understand from God's word, that he has laid the foundation, in Zion, which is a tried stone. It has been tried by men and the devil with his host, who have become so wise, that they can prescribe ways to get religion, and how to keep it. But remember, dear brethren, this is the religion of the world; and if it is so easily got, so it is as easily lost, for it cost nothing but their own works.

This kind of religion first begun in the garden of Eden, with Adam and Eve, and has been brought through all ages of the world, and it is of the world, and the world will love its own. But, dear brethren and sisters, that which will make us happy in time and in eternity, is that which cost the blood of the Son of God, for without the shedding of blood there is no remission; but his blood cleanseth from all sin. He has completely fulfilled every precept of that law, under the curse of which he had fallen, and has been made a curse for us. And now, dear brethren, we have to say with the apostle, that it is by grace ye are saved, through faith; and not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained we should walk in them; so that we can say with the apostle, Who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption. Thus being redeemed by his death, we shall be saved by his life. And now we say with the apos-

tle, "O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out! As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And now, dear brethren, we profess to be directed by that wisdom which comes from above, which is first pure, then peaceable, gentle, and easy, to be entreated full of love and good works.

Wisdom has directed the churches all along through all ages, down to the present time. And, dear brethren and sisters, God, who is Wisdom, will direct his people, and will now and then give us a crumb, as he has his people in all ages of the world. The church of God ever has been separate from the world, in all ages, which shows the wisdom of God, procuring to himself a peculiar people, who were chosen in Christ before the foundation of the world, and is now manifesting his grace and love to us at his own good pleasure, and will accomplish his own purpose in the end, and will separate his church from all the enemies that she has in the world; and will take her home in the end, that where he is, she may be also, and behold his glory, while the wicked shall be driven away in their wickedness. And now may the grace of our Lord Jesus Christ be with you all. AMEN.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

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, *Leakville*. Thos. Bagley, *Smithfield*.

James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbot's Creek*. Jos. Brown, *Camden C. H.*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplaid*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabune*. James H. Smith, *Wilmington*. Jacob Heffring, *Goldsboro'*.

SOUTH CAROLINA.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, *St. Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thonaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Mulboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Willis S. Jarrell, M. G. Summerfield, Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

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*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Heffring, *Clayton*. B. Upchurch, *Benevola*. Wm. Crutcher, *Huntsville*. Wm. H. Cook and H'y Peety, *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, *Laweville*. 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*. John Bryan, Sr., *Waltersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. V. Coleman, *Goldville*. A. Hatley, *Pittala*. D. Whatley, *Goldville*.

TENNESSEE.—Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Senierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry

Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carroll's Roads*. John Scalloff, *Shady Grove*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*.

MISSISSIPPI.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Linkhorn*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Reale's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Mingoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Amos Granberry, *Carlile's Mills*. Evan Roberts, *Dekalb*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*.

FLORIDA.—Hartwell Watkins, *Manticello*. **LOUISIANA.**—Eli Headen, *Murburyville*. Thos Paxton, *Greensboro'*.

ARKANSAS.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

MISSOURI.—Joel Ferguson, *Jackson*. John McDowell, *Sparta*.

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*. **KENTUCKY.**—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan McDowell, *Cumberiand Ford*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. Wm w. West, *Dunfries*. William Burns, *Davis Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. 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.

C. B. Hassell,	\$7	Elijah Breden,	\$2
A. Hatley,	1	S. Mustain,	7
Rudolph Rorer,	8	Richard Wilson,	1
L. Vanarsdel,	3	Wm. Davis,	1
N B Stewart,	2	Jas R. Broome,	3
I E. Douthit,	6	Jno. Ellington,	1
Alvin Myhand,	1	Wm. Moore,	1
Thos. Bagley,	8		

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. 9.

SATURDAY, APRIL 27, 1844.

No. 8.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A copy of a letter from Elder James Osbourn, of Baltimore city, in answer to one he received last Feb. from his own brother in the flesh of the city of Colchester in England, whom he had neither seen nor heard from for the long space of forty years.

Baltimore, Feb. 1844.

BROTHER WILLIAM,

You may believe me when I say, that the coming to hand of your letter dated Dec. 8th, 1843, filled me with such deep amazement, and with gladness too, that in the multitude of my thoughts within me I could but exclaim with the royal Psalmist and say, *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

In two months from now it will be forty years since I last saw or heard any thing from you; and it is much longer ago yet that we played in father's garden, and out in the lane there, and down yonder in the green, and round about Park-hatch gate and the lime kiln. And 'tis ever so long ago now that we went a bird's nesting in Mitchell's fields and down there in the old copse. William, where have those juvenile days fled to? Are they all lost in the waste of time? and will that time return no more forever? and is this the way you and I slip along through life? Good God what shadows we are! and what shadows we often pursue! But is it so in truth and verity, or is it but a waking dream of mine, that James is now writing to his brother William? I thought to be sure that you must have been dead long ago. And have

you, do tell me, William,—and have you all this live-long time resided in the city of Colchester? I have rambled about far and near like the wandering Jew since I entered into the ministry, and have seen many strange things and places, and received a heap of scandal and scorn from men who know not God aright.

Also, since I entered the ministry I have been among different sorts of people; and I have met with carnal preachers, and empty professors, and religious enthusiasts, and heretics, not a few. I have likewise been in perils of robbers, in perils in cities, in perils in the wilderness, and in perils among false brethren; but out of them all the Lord hath delivered me; and having therefore obtained help of God, *I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.* Acts, 26. 22, 23.

This Christ then, of whom it was predicted should come, and should suffer for the offences of his people, and also for their justification rise again; and all this too, and much more, was done by the determinate counsel and foreknowledge of God:—this Christ, brother William, this Christ I say, is that Just One whose dignity and fame, honor and credit, name and character, worth and glory, whom your youngest brother, by travelling and preaching, writing and talking, tries to promote; for he sees beauties and charms in and about him which so far excel the glory of the sun, and the glory of the moon, and the glory of the stars, and all terrestrial glories, that he is constrained to acknowledge him to be

fairer than the children of men,—the chief among ten thousand, and the altogether lovely. He is the Amen, the faithful and true witness, the beginning of the creation of God; and by him grace and truth came, and hence he is full of grace and truth; and in him all the fulness of eternal Deity dwells. Indeed, he is the great ocean of love,—the fountain of life,—the wall of salvation,—the gate of heaven,—the foundation of the church,—the sun of righteousness,—the slaughtered lamb,—the atoning priest,—the glory of the upper world,—the admiration of angels,—the praise of saints,—the scorn of deists,—the reproach of fools,—and the dread of devils.

In this glorious person, the eternal Father, from everlasting, chose the people of his delight, and in him they now stand as safe as the throne of heaven; for we are told that their life is hid with him in God.—Also, the Father, with this same glorious person, made the covenant of grace with all its blessings, and faithfully secured the same to all the legal heirs of promise: and now, as these heirs of promise have their standing in Christ, the eternal Son of God, who, though a proper and a distinct person in the adorable Trinity, is co-equal and co-eternal with the Father and with the Holy Spirit, and yet, all these distinct persons are in the divine essence, one and but one. *I am God and there is none else*, Isa. 45. 22.—I say, as these heirs of promise have their standing in Christ and are one with him, so all the ineffable benefits of the covenant of grace, and all the rich stores of immense blessings in Christ, are theirs by an hereditary right; or what in jurisprudence is considered *entailed property*, and hence the heirs cannot be disinherited of it. However, this hereditary right here hinted at ought not, as by most people it is, to be viewed as some fearful bugbear; for of a truth it is the very core of the gospel of our salvation; for by hereditary right is meant, that all the blessings possessed by the saints while here below, and their patrimony above, were by the wonderful contracting parties in the great council of the sky, secured to them all in such a way and manner as that it would be highly disparaging to the dignity of their character not to give, grant, and bestow to the heirs of promise, all and every thing bequeathed, specified, promised, expressed, or implied in the last will and testament of the eternal testator; and hence it is said, *He that spared not his*

own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8. 32.

How shall he not with him also freely give us all things—That is to say, *how can* the eternal Father, for this is the whole force of the passage,—how shall he not, or *how can* the eternal Father, who, in giving us his Son, did tacitly inform us that all spiritual blessings in heavenly places in Christ, according as he had chosen us in him before the foundation of the world, were secured to us by an immutable statute; and that the giving of his Son was an earnest of the forthcoming of every whit of what is expressed or implied in the emphatic words of, *future inheritance*:—how then shall he not, or *how can* the eternal Father withhold from us all these inestimable blessings after giving us such indubitable assurances of our possessing them all in proper time and place—I say, *how can* he withhold from us all these blessings and yet remain *a just God and a Saviour?*

But what I particularly intended to lay before my brother William was this,—as in Christ all spiritual blessings are treasured up for the heirs of promise; and as all these heirs of promise were from everlasting chosen by the eternal Father in this same glorious person, and in him they still have their standing, and *in him* too in such a way and manner as for Christ and those who stand in him to form a UNIT:—I say, as these things are so, it follows as a matter of course, and by a gospel maxim, that all poor, needy, and self-condemned, and self-despairing sinners; and all poor, afflicted, tried, and tempted saints, are privileged to come to Christ for life and salvation, for rest and peace, for wisdom and strength, for light and liberty, and for joy and comfort. Indeed, they are welcome to make so free with this glorious person as to creep into his bosom, for he has some bosom friends, as we read, *he shall carry the lambs in his bosom*, Isa. 40. 11. Men in all ages of the world, and under circumstances the most perplexing, and trials uncommonly pungent, and afflictions vastly oppressive indeed, have found respite here. And many who have been sunk low down in despair, and just ready to faint and to yield to desperation, have come hither and met with sweet relief and rejoiced in hope of the glory of God. Yes, men have come here with the sentence of death upon their spirits, and with old Apollyon at their

heels, and a cloud heavily charged with vengeance close at hand, and they, even they too have been acquitted and bade go in peace. Men too under various soul distress and wasting pains have found a balm at this very place. And poor insolvents also have here received great pecuniary assistance. The blind likewise have been brought to see, and the lame to walk, and the tongue of the dumb to sing by this same glorious person, the honor and character of whom your brother tries and desires to promote.

Does this look like enthusiasm to you, brother William, or nay? for your letter does not inform me what your taste is in these matters. But I pass on to observe, and William I hope will listen to what may farther be said in reference to the greatest personage that ever appeared on earth.

He it known therefore to all those who fear the Lord and yet are laboring under what the pious Psalmist calls *great and sore troubles*, Psa. 71. 20, that this same glorious person to whom sin burdened and heavy laden sinners come and find rest to their souls, and through whom the gospel shines transcendently bright and warm, is God, and very God, the everlasting God, and yet the Son of God, and the son of man,—Immanuel, God with us; and he is able to save to the uttermost, and his blood cleanseth us from all sin, and he will cast out none that come to him for life, pardon, peace, and rest. Also, he is one of great and tender compassion; and divine sympathy dwells in his heart, and he knows what sore temptations mean, and hence he can succor them that are tempted. And we are very creditably informed that he *pitieth them that fear him*, Psa. 103. 13; and by some people it is thought that pity first brought him into this sin-disordered world; and hence they say and sing,

Our misery reached his heavenly mind,
And pity brought him down.

However, it is quite certain, that *in his love and in his pity he redeemed his people*, Isa. 63. 9, and in his bosom there yet is pity,—divine pity. Mercy also like a mighty stream freely flows through his whole soul; and the adaptation of it to the miseries and wants of poor afflicted consciences, must needs baffle the tongue of the learned to describe.—And what next? Why, the church says, *this is my beloved, and this is my friend, O daughters of Jerusalem!* Song, 5. 16. The ancient

church knew and understood much of the worth of our incarnate God, and from him received some sparkles of glory, and by means of the same she *saw the king in his beauty, and the land which was very far off*, Isa. 33. 17. But gospel Zion however, has, according to divine prediction, received a vast flood of light from the same source, i. e. from Christ, for it is from him that this stream issues, *for thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream*, Isa. 66. 12. In this stream there is an abundance of divine efficacy, even immortal life and light, and hence wherever it comes it brings these heavenly properties with it; and that man in whose bosom this mysterious stream sweetly rolls, is a living and an enlightened person in the very best sense of the word, and in Christ the Lord of life and light he at times greatly rejoiceth.

William, this great source of life and light, is that *just one*, even that glorious person in whom your brother fancies (not mere idle fancy) he can see so many rare beauties and charms; and on whom he buildeth his hope of a blessed immortality; and from whom he has received so many favors; and with whom he has frequently made free; and before whom he has made many and long confessions; and of whom he has often implored divine forgiveness; and whose character and honor he has, and yet does, try to promote. Is James wrong in so doing, or is he not? If however he is wrong, he must adopt the language of a good woman and say, *My wrong be upon me*, Gen. 16. 5.

But by the by, it must be admitted that this is a mode of living altogether peculiar to some few people amidst a great many; nor is it at any time or in any place, commenced or prosecuted to any great advantage by mere human agency;—a supernatural power is requisite in the case; and he that is under the influence of this supernatural power, whether he be 73 years of age, as in your case, or nearly 64 years, as in my own instance, his mode of living will not be very dissimilar to the one above glanced at. It is a mysterious life, and hence it lies beyond the reach and sight of finite sagacity, but is within the comprehension of faith,—divine faith I mean, and a writer of fame and of great antiquity, in speaking on this same subject says, *The life which I now live in the flesh, I live by the faith of the Son of God, who loved*

me, and gave himself for me, Gal. 2. 20. Mysterious however as is this way of living, it is a safe, and a very honorable way; *a way which no soul knoweth, and which the vulture's eye hath not seen.* Job 28. 7.

Men may know much of the letter of truth, and make a florid profession of Christianity, and be very zealous, and apparently devout, and yet be all in the dark about the secret which lies between God and a heaven-born soul. We shall not transgress in saying, that that man is thrice happy who knows the way of life by the sweet and safe teaching of Jehovah the spirit, and who by him has been brought to know, and to see, and to feel himself interested in what Christ hath done and suffered here below for sinners impoverished and undone, and in what he is now doing at his Father's right hand. If you have been taught the way of life by this spirit it is well, and it must necessarily end well with you; and God grant it may so end with my brother William. Also, if I by the same spirit have been made acquainted with the way to happiness and God, with me it will end well for it will end in a heavenly home. O blessed home!—sweet home!—Prepare me, dear Saviour, for glory my home!

Surely no point in the whole range of theology can be of more vital importance to us than that of being in possession of divine life, for on this very point the eternal salvation of the soul is suspended, and not on a public profession of Christianity,—not on a name to live among men,—not on great light in the head,—not on fiery zeal and exalted talent, but on *divine life in the soul*. This, yes, this is the great culminating point of all; and in the language of scripture it is *Christ in you the hope of glory*, Col. 1. 27: and with Christ in us, all must be well with our souls in the end, for the end of it will be, as was said before, a heavenly home; and at that sweet and long home may we meet and there sing, and there shout aloud for joy of heart; and of us may it be said somewhat like this.—*some on boards, and some on broken pieces of the ship. And so it came to pass, that they both escaped safe to glory.* Acts, 27. 44.

I should like much to spend one summer more in my native land, and from city to city preach Christ and him crucified; and I would try and do so was it not for the expense. By your letter I find you read the

Gospel Standard, which I know to be an Old School paper published by Mr. Gadsby of the city of Manchester; and that you at different times last fall saw my name and my writings in the same. I am somewhat acquainted with that paper; and if you think this epistle would be of any use to that praiseworthy paper, send it to the Editor and let it be at his service. Write to me again soon and direct just thus.—ELDER JAMES OSBOURN, BALTIMORE CITY, NORTH AMERICA. My love to your family and to sister Susan and family, and accept the same yourself.

JAMES OSBOURN.

PS.—Perhaps a few little items by way of postscript will be sufficiently interesting to you and family to justify me in giving them a place here:—therefore,

Item first.

I am then so remarkably partial to the United States of America, that I have but very little more desire of changing the place of my present abode for England and there to spend the residue of my days, than I have to end my life in the empire of Abyssinia; and of this western world I have seen much, having at a moderate calculation travelled not less than forty thousand miles since my first arrival here from Europe; and many dreary places have I passed through, and among people rough and uncouth have I often been. At one time in the winter season and hundreds of miles from home and in a strange country and among total strangers and in the high road, I broke my leg under which I suffered much. Also, since I have been in the ministry I have been in the ministry I have preached much and written and published twenty-three different works on theology, and many of them contain from three to four and nearly five hundred pages of a duodecimo size. I also have reprinted several works written by other authors. I think sometimes what a zig-zag course some people do steer in passing through this inhospitable world, and what strange places and things and people it is the lot of a few men to meet with in this mortal life. I have seen such huge rocks and massy mountains and frightful cavities and extensive lakes that you have no proper conception of. I also have been where the inhabitants raise cotton, tobacco, rice, indigo, figs, and sugar in abundance; and also in places where there are wolves, bears, wild cats, raccoons, and opossums. But the worst, and

the most odious place that I have yet seen in all my travels is my own heart; and the worst living creature I have met with, either by day or night in the northern region or in the southern clime or at the extreme east or far west, in the summer season or in dead of winter, is your brother James. He is complexed in his make; one part of him is morose, and haughty, and selfish, and corrupt, and ill disposed, and very refractory. On the other hand, he is mild, and humble, and as clean every whit as a new pin, and opposed to all that is wrong. Such then is James,—quite complexed, and as the poet says,

To good and evil equal bent,
He's both a devil and a saint.

Item second.

This item relates to the *Great Valley of Mississippi*. This valley in point of size, and some other things, has not its parallel on earth. Its length is not less than 2500 miles, and its main breadth is 1500, and it is said that there are many facts to prove that it was once covered with a vast ocean, and that the great change was brought about by repeated and long continued volcanic convulsions. This valley in a general way, is delightful, and fertile, and tastefully variegated, and the air is salubrious, and is capable of sustaining a population of a *hundred million*. I have travelled about this prodigious valley very extensively and for more than a year at a time, and hence I am well acquainted with the *Great Valley of Mississippi*. I once went eight hundred miles down one river, and while in some parts of the valley I saw Indians in abundance.

Item third.

I suppose you thought me dead and gone years back, but 'tis not so; I'm yet alive and have entered into the 64th year of my age, and am quite well and hearty, and the weight of my carcass is two hundred and six pounds; but the full weight of my sins is a good deal more than that. I left the famous city of London for America 39 years ago next June, about a year after I was with you last, and I arrived in New York the August following, and left there for Baltimore in the fall of 1815, and this city has been my home from then till now, and here it is likely I shall end my mortal days. The next year after I and my family arrived here, I made a public profession of my faith and hope in that Saviour whom I was brought to know,—to

love,—to fear, and to rejoice in, five years before I left old England. I was baptized after the manner of our Lord and his followers; and hence *of course* I was not sprinkled with water as is the absurd custom among the deluded Papists; and on the same day that I was baptized I joined a Baptist church in this city.

Item fourth.

After being in the church about two months I entered into the ministry; and in those days, and for two years before this time, (as is related in my life) my inward joy ran high, and the great leading truths of the everlasting gospel of Christ appeared in my view, and so they appear now. *like apples of gold in pictures of silver*, Prov. 25. 11, and greatly did I rejoice in the Lord of hosts. Also, in those days and at that time, the gentle touches of divine grace, and the sweet whispers of the Holy Spirit, were to my soul more refreshing than are the dew-drops to the grass of a May morning; and flourish I did, yes, I was *like a green fir tree*, and Christ and Calvary was all my theme, and all my boast; and even until now Calvary is embalmed in my memory, and round the cross my little soul twines. In a spring tide of gospel glory I went forth preaching the word, and some believed and some believed not. The Lord however, smiled upon me and greatly blessed my soul with divine support and that carried me buoyant over many things which otherwise I must have couched under.

Item fifth.

In the city of New York, and in August 1810 I married, and we have had eight children, the two first were boys and all the rest girls, one died at 13 months old.—seven children now living, the youngest, Ann Eliza, was born Dec. 1830, she now is at school. We are all well. Amen! Praise ye the Lord! J. O.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Alabama, }
18th Mar. 1844 }

BELOVED EDITORS: I am encouraged once more to address you, having a number of new subscribers to send on and to make remittance for myself and others, esteeming the little winged messenger a consoling and fruitful source of much good to all the lovers of truth. But O how it is despised and calumniated by the enemy, that of itself is sufficient indeed, a full proof

that it is under the guidance and direction of 'Omnipotence' itself, for who is me (the little "Prim.") if all men speak well of me. They may well despise and hate it, and why? it uncovers and displays their abominable filth. O how odious and despicable!

I feel desirous to remind bro. Jones of Georgia, that I have not forgotten him. I still bear him in mind and shall shortly pay respect to his request. I would in his mean time observe, however, I'm not surprised at all, not in the least indeed, that the missionists in your quarter don't believe my writings respecting the missionary craft in this region; the fact is, if they did believe in truth and verity, they would not agreeably to their possessed spirit, acknowledge and admit it to be the truth. And why and wherefore? It would at once be an entrance into their fortification, their arsenal and magazine of infamy! notorious concerted lies. As such they can't and won't believe, though one rose from the dead as it were; malignity is too prominent to admit even. We need not expect of the cat more than her filthy skin. Little indeed do I care for their unbelief, and frequent scurrility, &c. 'Tis said by some, that I am criminally wrong for exposing the enemy. This is not correct, for to be silent knowing and believing what I do, should I not become accessory, pray? would I not be conniving? Who is it pray, that objects so vehemently? tis those indeed that are equally culpable and would evidently appear so, if they were but only found out, uncovered and dressed in their proper garb.

My dear bro. you appear to be apprehensive and fearful; don't, my bro. God reigns supremely. Who is it even that can frustrate, confound, make null and void? Confident I am, the cause we are contending for is just and equitable. If I did not think so, I should be the veriest coward and would shrink and give way under the pressure; eventually however we will succeed, no doubt resting. And why? truth is omnipotent and courts investigation, and fears no evil minded; though we must fight, tis enjoined to contend earnestly. There is a little ordnance in view, if I should live and am permitted, that will explode to the discomfiture and dismay of many. The distraction will be great, and I must needs think the explosion and report will be equally destructive and more so indeed, than Queen Ann's noted pocket

piece, whose motto was, "keep me clean and charge me well, and I'll carry a ball to Calais hill" — 28 miles only.

My bro. the missionists in your quarter tis presumed have not yet committed the full measure of their sin and iniquity; and when they do, they'll scamper, giving leg bail, as some in this region have already, and I will continue to do, tis fully anticipated. However, several have already taken the road in full lope; hurry, boys, hurry, don't stop, the ***** is in full pursuit, urging on.

Bro. N. S. McDowell, your suggested view and intention of "showing the doctrines of Rome and the doctrines of the day side by side," for one permit me to say I approve of your anticipated view. Persevere, my bro. in your laudable praiseworthy attempt; tis a good weapon indeed, to open eyes that they may see, letting them go side by side. There is no difference, tis presumed, only in time and name, &c. They are the same altogether, of the same destructive magnitude, though in a different dress to suit the present day. You certainly will not act "wrong" in so doing, and no doubt will meet the entire approbation of all the real friends to Zion.

I promised in my little experience of grace, already exhibited, to quote that eminent man of God, Bunyan, in his own words verbatim from his "Minor." I failed, however, which I immediately discovered on my first perusal. As the omission is of moment, though it may be thought trifling by some, and in compliance too to former promise, I will now endeavor to have the quotation correct, knowing from frequent happy experience how good it is indeed for those in trouble and anguish under heart-rending temptations, on finding that others who they have confidence reposing, can relate and express their direful feelings and awful apprehensions, and that they have been joyfully and happily relieved. O how animating and consoling it must be indeed, not fully to be expressed, to find that they are not singular and alone, and that others have experienced the like, and joyfully relieved and more and more confirmed. Says Bunyan in his "Minor:"

"One's sense and reason one would suppose would not fall in with the enemy against ourselves, yet nothing more common, nothing more rational, than for one's sense and reason to turn the unnatural and war both against God and us; better can a man hear and deal with any objection

against himself than with those that himself doth make out against himself; they lie close, they stick fast; speak aloud and will be heard, yea will haunt and haunt him as the devil doth some in every hole and corner." Now, says Bunyan, "Guilt is the consequence and fruit of all this, and what so intolerable a burden as guilt? satan has the art of making the utmost of every sin, he can blow it up, make it swell, make every hair as big as a cedar; he can tell how to make it a heinous offence, an offence of that continuance and committed against so much light, that says he 'tis impossible that it should ever be forgiven."

A big headed missionary observed lately in an exulting manner to an old genuine, an O. S. Baptist, "that the missionaries had got old K. in a tight place, that he could not substantiate, what he had lately wrote respecting the missionaries." "O no," said the old bro. "'tis not so, K. has got them in a close place and so tight too, that they can't get out, no indeed with all their ingenuity; he (K) has made the advance, now let them prove to the contrary if they can; if they succeed and prove him a libelist, we then will take him in hand and deal with him accordingly; but I am satisfied on my own part, that he has wrote the truth and that he has not deviated from truth knowingly and wilfully."

Again: A preacher of the old stamp observed to me, "bro. K. the missionaries up a head (which is extensive) would be glad and are anxious that you would commit some horrid crime that they might get hold of you." I am confident of it, bro. that it would be delightful indeed, twould be their savory meat. O how they would exult and rejoice. There is no doubt in my mind resting, but that if I am left to my own wicked perverse self, I shall be certain to gratify them fully; for my own part I do know that (I think) I do wish them every possible good, but not for them to succeed in their present perverse evil designs; may I not say wickedness in the extreme, endeavoring to assume, depriving the great I Am, the blessed one, of his dignity and placing the crown royal on poor puny insignificant dust—devil like though. This I am and I think I wish to be opposed to, for I do know that they are wrong, agreeably to the good book and my frequent experience, &c. &c.

How would the tempter boast aloud,
Should I become his prey;

Behold the sons of hell "despair
"To see thy long delay."

I have understood that 'tis said by a few here, how many I know not, not many 'tis thought however, that they would encourage the "Prim." if it was published by a professor of our order. Has it not been faithfully executed agreeably to the terms of the Prospectus? has not our printer been well recommended by indubitable religious, worthy, tried characters of our own denomination? Can it be supposed for a moment, whenever he is difficulted in the least, that he has not faithful tried ones to counsel with? If corrupt injurious doctrine were introduced, would it not be immediately detected? Is it not equally as well carried on and conducted as formerly, pray? where is the difference? why then an objection on the ground alleged? Let them that have had the opportunity ever since its commencement to test it, complain; for my own part I am well satisfied and expect to continue so, while it is conducted as heretofore, making the necessary allowance, for imperfection that's incident to our depravity.

Go on, my dear brethren, write frequently and don't be backward; I am fond indeed of your communications, they do me good, they warm and animate in my declining state, an old, wicked, perverse sinner.

"O come, my dear brethren, count all things but loss,
Your treasure's in heaven, don't shrink from the cross; [the fold,
You're favorites of heaven, dear lambs of
By devils surrounded be faithful, and bold.
Go on, my dear brethren, and stronger you'll be,

'Till you come to Zion your Saviour to see.
And then all the ransom'd will join you to sing,

Sweet anthems of praises to Jesus your king.
Farewell, my dear brethren, belov'd of the Lord,

The footsteps of Jesus you find in his word;
Then follow your leader, wherever he goes,
Stand fast and unshaken, whatever oppose."
Adieu.

A. KEATON.

P. S. In conclusion bro. Joshua Yeats's remark in his last communication No. 4, presented itself by way of evasive apology, complaining "that he was a poor scribe and would read and think." Yes, bro. be sure to do both; and in addition, don't neglect to write; if you do, we shall enter our protest and complain.

A. K.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 27, 1844.

Our readers are presented in this number with a letter from Elder James Osbourn of Baltimore, to his brother in England; and we intend to commence in our next number the publication of A SERIES of LETTERS from Elder O. to John Harm, D. D. of Horsham, in England. There are fifteen of these Letters, and one of them in each successive number will appear till they are all published.

FOR THE PRIMITIVE BAPTIST.

*Edgecombe county, N C }
April, 1844. }*

A few lines addressed to the United Baptists of the old order.

When I say the old order, I mean those with whom I united forty years ago, which I thought all one family and which were then in union and peace. But where are we now? in discord and disunion. And what has brought us in this state of disunion? why the introduction of new things not known in our better days, when all was peace and union. And now this upstart men-invented plan is trying to wave its dirty colors over our land, and claims to be the gospel of our Lord and Saviour. But I would ask any child of God, whether they can think the gospel has a property in it to divide its subjects? for one I do not. I think those who are under the influence of a gospel spirit, wish to live in peace with all God's people; but this missionary fox is & has been spoiling the vine ever since it was introduced among the Baptists. I was present and saw it get its birth in our Association, and from that time to this it has been a source of confusion. And some of these gospel speculators are going thro' our churches making all the division they can, and instead of feeding the flock they try to scatter the flock. And they are unfeeling fellows, they do not care who they hurt so they get the money, and are gathering in graceless professors to hear graceless preachers preach, and so they go on. And Mark Bennett has slipped his bridle and gone over to them, and I say let him go, for I do not want him in our ranks any more; and where he will go next, I know not nor care.

But you old sort of Baptists stand to your

posts, and never give one inch to these new schemers; for the whole host in my opinion are Arminians, but still they want to cling to the Old Baptists and say they are of the old order; but bring them to the touchstone, and they will not stand to the rack. I would recommend to my old United Baptist brethren to attend to their church conferences and keep in close order, and not let these new schemers get a foothold among you; for if you do, you will find they are a troublesome order of people.

Some of the New School folks say they are standing on Old Baptist ground, and have not departed from the United Baptist faith; but when you hear them, they hold to a conditional salvation founded on—you may and can if you will. That old system, the Pelagian doctrine, which pleases the world and that pleases them.

But are not we, my brethren, too neglectful in our duty to God, in our duty to one another, and have got our minds too much fixed on the world, and thereby neglect our conferences and let little things prevent our coming to the house of God; and one neglect leads to another, and we become negligent and careless and become a stumbling block to our neighbors and children; and let us try to be more watchful and prayerful, and to cultivate more love one to another and keep in close order. And may the God of love and peace be with us.

WM. HYMAN.

TO EDITORS PRIMITIVE BAPTIST.

*Aiken, Barnwell district, So Ca. }
March 18, 1844. }*

DEAR BROTHERS AND SISTERS: I have to inform you, that nothing goes more unkindly here, than your papers and cause do; which support Primitive religion in this our day. I have desired at times to communicate some of my thoughts in your corresponding paper, but the new fashion Baptists give us old ones to experience billows on billows. We are like the rocks on the sea shore, we have scarce time to blow, and none to write. Our troubles great as they are can be traced alone through Associations, and I am afraid that some of us, if not on our guard, ere we are aware, will make them the platform of new troubles. May the Lord give us all a good understanding, that we may enquire for the good old ways.

Yours in the bonds of the gospel of Christ, begging an interest in your prayers.

WM. B. VILLARD, *Sen'r.*

Cumberland Ford, Kentucky, }
Dec'r 1st, 1843. }

DEAR BRETHREN: Several years ago Powell's Valley Association of Baptists, discontinued correspondence with all Associations; and at the same session agreed, to revive it again on certain principles, which were not immediately acceded to by any Association, with whom she discontinued. South Union and Powell's Valley Associations, since the aforementioned discontinuance, have had no direct correspondence as Associations; but I believe there has been and yet is, fellowship with some of the members of each. There is some difference in the articles of Faith of the two Associations, but a greater difference in the doctrine preached, proving that they should not correspond with each other, for "Can two walk together except they be agreed." In the last Circular Address of S. U. Association, I find the following words, viz: "We believe that it is through the church, with the scriptures of divine truth as her sword and shield that the strongholds of sin and satan are to be destroyed." But I notice one thing, but little use is made of the scripture as a sword or shield in the Circular. I know not the reason, except it be that the scriptures do not authorize the doctrine contained in the above quotation. If this quotation does not contain in substance an essential part of the doctrine of the Catholics, viz: the power of the church or its infallibility, I understand neither the principles of the Catholics, nor those contained in the quotation aforementioned. For it certainly must be a great power, "through which the strongholds of sin &c. are destroyed," and that power is certainly infallible. The power claimed by the Romish church is in part that against which the Reformers of the 16th century raised the standard of opposition. And shall Protestants, shall the Baptist name lend its sanction to raise again the hideous head of the power of the church? I will make a few quotations from D'Aubigne's History of the Reformation, in order to show the likeness of the principles of the church of Rome and those above quoted.

Vol. 1, page 34. "As soon as salvation was taken out of the hands of God, it fell into the hands of the priests, the latter put themselves in the place of the Lord

and the souls of men thirsting for pardon, were no longer taught to look to heaven, but to the church and especially to its pretended head." Is not the church in the Circular put in the place of the Lord? Are not people taught to look for the destruction of the strongholds, &c. through the church, instead of through the death of the Son of God? Is not the destruction of sin taken out of the hands of God and placed in the hands of the church? Page 39 "Popery interposes the church, between God and man." Does not the Circular the same thing? I know not where S. U. Association places the strongholds of sin and satan whether in heaven or in hell, on the earth or some remote corner thereof, whether among heathens, Mahometans, Jews or Christians, in angels or wicked spirits; neither can I ascertain whether the destruction of the strongholds is to be the deliverance of the captives, the salvation of the people of God, or whether any good thing is to result from it.

If salvation is meant by the destruction above named, we are taught in that book which the writer says, is "the chart to direct the word to God," that salvation is of the Lord, is by him, in him and through him; if it means redemption, we have redemption through his blood. Eph. 1st and 7. Salvation is by grace through faith, not through the church. The pardon of sins is the prerogative of Jehovah. The destruction of sin is by the power of God, for the church and in her. And is not through the church of Rome, the Baptist church, nor any other church. The forgiveness of sins is as much in the power of the priesthood of Rome and through the church of Rome, as the destruction of sin is through the Baptist church or any other church. Page 29 "To set up a single caste as mediators between God and man, and to barter in exchange for works, penances and gold, the salvation freely given by God, such was Papacy." "To open wide to all, through Jesus Christ and without any earthly mediator and without that power that called itself the church, free access to the gift of God eternal life such was Christianity and such was the Reformation." The distinction is here plainly laid down between Papacy and Protestantism, and in the Circular, between Baptist and Baptist Papacy having earthly mediators holding to the power of the church and bartering &c. for the salvation freely given by God. The Circular, holding that the

destruction of the strong holds &c., is through the church with her sword; whilst Christianity, whilst Protestantism, whilst the Old despised Baptists look for the destruction of sin, and the salvation of the people of God through our Lord Jesus Christ, without any earthly mediators and "without that power that calls itself the church;" but in the Circular the destruction is through the church, and in Popery it is through the church. But in Protestantism, in Christianity, with the Old Baptists, and in the word of God it is through Jesus the Saviour.

Error gradually creeps into the body politic, or religious freemen should watch the first innovations of aristocracy, anarchy, or despotism. Christians should look with a jealous eye on every doctrine preached or published that does not agree with scripture as also on every innovation as an institution or practice set up in the church of God. For in the 2nd century as good a man as Tertollian, encouraged the people "to fall down before the priest and implore the intercession of the brethren." Here in this early age of the gospel church, the people are taught to fall down before the priest instead of a throne of mercy, and to implore the intercession of the brethren instead of the intercession of the Lamb of God.

Here the power of the priest and brethren is tacitly acknowledged or indirectly held forth. Which increased till the power of the self-styled church of Rome was felt by almost all the nations of the earth, and even kings felt her spiritual pride and power, and bowed to her mandates. From like causes like effects will flow, and from like principles I fear like practices will follow. The destruction or forgiveness of sins may as well be and as truly is in the church of Rome as in any other church, but it is not the work of a church but of Jehovah God, as the whole of divine revelation & the whole of Christian experience testify.

I will now proceed to quote some passages of scripture to endeavor to show through whom or what the destruction of sin or the deliverance therefrom is. I will first ask, is the word of God the sword of the church, or the sword of the spirit? Are the weapons of our warfare mighty through the church or through God, to the pulling down of strongholds? 2 Cor. 10 & 4. Does Christ through the church or through death, destroy him that hath the power of death? &c. Heb. 2 and 14. Was it through

the church with her sword, or the Lord with the spirit of his mouth and the brightness of his coming, that should destroy that wicked, spoken of by Paul? 2nd, Thess. 2 and 8. Is it the Lord or the church that will destroy in this mountain, the face of the covering cast over all people and the veil that is spread over all nations? Isa. 25 and 7. Is it the church or the Lord that will put all things under the feet of Christ? Does and will grace reign, through the church or through righteousness unto eternal life by Jesus Christ our Lord?

Was it the church with her sword, or the Lord with his anointed, that went forth for the salvation of his people and wounded the head out of the house of the wicked? Hab. 3 and 13. Was Paul to open the blind eyes &c., or was it to be performed by faith which is in Christ as a gift of God that works by love, that their faith should not stand in the wisdom of men but in the power of God? Peter and John (though members of the church) disagree with the principles of the Circular in the case of healing the lame man. They do not ascribe his healing to any power in them, or say it is through the church that it is effected, but wished to convince the people of their want of power and say, "why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? Acts, 13 and 12. "And his name through faith in his name (not through the church with her sword) hath made this man strong whom ye see and know; yea, the faith which is by him, hath given him this perfect soundness in the presence of you all?" Verse 16. Were our consciences purged from dead works to serve the living God through the church with her sword, or was it effected by the blood of Christ who through the eternal Spirit offered himself without spot to God? Heb. 9 and 14. Do we have redemption through the church or through the blood of Christ? Col. 1st and 14. Are we risen with him, through the church with her sword, or through the faith of the operation of God? Col. 2 and 12. Was it through the church with her sword, or the Father by his power that delivered us from the power of darkness and translated us into the kingdom of his Son? Col. 1st and 13. Was it through the church with her sword, or through faith that Gideon and others subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of

fire, &c. ? Heb. 11th, 32 to 39.

There were wonders performed as recorded in the scripture, but not through the church with her sword, but through Christ, through faith, through the spirit, &c. and by the power of God for the church and in the church, in order to destroy her enemy for her and in her; thereby delivering her from the reigning power or dominion of sin. Eph. 5 and 25. Heb. 2 and 14. Rom. 6 and 23. She is so helpless, ignorant, and defenceless, that without him (Christ) she can do nothing; she cannot understand the word of God. By herself she knows nothing, she would therefore be poorly prepared for battle, even with HER sword against the strongholds of sin and satan, against legions of wicked spirits, one of which was sufficient to ruin a world and to lead mankind captive at his will. Poor helpless being, what would she do if her captain did not wield the sword of the spirit for her, and fight her battles and destroy her enemy and his, with his own sword or power.

I fear she would be like the children of Israel, when they went against the Amalekites and Canaanites and were discomfited. Numbers, 14th. 42 to the last verse. Or like Peter, at first ready to draw a natural sword (which I suppose is her own sword) and hew off an ear; and afterwards when danger appeared, deny her master as he did before the maids who accused him of being with Jesus. Probably it would be better for her to let Christ perform his own work and use his own sword, and sheathe her sword as Peter was commanded, and take the sword of the spirit and ask Christ to wield it for her, and cry as one of old did, "Lord save, or I perish." Let her lean on her beloved, and ask him to fight for her. For she, though clothed with the sun, a crown of twelve stars on her head, and the moon under her feet, will always have to flee from the old dragon, except her husband Christ interposes and uses his sword in her defence and says, "hitherto shalt thou come, but no further."

The church is represented as the bride, the Lamb's wife. The wife is not expected to fight battles and conquer enemies, but to love, honor, and obey her husband, and to attend to the affairs of the house; looking to her husband and trusting in him to fight her battles and destroy her enemies. But as the bride the Lamb's wife is in an enemy's land she does fight, but not uncertainly as one that beateth the air, but

with full assurance through faith that God fights for her and has given her the victory through her heavenly husband; and that he will keep her, by his own power through faith unto salvation. Oh, that we could trust in him alone, relying on his victory over our enemy and us, by which he brought us in sweet subjection to the peaceful reign of the Son of David. Looking to him as the author and finisher of our faith, by whose power we were brought from the love of sin, as also kept from its dominion. Who will never sheathe his sword till the last enemy of his and ours is put under his feet, till the least and the last one of the redeemed is purified from all iniquity, all the chosen made holy and without blame before him in love, and all the members of his body taken home to inherit the kingdom prepared for them from the foundation of the world.

In the Circular we are advised to put on the whole armor of God and asked something like this. How shall we put it on except by studying the scriptures? Is not this what is termed Campbellism? Where is the passage of scripture in the book of God that speaks of the scripture as the shield of the church, or that we by studying can put on the armor of God? "to the law and the testimony. The Lord God is a sun and shield, Ps. 84 and 11, and has given to his children the shield of his salvation, 2nd Sam'l. 22 and 36; as he is a shield and gives faith, and gives himself as a shield, is he not the shield of faith, for with himself will he not freely give us all things, thereby not only giving to his children the shield of faith and helmet of salvation, but also the whole armor of God.

When we take into view the principles of the Circular, and compare them with the doctrine of the world as generally now held and preached, and compare them with the doctrine of the Catholics of the 16th century, viz: the assumption of the power of the church, have we not just reason to fear the 2nd beast is rising out of the earth, and that gradually and finally he will exercise all the power of the first beast? For is it not an undeniable fact, that numbers are taught in this day, to have more hope of salvation on the instruction and intercession of the church or ministry, than on the intercession of the Lord Jesus Christ. Are there not numbers of poor deluded beings, (not Catholics alone,) depending more on the preaching, exhortation and prayers of the ministry, than on the mediation of

the Lamb of God; whilst others are relying more on their own obedience, their works, their sorrow and travail of soul, than on the obedience, work, sorrow and travail of soul of the king of kings.

Brethren, friends and enemies, I believe God has a people in South Union Association. I want them and all others to search the scriptures. Try every doctrine you hold or hear by them. Touch not, taste not, handle not, believe not, that which the scriptures do not authorize. False teachers are in the world trying to make merchandize of you, Romish doctrines and principles are reviving. The power of the church and ministry is boldly proclaimed from the pulpit and press, directly or indirectly; unscriptural institutions are set up or being set up, and a power indirectly given to them that belongs to God alone. For in the proceedings of the 9th Triennial Convention of Baptists, convened at New York, April 25th, 1838, and published in the Baptist at Nashville, Ten. July, 1838, a report, considered and adopted and signed Elon Galusha, Chairman, I find the following words, viz: "To our benevolent efforts, together with those of similar societies of other denominations of Christians, are we to look for the temporal and eternal salvation of these remnants of once mighty nations." Speaking of the Indian tribes of America. Here institutions of man are put in the place of God, for he says, "Look unto me and be ye saved, ye ends of the earth." They instead of looking to God, look to societies formed of church members. Popery looks to the church and especially to its pretended head.

The Circular says, "We believe it is thro' the church," &c. Where then is the difference? Do not Catholics, missionary or Convention Baptists, and South Union Association, all look either to the church or societies for salvation, or for the destruction of sin thro' the church? The Romish church in the height of her power held to the free will of man, (which I will more particularly show in my next,) to creature ability, to the power of the church, and to human inventions. Are not these things prevailing, not under the Roman name alone, but among Protestants, & have the sanction of the Baptist name, a name that opposed them till about 52 years ago? The Catholics opposed the doctrine of grace. The multitude, the power and wisdom of this world, were with them; but God was with the few in

the vallies of Piedmont, who were proclaiming the doctrine of grace and of the cross, and opposing the works of men, the power of the church, the corruptions of the clergy, and the inventions of man. The fire, the rack, nor the gibbet, could not stop their proclamation and defence of the truth, nor their exposure of, nor opposition to error. If one was martyred another would arise. In the flames, in the face of death, they contended for the faith; so have the true ministers of God in every age and nation, when they were oppressed by human laws, and by a false religion; so will they continue to act till the last trump shall be blown.

Has the time arrived that seven women shall take hold of one man, willing to eat their own bread and wear their own apparel, only to be called by his name? Shall the Baptist name be polluted and lend its sanction to aid in the inventions of man, and almost worse than Popish doctrine? Shall the true Baptist church any longer hold in fellowship those who are preaching for doctrine a mixture of Arminianism, Pelagianism, Socinianism, Fullerism and Campbellism, and at the same time opposing the sovereignty of God, the efficacy of the atonement, distinguishing and reigning grace, and effectual calling? Shall the Baptist church, because other denominations are leaning towards Popery both in doctrine and practice, follow after them? Shall the true ministers of God, through fear of losing popularity or of offending man, cease to oppose the prevailing corruptions in faith and practice now rapidly spreading in Christendom?

Dear brethren, as in the days of the power of the beast, so it is now; we are few in number, the great, the wise, and the powerful, are generally against us, but omnipotence is on our side. We are weak, but he is strong; we are imperfect, but he is infinite in divine perfection; we are poor, but he is rich, and we (if his children) are joint heirs with him, who is heir of all things.

Beloved brethren of the ministry, remember a little flock at Cumberland Ford, standing as it were alone. May God send some of you among us with the gospel of peace. The battle we are fighting is not against men, but against sin and satan, against antichrist. Our whole dependence should be in God, he is our only support and defence in the great struggle, he only can and will conquer; salvation nor the

destruction of the strongholds, will be effected neither by nor through the church. All our expectations may be blasted, all our schemes or motives may fail, all our appointments may be disappointed; we may all be scattered as sheep without a shepherd, poverty and want may attend us wherever we are, the finger of scorn may continue to be pointed at us, we may all die before we preach or hear another sermon preached, our works may and will cease; but God's eternal and unchanging plan will roll on undisturbed and unfrustrated. Truth will finally prevail and triumph over error, the eternal purpose of God in creation and redemption will be completed, by bringing all the chosen of his love home to enjoy his presence and inherit the everlasting mansions of glory, in eternal ages to reign as kings as priests with God; shouting grace, grace, to the head stone of the corner.

I have endeavored to bring truth to view. My publications are like my public discourses, for any person to write or speak against that pleases. I am nearly alone as to the sentiments I hold, but I ask not for quarters. If I am in error I wish to be corrected, if I am right God will support me; and I am sure that God never would have made me without design, and I have no doubt but he will complete the design he had in bringing me into this world; and when I shall have fulfilled my course, he will then dispose of me as he eternally determined, and he will be just, be my final state what it may. The Lord is my hope, my trust, my portion, and everlasting all. Farewell.

N. S. McDOWELL.

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M. WATSON, of Murfreesboro, Tennessee.

(continued from page 95)

According to arrangement I shall proceed to make some general remarks.—The reader may suppose, from my opposition to Baptist Conventions, that I am opposed also to all benevolent societies, but this is not the case. When they are not connected with the church, and do not interfere with any of its internal operations, I have no objection to them. It may be asked

where is the proper place for them? I would reply they should be as distinct from the church, as CIVIL INSTITUTIONS ARE IN THIS COUNTRY. It may be further asked, what harm can there be in connecting moral, or literary institutions with the church? This question can be best answered by asking another—what harm can there be in connecting the church with *civil institutions*? Civil, moral, and literary institutions are all good in their proper places; but their excellency depends on human wisdom and power; but not so with regard to the church, which is founded in the power and wisdom of God, and must receive rules and regulations from Him alone, and not at all from civil, moral, or literary institutions.

To illustrate this matter more fully, as some have affected not to discern any difference of unions between those institutions said to be connected with the church, and those which are not. In a temperance society for instance, when professors unite and form a society, which in all its operations does not interfere with church affairs, any more than when they unite in any civil institution to effect a moral purpose; or when Bible Societies, Sunday School and many other charitable and literary institutions, are conducted on the above principle, we should not exclude, or deal with Brethren for joining with them. This would be an assumption of power by the church, which does not belong to it. But should a Temperance Society, begin in any way to interfere with church affairs, then it should be rejected, and Brethren should withdraw from it, or be dealt with for attempting to give direction to things in the church in that way. Or should the Bible Society attempt to give us a particular translation of the Bible, and to impose it on us in that way, it would be proper to reject it, and deal with Brethren for encouraging the like, by joining that society. And so with regard to all the human institutions of the day.

The convention cannot go on without directly interfering with the internal business of the church; for it at once invades the church, and takes important ministerial matters under its direction and jurisdiction. It may be said many entire churches belong to the convention; and this admitted makes the matter worse, as it shows there is a greater portion of the general church under the control of human enactments. I believe there is a dangerous dis-

position on the part of all these human institutions to interfere with the church of Christ, as well as the government of the land. The Temperance Society has so far invaded some of our Baptist churches, as to assume to itself the right of presenting terms of fellowship—withholding fellowship from Brethren who may make only a temperate use of ardent spirits, &c. And it is very probable the Bible society will in a few years attempt to change the English version of the Holy Scriptures, according to the wishes and suggestions of some already.

The abolition society has of late manifested a determination to interfere with civil as well as religious affairs. That society is now attempting as almost every body knows, to direct our government on the subject of slavery, by *very exceptionable and dangerous means*.—And a religious society, in the State of — has lately made fellowship and co-operations with it, at least of membership and of ministerial acceptance!! Should not the church of Christ and our government, both repel, by all laudable means, encroachments of this kind. [*To Cesar and to God things of each*]

Thus we see, we should only patronize benevolent, moral or literary institutions, as long as they maintain their proper sphere of action, and whenever they transcend this, they should not receive any encouragement from us. There is a tendency in all of them to interfere with Church and State, to the embarrassment of both, as has already been experienced. This tendency manifests itself more plainly, almost every day, and we hope it will be more fully seen by many, who at present seem not to be aware of it. The blind zeal exerted in behalf of these things seems somewhat similar to that, which the Blessed Saviour so often reproved while here on earth. "A hint to the wise is sufficient." And these Brethren seem to regard all opposition to them, as unchristian and arbitrary, and ask us for liberty of conscience, which is but masked sophistry; they had just as well ask liberty to proceed with their measures, right or wrong. It is true they have liberty of conscience secured to them in all religious affairs, as citizens of the United States, and can as Shaking Quakers, or Mormonites claim this right of conscience, but can they as members of the Baptist church? Or does this liberty of conscience secure to them the right to in-

roduce innovations on their own authority into the Baptist church? If so, when the church is orthodox a very small heresy has to make great exertion for existence, but when corrupt, is overlooked, however important the principle involved. I have no doubt, but the Convention is greatly restrained, in several respects by that disposition *so peculiar to the Baptists to subject every thing of the kind to the test of Divine Truth*. The church is connected with a convention, and becomes more pliable, it will soon be seen, in that institution in the assumption of greater power, rights, and privileges. As long as a Convention is any where connected with the Church, it will answer as a good test to point out its general corruption; and will point it out as accurately as a barometer does the state of the atmosphere.

(to be continued.)

TO EDITORS PRIMITIVE BAPTIST.

Cave Spring, Kentucky, }
14th of March, 1844. }

DEAR BRETHREN, of the Primitive Baptist: I am at present a reader of your valuable paper. I also am a reader of the Signs of the Times, and the Predestinarian Baptist. I am well pleased with all of them. I find no difference in the matter contained in all of them, it appears like the brethren that write in all of them have been taught in the same school, and it is very strengthening to hear the children from all parts of the world talk the same language.

I acknowledge that I am a poor doubter, whether I am one of grace. I feel like writing some of my experience. I never have been backward in telling what I bottom my hope on, for above all things I want to be right in that thing. In November, 1819, or the last of October, I received life from the dead. I was at meeting and old Jacob Locke was preaching, and he stated that people might slight the calls of the Almighty, until it would be finally too late; and if I ever received life from the dead, it was about that time. But I do not want to be understood that I believe it was the truth, for I discard the means-using plan. God has never been dependent on poor worms for means to do his work, life is the first act to the dead sinner then there is action. If I am a converted man, at that time it was communicated. Previous to that time I was a great Arminian, and concluded I would get reli-

gion after a while. I concluded I could get it as the cant is, whenever I would set about the work, just like my poor Arminian neighbors; but now the time has come when I want to go about the work, and I can't do one thing; and worse than all, I can see no way how God can save me and remain holy. I saw a great beauty in religion, and preachers saying you must pray well. I would bow down in the dust to myself, or in some lonesome secret place; I would have stayed there for hours, if I could have known what to say. There was one place in the green river bottom, a narrow drain that led into the river, where there was a small bunchy beach that I went under for some time, and I got at last that I did not desire the company of any body, unless I could be so fixed that they would not notice me, and I could hear them talk.

I must cut the matter short, as I have other things to write. While I was in this agony of mind, I went to a night meeting to hear an Arminian preach, though I did not know the difference then. When we got to meeting the people had not collected. I felt so awful and so condemned that I could not talk with any body. I went away out in the cornfield and got on my knees. I have got to this place and I have almost to writing; but, my dear brethren, I left that place and went on to the house. The man soon got up and took this for his text: Blessed are they that mourn, for they shall be comforted. I had fixed myself in as dark a corner of the house as I could, and if I ever have prayed I then prayed for the Lord to make me a mourner; if I was a mourner, according to the text I should be blest. Meeting was over and we started home, and I now cannot express my feelings; to go back home in my awful fix, what shall I do?

I must skip over some things. I went home about midnight. When I got there, there was an old Baptist man and his wife both excellent singers; notwithstanding the late hour of the night, they sung a song. The song begins, Farewell, loving Christians, the time is at hand, &c. The last line is, to gaze on his beauty and sing of his love. At the close of the song I was gazing on Jesus. They started home. My wife left the house. I rose from my seat. It appeared like every thing was new and I was full of joy, notwithstanding I did not receive it for religion. I had made it a rule to go out and bow in my chimney corner every night before I went to bed. I wen-

to the place, but I had nothing to pray for. I returned and went into the house. My wife had not returned. I went into the room where I slept. After a little, she came in. I told her I wanted to talk with her, but I did not want her to tell any body. I commenced telling her my feelings. She got as full as she could be, and that gave me some strength; and I can truly say, that was one of the most happy nights that I ever experienced.

Dear brethren, I have given you a small sketch of my experience. If I was not converted at that time, I have no religion, and I can't help myself. Brethren, I could tell a great deal more about my trials before I got my hope and afterwards; but I must stop. May the Lord bless you and all of his dear children and keep us from sin, is the desire of a poor corrupt sinner in himself. *JAMES WILSON.*

From the Signs of the Times.

If in thy love, my God,
There is a place for me,
If I am washed in Jesus' blood,
And from my sins made free;
Then let my ransomed soul
My God and King adore;
And let my soul, when nature fails,
On brighter pinions soar.

He that would die well, must all the days of his life lay up against the day of his death.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—C. B. Hassell, *Williamston*
R. M. G. Moore, *Germanton*. W. w. Mizell, *Ply-*

mouth. Benj. Bynum, *Nahunta Depot*. H. Averra, *Acerasboro'*. Burwell Temple, *Ruleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Crawensville*. William Welch, *Albott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*.

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TERMS.

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, MAY 11, 1844.

No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

[We now commence Elder Osbourn's Series of Letters to John Harm, D. D. of Horsham in England, the forthcoming of which was announced in our last number.]

LETTER 1.

DEAR SIR: Thro' the tender mercy of our covenant God, the life, health, and strength of your servant have been prolonged to the present moment, and great cause he has to be humble and thankful to the Lord for the many blessings in a way of providence conferred on him and his family from time to time. And also when he looks into the great store-house of the gospel, and there sees how many and rich have been the favors he has received therefrom, he is constrained to say that divine goodness and mercy have followed him in quick succession. And these things being so, he cannot with propriety say that *his life has been spent with grief, and his years with sighing*, Psa 31. 10 But, sir, many sore trials, and heart rending sorrows, and deep-dyed afflictions, and painful scenes, your servant has passed through since our last interview with each other in the town of Horsham in the spring of 1805; and from these trials and afflictions some lessons of a useful nature have been derived, and some few tributes of praise and thanksgiving have also been offered up to the Lord of hosts. But in the matter of offering praise and thanks to him to whom they are due, and justly due, your correspondent is a delinquent and over it he often mourns, and it really is a mournful subject, and it clearly shows what is the true character of hu-

man nature. But when the Lord enlarges the heart, and creates the fruit of the lips, praises ascend pleasantly and in great abundance. *O magnify the Lord with me, and let us exalt his name together*, Psa. 34. 3.

It is but right that the chosen and called children of God should try, as far as in them lies, to exalt the name of the Lord Jesus in all their divine anthems and devotional exercises, for his name is great and glorious, and as ointment poured forth. And this same Jesus, the eternal Father has highly exalted, and given him a name above every name; and at this great name, hell trembles, and all the heavens adore. This name brings from time to time, a thousand endearments to the church, and in this name all her springs are found, and her hope centres here, and in the same she confides and rejoices all the day, and in his righteousness shall she be exalted. Under this view of the subject, how can your correspondent but say, *Bless the Lord, O my soul; and all that is within me, bless his holy name*.

And then again;—If you and I, dear sir, are in heart what we outwardly profess to be, we indeed are then well off,—then are we rich,—then are we highly honored,—then we need not fear what man can do unto us, and then is our condition before God most blessed of all conditions among the sons of men here on earth; for in Christ the Lord we stand and are safe, and in view we have a glorious immortality. Christ is our life, and our resurrection, and our all in all. He also is that ark in which Jehovah has shut all his chosen ones; and if we are here shut in, and also made to know it by the inward teaching of the Holy Spirit, all is well with us now, and at the end of this our mortal race all will be well with

us: and with these prospects before our eyes, we rejoice, and we will rejoice; and not only will we rejoice, but we must, and we do, admire the grace of God in our election, and in our vocation, and in our preservation, and in its burying all our faults, and in raising Christ and the gospel so high in our estimation. Nothing can place us under greater obligations to God than divine grace, for it is wholly free, and it effects much, even the salvation of the soul.

This grace, you know, was given us in Christ before the world began, and thro' him it has shone forth upon our hearts and thereby brought us in debtors to the eternal God, and to acknowledge the same is what we have a right to do, and often we have done it, nor are we ashamed to do so again. This grace was abundant to usward, and it found us in a sad state,—a state of spiritual death,—an exposed state,—an helpless state; and from this very sad and perilous state we should have sunk down into that pit where there is no hope of pardon, nor yet of commutation of punishment, but for this grace which is free, and sovereign, and able to save to the uttermost. Of this grace, dear sir, you and I must sing for it demands a song of us, and better employed we cannot well be than singing the song of grace. But this however is what your correspondent was about to say when he commenced this letter, to wit,—

Although you are on one side of the great and long-standing Atlantic and I on the other, yet my warm attachment to you as a Christian and a minister of the sanctuary, has not in the least diminished in the long lapse of almost forty years; for even until the present time my heart is with you; and methinks I now see you, as once I did in reality, standing in the pulpit with this text on your fluent and well salted tongue. *I will search Jerusalem with candles*, Zeph. 1. 12. With authority did you then speak and I felt its power, and of a truth the Lord was with us on that day; and when he is present to heal, and to comfort the heavy laden, and to raise up those who are bowed down, how good it is. All is well when the Lord smiles and accompanies the word preached with a divine blessing; and so were we mostly favored in those days, and it made the earth and the sky look gay, and all things round about us looked well pleased. As you spake as you were moved by the Holy Ghost, so the word spoken was as the dew upon the grass, and the sons and daughters of men

were refreshed and edified; and my soul came in for a good share of the heavenly manna, and there and then it was that your correspondent first saw and felt himself a debtor to grace, and he is that yet; and he often thinks that the Lord could have disposed of his grace to much better advantage than bestowing it on me; but still, God is the best judge in all these matters, and hence he will dispense of grace in a way which seemeth good in his sight. He withholdeth it from fallen angels; yes, from all of them: but on fallen men he bestoweth it,—on some of them,—not on all. *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes*, Matth. 11. 25. Discriminating grace!

O to grace how great a debtor,
Daily I'm constrain'd to be!

In your chapel it was (as is stated at large in my life, as you know) that my soul was made to rejoice greatly in the God of our salvation, and at his dear feet I was enabled to resign my heavy load, and all my great and many fears, and woes, and doubts. For more than a year prior to this happy morning, my mind had been bound in chains and pressed sore with the burden of sin and guilt, and my life hanging in doubt from day to day. *Yes, I was set in dark places as they that be dead of old; and my chain was made heavy*. Lam. 3. 6, 7; and well did I then know what is meant by the *abounding of sin*,—by being *guilty before God*,—by being *already condemned*,—by being *under the law*,—by being *shut up*,—by being *made fast in the stocks*,—by being *hedged about*,—by being *under the curse*, and by the *coming of the commandment*, Rom. 5. 20; and 3. 19; John, 3. 18; Gal. 3. 23; Psa. 88. 8; Job, 3. 11; Lam. 3. 7; Gal. 3. 10; Rom. 7. 9.

At this trying time your correspondent knew not that there were any blessings in store for him; but there were, and early on that memorable morning, June 15, 1800, of his first entering into your place of worship, his long and severe captivity was turned into mirth by him who died on Calvary's top; and when he entered into my heart, immortal glory shone around, and light and liberty, grace and mercy, truth and love, joy and peace, comfort and rest, were the blessed attendants of the Messiah to my soul that morning; and on the arrival of this heavenly train to the bosom of

your correspondent, he did exceedingly rejoice in the Lord our God. And I now charge thee, O my soul, to keep in long remembrance that illustrious morn,—a morn on which the Lord thy God brought thee up out of the land of Egypt into a country flowing with milk and honey, and where thou didst triumph in the captain of thy salvation.

Absorbed was my mind in things of high concern, nor could I well forbear ascribing glory and honor to him that *sitteth upon the throne, and to the Lamb*, for he was then my all in all, and I crowned him king of my heart, and within me all was mercy,—all was mild,—nothing was superfluous,—nothing seemed to be wanting. It is true, that in order to hear the gospel from your mouth, I had fourteen miles out and fourteen home to walk, but still I was well paid for it, and my time was well spent; for as through grace I had overcome my foes by the blood of the Lamb, so there was hidden manna given me to feed on; and withal there was given me a white stone, and in the stone a new name written, and it was to me a new name indeed, and I admired it,—not merely on the account of its being new, but because it was so glorious: *so didst thou lead thy people to make thyself a glorious name*. Thus was bestowed upon a poor worm of the dust, a name both new and glorious. *I will write upon him my new name*; and the name proved to be **IMMANUEL**; and in this name did I rejoice all the day long.

Then, dear sir, was the soul of thy servant like a watered garden, or like a spring of water, whose waters fail not, Isa. 58. 11. And what in those days was by me received from the Lord of hosts, was of immense worth in my estimation, and most surprising were the effects which the rich incomes from the Lord produced on my mind; for indeed, sir, in those days and at that time, the soul of your servant was soft and tender, and all his affections were in heaven, and the world was under his feet, and well did he love the place where God's honor dwells, and at that time all creation seemed to be interested in the felicity of his mind, and to join with him in anthems of praise and doxologies to God and to the Lamb. And sure and certain it is, that the well strung harpsichord with its highest and most admired euphony, never once produced such pleasurable feelings in the breast of a poor burdened sin-

ner, as were produced in mine by means of the everlasting gospel in the course of the few years that I attended your instructive ministry. Permit your correspondent to say, that the preaching which he at that time heard at Horsham, was to his soul as is a salve to a sore, or as cold water to a thirsty soul, and by it his faith was greatly strengthened, and his hope revived, and his heart cheered, and a flood of light was let into his mind, and in this light he leaped for joy. He envied no one his happiness for his own soul was happy enough and the whole earth seemed to him to be full of the praises of God. By day and by night his affections were above where his treasure was, and his views of heavenly objects and subjects were of an animating nature and well calculated to keep his mind estranged from the vain and trifling things of this world. And O how pleasant and how fair to his mind did the path of life appear,—strewed with celestial beauties, and under their magnetic charms his soul became as a weaned child, and go where he would, there was Christ the Lord,—even the Lord of the whole earth, and he gave him reverence, and said to him, *Thou art God alone*.

Sir, those days were the *days of the gladness of my heart*, Song, 3. 11,—days long to be remembered by me, for they were days of love,—immortal love,—love undissembled, and fast did my soul progress in the divine life. My growth was as the lily, and the spreading of my roots as Lebanon, Hosea, 14. 5. & the high praises of God were in my mouth all the day long, and I tho't *my summer would last all the year*. This, as Paul says, was *joy and peace in believing*. Living marks, and strong testimonials, and most confirming signs did your correspondent receive from the Lord of hosts of this being the year of release and the day of pacification. *I will extol thee, my God, O king; and I will bless thy name for ever and ever*, Psa. 145. 1.

Yours in the best of bonds,

JAMES OSBOURN.

Woburn, May 1841.

TO EDITORS PRIMITIVE BAPTIST.

Germantown, Montgomery co. Ohio, }
March 24, 1844. }

DEAR BROTHERS EDITORS: I still remain a friend to the cause. I find by reading your paper that some of our brethren complain, that some of the writers make

use of too harsh language and calling hard names; but I have seen nothing in them to ruffle my mind. I don't like to see those who write for your paper to have the fear of man before their eyes, and slip round the truth for fear of hurting feelings. I count on brethren Rorer and Tillery as champions for the truth. No more at present.

JOHN B. MOSES.

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M. WATSON, of Murfreesborough, Tennessee.

(continued from page 126.)

PAQR 2d.—The duty of the Church to its Ministers, in administering to their temporal necessities.

1st. To Pastors; 2nd. To those who may be travelling; 3rd. To those who may be preaching at remote places.—I shall now attempt to give an exposition of these important matters, which have lately involved a great deal of feelings, strife and discussion among us; & concerning which a great difference of opinion continues to exist.

1st. To pastors.—In order to ensure a candid perusal of this essay, it may not be amiss for me to adopt the language of Paul on this occasion, which I can conscientiously. 1 Cor. ix. 15: "But I have used none of these things: neither have I written any of these things, that it should so be done unto me." If the subject now under consideration can deserve additional attention from a disinterestedness on my part, it is certainly entitled to it; yet I know many worthy ministers, who cannot "make the gospel of Christ without charge," unless they neglect their families, while they exclaim, 'Woe is unto me, if I preach not the gospel,' and going forward to relieve their feelings in that respect, they often become pained at heart in view of another difficulty. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Does not this critical condition of the preacher cry aloud for help from the church? None can deny it; but strange to tell, there is such a disagreement among us about things of this kind, that many seem to think themselves excusable for their neglect of ministers, and

their families, merely because of the great contrariety of opinion which prevails on that subject. The light of divine truth has been too much neglected, in the consideration of this subject: we have not sought after it with that zeal and research, which its importance requires; and it is now high time, that we make a candid appeal to it.

In as much as there is a great difference of opinion about the manner of affording ministerial support, and the manner of propagating the gospel, we should pursue alone that course which the New Testament points out, for a course of that kind can alone produce harmony of action and feeling on these controverted subjects.—This would bring back those who have gone into action in a mode prescribed on human authority alone, and at the same time stir up those who have heretofore been so very remiss, and thereby unite the two extremes in a proper medium. I shall therefore endeavor to point out some of those duties which are obligatory on the churches to their pastors, on authority which cannot be gainsayed, and expressed in terms too plain to be successfully contradicted.

"See that ye refuse not him that speaketh." Heb. xii. 25. We should speak with more than man's authority on this subject.—We may reject or controvert each others views, opinions, &c. but let our notions, our prejudices be what they may, we should be willing to submit to the authority and light of divine truth. Therefore let us give heed to Paul, speaking in the light of inspiration: 1 Cor. ix. 7—14. Gal. vi. 6 "Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? for our sakes no doubt it is written: that he that plougheth should plough in hope; and he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do you 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? Even so hath the Lord ordained that they which preach the gospel, should live of the gospel. Let him that is taught in the word

communicate unto him that teacheth in all good things."

I know it may be asked, why does St. Paul teach these things so plainly and yet not practice them? He tells us, "a necessity is laid on me, and woe is me if I preach not the gospel:" under these circumstances, it might be expected he would preach the gospel, but to make it "without charge" at Corinth *would* enable him to boast before his enemies, the false teachers, particularly after having proved his right to have demanded a support, or reward from them. He further informed them, that he had "robbed other churches taking wages of them to do you service, and when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied." 2 Cor. xi. 8 and 9. Here we have an example every way worthy of the minister's imitation in the present day; for he should even be ready to forego his just rights, rather than cause the gospel to be evil spoken of: As St. Paul has expressed it, "to cut off occasion from them which desire occasion."—Oh! such times as these he worked for a maintenance sooner than demand it from the church, which under the then existing circumstances would have been an abuse of his power. With that view of the subject we can easily reconcile what otherwise might appear contradictory; and which also resolves the whole matter into this, that he had a right to support himself by his own hands, or to demand it from the church, according to circumstances. St. Paul had no family dependent on him, and could not have provided for a large family, such as many of our ministers have. Moreover, whenever any preacher shall discharge his duty, as faithfully as St. Paul did, we can allow him to work occasionally for his support, whenever he may think the cause of the gospel requires it, or he may not be able otherwise to obtain it.

The disinterestedness of those ministers who first preached the gospel in this and other States, under its discouraging attendants, particularly that of having to provide for themselves and families, by their own occasional labor, along with their great success in the ministry, clearly show that the Lord yet calls such as Paul, in principle to preach his gospel. These have planted vineyards, have fed the flock, and have sown spiritual things.—How just their claims and yet how much neglected!!

Strange, strange indeed that the churches should be so unmindful of their temporal affairs in the present day!!—Although thus neglected, a consciousness of having discharged their duty 'not by constraint, but willingly; not for filthy lucre, but of a ready mind,' must afford them greater consolation, even under a painful sense of the neglect of their brethren, than possibly could have been derived from the greatest ecclesiastical fees, or temporal preferments. They have won souls to Christ, and will have a greater reward than if they had gained the kingdoms of this world. A ministry of this kind, called of the Lord, trusting in his power and wisdom, self-denying and often self-supporting, is a far greater blessing, and more in agreement with the gospel scheme than many seem to be aware of. Solomon says, "he that winneth souls is wise," yet such ministers often get but little credit for wisdom by the greater part of mankind. They possess the spirit of truth, whom "the world cannot receive, neither knoweth;" and consequently is opposed to them. "Howbeit" they "speak wisdom among them that are perfect: yet not the wisdom of the world." Neither would the world, nor some professors have selected such; for all those who come through human administration are generally of a very different character: "they are of the world: therefore speak they of the world, [human wisdom] and the world heareth them." Let us learn to appreciate the former more than we have done, and be more cautious of the latter; for, by the foregoing we discover, that the Lord's ministers will preach the gospel under very painful and discouraging circumstances, even in patient view of the great neglect of the churches, in supplying their temporal wants; while false ones will not do so, but will devise ways and plans for getting money, even if such ways and plans split churches, divide associations, destroy the general union, or what not. Money must be had, let the consequences be what they may; and whether the means for getting it be authorized, or not, is not the point in view, it is money; and so that is obtained, it seems to make but little difference, about other things however distressing they may be. But not so with the Lord's ministers, sooner than get money, at such dear rates, they would, I am persuaded, forever forego every consideration of the kind. They seek the good and peace of Zion, and will not have these dis-

turbed for any PECUNIARY considerations: neither do they believe, that the success of the gospel is dependent on what amount of money may be raised for its propagation, &c. But after all, it is right that our churches should assist their pastors, and we hope none are so blinded by covetousness, or prejudice as to deny it. But if it be right, why not let Conventions and other monied institutions administer to their necessities?—Because these things should be done in the *MANNER*, which the New Testament directs.—*The manner itself, as there recorded, seems designed as a barrier against the introduction of those pernicious evils into the church, which invariably attend all other modes devised on man's authority and judgment.* The manner of attending to these things as brought to view in the New Testament will not, for instance, admit of a nation's being taxed for the support of a *Pope*; a minister cannot in that way obtain a princely fortune; nor will it admit of members of the church being cast into prison for the non-payment of their tithes. Moreover it does not authorize any special contracts for preaching, for pecuniary considerations, either in part or altogether; no paying per month, per year, or per sermon.—Lastly it does not require the aid of civil law, or monied institutions to put it in operation, it only requires an 'acknowledgment of the truth,' as recorded in the New Testament, in 'communicating unto him that teacheth in all good things.' By this plan we see the pastor cannot suffer; or, if he does, it is not owing to any defect in the New Testament manner of doing these things; but to some defect in the hearts of professors. As soon as we depart from this *primitive mode*, we are liable to be imposed on, and violate the great principles, by which we profess to be governed in all ministerial affairs, and get out into those schemes, which seem so dependent on *money*, that we infer if its power and influence were withdrawn, they would soon be abandoned. If all monied concerns in connexion with the church, were henceforth to be carried on *in the manner alone prescribed in the New Testament*, how many false systems would fall to the ground, which have not been hitherto suspected by many? and how embarrassing it would prove to all advocates of error, even to some who seem to be sincerely concerned in these things. *The world* will always have to get up a plan of its own for false teachers, for they will

not work *in the way* the Lord has directed. Or, to be plainer, whenever the devil tempts a false teacher to preach, he always holds out a false plan, of the above kind connected with *worldly* considerations.

Those ministers who are not willing to go out into the world's way of managing these things, should by all means be sustained by the churches in the way and manner directed in the word of truth. But alas! there are many who admit that pastors should be assisted, and that it is the *plain* duty of the churches to do so, but do not seem to give themselves any further concern about it, and their acknowledgment generally ends in a selfish and *sinful* omission of duty! which amounts almost to actual contempt for the plain instructions given in the word of God, as previously quoted! And many act as though no such directions were given in the New Testament. These plain truths have been quoted for their consideration; for we fear such are not in the habit of reading their Bibles, and have great need of teaching, the only way we know of prompting them, under the Lord's blessing, to perform this neglected duty.

SECOND SUBJECT:—*The helping forward of those Ministers, who may be going from one country to another, "on their way."* There are many who do not seem to feel themselves under any obligation to assist those ministers who may come among us from a distance, or who may feel disposed to go to other countries to preach the gospel there. We have *plain* scriptural authority for helping ministers "on their way;" and when we consider the divine mission under which they may go, we should not decline assisting them merely because they may be going to distant countries. We may find an excuse for doing so, in our covetousness, prejudices, and selfishness, but not in the New Testament. No person can read Gen. xviii. 16: Mat. x. 10: Acts. xv. 3; xx. 38: xxi. 5: Rom. xv. 24: 1 Cor. xvi. 11, and then assert to the contrary. The word of God is clear and plain on this subject, and by its light we behold with wonder and regret, the great remissness of our churches in this respect. There are many, who say they will not assist travelling ministers, because they are so very liable to be imposed on by them. We are not infallible judges—and if they come on well recommended by churches (not conventions) and give a good account of themselves, we should not reject

them, because others may have imposed on us. We had just as well say we will not assist a pastor, because we may have been previously imposed on by one. On this principle we might decline all duties of this kind. Then if a preacher comes preaching among us, sowing spiritual things, from any quarter of the globe, well recommended by churches of sound faith and order, and he possessing the characteristics of one of the Lord's ministers, we should help him on as readily, as if he was from an adjoining county and going to another. We may decline doing so from prejudice or covetousness, but not without narrowing down the commission, Mark, xvi. 15, to our own selfish notions. The minister of Christ, as an ambassador, is commissioned to treat with saints and sinners, on gospel principles, *wherever the providence of God, or an internal bias of heart may direct him*; and we should ever be ready to help such on their way. Not that these things should be insisted on from the mere letter of the commission, Mark, xvi. 15, but that the Lord may in his providence and direction, assign his ministers a work in any part of the world, in accordance with it. For this commission, about which so much has been said and written, abstractedly considered, (*viz*) apart from a special providence, or internal spiritual exercise of heart, with regard to going to particular places, does not authorize a minister to go any where!! Here lies the great mistake. Our opponents have forgotten, or overlooked the fact, that after this general commission was given to the apostles, that each, had (in the providence of the Lord) their respective places of labor assigned them; or they would have, to have done like the convention preachers do now, assigned each to their different fields of labor, according to *human judgment*. The letter of the commission would then alone have directed in such things, in a general way, and human judgment in all special matters!! In this way individuals preach Arminianism, Campbellism, and Conventionism from that text, Mark xvi. 13.

But to return to the subject:—When ministers from a distance come among us, there are many of our brethren who profess to be comforted, fed and edified by their preaching; and seem to be much pleased and gratified; but alas! if a little assistance be called for, or proposed, they grow cold at heart, selfish in purpose, and hostile in feeling. The plain command-

ment of the Lord is disobeyed, his divine authority disregarded, and his ministers neglected! This is not the case of all our Baptist brethren, but too much so with many, of whom we might have hoped better things. There is a cause for this state of things, yeal believe several: 1st. In consequence of ministerial support having been carried too far in certain countries—to the great oppression of the poor, and corruption of the clergy, our ministers have preached against it in such a manner, as often to make the impression, that it would be wrong to give a preacher any thing. They have declined donations themselves, and insinuated it would be wrong for any to receive them. This is very different from the course of St. Paul; for while he determines to make the gospel “without charge” at certain places, on his own part, he teaches the church its duty towards its ministers as zealously as though that was not the case.

2nd. Another cause is that of ministers not insisting on the nature of their calling, being of such a kind as to prevent them from following any regular secular employment for the support of their families. Ministers are themselves in fault! for many have for years past been teaching the things, (or rather encouraging them,) of which they now complain. If some have not taught them, they have by their long silence on the subject given countenance to the course of the churches, in this respect. When ministers from party feelings, or sectarian prejudices *suppress* certain Christian duties, they thereby introduce *human* authority into the church, and although of the negative kind, yet what is the difference between it and that which connects things with the church, for which there is no divine authority. Then while we oppose the Convention folks, let us examine our own conduct, to see if we are not in some way or other introducing into the church the very things, which we oppose in another shape, *viz: human authority, assumed rights and privileges.*

3rd. It is certainly the duty of Christ's ministers to declare all the counsel of God; but shall ministers “leave the word of God and serve tables?” No, this would be anti-scriptural. Deacons should take up the matter just here, and should see that these things are attended to. Deacons have been long in fault. Alas! the deacony in the most of our churches is almost nominal! Reader, art thou a deacon? if so, consider

thyself well, both in relation to the character and office of one; and if you find yourself in fault, in either respect, endeavor to reform under the guidance of divine direction. We are fully persuaded, that when the minister teaches the church its duty to preachers, and the deacons give these things that oversight and attention which they demand at their hands, it will not for the most part be much in fault.

4th. And lastly, a greater cause of hindrance may be found in one word than in all the foregoing, viz. COVETOUSNESS. Nothing but love to God and love to his ministers, can remove this out of the way. Then as there are many in the church (carnal professors) who have neither, we expect they will live and die in it, without ever giving Christ's ministers any thing.

We do not expect our brethren (neither do we want them) to patronize convention-preachers that may come among us; but we really want to see them do a better part by those who come "in the fulness of the gospel of Christ," in communicating to their necessities.

3RD SUBJECT PROPOSED:—The duty of the church to those ministers who may be preaching at remote places.

It is remarkable and worthy of our particular consideration, that the *manner* of helping forward travelling ministers "on their way," and of sustaining them while preaching in remote countries, as recorded in the New Testament, would not be apt to embrace any but true ones, such as the Lord had called, and in his providence connected with a *spiritual work*. For they who sow spiritual things have a right to reap carnal things, and those whose hearts are opened by the power of God, are not unmindful of their preacher, Acts xvi, 15. Neither are those, who have previously enjoyed this blessing, but should remember their minister, who may have fed, comforted and edified them, let him go wherever he may; they should, if opportunity offer, communicate to his necessities again and again." Phil. iv. 14—15. Primitive custom is plainly brought to view here; and how very different from modern ways. It is worthy of consideration that no *spiritual work* in primitive times, ever fell thro' for the want of funds; but if those, who are preaching abroad, at many places, are not regularly supplied by monied institutions and otherwise with funds, we fear they would have to abandon their works, so much boasted of and misrepresented.

But after all, it is certainly our duty to communicate to ministers who may be preaching in remote countries, provided we are their debtors, in consequence of their having planted vineyards, fed the flock, or sown spiritual things among us. And the best evidence of the seed sown, having fallen on good ground, (honest hearts,) is its bringing forth all scriptural fruit; and if any part or portion thereof be wanting, it should excite alarm. All negligence of pastors, or travelling ministers, and of those who may (as Christ's ministers) be preaching in distant countries should have that effect, yea we should be alarmed at not bearing this fruit, which is so highly commended in the New Testament and with which primitive Christians abounded.

CONCLUSION:—There is yet a "Balm in Gilead." Let us teach "all the counsel of God." The word of Divine Truth, accompanied by the sanctifying influence of the Holy Spirit, can heal our *barren boughs*, and cause them yet to bud and bring forth fruit. I would then hold out the word of Divine Truth as our only guide in such matters; for I have no *new plan* to offer.

It has not been long since the United Baptists, in this country had sore trials about doctrinal subjects, and they searched the Scriptures for proof of their doctrinal views; and many of our lay members became well informed, and were well prepared to distinguish between *human notions*, and the truth recorded in the New Testament. This event no sooner ended, than experimental truths were assailed; we had then to examine for scriptural defence of our experiences; and we then learned many comfortable truths, which we had hitherto too much overlooked. And now we are constrained in self defence, to search for revealed truths concerning practical duties. The truths connected therewith are too plain to admit of the great contrariety of opinion, which now obtains concerning them. The fault is somewhere else. Brethren, let us divest ourselves, as far as possible of all *prejudice, preconceived opinions, party feelings* and the like; and endeavor peacefully to search out our duties and *practice them*. How inconsistent to admit certain duties and yet fail to perform them! I would also appeal to those, who have devised plans of their own, on human authority: and urge on their consideration a better one, *the one recorded in the New Testament*. You

have, contrary to the wish and advice of many Baptists, introduced a human device among us, and we now in love call upon you to abandon it, and unite with us in carrying into effect the course pursued by primitive Christians. Is the demand unreasonable? The word of Truth is plain, on subjects of this kind, or there is no meaning in language, and consequently no distinct and "safe channel of communication between man and man."

It is true some have narrowed down the meaning of Holy Scripture to their own selfish and sectarian views; and have tried to exclude plain precepts from the church; while others on the other hand, have attempted to extend its signification to make it embrace their inventions, innovations, &c. But notwithstanding all this, the candid enquirer after a knowledge of his duty, may succeed in his researches when guided by an "honest heart."

The United Baptists once delighted in making the word of God their only standard of Faith, authority for ordinances, and rule of action; and held in abhorrence every thing which did not receive the palpable acknowledgment thereof. But since the New Testament has been made the creed book of a certain sect, we but seldom hear these things insisted on as before, as though we were afraid of being thought the advocates of the *late mockery Campbellism*, which has been so erroneously predicated thereof.

Let us again look to the word of God for guidance and direction in all our difficulties; and although it has been so often misconstrued and perverted, by those who "have erred," yet it will afford the same precious counsel to the Christian that it ever did. We have the best authority for believing that when the truth is taught, it must prevail in the Christian's heart, ripen and bring forth fruit, either with regard to doctrinal or practical matters; for a sanctification of spirit is necessarily connected with a belief of the truth. 2 Thes. ii. 13. Here we have encouragement to teach those palpable truths, which are calculated to settle all difficulties among Christians; and shall we, when the attempt is made to force us from scriptural ground by the insidious invasion of human device, fail to defend ourselves with the "Sword of the Spirit;" the Christian's best weapon of defence? No, let us *not shun* to declare "all the counsel of God," and the errors suggested by satan, countenanced by the

world, and approved by those Christians who have been erroneously taught, shall in all this combination of power, yield to its triumphant light, A BEACON LIGHT, to light up 'the narrow way' which leads thro' the dark gloom of Time, along the "valley of the shadow of death" to the church triumphant.
J. M. W.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 11, 1844.

We are unable now to supply new subscribers with the entire back numbers of the present volume—to those who may desire them, we will send such of the back numbers as we may have on hand. The first numbers of the next volume will be sent to supply deficiencies.

From the Christian Doctrinal Advocate.

From Brother C. B. Hassell, Williamston, N. C.

Dear Brother Jewett,—All is well. You I find are yet upon the watch tower, battling for the cause of truth and righteousness, and likely to be sustained there; while we of the South find the same Omnipotent hand stretched out to lead, to uphold and carry us onward to victory and triumph over the hosts of the enemy, through 'the grace that was given us in Christ Jesus before the world began.'

Cheer up, my Brother, and encourage the 'remnant according to the election of grace' to stand with their battle bow and firmly gird their armor on. For their Prince will come, to scatter the marshalled hosts of Apollyon's empire, and take vengeance on them that know not God.

'Truth is mighty and will prevail.' Proclaim it from the house top, preach it in the pulpit and scatter it from the press. Penetrate it must by the sanction of the Almighty the darkest corner of the earth and the still darker chambers of man's soul, until it shall bring forth judgment unto victory.

The signs of these times may indicate indeed, that the Protestant Episcopal daughter will again seek shelter in the house of her Popish mother, and that most of her Protestant sisters will unite with her in putting in their claims to the same inheritance. Yet what of all that, the foundation of God 'standeth sure, having this seal, the Lord knoweth them that are

his.' He will sift them, as wheat, and gather the precious from the vile. He will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.—Truth and error cannot be pounded together in a mortar, like as an apothecary does his drugs. They are intrinsically opposite and distinct, in nature, and can never be incorporated so as to make but one. Truth and error may be brought near each other—and a man in the same discourse may give out a portion of one and a portion of the other, and yet the truth will stand by itself and not mix with its opposite. It not unfrequently appears to better advantage by the contrast, as a ruby in a rubbish heap.

I have no more doubt of God's governing the Universe, morally and spiritually—His salvation of the righteous and the destruction of proud spirited Antichrist, than I have of the stability of His throne; and this too to be done by His own power and according to his own purpose.

We may fall on the battle field and our children after us to many generations, as an obscure and scattered people as we now are, and without much outward manifestation in our favor to strengthen us, while we walk by faith and not by sight. And moreover the time will come in my opinion, when the outward manifestation shall be different from what it now is—a time when God will so interpose as to make bare His arm in behalf of his people—convince of sin and convert the souls of men to a knowledge of the truth; as it is in Jesus—burn up the groves of Belial, throw down the altars of Pagans and destroy the temples of Antichrist; and so strike dismay and terror into the hearts of the remnant, that they shall go backward and fall before the advancing progress of the Church, who arrayed in the beautiful garments of Salvation, shall march onward and still onward, 'looking forth as the morning, clear as the sun, fair as the moon and terrible as an army with banners.' And Christ shall come to reign with her on earth a thousand years.

C. B. HASSELL.

TO EDITORS PRIMITIVE BAPTIST.

*Coweta county, Georgia, }
April 20th. 1844. }*

DEAR BRETHREN, of the Old Fashion order: I sit down to write a few lines, and it will be but few, as I am no scholar and an old man in the sixty-fifth year. As to

religious matters, these are the coldest times that I ever experienced. There is a good deal of confusion amongst the old side Baptists, and I have not heard a sermon preached since Christmas, as I am past travelling many miles, my weight being about three hundred or upwards.

I have been taking the Primitive papers several years, and have often been comforted in reading them; they have caused me to laugh and to cry, so you may expect that I like to read them, as they hold forth the doctrine of particular and eternal election, and that before the world was, as that is a doctrine that I think I have believed upwards of forty years. And there is a great deal of that, that is called by some preaching; but I can't believe it is the gospel. So, brethren, it seems to me that the time is come that is spoken of somewhere in the scripture; a time that there shall be a famine in the land, neither of bread nor of water, but of the hearing of the word of the Lord, &c. The time seems like it is come in this section of country at least.

So I come to a close by saying, may the Lord bless his church in all sections of the world, is my sincere desire for the sake of Jesus. Amen. SAM'L WEAVER.

Search after Rest.

When first the dove afar and wide,
Skimm'd the dark waters o'er;
To seek beyond the heavenly tide,
A green and peaceful shore—
No leafy bough, nor life-like thing,
Rose 'mid the swelling main;
The lone bird sought with faltering wing,
The hallowed ark again.

And ever thus man's heart hath traced,
A lone and weary round;
But never yet mid earth's dark waste,
A resting place has found—
The peace for which his spirit yearns,
Is ever sought in vain;
Till like the dove it homeward turns,
And finds its God again. S. W.

TO EDITORS PRIMITIVE BAPTIST.

*Cumberland Ford, Kentucky, }
Dec'r 2nd, 1843. }*

DEAR BRETHREN: We often speak of Arminianism, but if I understand the prevailing doctrine at this time, it is a compound of Arminianism, Pelagianism, Socinianism, and Romanism. I will again quote from D'Aubigne's History of the

Reformation some of Luther's theses, or paradoxes, which were opposed by five Roman divines, proving that they held an adverse doctrine. Vol. 1st, pp. 298 and 299. This is 1st—

“The law of God is a salutary rule of life, and yet it cannot help man in the obtaining of righteousness, but, on the contrary, impedes him.”

3rd. “Works of men, let them be as fair and as good as they may, are yet evidently nothing but mortal sins.”

Do not the Old Baptists proclaim that the works of the law, or the works of man, cannot help in the obtaining of righteousness? For it is “not of works,” “not by works of righteousness,” and “verily if righteousness had been by the law then Christ had died in vain.”

9th. “To say that works done out of Christ are truly dead works but not mortal sins, is a dangerous forgetfulness of the fear of God.” And why so? Because “without faith it is impossible to please God, and whatsoever is not of faith is sin.”

13th. “Free will since the fall of man is but an empty word, and if man does all he can he sins mortally.” And why is free will an empty word? Because James says, “Ye ought to say, if the Lord will we shall do this or that. Jas. 4 and 14, 15. David says, 110th Ps. 3 verse, “Thy people shall be willing in the day of thy power.” This passage is often quoted to prove the freedom of the will, but if the will be free, why the necessity of the power of God? For it is in the day of God's power that they shall be willing. It is not in their own nature, not by their own powers; but when the power of God overcomes the love of sin in them, and consequently destroys their will to sin, giving them a love to holiness, which love governs the renewed will and captivates it to the service of God, but sets it free from the love and power of sin. “Being made free from sin,” &c.

Page 201. “It is true, man who is become a bad tree can but will and do what is evil.” “It is false, that the will left to itself can do good as well as evil, for it is not free but led captive.” “It is not in the power of man's will to purpose or not to purpose all that is suggested to him.” “In a word, nature possesses neither a pure reason nor a good will. The law of God and the will of man are two opposites, which without the grace of God cannot be made to meet.” “What the law prescribes the

will never seeks, unless from fear or interest it affects to seek it.”

Page 204. “The schoolmen had exalted human reason as well as man's will.” Was it worse for Roman Catholics of the 6th century to exalt human reason and man's will, than for professed Baptists to do the same? was it more glaringly false, dangerous, or corrupt, in Catholics then, than in Baptists now? Instead of the will being free, it is universally governed by the affections and desires, and its acts determined in conjunction with them by motives. How any man who has examined the operations of his own mind, and taken even a slight view of his own powers, can believe in the freedom, liberty, or power of the will to choose or refuse, I know not. Erasmus, who faintly entered the lists with Luther and others, but who eventually opposed them, uses the following words, viz: “Man then must needs have a power to will and to choose, for it would be folly to say to any one choose! were it not in his power to do so.” Page 298. This, or similar language is boldly proclaimed in this age by Protestants, by people calling themselves Baptists. I will give Luther's answer, which will clearly show the opinion of the Papists his opposers.

Page 300. “To call our will a free will,” said he, “is to imitate those princes who accumulate long titles, styling themselves sovereign of this or that kingdom, principality and district, island of Rhodes, Cyprus, and Jerusalem, over which they do not exercise the least authority. Man's will,” said he, “may indeed be said to be free, not indeed in relation to what is above him—that is to God, but in relation to what is beneath him—that is to things of this world. In any matter affecting my property, my lands, or my farm, I find myself able to act, do, and manage freely. But in every thing that has reference to his salvation, man is a captive, he is subject to the will of God, or rather to that of the devil. Show me,” cries he, “only one among all those who teach the doctrine of free will, who has been able in himself to find strength to endure a slight insult, a passionate assault, nay even the hostile look of his enemy, and that joyfully—and without so much as asking whether he is willing to give up his body, his life, his goods, his honor, and all that he has, I will acknowledge that you have gained your cause. If the passage you quote,” said he, “establish the principle that it is easy for us

to do good, wherefore is it that we are disputing, and what need can we have of Christ or the Holy Spirit? Christ would then have shed his blood without necessity, to obtain for us a power which we already had in our own nature."

Page 302. "In short, since the scripture every where contrasts Christ, with that which has not the spirit of Christ; since it declares that every thing which is not Christ and in Christ is under the power of delusion, darkness, the devil, death, sin, and the wrath of God, it follows that every passage in the Bible which speaks of Christ is against your doctrine of free will. Now such passages are innumerable, the holy scriptures are full of them." "We perceive," says D'Aubigne, same page, "that the discussion which arose between Luther and Erasmus is the same as that which occurred a century later between the Jansenists and Jesuits—between Pascal and Molina."

It is manifest from these quotations, that Luther was opposing the very doctrine that the Baptists are now opposing, viz creature ability, the freedom of the will, or the power of choice in man. D'Aubigne informs us that the doctrine of free will was held by the Jesuits, the most corrupt order of the church of Rome. So corrupt were they, that after being suppressed by or expelled from different kingdoms of Europe, they were eventually put down by Pope Clement 14th, in 1773.

"The Jesuits," says Buck in his Theological Dictionary under the word missionary, "claimed (as missionaries) the first rank as due to their zeal, learning, and devotedness to the Holy See. The Jesuits outdid" all others "in their attempts in the conversion of African, Asian, and American infidels. They numbered millions among their converts." Were their great zeal, unwearied industry, their facing danger and death, their numbering millions among their converts, evidence of their being apostles, missionaries, or preachers of God in God's work? No doubt they were for a time held to be such by the church of Rome and her adherents in that day, but how do we view them now, and how will their successors be viewed, when the veil shall have been taken from the eyes of the world, who are now looking with reverence on the same kind of people, who are boasting of such numbers among their converts, and who are endeavoring to make the world believe they are right, because

they as the Jesuits number so many among their followers? But notice the doctrine the Jesuits opposed, and you will discover that our opponents, the free will and convention Baptists, oppose the same doctrine.

Buck's Theo. Diet. Jansenists. 1st. "Some of God's commandments are impossible to be observed by the righteous, even though they endeavor by all their power to accomplish them." 2nd. "In a state of corrupted nature we are incapable of resisting inward grace." 3rd. "Merit and demerit in a state of corrupted nature, do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. 4th. Semi-Pelagians admitted the necessity of an inward preventing grace for the performance of each particular action, even for the beginning of faith; but they were heretics in maintaining, that the will of man was able either to resist or obey it. 5th. It is Semi-Pelagianism to say, that Jesus Christ died or shed his blood for all mankind in general."

These articles were condemned by the Pope in 1705. "It," says Buck, "was not only on account of their embracing the doctrine of Augustine that the Jesuits were so embittered against them, &c., but also because of their strict piety and severe moral discipline, and crying out against the church of Rome. Are not the Baptists now opposed, because they confess they are so destitute of power that without Christ they can do nothing; that they cannot obey the commands of God, that their obedience and every thing good in them is solely the work of God, "Who works all things after the counsel of his own will," and "works in them both to will and to do of his good pleasure;" that man cannot resist or overcome inward grace, that man's will in his corrupted state is not capable either to resist or obey it, that Jesus Christ did not shed his blood for all men in general?

And are they not opposed for the same by the same principle that opposed the Jansenists? and are not those who are now opposing this doctrine and holding to the doctrine of freewill and to co-working with God, and setting up or uniting with unscriptural institutions, holding the fundamental belief of the Jesuits, with whom they are leagued in opinion, so far as concerns the nature of man, or his capacity or choice to serve God or the devil as he may choose? Does not the prevailing

religious sentiment now in the world accord with Semi Pelagianism that though grace was necessary as a preventative and even for the beginning of faith, "that the will of man was able either to resist or obey this grace?" If it does not, I am willing to acknowledge that I have not judgment sufficient to distinguish the one from the other.

How often have the Baptists been accused of holding Catholic or popish principles. But I intend to try to show to the readers of the Primitive Baptist, who they are that are holding to the fundamental doctrines of Popery, and denying the doctrine of the Reformation. The character of God, the nature of man, and the relation in which he stands to God, with the manner in which he is saved or brought near to God, is certainly important. Error in this produces all the errors that have risen in the world. Agreeing on the nature of God and of man, but little difference in belief in other points of doctrine will be heard, for here all doctrine centres. If human effort partly assists in salvation, or is a means thereof, then would it not be wisdom to use effort in every way that may seem to be right, and to agree that the Catholic system of using effort to bring souls from purgatory, is the last, the best, the final, and only sure effort to save souls?

A single human invention in the affairs of religion is one link of the great chain of Popery, however much he who has but few of them may cry out against antichrist or Popery for having so many. That denomination that has any, should recollect that the church of Rome once was free from any human invention; secondly, began probably with only one invention, which continued to increase as the demand arose to fill the coffers of the priesthood, for the pretended conversion of the world, till the Pope arose to the zenith of his power. Invention after invention was tried, name after name was given, power or power was claimed and assumed, till ecclesiastical and temporal power were blended together, and the Pope, as Vicar of God, sitting in the chair of St. Peter, caused kings to tremble, nations to obey his mandates, and exalted himself above all that is called God. This was not the work of a day, or a year, or a century; but took its early rise when Constantine undertook to banish paganism from Rome, and to favor and establish the Christian religion by human laws, worldly policy, and imperial munificence; at which

time errors multiplied and eventually came to maturity.

From the time of Constantine and even before that time, there was a rise and growth of the power of the church and priesthood, as shown in my last, dated Dec'r 1st, 1843; also of the doctrine of creature ability and human effort, and a departure from, and finally a denial of the doctrine of total depravity, of predestination, of election, of reigning grace, of the efficacy of the atonement, imputed righteousness, and effectual calling; and instead thereof, human powers, human reason, human effort, and human inventions were substituted, till except with a few the institutions of heaven were lost sight of, and the doctrine of grace obscured by human rites, works, &c. But eventually the beast received his deadly wound at the time of the Reformation, when the doctrine of grace again revived and shone with lustre, though opposed by human sovereigns, by the Roman pontiff, and the powers of darkness. Now again the arts and sciences flourished, commerce increased, human liberty once more appeared to be reviving and gaining ground, till at length in our favored land the people are sovereign. Though political parties are at variance, though factions have arisen and are rising, some of which are calling for a dissolution of the Union; yet till in the Baptist church human invention rose to such a height that discord, divisions, and finally separation ensued, we as a nation were united, were prosperous, were happy.

Recollect, dear reader, our excellent constitution and laws of liberty give to each one of us liberty to worship God according to the dictates of his own conscience. Ecclesiastical and temporal power are separated, and no preference given to one denomination above another, nor any religious test required. But look around you, notice the efforts of fanaticism, petitions sent to our legislative halls, calling for legislative aid to incorporate moral societies, or religious institutions, in order to assist them in the promotion of their nefarious schemes, or anti-union principles. May we not and ought we not to fear the final issue? The true church never has in any age or nation, called for legislative aid to carry out their religious principles, or to assist in any degree to carry on the work of God; but have only petitioned for protection, for liberty of conscience and human rights—this is all they have asked for or

now ask of the powers that be. They do not petition for corporate privileges, they do not beg for money or sell memberships to obtain it, in order to fill their purses, aggrandize their families, or carry on the great work as some term it, of converting or evangelizing the world. The Romans called for money, for human aid, and on the powers that were, for the purpose of carrying out their principles. So do their successors, (though under another name.) The Triennial Convention named in my last, in the Minutes of their proceeding says, "The committee on the by-laws reported a substitute for the 1st article in the following words:" "Art 1st. A Triennial Convention shall consist of delegates from missionary societies, State conventions, associations, and other religious bodies, and of individuals of the Baptist denomination, that shall contribute to the funds under the direction of this body; which delegates or individuals shall be entitled to seats in convention, in the following ratio or order of contribution, viz. the payment of one hundred dollars to the treasurer shall entitle a delegate or individual to a seat and vote in convention on his first becoming connected with the body; and at each succeeding triennial meeting thereafter, the payment of three hundred dollars at any time previous to such meeting, shall entitle a delegate or individual to a seat and vote in convention; and in the same ratio or order additional delegates or individuals shall be entitled to seats and votes, but no member of the convention shall be entitled to more than one vote. The report was unanimously adopted."

If this convention was a religious body, met for religious worship, why demand the payment of any sum whatever to entitle to a seat and vote? Peter would have been excluded, or could not have taken a seat at the time of healing the lame man, for he said, "Silver and gold have I none, but such as I have give I thee." Acts, 3. 6. Jesus Christ during his sojourn on earth could not have taken a seat, except he had sent Peter a fishing to obtain tribute money to pay this unscriptural and antichristian demand. No doubt with me he was excluded, and instead of him, money, human reason, human means, and effort were substituted. For they called "For a renewal and increase of the funds needed to sustain and carry forward the operations of the board;" not the operation of the spirit, for that is free, yea, without money and

without price. "Never, perhaps," say they, "was that call more imperious than at this moment." I will say for them, that it probably has not, since the sale of indulgences has ceased. "An exhausted treasury," say they, "heavy liabilities incurred." Poor deluded beings, why not trust in the treasury of grace, that inexhausted fountain of God's eternal love, and in the power of God to effect his own work instead of trusting to money, or human effort? The treasury of heaven, the riches of mercy, the greatness of the love of God, or the fullness and power of reigning grace, has never been exhausted nor never will be. No liability never has been in God's eternal plan, but Christ eternally stood ready, as the surety of his people to meet it, and did meet it, and will continue to meet it, till the last one of the redeemed is called home.

"Missionaries," say they, "are waiting the signal to depart." I suppose waiting for money or authority from their master the convention. "Prayer," say they, "must sanctify the offering of property, and property must endorse the sincerity of prayer." I would rather have the endorsement of that spirit that "helpeth our infirmities," and "maketh intercession for us with groanings that can't be uttered." "The millions of India," say they, "implorengly cry, give us the gospel." Does any man believe this? Did the convention believe it? If so, who has heard the cry? who has made the report?

Olney, in his Geography informs us, that the city of Ummerapoorra was founded in 1789, and in 1800 the population was 175,000. This city is in India, and does it exhibit such poverty among the "millions of India," that they should "implorengly cry, give us the gospel." Instead of giving the signal money to "missionaries waiting the signal to depart," the board of managers say they ask of their constituents a replenished treasury, stating that their movements must be embarrassed and their operations curtailed unless funds be immediately placed at their disposal.

But will the movements of him who saves souls and sends his ministers whithersoever he himself will come be embarrassed, or the operation of his spirit be curtailed for the want of funds? No, for he unlike the convention has counted up the cost and paid the price, and has ascertained to a certainty that he is able or rather thus, eternally knew he was able to meet the

enemy and to overcome him, and to loose the prisoners from the prison house, and set the lawful captives at liberty. He knew the end from the beginning. The beginning of the operations by name of the Baptist Convention, was not a half a century ago, and they have made report after report but have never yet told us how much money, how many preachers, or how many efforts will be needed to convert or evangelize the world; neither have they ever declared or showed or known the end from the beginning. And we clearly ascertain that their counsel has not stood, for it continues to change, and that there is no probability that they will do all their pleasure. Though putting themselves in the place of the Lord, yet they are not God. For he declares, "the end from the beginning, saying, my counsel shall stand and I will do all my pleasure." Isaiah.

But to cap their fanaticism and infatuation hear them: "The spirits of departed missionaries now gazing with intense interest on our movements, beseech us that that cause for which they labored, and in which they sacrificed their lives, and whose magnitude and importance they never perfectly knew, till surrounded by the scenes of the eternal world, may not be forgotten in our prayers, nor languish in our hands. A wail of despair comes up from the prison house of the lost." "Oh send a missionary to my father's house where I have five brethren, that he may testify unto them that they come not into this place of torment," "Can we with truth reply to them," "They have Moses and the prophets, let them hear them. Daniel Sharp, Chairman"—"The report was adopted."

These are extracts verbatim from the report. But the Tennessee missionary Baptists may say, these proceedings were in New York, and with them we have no connection. But have you no connection or fellowship with R. B. C. Howell, who was a member of this body, and was elected one of the managers of this board? and with Wm. Colgate, another, to whom as Treasurer of the A. F. B. Society, Tennessee Association a few years since sent a sum of money? I would prefer at once the invocation of saints, to stating that "the spirits of departed missionaries beseech us," &c.

I will state in conclusion, that if we have one unscriptural institution or society for the suppression of vice, or the promotion

of morality, benevolence, philanthropy, or the dissemination of the gospel, we certainly ought to have a society for the suppression of each and every vice in the world; and also one for each moral duty, or benevolent and philanthropic object in the world, and accordingly unite with every seeming right way to effect these desirable objects, instead of cleaving to the word of God, to the institutions of heaven, and to God himself, who certainly was and is the best moral teacher that ever appeared among men, and left on record in his word the only pure system of morality ever given to man. The only true system of benevolence ever taught, the only just and even system of philanthropy ever devised. There is not a duty man owes to God or to man but is recorded in his word. There is not an institution that should be followed, but is there already set up. There is not a good work to be performed, but is therein commanded. And if the authority and command of God is trifled with, if the awful denunciations against vice of every kind by Jehovah in his word, is not noticed by man so as to influence him to flee from it, surely the authority of man nor the obligation of a pledge will have but little influence. I will join any society that professes to do good, if any man will convince me that entering into an obligation gives to man either the disposition or ability to perform it. Farewell.

N. S. McDOWELL.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston*; R. M. G. Moore, *Germanton*; W. w. Mizell, *Plymouth*; Benj. Bynum, *Nahunta Depot*; H. 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, *Lapland*; H. Wilkerson, *West Point*; Jas.

Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*.

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*.

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Mustain, *Lewisburg*. Henry Landers, *Cane Creek*. **MISSISSIPPI.**—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Linkhorne*. 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, *Carlile's Mills*. Evan Roberts, *Dekalb*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Hewy, *D. catur*.

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

NEW YORK.—Gilbert Beebe, *New Vernon*.

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TERMS.

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“Come out of Her, my People.”

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SATURDAY, MAY 25, 1844.

No. 10.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

To John Harm, D. D. of Horsham, in England.

GREATLY BELOVED: In those happy days, religion stood in my estimation far above a fiction, and in my view it consisted in something more and better than a mere outward profession of the same; it was Christ in me the hope of glory, and to me he appeared the altogether lovely; and your servant embraced him as his rock, foundation, and hiding place; and also as his prophet, priest, and king; and in him did meet and shine, all the riches, beauties, glories, charms, and honors of eternal deity, and at his feet my soul was found, and filled with wonder, love, and praise,—praise to him who saved me, and called me with an holy calling, not according to my works, but according to his own purpose and grace, which was given me in Christ Jesus before the world began. Yes, to me it was shown, that in Christ, the anointed of the Father, centred all the boundless treasures of life, light, wisdom, and strength; and also, that under his feet the everlasting God had put all things, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. And in him too it was shewn me, that all the promises were, and that mercy and truth had met together in him, and righteousness and peace had kissed each other in his bosom; and also, that the whole church stood in him, and in him was complete.

Well might the Evangelist say, as once he did say, *Behold the Lamb of God!*

This is that lamb which faithful Abraham in his day saw,—by faith he saw it and in the same rejoiced. Through Isaac the child of promise, and the ram caught in a thicket by his horns, were shadowed forth to the venerable patriarch the eternal Father's beloved Son,—the promised Messiah,—the great head of the church,—the sin-bearing Saviour,—the surety of the whole chosen race,—the prince of peace, and the one in whom were to meet and shine all the glorious attributes of Deity. Through Isaac, the Messiah was shadowed forth as an innocent person, a willing victim, and an acceptable sacrifice. And through the ram, Abraham saw him as king in Zion with the reins of government in his hands. Also was shadowed forth to the good old man, the glorious gospel day, called Christ's day, together with the signal immunities and rare appendages thereof; and the lovely sight gladdened his heart, encouraged his hope, strengthened his faith, and confirmed him in the faithfulness of God. *Your father Abraham rejoiced to see my day; and he saw it, and was glad.* John, 8. 56.

Rejoiced to see my day;—on one hand, a day of suffering,—a day of labor and toil,—a day of sorrow and pain,—a day of ignominy and shame,—and a day of trouble and war,—an eventful day. On the other hand,—a day of gospel light and liberty,—a day of truth and grace,—a day of mercy and compassion,—a day of jubilee,—a day of rest,—a glorious day. At the sight of all this, the heart of Abraham rejoiced, and many others since that time have rejoiced at the same sight. And even to this present day, men are made to rejoice when by the Holy Ghost they are led to see the day of Christ the Lord, and that on him our iniquities were laid by the everlasting Fa-

ther, and that the chastisement of our peace was upon him, and as a lamb to the slaughter he was brought, and that there he poured out his soul unto death, and in so doing he calmed offended majesty,—made an end of sin,—finished transgression,—brought in everlasting righteousness,—appeased divine vengeance, and opened a channel of mercy for sinners. Is this all? It is not, for by the dying and sayings of this holy lamb of God, all the rising hopes of hell were blasted, and old Apollyon, with his strong forces, placed far in the rear, and his great power paralysed. *For this purpose the Son of God was manifested, that he might destroy the works of the devil,* 1 John, 3. 8.

Sir, when this mercy, through the channel opened by Christ, flowed into my soul, noise and clamor, burden and grief, fear and dread, and law and terror, all fled away, and your servant found himself in a new world, and new objects and subjects presented themselves before him as he stood gazing in the paradise of God; for the new world looked like a paradise, and glory shone around, and with pleasure unspeakable he gazed on the slaughtered Lamb of Calvary who was sitting upon a throne, high and lifted up, and his train filled the temple; and in beholding this blessed Lamb of God, even to this day, we may see love and grace displayed in the salvation of sinners lost and undone. And it is a pleasing consideration that this our glorious Christ is able to save to the uttermost; and save he will, for as the Rev. R. Erskine says, 'saving sinners is his trade'. And we can but hope and believe, that this same Jesus did once bear our sins in his own body on the tree. Here the glorious sufferer stood, and stood too in the place of others,—in the place of rebels! This was compassion like a God! who hath heard such a thing? who hath seen such things? shall an incarnate deity submit to ignominy and to cruel torture for enemies?

What an illustration of immortal love was the advent, and sufferings, and death, of the Son of God! and what subject can be more affecting to the mind of a true believer in Christ on which to meditate than this? your servant has found signal advantage from ruminating on the vicarious work of the Messiah, and especially so when the Holy Spirit has been pleased to bring the whole scenery to his view; and frequent views of this kind have been brought be-

fore him since he has been in America; and he is persuaded by happy experience, that, soul-refreshing views of the great scheme of redemption for man, and fellowship with the Father, and with the Son, and a knowledge of salvation, by the remission of sins, are not *cunningly devised fables*, 2 Peter, 1. 16.

And although on the one hand he has suffered great anguish of soul, and also done an abundance of business in deep waters since he has been on this vast continent; yet on the other hand, he has enjoyed much of the love and peaceful presence of the Lord, and under the glory of the same he has been made to wonder much that he should be so greatly indulged. The powerful effects of the grace of God upon the soul on some special occasions, cannot be guessed at half way by men void of grace. Indeed, who among the sons of men;—nay, which of the heavenly peers can give a full and proper definition of that grace by which sinners are saved from endless woe? Its very nature is wonderful, and its works are marvellous, and its strength is immense, and its virtue is sovereign, and its service gratuitous. We must admire grace, and of it sing in lofty strains!

When in the comfortable enjoyment of this grace, these low lands become a tiresome place and by far too clamorous. We want to be quiet, and attentively to listen to the divine melody which grace makes in our hearts: and oft, you know, it lights our passions to a flame and we feel as if heaven was begun below. Sir, is not this the essence, or the very elixir of the gospel of the grace of God? and without more or less of this divine essence will religion better the condition of our souls before the Lord our maker? and yet, will not this grace wherever bestowed, secure the eternal patrimony, and also very much involve us in debt to the giver of it? and as it is thought to be honorable to live and die in debt to the God of grace, cannot we quietly submit to this way of passing through the present world into a much better one to come? It cannot possibly be that we should feel backward in acknowledging the grace of God in our souls still remaining unpaid for by us. O that grace,—divine grace, may for ever and ever stand high in our estimation, for there certainly is a very signal lustre in the grace of our Lord Jesus Christ. This grace, you know sir, is one of the component parts of the everlasting gospel; and in the gospel there

is a large cluster of delightful things. And in fact one would be ready to suppose, that in the gospel there were sufficient beauties and charms to attract the warm attention, and to draw forth all the energies of the saints of God at all times and under all occasions; and it assuredly is a pity that these people should lose sight of, or ever become cold and indifferent to those inestimable beauties and charms; nor would they, were there no vestiges of human depravity left about them; but there are, and these often, and very often too, cause us to mourn and to go with our heads hanging down like a bullrush; and the more light God is pleased to shed upon our minds, the clearer shall we discover, and the more sensible shall we be of this sad depravity of our nature; and this again will lead us on more and more to wish and desire to be free from these vile bodies of ours which so often, and so basely, keep our souls from the Lord.

In that new principle of grace in a believer, there is nothing base or sordid, but every thing that is pure, and holy, and just, and good; and hence it is approved of God every whit, for it is the work of his spirit, which work he will not despise nor forsake. But then, this believer consists not wholly of this new principle of grace, for in and about him there is an opposite principle to that of grace, and it is called the *old man*, which old man is said to be corrupt; and this corrupt old man is said to lust against the spirit, and hence the warfare between the old man and the new; and the seat of this warfare is in the believer's breast, and he at times suffers much in the contest: and owing to this intestine broil, he cannot do the things that he would, nor yet, at times, feel so deeply interested in those beauties and charms which the gospel of Christ contains, as is his wish and desire to feel.

These two opposite principles in the believer are what constitute him a complex character; and one of these principles, as you very well know, is all for God and truth, while the other is opposed to both; and this strife, at times, runs very high, and creates such a strange bustle in the believer's breast, that he knows not when, or where, or how the war will end: and while under this suspense, his mind undergoes many changes,--some of a gloomy, and others of a pleasing nature. St. Paul calls this *a war in the members warring against the law of the mind, which*

brings a man into captivity. This war then, is of long standing and it has been prosecuted with great vehemency, both in Old England, and here in New England, even until now; and not a little have the saints of God suffered therefrom: and we may also say, that no small advantage have they derived from the same; for this intestine war serves for a crucible in which the Lord of hosts tries his saints before he will take them home to himself in endless glory. All the saints here in this new world, as well as in your old one, are engaged in this contest, and all of them suffer more or less from the same; and all of them are likewise benefitted by it to a greater or less degree; and at last they will have to acknowledge that their Lord and master led them by a right way.

The apostle Paul says, *For we know that all things work together for good to them who love God, &c.* On this divine maxim the children of the Lord must necessarily be, in some way or other, profited by this intestine war. Yes, and that the God of Israel intends it for their good is evident enough by his exercising them so much in this way; for which of the saints of the Most High is not acquainted with this war? and also which of them can in his heart say that he has received no sort of instruction or advantage from the difficulties which the Lord has exercised him with and brought him through? Surely there cannot be such a person found in the whole household of faith. Grace makes men honest, and hence men of grace will tell the truth concerning the benefits which they receive from the Lord through the medium of this war; and the greater the difficulties are through which they are brought, the higher will the benefits received therefrom be rated by them. If every where and in all things, the saints are to be instructed, instruction they are sure to reap from this inward conflict. Let every one of these spiritual soldiers therefore, hold fast a confidence in the captain of his salvation worthy of the station he occupies, and also bear in mind the fact, that *faith is the victory which overcomes the world, the flesh, and the devil.*

In this war you and I have been engaged for a length of time, and many ups and downs, and fears and rejoicings, we have experienced in our minds, and yet have been upheld till now; and upheld too by the grace of God; and by grace so strengthened, emboldened, encouraged, and defen-

ded, that the accuser of the brethren has gained upon us but very little; and true enough it is that we have again and again experienced the verification of this famous scripture, *When the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him*, Isa. 59. 19. Thine without disguise.

JAMES OSBOURN.

Woburn, June 1841.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky, }
Feb. 14, 1844. }

DEAR BRETHREN: In the Circular Letter to the Long Run Association in Ky. by Elder A. G. Curry, he says, "Paul declares that it is possible for a man, to give all his goods to feed the poor and yet be destitute of charity." True enough, a man might give all and be destitute of that charity of which Paul is speaking. But hear Elder Curry, "Remember the benevolent objects of the day, such as missions and particularly the Indian mission in this its time of need. By contributing to these benevolent interests you will exhibit this most powerful grace—charity." According to his opinion, a person may be destitute of charity though he give all he has to feed the poor; but he will exhibit it by contributing to these benevolent interests, alias missionary preachers.

From some Resolutions of the Association, it appears they intended the people or churches should exhibit this grace—charity, or that the destitution spoken of in the resolutions might continue. Some of the resolutions read as follows, viz:

"Resolved, That in view of the destitution within the bounds of Long Run Association, a Board be appointed to obtain a preacher to labor as a missionary in supplying the destitution in the bounds of the Association: Provided, *that the money to pay the missionary be first obtained, so that no debt be incurred.*"

"Resolved, That the churches be requested to take up a collection during the month of October, or report to the committee the sum which they will pledge for the *compensation* of the brother who shall be selected as the missionary of the Association."

"Resolved, That a collection be taken up to-morrow immediately after the second sermon, for the *benefit* of R. Melvin, who has *set* as our missionary during portions

of the last two years, and if a deficiency remains, that the *balance due him be paid by the churches.*"

Here is a power over the independence of the churches, exercised in word but whether enforced I know not. Why take up a collection "immediately after the second sermon?" Was it because Rev. R. Dillard, one of their most talented ministers, was to deliver that sermon; and that people expecting to hear the Rev. A. D. Sears of Louisville preach the closing sermon, would be now collected in such a manner that some would be ashamed to withhold their money or leave their seats while others were giving. The proviso, that the money be *first obtained*, or the pledge of the churches given, before the preacher be sent, is well enough in man's work to carry out man's invention by man's appointment, to preach man's doctrine or a doctrine to please man. But "cursed be the man that trusteth in man and maketh flesh his arm. For he shall be like the heath in the desert and shall not see when good cometh, but shall inhabit parched places." Did they literally construe these words of the prophet, and conclude as they were not trusting in God, they would not trust man except at least the pledge of the churches were given, lest their missionary should inhabit a parched place, i. e. be without food and raiment? But poor souls, the same God that protects the heath in the desert, in the parched and dry places, preserves, protects, defends, feeds and clothes, all the ministers of his own choosing. "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not like unto one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of *little faith*. Therefore, take no thought saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed, (for after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. Having food and raiment therewith be content."

If the missionary of Long Run Associa-

tion has not food and raiment, ask the churches for them. But if the missionary aforementioned had been chosen, called, qualified, and sent by God, he need to take no thought for these things. The God that fed Elijah would feed and clothe him. But your missionary has food and raiment, but you are not content; you are seeking after the things for which the Gentiles seek, you will send him, *provided the money be first obtained*, or the *pledge* of the churches be given. Is this God's plan? No, no, no; but in direct opposition to it. For as Micah says, 3rd chap. 11 verse: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us?"

If the money to pay the missionary must be obtained before he is sent or teaches, if it is not teaching for hire, I know nothing of hiring. Look at the various ways and means they use to catch the people in order to obtain their money; as of old do the same or like people now: "For they take up all of them with the angle, they catch them in their net, and gather them in their drag, therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." Hab. 1 chap. 15 and 16 verses.

In Habakkuk's day they tried the angle, the net, and the drag, for the same purpose, ("that their portions might be fat, and their meat plenteous,") that their successors now try the many ways and devise the many means published by them; yet I believe their successors have improved on their plan, for they now have more than three ways to make their portion fat, and their meat plenteous. Not trusting in God, not being willing to trust man, to trust their own brethren, the money or the pledge must first come, and the sum they will pledge be first reported, so that they may decide as I suppose whether the sum be sufficient to pay the *hireling* they may send, or who may be selected by this power which till recently was unknown among the Baptists, and has never yet been found to be authorized by the word of God.

Whenever any board, church, or body of men, so distrust the people, their own brethren, or the God of heaven, that before they send a preacher the money must be

first obtained or a pledge given. I do not want them to send him to me, for he will be like them. Poor souls, has not the great ruler of the universe *pledged* his word? "Will he not much more clothe you, O ye of little faith?" Are ye not much better than the fowls of the air, and yet he feedeth them? Lo, I am with you alway—I will never leave nor forsake you—I will send you whithersoever I myself will come. And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. He said then unto them, but now he that hath a purse let him take it and likewise his scrip. They, unlike the disciples, go and return lacking; and if they take a purse and a scrip, it is to get them filled.

But say the missionaries, "God will not come down from heaven and with his own hand make Bibles and clothing, and prepare food for his children." Poor souls, this is not the way he works. But as he did in the rebuilding of his house and the walls of Jerusalem, so he does yet. There was the same kind of people in the world then as now, saying, "we seek your God as you do, and we do sacrifice unto him." Ezra, 4 chap. 2, &c. But when they would not let them build with them, they "weakened the hands of the people of Judah, and troubled them in building." They tried every means to stop them, but they could not succeed; and instead thereof they had to give "that which they had need of, both young bullocks and rams, and lambs, for the burnt offerings of the God of heaven; wheat, salt, wine and oil, according to the appointments of the priests which are at Jerusalem, let it be given them day by day without fail. Then Tatnai, governor on this side the river, Shethar-bonnai, and their companions according to that which Darius the king had sent, so they did speedily. And this house was finished. Ezra, 6th chap.

Here the wrath of man praised him, and the remainder of wrath was restrained. This is the way and manner in which God works, whose counsel shall stand and he will do all his pleasure. But say the missionaries, you deny the use of *means*. We do not make a god of means, but I firmly think the Old Baptists are all the people on earth that believe or rely on means. They believe that if it was necessary for the sustenance of a minister, or for the promotion of his glory or his work in any way,

that God not only could but would bring all nature into requisition in order to effect his purpose or complete his design. In this they believe, in this they trust, on this they rely, and therefore try to lean upon God and to follow the directions given in his word without adding any thing as a means, or without worshipping the means; but endeavoring to worship God in spirit, trusting in him to use his own means, in his own way, by his own appointment, according to his own purpose and grace which was given us in Christ Jesus before the world began.

Again, they say: Resolved, that in the opinion of this Association the present state of the Baptists in the west, calls for a western organization on objects of benevolent effort." This no doubt was the opinion of this Association, but I would prefer a heavenly organization to a western one. Had they been organized as the true church of God, by the spirit and power of God, they would not have been calling for a western organization; but would have believed that he who organized them, could and would effect his purpose by a heavenly organization, according to his eternal purpose as revealed in his word. They would have had the true principle and spirit of benevolence, Christ in the soul the hope of glory, working all things after the counsel of his own will, working in them both to will and to do of his good pleasure.

Again, "Resolved, That we recommend to the churches in this Association, the plan of raising one dollar per member for Georgetown college." Again. Page 12th, "The observance of the last Thursday in February as a day of fasting and prayer for colleges, that God would raise up more to preach the gospel, proved the commencement of a precious revival."

When we take into view the dollar per member and the prayer for colleges, we can easily ascertain the means by which, and the manner in which, more are to be raised to preach the gospel. They might have omitted the prayer, and only called on the churches for the money, except the observance of prayer and the great zeal manifested on this occasion, would be the means of obtaining more money. It is evident their preachers are to be taught by man, for at Georgetown College, "All pious young men of every denomination, (I suppose Shakers, Catholics, Mormons, Millerites, &c) preparing to preach the gospel, regu-

larly licensed and approved by the church to which they belong, can receive their tuition gratuitously." They had better be taught in another school, where they freely receive and therefore freely give. At Georgetown College, though they can receive tuition gratuitously, yet the money must be first obtained, or a pledge given, before some of them are sent to preach.

The corresponding Letter from Long Run Association says: "We profess to be friendly to every work, and also to reject every species of antiism." Then reject selling membership to obtain money, reject begging for money to pamper a proud ministry, reject your unscriptural resolutions before quoted, reject all the unscriptural societies you have formed, and all the unscriptural means you have used to spread the gospel, and reject the unscriptural doctrine of means and effort which you preach; for that which is unscriptural is anti-scriptural, and that which is anti-scriptural must be anti-Christian: "All scripture is given by inspiration of God, and is 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."

To fear God and keep his commandments is the whole duty of man. "What thing soever I have commanded you, observe to do it; thou shalt not add thereto nor diminish from it." "If ye love me ye will keep my commandments." When he commands you, neither to add nor diminish, and says, if ye love me ye will keep my commandments, how can you with Bibles in your hands and the love of God in your hearts, enter into resolutions to raise money in a way the scriptures do not authorize? How can you set up institutions for religious purposes, which the word of God does not command? How can you set up ways and means to moralize or evangelize the world, or to produce or effect philanthropy, benevolence, &c. when in the scriptures, the only pure system of morality ever taught, the only true system of benevolence or philanthropy ever devised, is clearly laid down?

The only commission to preach the gospel in the scripture is given by whom and to whom it shall be preached; and to whom it shall be the power of God, and to whom it shall be a stumbling block and foolishness; with the promise of God that it shall be preached in all the world for a witness to all nations. In this tho-

rough furnishing, is there a single duty we owe to God or to man, in all our multiform duties or varied circumstances, as Christians, as preachers, or accountable beings, but here shines in lines of living light to the Christian. when under the immediate operation and influence of the Spirit of God. If there is any deficiency in the scripture, then it is not the word of God, neither does it, nor can it, thoroughly furnish the man of God unto all good works.

May we not as well sprinkle infants as to join a temperance, or any other society, lately set up? For the scripture speaks of children, and commands baptism to be performed; but not on infants nor by sprinkling. So the scripture speaks of temperance, and all other virtues. Paul reasoned on temperance. He spoke of it as the fruit of the spirit, but he no where formed a temperance, or other society of like kind. If good is to result from forming societies to promote morality, benevolence, &c. and to stop or check the progress of vice, it is passing strange that a God of order, a God of infinite wisdom, did not in this *thorough furnishing* direct us to set them up and to exhibit them to the world, as they are now exhibiting, as restorers of order, &c.? Why not set up a society for the promotion of every desirable object, and also one to check or to stop the progress of each and every vice in the world, and consequently have as many societies as there are virtues or vices, in the world?

If men will not hear Moses and the prophets, and him who rose from the dead as he speaks in his word,—If men will trample on the commands of God,—If they violate his laws, will they hear you, obey your words, or keep inviolate your institutions? If the reward promised to the righteous, and the denunciations of Jehovah in his word against every species of vice, and the consequent punishment be trifled with, slighted and neglected, do you expect to effect any real good by your systems? Can you expect any thing better, than that it will cause the unrenewed part of the world to think more lightly than they do of God's word and really to believe with you that there is a deficiency in it, and at length to renounce it as a sacred book altogether.

I have now before me the Minutes of the General Association of Baptists in Kentucky,—Ky. and For. B. S.—and Ministers' meeting; in which there is, as usual in such

unscriptural proceedings, an account of selling membership, trying many ways and means to obtain money. Some reporting the number of sermons preached, protracted meetings, &c. attended, and the amount received, and calling for more.

In the Ministers' meeting, 1842: "Appointed a committee of Elders Buck, Sedwick, and Baber, to suggest themes to be discussed during this meeting." The question discussed was, "What is the best method of conducting protracted meetings, so as to secure the efficiency of the ministry, and the permanent peace of the church?" If they had believed and loved the following passages of scripture, with the whole book of God, and the God of the Book, they would have been satisfied, without *suggesting themes* and discussing them, what was and is the permanent and only peace of the church. "For he is our peace." "Being justified by faith, we have peace with God through our Lord Jesus Christ." Not through this *efficient ministry*. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." "Let not your heart be troubled neither let it be afraid." "These things have I spoken unto you, that in me ye might have peace."

It is an easy matter to call a body of people the church, and to discuss the best method of securing their peace; and I suppose when a body of people, who are not satisfied with God nor his word, and who have met together by man's appointment to attend to man's work, it is well enough to discuss the best method of conducting their (man's) meetings, to work on the passions of man through or by an *efficient* or *effect-producing* ministry taught by man.

But had they met for religious worship, depending on God, they as dependent beings, not as *efficient ministers*, would have implored a throne of mercy, instead of establishing something like a polemic school, or debating society, in which to exhibit their talents; and then and there they would have felt an awful responsibility, and in reverential awe would have poured out their souls to God that he would keep, preserve, protect and defend them, directing them where to go and what to preach; going with them and before them, to open the hearts of the people as he did the heart of Lydia. Performing his own work by his spirit's power instead of performing it by this *efficient ministry*, who are endea-

voring to do that work which God alone can perform. In the name of my Lord, what effect can any minister produce? Can he quicken the dead? Can he give light to the blind? Can he unstop the deaf ears? Can he give to the heart an understanding of the way of salvation? He can produce distress, as the missionaries have already done; yet notwithstanding this distress, "the peaceable fruits of righteousness will follow. All things work together for good, to them that love God."

The Lord is, and has been, purging his church of Fullerism. I am as willing to admit the power and authority of the pope of Rome to forgive sins, as I am to admit the *efficiency* of the Baptist ministry to procure or, effect salvation, and I know of nothing else that a Baptist minister by or in his ministerial office should want effected.

East Baptist church, Louisville:—
"The church has adopted a system of contributions which if carried out by all the churches in the State would yield a vast amount annually for the spread of the gospel." I ask every missionary Baptist to tell the world whether God will effect his purpose, should their system of contributions fail. And as it takes the blood of Christ and power of God to carry on God's plan, I want them also to tell the world how many preachers and how much money it will take to carry out *their plan*.

At the Ministers meeting, Ky. 1843: "On motion, it was resolved, That in future brethren who fail to write the essays assigned to them, shall make a donation of books to the Georgetown college—such donation to be worth not less than five dollars." A new mode of discipline truly. A new mode of punishment. A new method of obtaining books for a college, that would almost have made Pope Leo blush. If writing these essays is the work of God, authorized by his word and to his glory, what part of God's word authorizes your mode of discipline, or manner of punishment by fining the delinquent? It is not the work of God, &c. why are ministers at a ministers' meeting concerned with it?

The present plan of missionary operations among the Baptists reminds me of Popery. Buck's Theo. Dict. "In 1622, we find the Pope established a congregation of *Cardinals de propaganda fide*, and endowed it with ample revenues, & every thing which could forward the missions was liberally supplied." "In 1627, Urban added the

college for the propagation of the faith, in which missionaries were taught the languages of the countries to which they were sent. France copied the example of Rome, and formed an establishment for the same purpose." Do we not see the likeness of this among missionary Baptists now? The Pope established a congregation of *cardinals de propaganda fide*. The missionary Baptists established a Board, an Executive Board to act in the recess of Associations, or Conventions, to do all the business of such General Association or Convention.

Constitution of the General Association of Baptists in Kentucky:

"Art. 3. Every church and Association contributing annually to the funds of *this Association*, shall be entitled to a representation.

"Art. 8. All Associations contributing to this and co-operating in its designs shall be considered auxiliary to it."

"Art. 9th. A General Agent may be appointed by the Association or Board of Managers, whose duty it shall be to survey all the destitution, the means of supply, &c. and report regularly to the Board so as to enable them to meet the wants of the destitute. He shall also raise funds and in every practical way promote the designs of the Association, for which he shall receive a reasonable support."

The Pope wished to carry out his principles, calling them correct principles, for which purpose he established the congregation of cardinals, &c. The Baptist Convention and General Association establish a *Board of Managers* who may appoint a General Agent, who shall "raise funds and in every practical way promote the designs of this Association." Or otherwise to carry out their principles. Have not the missionaries established or been endeavoring to establish Colleges for the same purpose. "The Pope amply endows and supplies liberally, because being long in the chair of St. Peter he is wealthy, and if the Missionary Baptists do not perform the same we can attach no blame to them for it. They are yet young, and not very rich; but if they can carry out their principles, they will soon be so. For in some places they adopt a *cent a week* system of contribution. In others, a dollar per member system, public collection system, private donation system, selling membership system, and many others; and yet they cry, Give, give, "An exhausted Treasury," "An empty Treasury," "Heavy liabilities

incurred," "Missionaries waiting the signal to depart."

And if they are not so rich as the Holy See, it must be either because the people are unable to make them so, or unwilling to try to satisfy their demands, lest they establish Popery under another name and in a somewhat different manner upon the ruins of Protestantism. For it is evident that their lack of riches is not for the lack of begging, nor for the lack of devising plans to raise more money.

Have they ever said, we have enough? Is there a man in the United States that expects it will ever be said by them? Are the freemen of America willing even to endeavor to satisfy their insatiable thirst for money & for power? Calling for money to sustain colleges in order to teach young men the language of the nations to which they are to be sent, as Pope Urban did. Boasting, as the Jesuits did, of the number of their followers; calling for legislative aid to forward either directly or indirectly their designs. I speak of the whole society fraternity. Petitioning for charters or corporate privileges, some of them calling for a dissolution of the Union, if they cannot effect their fanatical design.

It is a true maxim, that any body of people united or combined together to effect something which they have near at heart, and in which they feel a great interest, may eventually be diverted from their original designs by demagogues if they cannot succeed according to their original intentions, and thereby in free governments undesignedly aid strong factions to the subversion of free institutions. There are I know not how many factions in our government, but there are only two great political parties either of which can succeed in several of our States, having the fanatical abolitionists with them. Numbers of them have voted with each party, and each of the great political parties has been accused of conniving at their diabolical principles in order to obtain their votes. And as they (the abolitionists) are entirely in the minority, have they not voted with that party which they believed would show them most favor? Though few in number are they not great in power? May not either of our great political parties, in its struggle for the ascendancy so far forget the great principles of our government as to truckle to or connive at the views of these fanatics, thereby giving them power?

May not other societies work the same

effect? That thousands are and have been engaged in the institutions of man lately set up, with no other than good intentions I have no doubt, and that numbers are giving their money to carry out missionary operations through good motives, I have as little doubt; but when I review the rise of Popery, I fear that like causes will produce like effects, or that like effects flow from like causes. I fear all unscriptural institutions. I fear the growing power of the money system under the garb of religion. "France copied the example of Rome" The missionary Baptists of the United States copied the example of England. State has copied after State till a system hitherto unknown in the United States is to be found in every State of the Union.

Why may not the Pope of Rome as well collect money by unscriptural means, establish colleges, send out bishops or missionaries, appoint their bounds or dioceses, give their salary, and call upon Catholics to assist in carrying out his principles, as for the missionary Baptists in their General Association, conventions, &c. to use all their means to establish colleges, to set up unscriptural societies, send out their missionaries, appoint their bounds and salary, and to resolve if their salary be deficient "that the balance due him be paid by the churches?" Or, as in another case, if fearful it will not be obtained to resolve, "that the money to pay him be first obtained or the pledge of the churches be given, before they send him?"

What is the difference between those two obtaining, selecting, or sending powers? The one has been so long established in his seat that he has the money, or has his people so completely under his control that he can obtain the money and therefore sends; the other is not so wealthy or powerful, being placed in power *recently*, *he*, *therefore* withholds as the Pope has often done till the money is obtained, or a pledge of obedience to his bull, call, order, mandate, or resolution is given.

But this recently established power is rapidly increasing. Each consecutive year more preachers are educated, more societies formed, more schemes planned, and more money called for; and where and in what will the scene end? A greater variety of opinion is now prevailing than heretofore, but greater art and ingenuity are used to keep together the discordant materials of which this recent system is formed. Friendship is substituted for fellowship,

"giving to benevolent interests," is substituted for charity. Acts are substituted for principle. Effect is substituted for cause. Means are substituted for salvation, which is taken out of the hands of God and placed in the hands of the ministry. And the teaching of man by or through an efficient ministry, is substituted for the teaching of the Holy Spirit, and instead of the efficacy of the blood of Christ they have substituted means almost without number.

Human reason and a natural religion are substituted, for the wisdom of God and the heavenly religion of our Saviour, revealed alone by the Father which is in heaven, as taught by his Spirit. This natural religion or human reasoning is pleasing to the world, and as in the days of Jeremiah the prophet so it is now: "The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"

Dear brethren, listen to the voice of a friend. Do you not see the encroachments of power by the priesthood? Do you not see or hear system after system arising, society after society established? Do you believe that money can or will forward the work of God, by educating men in the schools of men to preach the gospel. Is this the way the Baptist ministry, who suffered persecution and privation were taught; who during the reign of the kings of England over the colonial governments, were suffering almost every indignity for contending for those institutions and those alone, which are authorized by the word of God? Do you want the priesthood to rule again? Do you desire that the Sunday School Union shall extend its baleful influence over the youth of the land, to raise them up to a certain tenet or belief in doctrine, without the invigorating power of the Holy Spirit, thereby like Paul to make them persecutors? And do you suppose that Almighty God is under obligations to you or to others, because you or they may attend Sunday schools to recite passages of scripture?

Notice in the growth of all these societies the changes made. At first, books published by the Sunday School Union, containing only scripture questions, and from year to year the publications under its patronage have been changed and added to, till they embrace books treating on various branches of literature. Do you not see the missionary Baptists inventing scheme after scheme to obtain your money or the mo-

ney of others? Do you not know that these societies, and the money-begging and money-hunting business, are things of recent date among the Baptists? Has a free government ever remained free where the priesthood ruled? You may have no fears, but I have. Who but the ministry started and yet encourages, and carries on the society system? Has not one of them, viz: the abolition, almost convulsed the government? Does not the question of temperance society or no society, run high in elections in many parts of the U. States; and have not these societies exerted a baleful influence on society? And instead of bringing a state of union, peace and happiness, do not debates, envyings, and strife follow in their train? Before their existence among us, union, peace, and harmony prevailed. Factions in government were scarcely known, and when known quickly vanished away. But as things now are, the different societies will either unite together against all those who do not think proper to join them, or will prove to be (as the abolition and anti-masonic societies) factions in the government; and these factions will continue to increase till the most powerful prevail, or till anarchy with all its train of evils follow.

Br. preachers, (if I may call myself one,) we are generally poor, and if God willed that we should be otherwise, he could easily bring the means about to make us so. Are we worse situated than our master when on earth, who had not where to lay his head? "Having food and raiment, therewith be content." That God who has called you will support you, he will complete his purpose in the salvation of his chosen; and whether in wealth or poverty, sickness or health, life or death, all are yours, and ye are Christ's, and Christ is God's; who has appointed every joy and sorrow you feel, or ever will feel, which will work for your good and his glory. I have again, in a very imperfect manner, tried to show the likeness of the missionary system and popery. Farewell.

N. S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

Pineville, Georgia, }
April 13th, 1844. }

DEARLY BELOVED IN THE LORD: Though sometime silent in the Primitive, I am still on the land and among the living; and I expect you will hear from me oftener

this year than heretofore. But let it suffice at this time for me to send you the enclosed obituary notice, which by Elder C. A. Parker, the brother of the bereaved, is requested to be copied in the Signs of the Times.

JAS. P. ELLIS.

OBITUARY.

Died, in Stewart county, Georgia, on the 11th day of March, 1844, sister *Mary W. Parker*, late consort of Elder Stephen Parker, aged 27 years 5 months and 11 days; leaving behind her five children, her husband, and a numerous circle of relations and friends, to mourn their irreparable loss. Sister Parker was born October 31st, 1816, in Jones county, Ga. from whence her father, our aged brother Jesse Ross, removed to Stewart county in January, 1834. She was married to Elder Parker on the 8th of May, 1834, who was then a licensed preacher. Joined the church, and was baptised on the first Sabbath in July following, and died on the day above, after a severe illness of nine days, during which she manifested great patience and resignation to the divine will; leaving the most undoubted evidences behind, that she was only leaving this world of trouble to enter into that rest that remains to the people of God.

Thus in the midst of life is the husband bereaved of the affectionate wife, the children of the fond and indulgent mother, and the militant church of Christ of a pious and orderly member, whose daily deportment ever went to tell to the glory of God our Saviour. O death thou canst commit thy ravages upon society here, but when Christ shall come to take his saints home to their eternal rest, then he will be thy destroyer; when our beloved sister shall arise above thy power, to join that heavenly throng where saints shall meet to part no more.

Where void of all distracting pains,
Their spirits ne'er shall tire;
But in seraphic endless strains,
Redeeming love admire.

And thus to all eternity,
Upon the heavenly shore;
They'll join to praise the eternal three,
Where parting is no more.

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Georgia. }
May 7th, 1844. }*

DEAR BRETHREN EDITORS: It becomes

my duty once more to send money for those whom I am agent for. Religion is at a low ebb in this part of the world, though I can only hope for better times. May the Lord direct our hearts into the love of God, and for a patient waiting for Christ. May those who write for the Primitive be directed by the spirit of God, is my sincere desire for Christ's sake.

THOS. AMIS.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 25, 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Anderson district, So Carolina, }
April 7th, 1844. }*

DEAR BRETHREN: As there is much said in this country about temperance societies, and many speeches and debates on the subject, I have concluded to write a few thoughts against them. Not that I am calculated to write any thing great, no, brethren, I am a poor, sinful, ignorant creature. As those things cannot be found in the word of God, we should speak much against them.

I do not wish to go against temperance, but the formation of those unwarranted societies, as though a man cannot be temperate without sticking his name to a pledge. The Lord commanded his disciples to eat and drink such things as were set before them, asking no questions. Christ turned water into wine, and who has the authority to say, I shall not drink? We may eat and drink, but not get drunk. Some men in this country seem to be too good to do what our Lord did, and when men get so far as that, I do not want to be there. There is more than one way to get drunk. We read of the great whore of Babylon, and the people being made drunk by her fornication; and I believe the people are now drunk on temperance societies and the new schemes of the day. So if they must have societies for all drunkenness, our country will be filled with societies. The leading characters do not care for the poor drunkard, no more than I would for a dog; and not so much, if he was a good one. But this is not the object. We hear of their taking little boys and girls by the hand, placing the pen in the fingers, scribbling down their names, send it on to head quarters; and report says they get twenty-

five cents per name, all under the name of the good of the drunkard. I do not feel disposed to let them speculate with my name in no such traffic, and I would admonish the children of God to shun those things.

A word to the ladies of our country. I hear of some signing those pledges, what does this speak? According to the pledge you have been a drunkard, and perhaps never known to be drunk. Now as the female character should be held in high estimation, we would also say to you to abstain from those things; touch not, handle not, the unclean thing. The Christian religion is all-sufficient to temper Christ's people, without those pledges; well then, away with the inventions of men and the devil, as we do not read of but one society of God, and Christ the great head.

We would do well to closely examine these things, and take heed how we build. Christ tells us about the foolish builder that built his house on the sand, and the rain and floods beat on that house and it fell. So I think those societies built on the same ground. They look to me just like a rope of sand. Notice those who signed the pledge breaking the sand rope. And says one, what is the pledge? I understand they are not to drink one drop, nor hand it to others unless in medicine. What next? Some put a little bark in the tumbler, some pepper or ginger, &c. all using hypocrisy for medicine. Where is the good resulting from those pledges? We read of Christ, the way, the truth, and the life; no man can come unto me except the Father draw him. How does he draw? By those societies? I say no, by the working of the Holy Spirit on and in our hearts, and not by societies. If men can keep from drinking too much by signing those pledges, they can without; so I cannot see any good they have done, but on the other hand a great deal of evil.

Some in this country say the moderate dram drinker is the worst, he is setting bad examples before his children. Now I will ask my reader which is the worst, to take a dram myself and give my children one also, or to slip behind the door and not let them see or know it. I believe there is more spirits drunk in this country since those pledges started than before; the distillers say they sell more, and that to those pledge men more almost than any other class.

I must stop. Excuse my bad scribbling

and dispose of this as you think proper. Yours as ever in tribulation.

T. OWENS.

TO EDITORS PRIMITIVE BAPTIST.

Lagrange, Georgia, }
May 6th, 1844. }

DEAR BRETHREN EDITORS: Having to write for other purposes, I have concluded to say a few things to you as I feel conscious it will be the last time that I shall address you through your paper; for I am old and feeble, and make a bad hand of writing. But brethren, I wish you well and I wish you to take the word of God for the man of your counsel, and that says, fear God and keep his commandments—for this is the whole duty of man.

Now, my brethren, to do any thing that God has not commanded is disobedience, therefore, keep your eye to the word of God and what he has commanded that do, and nothing else; and not conclude, that you may do any thing because it seems right to you, if God has not commanded it. This should be your guide in your family, your neighborhood, and particularly in your church; for God has given you a rule how to act toward your brethren of every class.

And now, brethren, let an old man (who has been a Baptist nearly 42 years,) exhort you to your duty towards your preacher, for I fear that the Old School Baptists are somewhat neglectful in that duty; therefore, brethren, search the word of God for your duty on that point, and every thing else. As it tires me to write, I will come to a close; and will ask all my brethren to pray for me, that I may not disgrace the cause of God in my old age. Farewell, brethren.

ANTHONY HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Mt. Panola County, Mi. }
March 25th, 1844. }

BELoved BRETHREN: It is through the mercies of God that I am permitted to write one more. I could make many apologies for my seeming neglect of duty as agent for our valuable paper, apologies never supplied the place of duty, though I might make them it would be like darting straws against the wind.

Beloved brethren, I have had it in contemplation to trace back or give the geneal-

ogy of the different sects that claim to be the gospel church, and to show the rise and progress of each separately and thereby prove to every child of grace that the scriptures of divine truth are fulfilled where it says: "False teachers shall arise, speaking perverse things to draw away disciples after them." They have a craft or a design to accomplish as did Demetrius, and thereby lead many an unguarded child astray from the fold, where they are fed on the mere husks of the swine herd, until they begin to seek or look for their savory dish, and find their leaders are not in possession of the right kind of aliment to sustain the inner man;* but that which is natural can sustain nature, but nature and grace are as wide apart as the poles.

Some Pedobaptists say, that the old Regular Baptists sprang from Peter Waldo. They cannot prove it by an impartial history. But by reference to history of olden times, we see that the Baptists of the old order maintain the same faith and practice of the ancient Waldenses, whom all-Christendom acknowledge the apostles to be their progenitors.

If so, all since that date of a contrary faith and practice, are men made to feed their carnal and selfish notions.

My object at present is, to enlist the attention of some abler pensman, as I am not prepared with the proper history at this time, and feeling my inability to do the subject justice, I desist.

JOHN SCALLORN.

* No man ever saw a ray of gospel light, of the bright and morning star, the sun of righteousness, the light that lightens the Gentiles, and is the glory of Israel, but what from that moment desired more and more of that light, until, the eye of his faith was lost and swallowed up in the full vision of immortal glory; and the wing of his faith folded in everlasting rest at the throne of God and of the Lamb. Again, there never was a human being constituted a child of grace in Christ Jesus as there never will be one who has not or shall not feel to the center of his soul and acknowledge with impassioned emotion, that as respects himself he was dead in trespasses and in sins,—led captive by the devil at his will,—enmity in mind against God,—received not the things of the spirit,—they were utter foolishness unto him. I refer the reader to 1 Cor. 1. 18, 23, 24. So I end for the want of space. Yours as ever.

J. S.

TO EDITORS PRIMITIVE BAPTIST.

Franklin, Henry county, Ala. }
March 10, 1844. }

DEAR BRETHREN, of the Old School order: I am setting about a piece of work which requires that I have not got, a knowledge of arithmetic; I cannot count figures, or enumerate—and church history I have no knowledge of at all. What knowledge I have is of the Bible.

There is a man of the north sprung up and alarmed some people about the consuming of the earth this year, and the millennium following immediately. First, to Daniel's prophecy, and what Gabriel said to him: Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and make an end of sins, and to make reconciliation and to seal up the vision and prophecy, and to anoint the most holy. Here the angel was showing Daniel how long till the coming of the Messiah, and when prophecy should cease, and when the little horn should spring up in the midst of the horns and should outgrow all the rest. The law and the prophets should continue until the coming of John; and after this there should another arise that should take away the sacrifice and the oblation, which was the pope, stopping the true worship of God and setting up idols to be worshipped instead of God. See Daniel again, the lamentation of desolation standing where it ought not; which is the idol standing in the temple of God, where it ought not. And in the 67 weeks the Messiah should be cut off, but not for himself but for his people; but after three score and two weeks, leaves five weeks for us to determine the space of time, or how long a time from the offering up of Christ to the utter destruction of Jerusalem. So I see nothing in Daniel's prophecy of the end of the world, or utter destruction; so the desolation, or end, is the end of law dispensation.

Now I shall treat particularly on the millennium. I shall commence with the 13th ch. of Revelation of John: And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns—and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: (notice this) and all the world wondered after the beast. This beast was to continue forty and two months, which I

think will be 334 years; and I consider it to be the pope, when he made (most) the whole world to wonder after him.

Now to the 20th ch. of Revelation: And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil. I hope my brethren won't fall out with me for thinking that was old pope, when he was dethroned and should rise no more till the thousand years should expire. Here is a time that is past, and we are looking for it to come; in which Christ reigned with his saints spiritually. I have no thought that Christ ever will reign on earth in the body any more, for that body is without sin, and the earth is corrupted by reason of sin.

And I beheld another beast coming up out of the earth, and he exercised all the power of the first beast. If you will notice, the last beast that arose remained 666 years; now the 334 years will make one thousand, and I think I shall be able to prove the other thousand years of the gospel dispensation is betwixt them two numbers, and of the last beast his time is not full by 156 years and the remainder of this year.

Daniel was troubled about captivity and the length of time was shown him; and John was cast into the island for preaching the gospel, and he was shown how long antichrist should reign, or till he was dethroned or chained down in his pit, and should deceive the nations no more, till the thousand years expired, and after that, he must be loosed for a little season. Now the peaceable reign of the church for a thousand years, with joy did John behold, that as a woman clothed in the sun; and when the thousand years were expired, John appears to see him in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. Here comes the second beast, or the pope, rising again with his deadly wound healed, and two lamb-like horns; and they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city, (or church.)

I ask the men of sense if the church is not more hedged about, than it ever has been since the dethroning of the pope? Here is the end of the world: And fire came from God out of heaven, and them and the devil that deceived them were cast

into the lake of fire and brimstone; where the beast and the false prophet (take care, Mr. Miller,) are, and shall be tormented day and night for ever and ever.

Now the thousand years that are spoken of, is betwixt the rise and fall of antichrist; and the two beasts show us the first and second reign of antichrist, and the last 666 is not out by 156 years. Now under the first beast, the priests were empowered to go out into the world and sell letters of absolution for so much money; which is to say, their sins are forgiven; which they were to show the pope, as much as to say, I have paid my money to enter into heaven. And now see what they are doing under the last beast. See their priests riding under authority of the board, selling membership into their societies, and sending agents out into the world begging money to carry on their popish plans of making more priests to priest-ride the people to death.

The above piece was wrote in 1843. I had thought I would not send it for publication; but if you think it worth a place in the Primitive, send it out; if not, throw it by. Yours as ever in Christ.

J. W. PELLUM.

I wish to say a few things to my acquaintances through the Primitive, with whom I have been familiar where I have travelled heretofore. My health has become such that I cannot travel to see you any more. I do not expect to change my voice with many more of you, while in this clog of mortality; yet my love for you all is the same it ever was. And I love the doctrine of salvation as good as I ever did, and I think I shall live and die in the faith once delivered to the saints. A word to old brother Fodam, in Wilkerson county, Ga. I received your message by your son, and I hope you will be able to withstand all the temptations of the wicked one, and live and die in the faith of God's elect.

J. W. P.

Alabama, Henry county.

We, the Baptist church of Christ at Mount Zion, in conference, March 3, 1844, as a duty we owe to our brethren at a distance, and the honor of the cause being at stake through disorderly members—and as our communications have heretofore been sent out through the Primitive, we send this in token of our love to all the churches of the Primitive order throughout the Union.

Some years ago there was a man by the name of Solomon Baxley drew a letter from the church and moved to Barbour county, Alabama, and became in disorder by intoxication. The church sent after him to come and make satisfaction, he neglected to do so. While the church was waiting on him, he left that county for South Carolina. To those where this man may come, together with his letter, both are in disorder.

And sometime in the winter, Michael Givens and wife Sarah Givens, dissembled before the church by saying they wished a letter to go into a new constitution; and in a few nights after, they left betwixt supper and breakfast, leaving their just debts unsettled. It is said they are gone to West Florida. Therefore we consider them in disorder, until they make satisfaction for past offences.

I was ordered by conference to make this communication to Editors Primitive Baptist. I subscribe my name thereunto.

JOHN W. PELLUM.

South Carolina, Newberry district, }
April 20, 1844. }

DEAR BRETHREN EDITORS: I have had the pleasure of reading one of your delightful Primitive papers, it gives me great pleasure to read them. I have a piece of poetry I should like to see in print yet before I die.

Come tell us your troubles, ye friends of the Lord,

And tell us what comforts you have found in his word;

Although you're unworthy, in Jesus be bold,

And tell what a Saviour has done for your soul.

Tell how you discover'd the state you was in,

How weary you felt of your burthen of sin;

Come tell us your troubles, your doubts, and your fears,

Your brethren are waiting and long for to hear.

It may be you thought, when you came to this place,

You'd tell us the happy effects of free grace;

But now you are doubting, you have not believed,

And fear that the tempter your hearts has deceived.

Perhaps you discovered corruption within, And think that the Christian feels nothing of sin;

And therefore you fear that your hopes are all vain,

And wish for your burthen of sorrow again.

Perhaps you are fearful if you should relate.

Your former experience and your happy state;

Through weakness you could not your feelings explain,

And as a deceiver you would be disdained.

If these be your feelings, don't fear for to tell,

The lovers of Jesus remember them well; For as with the heart man believes, it is said,

So unto salvation confession is made.

We look not for knowledge, or any thing great,

Experience alone we leave you to relate; Then simple and humble are, those that we love,

For those are the spirits the Lord doth approve.

Come now we will attend to the glorious news,

Plead not your unworthiness as an excuse; But speak while we try to assist you by prayer,

And the angels above will rejoice for to hear.

JOHN H. WHITMIRE.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezzer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's. 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. W. Mizell, *Ply-*

mouth. Benj. Bynum, *Nahunta Depot*. H. Averra, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leahsville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Crawensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strubane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*.

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*.

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

NEW YORK.—Gilbert Beebe *New Vernon*.

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R. R. Thompson, \$4	Wilson Hunt, \$5
W. Shuttlesworth, 1	A. Holloway, 10
Thos. Amis, 5	G. Evans, 1
S. Tillman, 5	Jas. Wells, 1
Leodicy Harris, 1	Wm. Burns, 3
P. G. Oldham, 1	Joseph Brown, 1

TERMS.

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, JUNE 8, 1844.

No. 11.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

To John Harm, D. D. of Horsham, in England.

MY VERY WORTHY FRIEND: A time of war, you know, is always considered to be a time of trial, and so you and I have found it to be; for it has tried and proved our own strength to be altogether unequal to the force which is against us, and hence we are often put to shame and completely foiled by our inward foes.

But then, this war also tries, and very clearly proves, the combined force of divine love, mercy, grace, truth, wisdom, and strength, to be every way adequate to all the powers of darkness, which have made war upon us and long strove to destroy us root and branch: and hence, as was said before, the accuser of the brethren has gained upon us but little. And indeed it is here, sir, that we have cause to cry, *Grace, grace unto it!* And who and what can hurt us, so long as our *place of defence is the munition of rocks?* Isa. 33. 16; and this we trust and believe is our place of safety. Many of our fellow mortals huddle together among rocks, and yet they are not safe for their rocks are not as our rocks; for theirs are rocks of errors, and hence they afford no defence against the wrath of God, nor yet against the invasion of a cruel foe, for divine vengeance will by and by overflow and sweep away the refuge of lies; and then will those men see their exposure, and see it too when it will be too late.

We, sir, have many rocks of error in the world, and not a few people are huddling

among them. Not only is this the case among gross idolators; but the same is true even at our door,—the land of Bibles. In your country idolators swarm, and in this country it is the same, and happy it is for those who *worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*, Phil. 3. 3. None do this but just those whom the Lord has taught by his word and spirit; all the rest of mankind are in the flesh, where you and I once were; and when we were there we worshipped, and pleased self in our worship, as all graceless professors and worldly men do. You know, doctor, that refuges of lies are much more congenial to proud nature than are the glorious doctrines of the gospel; & it is in this way that we are to account for their being so many people found among rocks of errors, and so few who receive divine truth in the love of it. Those few who take refuge in the truth as it is in Jesus, are said to be *called, chosen, and faithful*; and hence Jehovah the spirit conducts them farther and farther into the truth so that they might *lay down in safety*, Rev. 17. 14; Isa. 14. 30.

You also know very well, that divine truth is of great utility to all those who are engaged in the war carried on between the flesh and the spirit, for it is said to be our *shield and buckler*; and we also read of being *girt about with truth*: and in war we really need to be encircled with truth, since there it is that we are so much exposed to the fiery darts of the wicked, and truth is well calculated to quench those piercing and fiery darts, for they indeed are piercing, and very piercing as well as very fiery. And here we observe, that as those darts of satan are piercing, divine truth is much more so yet, for it is *sharper than any two-edged sword, piercing ever*

to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb. 4. 12.

Also, while rocks of error are so dangerous, the munition of rocks must be perfectly safe, and happy are all those who fly here for protection; their hope shall not be disappointed, nor their expectation cut off; for, *blessed is the man that trusteth in the Lord, and whose hope the Lord is,* Jer. 17. 7.

Also, if the fiery law speaks all despair to those who are under its power and seeking life and salvation from it, the holy gospel exhibits pardon and peace to all who ask for the same from a sense of their need of it.

Also, if errors tend to contract the soul, and to darken the understanding, divine truth tends to enlighten the mind and to make men free and happy. And as your correspondent travels from State to State, he finds a few poor and needy ones who know these things to be true by experience of their own, and they feel disposed to dwell among the rocks, even the *munition of rocks*. These people shall be taken special care of by the Lord of hosts; despised as they may be by the world, yet are they honored of God, and they are his children and he will own them as such, both in this world and in the one to come. These are they that shall *serve the Lord, and be accounted unto him for a generation,* Psa. 22. 30. Of all that the Lord God of Israel has promised to bestow on these his poor and needy ones, both in this and in the world to come, nothing shall be withheld, but all and every whit shall be realized by them, and for the same, they will be thankful and humble, and *bless him for his goodness and for his wonderful works to the children of men,* Psa. 107. 8.

It is from just such persons as these, and from none else, that the Lord receives right gospel praise, and thank-offerings, and sweet-smelling sacrifices. Also, these people, and only these, are the salt of the earth. Yes, these are the Lord's lilies, and among them he feeds, Song, 2. 16, and they are his heart's delight; and although at present they dwell in the midst of thorns, they yet are safe and well provided for, and so they ever were, as we read; *The Lord hath chosen Jacob unto himself; and Israel for his peculiar treasure,* Psa. 135. 4. And the Lord himself

says, *My delights were with the sons of men,* Prov. 8. 31. But of the antichristian party he saith, *I never knew you*. Serious truths are these, and to deny them, is, in effect, to deny the only Lord God, and to expose our souls to eternal perdition. But we deny them not, but believe them, and receive them, and acknowledge them in the open face of friends and foes, saints and sinners.

As it is a very blessed thing to be reconciled to the truth as it is in Jesus, and to the method which God takes in saving sinners; so on the other hand, it is a most fearful thing to be left wholly in the dark about the glorious gospel and the truths it contains; and more especially it is a fearful thing to be left to fight against these precious truths, and to be opposed to the way and manner of God's saving the souls of men; which way of saving them is by grace, and by grace alone, irrespective of worth or worthiness on the part of those who are saved. In this way of saving the sons and daughters of men from endless wo, the Lord our God gets a large revenue of praise to his most holy name; whereas, as you know, should our salvation be effected by means of the grace of God and the works of men conjoined, the praise and honor of our salvation would have to be equally distributed between the two laborers,—*grace and works*. But who, in such a case as this, would divide the reward, or justly distribute the praise and honor, since it is publicly declared that divine glory shall not be given to a human being, nor sacred praise to graven images? In this public declaration, you and I ought loudly to rejoice, for no where does the gospel diadem look so well as on the head of our most glorious Christ, who once suffered and died that we might live,—for ever live!

I hope that the salvation of sinners, effected alone by the distinguishing grace of Almighty God, will be the copious matter of our song through time and eternity. And it is certain that the adaptation of the gospel of Christ to our woful condition, is what we may exult in and be thankful for, without running any hazard in so doing. At all events, it has been, and you know it, the admiration and the pleasing theme of the church of God from generation to generation, and the same is true to this day; and the pleasing reflections on this delightful subject, and the comfort and strength which faith has from time to time drawn

from the same, is what greatly emboldens and supports her while this intestine war is going on. And, dear Doctor, is not this true also in our own individual instance? Have we not derived sweet solace from discovering the gospel of Christ to be so admirably adapted to our sad condition? And even now, have we any where else to look to for rest, peace, comfort, and relief, but to the Saviour of sinners and the gospel by him? And is there any just cause or reason why we should fear what man can do unto us, or be disquieted because changes and war are against us, seeing the gospel storehouse stands open day and night for us, and the Lord of hosts is our life, light, strength, and salvation? Job, 10. 17; Psa. 27. 1.

This unerring and almighty friend of ours, is said to be a *man of war*; and we know that he is able to save to the uttermost, and that he is mindful of his own dear and chosen people of every nation and tribe, and also jealous for his own honor, and hence all wars must give place and become subservient to him; and on this account it is that we shall come off so well at last,—more than conquerors. The shepherd who laid down his life for his sheep is our glorious conqueror; he espoused our cause, and fought our battles, and finally won the day,—glorious day!—day of wonders! Hell in sackcloth mourned on that day, and all heaven in triumph stood! This triumphant Saviour, Christ the anointed, shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both,—Father and Son. In all this we are deeply interested, and of the benefits we have already partaken, and in future we shall much more largely partake of them. Praise ye the Lord! Praise the Lord, O my soul!

In this our blessed conqueror we have large stores of rich and choice provisions, and immense treasures of grace and mercy, and perfumes of an exhilarating kind,—all divine and vastly sweet. So we have found them to be, and so they really are to all living souls,—the Lord's poor and needy ones. These sort of people are great admirers of distinguishing grace, for by it they have been made free, and also distinguished from many other people in this world; but why such a manifest distinction should be made, and made too between persons whose natural condition was alike wretched and lost, we at present shall make

no inquiry into, especially as we know that the *Judge of all the earth will do right*, Gen. 18. 25. Yours in love,

JAMES OSBOURN.

Woburn, June 1841.

Pittsylvania county, Va. }
April 25, 1844. }

DEAR BRETHREN AND SISTERS OF THE Primitive order, and to all friends of truth of all denominations, and to any and every person that may see it, whether they believe it or not: As I intend to write the truth I do not care who reads it, as I know that it is not for me to give the understanding nor the belief of the truth; but when the spirit of truth comes, it will guide you into all truth. See John, 16 ch. 13 vrs.

Here I will say to Mr. Bryant, that I do not care who reads my opinion, for I know if God gives me the argument and enables me to write the truth, you nor no other person will believe it unless you are guided by the spirit of truth. So I shall by the help of God write the truth, and am willing for all to read it; but you in your sermon advise them that do not intend to believe it, to stop at the first page and give it to some one who will deal more courteously by you. But I have more charity than that, for I am willing for all to read, and leave the event with God or the spirit of truth; as I know I cannot give the understanding. So I will pray God to enable me to write the truth; and for him to give the understanding of the same, if it is his will, for the good of Zion and the glory of his kingdom. So let me write and you all may read.

But I must tell what I am going to write, and why I do write on this subject, which is baptism. And the reason I write on this subject is, not because I think I can make it plainer than it has been set before you by some others; no, this is not the reason, for I know that the greater part of the Baptists that I am acquainted with, in point of scholarship are before me; so I am very ignorant as to what this world calls wisdom. Hence it is, not because I am so worldly wise, but because there was a sermon written by Mr. S. S. Bryant on the subject of baptism, and put in my hands by a Methodist neighbor of mine, who seemed to think it unanswerable, and said he should like to see what I would do with it. And I promised him, if I could get the sermon given to me, I would try to tell the truth about this matter. In a short time afterwards I saw the

person who owned the sermon, and he said I might have it if I would answer it. So if I do not get any thing more, if this comes out I certainly have the sermon, and that is not worth much, but it is more than I ever got before for writing. And besides this, I believe I shall have the pleasure of setting before my fellow travellers to eternity the truth, which will more than pay me for the trouble of exposing some of Mr. Bryant's errors; and in doing this, I wish to hurt no soul's feelings, and will not say any thing with that intention. But as the Lord liveth, I will say what I believe and nothing more.

But in the first place, I will attend to the use of water in the church or by the church, and in so doing I will ask Mr. Bryant some questions, and then take up the subject as it comes in the New Testament, without the Greek, Hebrew, or Latin meaning. So you, my readers, will have it from me as we have it from holy writ. So I will come to the subject of baptism, and show that none were ever baptised with water but believers, and that from scripture. But I had better say to my readers, that Mr. Bryant is a Presiding Elder of the Methodist church, and is a great man in his way, or in the way of the church; and is quite a gentleman in his appearance, though I have no personal acquaintance with him. He may be quite a gentleman as to natural things, but he is nothing more than a fox in religion. Though he is a learned and great man, yet I fear him not; for we see in 1 Cor. 1 ch. 27 vrs.: But God hath chosen the foolish things of the world to confound the wise, &c. Hence I will come to the subject, and take it up in the strength of Israel's God. So I will give Mr. B. credit for telling the truth, which I wish to do every time he tells it.

"The object of this discourse," he says, "is to explain the nature and mode of the sacrament of baptism, as it is understood and preached by the Methodist Episcopal church. Here Mr. B. has told the truth, for his whole sermon is nothing but the opinion of man, so not a gospel baptism, but the baptism of the Methodists; but he changes it and says it is gospel baptism, which is not true. At first he had it right when he said it was the baptism of the Methodists.

Again, see sermon 4th page: Mr. B. says, baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others

that are not baptised. Here Mr. B. tells the truth again when he says, that baptism is not only a sign of profession, so he does admit it is a sign of profession; so I say, here we agree. And now, Mr. B., if baptism is a sign of profession, why will you baptise them that do not profess? Now, sir, if you believe it is a sign of profession, and a mark of difference whereby Christians are distinguished from others that are not baptised, how can you baptise or sprinkle children when they cannot profess? Yet you tell us, it is a sign of profession. Hence you, my readers, can see that Mr. B. says it is a sign of profession, and then uses it for something else, or without the sign of profession, so you are wrong here.

And again, 5th page, Mr. B. says: It is also a sign of regeneration or the new birth. Here Mr. B. is right again, for baptism is a sign of regeneration or new birth, for they are both one; it is a sign of either or both, so we agree again. But, Mr. B., if you do believe what you say you do, how can you baptise children as you call it, for they cannot profess, neither can they give any sign of the new birth or regeneration. So, agreeably to your own argument, you are wrong. Consider what I say, and may the Lord give you understanding.

Again, Mr. B. says, "the baptism of young children is to be retained in the church." Here, Mr. B. says, the baptism of young children is to be retained in the church, and proves it by their discipline. See sermon, 5 page. Here, Mr. B., I think the devil is ashamed of you, for you have acted so honest in saying, see discipline; for we know you have no proof elsewhere. Now, Mr. B., as you have been honest enough to say, see discipline, I will just ask you in the name of God to desert the camps of satan, and pray God to accept of you and guide you into all truth, for the truth will make you free.

Again, Mr. B., you say you will give the opinion of Mr. Wesley in his own words: he says, "it (baptism) which enters us into covenant with God." Here, Mr. B., you make out that baptism enters us into covenant with God; then if baptism enters us into covenant with God, without baptism we cannot get into covenant with God. So you make a Saviour of baptism, which is not so; for the thief was not baptised, as I read, but he was put into covenant with God without baptism; and he was put there by Jesus, not by baptism. But carry out your position, and it will on-

ly make a Saviour of baptism.

See the same page, you say it is the means of grace. Now if baptism is the means of grace, Mr. B., as you vainly say it is, then you cannot save a person without baptism, which idea is false.

Again, see 6th page. Here you Mr. B. say, "baptism serves as a visible sign to show that as Christians we believe that our hearts have been sprinkled by the blood of Christ from an evil conscience, that we have been cleansed by the washing of regeneration, and that we have been brought into the family of God by the agency of the Holy Ghost." But I had rather have it by the Holy Ghost, Mr. B. Here you, my readers, can see, that Mr. B. says baptism serves to show that as Christians we believe, &c.; which will prove that Mr. B. does believe that baptism is a sign of regeneration, and that the candidate should believe, is clear from his own argument. And again Mr. B. says, "this is not only a beautiful and expressive symbol of the Christian state, but a public pledge that the person will walk in newness of life." Here Mr. B. says, baptism is a public pledge that the person will walk in newness of life. Now if he does believe that, I ask him what can a child have to do with this pledge? how can they, or how do they walk in newness of life? Here is another error, Mr. B., for you know a child cannot walk in newness of life until it is renewed by grace, unless you say sprinkling will or does renew; and if you say it does not, then you cannot say it will walk in newness of life, for it is a child of wrath even as others, and is as prone to evil as sparks are to go upward. So you may sprinkle, or pour, or immerse them, all is vain and is wrong, without it is done for the answer of a good conscience toward God. And this good conscience is effected alone by the spirit of God on dead sinners, and then they can walk in newness of life. So you see it is not for children three or six months old, no, but for them that can give a pledge of their walking in newness of life; so it does not have any thing to do with such as cannot give a pledge to the church. Hence we will not receive such in the church, for the church must be believers, or lively stones, to offer up spiritual sacrifices unto God, which children cannot do, so they should not be members.

But I will leave Mr. Bryant's sermon if I can, and show what is a gospel baptism with water, and show who is a fit subject

for baptism. First, water baptism is an ordinance that God has left for his church, and commanded them to be baptised; hence it is an ordinance that God has enjoined on his children as a door or inlet into the church militant here on earth. But I believe God has taken and does take some to heaven without water baptism, and will say, I believe there is a better chance for a man without this baptism, than there is for one who has embraced a wrong baptism.

But Mr. B. says all are right, but he is wrong; for you know, my readers, that it is a command of God. Well, did he command children three or six months old to be baptised? No. Did he command dead sinners to be baptised? No, for they could not hear him; for they have ears and hear not, hearts and understand not, so he did not command them. Well, who did he command? He commanded them that he had quickened by the power of his Holy Spirit, and given the hearing ear and the understanding heart; then they can bring forth fruits mete for repentance, then they are fit subjects for baptism and not before, and then they must be baptised in water, not at or round about water; no, in water. This is what I will prove from scripture to be a gospel baptism, if God will; and in doing this I may have some use for Mr. B.'s errors, for you know, my brethren, that truth looks very well when it is set by the side of error. So I will proceed.

See Ephesians, 4 ch. 5 vrs.: "One Lord, one faith, one baptism." So you see, my readers, there are as many faiths as there are Lords, and as many baptisms as there are Lords; so if there is one Lord of heaven and earth and only one, then there is but one faith and one water baptism; that is, valid or gospel baptism. But it is written, there are lords many and gods many; so there are of this world, and there are just as many faiths and baptisms of this world, as there are lords or gods. Hence it is that all the faiths but one are of this world, and so all the water baptisms but one are of these earthly lords or gods.

Now I will proceed to examine the good old book of truth on the subject of baptism, and will not leave out one passage that says any thing about water baptism, if I find it or see it. So if I should not see all, or say something about all in the New Testament, it will be a mistake in me, and not done wilfully, like Mr. B. did in his sermon. And as to the Old Testament, or the law of Moses, I deny that they had water baptism

at all; so we have all of it in the New Testament.

See Matthew, 3 ch. 2 vrs. Here we hear John saying, repent, before he did baptise; so repentance is before baptism. See the 3 vrs. Here we have it from E-saias, that John did prepare the way; (notice, it is the way of the Lord; not ways, but way, so John had but one way, so he was not a Methodist.) And the way he did prepare was the Lord's way, tho' Mr. B. says his is not a gospel baptism; but he did prepare the way of the Lord, so his way was the way of the Lord; hence his baptism is the way of the Lord, so a gospel baptism. See 5 vrs. says: "Then went out to him Jerusalem and all Judea, and the region round about Jordan." 6 vrs. says: "And were baptised of him in Jordan, confessing their sins." Here you see the way of the Lord for baptism was in Jordan, and they who were baptised had to confess their sins. Then the Lord's baptism is in Jordan, and those who were baptised confessed their sins before John would baptise them, so they were not children. But you, my readers, will do well to recollect that John did prepare the way of the Lord; then John's baptism is the Lord's water baptism, and it was in the water then and so it is yet.

See the 7 vrs. and read it, and here I will prove that John did not baptise all that came to his baptism, as the sprinklers say he did. No, he did not, for you hear him say to some of them, "O generation of vipers, who hath warned you to flee from the wrath to come." See 8 vrs. he says: "Bring forth therefore fruits mete for repentance." Here you see that John did not baptise before repentance, and the reason he did not, it was not the Lord's way; so he did not baptise all that came, as some vainly suppose and falsely say; but he did baptise all that did bring fruits mete for repentance, and no others. Why? Because it was not the Lord's way to baptise without repentance. So no children were baptised here but the children of God, and that by profession. This was the Lord's way then, and is his way yet; and he never did have but one way, nor ever will, for he is God and changes not. So it is one Lord, one faith, and one water baptism yet. So these three way fellows, or any way fellows, are wrong; for if we all have the same faith we will all believe alike, then we will all be baptised in water, for there are as many faiths as there are baptisms.

So you, my reader, may see there are

three faiths in the Methodist church; and that is not all, but they will deny it, which makes it no better nor not much worse, for you know it is hard to spoil rotten eggs. I speak of the church, not their members; but that church or any other church that will practise three modes of baptism and call them all one baptism, I say they are hard to spoil. But I must get on, if I can.

See the 11 vrs. John here says he baptised you with water unto repentance. Here John says with water, showing the difference between his baptism and Christ's; the one being a water baptism and the other a spiritual baptism, is what John was showing here; and never intended for any person to think, that he meant by sprinkling or pouring water on a person. No, he only intends us to know that he could not baptise without water; for he shows or tells us the way he did baptise was in Jordan, and then the reason he went there was because there was water, and he could not baptise without water. So he was right to say with water, and then go in it as he did; for he never did carry water to the person, but all went to the water. Then going to the water was the Lord's way, for John did prepare the way of the Lord. The way John did baptise is the Lord's way, then John did baptise in water and with water, for when he was in it he could not baptise with it; so he says with water, only to show the difference between his baptism and that of the spirit.

See 13 vrs. Jesus came to Jordan unto John, to be baptised of him. Here you see the way was for them that were to be baptised to go to the water, and it is the Lord's way yet. And then let us see how Jesus was baptised. See 16 vrs. And Jesus when he was baptised went up straightway out of the water. Here we see that Jesus did not stand on the bank, or sit there like some sprinklers do now; no, he went in the water, for he went up, so he must have been down before he could go up out of the water. So John did baptise in water, which no honest man will deny; so the Lord's way for water baptism is in the water, and only one is his way.

But we will see the 14 ch. 25 vrs. of Mat. Here we see that Jesus walked on the sea, and was not in the sea, like he was in Jordan, or could not have come up out of the water. See 21 ch. 25 vrs. of Mat. Here a question is asked by Jesus; the baptism of John, whence was it? from heaven

or of men? Here you will see they thought it from heaven, and so it was, and so it is; and so it is a gospel baptism, Mr. B., for it is from heaven, tho' you say it is not a gospel baptism; but here you are wrong again.

See 32 vrs. says: For John came unto you in the way (not ways, but in the way,) of righteousness and ye believed not. Just so it is with you, Mr. B. You say John was not a gospel man, or his baptism was not a gospel baptism; but you see the word of truth says, he came in the way of righteousness. So his way is right, and your three ways are wrong; for you know that Jesus had to be baptised to fulfil all righteousness. Why? because it was a righteous command, and is yet. So every child of God that loves God, which all do, will, if they can, submit to baptism. But you say, how? There is but one water baptism in scripture, and that was performed in the water every time it is told how it was done, hence in the water is the way to comply with the righteous command of baptism and no other. For if you do take some other way, then you have ways, which is not right; for John came in the way of righteousness, not ways; hence there is but one way.

Again, see 28 ch. 19 vrs. of Mat. Here you sprinklers pervert the scriptures when you say the apostles were commanded to baptise all of all nations, men and women and children, which is not true; for they never were commanded to baptise any but what received their instructions, and they taught them after baptism to observe whatsoever they commanded them, &c. Here you see were no children baptised, for they had to be taught before they were baptised, so not children, as you sprinklers falsely say.

Again: see 1 ch. 1 vrs. Mark. Here Mr. B. I will prove you have lied, for you know it is written, let God be true but every man a liar, and it is so; for you go on with your sermon and say that John was not a gospel man or preacher, and say his was not the Christian baptism, which is false. See Mark: "The beginning of the gospel of Jesus Christ, the Son of God." Here we see that John did preach the gospel of the Son of God. So you see my readers there is a lie out, and I say Mr. B. told it; for you see in the 3 vrs. that John did preach "The voice of one crying in the wilderness, prepare ye the way." Notice the way, not ways, but the way of the Lord, &c. John did baptise in the wilder-

ness. Where? In the wilderness? Yes, and in Jordan. Yes, it was in the wilderness, but he could not baptise out of Jordan, or some other water, so he could baptise in the wilderness when he was in Jordan, so in water was the way.

See 5 vrs. "And there went out unto him all the land of Judea, and they of Jerusalem and were baptised of him in the river Jordan, confessing their sins." Here, my readers, you see baptism was performed in the river, not a branch, as some of the sprinklers say it was, but a river; and they came and were baptised, not brought, like you baby sprinklers do, when you bring your children; no, they went, and were not carried. And again, they confessed their sins, which children cannot do, so no children should be baptised.

See the 9 vrs. "Jesus came and was baptised of John in Jordan." Here we see the blessed Jesus coming to Jordan to be baptised, and yet some of our great religionists will stay at home, and send for some sprinkling priest to come to their house and sprinkle them or their children. Is this following Jesus, or the traditions of men?

See 10 vrs. "And straightway coming up out of the water." Here Jesus came up out of the water so he was in the water, and in the water is a gospel baptism, but out of the water you cannot perform a gospel baptism.

Again, see Mark, 11 ch. 30 vrs. Here is a question asked that is to the point: "The baptism of John was it from heaven or of men?" Answer me this question, said Jesus. And the 31 vrs. proves it was from heaven, so a gospel or Christian baptism. So you sprinklers may see that in the water baptism came from heaven, but you cannot prove that your out of the water baptism came from heaven. No, you cannot, without you do it by some sprinkling priest; so in the water is the only gospel one.

Now we will see Luke, 3 ch. and 3 vrs. "And he came into all the country about Jordan, preaching the baptism of repentance." Here John is called a preacher, and I say did preach the gospel and was a gospel preacher; and you who say he was not, I should like for you to tell me what is gospel, if John did not preach it; for he preached the baptism of repentance, not like you sprinklers preach it before repentance, no, John preached the baptism of repentance, so he did not baptise any with-

out they did bring repentance for sin. And he told them that they should believe on Christ Jesus, hence he was a gospel preacher; for if repentance towards God and faith in Jesus Christ is not gospel, then I do not know what gospel is, and this is what John did preach.

See 7 vrs. Here you see John would not, or did not, baptise them that did not bring repentance; for he said to them: "O generation of vipers, bring forth therefore fruits worthy of repentance." The 8 vrs. So we see that he demanded repentance of them before he would baptise them, and so do all gospel preachers.

Now see Luke, 7 ch. 29 vrs. And all the people that heard him—that is, all that believed; for we know that they all heard the vocal sound of John's voice that he called vipers; so it must mean them that believed him, and brought repentance. But he says: "And the publicans justified God, being baptised with the baptism of John." Here it does seem that John's baptism is approved of by God, if not by sprinklers.

But take care you who say John's baptism is not the Christian's baptism, for I have a witness to prove that it is wrong not to be baptised with John's baptism. See 30 vrs. But the pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him." Here you see it is a dangerous thing to say, that John's baptism is not a Christian's baptism; it is nothing more nor less than to reject the counsel of God against themselves, for John's baptism is a part of God's counsel to his children. So let us all submit to it, & throw away all others, for they are nothing but the traditions of men.

See 16 ch. of Luke, 15 vrs. "For that which is highly esteemed among men, is abomination in the sight of God." So, Mr. B., it is with your three ways baptism. See 16 vrs. says: "The law and the prophets were until John, since that time the kingdom of heaven is preached." Here we learn that the law and the prophets were until John, so they were not afterwards, but before; and then the kingdom of God was preached, and John preached it, so he was a gospel preacher.

See Luke, 20 ch. 4 vrs. "The baptism of John, was it from heaven or of men?" Here we have this same important question asked again, and the answer proves it to be from heaven. Then it must be so, for in the mouth of two or three witnesses

every word shall be established, so John's baptism is from heaven, hence a gospel baptism.

See the 1 ch. 6 vrs of John: "There was a man sent from God, whose name was John." Here we find, brethren, that John and his baptism both came from heaven; for if God is in heaven John came from there, for he came from God. Hence it is, John brought his baptism with him from God, and yet the sprinklers will say it is not a Christian baptism. "O generation of vipers," for so John called you.

See 25 vrs. "And they asked him and said unto him, why baptiseth thou, if thou be not the Christ, nor Elias, neither that prophet?" Here you see the questions that were asked John. See 26 vrs. "John answered saying, I baptise with water." Here he says with water, but you all see his mode of performing it was in the water, hence John only said with, to show the difference between his office and Christ's, and to let them know that he could not baptise without water. But if he had been like some of our sprinkling priests, or any way men, he would have made out he could do almost any thing; but John was one that loved the truth, and would tell it, so he said with water. But some of our any way men would have us believe, they could baptise with the spirit, for we hear them talking of raising revivals, &c. But I will step back, or leave my subject.

See 3 ch. 5 vrs. of John: Jesus says, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. You know, my readers, that to be born is to come out of something, or to come forth out of something; so I think it was with Jesus when he came up out of the water.

See 22 vrs. says: Came Jesus and his disciples into the land of Judea and baptised. And does not say where nor how, but I think it is plain that they were baptising in water, if it was water baptism they were administering. You say, why? I say, because Jesus himself was baptised in water, and all the water baptism I have past yet was in water, so I think all will be unless I find where some were baptised out of water; hence I conclude they were baptising in water.

Again, see 23 vrs. "And John also was baptising in Enon, near to Salem, because there was much water there; and they came and were baptised." Here you see

that John also was baptising like Jesus's disciples, and they like him; for the word also, was not put there for nothing, but it was put there to show that John was doing like them, and they like him. Hence John was baptising in Enon, and so was Jesus's disciples baptising in some water. But notice the phrase "much water," and that seems to be the cause of John's being there; notice, it was, because there was much water there, hence much water is necessary to administer gospel baptism, without some of my opponents can show where they did baptise because there was little water there, then I will say little too; but this they cannot do from scripture I am sure, so I will say much is necessary. Here they that were baptised came, therefore were not children; hence we will not find infant baptism in scripture, so it is nothing but the tradition of men, and it is written, "In vain you may worship me, teaching for doctrine the commandments of men." Here all your out of the water baptism is vain.

But again, see 2 ch. 37, 38, 39 verses of Acts. 37 vrs. "Now when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the apostles, men and brethren what shall we do?" Now we will see if this verse speaks of children. I say no, for it says, "when they heard this;" so they were no infants, as Mr. B. said were there; but they heard and were pricked in their heart. So you see their understanding was touched by the spirit of God, and the enquiry raised in their hearts, "what shall we do?" Hence not infants, but such as could or did repent; for in 28 vrs. Peter tells them to repent and be baptised, just like John the Baptist did; not like you baby sprinklers baptise them, and then tell them to repent—no, but says they should repent first and then be baptised—so they could not mean children, three or six months old, no, but such as could bring repentance for sin.

Now, Mr. B., in your sermon 7 page you say, baptism came in lieu of circumcision, which is as false as the devil is false. But you say, "for proof, see the sermon on infant baptism." Here Mr. B. you should be ashamed of yourself, for if you had any scripture proof why not give it, and if none, throw it away with such proof as the sermon on infant baptism. So, my readers, you see infant baptism is all of men, and can only be proven by man, and so it is vain and sinful.

But again, Mr. B., you say baptism is the means by which we can publicly dedicate our children to God; warranted by St. Peter's declaration on the day of Pentecost, that the promise is to you and your children." And here you stop, which is not honest in you, Mr. B.; for if you had given the whole sentence as it is in the 29 verse, it would do you no good to prove infant baptism.

Now, Mr. B., we will see if 29 vrs. authorises or warrants the bringing of children in the church, and let it say whether it does or not. 29 vrs. says: "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here is the whole verse, and what does it prove? It proves the promise is to all that are afar off, so it is not to you who live so nigh to God or the church, that you can just step over any time and have your children put in God or the church; no, I say the promise does not touch you, for it only is to all that are afar off. So you that live so near, have no part of this promise. And it proves that the promise is, to as many as the Lord our God shall call. Here you see, Mr. B. that the promise is to as many as the apostle's or Christian's God shall call; not to as many as you baby sprinklers may carry to the church, no, but as many as the Lord our God shall call. So the Lord must call the children like he did the parents, and all the promise reaches, God will call.

So none can be brought, for Jesus says, "No man can come unto me except my Father which sent me draw him." So they must be called, and that by the Lord our God. So the children have the same chance that the parents had, and the parents that the children have; for without they are called by the spirit of God, carrying them will do no good. So with all your initiating your children in the church by sprinkling, or pouring water on them, or immersing them, will do no good, without they are called by the Lord our God.

But see 41 vrs. same ch. says: "Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls." Here we see all that gladly received his word were baptised, so they all were believers and not children, for they could receive the word. Hence the apostles did only baptise such as could bring forth fruits mete for repentance; so they were all alike yet in their baptism.

But Mr. B. seems to think, I say he seems to think, because he cannot prove that they were sprinkled, neither can he prove that they were all baptised with water in one day; but I have proven that there were no children. For you know, Mr. B., they that gladly received the word were baptised; so they must have heard and believed before they could receive his word. So you see all that were baptised were believers, and not children as you say they were. But how many were baptised? Mr. B. says three thousand, but he has not established it; for the word says, they that gladly received his word were baptised. It does not say in one day, but says they were baptised, and the same day were added, not baptised; no, but added unto them, not the church, but them the apostles or Christians by regeneration. So all were believers, and might have been baptised a month afterwards or more than that, for what any person knows; but they were all added to the church triumphant that day, and then as they were baptised they joined the church here below. This is the way they were added, and the apostle does not say that they all were at one place added, nor how they were added is not positive. But if Mr. B. wishes to contend that they must have been baptised where they were added all the same day, I will only ask him how it is then that your church can add one to her body, and admit it all the privileges of their church for ten or twenty years before they are baptised? This is the way your church does and has done, so I think you or the church should be the last people to say they must be baptised the same day they are added to the church.

I will step back a little and meet Mr. B. at Mat. 19 ch. 14 vrs.: "But Jesus said, suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." This verse Mr. B. quotes to prove that children should be baptised; and I say it does not. Here we hear Jesus say, suffer little children and forbid them not to come unto me. So I shall let them come, as Christ says they may come; but do not earry them like you sprinklers do, let them come and that without baptism. For Christ never told you to have your children baptised, no, but said, suffer little children to come unto me and forbid them not; but the sprinklers say they must be baptised, which Christ never commanded. But Christ says, for of such is the kingdom

of heaven. Notice the phrase used by Jesus, he says, "For of such is the kingdom of heaven;" for you know, that of such a piece of timber is made an axletree, but it is not an axletree until operated upon by the workman. So the children must be operated on by Jesus Christ, the great workman, and the only one that can work life into a dead sinner; so he must apply his blood to the child before it is fit for heaven, which I believe he does to every one he takes hence in infancy. For they are children of wrath even as others, and shapen in sin and brought forth in iniquity, and go forth from their mother's womb speaking lies; so without the merits of Christ applied to them, they would be just as fit for heaven as a piece of rough timber would be for an axletree. So you see they must be operated upon by Jesus before they get there, for he says, "for of such," which does mean something to do to it; that same thing Jesus can do, and he alone must do it, and he does do it, and will do it, for every one he takes to himself.

Now, Mr. B., in your sermon 7 page you say, "how can they (little children) come unto him, except by being baptised?" and then go on and say, "Christian parents look well to this matter." And so I will say too, and say to them, that if they believe the truth they do not believe you, when you say children must come to Christ by baptism; no, there is not one good one that will believe such a perversion of truth as that is, for it only does to make a Saviour of baptism, which you cannot believe, I hope. But I think you only wanted to fool your brethren, and if they believe you, that is what you will do. But I charge them to look well to this matter, as it is a matter on which much depends; for after you have baptised your children, it does them no good and robs them of a privilege they have that are not sprinkled. So it does harm, for if you have your child sprinkled, when that child grows up and wishes to be baptised, then he must come to the Baptists to have it done, for no sprinkler will baptise him again. So you see, my son or daughter has a privilege yours has not; besides you have done that for yours in the name of the trinity, that God never commanded. Farewell Mr. B., for a while. (*to be continued.*)

RUDOLPH RORER.

DEAR BRETHREN, I have written a long communication to you for publication, not

because you do not know, but because I think you do know it; and because it was urged on me as you will see in my communication, if you can understand it; for I fear it is very scattering, as I had but little time to write. But I wish you, my dear brethren, to examine it closely, and correct errors or throw all away; but if you can help me any do so, for I need help; but I trust all to God, what is, and what is to come. I expect to continue this subject, if God will. So nothing more, but as ever your friend and well wisher

R. RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 8, 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Tulahala, Perry county, Mississippi, }
May 13th, 1844. }*

DEAR BRETHREN: I expect some of your readers would like to hear from this part of the world, and what kind of religion we have among us. We have a small Baptist church in my settlement, which is attended by a minister of the Old School order. He attends us once a month, and has a large congregation for our thin settled country. We believe he preaches the gospel in its purity. We also have some that hold to the doctrine of free will, and they can't abide our Predestinarian preacher, for he tells them the truth; for the doctrine of election is a scriptural doctrine and they cannot deny it. They say if the doctrine be true, if they are not elected there is no chance for them, and what is the use of preaching. It appears that they cannot believe that the gospel was ordained to bring to the knowledge of that inheritance, which the Lord hath laid up for them that were given him before the world was.

Now, brethren, you can tell what I am very quick, for I believe in the doctrine of election; for there is so much of it in the word of God I cannot help believing it. We find it from Genesis to Revelation, more or less, and what those free willers think of it I cannot tell, for the will of man is to do evil and that continually; and will continue in that state until the Lord quickens the dead faculties of their soul and puts a new will within them. For he said, my people shall be a willing people. I like to see Baptists serving the Lord willingly, and not for the sake of filthy lucre. We

have some missionaries in our country, and some who believe in the Convention; as for my part, I do not understand what the Convention is aiming at. I receive the Minutes of them every year by the hands of my friends which belong to that body. I have many dear friends and relations members of that body, I do not wish to hurt their feelings in the least. I was at one of their meetings of the board last fall, and I could hear but little else but the Convention and money. I think there was as much said about money at that meeting as you ever read in the New Testament. I made some enquiry of the nature of the Convention, and if I could understand, it was to educate young ministers to preach and send the gospel to the destitute. I was made to inquire if the Lord did not call, qualify and send out his own ministers to preach his everlasting gospel, and not the Convention.

Some think we object to the spread of the gospel, that do not support the Convention. As for my part, I am a strong gospel missionary, for the Lord's command is, Go ye into all the world and preach the gospel to every creature—and he said, Lo I am with you always, even unto the end of the world. And what more ought a preacher want? Does he want money? If that is his object, I have none for him; but if it is for the sake of souls, and the advancement of the Lord's kingdom, I have some to give.

I must quit writing, as my sheet is nearly full. Yours affectionately, both dead and alive, I hope.

A. GRANBERRY.

TO EDITORS PRIMITIVE BAPTIST.

*Arkansas, Washata county, }
April 25, 1844. }*

DEAR BRETHREN of the Primitive faith: For the first time I offer to cast in my mite among the various communications which compose your paper; and state to you a few of the trials that we have in this country.

Sometime in the year 1841 there was a noise made in this region about missionary operations, and some of the Primitives took exceptions to them; and at the meeting of the Salem Association there was a split in that body, and in November of the same year there was a Convention held by a few Primitives who met at a church in Hernsted county, called Mt. Olive, for the

purpose of forming a New Association. This was done on the old plan of constituting such bodies, with this additional article, viz: We will not hold in our union any church that holds any member who is a member of any of the following institutions, viz: Theological Seminaries, Bible Societies, Tract Societies, Sunday School union, missionary Societies, nor any other institution that is tributary to the present missionary plan as it is now carried on in the United States.

This was adopted by the few, I believe five churches, who call their name the South Arkansas Primitive Baptist Association. This all took place before I became a citizen of the State. Soon after though I emigrated from Tennessee to this county, and as I had there been in a war with the missionaries for six years, I was well prepared to receive the proceedings of the new Association, and as such all I done was in accordance with their faith; though I was eight months in the county where I now live before I had the pleasure of seeing one Baptist preacher. But I still tried to preach wherever I could find a congregation. And in the course of the year 1842, I got some help to constitute a church, by going 60 miles for it. We had 16 members in the constitution, which was all the Primitives in a large county; but the county is filling up fast and a great many more Primitives, but about two missionaries to one Primitive.

In 1843 I assisted in the constitution of one more church. These churches are the fruits of my labor in the gospel. I attend them and two congregations each month, and on a fifth Sabbath the third. These churches with three others have been added to the new Association which makes her to have ten churches and five ordained preachers and but three licenced preachers, and we are scattered over a large territory, say Union, Washata, Hernsted, Clark, and Sevier counties. Our situation is like to that of Nehemiah, and we have the same God to fight for us that he had.

Dear brethren, you now have the outlines of our situation; there are many more in this State that will come out of the company of the missionaries, I think; but this is the only stand that has been taken in this State as far as I can find out. Some-time ago I happened to get hold of some of your papers, and I am well pleased with them and have succeeded in getting all the brethren of my acquaintance to agree to

take it, and as soon as we can get suitable funds, we will have about twenty subscribers; but it is so far that it will be difficult for us to get them regular. I now send you five dollars which agreeably to your terms will get us six copies. After I receive some of your clusters of grapes, I will give you some thoughts on the good cause we advocate.

Dear brethren, pray for us that the God of the harvest would send us more laborers into his vineyard. Although we are few, we love the truth. I will act as your agent for this region if you desire it. I will close my ill-composed remarks by subscribing myself yours in the bonds of the gospel. *J. M. C. ROBERTSON.*

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Macon Co. }
Jan. 1st, 1844. }*

BRETHREN EDITORS: Having had my mind for several days past, as one of old was, troubled about many things, I feel now to have a longing desire to have it engaged in solemn reflection on the manifold mercies and goodness of God, as set forth in the Holy Scriptures; which is able to make wise unto salvation, through faith which is in Christ Jesus. 2 Tim. 3, 15. I know that God alone can give that understanding of his word, which will make the reflection delightful to his true followers, who followed him in the regeneration, both in giving unto them the food which new born babes in Christ require, and proper and sufficient strength derived from that food, to enable them to "press forward toward the mark, for the prize of the high calling of God in Christ Jesus."

I am the door of the sheep, says Christ, "by me if any man enter he shall go in and out and find pasture." Hence we may understand that there is a certain and fixed way whereby we must be saved, and that way is declared to be through Christ, "the door of the sheep; and he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Notwithstanding climbing is such very hard work, yet all who are thus engaged are spending their strength for nought, and will be sure to miss the prize after all their climbing and striving to rob God of his glory; which he will have, neither will he give his praise to graven images.

Again, says the Saviour, "I am the way

the truth, and the life." So it follows as a matter of course, that any other plan or way of saving poor, helpless and lost sinners, but through Christ the door and Christ the way; I care not from whence it may originate, it is alike derogatory to truth, and contrary to the word of God.

Again "I am the life." How emphatic is such language? The apostle appears to be well instructed, in this mystery, when he made use of the following language: "For ye are dead, and your life is hid with Christ in God." Here the apostle represents his brethren as being dead, yet having life—but not in themselves—their life was in Christ and in truth and verity Christ is the only life of the Christian, as will be seen by the next verse: "And when he who is our life shall appear, then shall ye also (his body the church) appear with him in glory." Col. 3. 5.

What a glorious thought it is, to think of that life that is treasured up in Christ for his dear children—not all the powers of darkness and rage of persecutions will ever be able to snatch one away--it is not merely a temporal or a natural life that they are in possession of, but eternal life, without beginning or end. Yes, these dear lambs have been preserved in Christ, and will all eventually be called with a holy calling; there are many of them yet, no doubt in the quarry of nature, but they cannot be admitted into the spiritual building until they go through the washing of regeneration. Like the materials for the building of Solomon's temple, all must be made ready before they are brought hither; and then there is no need for the sound of the hammer in carrying up the spiritual house; every one will be sure to fit the place it was intended for by the builder, and thus it "groweth up an holy temple in the Lord."

Again Christ is represented as the head of the church, collectively as his body, or individually, as members of his body. (Eph. 5. 25. 1 Cor. 12, 12; 14, 27.) Now, we know, if we separate the head from a natural body, we immediately destroy the life of the body, and every individual member pertaining thereto; and this is not all we do, we destroy the head also; even so with Christ our spiritual head, and his church. Separate the chief corner stone from the building, and you immediately destroy the whole fabric. In whom all the building fitly framed together, (mark that, framed together,) groweth up a holy

temple in the Lord. Eph. 2, 21. If framed together and builded together for a habitation of God through the spirit, who was it that framed it or builded it, or who caused it to be done? Who gathered up the raw materials and trimmed and made them suitable for this temple and habitation of God? Who caused it to grow up a holy temple, and that in the Lord too? Was it man or was it God?

These questions can only be answered in a scriptural sense, when we say it is all of God,—yea, it is the work of his own hand, when there was no eye to pity, nor arm to save, his own arm brought salvation, and that too with strong hand; his arm shall rule for him, and he shall feed his flock like a shepherd, and carry the lambs in his bosom. O, what amazing love! surpassingly great, that our heavenly Father should be so mindful of his poor flock, that they are to be carried in the bosom, where they may be nourished and brought up, and there draw that sustenance which new born babes in Christ so much desire, even the milk of the word.

Remember these things, ye feeble ones in Zion, and so strive to act, that you may not dishonor that station which you occupy; let your garment be always white, remember what it cost the great shepherd of the sheep to procure such a robe of righteousness for you, and now when it is wrought out by his sufferings, by his blood, and is freely put upon you without the least merit on your part, it now remains for you to keep it white by obeying his command.

I would say many things on this important point, but it would be a digression from the subject which I intended to bring to view. I will again give you another scripture relative to the spiritual building. Eph. 4, 16: "The whole body is fitly joined together and compacted by that which every joint supplieth," &c. Suppose one of these joints be lacking, it would not be a complete body; neither could it be said that it is fitly joined and compacted together, but there would be a deficiency and consequently could not be working effectually in the measure of every part. But this body or church is so secured, that not even the gates of hell shall prevail against it. Why not? I say, because the alpha and omega, the beginning and the end, has the keys of death and hell, and he shuts and none can open, and opens and none can shut.

Now, I believe that all this framing, building and compacting together, was done in the mind of infinite wisdom before the world began; "according to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence." Eph. 3. 12. You see it is called an eternal purpose, which certainly is without beginning or end; and if eternal, we know that poor sinful man had not the least voice in the matter, for man is of few days and full of trouble. Also, Christ is here brought to view, and the eternal purpose was purposed in him, that his flock or body might have access to God in him, and through his merits be saved with an everlasting salvation.

Now I ask the question, which was the oldest, the eternal purpose, purposed in Christ, or Christ? I answer not. But let that be as it may, I do not think it can be proved that Christ and his people for whom he shed his blood, were ever separate; but just as long as Christ has been known as the head, even for the same length of time has his body been known and virtually, (or in the eye of wisdom,) complete in him.

"The Lord appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," Jer. 31. 3. Where did the Lord appear of old to his people, but in the person of Christ as one brought up with the Father? There is where he loved them, and that is why he draws them. Well might the apostle say, in whom we have access with confidence, apart from Christ there is no blessing of a spiritual nature; hence the necessity of being chosen in him, that we may have that holy boldness, and access with confidence, which is unshaken though man may rage, and the troubles and persecution of a wicked world may be in array against the plan of salvation; yet we are confident of this very thing, that he who hath begun a good work will perform it.

These things may be objected to by many, I know they will be; nevertheless they are no less true, by all the objection and opposition they meet with. It is God's eternal purpose and will prevail. His people had grace given them in Christ before the foundation of the world, their inheritance is also treasured up in him; and it hath pleased the Father that in him should all fulness dwell. Perhaps some are ready

to fall out with the plan, and say, it matters not how well we may do, if not thus chosen we can never be saved. Why will you, O vain man, yet find fault seeing, as was said to Cain, if thou doest well shalt thou not be accepted?

But remember when you are putting forth this pitiful argument that the word of truth says: "There is not a just man on earth, there is none that doeth good, no not one, for all have sinned and come short of the glory of God. So you may see from this, that man must first be put into a prepared state to do good, or in other words the tree must be made good before the fruit will be good—and this is not done by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed abundantly on us through Jesus Christ our Saviour. Titus 3. 5. 6. You may observe from this text, there is nothing said about man's doing a good work, and then the washing of regeneration following as the consequent of that work, but it is set forth in plain terms, and declared to be according to his own mercy that he ever saved any body. We know or it appears to me, that every rational man or woman ought to know, that without being washed by the washing of regeneration, it is impossible for any sinful soul to be saved. And we further know this is not in the power of man, but it is the office of the spirit; neither can man cause it to be done, if the passage quoted be true, for it is not by works of righteousness which we have done. As regards man's seeking after those things that make for his peace and happiness beyond the grave, he never will arrive at that point of seeking aright with a pure heart and honest motives, and that too, from a true sense of his necessity, unless the Lord will speak with the power that brought dead Lazarus from the grave, and cause them to hear his voice, "and they that hear shall live."

Even the Christian cannot feed upon the promises, nor do those things required, unless the Lord will make known to them, as he did to the individual whose eyes he had opened, by telling him you both see him and it is he that talks with thee," The Psalmist appears to know very well the necessity of the scepter's being held out, and that he could not seek his face until the word was spoken. When thou saidst, seek ye my face; my heart said unto thee,

thy face, Lord, will I seek. Psa. 27. 8. Even so it is with the poor helpless sinner, he is not sensible of his true condition; but so soon as that word reaches his heart, there is no delay nor putting off the matter then; no need for any persuasions of man to induce him to seek now. There is life begotten in the soul, by the influence of the spirit of God and where there is life there is action.

He is now enabled to see that he is a poor helpless sinner, methinks you will hear but little said from such a character about doing any thing good. The time has been (so he thinks) when he might have done something good to have moved God to have had mercy upon him. I do not think myself that the individual is any greater sinner at such time as this than he has always been,—but he only now is able to see his condition plainly and view himself a sinner as he is, when perhaps previous to this he was no doubt like a great many are now, thinking the doctrine of election very unjust; for it cuts off all his good works as he thinks. But now he finds he cannot do a good work, no, not even think a good thought; he has always been in this situation, but had no knowledge of it.

Here in my view is the difference. In this distressed condition, the very language of the heart is, Lord have mercy on a poor sinner, thy face, Lord, I will seek. These are the characters that seek,—and these are they that are brought to know the truth; these are they that have the secret of the Lord with them, which the world of mankind in an unrenewed state knows not.

“For the secret of the Lord is with them that fear him; and he will shew them his covenant.” Psa. 25. 14. And yet, there are many in the world who deny the existence of a covenant. We have good reason to suppose that the secret of the Lord is not with them; if it was, they would not deny this sacred truth. But no doubt they are honest in their objection, and cannot see. I know they cannot, unless the Lord shows it unto them, as he has said he would do to those who have his secret with them. So by this you may suppose that I believe in the teachings of the spirit. I certainly do. The scripture will also favor the same ideas, for it is written in the prophets, they shall all be taught of God. And that is not all, for every man therefore that hath heard and learned of the Father cometh unto me, says Christ. John, 6. 45.

Not one left out that hath heard and learned of the Father, but all will come to Christ, and he will raise him up at the last day; because they have learned and been taught by him, says the apostle.

And now, my beloved brethren, I dismiss the subject for the present. And may the God of all grace in his abundant mercy give you all a desire to search the scriptures prayerfully, and give you understanding in the same. I hope that you will remember me at a throne of God's grace, together with my little family; that if it is his holy will my bodily afflictions may be removed. But not my will—thine be done, O Lord!

Your unworthy brother in tribulation.

WM. M. MITCHELL.

FOR THE PRIMITIVE BAPTIST.

Elder *Josiah Smith* is by appointment to preach at the Meadow meeting house, on Tuesday after the 5th Lord's day in June; Wednesday, at Autrey's Creek; Thursday, at Old Town Creek; Friday, at the Falls of Tar River; 1st Saturday and Sunday in July in Tarboro'; Monday, at Cross Roads; Tuesday, at Great Swamp; Wednesday, in Greenville; Thursday, at Red Banks; Friday, at Hancock's.

N. B. It is likely that Elder John Smith, or myself, will accompany him as far as Tarboro'. BENJAMIN BYNUM.

May 22nd, 1844.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbot's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*. Burwell Temple, *Raleigh*. G. W.

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“Come out of Her, my People.”

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

To John Harm, D. D. of Horsham, in England.

MY DEAR COMPANION IN THE GOSPEL: In him who is judge over all may we confide, and of him make our boast, and with him make free, and go boldly to his throne and there ask for, and expect, great things. All this, you know, we have a right to do; for sinners poor and needy, helpless and undone, the Lord makes his associates, and dwells with them, and takes special care of them; nor is he ashamed to call them brethren, saying, *I will declare thy name among my brethren*, Heb. 2. 11. In this glorious person we stand, and here we have for ever stood, and here we are safe, and complete every whit; and from this exalted standing we draw divine comfort and consolation; and our health and wealth are found here, and here secured to us, for this Jesus is made of the Father to us, wisdom, righteousness, sanctification, and redemption. And as we are his brethren, so of course he is our brother—our elder brother, and he is heir of all things, and we are joint heirs with him and hence because he ever liveth, we also shall for ever live in glory with him; and under a prospect so cheering as this, there surely can be no very cogent reason assigned why we should not rejoice and be exceeding glad.

That we have our difficulties to contend with by the way, and a heap of things within us that are far from being right, or as we could wish they were, are facts; but then, we should remember that Christ ever liveth to make intercession for us, and we

certainly ought to set a due estimate on this intercession of our Great High Priest, and also well to consider that there is far more real worth in it than there is of demerit in our inbred corruptions; if we however fail to do this, we very shamefully underrate Christ as an intercessor. Leaning not at all on an arm of flesh, but resting altogether on Christ the Lord, is perhaps the most proper way to honor him. Your correspondent has often betrayed great weakness, and a want of confidence in the Lord, by an unwillingness to go to him on account of his own unworthiness and the enormity of his guilt. In this beguiling snare many of the saints of God are caught for a time, but finally it is broken and to Jesus they are constrained to go without feeling themselves any better, or any more worthy of the tender mercy of God.

A deep sense of one's own badness, is as good a recommendation as a poor sinner can possibly present to the great Physician of souls, for his errand here was to save the bad folks and not the good ones; and hence sinners, poor and needy, are to this day welcome to the Saviour's door and to his heart; and he hath plainly said, *Him that cometh to me I will in no wise cast out*. This is a broad assertion and it comprehends all that would be necessary for the Saviour to say on the subject of our coming to him to be saved, but that we have so much unbelief about us, and are thereby apt to fall into doubts and fears about how the matter, in reference to our acceptance with Christ, and our eternal salvation, will terminate. But even mistrustful as we are in these important concerns, Christ is condescending and kind to us by signifying to us again and again, that such is his love and tender regard for poor and needy mortals who would fain be saved

by grace, that he will not leave nor forsake them nor show himself unfriendly or indifferent to those who feel their own misery and wo, and are desirous to lay hold on eternal life; but satan hinders them from so doing by suggesting to their minds a thousand frightful, and mere fabulous things.

The Lord's mercy to us in these matters is great, for he has given us line upon line, line upon line; and if oppressed souls could but throw away, and altogether divest themselves of the foolish notion of looking within for good frames and feelings, or for something to recommend them to Jesus Christ, and just go to him as they are, wretched and lost, helpless and undone, it would be much more for the honor of God, and for their own spiritual advantage, and for the defeat of old Apollyon, than now it is. Please to bear with my weakness, sir, in writing to you as if you were a mere child in the school of Christ, or as if your servant set himself up as your preceptor in theology; for he but simply states those things which were from the beginning, and which he has heard, and seen, and looked upon, and handled, in his day and generation; and also that you may know somewhat of the manner of life, and general exercises of the household of faith here in New England. *And hence bear with me.*

That the children of the Lord, the world throughout, are a tried people is an incontrovertible fact; and that an allwise God has ordained it so to be for an end best known to himself, is no less true; and that some of those children are much more severely tried than others are, cannot with any shew of propriety be denied; and that in some periods of time the church passes through a much heavier sea of affliction than in others, is apparent enough to us all: but still, your correspondent has often thought, and is still of the opinion, from what he has seen and known of men and things, and especially of spiritual men and things, that the Lord's children in America are not tried, and afflicted, and pressed down with heavy weights, and galling yokes, to half the extent as are most of the children of the Lord in your European countries; and as, the more the ancient Israelites were afflicted the more they grew, so with the children of God now in the old countries St. Paul says, *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,* 2 Cor. 1. 5. But still we are not to judge of the reality, and extent, and strength, of divine love to the

saints by the severity and great abundance of affliction, for God metes out trials to his family just as his own infinite wisdom dictates; and we all know that his love to every one of this his family is the same, the same in strength, and from the same date, and at all times the same: but as he afflicts some more than others; so, in order that those who are the most severely afflicted should be well upborne and kept from sinking under their burden, he mostly makes known to them much more of his love than he does to those who are less tried; and hence it comes to pass that the Lord's greatly tried and afflicted sons and daughters are the most deeply taught in the school of Christ.

We read of a *fire in Zion, and a furnace in Jerusalem*, Isa. 31. 9, and these are consecrated places, and they are always occupied by the children of God. Job was here, and tried too he was more than many, and yet in the day of his trial he believed the Lord would deliver him in his own good time; and hence he said, *He knoweth the way that I take: when he hath tried me, I shall come forth as gold,* Job 23. 10. The great promineacy given to this furnace in holy writ, is attributable to its being so useful a place; for it is here where men acquire an extensive knowledge of themselves and God: and while on one hand, this place consumes, yet on the other hand, it establishes and builds up men. But indeed, all the advantages derived from this furnace, whether from the consuming properties of it, or from its power of establishing and building people up, are not owing to the furnace alone, but to him whose right it is, for the Lord has the sole management of this whole concern from one year's end to another, and all is regulated with infinite precision, and never fails to declare the glory of God, and clearly to shew forth his handy-work, and to advantage all those who may be considered its true occupants.

In this high school, for we may call it a school, and a high one too, as the Most High established it at the first;—In this high school then, I say, are taught some of the very highest branches of mystical lore, or spiritual literature; and the more of high points the pupils learn here, the humbler they live. Some curious arts too are taught here, such as walking with God,—laying hold on eternal life,—creeping into the bosom of Christ,—living by faith on the Lord of hosts,—looking within the veil,—feed-

ing on invisible, things,—rejoicing in tribulation,—hoping against hope, &c.

Here also terrible things in righteousness may be seen,—and the thunder of God's power heard and felt,—and wine of astonishment drunk,—and the dregs of a full cup wrung out to people,—and men's feet made fast in the stocks,—and perverse children thwarted,—and fretful souls chastised,—and murmuring spirits chided,—and bold dictators silenced, &c.

We are more or less acquainted with this school, and hence we know it to be a place of great utility; for here we learn something of what grace can do, for grace shines here in supporting the poor and needy of Christ's flock, and we will call it supporting grace,—grace which we cannot do without, and it is that grace which we are so deeply indebted to God for, and which we must and will speak in praise of through life and through vast eternity. Sovereign grace!—the grace of God, and wholly free,—without money, and without price. So to us it came, and so we will acknowledge it to be.

But, O dear sir, while you and I and some others, both in old England, and here in New England, feel ourselves greatly indebted to the Lord for grace received; it yet is a serious fact, that there are an abundance of professors of religion who seem to know nothing about this precious grace of which we speak and boast; nor yet to know any thing of what it is to pass under the rod, or from death to life; nor yet to know any thing about the fire in Zion, and the furnace in Jerusalem; and yet, you know, that without a change from death to life by the grace of God, religion will not be available in the end. How very sad then must it needs be for a man to be encompassed about with a flaming profession of Christianity, while at the same time he is all in the dark about a thorough change of heart by the grace and spirit of God. And also how very serious it is, when what goes by the name of the *gospel ministry*, is calculated to settle people down on something short of Christ and divine truth.

To your correspondent, it, of course, is not known to exactness what condition the ministry is in with you; but if it is worse, or even so bad as it is here in America, and especially in New England, you, with the ancient prophet, may say, *This is a lamentation, and it shall be for a lamentation*, Ezek. 19. 14. Yours by an indis-

solvable tie. JAMES OSBOURN.
Woburn, July 1841.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky, }
March 12th, 1844. }

DEAR BRETHREN: I made some quotations in my last from the Minutes there named, &c. and gave some opinions on their proceedings. I will in this, make quotations from more ancient works, in order to show the principles held by the church of God in different ages and nations.

Jones's Church History, Page 122, when speaking of the complacency with which Christianity in its establishment among pagans in the commencement of the Christian era, says: "But when it was found to carry its pretensions higher," (than a worldly religion.) "and like the Jewish to claim the title of *the only true one*, then it was that it began to incur the same hatred as the Jewish." C. Pliny in writing to the Roman emperor Trajan, speaks of the "inflexible obstinacy" of the Christians, which Jones says, "Could not be in professing a new religion, that was common enough. *It was the refusing all communion with paganism—refusing to throw a grain of incense upon their altars.* For we must not think as is commonly imagined, that this was at first enforced, by the magistrate to make them renounce their religion; but only to give a test of its hospitality and sociableness of temper." 123 page.

Universal prejudice had made men regard a refusal of this intercommunity of worship as the most brutal of all dissociability. "The Emperor Julian says, Jews and Christians brought the execration of the world upon them by their aversion to the gods of paganism, and their refusal of all communication with them." Waldenses. "Being cast out of the Catholic church," says Dr. Allix in his remarks upon the churches in Piedmont, page 188, "they affirm that they alone are the church of Christ and his disciples. They hold the church of Rome to be the whore of Babylon. They hold that none of the ordinances of the church, which have been introduced since Christ's ascension, ought to be observed, as being of no value. They hold that a man is then first baptised when he is received into their community."

"The first error of the Waldenses," says an inquisitor, "is that they affirm the church of Rome is not the church of Jesus

Christ." "That they are the true church of Christ." "That tithes ought not to be given to the priests, because there was no use of them in the Primitive church." "They condemn the clergy for their idleness, saying they ought to work with their hands as the apostles did." "Whatsoever is preached without scripture proof is no better than fables." "They condemn all approved ecclesiastical customs, which they do not read of in the gospel." Jones's Church History, pages 315, 316, 317.

Again, page 321. "They receive only what is written in the Old and New Testaments." "That they alone observe the evangelic and apostolic doctrine, on which account by an intolerable impudence, they usurp the name of the Catholic church." So said the Archbishop of Turin.

Mosheim's Eccl. His. vol. 1, page 299, speaking of the Novatians says, "This sect cannot be charged with having corrupted the doctrine of Christianity by their opinions. Their crime was, that by the unreasonable severity of their discipline, they gave occasion to the most deplorable divisions, and made an unhappy rent in the church." "And what shewed still a more extravagant degree of vanity and arrogance, they obliged such as came over to them from the general body of Christians, to be baptized a second time, as a necessary preparation for entering into their society." These people are spoken of by Benedict, vol. 1, page 103, as bearing "A noble testimony against the prevailing corruption of the times;" and further says, "They were of course Baptists." Bernard, a Catholic, as quoted by Benedict page 115 when speaking of the Waldenses says, "The whole body indeed are rustic and illiterate, and all whom I have known of this sect are very ignorant." Page 157, Benedict's History.

Huss and Jerome of Prague say, "Christians ought not to believe in the church." "All human traditions savor of folly." "A multitude of human doctrines and statutes is useless, and on many accounts pernicious." "No other law besides the scriptures ought to be prescribed to good men." "The devil was the author of multiplying traditions in the church." Page 166—Bohemians in 1515. "Such as come over to their sect must be baptised anew in pure water." "They own no other authority than the Old and New Testament. They slight all the doctors both ancient and modern, and give no regard to their doctrine."

Here follows the doctrine which the Waldenses, Wickliffites and Hussites had maintained, and to which many persons had tenaciously adhered in different ages and nations, and whose true origin, says Mosheim, is hid in the remote depths of antiquity, viz: That the kingdom of Christ or the visible church he had established upon 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." Page 429. This grand maxim, says Benedict, vol. 1st, page 130, is by every Baptist most heartily adopted. This maxim goes to exclude all the inventions and traditions of men, and infant baptism among the rest. With this maxim in his heart, and his Bible in his hand, a Baptist marches forward in his religious course, and leaves the world and worldly Christians, to dispute among themselves about the traditions of the fathers, and rites which God has never commanded." But strange to tell, this maxim the great Mosheim calls a fanatical principle, productive of errors, chimeras, tumults, seditions, &c. "It is this grand maxim," continues Benedict, "with its appendages and not re-baptizing, that hath occasioned most of the persecutions, which our brethren have endured in ancient or modern times."

It is this maxim for which the Old Baptists are now persecuted. The Baptists have been for some years past grievously persecuted for tests of fellowship, and because since the separation they would not receive into their communion, those immersed by missionary Baptists. But if the foregoing quotations from Eccl. History will not prove that they are not new things, I will now bring some proofs, that are undeniable, especially as regards a declaration of non fellowship, in the confession of faith of the Waldenses, the date of which is fixed by Sir Saml. Moreland in the year 1120. The articles are 14 in number, the 10th of which is as follows, viz: "Moreover we have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God; such as the festival days, vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things; but above all, the masses. 11th. We hold in abhorrence all human in-

ventions as proceeding from antichrist, which produce distress and are prejudicial to the liberty of the mind." Second confession in the 12th century, speaking of many practices of the Romish church, calls them idolatry or the inventions of men, and concludes, by saying "and the observations of various other ceremonies, manifestly obstructing the teaching and learning of the word, are diabolical inventions."

In 1544, the Waldenses transmitted to the king (of France, I suppose,) a third confession containing 12 articles, the 11th of which is as follows, viz. "On the other hand we confess that we consider it to be our duty, to beware of false teachers, whose object it is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creature, as well as to depart from the good works of the gospel, and to regard the inventions of men."

The other articles generally contain Baptist principles, they may be found in Jones's Church History, pages 323, 324, 325, and 326. A treatise, written about 1120, page 327, &c. describing antichrist, is worth a perusal by any person. I will make a few extracts from the treatise: "Antichrist is a falsehood, or deceit varnished over with the semblance of truth, and of the righteousness of Christ and his spouse; yet in opposition to the way of truth, righteousness, faith, hope, charity, as well as to moral life. It is not any particular person ordained to any degree, or office, or ministry; but it is a system of falsehood opposing itself to the truth, covering and adorning itself with a show of beauty and piety, yet very unsuitable to the church of Christ, as by the names and offices the scriptures and the sacraments and various other things may appear." "He opposes the truth by the wisdom of this world by false religion, by counterfeit holiness, by ecclesiastical power, by secular tyranny, and by the riches, dignities, with the pleasures and delicacies of this world." "There must be the wise of this world, the religious orders, the Pharisees, ministers and doctors; the secular power, with the people of the world all mingled together." "All his works are done to be seen of men, that he may glut himself with insatiable avarice, and hence every thing is set to sale." "He pleads the multitude of his followers." We have therefore thought it good to make this declaration of our rea-

sons for departing from antichrist, as well as to make known what kind of fellowship we have; to the end that if the Lord be pleased to impart the knowledge of the same truth to others, those that receive it may love it together with us."

Then follows their doctrinal opinions, "Christ alone," say they, "hath the prerogative of interceding for his guilty people, and he obtains whatsoever he requests in behalf of those whom he hath reconciled by his death. He is the only and sole mediator, between God and man, the advocate and intercessor with the Father for sinners; and so sufficient is he, that God the Father denies nothing to any one which he asks in his name. For being near unto God, and living of himself, he prays to God continually for us, and" "such an High Priest became us who was holy, harmless, separate from sinners, and exalted above the heavens." "Hence they argue that there is nothing attainable at the hand of God, but through Jesus the mediator—how great is the folly of seeking any other intercessor. He having made intercession for the sins of his people and having approached unto God for them where he ever lives to intercede. No man cometh unto the Father but by Him." Page 327—331.

Page 389: Greatherd in A. D. 1253, who was Bishop of Lincoln, England, and who strenuously opposed the Catholics, held the following sentiments. "Grace," says he "is that good pleasure of God whereby he is pleased to bestow upon us what we have not deserved, and the gift is for our advantage and not his." "For God to will any thing is to do it, therefore there can be no good of which he is not the author." "He turns the human will from evil, and converts it to good, causing it to persevere in the same."

In treating on this passage, "Blessed are ye poor, for yours is the kingdom of heaven," Greatherd says, "This poorness is poverty of spirit; this poverty he tells us is wrought in the heart of the elect by the Holy Spirit—its foundation is laid in real humility; which disposes a man to feel that he has nothing but what he had received from above." "The humble man not only sees that he has nothing in himself, but he is stripped of all desire to possess in himself the springs of self exaltation; self-condemned and corrupt before God, he despairs of help from his own powers, and finds all he wants in HIM who is the true life, wisdom, & health; and indeed his all in

all, even the incarnate Son of God, who condescended to come into our vale of sin and misery, that he might raise us from their depths. By leaning on Him alone every real Christian rises into true life, and peace, and joy. He lives in his life—sees light in his light—is invigorated with his warmth—grows in his strength—and leaning upon the beloved his soul ascends upwards. The lower he sinks in humility, the higher he rises towards God. He is sensible that he not only is nothing in himself, but that he also has lost what he gratuitously received; has precipitated himself into misery, and so subjected himself to the slavery of the devil, and lastly, that he has no internal resources of recovery. Thus he is induced to place his whole dependence on the Lord Jesus Christ, to abhor himself, and always to prefer others as better than himself. This leads him to take the lowest seat, as his own proper place.” “He [Christ] alone dwelling in them, by His Spirit, produces all that is good, and to Him alone belongs the praise.”

Thus spoke Gretherd in A. D. 1253, in opposition to popish doctrine, and in which he opposes the doctrine of the Fullerites, or missionary Baptists, in this age. He set aside human powers and human deservings. He preaches grace and a special and efficacious atonement, as also a prevalent advocacy and intercession, and that for God to will and to do is the same. He owns an elect before they are wrought upon by the spirit, as Paul did and as the whole tenor of God's word teaches.

Jones's History page 410. Bohemian Compacta, A. D. 1433. 1st. That the word of God shall be freely preached according to the holy scriptures, without any human invention. 2nd. That the Lord's Supper shall be administered unto all in both kinds, and divine worship performed in the mother tongue. 3rd. That open sins shall be openly punished according to the law of God, without respect of persons. 4th. That the clergy shall exercise no worldly dominion, but confine themselves to preaching the gospel.

In March, 1656, the Waldenses drew up a paper entitled the “Grievances of the treaty made at Pignerol.” They plead that these grievances may be removed and among others, “That no more missionaries might be sent into the valleys, because partly by their rapes and partly by seditions and false reports, these missionaries

had always been fomentors of all the disorders that came to pass—that in short, they might not be subject to the council, *de propaganda fide*, nor to any of its members, nor to the inquisition.” The true church of God has never been in favor of councils, Associations, Conventions, Boards of Managers, nor executive boards, for the propagation of the faith, or for the spread of the gospel, (as the successors of the Roman pontiff under another name call it.) The true church has always believed that God called, qualified, and sent his ministers, and that there was no need of councils, Associations, conventions, or Boards, to send missionaries to make false reports, or to foment disorder or distress.

In a review of the rise of the first Baptist, (the pope of Rome,) vows were made in many ways; changes in their system, or a continued restlessness as to the best way of procedure was constantly exhibited; and as Jones in his History says, page 196, “Now if it be lawful for men to depart from this simplicity, (meaning the simplicity of the gospel) and to accommodate the forms of Christian worship to the ignorance, infirmities, or prejudices of men, according as these may happen to prevail in different ages, then indeed a power to decree rites and ceremonies in matters of religion is quite necessary, to adapt the Christian profession to the incessant fluctuations of the state of this world; though it would not be very easy when this right is once admitted, on what principle the church of Rome can be condemned for going to an extreme in this matter; since in that case it is no divine rule that is to regulate our conduct, but the different fancies of men as these respect human infirmities.” The rule of duty for Christians, says he, “Is not to admit into the worship of God any thing not expressly commanded, or plainly exemplified in the New Testament.”

This is the language and practice of the church of God, or at least what they now do and ever have endeavored to practice since the gospel day; and they have always suffered persecution in a greater or less degree, for cleaving inviolably to scripture institutions. “Dr. Wall observes that all national churches practice infant baptism.” “Very true, (says Mr. Robinson,) infant baptism as it was intended, created national churches, and gives them continuance as it gave them being.” Dr. Gill called infant baptism “the main ground and pillar of Popery.” Is there not as much danger

of the Sunday School Union creating and continuing a national church as infant baptism? and does not the present society system show as plainly the rise of the second beast, and the corruption of the church, as images did at their first introduction? and are not benevolent efforts now worshipped as much, as images were worshipped in the 8th century?

The Catholics had their decretals or spurious books, as well as their pious frauds; and are not different societies now publishing spurious books or tracts, in which they assume names and circumstances that never existed; or if they had existed, they were not within the society's knowledge? Volumes might be written to prove and also thereby proving, the likeness of the doctrine and inventions now in the world and that of popery. As also the sameness of the doctrine, &c of the true church of God, in every age and nation of which we have an account.

It matters but little with antichristian worshippers, that the church of God worship differently to them; but they are immediately enraged if they will not worship with them. I think I have quoted sufficiently to prove, that the great occasion of persecution against the church has not been so much on account of the sentiments they held, as their denial of an intercommunity of worship. The people in Ezra's day who said, "Let us build with you," &c. would not have endeavored to stop the progress of the Jews in rebuilding the house of God, had they been willing to admit them as co-workers. So it is now, and has been with the invention of institutions, of doctrine, of practice, or of worship. They care but little for the doctrine or way of worship in or by the church of God, did they not hold themselves as the only church, holding the only correct doctrine, &c. This raises the standard of persecution, but would the church act as though they thought others might also be right, and gratify their pride by treating them with as much politeness in the house of God during worship, by inviting them to partake, or partaking with them, as they would were they collected at a tea party, then opposition would cease, then the standard of persecution would be lowered, then the engines of persecution would be levelled with the dust.

Now, Tennessee missionaries and free-willers, who have said so much about new tests of fellowship, I think I have, without recurring to scripture, proven that a writ-

ten declaration of non fellowship to similar institutions with which you are united, is 722 years old; and have brought to view two others of more recent date, by a people owned by Protestants as the true church of God. During the almost universal reign of popery, when the poor Waldenses were not protected by human laws as the Old Baptists now are, yet in discharge of their duty in defiance of the power of Rome, when all worldly prospects were at stake, they declared a *non fellowship*, but it was not even then a new thing. It had been in existence in the world from the time of Abel, and will continue to exist while the church is here below; and when God calls his children home, he will then declare the great and eternal non-fellowship to antichristian principles, to the antichristian family, the children of the wicked one; who will then try to boast as they do here saying, "we have taught in thy streets, and in thy name we have cast out devils, and done many wonderful works;" but the awful declaration of non-fellowship from a throne of justice, from a judge from whom there is no appeal, will wring through the souls of the children of disobedience, the boasting workers, the proud pharisees, the inventors of ways to worship and to effect morality, benevolence, &c. *Depart, ye workers of iniquity, I never knew you.*

Should you our opposers declare a non-fellowship to us for our principles, do you suppose it would make us angry? Do you think it would insult one individual Baptist in the United States? Far, very far from it. They do not desire your fellowship while pursuing the course you do, they want to live peaceably with all men, they want your friendship as citizens of the same common country; but if the Old Baptists have any principles, they are not continually fluctuating, as yours. Do not be angry because I have made quotations and brought facts to view, to prove that you are in some great degree pursuing the same course the church of Rome did, when leaving the principles of the doctrine of Christ; and that you are changing your systems and adding new ways, schemes, and plans, as often probably as the church of Rome ever did. How often have some of you told me and other Baptists, that the pope of Rome would give us the right hand of fellowship, because of our opposition to temperance societies? But where are you now? with whom are you leagued? The pope a teetotaler, father Matthew, a Catholic

priest, doing and has done more for the temperance society than any man living. Read our publications, we have as much right to publish our sentiments as you have to publish yours. I read all of yours I can obtain, and encourage my brethren to read them; now encourage your brethren to read ours, and when you have read them if you find any thing contained in them which is contrary to scripture, try to convince us, write against our writings. I am willing to admit that you have wealth and talents on your side, you have the multitude with you, which you say ought to be a convincing proof that you are right and we are wrong.

Wonderful logic! wise logicians! Upon your manner of proving who is right, upon your mode of reasoning, then the Lord was mistaken when he drowned the world and saved Noah and his family, and also when he chose the Jewish nation, for they were "the fewest of all people." He was on your principle again mistaken, when he reserved the seven thousand men who had not bowed the knee to the image of Baal; and when he said, "Even so at this present time there is a remnant according to the election of grace;" and when he said, "Fear not, little flock." And so have the Protestants been mistaken in searching for the church among the Donatists, the Novatians, the Waldenses, the Albigenses, the Picards, the Hussites, Wickliffites, the Huguenots, with those who led or followed in the Reformation, and even among the Protestants themselves; for the church of Rome, the Mahometans, or the pagans, outnumber the Protestants; and you are wrong, for the Methodists outnumber you.

I will in the next place give Benedict's opinion of missionaries and missionary ground, as he calls it. Benedict's History, vol 1st, page 43: "The apostles and early preachers," says he, "were almost all missionaries, and their evangelical journeys were performed on missionary ground. They had no regard to parish lines, 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 Jesus." These were Benedict's views of a missionary, and of

missionary ground some 34 years ago. But what his present views are will probably soon appear in his continuation of church history.

He here plainly lays down the principle, that a missionary is a preacher who generally travels and preaches where others have not been, excepting those in the same employ. But he is now united with those who have parish lines, or bounds for ecclesiastical districts, appointed by Associations, or conventions, as shewn in my last; waiting for appointments by them, seeking for emoluments from the people or churches through them, and in some cases the money must be first obtained or the pledge of the churches be given. Called out by the church and taught at colleges, depending on the treasury of men which is often said to be "empty," to be "exhausted;" not willing to trust to the common succors, the money must first come or the pledge of the churches be given. Not willing to rely on the miraculous influences of the holy spirit, man must teach, send, and sustain them, and consequently they go "forth performing wonders." But—who would have thought it—it is in the name and by the appointment of Associations or conventions, or a board appointed by them, and to whom they report at their return; but when asked, "lacked ye any thing?" they do not answer as the disciples, "we lacked nothing." And therefore, as said in my last, a resolution is entered into, "that a collection be taken up;" and if that fails, "the balance due him to be paid by the churches." The wonders performed by one missionary in Bethel Association, is reported as follows, viz: "Elder Wm. Nixon preached 268 sermons, attended 20 protracted meetings, assisted in ordaining 3 elders and 7 deacons, constituted 3 churches, and travelled 3023 miles. There were 579 conversions at the meetings attended. The amount paid in for his support was \$401.00."

But did satan as lightning fall from heaven, or were the power and principles of antichrist thereby strengthened? Mosheim informs us, that those whom you are compelled to acknowledge to be the church of God, held that she "should be exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct or reform transgressors." Are we not to understand by this, such institutions as the missionary Baptists now have, viz: Bible society, temperance

society, &c.? "They are not commanded, nor clearly exemplified in the New Testament," and therefore is a suggestion of human prudence. And if they are not intended "to stop the progress of iniquity, or to correct and reform transgressors," they must be for a worse purpose. This exemption from these institutions is the grand maxim of the Baptists, says Benedict, and says truly; but has this maxim left his heart, has the Bible left his hand, and is he now disputing "with the world and worldly Christians about rites that God never commanded," thereby leaving the Baptists, leaving this maxim of the Baptists, which he says "is by every Baptist heartily adopted?"

Ecolampadius says, when writing to the Waldenses, Jones's His. page 431, "That if we participate of that impure table, we thereby declare ourselves to be of one and the same body with the wicked, however contrary we may pretend it to be to our wills and inclinations. And when we say AMEN to their prayers, do we not deny Christ?" The Elector Palatine, when writing to the Duke of Savoy, says, page 470, "God has revealed his will in his word, and it is his pleasure that we should follow the same, without turning to the right hand or to the left." "It will avail you nothing to say, I thought so, or I esteemed it to be so."

D'Aubigne's His. Ref. vol 2, page 344: "Works done out of Christ," says Zwingle, "are worthless, since every good work is done by him--in him, and through him. What is there that we can lay claim to for ourselves? Whosoever there is faith in God, there God himself abides--and where-soever God is, there is awakened a zeal which urges and constrains men to good works. See to it that Christ be in thee, and thou in Christ; and fear not but he will work in thee. Of a truth, the life of a Christian man, is but one continual good work begun and carried forward and brought to completion--by God alone." "How is it," said he, "that you fear to draw nigh to that tender Father who has chosen us? why has he chosen us, of his free mercy? why has he called us? why has he drawn us to himself? to this end only think you, that we should shrink from approaching him?"

It is clear to every one that has noticed the doctrine of the Reformation in the 16th century, the doctrine and principles of the Waldenses and others, acknowledged by

Protestants to be the true church, and who have also noticed the doctrine and practices of Rome, to which the Waldenses and others were opposed, that the great majority of the Christian world now (I mean Protestants) are fast returning to the principles of papacy, though fighting against the pope and Romish inventions; yet they are setting up their own inventions in order as they sometimes say, to stop the progress of popery. For my part, I would as willingly worship the first beast, as his image about to be set up in Christendom at this time.

Dear brethren, I leave these quotations and opinions if published with you. I do not know that I shall ever write again. If I am wrong in any thing I have written, do not spare me at the expense of truth. Truth only can make free. Farewell.

N. S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

Greene County, Alabama, }
May 6th, 1844. }

DEAR BRETHREN EDITORS: It is through the mercies and goodness of a kind preserver, that I once more have an opportunity of speaking to you as one that wishes you well. I live here in the South, where the institutions of the day are trying their strength amongst the various sects of religious professors: but I can say that I think we sometimes have preaching that I believe is from the word of God, and a few of us believe it to be wholesome food to the children of God.

Yours, truly, in the bonds of love.

LEODICY HARRIS.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 22, 1844.

FOR THE PRIMITIVE BAPTIST.

Elder Joseph Biggs is no more. That long tried servant of the Lord departed this life on Friday the 31st of May, 1844. He has been released from his earthly stewardship and taken up to his heavenly rest. On the 11th November last, he was stricken with paralysis, by which he was in a great degree, deprived of the use of his limbs and the exercise of his reason, until he died. He went so gradually down the

road to death, from his first attack, during an illness of nearly seven months—steadily but almost imperceptibly, diminishing in flesh and strength, that but little change was apparent in his case until within a few days of his decease; after which he sunk more rapidly; yet seemed to linger for one of his extreme debility, until he finally yielded his life into the hands of Him who gave it and fell asleep in Christ almost entirely without a struggle.

Jesus did make a dying bed,

Feel soft as downy pillows are:

While on his breast he leaned his head,

And breathed his life out sweetly there.

Elder Biggs was born the 12th Nov'r. 1766, and was consequently in his 78th year when he died—an attainment in years experienced by but few in this age of the world. His membership was with the church at Skewarkey. He was a Baptist minister for about 49 years, and an active and useful one for the greatest portion of that time. He was probably the oldest minister and had been a Baptist for a longer time than any other man now living within the bounds of the Kehukee Association.

Long had he been looked up to for advice in matters of doctrine and discipline, by the churches and his acquaintance and the Association of which he was a member, and the loss of his services to these bodies of Christians will be sorely felt. The churches will grieve on the account of their loss, and his family and friends may well mourn their bereavement, for a true hearted soldier of the cross—an affectionate husband, a tender parent and kind friend has left them, to struggle on in this world of sin and sorrow, without the longer aid of his voice to instruct or his hand to guide them. But notwithstanding all this, we are exhorted by the good word of God to mourn not for him as we might for those for whom we have no hope in Christ; because we feel well assured that he has fought the good fight, that he has kept the faith, that he has finished his course with joy, and has now gone to receive that crown, which his blessed Lord and master held out for his reception at the right hand

of the majesty in Heaven—saying, “come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” C. B. HASSELL.

Williamston, N. C. June, 1844.

FOR THE PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga. }
June 4th, 1844. }

DEAR BRETHREN, OF THE PRIMITIVE BAPTIST FAITH AND ORDER: After a long delay I have concluded to send you a few lines, on the subject particularly of the causes bringing about a separation in the Baptist denomination in this highly favored land, called America.

I joined the Baptists in the year of our Lord 1828, in August, at Bethlehem m. h. in this county, where my membership still remains, with a few others who were not willing to go after the popular institutions of men. The first man that ever I heard preach the necessity of giving money for the accomplishment of what he called the salvation or the evangelization of the world, was one Adiel Sherwood, who had joined the same church by letter from the first Baptist church of Boston. He continued with us but a short time, his education was first-rate, his manners and appearance as a showy gentleman could not be surpassed well. While he remained he was continually introducing some new plan, until a number of the church fell in love with his new proposals, and practised some of them, while those who opposed them were accused of not having love to God and the prosperity of his cause; and from that time the rent in that church continued to widen until a final separation took place. But Sherwood was gone, and where did he go? why down to Elder Jesse Mercer, (who was once as firm a gospel preacher as ever was in this State,) and to many other influential ministers; and as they grew more intimate with him, they become more intimate with Arminianism, and more alienated from the gospel in its purity, as I believe it had existed here previous to that time.

These new plans or schemes spread far and wide in the churches, and from them to the Associations; and they were called upon to become constituent members of the Baptist State Convention. Some of them by majorities over the head of minorities did so, and the Sarepta Association was one of them. Upon which the minority withdrew, and was constituted under the name of the Oconee Association. So, or in like manner, the division has been brought about throughout the United States.

How can any man say that the introduction of these modern plans was not directly the cause of the distress, alienation, and separation that has taken place with the Baptist denomination; when every body that is thirty years old knows, that before their existence among the Baptists they were generally a happy united people? If I had caught a man putting fire to my premises and pursued him to justice, could not he with the same propriety say to me, I am not the cause of the difficulty between us; but if you would have held your peace then all would have been well; but as it is, you have continued to pursue the case and brought us in distress. If the Primitive Baptists could have held their peace, and never raised a voice in opposition to these workmongers, with their money-begging schemes and doctrines equally corrupt, then they would have taken the Primitive Baptists captivated, like Israel was when down in Babylon, with no food that they could eat, and heavy burdens to bear in the bargain; and they would have cried still, peace, peace, when there could have been no peace. So I believe it was best for a division to take place, and let each party go where they can enjoy themselves, and get such food (I mean doctrine) as they can eat; and as many of the true Israel of God as still remain in Babylon, or with the institution people, I would advise to come out from among them, not fearing their frowns more than the frowns of your heavenly Father. But if you can enjoy yourself with them, and feed upon their preaching, believing it to be

the gospel in its purity, stay and welcome.

A few more words relative to Baptist Conventions. It is evident and clear, that the course they have pursued is not authorized by the word of God; that is, to devise plans for the furtherance of the gospel, as they say. Let any man put his finger on any portion of the word of God that directs such a course, and I have done on that subject. And one of the plans devised and carried out, is the establishment of theological schools to educate preachers, and then send them forth at so much per day, month or year. And these preachers on making their returns are as particular to tell the number of miles travelled, the days they were about it, the sermons preached, &c. as ever a blacksmith was to book the hard labor performed for his customers, or the merchant to book the articles he sells on a credit.

Well did the apostle Peter, 2nd epistle, 2nd ch. say: "But there were false prophets among the people, even as there shall be false teachers among you; who privily shall bring in damnable heresies, even denying the Lord that bought them: and bring upon themselves swift destruction. 2nd v. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 3rd v. And through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, & their damnation slumbereth not.

And though the scripture points out principles that their conduct proves that they are possessed of, yet they will notwithstanding pursue their course; and I believe they know their institutions are without authority from the word of God, and some of them will acknowledge it, and still contend that it is right, as they in their wisdom see that the necessity of the present generation requires it. Poor wretches, forgetting that in so saying, they directly charge the God of heaven and earth with leaving a rule for the government of his people, which was not sufficiently full; and that they now in their wisdom know

better what ought to be done, than God knew when through his inspiration his word was completed and left with his people, for the only rule of faith and practice for them.

O, friends, whoever you be, that are advocating or supporting these vain institutions, either by your money or presence, take care what you do; for if they are not fully authorized by the word of God, you are not merely contending against the old hard-shells, as you may please to call them, but you are contending with the God of Jacob, who will bring you to account for it. The word of God, I am sure does not authorize any religious institution or society in this world, except it is the gospel church; and that is sufficient for any and all Christians, and no body else is fit to be in that religious society but them.

My sheet is full. I leave the subject for the present, by saying to my brethren who write in the Primitive, do write more, for I love to read the truths you write; our warfare will soon end, and I hope we will meet in heaven. Farewell.

DAVID W. PATMAN.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi. }
April 13, 1844. }

DEAR BRETHREN EDITORS: I once more have taken my pen in hand, and I reckon for the last time I ever will again. I have for a long time wanted to write some of my mind, but afflictions have kept me back. I have been afflicted better than two years, and am not able at this time to do any thing more than go about; and for that reason I am going to give you a sketch of my travel through part of my life.

I was born in Georgia in 1793, and was raised there. My father and mother were of the Baptist order, and raised me in the same way. When I was but a mere child, I had awful feelings about death and judgment; but I grew up, and was a very stout and a rude young man. In the year 1812, this month 32 years ago, if I don't mistake, I was struck under conviction, if ever I

was at all. The way now is too tedious to enter into at this time, but through that whole summer season I was worked upon. At first I thought I would not have such a man as Christ Jesus to reign over me; but I soon got to love to go to meeting and to try to pray, and directly got very good. I thought there was a duty enjoined on me to pray three times a day, and directly I became very good indeed; and I thought I could see a way for all men to come and be saved. But all this time there was an aching void within, that yet I might be wrong, and I had become very desirous for religion. I tried to pray to God to give me true and vital religion, and after some time trying, I think it pleased God to show me the worst of my case, and to show me my wicked heart, and then I could not pray one word to save my life.

I saw my wicked heart and my sins so plain, I thought of all wretches living I was the worst. I thought I was too bad to pray, but only threw myself prostrate on the ground and cried out, the Lord have mercy on me a poor sinner. In this way I worked on till the fall season came on. I thought at last I never could be saved, I thought the day of grace was past and I should be finally lost. In this situation I ate and slept but little, I thought my situation was surely worse than any other in the world. I thought if I could hear any preacher preach my feelings, I would feel better.

After a long time Jesse Mercer and Thomas Rhodes came through our country preaching. I went to hear them. The first day my feelings were not changed at all. I went to hear them the next day. I crept in and sat down. I don't expect they knew there was such a one as I in the house. When Rhodes got up it appeared to me that he placed his discourse right at me, and preached me clear through; and closed his sermon, came down out of the pulpit, and raised a song which you can find in Mercer's Cluster, No. 437:

The Saviour comes to set you free,
All you for whom he groan'd & died;

The travail of a soul to see,
And to be fully satisfied.
God has engaged they all shall come,
And Christ to bring them safely home.

My burden seemed to roll off, and my heart did rejoice to think I had found a man that told me all things. Now my trouble was gone, and my heart was filled with love. I thought I never should doubt any more, but alas, alas, it was but a little while before doubts and fears did arise again; but not in the same way as before. I have lost my conviction and have got no religion, O Lord, what shall I do? I roved night and day. One day I was somewhere in my farm, when these words came to me, which you may find in the 5 c. 14 v. of Ephesians: Wherefore awake, thou that sleepest, and Christ shall give thee light. My heart rejoiced, I saw that my Saviour died for me; and though it has been about 32 years, I have not lost the sight yet; and the reason why, the way is not marked with paper and ink, but with the blood of Jesus Christ which was shed for his people.

Brethren, this is what makes me an Old Baptist, and nothing else; and I expect to be one as long as I live. Brethren, write on, for I love to hear from you; but I now bid you farewell, as I never expect to see your faces in life.

N. CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

*Sleepy Creek, Wayne county, N. C. }
June 4th, 1844. }*

DEAR BRETHREN, the Baptists, who hold for a strict construction of the doctrine of the scriptures, and for a discipline ordered agreeably to the same: I come forward to write a few lines for the Primitive Baptist, for several reasons. I wish to let my brethren, and acquaintances, and relatives, that are scattered and living at a distance, know that I am living and where I be, and to give a small sketch about Old Baptist affairs here. And it will be but small, as I don't feel at liberty to tell all I know. And also to ask a few of my old

Baptist brethren to answer a question if they please, that I shall here inscribe.

Bro. A. Keaton, (of Ala.) I can't half tell you in this, what a few have had to bear since you moved away. I suppose you have heard that other meetings are held at Pleasant Plains meeting house. You I think know how that house was ceded; for, agreeably to the best of my understanding about it, 'twas given to what were then and yet are called Old Baptists. You know what a stand our church had taken, when you were with us; and the stand we are in now, I think you know, is nothing more nor less in the spirit of it, only carrying out the measures of our principles, which we had professed. A question: Is it right, is it according to the spirit of republicanisn, for any one denomination of religion to trample on the rights and feelings of another? I believe you hold and practice that it is not right, and I suppose other folks would say that it was not right, when their practices cross their words. When words and actions don't go together, I give actions the preference.

Bro. Alfred Ellis, (of Mi.) I can't say to you that the Old Baptists here are treated any better now, than they were when you were with us. You know, I think, that they were viciously opposed then, and I think they are yet. Question: When Arminion religion revivals are the greatest, it makes no odds what name it is in; for you know, I think, the greatest half of religion in our world is based on the pivot of Arminianism. Do not the Old Baptists have the greater persecutions to encounter with? but let none of these things move us. O may the Lord give us grace and Christian fortitude to go on rather rejoicing, that we are worthy to receive persecutions for truth sake. I would say to our religious opponents to pause and think, before ye further go; and try and find out if you can, whether the Old Baptists be heretics, or Christians. If Christians, then they come under the appellation of little ones; and the Saviour said, in as much as you do it unto these, you do it unto me. (To return.)

Elder B. Bynum attends us about quar-

terly, and serves as our assistant, and occasionally we have others to preach for us; but the people don't love to hear Old Baptist preaching much, but you know the most of mankind will be pleased with erroneous doctrine, but sound they can't endure. But I believe the Old Baptists about us preach consistently with the doctrine of the scriptures, which makes me hope the Lord has not entirely forsaken old Pleasant Plains.

Bro. Graddy Herring, (of Ala.) I am yet living, but my father is not; which perhaps you have heard of before, and my brother Elijah died this last spring. The church which you were a neighbor to, Friendship, seceded from the Contentnea Association for her anti-missionary principles; but I heard that the most of them talk of returning back.

Sister Avy Bunn, and cousin Wm. Croom, (of Tenn.) my respects to you and to all to whom it concerns. As you professed to be Old Baptists, I hope you will continue to act like Old Baptists both in doctrine and discipline; and not suffer the craftsmen to pervert your feet out of the straight old beaten path.

Cousin Edmund B. Smith, (of S. C.) how do you do? Does your love continue true to the Old Baptist cause? I hope it does, and don't let the priestcraftism of our country, which is perverting the right way of the Lord, cause you to err; but go straight forward. Give my respects to all of our relatives and the Baptists. Come and see me, I should like to come and see you all.

Bro. Wm. Hyman, (of N. C.) Bro. Isaac Tillery (of N. C.) and bro. Rudolph Rorer, (of Virginia,) I was last summer to two Associations in the upper part of this State, when a question tantamount to the following was submitted to them. Query: Is it, or is it not, right and consistent with scripture and the apostolic Primitive Baptist order, holding the doctrine and discipline which they do, to brother and sister those of other denominations? And if done and practised by us, is or is it not fraught with deception,

and may properly be called hypocrisy? They both received, and unanimously agreed, that it was not right, but deception, to use the appellation. I was after that to another Association in the lower part of this State, where the above query verbatim was submitted, and the Association would not receive it. Now you, the three named brethren, I want you if you please to answer the above query, agreeably to scripture and sound reason. Answer it, if you please, in the Primitive.

I will give something of my view, but I don't want that to stop you by any means of giving yours; I want to hear from you all upon it. I believe it is not right nor consistent, to use the appellation brother and sister to them that we believe to be in disorder; but some of the Old Baptists say, I believe such an one among the New Baptists are Christians, and I will brother them. Very good. And you believe them to be in disorder too? And won't such usages license them more to continue in error, than to reclaim them? for it will make them think, that you believe they are nearly right, and little things should not be noticed in religious matters. But if you will look at the scriptures, and they should be the man of our counsel, the Lord took notice of that, that people in our day would call little things. But the order of true Christianity won't let your old outer man with his delicacies, have a place within you to pervert your feet out of the straight way. It won't confer with flesh and blood, it won't know men, it won't salute men by the way, and it won't bid disorder God speed.

Brethren, those Christians that you see in disorder, admonish them in love to come out; and if they will come out, then you will be authorized by scripture to give them your heart and hand, and to brother and fellowship them too. And I think not without. See the New Baptists coming and holding meetings in and on the Old Baptists, and saying they do it to suppress error, for they the Old Baptists ought to be put down, and then Brother you. Is not that hypocrisy? Are you

willing, Old Baptists, to act deceitful too? No, I don't believe a true hearted Old Baptist is willing to act deceitful.

I ask a question: What differs the sayings and doings of some of our New Baptists, to that of the popes of Rome, when they were going down on the Waldenses in the valley of Piedmont, in Italy, to make havoc of them; when no doubt the Waldenses were holding and contending for the true Christian faith, and all the Waldenses asked was, to give them their Bible and let them alone? And so in like manner, all the Old Baptists ask here in the United States is, to let their civil and religious rights alone, and not pervert them by priestcraftism.

Brethren, I am a good deal alone in my religious sentiments; it a good long distance to the south and west, before I hear of any embracing my religious principles; but it is not so far to the east and north. Brethren, when I look around and see the people in my view so ignorant of the fundamental doctrine and the truths of the scriptures, and so easily imposed upon, I am made to sorrow. O ye sons and daughters of America who are honest, why stand ye idle, not seeking for true information and suffering yourselves so imposed on by demagogues and scamps that are scouring our country both State and church, with false and spurious systems? Rise as one man, and put them to flight. O that the God of all grace, the God that can manage nations, would please to continue his love and kindness toward us, and not suffer our republic to go down, for the good of his church and the honor and glory of his name, and for the good of the people. Brethren, farewell.

WRIGHT SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Ballieu's Ferry, La. }
May 23d, 1844. }

DEAR BRETHREN: In compliance with the request of Antioch church I write you. We have declared non-fellowship with all the institutions of the day, and have succeeded in procuring the pastoral labors of

bro. Levi A. Durham, formerly of the State of Tennessee, who is a mighty man of war, and is able through divine aid to set up the gospel way marks, to the pulling down of the strongholds of the enemy.

Dear brethren of the Primitive order every where, there is a subject which has and is yet, exercising the minds of the brethren here somewhat, that I with many others would like to see investigated through the columns of the Primitive. I think it to be one which very nearly concerns the liberty of the church. Therefore, as a candid enquirer after truth, let me request older and more experienced brethren to give me their light, as I am quite a babe in the Baptist cause, if I may dare call myself a Baptist at all. The interrogation is this: Where does the right or power of constituting churches lie? in the ministry, in churches already constituted, or in the scattered brethren holding letters of dismission?

Brethren, I am a poor, weak, imperfect creature at best; and if I have asked a question which has already been settled down on by the Baptists, please refer me to the scriptures governing in such cases; and do not think hard of me for my ignorance, for if I know what I do crave, (which I am sometime disposed to think that I do not,) it is to know and believe the truth; for well assured am I, that the time will come when nothing else will stand the test.

Yours in tribulation.

LEROY G. McGAUGHEY.

FOR THE PRIMITIVE BAPTIST.

Elder *Josiah Smith* is by appointment to preach at the Meadow meeting house, on Tuesday after the 5th Lord's day in June; Wednesday, at Autrey's Creek; Thursday, at Old Town Creek; Friday, at the Falls of Tar River; 1st Saturday and Sunday in July in Tarboro'; Monday, at Cross Roads; Tuesday, at Great Swamp; Wednesday, in Greenville; Thursday, at Red Banks; Friday, at Hancock's.

N. B. It is likely that Elder John Smith, or myself, will accompany him as far as Tarboro'. BENJAMIN BYNUM.

May 22nd, 1844.

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NORTH CAROLINA.—C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Ruleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Crawensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplaid*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*.

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

NEW YORK.—Gilbert Beebe, *New Vernon*.

RECEIPTS.

T. W. Walton,	\$2	John Edwards,	\$3
John Saunders,	1	Wm. H. Cook,	1

TERMS.

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"Come out of Her, my People."

VOL. 9.

SATURDAY, JULY 13, 1844.

No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 5.

To John Harm, D. D. of Horsham, in England.

DEAR DOCTOR: Your correspondent may well say, in reference to the gospel in these United States, *How is the gold become dim! how is the most fine gold changed!* Lam. 4. 1.

Here, sir, we have many wells without water; and wandering stars not a few; and trees without fruit in great abundance; and vines without clusters all around us; and how near we have approximated to the time when men will not endure sound doctrine, but will heap to themselves teachers having itching ears, and a disposition to pervert the right way of the Lord, and to corrupt the word of God, you may easily judge when you are told that *judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey,* Isa. 59. 14.

That by far the greatest number of preachers among us in this land, are strangers to a knowledge of salvation by the remission of their sins, and to the indwelling of the Holy Ghost, and to the path of life, and to the liberty of the gospel, and to fellowship with the Father, and with his Son Jesus Christ, is as apparent to

discerning Christians as that six and four make ten; for they neither savour of these things, nor do these things form any part or portion of their ministry: but delusions, —errors,—another gospel,—the commandments of men,—tithing of mint, anise, and cummin,—free-will,—human agency,—carnal schemes, plans, and devices:—these things form the true character of their ministry, and from it, the Lord's poor and needy children can derive no spiritual life, light, comfort, strength, support, encouragement, nor consolation. To them it is a dry breast and an empty sound; but to mere carnal gospellers it is suitable enough, for a carnal ministry must necessarily befit carnal hearers.

Also, that this is a day of religious delusion,—that the shadows of the evening are stretched out, and most ministers are walking in guile, and acting corruptly in the gospel, and handling the word of God deceitfully,—that the perilous times spoken of by St. Paul are at hand; and grievous wolves who spare not the flock, but seduce them by their perverse things, and false doctrines, and craftiness whereby they lie in wait to deceive, are among us in great abundance,—that the generality of professors love and admire *another gospel*, and not the pure gospel of Christ,—that the ministry of the day, & which most men are so well affected towards, is not the ministry which the God of heaven hath set up for the purpose of gathering in his chosen ones,—and that things will be yet worse before they are better; are *things and points* that your correspondent is just

as well persuaded of, as he is that man is mortal. This subject, sir, is too serious to be trifled with, and concluded on prematurely; and you Doctor, may believe me when I say, that it is in the *integrity and uprightness of my heart* I now declare my firm belief of the above *things and points*.

In regard to the Baptist denomination be it observed; they have, within these few years past, divided into two parts, called Old School and New School; and and to the first of these two classes your correspondent belongs; i. e. he is, and from the beginning of his profession he has been, a predestinarian, as all his preaching and writings fully demonstrate, and for the same he receives the ill will of most men. Those of the New School are become grossly corrupt in their doctrines and notions about religion and religious affairs: and abundance of it is not one whit better than popery. It differs somewhat in outward form, but the core is the same. And indeed it is to be feared that all is not quite right on the side of the Old School. Highly doctrinal in sentiments men may be, and yet of spiritual life, and heavenly dew, and sweet savour, be very deficient. Deeply immersed also many are in the old Sabellian heresy, and other corrupt and ungodly sentiments adapted to depraved minds and graceless hearts. And thus, sir, are things among us, and it could be wished that some things were not as now they are; but still, the Lord knoweth them that are his, and he will take care of them while others shall wax worse and worse, deceiving and being deceived.

In your letter to me you say,—*In England of late much has been said of American revivals of religion.* You then very pertinently observe,—*If they consist in the quickening operations of the Holy Ghost, all is well; but sometimes warm passions, and heated imagination, delude the soul.*

Yes, sir, what you say is true and a very fearful truth too, for a deception in matters pertaining to God and the soul is tremendous frightful, and much could here

be said on this subject if so be necessity called for it; for of this thing your friend has seen more than a little, in journeying through nineteen different States of this great Republic; and now, even now, in this town the same heart-rending scenery is before his eyes; and what is it? A spurious gospel effecting a revival, which revival consists in men and women, or rather wanton boys and girls, *rejoicing in a thing of nought*; and likewise in *walking in the light of their own fire, and in sparks of their own kindling*, Amos, 6. 13; Isa. 50. 11. But as to what the law of God is in its spiritual power and force; or of its being applied to their hearts and consciences by the Holy Ghost, and of the effects produced by such an application, they, very evidently are utter strangers. And so likewise in reference to the gospel of Christ,—what it is, and its worth, and beauty, and glory, and utility; and also how, and when it is brought before the poor awakened sinner by the spirit, it relieves his mind and conscience of the fears, and distress, and burden, he was under when in bondage to the holy law and by it condemned and slain, they are all in the dark about; yes, their religion, and the whole of their revival, is made up of and consists in, a rotten foundation,—another gospel,—an outward parade,—a vain hope,—a fallacious peace,—a dead faith,—a presumptuous confidence,—a blind zeal,—carnal exercises,—natural passions,—fleshly feelings, and false devotion.

Your correspondent has all-sufficient reason to believe that the clergy of this place, and their hearers, are in palpable darkness respecting the true spirit and glory of the gospel of the grace of God. Some of the outlines of it, however, they may have been taught by men and drilled into at school; but this in the end will amount to nothing being alone, but will leave them in a deceived state at last in regard to their safe and good standing before the Lord; for it is not what men may teach us of the gospel and of the way to God, but what the Holy Spirit teaches us, and works in us, and brings before us, and

opens to our view, and brings us to feel, and taste, and enjoy, in our souls:—these are the things which affect the heart, and set us right in the sight of God, and make us meet to be partakers of the inheritance of the saints in light; but what men may instruct us in, and what we may learn from men's writings, will by and by doff their flattering charms and leave us exposed to divine vengeance.

Besides, the clergy here, if they ever were taught the outlines of the gospel system by men, and drilled into them at school, they now in their preaching subvert the same to the dishonor of God and the deceiving of their poor ignorant hearers; and all this is done by leaving Christ and the doctrine of the gospel out of their ministry, and in the room of them preaching up the commandments, and traditions, and schemes, and plans, and inventions, and conventions, and societies, and institutions of men; and of men too just as carnal and blind as they themselves are; and on these carnal things which form the sum and substance of their preaching, they tacitly lay the whole stress of man's salvation: and thus do they in their preaching mock the eternal God, and deceive the sons of men, and reproach the gospel of Jesus Christ our Lord. And if this is not a fair sample of most of the preaching in this town, and in New England at large, there is nothing true in nature. And to see the present religious quackery, shuffling, deception, fraud, and hypocrisy, practised by the preachers; and to hear the many notorious falsehoods which are told, and the misrepresentations that are made, and the corrupt doctrines that are advanced, by them in order to make proselytes, and to raise their own fame, and keep up their popularity among graceless professors, is truly awful, and perhaps I may say it is blasphemous. Such, dear Doctor, is the religious quackery in this part of the globe, just as sure as time is passing away.

The glorious doctrine of the cross, is by all these flimsy religionists, treated with nothing better than derision, and viewed as dangerous, and as having a baneful influ-

ence on society at large; and hence, of course, it is laid aside from the pulpit and press, and in its room are brought forward sentiments congenial with the views and feelings of carnal religionists, and of unconverted men generally. And thus by a spurious gospel preached and a counterfeit holiness put on in the pulpit, and human nature extolled, and free-agency admired and its worth contended for, those wonderful revivals which you have heard so much of are brought about, or as the cant is, *got up*: and in those revivals, crowds of proselytes are made and the whole of it puffed off in newspapers under the idea of *glorious times!* And so they wrap it up, Mic. 7. 3.

Those things, sir, those fearful things declare to us, and to the church of Christ generally, the darkness of the day in which we live and the sad delusion into which most people are ingulfed; and that *another gospel* than what Christ and his apostles preached, has got such a fast hold of empty professors, that they are perfectly intoxicated with it, and are as blind as to what the genius of the gospel is, and of what it brings to the view of faith, and the effects it produces in the mind of a vessel of mercy when it enters his heart, as if there was no such thing as gospel in the world. Well might St. Paul say, "*The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned,* 1 Cor. 2. 14.

If one should ask your correspondent what religion is, or in other words, what goes by the name of religion in New England, and he should answer the question according to the common notion of most people here concerning what it is, and in what it consists; he certainly would be obliged to say, that *almost every thing is religion excepting the pure gospel of the Son of God*. This to many may be considered a hard saying; but, sir, if your correspondent knows any thing of what the pure gospel of the Son of God is, he will be safe in saying, and repeating that *al-*

most every thing is viewed, and called, and received, and rejoiced in, as the true religion sent down from heaven, excepting the pure gospel of the Son of God.

I wish the above bold assertion was not true, but it is true, and nearly every thing said and done under the notion of religion confirms the awful fact, and shows to a demonstration the utter dislike there is in the minds of the people, both clergy and laity, to the evangelical and distinguishing doctrines of the Bible, and the great love and esteem they have for all such sentiments and principles as are degrading to the gospel of Christ, but adapted to the appetites of graceless men. *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,* 1 Tim. 4. 1. 2. Fare thee well.

JAMES OSBOURN.

Woburn, July 1841.

TO EDITORS PRIMITIVE BAPTIST.

*Sevier county, Tennessee, }
February 28th, 1844. }*

DEARLY BELOVED BRETHREN: It does my soul good to hear your communications. When I wrote last for the Primitive, I wrote that I would continue concerning the signs and lying wonders of deceptableness. As they begun with the Bible to deceive by sending it without note or comment all over the country, leaving one at every house, as it was a book that could make men wise unto salvation; it now must be sent to the heathen, as there are thousands going to hell for the want of the Bible, that might have been in heaven if they had had the Bible.

But what now? They say that it is not translated right, and that it is too vulgar as it stands now to be read in modest congregations; and they now deny all the doctrine of the Bible by saying, when they call out Bible doctrine, that men can get religion, and that salvation is possible to all mankind, and that God calls every man; which proves that they are deceived, and are not the church of God. For when

writing by Paul to the church of God named Corinth, in the first chapter: You see your calling, brethren, how not many mighty, not many noble, not many wise after the flesh are called; for when in the wisdom of God the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believed. And now they are not the people, for they do not believe.

Now we have it in plain scripture of the church of Christ, and antichrist. The Church of Christ is led by the spirit of Christ, but the antichrist is led by a spirit that is contrary to Christ. This is plainly to be seen in the whole word of God, that the true Church, or the men of God, taught or spake as they were led by the Holy Ghost; which means God. Then known to God were all his works before the foundation of the world. Antichrist denies this foreknowledge, while God foreknew his people before there were any of them, and promised them eternal life before the world began; as you may read in the first chapter of Paul to Titus.

Again, they believe that they have it in themselves to begin this work of salvation, and then build a church, and it is the church they say that has to send the gospel; but Christ sent Paul to preach the gospel and that the gospel should be preached to all nations to bring his people out from amongst them, to make his church. Again, Paul says in the 5th of 2nd Corinthians, 1st verse: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. In the same chapter: Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit. The church of Christ believe, as you may learn from the 1st chapter of Peter: For as much as ye know that we are not redeemed with corruptible things, as silver and gold—which antichrist believes to be the main spring—from your vain conversation received by tradition from your fathers; no, but with the precious blood of Christ, as of a lamb

without blemish and without spot; who verily was ordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory that your faith and hope might be in God. As you may see in the last verse of the 5th chapter of Corinthians: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Then the church of God thus judges, that if one died for all, they were all dead; that they that live should not live to themselves, but to him that died for them, and rose again. Then says: Though we have known Christ after the flesh, we don't know him any more—as in Hebrews 10th chapter 12th v. But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth, expecting till his enemies be made his foot stool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness to us—and so on for four or five verses afterwards to the same point. Then back to the 5th chapter of Corinthians: If any man is in Christ Jesus, he is a new creature; old things are done away, and behold all things are become new. And all things are of God, who hath reconciled us unto himself by Christ Jesus. Now then we are ambassadors for Christ, as though God did beseech you by us—and so on the rest of the chapter, that you may see that these are the ministers of God, and not of antichrist.

Paul will tell you in the first chapter of 2nd Timothy, while speaking there to the ministers, that Christ saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace in Christ Jesus, before the world began. And has made this manifest, by the appearing of our Lord and Saviour Jesus Christ; by whom he has bro't light and immortality to light, through the gospel. Now then the truth is in Christ Jesus, as Paul tells the Ephesian church; and not in Dagon, nor Simon, nor Moloch, nor in

Diana of Ephesus, nor Balaam, nor mission, nor tract, nor temperance, nor Sunday School unions; all which have a great show for religion, and great zeal. Nor Calvin, nor Luther, nor Wesley; which are all anti to Christ, all contrary to God's eternal purposes in Christ; and not according to the eternal word that was in the beginning with God, and was God, and by whom were all things made that were made; and without him was not any thing made that was made; that in him was light, and that light was the life of men.

The world was made by him, but did not know him; he come to his own, and they did not receive him; but unto as many as did receive him, he gave power to become the sons of God; even as many as believed on his name, not that were born of the will of the flesh, nor of man, nor of blood; but of God. For the word was made flesh and dwelt among us, and of his fullness have all we received grace for grace. All which you may find in the 1st chapter of Jesus Christ, recorded by John.

Next turn to the first epistle general of John, 1st ch. After antichrist had made its appearance, of which John talked so much, about in them three epistles, which have made me many times, think of John's situation and compare it to the church now beset with antichrist; how he had seen Jesus, and handled Jesus, and calls him the word of life, seen his passions and his sufferings, all that came upon him according to the predetermined will and foreknowledge of God the Father; and how that Peter was an eye witness as well as John, when in prosperity Peter said: Though all men should deny him, he would not; but would go with him even unto death. Yet the Saviour knew what he would do, and told him before the cock crew twice he shall deny me thrice— But no falling from grace there, for God knew what Peter would do, and what he intended him to do, as well as John. That in the last conversation he had with Peter after his resurrection, when he interrogated him whether Peter loved Jesus or not, his answer he did repeat three times; which

brought Peter to give him this answer, Lord, thou knowest all things, thou knowest I love thee. Which proves him to be Lord of all, and no antichrist doctrine there, but knew all things.

And turning, seeing the disciple whom Jesus loved—Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me. He was not obliged to make known to Peter, nor no other man, what he intended for his disciples to do.

And now my mind was inquiring what God intended John to do, that he did not tell Peter, which is now amply made known that God intended John to bear persecution for his name, and be cast into the isle of Patmos. Jesus now gone, and all his disciples dead but John; there to reflect whether Jesus could be the God, or whether he was wrong, while all the Jewish nation might be right. Reflections that the church of God may have now, while antichrist is flourishing.

But now for the church of Christ. God calls to John on the Lord's day, and you can see it in the Revelation, how God directed him to go to his churches called the seven churches of Asia; and what is to be written to the angels of them churches, and tells them what to write to them churches; that he knew them, knew their troubles, knew the false doctrines that they hated and he hated also. Naming every church and its situation distinctly. And when he comes to the church of Laodocia, write these things, saith the Amen, the faithful and true witness, the beginning of the creation, God. I know thy works that thou art neither cold nor hot, so then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth; because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind, and naked.

Now, brethren, when we look at the churches and their situation, where are these fence straddlers and these lukewarm hirelings, that say that if they could get

money enough that they could get all else that they want? which shows their lukewarmness to God, and their love of money, which is the root of all evil. Then, brethren, search what God shewed John concerning the seals opened in Christ. And why need I cite you to all the things that God showed John in the Revelation, concerning the true church, the bride, the Lamb's wife; how she is arrayed and adorned for her husband, coming down from God out of heaven; and then cite you to the false church, how she rose in Europe, through learning, and pride, and money; wherever she rises in the world through her missionary plans of tyranny, how many she has slain in every nation.

Her thousands of thousands are slain, and called by all the antichristian churches antichrist, though they are daughters themselves of the old mother of harlots, and the abomination of the earth; that have made themselves drunk with the blood of the saints, and has her name dragon, beast, false teacher. And though she has been wounded, she is to rise again out of the earth and to exercise all the powers of the beast; and is to encircle the camp of the saints round about, and fire is to come down from God out of heaven, and consume them; which we plainly see by the very steps of these missionaries, by taking the steps of the Roman Catholics; when it established the antichristian church through the missionary schemes and plans and doctrines, that by their having so many doctrines they are trying to gather Gog and Magog together to battle.

You have brother Tillery's idea of this Gog and Magog, and would it be wrong to say, this Gog and Magog is this gathering together of free willers, missionaries, and Methodists? as they have done in this State, Cocke county—North Carolina, Buncombe county—when they united together upon all their articles. The 6th one resolved, that none of the above articles shall be so construed in their meaning, as to hold with the doctrine of particular, eternal, and unconditional election and reprobation. And that we have as well as

you, brethren, their preachers amongst us, that preach that men can get religion and not know it; that two can be sitting on the same anxious seat and both get religion, and one know it and the other not know it; and that they have all the means in their own hands. But here you will set, looking over Mount Calvary, till you will stumble down to hell; and over Mount Zion, till the spirit of God takes its eternal flight from them.

These are they that went out from amongst us, because they were not of us; for the church of Christ believes that our lives are hid with Christ in God, and when Christ who is our life shall appear, we shall also appear with him in glory. This man is a strong missionary, under pay by the name of Limans Jones, and showed the other day as strong marks of antichrist as any man; that when he and one of his brethren of the same church differed about the doctrines of the Convention, and doctrine of the election of the gospel, he called on a lawyer who once had himself wrote against the decrees of God, and tried to get the church on his side, to rise against him—him who defended the doctrine of election, and take him out and scourge him, as you know that it was a rule to scourge the followers of Christ. If they had nothing against them, they would scourge them a little and let them go; bid them not to preach Christ any more.

Oh now was not this a wonderful thing in this fellow, to attempt to preach Christ in a missionary church? But he is as cunning as a little prairie wolf, in trying to scatter the sheep, if he cannot kill them by burying himself in the church amongst them; but he did not get his ends accomplished, for the majority of the church were against this little prairie wolf, and the neighborhood knowing what was going on, he did not succeed in getting the poor fellow scourged.

Now, brethren, as to this doctrine of election, we will have to think on our old brother Peter again, and an apostle of our Lord and Saviour Jesus Christ, according

to the will of God the Father. Now to whom does he write? not to a church, but a general epistle to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, Bethany. Now what is their character? Elect according to the foreknowledge of God the Father, through sanctification of the spirit and the sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied. If no such characters, then this epistle is of no account, then nor now; but it was of benefit then and is now, as the Christians now know, scattered abroad through these United States of America. How are they brought? through sanctification of the spirit, and not by works unto obedience; not by the sprinkling of water, but by the sprinkling of the blood of Jesus Christ.

How does Jude and Peter agree here? Jude, a servant of Jesus Christ, and brother to James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called, not in works: Mercy unto you, and peace and love be multiplied. Now, my brethren, does not this agree with John: Unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth for the truth sake, which dwells in us and shall be with us forever. Here in the 3rd verse: Grace be with you, mercy and peace from God the Father, and our Lord Jesus Christ the Son of the Father, in truth and love. Now back to Peter, the 3rd verse and 1st chapter: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Well might brother Paul say, which hope we have as an anchor of the soul, both firm and steadfast; that reaches to that within the veil. To what? to an inheritance incorruptible, undefiled, and fades not away, reserved in heaven for you. For who do you say, brother Peter? who are kept by the power of God, says Peter, through faith unto salvation, ready to be revealed in the last time; wherein we

greatly rejoice, though now for a season if need be ye are in heaviness through manifold temptation—and so on, the following verses through that chapter.

A few more remarks to the church of Jesus Christ, and it shall be from Paul's epistle to the Hebrews. When they were cast off by the nation that had received the prophecies and were no doubt under manifold temptations, does he tell them that they were wrong? no, but establishes them in their situation by telling them, that God who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, have in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. This is the first chapter of Paul to the Hebrews, to the end of the third verse. Pray, dear brethren, read that chapter and the 2nd to the beginning of the 3 verse which reads this way: How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. God also bearing them witness, both by signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.

Now, dear brethren, wherever you live, that are of the church of Jesus Christ; God has told you, whether you be preachers or members, that in the latter times you are to see perilous times, by the mouth of his apostle Paul, in the third chapter of his second epistle to Timothy, where he says: In the latter days perilous times shall come, for men shall be lovers of their own selves covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded; lovers of pleasure more than lovers of God; having a form of godliness, but

denying the power thereof; from such turn away.

Now, Old School preachers, have you not seen enough of this come to pass to believe that this is the latter day, taking every sentence from the 2nd verse to the 5th? Have you not with sorrow as a parent in the gospel church, seen preachers truce-breakers and incontinent? When you reflect back how many preachers you have seen on their knees, with the hand of the presbytery on their head, and the Bible in their hand, before the church, and the world, and the God of heaven, engage to preach nothing but the holy truth of the Bible, nor practice none but his ordinances set forth, as testified how he acted in the world; and whether they are not now guilty of all the things that it is said they would be, in them 5 verses said they would do? I can truly say with sorrow in my soul, that in the short time I have lived in the church of Jesus Christ as a minister, being but about 45 years, that I have seen and could name a hundred that have gone that road; some living and some dead.

And now, dear brethren, farewell, as I am now about to leave time. I am in great pain at this time, and have been while writing these few lines with the chronic rheumatism; and being in my seventy-eighth year, pray the God of heaven that he may support his ministers. And as I began with the second epistle of Paul to the Thesalonian church and second chapter, I will end with the second chapter of the 2nd epistle general of Peter, where he says: As there were false prophets amongst the people, there shall be false teachers amongst you; who shall privily bring in damnable heresies, even denying the Lord God that taught them; and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the ways of truth shall be evil spoken off; and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingers not, and their damnation slumbers not—and so on to the end of the chapter. And so we see where the two

seeds came from—from the devil came the body of antichrist, sowed by his preaching in Eve, which brought the human family to be called serpents, generation of vipers; that the warfare between the two churches, between the two people, is a spiritual wickedness. And that the spirit of truth, planted there by the word of God, has caused the enmity, that the carnal mind is at enmity to God, is not subject to the law of God, neither indeed can be; but is enmity thereto. Yet if any man have not the spirit of Christ, he is none of his; but if Christ is in you, the body is dead, because of sin; but the spirit alive because of righteousness.

My dear brethren and sisters, farewell; and with help from the Lord, farewell, until we meet in God.

THOMAS HILL.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 13, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky, }
March 28th, 1844. }

DEAR BRETHREN: As Bunyan's Pilgrim's Progress is and has been generally held by Baptists as containing orthodox doctrines. I will make some quotations therefrom, in order to show the opinions he opposed, as also to show what class of Baptists are now holding his sentiments, and what classes are opposed to his principles.

"What's matter," said Formality and his companions, "which way we get in? if we are in, we are in; thou art but in the way, who as we perceive came in at the gate." "You came in by yourselves," said Christian, "without his direction, and you shall go out by yourselves without his mercy." "You are counted as thieves already by the Lord of the way." For "He that cometh not in by the door, is a thief and a robber." The people of their country thought "To go by the gate was too far about."

As the case was then, so it is now. They would rather go with the multitude with public opinion in "a way that seemeth right unto a man, in the broad way, than to go with the few in the narrow, self-denying cross-bearing way; which is in opposition to the world and to worldly policy. And when Christian told them how he had obtained his coat—of the rags which he before had—the mark in his forehead—the sealed roll—and how the burden fell off his shoulders, "All which things," said he, "I doubt you want." "They then looked on each other and laughed," as many of their kindred do in this day; while some of them are genteel enough to laugh only, others are filled with wrath, at hearing of a righteousness which is neither inherent nor obtained by human industry or deservings, and therefore reject the counsel of God against themselves, and try the easy ways. And some turn to the right, and others to the left, and are lost as were Formality and Hypocrisy. But colleagues and opponents, "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." Jer. 6 and 16.

Let every one candidly answer and tell us what classes of Baptists have many ways, or any way to get to heaven, and also what class are contending for but one way? Christian found another whose name was Talkative, who appeared to be ready to talk about the new birth, Christ's righteousness, the need of faith and necessity of grace; and also to condemn the works of the law." And when told that the knowledge of these is the gift of God, readily answered "All this I know very well." "All is of grace, not of works." This is like the language of many now in the world by which they may for a short time deceive Christians, as Talkative did Faithful. But when to these characters you talk about the power of religion as he did, in subduing and keeping in subjection a rebellious, deceitful and wicked heart, you will discover that they neither believe in the distinguishing nature of grace,

nor its reigning power; and that they can devise no other plan to fit a soul for heaven, than another of Christian's opponents did who said, "Christ makes my duties that are religious, acceptable to the Father by virtue of his merits & so I shall be justified."

People in this day are generally taught to depend upon sincerity, or the merit of Christ's works or righteousness giving merit to theirs; or as I shall endeavor to show before I am done, the Fullerites hold that creature obedience, &c. give efficacy to the blood, obedience, &c. of Christ. How few in this day will say to a faithful servant of God, as Christian did to Faithful, "You did well to talk so plainly to him as you did. There is but little of this faithful talking to men now a days, and that makes religion so stink in the nostrils of many as it doth."

Bunyan says, that such as Talkative, "Being so much admitted into the fellowship of the godly, do puzzle the world, blemish Christianity, and grieve the sincere. I wish all men would do with such as you have done." If I know any thing of my heart, I know that I can say, as Christian did to Faithful, "I wish all men would deal plainly, and throw aside flattery and man pleasing, and deal with all men as Christians should do, by telling them plainly the way and the only way to heaven; and if they profess religion, and we are satisfied that they know nothing of its power, we ought faithfully (not insultingly) to tell them that they are in the broad road to ruin.

I have thought that some of us in conversation or on enquiring for the faith of an individual upon his reception, the faith of a deacon or elder before his ordination, or the faith and principles of a church at her constitution, would not press questions, for fear of hearing something we could not fellowship; and consequently act blindly & unfaithfully. But how can a Christian, a ministering servant of God, flatter any that are "deceiving and being deceived?" How can they refrain from telling them that they are in nature's darkness? How can the church receive a member who they fear, if asked

concerning his faith, will give such an answer that they cannot fellowship him? How can a presbytery ordain an elder, or constitute a church, without a knowledge of the faith of each, or how can they proceed in either having a fear that either of them do not hold a like precious faith?

Remember, my brethren, that "whatsoever is not of faith is sin." Though we cannot save a soul, open the eyes of the blind, give an understanding heart, nor give an understanding to the heart; yet we have duties to perform, and flattery is none of those duties. They are fellow creatures, and their souls, their everlasting all, should not be trifled with by flattery or man pleasing. O pride and ambition, monsters of the human heart, too many of us bow at your shrine; too many shrink from a faithful discharge of duty, for fear of offending man, for fear of losing popularity, for fear of losing the friendship of the great and powerful in this wicked world; and thereby prevent the union of families by the tie of affinity, which might otherwise as we think be effected. But O, blessed Lord, "thy kingdom is not of this world." Too many of us are now like Bunyan's Byends, willing to go with "religion in his silver slippers," and with that kind which is greeted in the streets; but cannot as Christian did, go with her against "wind & tide," "in her rags," "bound in irons," and "in contempt;" but are willing with Money-love to "have a greater benefice," more customers and a good wife by becoming religious, that we may shine in this world, may be greeted in the markets, may be called Rabbi. But what is the union of families in or of this world, when compared with the union of God and his heavenly family? What are the honors, pomp, splendor and grandeur of this world, when compared with a never fading crown and robe of righteousness, and the superlative grandeur of a throne of glory.

I will again quote the language of one of Christian's opponents. "What," said Ignorance, "you would have us trust to what

Christ in his own person has done without us. This conceit would loosen the reins of our lusts, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it." "Ask him, said Hopeful, if ever he had Christ revealed to him from heaven." "What," said Ignorance, "you are a man for revelations? I believe that what both you, and all the rest of you say about this matter, is but the fruit of distracted brains." "Why, man," said Hopeful, "Christ is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them."

By this we discover, that the denial of divine revelation is not so recent as some suppose. "There is no new thing under the sun." Revelation is at least as old as the promise of the woman's seed, and the denial thereof as old as the offering of the fruits of the earth by Cain, who was of that wicked one. Immediate divine revelation has been believed, and has continued from Adam's day till now; and it will continue till Christ is revealed to the last one of the chosen, and till the heavenly welcome is revealed, "Come, ye blessed, &c."

If we notice the number and quality of the questions Christian asked Hopeful when he related his experience, we can ascertain something of the practice then used; and that Hopeful then gave the same relation of the opposition of his nature to the work of grace, of his ignorance that it was the work of God, his ignorance of himself and of God, and his love of a holy life, &c. that Christians now give; and that he (Hopeful) sets aside the accusation of Ignorance, that trusting in God's work alone "would loosen the reins of our lusts, &c." But that instead thereof, the very nature of this work is to destroy the love of sin, consequently its power; for no man ever of choice followed that which he did not love. But the opinion of Ignorance was the opinion in Paul's day, for he said, "we be slap-

derously reported, and some affirm that we say, let us do evil that good may come." It is yet the opinion of the world on the doctrine of grace. But, my friend, if this doctrine gives you (as you think) the privilege to sin, it is evidence to me that you love sin, that you know nothing of grace nor of the love of God. For the effects of grace and of the love of God, is to make you love a holy life, to love holiness itself for the sake of holiness, to discover the vileness of yourself and of sin, and to discover your own ignorance, and that your sole dependence is on God and in him.

The religion described by Bunyan is very different from the religion of the world. It is very different to Fullerism, if I understand it; for according to Fuller's scheme of general atonement and particular or special application, the creature's obedience gives efficacy to the atonement. For to all that obey, God applies the benefits thereof; but from all that are disobedient he withholds the application, thus making salvation to depend on creature obedience. The Fullerite may try to evade this construction of his belief, but he will never accomplish it. For if the merit, blood, righteousness, obedience, and intercession of Christ is for all men and all are not saved, it necessarily follows that the merit, blood, &c. of Christ, are not efficacious, till the creature by his intercession or obedience makes them so, or suffers or allows them to be so. Take either horn of the dilemma, and the atonement is not efficacious till creature obedience makes it so. Was it not that moral darkness so blinds the understanding, I would be astonished at wise men placing the effect for the cause.

I do not wonder at the Fullerites inventing so many ways and plans to save a soul, when they believe that the merits, blood, &c. of Christ are insufficient. For if he shed his blood, yielded obedience, &c., for all of Adam's race, and they are not all saved, it is evident his blood, &c. are insufficient, and therefore human obedience and human effort must be added, in order to

complete their plan. And according to their doctrine, they must be added to complete God's complete and finished plan. For if the application is not made for what Christ has done, then and in that case the yielding and obedience has more efficacy at a throne of grace, than all the work and merit of the Son of God.

The mystery of godliness and mystery of iniquity, comprise all the principles of opposition that have been, now are, or will continue. Those under the influence of the first, have but one way, one principle, one aim and end, and are one and indivisible; holding since the gospel day to "one Lord, one faith, and one baptism;" and "have regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God;" and "hold in abhorrence all human inventions, as proceeding from antichrist." And also to the principle, "not to admit into the worship of God, any thing which is not either expressly commanded or plainly exemplified in the New Testament;" and "that the kingdom of Christ, or the visible church, he had established upon 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."

These are the principles by which they have been distinguished in the gospel day, and which they have strictly followed when in adversity in spite of every opposition. This is the one way they have followed, and the one principle by which they have been distinguished from all others in every age of the gospel church. While the opposite principle, or those following it, have assumed as many ways, names, and practices, in opposition to the great mystery of godliness, or salvation by grace alone, as were pleasing and adapted to the "ignorance, prejudices, and infirmities," of a fluctuating world. Do not deceive yourselves by supposing, that those who have

left you have embraced new principles. They have embraced new practices only, to which their old principles led them, and to which the society or mission system gave an opening. "They went out from us because they were not of us, for if they had been of us they doubtless would have continued with us."

The church of God has always been cautious when in adversity, as respects those with whom she united, as is demonstrable by the united testimony both of scripture and ecclesiastical history; but whenever the sun of worldly prosperity shines upon her, she becomes elated and careless, suffers multitudes to come into her communion, numbers of whom bring with them, erroneous principles, till error prevails to such a fearful extent, that she is either compelled to unite with principles to which she has no fellowship, or obey the voice of God, "COME OUT OF HER, MY PEOPLE;" as the Novations, Waldenses, and others did, from the church of Rome, as the Baptists did from the leaders of the Reformation, and as they now have done, and are doing from their own denomination.

When we trace the History of the American Baptists, we find authority for the above. Vol. 2, page 456, Benedict says: "The old churches pretty uniformly held, that the atonement was particular; that is, that Christ died for the elect only, and that in his stupendous sufferings no respect was had nor any provision made for any other of Adam's ruined race. Yet there have been some all along, who found this meat too strong for their appetites and digestion. These brethren although they disclaimed all merit in the creature, and held that salvation was by grace alone, were generally denominated Arminians. The latitudinarian principles of such brethren had however gained ground considerably previous to the importation of Dr. Fuller's piece entitled, the gospel worthy of all acceptance; which represents the atonement as general in its nature, but particular in its applica-

tion. "This new explanation was by many considered as affording peculiar relief to the embarrassments of the Gillite plan. Multitudes every where became the disciples of our famous English divine, so that now [1812] it is probable the greater part of the American churches have fell in with his views."

But how are they now? They are holding almost every doctrine that has ever been preached in Christendom. "The old churches pretty uniformly held, &c." but we discover that as they increased, as the iron hand of despotism and persecution gradually gave way to nobler feelings and sentiments, we see the Baptists also gradually departing from the doctrine and practice of the old churches, till at length by the achievement of our forefathers, liberty of conscience was obtained. Then a departure from doctrine rapidly gained ground, and as the doctrine held by the old churches changed, so did the practices, till we have the present multivious, multiform missionary system carried out under the sanction of the Baptist name.

In this manner error has heretofore prevailed, till those holding the sentiments of the old churches, have in many places "COME OUT" from this beast, that has risen out of the earth with his two horns like a lamb, and has recently set up an image to the first beast, the power of which is extensively spreading in our land, assuming the highest titles known in our government, viz. President, Vice President, &c. and according to his age assuming as many names and devising as many ways and means to obtain money and power, as the first beast or Church of Rome, as shewn in my last.

I believe thousands of patriots are undesignedly giving power to the ministry, and that numbers of churches are unintentionally and insensibly giving away their power and independence to the ministry, to Associations and Conventions. Their petitioning for chartered privileges or power, or any connected with them calling for legislative aid to carry out their principles either directly or indirectly, remote-

ly or immediately, should cause every friend to our free institutions as he values his liberty and independence to watch their movements and progress. The ministry in some countries are supported by tax or tithing. It is not so in our happy country, and God grant that it never may be so. Yet it is plain that every scheme is devised, that the constitution and law well countenance to obtain a support for the ministry. There is some kind of government power or influence obtained by some means over the minds of the people, or numbers of them, that notwithstanding there is not nor can be a coercive power used to obtain money, yet at the call of the ministry, at the recommendation or order of Associations or Conventions, by resolutions (as shewn in my last) we see numbers of people come up with their money, we see, the churches endeavoring to carry out the Resolutions of this assumed power.

The people of these United States are jealous of liberty, and watch every assumption of power by the President and others; but it appears they are slumbering instead of watching the encroachments of power by the ministry, by Associations, and Conventions. That there was the assumption of power by Long Run Association, and by the minister's meeting, I think was clearly shown in my last. What part of the business of the Association was it, to order or resolve that, "a collection be taken up" on the succeeding day after the second sermon; or, that the balance due any preacher be paid him by the churches; or, to appoint a board to select a preacher to act as a missionary for the people, provided the money be first obtained, or the pledge of the churches be given; or, to resolve, "that all our [their] ministers be requested to open, and keep open through the year, a subscription for the Banner, and report next year how many subscribers they have obtained;" or, to recommend by resolution, "the plan of raising one dollar per member before the next Association, for Georgetown College?" Or, what right had those who composed the minister's meeting to resolve, "that in future

brethren who fail to write the essays assigned them, shall make a donation of books for Georgetown college," worth five dollars? Suppose they had said 10,000 dollars, the sum would have been greater, but the assumption of power would have been the same; but this would have startled people. This then would have caused a cry against it as an assumption truly.

But it may be said, that no coercive measures are used. Our constitution will not authorize enforcement by law, yet there are many ways by which measures may be effected, means used, and acts carried out. The fine of five dollars, by resolving "that in future brethren who fail to write the essays assigned to them, shall make a donation, &c. Such donation to be worth not less than five dollars," is intended to coerce the writer into measures, or to make him smart for a failure.—Was it not intended to coerce the churches or people into measures, or withhold the preacher, when Long Run Association appointed a Board to select and send one to act as a missionary, Provided, that the money to pay the missionary be first obtained, or the pledge of the churches be given? You who are raising your voices against assumption of power by the President and others, and justly raising them, if he or they do assume power—raise your voices against this recently assumed power.

But it may be said, that the assumption of power by the officers of government is unconstitutional. So say I. But it is not more unconstitutional, than this recent assumption is unscriptural. The one does not militate more against the spirit of the constitution, than the other does against the true spirit of benevolence, and the true meaning of the word of God. For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Can any thing that is deficient be a thorough furnisher? Can any thing be called a thorough furnisher to any or to all good

works, that does not give a full and complete account of the way and manner in which, and the means by which, it or they are to be effected or carried out?

"Fear God and keep his commandments, for this is the whole duty of man." God's commandments are found in his word only, and the true meaning thereof is taught alone by his spirit. Can we conceive or think of a duty, or have we any right or authority for following or endeavoring to perform any thing as a duty, that God has never commanded? Would infinite wisdom command us to perform a duty without telling us, or revealing to us in his word, the way by which and the manner in which we should perform it? Is it not clearly our duty to obey Gods commands, as given in his word without adding or diminishing? For he says, what thing soever I have commanded you observe to do it; thou shalt not add thereto nor diminish from it. If we add but one thing, as a rule, a law, an ordinance, an institution, a way, a means, or the manner in or by which a good work is to be effected, we may on the same principle add any number whatever.

Rome having so many inventions, shows the mark of the beast, let her turn as she may; while this recently assumed power has not so many, and therefore can partially hide the work by showing the fairest side, and exhibiting only the image of the beast. When straying from scripture commands, the only proper way of returning is to retrace our wanderings step by step, till we come back to the straight, narrow, & scriptural way; hating every step we have taken from it, & not hating the steps alone, but the principle that caused us first to depart, and that kept us moving onward from God & his word. And not only hating the darkness that caused us to err, but loving and rejoicing in the light that discovered to us our error, that showed us the right and the good way, and also the power that brought us into it and kept us therein. Farewell.

N. S. McDOWELL.

An extract of the Minutes of the Stanton River District Association, held

at Upper Banister, Pittsylvania county, Virginia, on the 26th, 27th, and 28th of May, 1844.

The Introductory Sermon was preached by Elder James Beck, from 32nd chapter 17 verse of Isaiah.

Elder Joel T. Adams chosen Moderator.

Upon a call for correspondents, Elder George W. McNeely and brethren Pryor Reynolds, John Green, and Burwell Law, from the Mayo Association, presented 15 copies of their Minutes, certifying their appointment and took seats with us.

Elder Charles A. Weatherford and brethren Sterling Hillsmar and William Crump, from Pig River, gave satisfactory evidence of their appointment and took seats with us. We received a file of Minutes from the New River Association, but no messengers. Received 11 copies of the Minutes of the Country Line Association, by the hands of Elder James Wilder, and he was invited and took a seat with us.

Visiting brethren were invited to seats with us; whereupon Elders Arthur W. Eanes and Joseph H. Eanes from the Pig River; Elder James Osbourn, from Baltimore; and brother James Ellinor, from the Kehukee Association, all took seats with us.

Then made choice of Elders James Osbourn, James Wilder, and George W. McNeely, to preach on Saturday, commencing at half past 10 o'clock, A. M.

Then chose Elders Thomas Lovelace and Henry Finch, and brother Asa Hodnett, with the Clerk and Moderator, for a Committee of arrangements. Then adjourned till half past 10 o'clock to-morrow.

Saturday morning half past 10 o'clock, we met pursuant to adjournment; and after singing and prayer by the Moderator, proceeded to call the names of the messengers, and read the covenant and rules of this Association.

The Committee reported satisfactory and was discharged.

By a request from Upper Banister Church, we appointed Elders Joel T. Adams, Thos. Lovelace, Henry Finch, James Beck, Jesse Woodson, and Hezekiah

Smith, to attend the said church and enquire into the call and qualification of brother Asa Hodnett to the ministry; and if found orthodox, ordain him thereto, and report their proceedings to our next Association.

A query, by the committee of arrangements, was presented to the Association.

Query. What course should a church of this Association pursue, in case of an individual who has been excluded from a church not of the Stanton River Association, but formerly stood in the name of the Primitive Baptists, and the church from which the individual was excluded refuse to hear him, and the individual applies to a church of this Association for membership?

Answer. We recommend to the church to which application is made, to enquire into the Christian walk and character of the applicant; and if in their judgment satisfactory evidence is given, receive him in fellowship.

2nd Query, by the committee, what course shall a church of the Stanton River Association pursue, when an individual who has been received and baptised by one not of the Old School Baptists, applies for fellowship?

Answer. If on enquiry they are found orderly in their Christian walk and character, and have been baptised before the division by a regular ordained Baptists minister, may receive them by adoption; but if baptised since the division, we recommend the church to require experience and baptism of them.

Then chose Elders James Osbourn, Arthur W. Eanes, and James Wilder, to preach on Sunday.

Our next Association to be held with the church at Strawberry meeting-house, in Pittsylvania county, Virginia, 10 miles south-west from the Court House, and 16 miles north-west from Danville, to commence Friday before the last Sunday in April. Elder Joel T. Adams to preach the Introductory Sermon, and in case of failure, Elder Henry Finch. Our Associations by a set rule are to commence for the future on Friday before the last Sunday in April and September.

JOEL T. ADAMS, Mod'r.
HEZEKIAH SMITH, Clerk.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Flymouth*. Benji 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, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*.

SOUTH CAROLINA.—Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edw. Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leves, *Milledgeville*. Wm. Garrett, *Colton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Port Valley*. Daniel O'Neel, *Fowltown*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. 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*. Willis S. Jarrell, M. G. Sumnerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA.—A. K. Eaton, *Belmont*. H. Dance & W. Bizzy, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Bentvola*. Wm. 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*. Hazeel 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*. John Bryan, Sr., *Fullersville*. Joseph Soles, *Farmersville*. Luke

Haynie, and Benj. Lloyd, *Wetumpha*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*.

TENNESSEE.—Michael Burkhalter, *Checksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's Roads*. Wm. McBea, *Old Town Creek*. Robert Gregory, *Carouth's Roads*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*.

MISSISSIPPI.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Colton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Linkhorne*. 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*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Hewy, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*.

FLORIDA.—Hartwell Watkins, *Monticello*.

LOUISIANA.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*. H. Coward, *Big Woods*. James Perdins, *Ballieu's Ferry*.

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

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan S. McDowell, *Cumberland Ford*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. Wm. w. West, *Dumfries*. William Burns, *Davis Mills*. Jesse Lankford, *Bowers's*. Eliza Hansbrough, *Somersville*. 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*.

RECEIPTS.

T. W. Walton, \$1	Thos. W. Turner, \$1
M. Burkhalter, 1	O. W. White, 1
Hezekiah West, 1	Joseph Soles, 5

TERMS.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 6.

To John Harm, D. D. of Horsham, in England.

BELoved IN THE LORD. You say in your letter,—*In England there is at present a great deal of religious buffoonery going on.*

Sir, if the same thing is not true in America, it may safely be said that no one thing in the whole current of events among men can be proven to any good degree of certainty. Indeed, *religious buffoonery* is pretty much the order of the day here, and people do actually hunt up and pick out preachers of a certain cast, and whom they deem to be deeply skilled, and vastly expert in all the various branches of your sort of *buffoonery*, and they are called *revival men*; and these revivalists go about from place to place (compassing sea and land it used to be called) for the purpose of raising excitements in the minds of men by means of what you very justly term *religious buffoonery*; and out of these *enthusiastical, or irreligious*, movements, revivals grow: and my travelling for the space of twenty years through most of the States of this Union, and being naturally observant, has given me a good opportunity of observing many of those kind of movements and their wretched effects. And yet, carnal and enthusiastical as these

movements and their effects are, most men admire them and esteem them very highly; but the high esteem of the generality of men, is so far from being a good recommendation to any religious movements, that our Saviour himself says, *That which is highly esteemed among men, is abomination in the sight of God*, Luke, 16. 15.

We with great propriety may view those revivalists, or *revival men*, as modern sorcerers; for you know there were sorcerers in ancient times, and they bewitched the people by their sorceries, and enchantments, and magical arts, as do these men now; and I doubt not but it is of equal abomination in the sight of God as was that in ancient times. You also know, sir, that against the gospel movements and doctrines of Christ, and his apostles, and primitive ministers, and private Christians, the generality of men came out in fury and hot indignation, for they clearly saw and felt, that those *movements and doctrines* very seriously militated against their pleasures, and against their preconceived notions concerning the way and manner of how men go to heaven; and hence the gospel, though propagated by the best and wisest of beings, progressed through a mighty torrent of indignation and a whole flood of persecution; but *another gospel*, and the *plans and movements* whereby to establish it and to spread it abroad; meet with the decided sanction and support of the generality of graceless men; nor is this to be accounted for on the principle of the generality of carnal men

in these modern times being much more favorably disposed towards the righteous cause of God than what natural men were in the days of our Saviour and his apostles, &c.; for the fact is by far too notorious to be connived at by the household of faith, that carnal men and graceless professors in this our day and every where around us, do mortally dislike, and strenuously oppose, and decidedly set their faces and influence against the pure and uncorrupted doctrines of the gospel of Christ.

The way then how this strange thing is to be accounted for correctly, is simply as follows, to wit, The *plans and movements* now in vogue among us are in perfect conformity with a pharisaical spirit, and this pernicious spirit is predominate in every heart destitute of divine grace; and all those erroneous notions indulged in by men untaught of God, concerning the principles which sinners are to go to heaven upon, spring from this self-same pernicious spirit, which spirit, is formed and fashioned of the very spawn of old Apollyon; and hence all things under the specious shew of religion, and which tend to pamper this same corrupt leaven in the hearts of unregenerate men are sure to be greatly admired by all people of a self-righteous, or a pharisaical spirit; and most if not all of the *plans and movements* now in use among carnal religionists, are admirably adapted to nourish and cherish,—feed and build up,—strengthen and encourage, pharisees in all their corrupt and pharisaical notions and opinions concerning how they are to get home to glory: but we maintain, and we will maintain, so long as we have St. Paul to consult with upon the subject, that there is no chance whatever of those men getting to heaven on their own plan, for they roundly affirm that the salvation of the soul is not suspended on *grace alone*, nor yet on *works alone*, but on *grace and works conjoined*; or to use a mercantile mode of speech, they will call the basis on which salvation rests a *firm*, which is the old covenant of works and the new covenant of grace consociated; and so by means of both these, sinners can

get to heaven very conveniently. But St. Paul knocks all this corrupt system on the head with one blow,—thus, *If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work*, Rom. 11. 6.

So argues this holy man of God, but to the reverse of this most religionists argue and act in this our day; and hence we say again, Their *plans and movements* at this present time are in full accordance with the erroneous views and opinions of men in reference to the salvation of the soul, and the great scheme of redemption through the blood and righteousness of our most glorious Christ the Lord from heaven.

But, besides that of the *plans and movements* above named being agreeable to the corrupt views and opinions which false professors indulge in at this time; another point in the affair deserves to be noticed in this place, and it is this; The *gospel* which those carnal religionists are endeavoring to establish and to spread through the world by means of mere fleshly *plans and movements*, is not that gospel which Christ, and his apostles, and primitive ministers, preached, but is what Paul calls *another gospel*, and this *gospel* is so congenial with that self-righteous or pharisaical spirit which rules in the hearts of all graceless people, that it is no wonder at all that the generality of men and mere empty professors should sanction and help support a fleshly interest, together with all the *plans and movements* which are made use of to build it up and to spread it abroad. *Like will love its like* all the world over.

But this dreadful opposition which is made against the pure gospel of Christ by men under a blazing profession of christianity and yet destitute of the grace of God, is nothing new to you I am persuaded, since the same war is carried on in your country as is going on here, and the same sort of people carry it on, and they are called *rebellious children*, and we know them to be such, and they *rebel against the light* while they themselves are *in darkness*, Isa. 30. 1; Job, 24. 13; 1 John,

§. 11.

Indeed none are so rebellious against God as those who know the least of him and of his glorious cause. Men under the influence of blind zeal, false devotion, and *another gospel*, have always been the worst of rebels against God, and the greatest robbers of his honor, and the chiefest haters of evangelical truth, and the most audacious despisers of effecting love and discriminating grace. And so, dear sir, your correspondent has found them to be from the opportunities he has had in being in their company and in conversing with them. *Another gospel* they love, and doctrines that are pleasing to the flesh and blood they can feed on and be delighted with; and with these sort of religionists this country, and especially New England, mostly abounds. Yes, we have swarms of them here and they *know not the scriptures, nor the power of God*, Matth. 22. 29.

Permit me in this place to observe,—that as all true and undefiled religion, and the pure doctrines of the gospel of Christ, are calculated not only to convert sinners to God, but calculated they also are, where they are preached and by people acknowledged, to improve the condition of men generally by moralising them and making them honest, upright, sincere, and conscientious in their different occupations and commerce one with another: and so on the other hand, where the true and undefiled religion of Christ is not known and felt, but in its room is substituted a mere empty profession; and also where the pure doctrines of the gospel are laid aside from the pulpit and in their place the commandments of men and mere carnal plans, and schemes, and contrivances are substituted,—there, and among such sort of religionists, we see a want of common honesty, integrity, uprightness, and fair dealing. And hence as the religion of the day in which we live is of this frothy and corrupt kind, and the ministry fraught with errors, lies, deception, and altogether *another gospel*; we evidently see that by the same, men in a very general way are

demoralised, and that deception, roguery, fraud, lying, and debauchery, are common things among the religionists of our times. I shall put nothing in jeopardy by saying that the difficulty is great at present to find a person whose mind is engrossed with the religion of the day, in whom you can place confidence with any degree of safety. Nay, I believe in my soul as much as I believe I am now writing to Doctor Harm, that a deceitful, a fraudulent, and a lying spirit is one of the component parts of the religion which is now so much in vogue in the world; and that God is also giving up most, if not all, carnal preachers and empty professors who have taken so decided a stand in favor of the present *religious buffooner*, to blindness of mind and hardness of heart, so that they are preaching against the very doctrines which they once theoretically received.

It is apparent enough to any unprejudiced mind, that the plans, schemes, movements, and the mighty doings of the day, are made to supply the place of Christ and divine truth in almost every pulpit in the land: and all engaged, and all excited are the people about almost every thing excepting the pure gospel of Christ; and of what that is, and of its glory, and beauty, and worth, and sweetness, they are most fearfully in the dark about; and this darkness evidently increases upon them, so that the people wax worse and worse, deceiving and being deceived. They have left, even the very plain letter of truth, and are turned to what the apostle Paul calls *fables*, and what you call *buffoonery*, but the prophet Amos terms it *a thing of nought*: and because they have forsaken the truth, and the cause of truth, and have established an interest of their own, and which absurdly call a gospel interest, the Lord has evidently suffered them to sink down into much greater darkness, and ignorance, and delusion, and presumption, and pride, and vanity, than they were ever in before.

And errors and delusions are now rapidly spreading throughout these United

States, and among carnal religionists; but among the children of God, who however are but few in number and much afflicted, grace, and righteousness, and the true doctrines of the gospel abound; and the Lord knows his own, and he will watch over them, and feed them, and instruct them, and keep them as the apple of his eye, and at last take them all to himself in the kingdom above, for of these jewels not one particle shall be lost,—*not a hoof left behind*. As the priests under the Levitical law, took their tithe; so under the gospel, Christ our Great High Priest will be sure to take his due,—his own,—the gift of the Father to him in covenant,—the purchase of his own blood,—his tithe; and in this we rejoice, and we will rejoice, for it is a truth worth rejoicing in and contending for. But a different gospel from that which the Lord reveals to his chosen and beloved inheritance, called by St. Paul *another gospel*, is a deep ditch and into it blind men, and perverters of the right way of the Lord, and who cannot endure sound doctrine, but have turned away their ears from the truth,—these men fall into this ditch; or as the prophet says, *they shall stumble, and fall, and be broken, and be snared, and be taken*, Isa. 8. 15.

And of this one thing, sir, we may rest assured, to wit, so long as men esteem *another gospel* as highly as now they do, they will disrelish divine truth as it is in Jesus and his gospel. Nay, we may expect that most people will continue to treat the precious doctrines of the gospel with the same contempt and derision as they all along have done and yet do, and also speak of them as dangerous and pernicious doctrines,—doctrines which are demoralizing, and discouraging, and ruinous to the souls of men. In this way are divine truths treated in America, and signally so in these eastern States called New England. Dark and frightful however, as these things are, yet the general opinion among men who call darkness light and light darkness, is, that we have *fine times* and all is *prosperity* round about us. But, sir, we believe and are sure that there is

not a human being now living on earth that is able clearly to prove and fully to demonstrate from the word of God, that the *true legitimate church of Christ* is at this present time in a state of *gospel prosperity*. Indeed, so far is the church from being in a prosperous state, that what the prophet once said is now true in her case, namely, *How hath the Lord covered the daughter of Zion with a cloud*, Lam. 2. 1. Adieu.

JAMES OSBOURN.

Woburn, Aug. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
May 31st, 1844. }

DEAR BRETHREN, OF THE PRIMITIVE FAITH AND ORDER: I am yet permitted to live on earth among my fellow men, and am sure it is only owing to the goodness of God that I am alive; and I do not know why he should spare such an unprofitable and disobedient wretch as I am, but according to his mercy he has saved me here, and according to his mercy he will save all his people in heaven; for he will have mercy on whom he will have mercy, and so it is of mercy we are saved here and hereafter I believe.

But I wish or intend to say something more to you on baptism, and in doing that I must notice a few more of Mr. Bryant's errors, but not all. See Mr. B's sermon, 8th page. Here Mr. B. says: "No one doubts that this sacrament (meaning baptism,) is an outward and visible sign of inward spiritual grace." Here we agree again, but if you, Mr. B. believe baptism is a sign of inward spiritual grace, how can you pretend to baptise children, or say you have baptised them, when they have not given any sign of this grace, which you say water baptism is a sign of? So you are wrong here, and only put up with one hand and pull down with the other. Hence if you believe what you say, do not baptise nor sprinkle any more children, or the old proverb will be verified, "the devil has daggered himself;" which you have done every time you have pretended to baptise

any one, without profession of that grace of which you say baptism is a sign, and which natural children have not, for you know they are "children of wrath even as others." So all are children of wrath, and have not that grace of which you say baptism is a sign; no, they have not, for they are "shapen in sin, and brought forth in iniquity," &c. Hence you are wrong, sir.

Let us see the 8 ch. of the Acts, 12 vrs. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women." Here are believers, and they were men and women, and no children; but it does not say how they were baptised, hence we must suppose how it was done, and I suppose it was done in water,—why? because all the baptism before this that we have an account how it was done, was done in water. And the 38 vrs. of the same chapter says in the water. Hence all these were men and women and were believers, and were baptised in the water like the rest; hence believer's baptism in water is the only gospel baptism, and no children here again.

See 35 vrs. Here we see Philip preached Jesus to the Eunuch, and in preaching Jesus to him, he became desirous to be baptised; and he inquired of Philip if he might be baptised, and the answer was, "if thou believest." Hence Philip was not one of our baby sprinklers, for he would not baptise any without they did believe, or say they did; hence he only believed in one water baptism, and that was in a believer's baptism in water. But if he had been like our sprinkling priests, he would have asked, how will you be baptised? but not so, for Philip only knew one water baptism, and like a Baptist as he was, he took him or went in the water with him and baptised him, which 38 vrs. same ch. proves, and does not prove sprinkling. For I cannot believe that Philip did preach sprinkling to him, or why should they have went into the water as they did, if Philip did not preach in-the-water baptism

to him? Hence we see nothing but in-the-water baptism yet, and I do not believe that a Christian will go into the water and have a little sprinkled or poured on him; no, I cannot believe it, for if Jesus had wanted a little sprinkled on him, he had sense enough to stand on the bank and have it done, without going in the water; though some of our sprinkling priests would have us to think, that Jesus was so poor that he had no servant to bring a little water to sprinkle him.

Again, see Acts, 10 ch. 44 vrs. We see that the Holy Ghost fell on all them which heard the word. Here they heard the word and understood the same; so no children yet, as Mr. B. says there were. See 46 vrs. says. "For they (Peter and others) heard them (the converted Gentiles) speak with tongues and magnify God." Hence they were believers, and not children to be baptised, but believers. See 48 vrs. says: "And he commanded them to be baptised—not like Mr. B. command them to have their children baptised, no, but themselves, because they were believers. Hence they that were baptised were believers, and not children. How were they baptised? it does not say out of the water, hence I say they were baptised in water,—why? because we have five or six plain cases where gospel or Christian baptism was administered in water, and I never saw where they administered it out of the water. So I conclude in the water is the way for Christians to be baptised.

Again, see Mr. B's sermon, 11 page, cites us to Mark, 7 ch. 3 and 4 verses. Here my reader I want you to see if you can what these verses have to do with baptism, as that is what he is on here. I think none will think of baptism when reading these verses. See 3 vrs, "For the pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." Here you see the washing was not the command of God, but only the traditions of the elders; which was wrong, and has nothing to do, with gospel baptism. For these very pharisees, or some like them, rejected the

counsel of God against themselves, being not baptised with John's baptism. See Luke, 7 ch. 29 and 30 verses. Just so it is with you, Mr. B. and all the rest that hold the tradition of their elders, such as sprinkling, or pouring water for baptism; and believe in divers washings or baptisms. I say just so it is with you, for you reject the counsel of God against yourselves, by rejecting the baptism of John and saying, it is not a Christian baptism. I say, Mr. B., it is a fearful thing to reject John's baptism, for thereby you reject the counsel of God which all sprinklers do, or you any-way baptisers.

Now see 4 vrs. that Mr. B. speaks of here—the Pharisees washed cups and pots, and such like things, which has nothing to do with gospel baptism; for they did not receive it of God, but of the elders, where all the sprinklers get their tradition; from which the 7 ch. of Mark, will prove of which Mr. B. has selected the 3 and 4 vrs. to prove his baptism. But it is all tradition of men, which the chapter proves. See 7 vrs. Howbeit, in vain do they worship me, teaching for doctrine the commandments of men. So Mr. B. your tradition is vain. See 9th vrs. “And he said unto them, full, well ye reject the commandments of God, that ye may keep your own tradition.” Here Mr. B. you may see if the Lord pleases to open your eyes, that you reject the command of God when you reject John's baptism; and go on to prove your traditions by first vol. of Clarke's comments. See sermon, 13th page, just like the Pharisees; you hold the tradition of your elders, and can prove it by them, but cannot prove it by the word of God. Hence you had better stop, and think, and pause, and ask God to reveal the truth of this matter to you. If you can ask him from an honest heart, he will direct you right.

But we come to the 16th ch. of the Acts. This chapter informs us that Paul and Silas were put in prison, yes, in the inner prison. Then they were in the inner prison, and as the sprinklers generally think here were children baptised, and

that all were baptised in the house, I will prove that they were out before they were baptised. See 29th vrs. says, “He sprang in (that is the jailor sprang in) the jail;” but none of his family were in the jail with him, no, but the jailor was in with Paul and Silas. And 30th vrs. says, “and brought them out.” Here we see they were out of the prison; not in the outward prison, no, but out of prison in the yard, for he brought them out; so not in, but out, and he said, “Sirs, what must I do to be saved?” 31st vrs. “And they (Paul and Silas) said, believe on the Lord Jesus Christ and thou shalt be saved and thy house.” Here we see that the jailor was saved by faith in or on the Lord Jesus Christ, and so was his house, or family, for that is what is meant by his house. So they must have been believers before he was, or they (Paul and Silas) could not have said, thy house shall be saved, without his house or family did believe; for we know that it is by sanctification of the spirit and belief of the truth that we are saved, and that the jailer could not be saved while in unbelief, hence they said to him, believe and thou shalt be saved and thy house. So his house were all believers, which I will prove by this chapter; if not how could Paul say, they should be saved, when nothing but faith in Christ can save a soul? for all things besides faith in Christ, only will damn a soul; hence they must have been believers.

See 32 vrs. says: “And they spake unto him the word of the Lord, and to all that were in his house.” Hence there were no children, but such as could believe; for they spake to all that were in his house. So we must believe that Paul and Silas did speak to all, then there were no children. See 33 vrs. “And he took them the same hour of the night, and washed their stripes and was baptised, he and all his straight way.” Now we will notice the word took. He took them, or the jailer took Paul and Silas, and washed their stripes. He, the jailer, did not take water to Paul and Silas and wash their stripes; no, but he took them, and I

say to the water, where he and all his were baptised. Hence it is, Mr. B. that they were not baptised in the house, and were not children.

But you may ask, why did the jailer take Paul and Silas to the water, if they were to baptise him? Because they were not so well acquainted with the water as the jailer, and did not know where the best place was to baptise; and it is common to this day, for the person that is to be baptised to take the preacher to the place of his or their choice. This is the way that the Baptists do that I am acquainted with, and so it was with Paul and Silas; for the jailer took them, and washed their stripes. Hence he took them to water, as he did not take water to them; for he took them and washed their stripes, and was baptised, he and all his straight way.

Now, Mr. B., if the word took, here does not mean to the water, where did he carry them? or where did he get water to wash their stripes? and where did Paul and Silas get water from to baptise the jailer and all his? Now if it had said he took water and washed their stripes, and he and his were baptised straight way, I should have believed that the jailer did take water in something and washed their stripes, and that Paul or Silas did take the water and baptise them; but it says, he took them, Paul and Silas. So the jailer did not take water to them, but took them to water, and so do the Christians yet, and they were baptised in the water; for we have not seen nor heard of water being sprinkled or poured, therefore it was in the water baptism, like all gospel baptism is; where it is fully told how it was done, it is believer's baptism in water, so was this.

But I must according to promise prove that the jailer's family were believers, which I think I have done already, so that Christians can understand and believe; for they, (the jailer's house) had no right to the promise of salvation, without they were believers, for none but believers are entitled to it. So you see they did believe before the jailer, for Paul only told him to

believe and he should be saved, so you see his house were believers before. But I will bring in 34th vrs: "And when the jailer had brought them into his house." Here you see, Mr. B., is the first time the jailer, or Paul, or Silas, or any of them, were in the jailer's house since the jailer sprang into the prison. But 34th vrs. says: "He brought them into his house." Now, Mr. B., I should be glad for some sprinkler to tell me where they were, if not gone to the water to baptise? for you know the jailer brought them out of the prison, and then took them and was baptised, he and all his. Here he took them, and after he and his were baptised, he (the jailer,) brought them into his house; not before being baptised, but after being baptised. Hence they were not baptised in the prison, nor in the jailer's house, as you sprinklers vainly suppose, but were out.

Again, see 34th vrs. same chapter: "And when he had brought them into his house, he sat meat before them and rejoiced, believing in God with all his house." So, Mr. B., all were believers; hence there were no children, for all believed; and the jailer did not believe for his children, like you baby sprinklers say he did, and like you pretend you do; no, he believed with them, so all were believers. And I say the jailer's house or family believed before he did, or he could not have believed with them; for if he had believed before them, they would have believed with him; but he believed, with all his house.

Again, see Acts, the 18th ch. 8th vrs. says: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house." Not for all his house, no, but with all his house; so he and all his were believers, and not children, for all believed. And many of the Corinthians heard, believed, and were baptised; hence they all heard and did believe before they were baptised, so no children eight or six months old; no, and were not sprinkled, for you see they were baptised. And we also see that every example of baptism that we have in holy writ, that does say how baptism was administered, says it was in the water and

that is expressed some six or seven times plain. So they all were believers, and all were baptised, just like the rest, in Enon, in Jordan, or some other water like the Eunuch, hence in the water is the way to baptise Christians. But out of the water will do for nominal professors, such as will bring a little in a pitcher, or in a bottle in their pocket, and pull it out and sprinkle some several children, as I have seen done; which is not gospel baptism, and is nothing but bottle baptism; and I have seen this administered by a sprinkling priest, not a gospel minister.

Now we will notice the 15th page of Mr. B's sermon. Here Mr. B., you say "John's baptism was definitely the baptism of repentance, and say that the Christian baptism is that of faith professed or sought." In the first place you are wrong, and as false as the devil is false when you say, that John's baptism was definitely of repentance and so make out it was without faith, and Christian baptism was of faith and so try to destroy the baptism of John by telling a lie about it. For the candidates, or subjects that John did baptise, did bring fruits meet for repentance, which was to believe on the Lord Jesus; or how could John have baptised them in the name of the Lord Jesus, if they did not believe on him; or do you suppose, Mr. B., that John did baptise them in a name they did not believe on? If you do it is vague and nothing but foolery, sir: for you know that John did baptise in the name of the Lord Jesus, and they that were or wanted to be baptised had to believe or say they did believe before John would baptise them. See the 3rd ch. of Matt. and in the 7th verse we see some came to John's baptism that he would not baptise; and the 8th vrs. gives the reason why he would not baptise them, because they did not bring fruits meet for repentance, which was to believe on Jesus. So John did not baptise without faith, or belief on Jesus by the subject for baptism; hence his baptism and the Christian's baptism is the same, for there is one Lord, one faith, and one baptism.

But again. See Acts, 19th ch. 4th vrs. "Then said Paul, John verily baptised with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is on Christ Jesus." Here, Mr. B., Paul says that John did say to the people that they should believe on Christ Jesus, so you see John commanded them to believe before he did baptise them; and did not baptise any that did not bring forth fruits meet for repentance, which was a belief on Christ Jesus. Now there is a lie out, Mr. B., for you say that John's baptism was only of repentance and without a belief on Christ Jesus; and Paul says, John verily did baptise with the baptism of repentance, saying to the people they should believe on Christ Jesus. So you see that Paul says, John commanded the people to repent and also said to them, that they should believe on Christ Jesus. Hence it is, Mr. B., that you have lied again; for Paul contradicts what you say concerning John's baptism. But you know that it is written, let God be true but every man a liar; so it is, and so it will be, and so it should be, for it is right.

But again you say, Christian baptism is that of faith professed or sought. Now the Christian, or gospel baptism, is for faith possessed by the creature from God; and that faith is the gift of God, without money or without price. But this baptism never was administered to any for faith sought, no, this is a base perversion of truth, Mr. B., and is as false as the devil is false; for you cannot show one such example in holy writ; no, it is not there, and you Mr. B., got it out of that wicked book, I think so, where the devil's lackies get all their authority from to pervert the scriptures, and is fit for nothing but to damn the soul who believes in it, or gets evidence there against God's word like you do.

Again, Mr. B., in sermon 15th page you say, "if this was Christian baptism, (speaking of John's baptism,) all Judea and all the region round about Jordan, were brought into church fellowship; and so

make out John did baptise all the people that were in those regions, which is right down lying, and I believe you know it, sir. And if you do not know it is false, I will ask you to read Matt. 3 ch. 7th vrs. which I have noticed in the beginning of this subject, and I shall show you by the 7th and 8th vrs. that John did not baptise all the people; but only such as did bring forth fruits meet for repentance, for so it is. See 7th vrs: "But when he (John) saw many of the pharisees and sadducees come to his baptism, he said unto them, O! generation of vipers, who hath warned you to flee from the wrath to come?" Here, Mr. B., you see there were many, not a few, but many of the pharisees and many of the sadducees—notice the phrase "many of the pharisees and sadducees," so there were many of them that John did not baptise. But he did baptise all that did bring fruits meet for repentance, or such as believed in Christ Jesus. Hence it is, Mr. B., that you missed the truth as far when you said John baptised all of Jerusalem, and all Judea, and the region about Jordan, as Esau missed his father's blessing. But if it had been given you to tell the truth about this matter, you could have done it as easily as Jacob received the blessing.

Again, my readers, I wish you and Mr. B., to notice the 15th page 4th item, where Mr. B. says, the prescribed form of Christian baptism is in the name of the Trinity, and says, this John never used; which is just as Mr. B. has said, and he has told the truth here. But it is said a liar is not to be believed, though he tells the truth; but I wish to believe him here, for it is so, that the Christian baptism was to be performed in the name of the trinity, or in the name of the Father, Son and Holy Ghost. Here, Mr. B., we agree, that the Christian baptism is in the name of the trinity.

Now, Mr. B., you say Christian baptism is in the name of the trinity, and so say I, and was performed in that name by the Apostles after the Holy Ghost came; hence the Apostles did baptise in the name of the

trinity, and in no other name. Now, my readers, I do not want you to forget that Mr. B., says, Christian baptism is in the name of the trinity, and tries to make John's baptism not a Christian baptism. But, Mr. B., it will not do, for you have lied so barefaced in the 5th item, 15 page of your sermon, that the devil should be ashamed of it when you said, twelve of John's disciples were again baptised. Here, Mr. B., you are guilty of a wilful perversion of the truth. On the same page you say, that Christian baptism is in the name of the trinity, and then tell us that them, or some of them that John did baptise, were baptised again; and so make out John's baptism not a gospel or Christian baptism, which is false, for they never were baptised again.

You say, Mr. B., that John baptised in the name of the Lord Jesus, and so he did; and he did baptise them in the name of the Lord Jesus, for the Holy Ghost was not come yet, for Jesus had not gone to his Father. So there was no other name to baptise in then, but it was a Christian baptism, because it was in the name of Christ, hence a Christian baptism; and there never was one of them that John baptised, baptised again; no, sir, there was not, for they were only baptised in the name of the Lord Jesus. The twelve that you say were baptised again, is contrary to what you have already said, Mr. B., for you say the Christian baptism was in the name of the trinity, and not like John's, and then go on and say that John's disciples were baptised again—I suppose by Paul, as he was there and gives us the account of this matter, where you say they were baptised again. Now, sir, agreeably to your own position if Paul had baptised them again, would he not have baptised them in the name of the Father, Son and Holy Ghost? you say he would, for you say this was the prescribed form of Christian baptism; and so it is, since the Holy Ghost is come. And I hope, Mr. B., if you will not let John's baptism be a Christian baptism, you will let Paul's baptism be a Christian baptism; in as much as

you say Paul baptised them again, or that they were baptised again; if so, Paul must have done it, as we have no account of any other person being there to do it. Then if they were baptised again by Paul, or any other Christian, as you say they were, it will only prove what you denied, that is, that the Christian baptism and John's baptism were administered in the same manner. So if you contend that they were baptised over by the apostles, then I will contend that they did baptise in the same name that John did, and I will prove it. Those that you say were baptised again, were only baptised in the name of the Lord Jesus. See Acts, 19 ch. 5th vrs. says, they were baptised in the name of the Lord Jesus. Hence if you contend that they were baptised again, it will only prove that John and Paul did baptise alike, which you have denied. So I do not think it will do you much good either way, but it will prove that you have not told the truth when you say, they were baptised over, or again, for they were baptised in the same name both times, if they were baptised over at all.

But if there is or was a difference between John's baptism and the apostle's, Mr. B., they were not baptised by the apostles the second time, for you see they were only baptised in the name of the Lord Jesus, and that was when John did baptise them, and they have not been baptised with a water baptism since; as I will prove, Mr. B., and that from the scriptures. Now, Mr. B., I must prove that Paul did not baptise John's disciples, or them that John had baptised; and show from scripture, that none of them that John baptised were baptised again. For if it was right to baptise the twelve again, Mr. B., it would be wrong to take or keep any of them in the church without baptising them again; for if some were baptised again, and some not, the church would not have been like Paul said it should be;—see 1 Cor. 1 ch. 10 vrs: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that

ye be perfectly joined together in the same mind and in the same judgment.

Here you see Mr. B., that Paul was not a Methodist, or he would have said any way will do; but he beseeches them by the sacred name of the Lord Jesus Christ, that they all speak the same thing, and that there be no divisions among them. Here Paul beseeches the church all to speak the same thing, so he does not tell them to believe sprinkling, or pouring, or immersion; no, he tells them all to speak the same thing, and so gospel ministers will do, and have done in all ages of the world.

For it is a command, and that in the name of the Lord Jesus. And again he tells them, "to be perfectly joined together in the same mind." Now if one is immersed, and another is sprinkled, and a third poured, are they all perfectly joined together in the same mind? I say no, and hence not a gospel church. And just so it would have been if the apostles had baptised some over, and some not, I mean those that John had baptised. Hence all were baptised over again, or none were baptised again; and so we will try to find out first, if these twelve were baptised again, as you say they were, and if they were, all were; and if they were not, then none of them that John did baptise were baptised again.

Then we will see the 18th ch. of Acts, 25th vrs. This verse gives us an account of a preacher named Apollos. Well, what does it say? "This man was instructed in the way, (not ways, but the way) of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." Now I will ask Mr. B., if this man was baptised again? no, sir, he was not; "but when he (Apollos) was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him." Here you see the brethren received him, and exhorted others to receive him, &c. and he only knowing the baptism of John—the 27th vrs. See 28th vrs. "For he mightily convinced the Jews and that publicly, shewing by the scriptures that

Jesus was Christ." Here I have shown, that Apollos did "mightily convince the Jews that Jesus was Christ;" and the 27th vrs. says, "He helped them much, which had believed through grace." So you see, Mr. B., this man was received by the brethren and helped them much which believed through grace, only knowing John's baptism; and never was baptised after John baptised him, and was a gospel man and a gospel minister; and never was baptised again, Mr. B., as you said they that John baptised were,—no, he was not, so you are wrong again.

(to be continued.)

RUDOLPH RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 27, 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Williamston, No Carolina, }
9th July, 1844. }*

DEAR BRETHREN: I enclose you a copy of the letter from the Kehukee Association to the Chowan Association, which I think had as well be published in the Primitive Baptist.

I understand that several members of that body are representing it in a very unenviable light, with a continual promise that it shall be published, which promise I think they intend shall never be fulfilled. Let the letter then be published by us, that the public may judge of it from the printed copy, and not be compelled to learn its character from a hireling and defamatory priesthood. Yours in great haste.

C. B. HASSELL.

The Kehukee Association at her sitting in 1842, received certain Resolutions from the Chowan Association, proposing to confer with her through delegates to be appointed by each body about terms of compromise and reconciliation.

The Kehukee Association at that time thought proper to pass those resolutions by unnoticed, but at her session in October,

1843, the subject was again introduced, and on motion of one of her members, a resolution was adopted authorising her Moderator and Clerk to assign to the Chowan Association the reasons why the Kehukee refused to appoint delegates for the purpose specified in the aforesaid resolutions of the Chowan Association.

Under this authority then we respectfully submit to the consideration of the Chowan Association, the reasons (if we know them) which we suppose governed the Kehukee in declining to accede to the proposition of the Chowan.

First, there was supposed to be no quarrel existing between the two bodies, that should justify the adoption of measures in order to bring about compromise and reconciliation; no communication or official intercourse, we believe, either friendly or unfriendly, had been made or existed between the two bodies for the space of fourteen years. The resolutions adopted by the Kehukee in 1827, bro't forth a denunciatory & threatening letter of correspondence from the Chowan in 1828—sent to the Kehukee first through the medium of a newspaper published in Richmond, Virginia. It is true that delegates from the Chowan found their way to the Kehukee, at her sitting with the church at Conetoe in 1828; but the letter they brought, as acknowledged by themselves, was either copied from the newspaper aforesaid, or from a printed copy of their Minutes, we disremember which. This letter so far from inducing the Kehukee to rescind the resolutions adopted in 1827, was perhaps an additional reason for her to explain and confirm them. The Chowan had determined to discontinue correspondence with the Kehukee, unless the resolutions were abolished; the resolutions were not abolished, but ratified; consequently, the correspondence ceased and there the matter ended. No relationship thereafter existed between the two, and neither had a right to interfere with the government of the other. The Kehukee was supposed by the Chowan to have fallen

back into the regions of infidelity and heathenism; while the Chowan was by the Kehukee ranked amongst the number of those Associations, who have within the present century, removed their ancient landmarks and rushed onward amid the wild fires of the great Arminian heresy—striving to substitute human effort for the grace of God, and the plans of mortal men for the purposes of Jehovah.

Under this view of the case, that is, the entire distinctness of the two bodies, their great contrast, the total absence of all bickerings, intercourse, or correspondence, for the space of fourteen years between them, which was no less striking perhaps than the absence of correspondence with the Bishop of London, or intercourse with the Baptists of India—the Kehukee were of course surprised to receive resolutions of compromise and reconciliation from the Chowan, with whom she had no quarrel; she accordingly declined adopting measures to settle difficulties where no difficulties existed, or bring about compromises where none seemed necessary.

Secondly, admitting there did exist a great difference of opinion, faith, and practice between the Kehukee and the Chowan Associations, yet the Kehukee could by no means imagine that such contingencies would ever be settled by committees, by arbitrations, or mere conventional rules; she believed that reconciliations belong unto the Lord,—and that unless God by his spirit moulds, and forms, and fashions the hearts of men alike, it is impossible for them to be agreed—and if not agreed, it is disorder to walk together—and if they cannot conscientiously walk together, it is hypocrisy for them to attempt it—and what is true in the case of individuals, may also be applied to collective bodies. The Kehukee Association then considered that it would have been just as preposterous in her to have adopted measures for compromise and reconciliation with the Chowan Association, as she would have so considered measures adopted for a compromise with

the non-professing world at large, whom we suppose can never be reconciled to God, his truth, or his people; unless washed in the lava of regeneration, subdued by the Holy Ghost, and made to drink the dregs of the same bitter cup of experience with all the savingly converted. She therefore declined attempting to do that which God alone can do, viz: produce reconciliation and fellowship, by making the heart right and making *hearts alike* in the first place, so that uniformity of feeling and sentiment might thoroughly prevail.

The Kehukee Associations are willing and anxious to tender their fellowship to any and all other Associations, of like faith and order, and sincerely rejoice when the same is offered them by such; for a conformation of which, we refer you to the relations already existing between her and other Associations of like standing, within this State. But it is impossible without change of sentiment or conduct on the part of either the one or the other, for the Kehukee to look upon the Chowan Association as one of this class. We readily allow, that the articles of faith *as standing on the records* of each are the same; but the exposition of those articles by the ministry of the Chowan, on which exposition is based the faith and practice of a great many of her people, are widely different from that of the Kehukee ministry. The articles are evangelical, but the faith is mosaic. For whilst the former is found at the foot of Calvary, the latter is ranging beside the fiery Mount. The articles are gospel, but the faith is law. The one is predestinarian, the other is Arminian. It will readily appear therefore, why the doctrine of the articles is lost sight of, and the faith of their expositors is published abroad. The result of which is proselyting to a faith differing from the doctrine of the articles; and a rapid increase of numbers who are either ignorant of, or totally reject, the tenor and plain construction of their own printed articles of faith.

Under this system of things, as from a

hot bed, spring up the many coloured plants producing the strange fruits seen within your borders. Such as combinations with professed *unbelievers* in Christianity, for the professed object of converting foreign and domestic infidels to Christianity. Such as establishing schools of human learning by which to qualify men for the ministry, which are considered superior to the school of Christ; and without which the call of God by his grace and the qualifications and teachings of his spirit, are considered worthless and altogether deficient for that important office. Such as compassing sea and land to make proselytes to a legal faith, and gathering multitudes together indiscriminately, without predicating their admission into religious society on their orthodoxy and an experience of grace; such as would be judged by men of grace to be begun carried on and finished by God Almighty alone, without any copartner of a finite order—such as protracted meetings, previously appointed by men, who intend at such and such other particular time and place by the means of fiery zeal, pathetic appeals, loud noise, excited passions, anxious benches, mourners seats and straw pens, to convert men to their faith; such as sending out running mendicants over the country, who are too lazy to work for their living, to extort the last shilling from the pockets of the suffering and the needy, the widow and the orphan, the poor man, white and black, as well as the more opulent of our citizens, for the ostensible purpose of Christianizing the nations by sending the gospel to the heathen, &c. when at the end of their begging circuit it often requires about what they have thus amassed to pay their own salaries; or if there should be a surplus sufficient to start a hungry applicant abroad, he preaches no gospel to the heathen, because he has none to preach. But a spurious gospel or another gospel, differing from the gospel of Christ is delivered unto them. Also such fruits are seen as the formation of societies, independent of

and held to be superior to the Christian church, for the professed object of reforming and Christianizing the world in a more speedy and efficient manner, than the church could exercise. Whereas, we believe that the church alone as established by Christ the great founder of the Christian religion, is the society and the only society intended by him as the moral lever to move the world and teach the nations wisdom, to establish any other society to supervene the duties and efficiency of the church, thus ordained of God, is casting a reflection on his wisdom and charging him with folly.

In short such fruits are seen within your borders in our candid opinion, as ever drop from the plant of the do-and-live system,—a plant that sprouted in Eden immediately after the fall of man, attained a flourishing condition in the days of the chief priests, scribes and pharisees, and appears to be reaching its utmost perfection in this nineteenth century, as is almost every where apparent on this side as well as the other of the Atlantic ocean, in the existence and character of those societies founded by John Wesley, now spreading over the land like the locusts of Egypt for multitude; and all the other many thousand societies, which although of different names, yet whose members hold to the same carnal faith, and practice the *same carnal expedients for proselyting* the children of men with themselves. These and many other traits unnecessary to mention here, we conceive to be characteristic of the religious age in which we live. This we conceive to be a faint delineation of the workings of that delusive and fanatical spirit, that is so rapidly spreading throughout Christendom; and which in its giant progress has overshadowed the Chowan Association, and changed her character altogether from what it was when she first became an independent and separate body from the Kehukee.

The consideration of these things formed, we suppose, additional reasons, why

the latter body declined acceding to the proposition of the former in 1842. Having, as we believe, the fear of God before our eyes, the honor of his name and the prosperity of his cause in view, we declare in the most sacred and solemn manner, that we believe such delusive and false fire will have an end; and however much it may be courted and flattered by men now, that it will yet drag out a loathsome existence and die a disgraceful death, in the sight of God and man of grace. And however unlikely it may seem to your minds now, who are so much extolled, courted, flattered, entrenched, and protected by this same spirit, and who are perhaps laughing to scorn our prophecies and admonitions; yet we have the utmost confidence, as we have in the existence of God, that the time will come when by a miraculous interposition of divine providence, and a rich and copious display of his all-powerful grace, this same haughty and delusive spirit shall be searched out—brought to the test—found wanting—overpowered—subdued, and made to sit down—diminutively quiet and tame, beneath the footstool of Jesus Christ; while his saints shall reign with him on earth a thousand years. But yet the coming of which glorious reign can neither be hastened or retarded, by all the combinations of men upon the face of the whole earth.

Will you then consider these things with all the solemnity in which they are suggested? will you pause one moment in your career, and ask yourselves the question; whether you have parted from the simplicity of the gospel and the religion of your forefathers? will you examine yourselves, whether you are in the faith of God's elect? will you resolve to return to the simplicity of the gospel, if found bewitched for a season, as were the Galatians? will you stand still and see the salvation of God, as wrought in behalf of his people? Or, will you continue to rush forward, and be drowned in the waters of confusion that overwhelmed Pharaoh and his host? will you stand firm and unshaken, with eyes

steadfastly beholding Calvary's bleeding lamb? Or, will you lie down and grovel feet foremost up Sinai's rugged hill? will you agree to be carried over the deluge of this world's errors in the ark prepared by God, or will you prefer to carry yourselves in a skiff of fig leaves, that is certain to shatter and fall into the whirlpool of everlasting destruction?

Will you renounce the hidden things of dishonesty, the innovations and carnal institutions of the day, that so mar the beauty and excellency of a Baptist profession, and return to your primeval worship and the *fellowship* of the *Old School Predestinarian Baptist Associations of the State of North Carolina*? or, will you continue to frown contemptuously upon those Associations, and simply pass resolutions of "compromise and reconciliation," towards some of them, for the sake of appearing universally charitable, when at the same time you are determined that your conduct shall forever prove a barrier to fellowship with all those who believe the Bible to be a sufficient guide for their faith and practice?

We do not expect an answer to these enquiries, but trust they will be answered among yourselves and unto God. To him who renovates, changes, melts and moulds the stoutest and most stubborn hearts of man in conformity to his own will and purposes, we leave and cheerfully submit the result, as well of this communication, as of the salvation of his people and the physical and moral government of the universe. Knowing that the righteous judge of all the earth will do right, that his counsel shall stand, and that he will do all his pleasure, to whom be glory and honor forever, and ever. Amen.

Done by order of the Kehukee Association, on the first Monday in October, 1843; while in session with the church at the Falls of Tar River, N. C.

WILLIAM HYMAN, Moderator.

Joseph D. Biggs Cl'k.

Thou shouldst do justice to all men, even unto enemies.

*Farmersville, Lowndes Co. Ala. }
June 16th, 1844. }*

DEAR BRETHREN AND SISTERS: For the first time in life on this subject, I take my pen in hand to write a few lines; but fearing I may be in the way of abler pens, or not do the cause justice, as it deserves, I am almost ready to not attempt to say a word, only to send on our subscription, but knowing I should not fear to own the cause, or blush to speak the name of a crucified Redeemer, I will make a few remarks, if the Lord will enable me so to do.

Now, my dear brethren, who are spurned at by our enemies, yet blessed of the Lord and blessed with all spiritual blessings in heavenly places 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, that we might glorify him in all godly conversation in this present world, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. And without this change or birth it is impossible for the creature to glorify God, either in word, thought, or deed; but believing all the family of Zion are of this parentage, and of the same royal line, heirs of the same king and were all in days past children of wrath even as others; but are now the called of God according to his purpose, made heirs of eternal glory, and joint heirs with the Lord Jesus Christ; and have not received the spirit of bondage again to fear but ye have received the spirit of adoption; whereby we cry Abba, Father.

Brethren, you know this change is not a mere notion, for without a pain there cannot be a birth; but where there is a false conception, there is a false deliverance. In my weak opinion the true birth will never take place until the light of the grace of God shines in the dark room of the heart, and quickens the dead soul. Now, brethren, does the child that is not yet born after ordinary generation, know any thing of the affairs, and laws, and managements, neither is he acquainted with the light of

this world? No more does the soul, until born of the spirit, know any thing of spiritual kingdom; for what is born of the flesh is flesh, and that which is born of the spirit is spirit.

A few scattering remarks on what I deem election. Ephesians, 1st, 4th & 5th: 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 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 of Jesus Christ to himself, according to the good pleasure of his will.

(to be continued.)

JOSEPH SOLES.

FOR THE PRIMITIVE BAPTIST.

Elder *John H. Daniel* expects to preach in Washington, Beaufort county, on Thursday night, 1st of August; Friday, 4 o'clock, at Pantego; Saturday and Sunday at Bethel; Monday evening, at R. M. G. Moore's; Tuesday, at Swanquarter; Wednesday, at Wade Swindell's; Thursday, at North Lake; Friday, at Bethel; Saturday, at North Creek; Sunday, at White Plains; Monday, at Beaver Dam; Monday night, in Washington.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahinta 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, *Abbot's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*.

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

RECEIPTS.

Wm. McBee,	\$5	Benj. Garlington,	\$5
James Weed,	1	Benj. Bynum,	1
T. W. Martin,	4	R. D. Wimberley,	1
Robert Gillam,	1	Isaac F. Wood,	2

TERMS.

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, AUGUST 10, 1844.

No. 15.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 7.

To John Harm, D. D. of Horsham, in England.

KIND FRIEND: In secular affairs, satan seldom or ever uses deception with a view of beguiling the sons and daughters of men; but in religion, or what is called religion, and in religious matters, he is ready enough to make use of every kind of artifice and chicanery in order to give a wrong colouring to things, and to make wrong impressions on the mind, and to stir up feelings which in themselves are deceptive and were produced at first by delusive causes. On this ground satan effects much by means of counterfeit holiness, blind zeal, false devotion, presumptuous confidence, fallacious hope, feigned faith, hypocritical humility, and by calling things that are not as if they were; and also by getting people to call light darkness and darkness light, and putting bitter for sweet and sweet for bitter.

Now these things being so, and as most people are under the most fatal mistakes in regard to what real Christianity is, and also in reference to the true state of religious affairs in the world at this present time, what by the generality of religionists is now called religious prosperity, we deem be a fire of their own kindling; for it is evident enough that carnal men, men who

have no other hope of salvation than what is built upon a mere bubble,—those men are so highly pleased with the light of this false fire that they compass themselves about with the sparks thereof, and say, *Aha, we are warm, we have seen the fire,* Isa. 44. 16. Would carnal men, whose understanding is said to be dark, and their minds perverse, and their foolish hearts hardened by the deceitfulness of sin, and their thoughts estranged from God, and all their imaginations evil, and that too, continually,—would such men be pleased with this fire light, if it was of a right gospel kind and from heaven? A negative answer must here be given, even without pausing. And yet, sir, these very sort of men, together with crowds and swarms of empty professors, are in love with, and do greatly admire the above fire light, or what is falsely called *gospel prosperity*.

Now, in or about this prosperity, we see little or nothing of God and truth, but carnal plans and schemes encompass it about on every side; and it is the belief of most, that a church can have a revival whenever they please; and hence when a revival takes place among them, they are so exceedingly well pleased that they cannot refrain from rejoicing in the work of their own hands, and in the great and wonderful fire they have kindled. But as all this savours of men and not of God, we call it *fleshly*, or the works of the flesh.

And although in a church, or what is called a church, of this character we can see no gospel charms to admire, and love,

and to speak well of, yet we verily believe that a *gospel church* state, when the same is in *good and due order*, is by far the most preferable condition of any other state in human life. But when may a *gospel church* be said to be in *good and due order*?

Answer.—When the members of it dwell together in unity, and are striving for the faith of the gospel, and are walking in the truth, even the truth as it is in Jesus, and the love and power of God is felt and enjoyed in their souls, and they serve the Lord with mind and heart, and keep his commandments. But if these things are wanted the church cannot be said to be in *good and due order*. Or wherever the truths of God,—the great and leading doctrines of the gospel are neglected and passed by as things out of date, or concealed and kept back for fear people should be offended by an exhibition of them, &c.; there true gospel peace, and love and harmony, are not to be found. And hence, preaching and receiving the truth in love, and vigorously contending for the same, and seeking the honor of God, and not the honor which comes from man only, are strong demonstrations of a *gospel church* being in *good and due order*.

It is utterly absurd to talk about *spiritual prosperity* and of *fine times*, &c., when those very people who talk thus are contented, and even well pleased, with *another gospel*. and with doctrines that are fit only to feed a self-righteous pharisee and a boasting hypocrite. Such people may know much about the religion of the day, and about wonderful revivals, but as for *spiritual prosperity*, and the real essence of the *gospel of Christ*, they must be greatly, if not wholly, in the dark about.

In places called churches in this western world, but little or nothing is ever *said, known, or understood*, of the great and glorious scheme of redemption for man; nor yet of the counsels, decrees, and purposes of God;—nor yet of the great leading doctrines of the gospel of Christ;—nor yet of the certain and happy results of the vicarious work of our prince Immanuel;—

nor yet of the office work of the Holy Spirit, or his divine teaching and powerful operations on the hearts and conscience of men in their conversion;—nor yet of a saving work of grace on the soul, or of the travail of a Christian's mind when under a sense of his guilt and lost condition; nor yet of his communion and fellowship with the Father, and with his Son Jesus Christ;—nor yet of the trials, difficulties, temptations, and afflictions, which the heirs of promise are exercised with as they pass along through this mortal life;—nor yet of the saints of God being established, and rooted, and grounded, and built up, in faith and love, and in truth and righteousness:—but, the most that is *said, known, or understood* in those places called churches, or places of worship, are things which savour of nothing else but *flesh and blood*, and well adapted they are to gratify and cherish a pharisaical spirit, and to fill churches with graceless members, or lifeless branches of a *strange vine*, Jer. 2. 21; for they are things which strictly belong to *another gospel*, or in other words, to a *covenant of works*.

And so miserably are those religionists infected with the spirit and principles of this old covenant of *works*, that every thing they say or do in matters of religion is deeply tainted with pharisaism. Nay, if they do some things and use some phrases which strictly belong to the pure gospel and to the covenant of grace, yet are these things and phrases by passing through the hands of self-righteous religionists, so strongly impregnated with old covenantism, that when thy come fairly to the light of the gospel of the Son of God, the saints discover them not to be fit food for spiritual Israelites, for they have *bred worms and stink*, Exo. 16. 20; and this is not dissimilar to the water which is pure and good in the fountain, but contracts an ill flavor from the channel through which it is conveyed to us. And you know, sir, that sentiments which in and of themselves are strictly true and evangelical, yet are they not true and evangelical in the sense intended by old covenant religionists

when they hold them out to us. Doctrinal points are true only as they stand connected with the whole gospel system, which system God hath formed and not man. And hence, the doctrine of election is not true when nothing else is intended by it than that people are elected when they are called by grace and not from eternity, as is taught by most men. Whereas the doctrine of election is true in and of itself, and as taught by Christ and his apostles, and it is an *election before time*; for the Saviour says to his Father, *Thou hast loved them as thou hast loved me, for thou lovedst me before the foundation of the world, John, 17. 23,—24.* And Paul says, that we were chosen in Christ before the foundation of the world, Eph. 1. 4. This in scripture is call ELECTION, and the persons so elected are called the ELECT, Rom. 11. 5; Col. 3. 12.

False teachers are destroying this great truth of God by filtering it down to suit their corrupt views of theology; and just so they act with all the evangelical points which agree not with their pharisaical spirit: and hence we find that what Paul the gospel champion says of such men to be true, for he says, *They resist the truth, and corrupt the word of God and walk in craftiness, 2 Tim. 3. 8; 2 Cor. 2. 17; and 4. 2.*

Also be it here observed.—The great fundamental doctrine of three persons in the Godhead is not true as it is presented to us by those men who deny the *proper* and the *distinct* personality of the godhead; and many of the more deceitful ones who are in the sabellian heresy, do deny this much; and hence when they cry up the doctrine of three persons in the Godhead, they in so doing, and with their absurd views of the subject, do but cry up a mere figment of their own forging, for there cannot be *three* if in no sense of the word they are distinct one from another.

In this sabellian heresy, in one form or another of it, not a few people in America are ingulfed. And hundreds too of those who, by way of distinguishing them from the Arminian party, are called *Old School*

Baptists, are bewitched and carried away with this abominable heresy, as you may see by my treatise published last year, and in which, anti-trinitarian tenets, and the sabellian heresy, are exposed.

We then once more aver, that the glorious doctrine of three persons in the Godhead is not true as stated by such of the sabellians who deny the *proper and distinct* personality of the trinity, since this denial is, in effect, sabellianism in one of its forms; for this subtile heresy assumes different shapes and forms, and under either of its deceitful forms, the acknowledged doctrine of three persons in the Godhead is not true; and yet we here in this country find some sly graceless mortals trying hard to destroy the doctrine of the trinity by craftily saying, that they believe there are three persons in the Godhead, and yet they deny that there are three *distinct* persons, for that, say they, would make a *family of Gods*. Now this phraseology, a *family of Gods*, is not only a form of speech rather peculiar to the sabellian heretics, but is of an irreverent and deistical character; but it answers their base purpose, and hence they use it; but still we affirm, that these graceless mortals try very hard to destroy the glorious doctrine of the trinity by changing it into an error of their own fabricating; *but we are sure that the judgment of God is according to truth against them which commit such things, Rom. 2. 2.* Peace be with thee,

JAMES OSBOURN.

Woburn, Aug. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
May 31st, 1844. }

(continued from page 219.)

But now I will proceed to prove, that the Apostles did baptise in the same name and same way John did, until the Holy Ghost came, and then they did baptise in the name of the Trinity; but before, they did baptise in the name of the Lord Jesus. For proof, see 8th ch. of the Acts 12 yrs. "When

they believed, &c. they were baptised, both men and women." Here they were baptised by Philip. 16th vrs. says, they were only baptised in the the name of the Lord Jesus. Here Philip did baptise in the same name that John did, that is, in the name of the Lord Jesus. So John's baptism and that of the Apostles was in the same name before the Holy Ghost came; but afterwards they did baptise in the name of the trinity. Hence we see that John and Philip did baptise alike, for they both did baptise in the same name, and both baptised in water; for you know that John did baptise Jesus in Jordan, and Philip baptised the Eunuch in the water, so both alike.

Again, Mr B., who but a fool would suppose that those that Philip baptised were baptised again? no one else would. Just so in the case of the twelve, that you say were baptised again. See 17th vrs. "Then laid they their hands on them, and they received the Holy Ghost." Who laid their hands on them? Peter and John. Upon whom did they lay their hands? Upon them that Philip did baptise in the name of the Lord Jesus, and they did receive the Holy Ghost. And none will suppose, or dare to say, that Peter or John did baptise them over; no, nor none should say that Paul baptised them over that John had baptised, when Paul only laid his hands on them, like Peter and John did, and the Holy Ghost came on them. Hence they that Peter laid his hands on were as much baptised again, as they that Paul laid his on; for all received the Holy Ghost, and none were baptised the second time, as Mr. B. said they were; no, but only received the Holy Ghost after being baptised as all did.

But I now will try again to come to the twelve, that Mr. B. says were baptised again, and see how it is. See Acts 19th ch. 1 vrs. Paul calls them disciples. In the 2nd vrs. he asks them if they had received the Holy Ghost since they believed? and they said, we have not so much as heard whether there be any Holy Ghost. Here we find they had not heard of the Holy

Ghost, so they were only baptised in the name of the Lord Jesus. Here we see Paul was well acquainted with the Holy Ghost, and seemed to inquire of them as if he was acquainted with it, and he was. And if he had baptised them over, he would have done it in the name of the trinity; but he did not baptise them, but only laid his hands on them, and they received the Holy Ghost. See the 3rd vrs. and Paul said unto them, unto what then were ye baptised? Here you may see, Mr. B., that Paul did baptise in the name of the trinity; for when he heard them say they had not so much as heard whether there be any Holy Ghost, he seems to be surprised and asks, unto what then were ye baptised? which proves that Paul baptised in the name of the trinity. And when they said, unto John's baptism, Paul then appears to understand them; and did not wonder at their not being baptised in the name of the trinity, for he knew the way that John baptised, and he knew there was no Holy Ghost to baptise to them. 4th vrs. "Then said Paul, John verily baptised with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus."

Now notice the 4th vrs. Mr. B. Here Paul lets them know that he was acquainted with John's baptism, by telling them what John said when he baptised, and only rehearsed the words of John by telling them what John said. For Paul said, that John said unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. Now 4th vrs. is what John said to them when he, (John) baptised them; for Paul said, that John said unto the people, "that they should believe on him which should come after him, that is, on Christ Jesus." Here, Mr. B., Paul has rehearsed or told the twelve that which John told them; so they heard it when John told it, and were baptised when they heard this, that is, when John said to the people, "believe on him which should come after him, that is, on Christ Jesus. This is what Paul said,

that John said to the people. Hence the twelve disciples that you say were baptised again, heard it when John said it; for Paul says, John did tell it them and then baptised them that did believe on Christ Jesus. Hence they heard it when John baptised the, for this is what John did say to the people when or before he baptised; so they heard it when John told it, and when they heard this, they were baptised in the name of the Lord Jesus.

Now, Mr. B., you see that they, the twelve that you say were baptised over, I suppose by Paul, as we have no account of any other administrator being there, so you must say it was done by Paul; but Paul was a Christian and you said the Christian baptism was done in the name of the trinity. Then Paul did not baptise them over, as you say they were, for they were baptised in the name of the Lord Jesus. But you see, Mr. B. you have not told the truth both times; hence you should be ashamed, for once you say there is a great difference between John's baptism and that of the Christian's baptism; for you say John did baptise in the name of the Lord Jesus, and so he did, and then you say the Christian baptism is in the name of the trinity, and so try to under rate or do away John's baptism in one place; and in another you say the apostles of Christ did baptise in the same name, which you have said was not a Christian baptism.

But to the subject. Now, Mr. B., the subject is whether these twelve disciples that Paul met with, and laid his hands on and the Holy Ghost came on them, were baptised again or not? You say they were baptised the second time, and I say they were not; and think I have proved my position, if it could be understood. But I do not expect every body to understand me, for I know it takes a sensible man to understand a fool; for I have been much pestered to understand you, Mr. B., and so I think some will be to understand me. But no odds, Mr. B. But if they were baptised the second time, who done it? We know that John had baptised them before Paul met with them, and on reading

the 19th ch. of Acts, where we have an account of this, we read of no other than Paul talking to the brethren, or twelve, that did receive the Holy Ghost. No, there was not any body but Paul that was named in this matter; and there was no one that asked them a question, or said a word to them but Paul.

So I conclude all will say that Paul baptised them, if they were baptised when you say they were. And indeed if they were baptised a second time, Mr. B., Paul done it; for he said all that was said to them, and done all that was done to them at that time; and all he done was to lay his hands on them, not baptise them, as you say he did, Mr. B. No, he only laid his hands on them, this is all he done; and the Holy Ghost came on them. And they were not baptised here with water again, as Mr. B. said they were; no, they were not, and I will prove that Paul did not baptise them. For if Paul had done it, he would have done it in the name of the trinity; for Mr. B. says, that is the way Christians were baptised, and so say I, since the Holy Ghost came. But before, they did baptise in the name of the Lord Jesus; hence these twelve were baptised before the Holy Ghost came, and were only baptised in the name of the Lord Jesus. Hence Mr. B., if you were right when you said John's baptism was not the Christian baptism, you were wrong when you said these twelve were baptised over by the apostles; for you say the apostles did baptise in the name of the trinity, and these twelve were only baptised in the name of the Lord Jesus. And that is the name that John used when he did baptise them, hence they were not baptised again, or a second time, for they were only baptised in the name of the Lord Jesus. Hence you see Mr. B., that they were not baptised again; for it all was in the name of the Lord Jesus, and not in the name of the trinity; hence not done a second time, as Mr. B. said it was.

But you did not tell the truth, Mr. B., when you said they were baptised again; but you should think of the old proverb,

which says, "a liar should have a good memory." But if they were baptised again by one of the apostles, it was by Paul; for he was all that was there, or that we have any account of being there. And Paul asked them all the questions that were asked them, and when Paul rehearsed what John said to them when he (John) baptised them, then Paul says, when they (these twelve) heard this, they were baptised in the name of the Lord Jesus. Now if they heard this, when Paul says John said it to them, then they were baptised by John; for when they heard this, they were baptised in the name of the Lord Jesus; which name Paul did not baptise in. So they were not baptised again Mr. B. as you said they were; but if they were, Paul certainly did baptise them, as he is all the one that we hear of there that could baptise them. And his command to baptise, was in the name of the trinity; hence not baptised the second time in the same name.

Now I will prove by Paul, that he did not baptise them. See 1st Cor. 1st ch. 14th vrs. "I thank God that I baptised none of you, but Crispus and Gaius." Here I think Paul tells us in plain words, that he did not baptise any of the Corinthians but Crispus and Gaius. Here I think Paul was particularly speaking of the Corinthians, but we will see the 16th vrs. "And I baptised also the household of Stephanas; besides, I know not whether I baptised any other." Here Paul says he also baptised the household of Stephanas, and if he had baptised any other, he had forgotten. Now, Mr. B., you must say some one else did baptise these twelve, as Paul denies it; for here he tells us of all, and says if he had baptised any other he did not know it. Hence Mr. B., Paul did not baptise them again, for it is not reasonable to suppose that he would have forgotten them, so they were not baptised as you said they were; no, for you cannot prove that any other person was there at that time, hence they were not baptised as you said they were, Mr. B. See 17th vrs. "I was not sent to baptise," &c.

Now I wish to pass on, for I believe I have

argued one point two or three times over already; but it was not because there was not enough argument in favor of my position, but because I did not know how to argue like some who have a larger stock of book knowledge than I. But I have tried to tell the truth, if I have done it in a droll or awkward way, it is just like me; but if it is true, no odds.

But I will proceed to notice a few more scriptures on baptism as they come. See the 22nd ch. of Acts, 16th vrs. Here we have the baptism of Paul. And when Ananias came to Paul he found a believer; and then he like a minister of Christ, or the gospel, asked him why he tarried. So it is in this day with gospel ministers when they find a man that has faith in Christ as their Saviour, they want to know why they do not be baptised. Hence you see, Mr. B., there are some preachers yet like Ananias, that like to baptise believers. And here was believer's baptism, but how was it done? Mr. B. says, by sprinkling, but he only guesses at this, and does not tell why he does thus guess. And if I might guess, I should say it was in the water. You say, why? because wherever we have the example to show how it was done, it was in the water; hence all baptism was in the water, unless some one can show in scripture how they were baptised out of the water.

But he was commanded to arise and be baptised. This command shows that Ananias did not baptise like you sprinklers do, Mr. B., for you know you sprinkle them sitting or kneeling, just as the person wishes; but not so in the case of Paul's baptism. Why? because Ananias, like a Baptist, only knew one way to baptise; and that is, for the person that is to be baptised to arise and stand up, and then be baptised; not before he got up; but after he arose. So Ananias was not a sprinkler, or he could have baptised Paul without telling him to arise. But, Mr. B., we have no account whether it was in the house or out of the house; but as Paul did baptise the jailer out of the house, so I suppose Ananias baptised Paul out of the house

and in the water, as that is the scripture way, and I defy any man to show where one was baptised out of water.

We will now notice the 6th ch. of Romans, 3rd vrs. "Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death? Here you see that Christians are baptised into Christ, or sinners when baptised in Jesus Christ are made Christians, and have an interest in his death by faith; which is given them when they are baptised into Christ; not in water, but in Jesus Christ. Here we are made new creatures by the workmanship of God, by the work of his spirit in our hearts and on our minds, which makes us new creatures in Christ. And all this is by God's own almighty power and according to his eternal purpose, and after this is done we are new creatures, not made ourselves new creatures, or helped to do it, no, but ye are made new creatures by being baptised into Jesus Christ, and into his death. Here we are made fit subjects for water baptism, and then we can be baptised for the answer of a good conscience towards God.

And this water baptism must be in water, just like we were baptised into Christ; so we must be baptised in water or buried with him, (Jesus) by baptism, into death. Here you see Jesus was buried by baptism, or how could we be buried with him by baptism if he was not buried? But he was buried, and 4th vrs. says so; hence we must be buried by baptism into Christ and then be buried with or like him in water baptism, that like as Christ was raised up from the dead so we also should walk in newness of life. Here we see as Christ was raised from the dead, so we must be raised from baptism, and show forth his resurrection; hence no sprinkling here, for sprinkling will not show the burial of Christ, nor the resurrection of Christ, so not baptism.

See 5th vrs. same chapter: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here if we the persons that are baptised, are planted or buried

with Christ, we shall be also in the likeness of his resurrection. Here Paul says we that are planted or buried with Christ, shall be in the likeness of his resurrection. Why shall we be like the resurrection? because we were buried with him by baptism, so as Christ was raised from the dead, so we are raised from the dead—so we are raised from the watery tomb where we were laid by baptism, hence we show forth his resurrection by baptism, and then walk in newness of life if indeed we have been made new creatures. Not if we have made ourselves new creatures, no, but if we have been made new creatures. But it is not all that are planted or buried with Christ that are new creatures, no, this planting or burying in water will not make new creatures; but a new creature made so by Christ is the subject for this burial by baptism, and none else; for these can only be baptised for the answer of a good conscience towards God, that is, these that are renewed by grace.

I will pass on. See the 10th ch. 1 Cor. 2nd vrs. "And were all baptised unto Moses in the cloud and in the sea." Here I will say was no water baptism performed, but was before water baptism was known by mortal man, and before there ever was a command to baptise with water; so no water baptism here, for they at that time did circumcise under the law, and you know that the law and the prophets were until John, hence no water baptism under the law, for they circumcised their children then. And some Ishmaelites say, that baptism came in lieu or place of circumcision; and say, as children were circumcised under the law, so they should be baptised under the gospel; but this is a perversion of truth, for we have not one example in holy writ of children being baptised, and have no such command in the Bible.

But now Mr. B., if baptism did come in lieu of circumcision, and you contend that children should be baptised because they were circumcised, you should contend for such only to be baptised as were circumcised, to be consistent. But you contend for

all to be baptised, when there were none but the male children circumcised; so you should baptise none but the males, as they only were circumcised. Hence if you are right, Mr. B., in turning circumcision into baptism, you are wrong when you stretch or extend your baptism to those that had no part in circumcision. Hence if you are half right, you are half wrong; and I read, a little leaven leavens the whole lump. So I conclude your position is wrong, hence it is all wrong; for the law was until John, hence John was the beginning of the gospel. And all that we have a precept or an example of, that do and no more; but there is not one word said or a hint dropt in all the gospel about infant baptism, hence it is that all you baby sprinklers are wrong.

But to the 2nd vrs. same chapter. This baptism here was not a water baptism, but does show how water baptism was to be administered; if it shows any thing about baptism, it does show that it was to be in water, and is like that of Jesus, for one was in Jordan and the other in the sea and in the cloud. But one was in the water and the other dry, so not a Christian baptism. But I will pass on, as I have said twice as much here as I thought I should; and you, my brethren, may think it is three times as much as should be said. But if you do not like it, throw it away, for I am afraid I shall be in the way; hence I will be brief in noticing a few more scriptures:

See 1st Cor. 12th ch. 13th vrs. "For by one spirit are we all baptised into one body." Here we see that all the Christians are baptised by one spirit and into one body, hence all alike; and as they are baptised into one body, so they should and will be baptised in water, as that is the only scripture way. "And have been all made to drink into one body." Here you see, Mr. B., that all Christians have been made, not of themselves as you wish to have it, no, but have been made to drink into one spirit; hence all alike again. And not round about the spirit, but into one spirit; not at the spirit, but into the spirit; hence

not at or round about the water, but in the water is Christian baptism, Mr. B. Hence you see God does baptise all he makes Christians into one body, and then his ministers do baptise them in water; hence the baptism of the spirit and that of water is done in the same way. For the spirit baptises them into the body of Christ and into his death, so they are then baptised in water, and then become members of the church on earth and not before. For there is one Lord, one faith, which is given by the same spirit; and all that are in possession of this one faith will want one baptism and only one, and that is in water.

See Eph. 4th ch. 4th vrs. "There is one body and one spirit, even as ye are called in one hope of your calling." Here we see there is one body and one spirit, and only one hope of your calling; hence if we are called by this one spirit, we will have but one hope of our calling. Then we will not say sprinkle, pour, or immerse; no, there is only one hope. See the 5th vrs. "One Lord, one faith, one baptism. See 6th vrs. says: "One God, and father of all, who is above all, and through all, and in you all." Now in who? why in all he calls, or in all that are baptised into one body; and they are the people that believe in one Lord, one faith, and one baptism. These are the all he is in, not all of you any way people; no, but in you all that have been made to believe in one Lord, one faith, and one baptism; this is the all that he is in.

See Col. 2nd ch. 12th vrs. "Buried with him in baptism." Here we are to be buried with Christ in baptism, and I have shown how we were to be buried with him by baptism; hence we see that baptism is a burial, and not a sprinkling. See 1st Peter 3rd ch. Here we see that baptism is not for putting away the filth of the flesh, but the answer of a good conscience towards God. There it is the answer of a good conscience. Then children have no right to baptism, for they cannot receive it; for the answer of a good conscience towards God. Hence children should not be baptised, Mr. B., as you command parents

to have their children baptised; no, sir, you were wrong here, hence both ends of your sermon are wrong, and all the rest is like the ends. So may the Lord turn you before it is too late, and you shall be turned, is the prayer of your friend. Farewell, Mr. B., for the present.

Dear brethren, I have got through the New Testament baptism, which I think is all the gospel or Christian water baptism; and I have given my opinion before God as a candid and honest man, and what I have said I believe before God, without there is something said through mistake. But believing that God knows I did not wish to pervert or have not perverted one text on this subject, all is well with me as concerns this matter. And I hope my sprinkling friends will not blame me for my opinion, as I will assure them I believe it. Then they must not condemn me for believing that they are without scripture authority and are wrong. I say they must not condemn me, for what I believe; as they say whatever a man does believe to be right is right to him; if so, I am right in condemning their false ways, for I believe they are false.

Dear brethren, I have written much more than I expected or intended; but what I have written, I have written. So nothing more at present, but as ever your friend and brother in the Redeemer of sinners. Farewell. *RUDOLPH RORER.*

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 10, 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Kinderhook, Edgecombe county, N C. }
July 20th, 1844. }*

To the churches composing the Kekukee Association.

DEAR BRETHREN IN CHRIST: The time is not far distant when we shall again assemble (if the Lord will) in a delegated capacity, as is our custom to do; and the delegates which composed our last annual session having (in their wisdom) passed a resolution recommending to the churches to

increase their contributions so as to provide the necessary means (in part or whole) to defray the expenses of the delegates which we may send to the different Associations with which we correspond; and fearing that the matter may be entirely forgotten or totally disregarded, I have thought it would not be amiss to call your attention to the subject, and also to publish the resolution verbatim as it passed the Association, hoping thereby to stir up your minds to what I conceive and what I hope you will see and feel to be your unquestionable duty. The resolution is as follows:

“Inasmuch as we are in the habit of corresponding with other Associations by letter and delegates, and believing it to be unauthorised 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.”

And now, brethren, I would simply ask the question, for whose benefit do we send our messengers to visit other Associations? The answer may be found in the fact, that when our messengers visit sister Associations, in return our Association and churches are visited by ministering brethren, who break unto us the bread of eternal life by which we are enabled to grow and flourish as the corn and as the vine, and spread forth our roots as Lebanon.

All the benefit being derived to the churches, which seems most in accordance with justice and practical piety, for an individual member to be taxed five or ten dollars to defray his expenses to and from a corresponding Association; or, for 500 or 1000 to be taxed five or ten cents each, to aid him in doing so, when it is plainly shown to be not his, but their own business which he attends to? Who goeth a warfare any time at his own charges? &c. 1 Cor. 9. 7. While I hear it predicted (oc-

asionally) that the above resolution will be utterly disregarded by the churches, for whose consideration it was adopted, may I not hope that such predictions will not be verified? Yours in hope of a happy immortality. *ROBERT D. HART.*

TO EDITORS PRIMITIVE BAPTIST.

*Fyrrell county, No. Ca. }
18th July, 1843. }*

DEAR BRETHREN IN THE LORD, AS I TRUST: In complying with a duty which I acknowledge I have for some time neglected, by the permission of a kind Redeemer I now take my pen in hand to write a few lines, and to send some money for some of those for whom I am agent.

Dear brethren, pray for us that our faith fail not, and that the Lord of the harvest would send forth laborers into his harvest. For truly I believe the Lord has a people here, but they are gathered into the visible church slowly, because the laborers are few. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; who worketh all things after the counsel of his own will, and will do all things right. Therefore, let thy will and not ours be done, O God. But as a duty, agreeably to his righteous commands, let us be often found at a throne of grace, praying the Lord in the name of our Lord Jesus Christ, that he would make us more humble, more watchful, and more prayerful; and keep us from the snares and temptations of the world, the flesh, and the devil; and from all the errors and delusions now sweeping over our land like a mighty flood, under the false pretension of true religion, and by their conduct threaten to destroy the true followers of the meek and lowly Jesus.

But, brethren, let us endure hardness as good soldiers; for if we of the old primitive order of Baptists are what we profess to be, greater is he that is for us than he that is against us. So let us put on the whole armor of God, that we may be able to withstand all the fiery darts of the wick-

ed; and having done all, to stand. May we live in peace, that the God of peace may be with us, that our lights may so shine before men that they may see our good works and glorify our Father which is in heaven. We are very destitute here, having no gospel preacher amongst us, nor near enough to visit us, except at long intervals, which brother G. W. Carrowan has consented as occasional pastor to do, for which we desire to thank God. The times between being three months, which is so long the sheep want feeding and get very hungry between times; which sometimes makes them weak and sickly. We should be very glad and thankful, if it is the Lord's will, he would put it into the minds and make a way for some of the ministering brethren to come down and preach for us sometimes. Several of them promised they would try to come, when I saw them at the Association last fall; but the Lord's will be done.

Now may 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 make us perfect in every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever. Amen.

SAMUEL ROGERS.

*Dayton, Marengo county, Ala. }
July 1st, 1844. }*

DEAR BRETHREN AND SISTERS: Through a well ordered chain of God's providence, I address a few lines to you, by which you can see that I am still on the land of the living, and I hope under the protection and government of God. And as I have to write on for you to continue my paper and others, I thought I would give you a few of my thoughts on the subject of Baptism.

Mat. 28 chap. 19 v.: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This commission, beyond all doubt, contains the authority vested in all the true

gospel ministers to administer this ordinance; and we believe it is acknowledged by all professed Christian denominations, that the doctrine of baptism is right; but here rises the question, who are the fit subjects for this baptism, and which is the true mode? 1st. We will notice who are the fit subjects, and as we are all fallible creatures let us take the word of God for the man of our counsel.

Acts, 8 chap. 36, 37: "And the Eunuch said, see, here is water; what doth hinder me to be baptised? And Philip said, if thou believest with all thy heart, thou mayest." Therefore we see that they must be believers in the Lord Jesus Christ, before they become fit subjects for baptism. And we believe that it is sinning against light and knowledge for a true gospel minister to administer baptism to any other than those that obey the command of God, in coming forward and declaring what wonderful works the Lord has done for their poor souls; and giving a manifestation that God, for Christ's sake, had pardoned their sins; and that they give this manifestation themselves, and not another give it for them; and that they become a believer before baptism, and not after. Then we think if they come forward and confess their sins, that they have brought forth fruit meet for repentance. Again we are commanded, to make all things according to the pattern; and the pattern never has taught a servant of Christ to baptize any, only a believer in the Lord Jesus.

Brethren, permit me to digress a little from the subject, and make a few remarks on infant sprinkling, or pouring, as it is called, baptism. Well, says one, the primitive church affords evidence in favor of infant baptism. But where was the proof of this fact found? It is certain it was not found in the word of God. Well, where was it found? Why, Martyr said so. Is this all? No, for we have another able writer that says, infant baptism was a usage of the church, and that the church received an order from the apostles to baptize in-

fant. And we have proof from another great man, that the whole church did practise infant baptism. Let us hear what is said in Prov. 25 chap. 11 v.: A word fitly spoken is like apples of gold in pictures of silver.

Now, my dear friends that believe in infant baptism, let me exhort you to search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me, (says our Saviour.) And not pin your faith to these great writers, these great preachers, or even infant baptism, without they have a thus saith the Lord for it.

Now let us turn to the subject 2nd, the true mode of baptism. And without fear of contradiction, and from the authority of God's word, we assert that immersion is the true scriptural mode of baptism. But, says one, John speaks as much in favor of other modes as of immersion. This we deny, because you have not proven it by the word of God; but by men. Well, let us try to follow the pattern. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbid him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. Again we are told by the word of God, that there is one Lord, one faith, one baptism; and Paul clearly shows whether it was immersion or not. Therefore we are buried with him by baptism into death. Notice that word, buried; and it is well known buried means to be completely covered. Well, says one, immersion is very indecent; but stop, sir, for what was man made? Why he was made for the honor and glory of God. And Jesus has commanded us to walk in his footsteps, and must we say it is indecent, to follow Jesus down into the liquid grave?

My dear friends, these things ought not so to be; for if our Lord and master went down into the liquid grave and was buried

by baptism, we ought not to think it indecent to follow him in like manner. For, says the word, I have given you an example, that ye should do as I have done—and again, the servant is not greater than his Lord. And Jesus when he was baptised, went up straightway out of the water; and lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. Notice he went up out of the water, therefore he must have been in the water. Here we have a testimony from heaven, that the way that Jesus was baptised was the true mode; and, if ye know these things, happy are ye if ye do them.

And in conclusion I say, O that Jesus would inspire his servants to go forward in the strength of Israel's God, and know nothing among the people but Jesus Christ and him crucified, is the prayer of your unworthy servant in Christ, in hope of eternal glory. *JAMES S. MORGAN.*

FOR THE PRIMITIVE BAPTIST.

*Negreet, Sabine Parish, La. }
June 9th, 1844. }*

VERY DEAR AND MUCH RESPECTED EDITORS, AND PRIMITIVE BRETHREN IN GENERAL.

Dear brethren Editors: Having undertaken to act as agent for your valuable paper, which always brings something soothing and encouraging to my longing and panting bosom; therefore I send enclosed herein a five dollar bill, to pay for certain subscribers which you will here see.

Dear brethren of the Old School order, I am sorry to see that all are not Israel that are called Israel; I mean, that all are not Primitive that call themselves Primitive.

Now my dear, afflicted, tempted, persecuted, lost and tried, God has loved you with an everlasting love, and with loving kindness he has chosen you. And while heaven remains and God exists, you are and will be in his love; for he has manifested his love in giving you life, I mean spiritual life, which you did not receive by your natural birth. For you were once of

the earth, earthy; that is, you acted according to the ways of the earth. But thanks be to God for his abundant mercy, for giving us the victory over all the evil pleasures and gratifications of this world.

And, brethren, if we be risen with Christ, let us seek those things that are above; for we are dead to the law as a covenant of redemption, and dead to the rudiments of this world, and have been made alive to god alone by his love and power. And Christ who is seated at the right hand of God, being our life, as long as God exists you are safe. Heaven and earth shall pass away, but God who is the creator and upholder of all things, has loved you from everlasting, and will love you to everlasting; for as long as God loves his own Son, he will love all the saint heirs with him. Oh, what a pleasing thought, that God should have us on his mind, before the world was. And in order to let us know that he loved us with an everlasting love, he has given us the earnest of the spirit in our hearts, whereby we cry Abba, Father. Therefore, every one that loves the Lord Jesus Christ with a pure heart fervently, though you are now in tribulation, you will be more than conquerors through him that everlastingly loved you; for you are heaven-bought, heaven-born, and heaven-bound. Pray for us in this dark and sinful part of creation, for we are surrounded with many and mighty enemies, who travel much and labor hard against the gospel of Christ. Farewell. Yours affectionately in gospel bonds.

BENJAMIN GARLINGTON.

TO EDITORS PRIMITIVE BAPTIST.

*Farmersville, Lowndes Co. Ala. }
June 16th, 1844. }*

(continued from page 223.)

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 founda-

tion 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 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 call 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. Matth. 25th ch. 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 inherit 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, or 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 peculiar people in Christ Jesus, before the foundation of the world, but that they were chosen individually.

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 name were written in the

Lamb's book of life from the foundation of the world,) he also did predestinate to be confirmed 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.

I must now come to a close, for want of space. And in conclusion, dear brethren, I beg all of your 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. *JOSEPH SOLES.*

TO EDITORS PRIMITIVE BAPTIST.

*Brown's Fairfield dist. S. C. }
June 25th, 1844. }*

BELOVED IN THE LORD: Under a deep sense of duty, and the multiplied blessings of a good and gracious God, who is the giver of every good and perfect gift, and the bountiful bestower of every blessing, I once more send you a few lines, to let you know that I am yet on the stage of action. And although I have fightings without, and fears within, my constant prayer is, that God may enable me to stand in my lot and place at all times; knowing that if he does not, I must come far short. For in me, that is, in my flesh dwells no good thing. Brethren, pray for me.

Our little paper, the Prim. Bap. is much beloved, and read with great care and anxiety by a few in this section. But despised by many. For my own part, it is a source of great comfort and consolation to me. But I am very sorry to see, that so many able writers are so seldom casting in their communications for our perusal. I believe it is a good cause, or so many of God's dear children would not profess to be fed, strengthened, and encouraged by it. Brethren, be not weary in well doing; for it is a command of Christ to feed my lambs, and also the sheep. I feel my

weakness, ignorance, & illiterate condition so sensibly, that I have waited some time hoping some of my worthy brethren of this section would write to you; but finding they have not, I took courage to drop you a few lines.

Brethren I beseech you in the bowels of love, to send your communications oftener; for while the neglect of so doing is a grief to the lovers of the Prim. Bap. it is savory meet for our enemies. And let us carefully avoid controversy, which will, if not avoided, destroy our paper. For how can two walk together, except they be agreed. If we find any thing in any communication that hurts our feelings, or that we think will wound the cause of God, we should direct a friendly letter to the author, and endeavor to bring about a reconciliation without hurting so many feelings.

I am very sorrow that the Minutes of the South Carolina Primitive Baptist Association in 1843, were not sent to Tarborough for publication, seeing it has not come out in our paper. I therefore send a Minute wishing our distant brethren to see it. Our next Association will be held (by divine permission) with the Colonel's Creek church, Richland Dist. 17 miles from Columbia, S. C. on the road leading to Anchrum's Ferry, on the Western River, to commence on Saturday before the first Sunday in October, next; at which time and place we hope to meet the messengers of sister Associations with whom we correspond, and as many of our distant ministering brethren as can come. We have looked with anxiety for brethren J. G. Bowers and J. Yeomans to attend our Associations, but have failed as yet.

Brethren I would say to you, come to our next annual meeting; yea come up to the help of the Lord against the mighty, and fetch delegates from all the churches you have of our faith and order, and unite with us, for it is the desire of my soul to see the cause of Christ flourish. We are placed here in the immediate neighborhood of the Furman Institution, (or manufactory for preachers to pass through before they

can get a patent right to preach,) and we are of course surrounded with Ishmaelites, Ashdodites, merit-mongers, lackies, ticket-boys, half-breeds, and no-breeds; who are always ready to circulate all manner of slanders and calumny against those that stand up for the truth. And when they can get no slanderous report, they will try to hatch some grounds for a law suit, and then give a verdict in pointed opposition to the charge of the Judge and positive testimony. I know three Primitive Baptists in this State, that have suffered nearly if not exactly in this way. Thus we see the law power so long sought for arbitrarily exercised, regardless of truth.

It is expressly said, Isaiah, 54th, 13th: And all thy children shall be taught of the Lord; and great shall be the peace of thy children. And there are many gifts, but the same spirit; and all those gifts for the perfecting of the body (or church) of Christ. Hence any thing that spreads confusion and distress among the children of God, cannot be the teaching of the Spirit of God. Isaiah, 59th, 19th: When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. Therefore, brethren, let us take courage. For although false teachers should arise, like the locusts spoken of in Exodus, 10th, 12th, and poison the people, remember that the locusts which John saw in the 9th, 4th of Revelation, had a command not to hurt any which had the seal of God. And Job says: For he shall be with you in six troubles, yea and in the seventh no evil shall hurt you. Therefore, if God be for us, who can be against us? Stand fast, quit yourselves like men, cry aloud and spare not; declare the whole counsel of God, cry against sin, and error, wherever it is found, and support truth as far as in you lieth. For this warfare will soon be over, and we shall be called home to glory, and the troubles of the present time are not to be compared with the glory that shall be revealed in us. Yours in tribulation.

MARSHAL McGRAW.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the Churches they represent, send Christian Salutation:

DEARLY BELOVED BRETHREN: The true Christian may say with the prophet Jeremiah, "wo is me, my mother, that thou hast borne me a man of strife; and a man of contention to the whole earth." Christians are in a state of warfare in every age, but in a time of apostasy or departure from the faith, as the present age exhibits, they have not only a spiritual warfare, (which is common to every age,) but they have fightings without; they have to contend against false brethren, and to bear the scoffs of the wicked world. Forasmuch as it is known that there are serious divisions and contentions among the people called Baptists, and the denomination is assuming different names, as missionary and anti-missionary &c., it behooves us, perhaps, to say something on the grounds of the division and controversies that are among us. We, the Baptists, are now a divided people, both with regard to the missionary and other speculating schemes of the day, and with regard to doctrine—therefore, we will drop a word to you with regard to both these items or points of dissension. The Missionary Societies and Associations require that their Missionaries be of a compromising, and what they call, liberal spirit with regard to doctrine, and that they avoid controversy. Among the rules agreed on by the Charleston Baptist Association in 1818, for establishing a scheme of itinerant preaching, was the following: "Of the Ministers appointed to this service, it will be expected that they carefully avoid entering into contentions with Christians of other denominations and give offence &c." So that rather than be unpopular and not be able to gather up money in their Missionary Tours, they are to let evangelical truth fall to the ground; they are, through good words and fair speeches, to "deceive the hearts of the simple make merchandize of the people." [*Romans XVI 18.*] This is with us an insuperable objection to the

Missionary operations—the quiet spirit which they require in their Missionaries is but little short of treachery in the cause of Christ. They may give up evangelical truth for the sake of being able to make collections in their Missionary routes rather than be unpopular; they must not only forbear to contend for the faith at first delivered to the saints, but they must forbear to preach doctrine, and rather than not please the people merely deliver lectures on morality or the discharging of the relative and social duties. Therefore, none can conscientiously engage in their service but such as are indifferent of the truth, such as are neutrals in the cause of Christ, and will give up their master, (or give up the doctrine of Christ's atonement and complete satisfaction for sin) for thirty pieces of silver. The man who has Christ's cause and interest at heart, and would lift up his voice like a trumpet and shew professed Christians how far they have departed from the primitive faith, cannot come in for any part of the loaves and fishes that are going, or the stipends that are being given to the missionaries; they do not possess any part of the qualification that is considered indispensably necessary to the claiming any part of the fleece of the flock or the milk of the goats, that the Missionary Societies and Associations are gathering up for their renegades. Therefore, evangelical preachers may live as they can; if they employ themselves in feeding a flock or serving a particular Church, they may live on the wind if they can, but such whose object is to be fed of the flocks can get goat's milk enough for their food, for the food of their household and for the maintenance of their maidens, for they can easily get into service of these Societies and Associations, and get to eat the milk of the flocks and herds. [*1st Cor. IX, 7.*] Not such as necessity is laid on to preach the Gospel whatever may come of it, but such as cannot (i. e. are unwilling to) dig and ashamed to beg, can get into the employment of these Societies and Associations.

(to be continued.)

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

RECEIPTS.

G. W. Pugh,	\$5	James S. Morgan,	\$5
James Old,	1	Samuel Rogers,	5
T. W. Walton,	1	Chas. Holland,	1½
Simon Readmon,	1	S. B. Garrett,	1½
T. C. Hunt,	1		

TERMS.

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“Come out of Her, my People.”

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SATURDAY, AUGUST 24, 1844.

No. 16.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 8.

To John Harm, D. D. of Horsham, in England.

MY HIGHLY ESTEEMED FRIEND. We would here farther remark on this subject. The three divine persons in the Godhead, though they are three in a *proper* sense, and *distinctly* three; yet are they not three in that sense or respect in which they are one; nor are they one in the same respect in which they are three; for they are three in respect of their personality, and one in respect of their divine essence, or Godhead. But still, although the Father, Son, and Holy Ghost, are three persons in a *proper sense*, and also are distinct one from another; yet are they not persons strictly in that sense of the word as it is applied to men, for in that sense of the word it would be inconsistent with the unity of the divine essence. And besides, three divine persons in the *very* same sense wherein the word is applied to man, would make three distinct *beings*; for we can but know that three distinct persons among men make three distinct human *beings*: but in the holy trinity it is not so; but the word *person* is applied to each of the *sacred three* in such a sense as is consistent with the absolute unity of their essence.

And hence although the doctrines above hinted at, to wit, election and the person-

ality of the Godhead, are untrue with the signification of unrighteous men upon them; yet in and of themselves, and as stated in the scriptures of truth, they are strictly true and very valuable, nor can we do otherwise than love and admire them.

Slighted, and set at naught, and wrenched from their proper places, as the precious doctrines of the gospel may be by men who know not the grace of God in truth, and as is the case almost universally at the present time; yet aside from these doctrines, there is no true religion,—no walking with God,—no intercourse with heaven,—no fellowship with the Father, and with his Son Jesus Christ,—no divine consolations,—no comfort of love,—no solid peace and rest for the soul, for they are those *wells of salvation* of which we read, and from which the *saints* of the Lord have drawn large draughts of pure gospel refreshments. And those wells by the apostle Paul are called *the deep things of God*; and they are what carnal men cannot understand,—see through,—approve of, nor love; and hence they are said to turn away their ears from them and listen to fables; and the same is just as true now, and much more frequent, as it was in the apostolic age.

And yet we again affirm, that aside from these doctrines, all the religion, and profession, and light, and knowledge, and zeal, in the whole habitable world, is a perfect hoax; and doubtless by the same, thousands and tens of thousands of the human family are deceived. It is presuma-

ble that the better any of us become acquainted with divine truths or the doctrines of the gospel, the greater will be our joy, and peace, and stability of soul. Also, to increase in the knowledge of the doctrines of the gospel of Christ by the inward teaching of the Holy Ghost, is to increase in a closer acquaintance with our almighty Maker, since evangelical doctrines are the sweet component parts of God; and to disavow them,—change them,—sully them,—under rate them,—trifle with them, or to set them at naught, is a base outrage on eternal Deity, and as much perhaps as our souls are worth; and yet in this identical snare are most religionists at this present time, is the firm and steady belief of your New England correspondent:—and who can prove that he believes a lie in this matter? Or as Job says, *who can make my speech nothing worth?* Job, 24. 25.

We do not say however, that a mere theoretical knowledge of the doctrines of the gospel will constitute men saints, or make their souls divinely happy; for the letter of truth may be known, and much talked about and warmly contended for, while the heart remains destitute of grace: while on the other hand, a child of grace may know but very little of gospel doctrines in the theory, or the simple letter of them, and yet the kingdom of God being established in his soul, he has received the substance of every truth in the gospel; and he too is much wiser, and can see farther, and understand spiritual things better, than the man who is destitute of the grace of God, though he may understand all mysteries, and all knowledge, and have all faith, so as to remove mountains, and to define to a nicety how *three* persons can be *three* in the eternal Godhead, or elsewhere, and yet in *no sense of the word* be distinct one from the other.

The grand difference then, between men of grace and mere speculators in religion, consists in *divine life in the soul*; i. e. the *essence* of the gospel is in the *heart* of the saint, and the mere *letter* of it only dwells in the *head* of an idle speculator in religion. And indeed, in most instances it is

evident enough that professors have neither the letter of truth in their heads, nor yet divine grace in their hearts, but are ignorant of both; and thus in their instance it is strictly true what our Saviour once said, namely, *ye do err, not knowing the scriptures, nor the power of God*, Matth. 22. 29. Those people appear to be quite satisfied with bare outside things in religion, or as Job says, *they take the timbrel and harp, and rejoice at the sound of the organ*, Job, 21. 12; or what is substantially the same thing, they are altogether taken up and greatly amused with the commandments of men, and with those carnal plans, rules, forms, and ceremonies, which are now so much in use among our modern Hagarites; and which things too are so pleasing to flesh and blood, and also so well calculated to feed the vanity of an empty mind, and to pamper a supercilious professor, and to increase carnal popularity, and to trample in the mire the whole office work of the Holy Ghost, and to bury the everlasting gospel in perpetual oblivion.

And those sort of professors, New England swarms with, and all they have got to assure their minds, and to satisfy their consciences, that they are interested in the covenant of grace, and of their names being written in heaven, is their warm attachment to these commandments of men, and the other things named above; together however with their great readiness to cry down all the evangelical doctrines of the gospel of Christ as pernicious, and dangerous, and discouraging; and at the same time to stigmatize all those who in heart love and rejoice in those precious doctrines which they turn from with disgust and in wrath cry down as worthless, and worse than worthless:—I say, to stigmatize all those persons who love the truth with the opprobrious names of antinomians, bigots, knaves, disturbers of churches, troublesome people, pestilent fellows, movers of sedition, enemies to good works, gluttonous men, wine-bibbers, and friends of publicans and sinners. Yes sir, I verily believe in my soul that the above frightful picture

forms as good a credential for heaven as most professors of religion here in New England are in possession of. And this I say too without the least ill will against any person.

And as from nearly all the churches in these Eastern States, the life and power, and the very letter of truth, has departed, so now, blind zeal, false devotion, carnal popularity, vain parade, and pompous ornaments of a glittering outside, fill up the blank to overflowing. Yes, such are the carnal and gewgaw plans adopted and measures resorted to by most churches, or religionists, at present, in order to make it appear to the world that they are in possession of an extraordinary degree of piety and under great gospel prosperity, that we may very justly view all such religionists as a new race of *Jesuits*: and as once in *old England*, the doctrine of *passive obedience and nonresistance* was a distinguishing badge of religious orthodoxy; so now in *New England*, a rigid adherence to all the carnal plans, and contemptible measures, and ostentatious contrivances, are, in effect, viewed as the infallible criterions of true piety. Or to make the best of a bad matter, and bad it truly is, the religion of New England at this time consists in placing vital Christianity in outward signs instead of a radical change of heart effected by the Holy Spirit: and the many wonderful means, all of the gewgaw kind, now employed by carnal religionists to decorate an external show of godliness while the core of religion is passed by unheeded, is a most fearful sight to all those who are acquainted by heart-felt experience with what is meant by *fellowship with the Father, and with his Son Jesus Christ*. While with those people the religion of the Bible is admired and enjoyed in their souls, and earnestly sought after and contended for, a spurious religion,—the popular religion of the day, which consists in mere outside show,—human varnish, and a decent appearance, is in their estimation of no manner account to the soul before God. They are for substantials, and not for toys; for the kernel,

and not for the mere shell; for the life, and not an empty form; for the power and glory, and not noise and clamor. *The Lord was not in the fire: and after the fire a still small voice*, 1 Kings, 19. 12. Affectionately yours.

JAMES OSBOURN.

Woburn, Aug. 1841.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the Churches they represent, send Christian Salutation:

(continued from page 239.)

The principle of having it an agreed point that the preachers are carefully to avoid entering into a controversy with Christians of other denominations or give offence is (or would be in the orthodox,) one of the pernicious consequences and is calculated to lead to the giving up evangelical truth altogether; it opens the flood-gates for all errors and heresies to inundate the Christian Church; there are professed Christians that deny every essential branch of the Christian doctrine, and the only means of reconciliation and peace with God, to deny (as many of our new school brethren do,) that mankind are in a totally depraved and helpless condition by nature, leads to the denial of the means of our reconciliation with God; for the man who denies the depraved and helpless condition of the human family since the fall, may, very consistently with his views on this subject, deny the necessity of the Spirit's agency in conversion; deny the doctrine of the atonement by Christ, and the doctrine that any other than a mere external or historical faith is necessary to our being reconciled to God, and received into the visible Church, &c. &c. And this kind of faith is as much as our new school brethren require of candidates, in order to their partaking of the ordinances and privileges of the visible Church. As regards their faith, all that they require of them, in order to their being baptised, (and of course enjoying Church privileges) is, that they say, "I believe Jesus Christ was the prom-

ised Messiah of the Old Testament, and that he has come into the world and suffered according to the scripture account of him;" which, perhaps, the Mahomedans would say. Brethren, what are the usual motives for avoiding controversies in religion? They are such as are utterly unworthy of the Christian. One of these motives we have already hinted at, viz: the fear of being unpopular (i. e. a fear of not being loved by the world or by the enemies of evangelical truth;) and what has our Saviour said on this subject? "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you; wo unto you when all men speak well of you for so did their fathers to the false prophets." Another reason of aversion to controversy is that many hold opinions that they are utterly unable to maintain—they believe certain things, not because the scripture says so, but because they think they are so (i. e. it seems reasonable to them that they should or ought to be so.) Such are my notions about the matter, say they—and this is all the reason they offer for their principles. Such are not willing to enter into any critical examination of their principles because they wish them to be true and do not wish to be beat out of them, or because they have no other dependence for salvation than what is grounded on those principles; but this is not a motive with the real Christian. The real Christian has a holy jealousy over himself, and wishes not to build his hope of eternal salvation on a false foundation, and if nobody else will examine him he will examine himself, and is much more anxious to avoid error than to avoid controversy. Another motive with some for avoiding controversy, is a notion that whatever a man believes to be right will answer his purpose, provided he is sincere in his belief and practices according to it; but there cannot be a principle more subversive of the Christian religion, nor more calculated to make men relax in all their efforts to spread revealed truth. If this

principle were correct there would be no use for Missionary Societies, no use for either Foreign or Domestic Missions, how orthodox soever the Missionaries might be; for every man perhaps that is not an Atheist, has some notions about certain means of being reconciled with an offended deity, and if it makes no difference what he believes, provided he is sincere in his belief, and practices accordingly, there is no occasion of evangelizing him or acquainting him with the principles and doctrine of the Christian religion. The Mahomedans and Jews are as safe as the Christians according to this principle; the theoretical or speculative atheist is not excluded from salvation according to this principle; Turks, Christians, Jews and Hindoos are all on a footing, according to this principle, of course the Missionary operations are unnecessary, even on the supposition that the Missionaries are spreading evangelical truth, so that the rule of the Missionary Societies and Associations that their Missionaries are to avoid controversy, is calculated to sap the foundation of their own doings; there can be no use for them if what a man believes to be right is right on the ground that he believes it so, whether he is orthodox in his faith or not. But the motive for avoiding controversy under consideration will not bear to be tested by the unerring standard of truth; divine revelation informs us "that there is a way that seemeth right unto a man, but the end thereof are the ways of death." [*Prov. XIV, 12; XVI, 25.*] And that "he that trusts in his own heart is a fool." [*Prov. XXVIII, 26.*] And that he that brought life and immortality more clearly to light and spake as never man spake, forwarned his disciples that the time would come, that whosoever would kill them would think that he was doing God service. See also, St Paul's words, [*Acts XVI, 19.*] But that controversy is not utterly to be avoided, may be inferred from the circumstance that a great part of our Saviour's and of the primitive disciples' preaching was of a controversial nature. They did not avoid con-

troversy, nor steer a temporizing course in their ministry, they did not seek popularity nor the praise and applause of men, much less did they seek their money, by a flattering or compromising course in the ministry, which is pretty much the course that is pursued by our Domestic Missionaries. But that controversy is not wholly to be avoided must be evident to every one who considers that there is such a thing as for persons to be mistaken in the great concerns of the soul—wrong foundations must be razed (or sapped, if you prefer the term,) before people will be induced to build on right ones. While the strong man, armed, keeps his palace, his goods are in peace; but when a stronger than he binds or expels him, he can spoil his goods—wrong principles must be subverted before you can introduce right ones—men must be told what is wrong in their principles (at least they must be convinced of the wrong,) before they will receive right ones, and whose business is it to tell them if it is not the preachers? Therefore, the principle in question that the Missionaries are to avoid controversy, will not bear to be tested with scripture or reason. It is of a ruinous nature in one who is set for the defence of the Gospel, and whose business it ought to be earnestly to contend for the faith once delivered to the saints, [*Jude 3.*] in one who is set as a watchman, and is to sound the alarm on the approach of danger. [*Ezek. iii. & xxxiii.*] But another insuperable objection that we have to the present Missionary operations of the new school Baptists is, that the fountain from which the Missionary streams do issue, has become corrupt—that whatever may be said concerning the soundness in the faith of the American Baptists in the year 1813, when they first put their hands to the Foreign Missionary operations, there is now a lamentable departure from the primitive faith in those called new school, or Missionary Baptists.—If we were to designate their doctrine by a name formerly used to denote a heresy in the Christian Church, we should fall short of signifying how far

they have departed from the principles of the gospel, by calling it Arminianism.—We would rather designate it by the term Pelagianism, Semi-pelagianism, or Campbellism, and therefore we cannot bid them God speed in their Missionary operations, either Foreign or Domestic. They hold, as has in some measure been noticed, that men are not utterly depraved and helpless in consequence of the fall of Adam, but that they can help themselves without the special aid and influence of the paraclete or divine spirit; that there are none but the common operations of the spirit under the influence of which all could get religion if they would seek after it, and apply themselves to the means of grace; that men, as they are naturally born into the world, are capable of exercising faith or believing the gospel account of our Saviour, and that they are moral agents, capable of themselves, of receiving and embracing the gospel, or of resisting the influence of the Holy Ghost, (when he is operating on their hearts) so as never to get religion. And the fountain of the Missionary operations being corrupted from the simplicity that is in Christ, it is to be apprehended as a matter of course, that the Missionary streams that issue from this fountain have become corrupt, if it ever was otherwise, what can be expected but that the Missionary and Itinerant preachers will deem it no part of their commission to preach the doctrine of irresistible and efficacious grace, but that they will preach up the doctrine of men's free will abilities—the doctrine that men's volitions are under their own control and government, and that they can, of themselves, will aright if they will, i. e. if they have a wish to do so, (but they don't say where this wish is to come from) the doctrine that they can be religious if they will, i. e. that they can reform their external lives if they will and that they should, in their preaching, discard the atonement of Christ. And what sort of doctrines are these to be preached to a heathen people or to the inhabitants of our land? They would by propagating such a gospel, but

be preparing the way for the universal prevalence of the Roman Catholic doctrine, with regard to man's free will abilities.

And not only are the things we have noticed objectionable, but we would ask of what are the Missionary Societies made up? Why, professors and non-professors—**JOSIAH B. FURMAN** was a member of the general committee of the Charleston Association in 1818, though no more a member of the visible Church than we are members of the British Parliament. Any thing that will give them money; membership in them is a simoniacal thing to be bought, as Simon the sorcerer wished to buy the gift that he on whomsoever he should lay his hand, might receive the Holy Ghost. [*Acts VIII*, 19.] Unrenewed men who for a certain price may not only procure a membership, but a directorship in these Societies are no judges of orthodoxy in the faith; they are utterly incapable of judging correctly; what is sound doctrine and what is erroneous, even if the new light Baptists could do this and beside their incompetency to judge correctly of the soundness of their Missionaries in the faith of the gospel, they never did the first act in their lives, with an eye single to the glory of God, yet they are praised and complimented for their fidelity and zeal in discharging their duties in their several stations in these Societies. Those whom God abhors, men praise for their fidelity and zeal in his service as they call it; and besides all this, we would enquire lastly, what are Baptist Associations? Do they meet as higher judicatures than the Churches? Do they not meet that the Churches within certain limits, may thus have friendly and Christian intercourse one with another, and disclaim all dominion and authority over the Churches, and say they are merely a council of advice, that all beyond in such bodies would be usurpation better comporting with the arbitrary spirit of popish councils, than with a Baptist Association composed of delegates from independent Churches; yet these very bodies do now

resolve themselves into Missionary Societies, and send out their Missionaries authorizing them to call on the congregations for their stipends without any funds of their own to begin with. They appoint such and such men to travel within their bounds and borders, and preach and baptize, prescribe their salaries and say who is to pay them, that is, the Churches. Saying the itinerant preachers or Missionaries sent out by the board, shall be authorized to institute plans for obtaining contributions among the congregations or people among whom they minister, by public collections &c. Now, brethren, would you not think it strange, if the government of Great Britain were to send over persons to this country to perform certain services for the United States, prescribing what was to be their remuneration for their services, and authorizing them to call on the citizens of this country for contributions to that amount; and we desire to know why a Baptist Association who says we arrogate no higher title than of a council of advice, consistently with which epithet we ought ever to act when we act at all, without intruding upon the primitive rights of the Churches, has any more authority over the purses of the community of this country or over those of Church members, than any of the subjects of the King of England has? What right has such a body to send out Missionaries and prescribe what remuneration those Missionaries shall have, when they have no funds of their own on hand? no means of compensating them for their services—they authorize them to call on the Churches—who gave them authority, to give such authority? Now brethren, what does all this bespeak; are not such Associations when they assume such undelegated authority, analagous to popish councils? the usurpation of those Associations do not end at the point to which we have brought the consideration of their doings to your notice; when these Missionaries go out on these Missionary excursions, they hold protracted meetings, and sing up and baptize all that they can get willing to submit

to the ordinance, and having constituted them into a Church, take an account of their numbers and have them connected with the Association; then whose property are those Churches? Why, the Association's; they owe their existence to her doing: that is to her sending out those Missionaries and prescribing what salaries the Churches shall give them, and authorizing them to call on the Churches for that amount, the whole of these doings in bringing these Churches into existence, may be said to be the Association's, except the little matter of making up the little remuneration of forty dollars per month for the Missionaries; that she prescribes for the Churches to do. Well, they are her Churches; she thenceforth claims them as her property, and takes upon her the superintendence and regulation of their discipline; brethren that you may be clearly and entirely satisfied that we are making a fair representation of the new school Association, permit us to make a quotation from the minutes of two different sessions of a Missionary Association in South Carolina. The first shall be from the minutes of 1832, of the Bethel Baptist Association, convened at Lower Fair Forest Church. The Committee appointed to enquire into, and if possible to adjust the difficulties existing in the new Bethel Church, reported that they met, but did not succeed in restoring fellowship: in consequence of the absence of some of the parties nothing was done, hence another Committee was appointed with power (without a reconciliation) to cut off the offending party and report at our next meeting, viz: Elders Ray, Sen. Ray Jr. Mitchel, Greer, Hubanks, McCissick and brother Brewton.

And the other quotation from the minutes of 1838, at the same Association, when convened at Pacolet Church called for the report of the Committee appointed to visit Ararat Church. The Committee reports the Church to be in disorder—the report received, and resolved, that we withdraw our connexion from them, and the same Committee be appointed to revisit them, clothed with power to give

letters to those entitled, or to constitute a new Church, a majority constituting a quorum. Now, brethren, how do these items agree with the following sentiments expressed by that Association and printed with her minutes in 1833? Such a body (as a Baptist Association) should by no means consider itself a superior judicature, vested with coercive power or authority over the Churches. It should never presume to impose its sentiments on its constituents under pain of excommunication, nor anathematize those who do not implicitly submit to its determinations, which would in fact, be nothing less than ecclesiastical tyranny, and would better comport with the arbitrary spirit of popish councils than with that meekness, humility and love which distinguished the true disciples and primitive followers of the lowly, yet adorable Jesus. The Baptist Association therefore, arrogates no higher title than that of a council of advice, consistently with which epithet, it ought ever to act, when it acts at all, without intruding upon the primitive rights of the Churches as independent and congregational. [See *Matthew XXIII*, 10, 12; *John XXIII*, 36; *2 Cor. X*, 48.]

Thus these sentiments, which were taken verbatim from our summary of discipline go to show the independence of our Churches. But of what avail are all such barriers against ecclesiastical or Associational tyranny and usurpation, when the Missionary principles and doings are being introduced? The Missionary Baptists seem to think the Churches utterly incapable of self government, and like tyrants, when about to rivet the chains of despotism on the necks of their subjects, they disregard all those rules and compacts that have been settled on, that would set bounds and limitations to their authority.

Then, brethren, are you afraid of hurting the feelings of the Missionary Baptists under these circumstances? Are you for prophecying smooth things to them? Are you for saying peace, peace, when God requires you to declare war against all such doings? Then you are not Christ's sol-

diers; you are not those who bear the cross for Christ's sake and the gospel's; and can you expect to wear the crown? We are pleased with an observation of brother James W. Walker's in the second number of the VI. volume of the Primitive Baptist. His words are—"If you see persons coming about, who are very good, (*that is, seem to be very good,*) and much distressed for the split in Churches, saying they see no cause for it, they had better cease the strife, and all live together in peace, such men are more to be dreaded than a corn field hog—they are only hunting for a broken rail, and if they succeed in finding one, they will let in all the hogs in the settlement; and if they are ever seen lurking around the fence, they should be dogged." We are sorry, indeed sorry, not that there is a split and division among the Baptists, but that our new school brethren or the Missionary Baptists, should give us occasion, nay make it our duty to declare our non-fellowship with them and their doings, and nothing but a departure from the primitive principles and practices of professed Christians would have induced us to do so. If we have been culpable at all in our conduct towards them, it has been on the side of forbearance, i. e. in seeming to wink at their departure from the primitive faith too long; we are certain we have gained nothing in forbearing to make an earlier protest against them in their doings.

We conclude, dear brethren, praying the Great Head of the Church to pour his blessings on you in rich effusion. We remain, dear brethren, your's, in the bands and fellowship of the gospel.

MARSHAL McGRAW, Moderator.
WILLIAM NELSON, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 21, 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Pleasant Grove, Gibson county, Ten. }
June 3rd, 1844. }*

DEAR BRETHREN: I wish to inform you that I have received the Primitive with

the back numbers, and am well pleased with it. And I wish to write a few lines for a place in the Primitive, and if any one feels disposed to sift the remarks that I may make, they shall be perfectly welcome to all of the husks they can get, for I have no use for them myself.

The subject which I propose to write upon, is the foundation of our hope, (Leviticus, 17th chapt. and 11 vers;) which is Christ and his atonement. I shall offer no apology, more than I am young; and if any thing contrary to holy writ is offered for consideration, it is through mistake or weakness, for I have nothing in view but the revealed word of God. Then in treating on the subject I shall strike at things in the shortest way possible, so as to communicate my mind on the atonement.

Then first I will remark, that Jesus Christ was the foundation upon which all things were created, as you will find in Revelation, 3rd chapt. and 14 verse, and Col. 1st ch. and 18 verse. It behoved him to rectify every disorder which necessarily must take place through the existence of evil, &c. Luke, 24th chapt. and 46 verse. And since this existing evil has given birth to sin, it appears to be the cause that a Saviour made his appearance into our world, which may be seen in 1st John, 3rd chapt. and 8th verse. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. And if it should be said that fate fixed the necessity, I would say in reply that love fixed it, as in John the evangelist, 3rd chapt. and 16th verse; for God so loved, &c. Then as a consequence, there can be no peace where love is not gratified; moreover the very nature of the divine being must have been thrown into disorder, since he is love. 1st John, 4th chapt. and 8th verse: He that loveth not, knoweth not God; for God is love, &c.

Then the course to pursue is, the design, nature, and effect of this atonement, (or

satisfaction,) since sin is an infinite evil, has ran with its bitter current not only in the bottomless pit, but its mighty current ran through Edom, and spread its wide expanded billows over all the world; into which bitter stream Adam drank, and all his posterity, Rom. 5th chapt. and 12 verse. Then first it is conclusive, that the design in the divine mind was fixed on the sure salvation of the objects of his love. Should it be asked, did he not love every body? I would only say in reply, that we have no such account in his word, since his people have their names written in the book of life from the foundation of the world. Rev. 17th chapt. 8th verse. And again, Rev. 20th chap. and 12 verse, and the dead are to be judged according to such writing. And again, he has loved his people with an everlasting love, and for this cause he has drawn them with his loving kindness. Jeremiah; 31st chapt. 3rd verse: 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; that is, with never-failing love like an everlasting God.

But did he see something in them? Deuteronomy, 7th chapt. 6, 7, 8 verses. Here it is said they were a holy people unto the Lord, and that he chose them because he loved them; and that they were sinners at the time of this choice is evident from Rom. 5th chapt and 8th verse, where it is said, that while we were yet enemies, we were reconciled to God by the death of his Son. Again it is stated in 2nd Tim. 1st chapt. and 9th verse, that he 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 in Ephesians, 3rd chapt. 11th verse, it is stated that this was eternal, which puts the matter out of dispute, if we will credit what the Almighty saith. From whence the conclusion is, that the eternal I Am always purposed the salvation of his people. In consequence of which the de-

sign of the atonement was to fulfil that purpose, as may be seen in that golden chain laid down in Rom. 8th chapt. and 29, 30 verses: Whom God foreknew he also predestinated 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—which is conclusive evidence.

Then secondly, in order to investigate the nature of the atonement, we will notice the parable of the Saviour, in Matthew, in order to get into the field; 13th chapt. 44th verse, where it is said that the kingdom of heaven is like unto treasure hid in a field, &c. This compared with the parable of wheat and tares in the same chapt. 38, 39, and 40 verses, will show that the field is the world; and inasmuch as the field was purchased for the sake of the treasure, it follows that all the world was in a manner suitable in the divine arrangement reconciled to God, as God was in Christ reconciling the world to himself, not imputing their trespasses unto them. Which brings me to consider one thing here, that is, whether the acts justify, or the principle that produces them? In order to which we will notice Paul to the Romans, 8th chapt. and 6th verse; where it is said, to be carnally minded is death, but to be spiritually minded is life, &c. Now then as the carnal mind is enmity against the law of God, that spirit never can nor never will pursue any action but what is sinful; hence it is, that they have eyes full of adultery, and that cannot cease from sin. And again, the Saviour says, out of the abundance of the heart the mouth speaketh; and Paul saith, that our warfare is not with flesh and blood, but with spiritual wickedness in high places, the carnal mind, which is taken captive by the devil at his will. In consequence of which, it is the principle that gives birth to the actions, and the acts only manifest it to observation.

Then in agreement with the scripture I would say, that God in eternity will not call to account for their actions, since he does not impute their trespasses unto them; but in the death of his Son Christ Jesus our Lord, reconciled the world to himself. Then it is by the grace of God, Jesus Christ tasted death for every man, as appears clear in the wheat and tares; for they could not be gathered, least the wheat be rooted up. Then in growing among the wheat, the good man gave the tares the same care in keeping up the hedge about them, as he did the wheat, until the day of harvest, which is the judgment of the world. From which arrangement the vile have the free gift of justification of life. Rom. 5th chapt. 18th verse.

Then I will say, that in no particular was the atonement finite, though infinity was clad with finity; for I learn that it was through the eternal spirit it was offered without spot to God. And it is said in divers places in scripture that the atoner was God, and thus the blood was the blood of God, though coming from the body. So I discover nothing in all the obedience, but what was in union with the divine being, since the Godhead was bodily there. Then there was nothing lacking to render the satisfaction as broad as the whole extent of heaven, since it must be admitted that the divine Saviour was the only true and living God. For saith the Saviour, that I and the Father are one.

Then the conclusion is, that the whole offering from first to last was a spiritual one. 1 Corinthians, 15 chapt. 45 and 46 verses. Now in order to come at the root of the matter, notice that the law is founded upon that principle of justice which always existed in the divine being; and the letter of the law only communicates it, and for this reason Paul while a pharisee did not discern the nature of it, while only looking at the letter; but when seeing by the spirit of the Lord, and made able to compare spiritual things with spiritual, he then discerned it spiritual, holy, just, and

good, like its divine origin. Hence it follows, that none but a spiritual being could render satisfaction to its demands. Then was the Saviour made under the law for two reasons, to fulfil and to adore; in order to which he magnifies it by a spiritual and actual obedience to all its demands; then seals his blood for the remission of sins, and was brought again from the dead, inasmuch as it was impossible for him to be holden by the chains of death.

Now then if the nature of God is boundless, so is the atonement in its nature, so far as to restore to God a perfect righteousness in doing his pleasure and fulfilling all his purposes; since then in time, life and immortality has been perfected; so in time life and immortality is brought to light through the gospel.

So thinks and writes a lay member of the Pleasant Grove church of Jesus Christ of the Old School order, in Gibson county, Ten. Farewell, brethren, and may the great head of his church save us all and crown us his in his kingdom above for a Redeemer's sake. Amen.

ROBT. ATCHISON.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth city, Pasquotank Co., N. C.
June 30th, 1844.

AN INTRODUCTION. L. M.

Beloved brethren in the Lord,
I now sit down to write a word;
And if it be a worthy thing
You'll let it thro' your trumpet ring,
And if it should not worthy prove,
You'll lay it by, mere out of love;
And so you'll do away reproach,
And bring no hurt upon the church,
But as I feel I want you know,
For as I feel I think you do;
And if you feel just as I feel,
We can each other's feelings tell,
But if we feel alike in heart,
Yet differ in a little part;
We must lay open to receive
Instruction, and instruction give,
But can a poor and helpless worm,
Take up his pen to make a form;

To give instruction to the wise,
To take it as a nobler prize?

What is it makes me deviate,
And feel sometimes that I'm so great;
And then again I take a fall,
And feel direct that I'm so small?

Are not two armies in my breast,
One army fighting all the rest;
The flesh and spirit each at war,
Is what must be my case be sure?

ABEL PALMER.

TO EDITORS PRIMITIVE BAPTIST.

*Pleasant Gap, Pittsylvania Co., Va. }
July the 13th, 1844. }*

DEAR BRETHREN OF THE PRIMITIVE, and all who read it, and every body else: I want to let you know how things are with us, Old Side Baptists, here in the Stanton River District Association. I wish the whole world to know how we have been treated by the Ishmaelitic clan, or worshippers of men or men-made institutions. I don't know what to call them, to say thieves and robbers looks a little rough, and to say the self-righteous boasting Pharisee will not do; for the Pharisees tried to put on an outward appearance of righteousness, and to keep the law outwardly; but those of our enemies are worse than them, for they go against light and knowledge, in direct opposition to the law or constitution of the Association which they are members of, and contrary to all rule and government of the Baptist church. Yet they wish to have the name of Baptist tacked to them, when they are as destitute of the principles of religion that constitute a scriptural Christian Baptist, as the devil. Ye shall know them by their fruits. They only take to themselves the name of Baptist for a cloak, for instead of promoting the true and genuine religion and peace and harmony of the churches, as set forth in the scriptures, their main drift seems to run to some new invention or society, unauthorised by scripture, under the false pretence of benevolence; which has grown to such increasing lengths, and are so continually coming into the churches and Associations under the cloak of religion, as to

cause divisions and splits in the churches and Associations.

The leading propagators of those new institutions appear to be very zealous for the cause of God and religion in the world, to try to impose the new schemes on the people and even on the unsuspecting Christian, and bring about disorder and confusion and implant error in every church; and if it were possible, to deceive the very elect; coming in sheep's clothing with something that outwardly appears plausible, but try them by the scripture and no matter how nice the sheepskin appears to fit them, you can tell by their feet whether they are wolves or sheep; for the wolf though wrapped in sheepskin, can no more hide his foot and conceal his claws, than the devil could his cloven foot, and if they have more than two toes they are not sheep. And instead of preaching Christ Jesus and him crucified, their great burthen and zeal is for money to carry on their missionary operations and their other benevolent institutions of the day, so called, unknown in the scriptures. And they are trying to draw off and proselyte all they can, by sowing the seeds of discord and division, creating splits in the churches by misrepresenting things and lying to effect their purposes.

They have crept into the churches of the Roanoke Association, under plausible titles and names by degrees, till they have become more numerous in the Association than the Old School party; and as soon as they thought they had the majority on their side, they were more bold in propagating their measures. And at every Association, instead of meeting in brotherly love and trying to act as an Advisory Council, there were debates, contentions, and strifes about the introduction of new unscriptural schemes and plans in various forms and under different pretences, all centering to one point and having the same object in view; and that object was, to advise means to accumulate money under the false pretence of benevolence; or in other words, to make merchandise of the word of God. Ye shall know them by their fruits.

Now if they had been actuated from a true Christian spirit, it would have taught them to love each other; for the operations of the divine spirit have a tendency to unite the children or true followers of God, and instead of strife and confusion, lead them to peace. And they wish to promote the cause of true and vital religion from a principle of love and holiness implanted in them by the spirit of God, for he that loveth God loveth them that are born of God. And I do rejoice that God has yet a people on earth who are in possession of that faith which is the gift of God, and they are willing to own it is of grace; who have the Christian courage to separate from and show to the world that they disapprove all the new and unscriptural institutions of the day both in church and Association, as the eight churches of the Roanoke Association did. We concluded that we could not follow them any further into the new things, as they were unauthorised by the word of God and lead to confusion instead of peace; and therefore for the sake of peace we separated and came out from the eleven and were constituted into an Association called the Stanton River District Association. And we wished to let them alone and have nothing to do with them.

There were nineteen churches that composed the Roanoke Association, and this church, Upper Banister, is one of the eight that came out and constituted the Stanton River District Association. And when the question was put to the church, which side they would take, it was almost unanimous in favor of the separation. We gave any of our members the privilege of withdrawing and joining the other Association if they were not satisfied with us; but they all professed to be satisfied except three, one male and two females; and they appeared to have no very serious objection at first and said they could submit to the majority and live with us and did stay a short time till the missionary craftsmen, or new fangled money hunters, or smooth-tongue, buttermouth preachers came prowling around and persuaded them not

to stay with us; and by their good words and fair speeches got them dissatisfied, and they asked for letters of dismissal from us which were granted, and at our next church meeting they came forward and refused to have their letters after they had been granted at their own request, and they were then excommunicated. They then claimed to be the church and claimed the house as theirs, and the Roanoke holds them out in it, by recognising them as such, after they had been excommunicated by a large majority of the church; in fact, the church was unanimous in turning of them out. And then to vent their spite they would break open our doors, and have their meetings in our house, and tried to get the right to the church conferred to them by going to Court and applying to the judge of the Superior Court to appoint them trustees (as the former trustees were dead) and vest the right in them, claiming to be the legal authorities to ask for trustees.

All this they done in a very singular and undermining manner, without ever letting of us know that they had any such intention. But we heard of it, and went to explain the matter before the appointment of trustees was made, and the right conferred to them; and rather than have an explanation exposing their undermining designs, they dropped their proceedings. But when another Judge came round, that was unacquainted with the circumstances, they made another similar attempt, claiming again to be the legal authorities, to ask the appointment to be made; but as that Judge was only Judge *pro tem.* he refused to act upon it, and they were again frustrated in their designs. Brethren, the devil is mighty artful, but reason will detect him.

And when the new Judge came round this spring, that was appointed by the Legislature, we employed two lawyers to contend for our rights and lay the case fairly before the Judge, and bring the thing to an issue if possible; for we had rather have it decided, even if we lost the house than to be harrassed by them as we were. We produced our church book,

showing that we had been the church for many years, and that the other party claiming to be the church had no authority; for they had very recently built upon members that had been legally excommunicated, and all the plea they then had was that this church (Upper Banister) was formerly a member of the Roanoke Association, and a majority of the churches that composed that Association were opposed to a separation. And verily that was a poor place, it was like a drowning man catching at a straw; for the constitution of that Association (which we had to furnish) expressly says, that "the Association shall have no power to Lord it over God's heritage, nor shall they have power to infringe on any of the internal rights of any church in the union." And the rules of our church says, "In all matters of rule, government, and discipline, the vote of the majority of the members shall decide." And when the question was taken in our church, whether or not we would continue as a member of the Roanoke Association, and follow her into her train of unscriptural institutions and correspondents, we were almost unanimous in favor of withdrawing from them, as before stated. All the members, male and female, were requested to vote.

After the Judge had seen our church record and constitution, and rules of decorum, and the constitution of their (the Roanoke) Association, he unhesitatingly gave the verdict in our favor, and appointed and conferred the right to our trustees. Our lawyers charged us fifty dollars, and their lawyers we have been told never charged them any thing; there were several lawyers volunteered for them and against us, but none for us. Their schemes, and plans, and doctrines, and preachings, are so well suited to carnal propensities and natural inclinations and things, that they are much more popular with the world than we are. They are as deceitful as the devil, trying by their good words and fair speeches to deceive the hearts of the simple, and shear the church and world. All they want is law power, to drive the

church into measures to form unscriptural societies to establish salaries.

Brethren, from the course they have pursued towards us, we have to say of them in conclusion as our Saviour said of the Jews, they are of their father the devil, and the works of their father they will do; for the devil being a liar and the father of lies, we need not be surprised if his children being influenced by his spirit should act in accordance with him. For since they have found that they could take no advantage of us at law, they are trying to prejudice the minds of the people against us by saying any thing against us that their old daddy (the devil) would suggest, to them. But all to no purpose, for truth is mighty and will prevail.

I was requested by Upper Banister church to make this communication to the Editors of the Primitive Baptist. I have read it to the church, and they have received it and adopted it as theirs. If you think it worth a place in your little paper (the Primitive) send it out; if not, throw it by, or return it as soon as convenience will admit.

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

THOMAS W. WALTON.

TO EDITORS PRIMITIVE BAPTIST.

*Shoal Ford, Limestone county, Ala. }
June 30th, '44. }*

DEAR BRETHREN AND SISTERS, whom I love in the Lord! When I wrote last I thought it should be the last time you should be pestered with my scrawl; but being requested by others to send some money to the Publisher, I will give you a few of my scattering thoughts.

We are not in this section of country much pestered with missionaries. Now if I was to guess, I should think the reason was, they did not meet with as good success as they would wish, (they were once plenty)

as to money, for that is what makes the pot boil with them. Though we have plenty of the same kind of folks, for they are all Arminians; about the only difference is baptism; but when the pinch comes they can make a small sacrifice (as they would think) like the woman that was willing to divide the child to get only half of a dead one; but the other could not bear to see the child divided, but says, not so. Thus King Solomon determined which was the true mother of the child. Now there was no witness examined, for there was none present, it was in the night; so the king had to determine from principle, or make a witness; and I think, a very wise decision.

It does seem to me we here have a figure of something, for I learn that these were all types and shadows pointing to the great antitype. Now it does appear to me, that the true mother brought to view here, is the church of Jesus Christ. I say church, for I find but one, the bride, the Lamb's wife. Upon this rock will I build my church (not churches.) and the gates of hell shall not prevail against it. The pretended or false mother I conceive to be the antichristian powers, or church. Now as the true mother, so the church, a half child rather than none; no, sir, a whole child, a full Saviour, not a piece; all of grace, for by grace are ye saved through faith and that not of yourselves, it is the gift of God; not of works, lest any man should boast. One faith, one Lord, one baptism. And the salvation of the church is predicated on the everlasting love of God, according to the

prophet, I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee.

Now I know some can't stand that; for say they, every body may if they will do so and so; God has done his part, and now it is for us to do ours. (Now I know there is a plenty for us to do, and, brethren, my great complaint is, that I don't do enough, and I try to pray God to help me.) Agreed, yet I think, yes, I know, and that from the scriptures, that live folks only can work. Here is the difference between them and us; they say to man in nature, look and live, hear and be saved; but the apostle says, you are dead in trespasses and sins, consequently how can they hear, see, or believe, until it has pleased the Lord to give them life; to draw them by the sweet and electing cords of love. Now, says one, how many will he draw, or will election save; for that's the only way I know from the word of God they are saved? Although it is such an odious doctrine with the Arminian world, I answer, and if it has not a thus saith the Lord, don't have it. All, every one, for whom he shed his blood; for he says, Acts, 20 ch. 28 v. Feed the church of God, which he hath purchased with his own blood—and that embraces all, every one, that he gave him in the covenant, as I understand it, according to St. John, 6 chapt. 37, 39, 40 vs. with many others. And it is a safe and sure foundation, for he says, he will raise them up at the last day, and none is able to pluck them out of my Father's hands; for you are dead and your life is hid with Christ in God. Then,

Christian, you have not the control of your life; but this is not a lesson to do nothing, no, far from it.

Brethren, I have just hinted at some things in my scattering way, and fear it is so scattered you cannot make much sense of it; but you may make the best of it you can, or throw it by, as you think will be best for the cause. One object I had in writing was, to request bro. J. Osbourn if he could do so, we would be much gratified with a visit to our section of the country from him; also we would like to have some of his Hymn Books circulated among us; it is probable he could dispose of a goodly number. Our Association commences Saturday before the first Sunday in October next, not far from Huntsville, Madison county, Alabama. We would be much pleased to see you and as many others as can come.

My sheet is nearly full, so I will close by subscribing, yours in the Lord.
R. W. CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

*Border Springs, Lowndes Co., Mi. }
July 7th, 1844. }*

BELOVED BRETHREN, OF THE OLD SCHOOL ORDER: As I have been reading some of your papers and am highly pleased with the doctrine they contain, and having received a few lines of poetry from another composed by herself, and being anxious to see them in print I now send you a copy of the same.

LINES composed by Cynthia M. Biggers, on her and her husband's exclusion from the Baptist church of Christ at Elbethel, and sent on by her son to Editors Primitive Baptist for publication.

L. M.

Why is my soul so much distressed,
I hope in Christ I shall find rest;

Though friends arise to cast us out,
Yet Christ's the same without a doubt.

When from the church I had to part,
T'was like a dagger to my heart;
But in Christ Jesus I'll rejoice,
And praise him with a faltering voice.

My nearest friends before are gone,
And left me here in grief to mourn;
And well it is that they don't know,
The troubles I do undergo

Though Joseph he was sold and tried,
Yet still the Lord was on his side;
His brethren felt the scourge and smart,
Caused by their wicked sinful heart.

Why should I at my lot complain?
For Jesus's love is still the same;
And on Jehovah's grace I'll trust,
Until I'm laid beneath the dust.

And when this tenement of clay,
In silence will be laid away;
Oh, then the happy soul will tell,
That Jesus has done all things well.

Tho' from the church they did us cast,
Yet, on the Saviour's word we'll trust;
He's promis'd that his own he'll keep,
And watch his wandering scatter'd sheep.

We have a nobler friend above,
He loves with an unchanging love;
He sits on no precarious throne,
And his redeem'd he will take home.

Ye false accusers now go on,
You've done your do, your length
you've gone;

But if our name's inscribed above,
No mortal man can it remove.

The powers of hell cannot prevail,
Though friends forsake and foes assail;
For on Christ Jesus I'll depend,
To keep us safe unto the end.

To time things soon I'll bid adieu,
Then friends and foes farewell to you;
But oh, how can we meet above,
Where nothing is but perfect love.

There's neither name nor kindred there,
But in Christ's image all appear;
Not a false charge can there be brought,
Against the soul that Christ has bought.

H. B.

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“Come out of Her, my People.”

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SATURDAY, SEPTEMBER 14, 1844.

No. 17.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 9.

To John Harm, D. D. of Horsham, in England.

DEARLY BELOVED: In no one thing is a man so easily duped as he is in religious matters: he can here be the most inconstant mortal on earth, and even deny his Maker that right and privilege which he himself assumes; yea, arraign the eternal Majesty of heaven at his own petty tribunal, and there insultingly demand of him why and wherefore, and upon what principle of honor, justice, equity, reason, and impartiality, he does thus and so—thus, I say, inconsistently can this ignorant and presumptuous mortal talk and act, and yet *wipe his mouth and say he has done no wickedness*, Prov. 30. 20; and yet this is the very man that *rebels against the words of God, and contemns the counsel of the Most High*, Psa. 107. 11.

In this destructive war are all those engaged who are fighting against the doctrine of eternal election and the immutable decrees of God; and those ministers (falsely called gospel ministers) who in their preaching conceal these things under the ungodly pretext of bad consequences resulting therefrom, are chargeable with the same crime, and alike obnoxious to divine displeasure, with those rebels who are openly fighting against them, and against

God on the account of them; for the concealment of God's truths, and decrees, and counsels, is tantamount to a flat denial of them. *That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes*, Luke, 12. 47.

Thus we say, in matters of religion man is easily duped, and so far duped too as to receive straws for pearls, alloy for fine gold, froth for substantial food, rank poison for savoury meat, and mere quacks in the ministry for able ministers of the New Testament. And with straws, and alloy, and froth and rank poison, and mere quacks in the ministry, most pulpits are filled; instead of being ornamented with the gospel of the grace of God, and pastors after the Lord's own heart. And men taught of the spirit and well instructed in the things of the kingdom above, find it painful indeed to see what an abundance of things are brought into the pulpits and made to pass for the gospel of the Son of God, when in truth and righteousness they have little or no more to do with the true gospel, nor with the eternal counsels of the Lord, than the shaking of a leaf has to do with the justification of a sinner before God.

And by such quacks and quackery in the pulpits the souls of men are imposed on, and God dishonored, and the holy scriptures trifled with, and thousands of proselytes made. And in the uprightness of my heart I can say, that as far as my knowledge of this matter extends, most

pulpits are occupied by just such miserable tools; and by the great bulk of people they are called *servants of the Lord*; but the Lord himself who is the best judge of this business, calls them *blind leaders of the blind*.

Now these leaders, sir, can do wonders in their way, for they can amuse carnal men, and create a mighty stir in the congregation of the dead, and work wonderfully on their fleshly feelings. But preaching the gospel of Christ from an unctuous heart, and a lively sense of its vast worth and transcendent beauty, and thereby feed the sheep and lambs of the true sheepfold, is altogether another matter; for these preachers have the frowns of graceless professors upon them and the smiles of God; and the other have the high approbation of carnal men to encourage them on in leading the blind, and the displeasure of the Lord of hosts, for he says, *I have not sent these prophets, yet they ran*, Jer. 23. 21.

As much however as those blind leaders, and the people who are led by them, are in the dark, and far as they are from an acquaintance with evangelical truth by the inward teaching of Jehovah the spirit; it does not necessarily follow that they are never *joyful*; or that they have no seasons of *triumph*; or that they are destitute of *hope*; or that they are without *prosperity*; for we know that the stony ground hearers received the word with joy; and we read of the *triumph* of the wicked; and also of the *hope* of the hypocrite; and likewise of the *prosperity* of fools; Matth. 13. 20; Psa. 94. 3; Job, 8. 13; Prov. 1. 32.

But all this among Hagarites is only *as the crackling of thorns under a pot*, Eccl. 7. 6, and has nothing to do with the strong consolation of the gospel felt and enjoyed in the soul by God-fearing men,—men who love the truth as it is in Jesus, and who have passed through the sea with affliction and come forth into a broad place where there is no straightness, Heb. 6. 18; Eph. 4. 21; Zech. 10. 11; Job, 36. 16.

And we also know that men who are ignorant of the true gospel, and of its beauties and worth, and yet are under a pro-

fession of the religion of the day, are sure and certain to love and admire that system of things which constitute what St. Paul terms *another gospel*;—a linsy-woolsey gospel, and it suits a pharisaical spirit to a hair's breadth; and on it the Hagarites of our time *fare sumptuously every day, and grow fat as the heifer at grass*, Luke, 16. 19; Jer. 50. 11. And yet this system on which they feed so delicately no more resembles the pure gospel of the Son of God than Seneca's Morals resemble Paul's epistle to the Ephesians; nor can those people to whom the Lord of hosts has given a divine relish for that *clean provender which has been winnowed with the shovel and fan*, Isa. 30. 24, receive soul comfort, or spiritual light, or divine unction, from such a corrupt source,—*another gospel*.

We are of opinion that spiritual consolation comes to men through that very gospel which God has ordained, and not through the one contrived by a herd of blind pharisees, and which contrived gospel is calculated to entangle the minds of men and to endanger their souls. Nor can we once think that *another gospel*, such an one as is so much rejoiced in and admired at this time, deserves any better appellation than that of a *fowler's snare*: and in this snare we believe that thousands and millions of the human family are now caught and are contented in their situation, not once suspecting this ground to be boggy, and yet it positively *leads down to the chambers of death*, Prov. 7. 27. It is the path of life, and this path alone, that leads on to the regions of everlasting day; and in this path but few are found, nor would there be one in it but for the grace of God, for it is that path which no fowl knoweth, and which the vulture's eye hath not seen. It is the way of holiness, and the unclean shall not pass over it; it is for the ransomed of the Lord, and for them exclusively, Job, 28. 7; Isa. 35. 8, 9, 10. Here they are found, and here they feed, and here they rejoice and sing to the praise of the glory of divine grace. And here the Lord meets with them and satiates

their hungry souls, so that they *revive as the corn, and grow as the vine, and cast forth their roots as Lebanon*, Jer. 31. 14; Hosea, 14. 7.

And here too they meet with trials, and difficulties, and sore afflictions, and violent temptations, and severe conflicts; but out of them all the Lord delivers them and fills their hearts with thanksgiving and praise so that they say, 'The ways of the Lord are right, and the just shall walk in them, Hosea, 14. 9. Now this path leads on to happiness and God, and in it all the holy Patriarchs, kings, and Prophets trod, and in it are now all the Lord's adopted children.

But we observe again.—It is our hap to live in perilous times, and in a day of special delusion, and a *day of trouble, and of rebuke, and of blasphemy*, Isa. 37. 3. Strange things do put forth themselves in this our day, and especially here in America; for people in essaying to become righteous of their own accord, have actually overdone the thing; we may say they now stand charged by the word of God with being *righteous over much*, Eccl. 7. 16: and these are they who *compass sea and land to make proselytes*, Matth. 23. 15; and according to St. Paul we should try all we can to shun such *over righteous* folks, for he says, *Beware of dogs, beware of evil-workers*, Phil. 3. 2. By the conduct of those people we may see the effects of a spurious gospel and where it will lead all men to who are caught in its snare and are under its baneful influence. Solomon says, *wine is a mocker, and strong drink is raging*, Prov. 20. 1; and fully is this text verified in the movements of the generality of religionists of our day, for as they have drank down large draughts of wine and strong drink, or the essence contained in a spurious gospel which is the religion of the present day, how well they seem to be prepared to mock and to make contemptuous sport of the doctrines of grace and of the counsels and purposes of Jehovah. Yes, they do in a most outrageous manner run out against and cry down many, if not all, the distinguishing truths

of the Bible. All this grows out of, and is occasioned by, drinking so freely of the *wine and strong drink* of that corrupt system of religion which, within these fifty years, have so remarkably flooded the land and deceived so many of the sons of men. *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of a flood*, Rev. 12. 15. Yours in Christ,

JAMES OSBOURN.

Woburn Aug. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky, }
April 9th, 1844. }

DEAR BRETHREN: Bunyan's character Money-love, speaking of the ministry said, "Besides his desire after a greater (meaning a greater benefice) makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea makes him improve his parts, which is according to the mind of God. Now as for the complying with the temper of his people by deserting to serve them some of his principles, this argueth that he is of a self-denying temper, of a sweet and winning deportment, and so more fit for the ministerial function. I conclude then that a minister that changes a small for a great should not for so doing be judged as covetous."

Here is the character of a preacher to suit the world and worldly professors. One that is of so self-denying a temper that he can desert some of his principles to serve the people's views to whom he preaches. But such do not desert any part of their principles to serve the people, only for the purpose of pleasing them, in order to obtain their money. As in Bunyan's days so it is now; there are too many withholding sentiments in order to please. They ought to remember the words of Paul, "If I seek to please men, then am I not the servant of Christ."—That a preacher is a servant of the church and that he should not lord it over the heritage of God is undeniable; but at the

same time, he is also a teacher and overseer of the church, and a servant of that God who is the head of the church, the master and judge of the ministry.

A preacher should not hold, preach, nor contend for any principles which are not clearly supported by the word of God. He should not enter into speculations, nor deliver opinions on faith nor practice not clearly revealed in the scriptures. He ought to "take heed to himself," that he brings nothing into the church either in faith or practice which "is not expressly commanded or plainly exemplified in the scriptures," and to use all lawful means to prevent others from bringing it in. In short, he ought to endeavor to conform to the scripture in his conversation, his practice, and his doctrine; taking it as the revealed will of God, containing every thing necessary as a rule of life, as "profitable for doctrine," containing all the doctrine he should preach; and containing none that should be withheld by him if impressed on his mind.

It is profitable "for reproof," instructing him when, how, and for what, he should reprove or be reproved. It is profitable "for correction," as a glass under the guidance and light of the spirit to correct him in his doctrine, in his walk, in his conversation, in his reproof, in his discipline, and in his practice, as respects any duty from which he may swerve; and as a corrective in every sense of the word. It is profitable for instruction in righteousness, instructing him what the righteousness of man, the righteousness of the law, and the righteousness of Christ is; with the difference between them. So that the man of God may be perfect, having a perfect law, a perfect rule of life, a perfect revelation of a God of infinite perfection; giving him to understand by its revelation that he cannot comprehend the infinite perfections of Jehovah God, and also to understand except he be wiser than the Apostles, that he cannot understand the spiritual meaning thereof, except by the light of the spirit, or immediate and divine revelation from heaven.

It thoroughly furnishes unto all good works. Does the minister, the man of God wish to perform a good work or all good works of every kind whatever? does he wish his church, or the churches, to perform good works of any kind and of all kinds? then here is a thorough furnisher. Does he wish to know how these good works are to be performed by himself, or by those whom he is teaching? Then let him search this thorough furnisher, and call the attention of the church to it as the only criterion of truth, whose precepts ought to be followed invariably and inviolably without addition or diminution, and which contains not only every duty we owe to God or to man, but also the manner in which we shall practice them.

Every preacher thus teaching, and every member of the church thus acting, and all believing that it is a thorough furnisher, and all loving and revering it as such, (I mean all that profess religion,) then would jars and divisions cease, for all professors would be Christians, and then in this thorough furnisher all would search, its divine precepts all would endeavor to follow, its commands all would endeavor to obey; because all of it is given by inspiration of God, containing the revealed will of God by the authority of Him who is "Lord of lords and King of kings." Following its divine precepts, every moral institution of man lately set up would fall to the ground.

Is there a man on earth who believes that the scripture is a thorough furnisher unto all good works, and desires to perform good works, who will devise, set up, or unite with ways or means to carry on or carry out good works, except in strict accordance with its precepts, or in strict accordance with plain exemplifications therein contained? How can he so act, especially if he also believes it is the best and only pure system of good works, ever given, or that ever can be given? How can we rely upon it as the word of God and truth, if we do not believe it instructs us, as to the way, manner, and means, by which any or all good works are performed? Shall a teacher, shall an overseer of the

church, tell the church at one time that the scripture is the only rule, and at another time endeavor to induce them to unite with, to carry on, or endeavor to effect a good work or the work of God, in a way or manner, or by means which the scripture does not authorize? Or shall he so far forget his station and function as to give up or withhold principles clearly revealed in the scripture, in order to obtain popularity or any thing else which is sublunary? Shall he in order to shine in this wicked world, deviate in the least degree from any principle which he believes is in accordance with scripture, and lasting as eternity?

A preacher, if he is in any degree like me, needs teaching; but shall he be taught by the world, or shrink from a faithful discharge of duty, because the world neither loves nor believes truth from heaven? People in this refined age honestly believe, that a preacher should be as condescending in his religious principles as any man should be in his political ones in social circles. That a preacher need not all times to be casting pearls none will doubt, but when he does speak, he should not withhold his principles nor fear to declare them. That preachers nor others should give no offence to Jew nor Greek, nor to the church of God, is truth from heaven; but the carnal mind being enmity against God, cannot love plain truth. The world now hates the doctrine of God's sovereignty, with as much hatred as the Jews did when Christ was on earth; and when any ministering servant of God proclaims it, the unregenerate part of his audience are filled with wrath, as the Jews were at his master, for asserting his divine sovereignty in feeding the Sidonian widow and in healing the Syrian leper. The true servants of God speak plainly, they tell people their situation without disguise, and when thus speaking and exposing false systems of religion, and refusing intercommunity of worship, they are accused of *brutal dissociability*, as were the Primitive Christians by the Pagans.

Let us hear from the word of God, that

which pleases the world. Isa. 30. 9 and 10 verses: "This is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers see not, and to the prophets prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Smooth words and smooth doctrine, is that which now does and always has pleased the nominal professor and the world. Hard doctrine or hard sayings, they could not bear even from Christ himself, for they (some of the same) said, "This is an hard saying, who can hear it?" And "many of his disciples went back and walked no more with him." From the prevailing opinion of speaking smooth things, and from the growing power of the ministry. I fear that matters are like they were in Isaiah's day. "The prophets," said he, "prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"

You who want smooth things spoken, you who are giving power to smooth preachers, you who love to have it so, study well, reflect solemnly, and meditate sincerely, what will you do in the end thereof. The despised, plain spoken servants of God, (notwithstanding your hatred of them,) are the best friends you have on earth; they have too much love for the cause of God and your immortal souls to flatter you. Let reason if possible resume its umpirage, and keep in mind that *Flattery never yet proceeded from the heart or lips of any being on earth without self design, which design was never yet intended to benefit the person flattered.* I have often spoken of the growing power of the ministry. I will let the reader decide, after asking him a few questions. Do you believe that the Baptist ministry in Kentucky and Tennessee twenty years ago, could have obtained the sums of money or have succeeded in establishing the principles and systems now established? Would not the Baptist denomination in Tennessee and Kentucky have arisen *en masse* in opposition? But how has the matter been managed? Have not the

ministry carried it on by gradually bringing on the system which has not yet been developed, but a sufficiency is known to cause some to think what will be done or what will we do in the end thereof.

Again. Suppose that all preachers of every denomination were to unite in opposition to the present society system, would it not fall and Abolitionism fall with it? If so, of which I have no doubt, their power must be stupendous. But happily for the independence of America, one denomination counteracts the effects produced by another, so that if any denomination, or the ministry belonging to them, was to have designs on our free institutions till the balance of power shall have fallen into the hands of one, we are safe as a free people; but we are safe no longer than this continues.

We know that the influence of the ministry, not altogether in a religious point of view, is felt in social circles, in the suffrages of the people, and in the legislative halls of the nation. Having so great influence, it should be used in a proper manner; but alas, when in the sunshine of prosperity or clothed with power we find the reverse. Vol. 1st, page 14, Benedict in speaking of the church in the reign of Constantine says, "Now the bishops and pastors, especially those in populous cities and towns, were exalted to a pitch of worldly grandeur, in consequence of the princely endowments their churches had received. Now multitudes came swarming into the church in pursuit of the emoluments which it offered them. Now blasting errors, &c." "So long as Christians," says Jones, p. 165, were persecuted by the heathen on account of their faith and practices, they were driven to the gospel as their only source of consolation and support; and they found it every way sufficient for their utmost need. The animating principles which it imparted raised their minds superior to the enjoyments of this world."

This was the case with the American Baptists, during their rise and their persecution under the colonial government.

"Such however," says Jones, "is the depravity of human nature, that as they enjoyed any intervals from persecution, they became more profligate in their manners and litigious in their tempers. But now that the restraint was wholly taken off by Constantine, the churches endowed and riches and honors liberally conferred on the clergy, he confirmed them in the spirit of this world—the spirit of pride, avarice, domination, and ambition." "Nothing," says Milner, Vol. 1, p. 318, "Can be more splendid than the appearance of Christianity at this time." "He [Constantine] indemnifies those who had suffered, honors the pastors exceedingly, erects churches exceedingly sumptuous and ornamental." Churches exceedingly sumptuous are now erected and being erected among the Baptists. The plain and simple manners of the Baptists, their plain unadorned edifices for worship, with the simplicity of gospel worship and gospel institutions only, have given place to affectation and flattery, to sumptuous edifices, one congregation vying with another as to which of them should have the most splendid house for worship, and unmeaning forms of piety, and the institutions of man have followed simple gospel institutions."

We have an account of what followed those things which took place during the reign of Constantine, and as the same or like things are now taking place, may we not and ought we not to fear that like consequences will follow? Keep in mind that another beast is to rise out of the earth, to set up an image to the first beast, and to exercise all his power. No reasonable man supposes that this beast is the Old Baptists. They are too few in number, they are too remote from power. Neither can it be their principles, for they have never prevailed universally, but only partially and but for a short space of time in the same place. Their doctrine and practice are too unpopular ever to prevail to the attainment of power, yet the Baptist name is becoming very popular since such numbers have swerved from Baptist doctrine and principles.

"Many," says Benedict, "were elated beyond measure; at this external prosperity and magnificence; but the old veterans in the Christian cause foresaw the evils that were brooding over them. They judged rightly when they suspected these splendid benefits were purchased at too dear a rate, for the emperor who had taken the church into his princely favor, claimed the privilege of regulating its affairs." Are not the missionary Baptists elated? are they not boasting of their success, and "the multitude of their converts?" Have not the old veterans been warning the churches of the "evils brooding over them?" We have no king nor emperor to take the church into his princely favor, and to regulate its affairs; but Associations and conventions, (notwithstanding their denial of exercising ecclesiastical jurisdiction,) have undertaken in some degree to regulate the affairs of the churches, by resolutions as heretofore shewn.

"The Bishop of Rome," says Benedict "rose to pre-eminence among his brethren." So has the Triennial Convention among the missionary Baptists. The bishops of Antiech, Alexandria, and Constantinople were soon exalted to superior dignity." So have State Conventions, executive Boards, and Associations, been exalted, by using a power and following practices heretofore unknown, and by usurping in some degree the authority of the churches. "Next came," continues Benedict, "archbishops, patriarchs, exarchs, metropolitans, suffragans, popes, cardinals, monks, nuns, synods, councils, anathemas, dungeons, gibbets, flames, and death, all for the glory of a God of mercy and the honor of his holy name."

D'Aubigne says, "They acted towards the Roman pastor as equal towards an equal, but usurped power swells like an avalanche. Exhortations at first simply paternal became commands in the mouth of the Roman Pontiff, a chief place among his equals appeared to him a throne. The bishops of the West favored this encroachment of the Roman pastors." "Men," continues he, "suffered the precious per-

fume of faith to escape, while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought, and Christians were united by means of bishops, archbishops, popes, mitres, ceremonies, and canons. The living church retiring by degrees to the lonely sanctuary of a few solitary souls—an exterior church was substituted in place of it, and installed in all its forms as of divine institution. Salvation no longer flowing forth from that word which was now hidden—it began to be affirmed that it was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means. No one it was said can by faith attain to everlasting life." "Ignorance and superstition," continues he, "took possession of the church, and delivered it up to Rome, blindfold and manacled."

Yet this bringing into captivity was not without a struggle. The voice of particular churches asserted their independence. This courageous remonstrance was especially heard in proconsular Africa, and in the East." "The holy and primitive equality of souls," says he, "before God is lost sight of. On the one side a separate class of priests daring to usurp the name of the church, and claiming to be possessed of peculiar privileges in the sight of the Lord. On the other, timid flocks, reduced to a blind and passive submission."

From these quotations we discover, that error ripened apace from the days of Constantine, till the Pope attained to the summit of his power. So we see various names and titles now given. The ministry as a rather distinct class from the church, and rulers thereof, looked up to by numbers as a kind of semi-saviours or those through or by means of whom salvation flows; and the churches instead of exercising their power and asserting and maintaining their independence, delivering themselves up "blindfold and manacled," to the ministry, executive boards, Associations, or Conventions, to select and

send preachers among the destitute, and usurping the name of the church when in Convention. For some of them say something like this, "That the Convention is composed of church members, and therefore when setting can be nothing but the church." As said by D'Aubigne, "On the one side a separate class of priests, daring to usurp the name of the church, claiming to be possessed of peculiar privileges."

I leave with the reader to say, whether these things now exist in our land. I firmly believe that the second beast, which John saw rising out of the earth, having two horns like a lamb, is making his appearance. There are many fears expressed as respects the power of the church of Rome, but I fear it not, only through the second beast which is to exercise all the power of the first. The first beast came up out of the sea, but the second is coming up out of the earth. Recollect the earth helped the woman, which in my humble opinion is earthly power, or earthly freedom from persecution, or earthly privilege as citizens, and the right to worship God according to the dictates of conscience.

This beast is now coming up out of the earth, out of the liberty and privileges we enjoy. And he doeth great wonders so that he maketh fire to come down from heaven in the sight of man, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, that had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads. And that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name. Here is wisdom, let him that hath understanding count

the number of the beast, for it is the number of a man and his number is six hundred three score and six." Rev. 13th.

God's children receive marks in their forehead only; they believe in one Lord, one faith, and one baptism. They are (as the three flocks of sheep that drank out of one well,) the same in each dispensation, and in every age and nation, one and indivisible; the only one, the spouse of Christ. They have never enjoyed as many earthly privileges as others, for even in our free land people are not willing that they should have their own rules of fellowship and government.

I have quoted some of the scripture that speaks of the second beast, that my brethren may read and think for themselves. I have not nor shall not at present, more than hint at some of the signs of this second beast. He causes fire to come down, &c. Working on the natural passions, producing an appearance of religion, deceiving men but not deceiving the elect—the church setting up an image. An image is only a likeness. The first beast forgave sins directly, the second indirectly, by singing, preaching, praying, &c. The first had archbishops, exarchs, &c. The second presidents, vice presidents, &c. The first received a deadly wound, but he is the beast "that was, and is not, and yet is. He was in the church and Pope of Rome, but he is not there now by his power and he yet is, in another way coming up out of the earth, with only two horns and these two horns like a lamb. The number of the beast is hard to count. It is the number of a man, the man of sin. It is a mysterious number, for he is the mystery of iniquity. God only knows the number of names he has taken, and will take, the number of ways, means and inventions he will use, in order to exalt himself. But this is I think certain, viz: that he may be known by holding a form of godliness, but denying the power thereof; by having many ways, plans, and means to save a soul professedly; but really to exalt himself and to oppose God and his children. Read the scriptures, read church history, you will

find my quotations correct, whether my opinions are or not. Examine for yourselves, I may be one of the followers of the beast. If I am, you need not fear me. I have no power, I am with the few, and shall remain with them till I die, except they exclude me, and that would not change my principle. Farewell.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 14, 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Pleasant Gap, Pittsylvania co Va }
Aug 16^h, 1844. }*

DEAR BROTHERS EDITORS: In sending you an extract from the Minutes of the Stanton River Association, I see that I made a mistake in stating the time of our next Association. I stated it was to commence at Strawberry meeting house, Friday before the last Sunday in April, and it should have been Friday before the last Sunday in September. I would be glad if you would correct this in the shortest way you can, so that distant brethren may not be disappointed in the time. I dislike to be troubling you so often with my blunders, but I hope to be excused.

Very respectfully yours,

THOMAS W. WALTON.

TO EDITORS PRIMITIVE BAPTIST.

*Elizabeth city, Pasquotank Co. N. C. }
June 30th, 1844. }*

O wretched man that I am! who shall deliver me? C. M.

My thoughts are often gone astray,

Alas! how vile I am;

I am so prone to wonder wrong,

What pleasure can I claim?

For when I would do good I can't,

For evil makes a bar;

This sinful flesh it works afresh,

And makes continual war.

This world opposes heavenly good,

With its enticing charms;

It tries withal to draw my soul,

Into its splendid arms.

Old satan works with all his might,
And strives to make me so
Neglectful and forgetful stand,
While heaven bids me go.

Good Lord! have mercy on my soul.

And let me be thy care;

O take me out of such a drought.

For I must perish here.

For there can come to my relief,

No other help but thee;

Unless thy aid on me is laid,

Who shall deliver me?

ABEL PALMER.

TO EDITORS PRIMITIVE BAPTIST.

*Randolph county, No. Carolina, }
August 3rd, 1844. }*

DEAR EDITORS: I have nothing at present worth your notice, but will just say that the Baptists here of the Old School are still pressing forward in the cause of God, preaching the gospel of Christ amidst the almost overwhelming opposition of those who follow the beast and have his mark in their forehead. We have some symptoms of an ingathering in this county. You will please to excuse me at present!

M MILLER

TO EDITORS PRIMITIVE BAPTIST

*Hickory Grove, Bibb county, Ga. }
July the 24th 1844. }*

DEAR BROTHERS: Having had my mind somewhat exercised of late on Millerism, I have just now taken my pen in hand to give you some of my scattering thoughts on the subject. Now I think Miller has entirely overshot the mark, and so will all that calculate as he has done. For from all that I have been able to arrive at, is that he has made his calculations principally from the prophecies of Daniel, which prophecies principally go to show the uprising and downfalling of kings and kingdoms among the nations of the world, till the coming of the Messiah and his being cut off, and of the destruction of Jerusalem, and the scattering of the Jews among all nations. Now I think we have as correct calculations made in the good old Book

from the creation of the world down to the present time, as can well be made; therefore I think, that Miller has overshot the time at least 156 years.

Now I think that the creation of the world will teach us something, for we learn that in six days God made all things, and rested the seventh, and hallowed it, and blest it, and called it a Sabbath day of rest, a sacred day. Again we find, that he called Abram from his own relations into the land of Canaan, and promised to give him a son and in him, to wit, Isaac, should all the nations of the world be blessed; for from him according to the flesh should Christ be born and out of this people, to wit, the Jews, to build up a national church, a lively figure of the gospel church.

And now we see that God suffered them to go into bondage to another nation, (read at your leisure,) and then in a miraculous manner prepared and preserved, a Moses as his instrument to bring them out again, opening the Red Sea giving them a passage thro' and drowning their pursuers. Conducting them by a pillar of a cloud by day and a pillar of fire by night to Mount Sinai; there giving them his laws, statutes, and commandments, written with his own hand and engraven on tables of stone. (Read for yourselves.) And among the rest we find the jubilee, that after they got to the promised land they should cultivate it six years, and the seventh should be a year of rest to the Land, that all that grew of itself should be for the poor, (read the 25th chapter of Leviticus.) And you will find that the fiftieth year was to be to them a jubilee of jubilees indeed, that the trumpet should be blown throughout all the land, proclaiming a year of great release.

Now all this has its meaning, if we could understand it. We also learn from the good old Book, that a thousand years with God is as one day, and one day as a thousand years. Second Peter, 3 ch. and 8 v. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. Now I believe we will all agree, that the world from its creation, was two

thousand years without the law, which term lasted till the delivery of Israel from under the Egyptian yoke of bondage. And then two thousand under what is commonly called the Mosaical dispensation till the coming of Christ; which make four thousand years, from the creation of the world to the birth of Christ. Now those calculations are the best and all that we have to go upon, former calculations appear to cease, and a new one to take place; as also, the Jewish seventh day Sabbath, and the first day Sabbath to be instituted. Now as God made all things in six days and rested the seventh, it is reasonable to suppose that the world will retain its former position until the six thousand years be accomplished, and then the great jubilee, the seventh thousand, will usher in.

I now come to the 20 chapter of the Revelation of St. John the Divine. (Read for yourselves.) Now after the destruction of the beast and of the false prophet, there still remains the dragon who had delegated his power to them, that old serpent which is the devil and satan. But the angel binds him and casts him into the bottomless pit, and sets a seal upon him, which in strong language shows the strict and severe restraint which he should be laid under, that he might deceive the nations no more during this great and glorious jubilee. Wickedness will then be restrained and the peaceable and glorious reign of righteousness commence; the first resurrection, take place, and the administration of justice and judgment will be given to the saints of the most high. And the martyrs and confessors of Jesus, not only those who were beheaded or suffered any kind of death under the heathen emperors, but also those who refused to comply with the idolatrous worship of the beast and of his image will be raised from the dead, and have a glorious share in the felicities of this blessed kingdom. But the rest of the dead lived not again until the thousand years were finished. So this will be a peculiar prerogative of the martyrs and confessors above the rest of mankind. This is the first resurrection, a peculiar resur-

rection, preceding the general one at least a thousand years.

Blest and holy is he who hath part in the first resurrection. Holy in every sense of the word. Holy as separated from the lot of mankind. Holy as endowed with all virtuous qualifications. And none but such are admitted to partake of this blessed state. On such the second death hath no power. The second death is a Jewish phrase for the punishment of the wicked after death. (Let Reuben live and not die.) Or let him not die the second death, that is, let him not die the second death by which the wicked die in the world to come. It is to this first resurrection that St. Paul alludes, when he affirms (1 Thes. 4 and 16.) that the dead in Christ shall rise first. And (1 Cor. 15 and 23.) that every man shall be made alive in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. And then cometh the end, (after the general resurrection.)

Now, dear brethren, it does look reasonable to me, that there shall be such a happy period as this great and glorious jubilee, this seventh day's rest, this seventh year's jubilee, this great sabbatic fiftieth year's jubilee; when Gabriel will sound the great silver trumpet, to call the saints of the Most High to come forth from dust and ashes, and live and reign with Christ a thousand years in this great and glorious New Jerusalem, which John saw coming down from God out of heaven. This kingdom and dominion, and the greatness of this kingdom under the whole heaven, shall be given to the people of the saints of the Most High, (Dan. 7. 27) that Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession. (Psal. 2 and 8) that the earth shall be full of the knowledge of the Lord, as the waters cover the Sea. (Is. 11 and 9) that the fulness of the Gentiles shall come in, and all Israel shall be saved. (Rom. the 11. 25, 26.) In a word, that the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets, as

well as St. John. And we daily pray for the accomplishment of it, in praying thy kingdom come.

But of all the apostles and prophets, St. John is the only one who has declared particularly and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom; and that it shall continue upon earth a thousand years. And the Jewish church before him, and the gospel or Christian church after him, have also believed and taught that these thousand years will be the seventh and great jubilee of the world. Once more, (the Lord alone shall be exalted in that day.) Now the belief of the old apostolic fathers, if we may put any dependence in them, was that as God made the world in six days, that he intended it should stand as it was for six thousand years. For St. Barnabas says it is written concerning the Sabbath in the ten commandments which God spake in the Mount Sinai, to Moses, face to face, sanctify the Sabbath of the Lord with pure hands, and with a clean heart. And elsewhere he saith, if thy children shall keep my Sabbaths then will I keep my mercy upon them. And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands, and he finished them on the seventh day, and he rested the seventh day, and sanctified it.

Consider what this means, he finished them in six days. The meaning of it is this, that in six thousand years the Lord will bring all things to an end; for with him one day is as a thousand years, as himself testifieth, saying behold this day shall be as a thousand years. Therefore, in six days, that is in six thousand years, shall all things be accomplished. And what is that he saith, and he rested the seventh day. He meaneth this, when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun and the moon and the stars, then he shall gloriously rest in that seventh day.

Apostolic fathers, page 254: Now St. Barnabas was the companion of St.

Paul, and lived in the first century; and this doctrine was believed and taught in his day, when it is reasonable to suppose that the church was more pure than at any time since. Justin Martyr also, who lived in the second century, declares this to be the doctrine of his time, which was taught and believed. I, he says, and as many as are orthodox Christians in all respects, do acknowledge that there shall be a resurrection of the flesh, (meaning the first resurrection,) and a thousand years in Jerusalem rebuilt, and adorned and enlarged (that is in the New Jerusalem,) as the prophets, Ezekiel and Isaiah, and others unanimously attest. And then he says, a certain man among us whose name is John, one of the apostles of Christ, in a revelation made to him did prophecy that the faithful believers in Christ should live a thousand years in the New Jerusalem, and after this should be the general resurrection, and judgment.

Now this is an early attestation to the genuineness and authenticity of the Book of the Revelation. Tertullian, at the beginning of the third century, professeth his belief of the kingdom promised to the saints upon earth, of their resurrection for a thousand years, of their living in the New Jerusalem and therein enjoying all spiritual delights, and of the destruction of the world and the general judgment after the thousand years. Now all this goes to prove to us, that this doctrine of the first resurrection and the personal reign of Christ on earth a thousand years, was taught and believed in the three first, and purest ages of the gospel era. Lactantius also, in the fourth century, is very copious on this subject. He says, because all the works of God were finished in six days, it is necessary that the world should remain in this state six thousand years. And again, because having finished the works, he rested on the seventh day, and blessed it. It is necessary that at the end of the six thousand years, all wickedness should be abolished out of the earth, and justice should reign for a thousand years. So it

was taught and believed in the fourth century also.

So now taking all this into consideration, it is reasonable to suppose that as all God's works were finished in six days, and that he rested the seventh and blest it and called it a Sabbath day of rest; and also after Israel came in possession of the land of Canaan, that the seventh year should be a jubilee of rest to the land, and also that the fiftieth year should be the great jubilee of all; when the trumpet should be sounded throughout all the land, proclaiming liberty to the captive, and the opening of the prison doors to them that were bound. So in like manner it seems reasonable to suppose, that when the six thousand years shall be completed, that this will suffice to finish transgression, and to make an end of sins, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, (Danl. 9 and 24;) then I think the devil will be bound or laid under a most severe restraint, the first resurrection take place, at the sound of the great jubilee trumpet. And the seventh and great jubilee commence, for John tells us, (Rev. 21 and 1st) (Read all the chapter) that he saw a new Heaven and a new earth for the first Heaven and first earth were passed away and there was no more sea, (2nd vrs.) and that he saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

He farther tells us in verse the 3rd, that he heard a great voice out of heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people. He further tells us, in verse the 9th, that an angel talked with him and told him to come hither and he would show him the bride, the Lamb's wife. Verse the 10th, and he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. He describes the building to us. He says, the wall was great and high and had twelve foundations and

twelve gates, and that it was twelve thousand furlongs square and the height the same.

If princes build, that's made of clay;
Do build to suit their state;
Of heaven was! what shall we say,
This building must be great.

John tells us that he saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. Now Moses tells us, Genesis. 3. 6, that God curst the earth for Adam's transgression, and that it should bring forth thorns and thistles, and that he should eat his bread by the sweat of his face. Now I believe when this great jubilee, seventh thousand, commences, that God will remove the curse from off the earth, and the earth then will resume its paradisaical state. And that the sea will be dried up, and become a beautiful plain.

So now I dismiss the subject, and remain yours in the bonds of love. Some poetry now to close the subject.

BENJAMIN MAY.

N. B. Now this is my sincere and firm belief, that as God finished all his works of Creation in six days, that he will also complete all his work in six thousand years, and cut it short in righteousness; for a short work will the Lord our God, make upon the earth.

The Jubilee. C. M.

The time's at hand, we understand;
When we shall know and see;
The time of rest, for all the blest,
The year of Jubilee.

The saints will rise, above the skies,
And then in glory be;

A glorious sight, all dress'd in white,
In the great Jubilee.

And then the blest, from east to west,
Their blessed Saviour see;

And join to sing, and praise their King,
In the great Jubilee.

Come Christians all, to you we call,
For soon you will be free;

To watch and pray, hold on your way,
Till the great Jubilee.

Come sinners too, a word to you,
Come to the Saviour flee;

And so be found, on holy ground,
In the great Jubilee.

Young people all, to you we call,
O think and turn and see;
Lest you be found, without the bound,
In the great Jubilee.

Watch ye therefore, for in an hour that ye think not of, the Son of Man cometh. What I say unto you I say unto all, watch.
(to be continued.) *B. MAY.*

FOR THE PRIMITIVE BAPTIST.

*Hill Por. Alabama, }
June 2nd. 1844. }*

Hear all ye redeemed of the Lord, whom the Son hath made free, and I will declare unto you what the Son hath done for my poor soul. And be it known to all the brethren and sisters far and near, that I feel the sweet current of salvation in my poor soul at this very time, yea I feel as free as one that never committed a sin, though I am the chief of sinners. My soul is praising, the Father, Son and Holy Spirit; and am I mistaken, is it possible I am deceived, when by the eye of faith I see Jesus standing between my poor soul and the vengeance of God, in his garment tinged in blood? And I see the Father reconciled unto my poor soul for Christ's sake, I see that he hath made him to be sin for me, though he himself knew no sin, that I might be made the righteousness of God in him. I view him as being my wisdom, my righteousness, my sanctification, and my redemption. I view him as my prophet, priest, and king. I view him, as my counsellor, as my God, as my Father, as my brother, as my husband. In fine, I view him as my peace, yea and as being all and in all.

Then away with my filthy rags, away with self righteousness, and self confidence. Then get thee behind me, satan, who art ever accusing the children of God. Get thee behind me, for my Christ, my king, hath conquered thee, and his conquest is mine by imputation; and he it is that can make thee take thy flight. All is

well, all is peace; for as Mary said, the Lord hath regarded the low estate of his handmaiden; and as the angel said to Mary, even so speaks the angel of his presence, blessed art thou among women. We are his bride, my beloved it is the same thing, for as the holy one begot the holy child Jesus, in the virgin Mary; even so has he begotten the same Jesus in your souls. And as her soul replied, so doth yours; and as it was with Mary, so must it be with the church. The spirit of the love of life in Christ Jesus, hath made her free from the love of sin and death.

Beloved, I have just been boasting a little in the Lord, and not in myself; for he hath done good things for me, whereof I am glad. And notwithstanding I am so delighted at a view of his goodness in the commencement of this epistle, I may in the sequel be shivering with doubts and fears. That which I design displaying to you is my experience, which I shall endeavor to do in as few words as possible. I have been impressed at various times to let my brethren and sisters know the grounds of my hope, and some of my travels, and satan hath as often hindered me by telling or suggesting to my mind, that I was a hypocrite, and would only deceive my precious brethren and sisters. And I disliked the thoughts of appearing something somewhat, when I was nothing. And in addition to his suggestions, I am surrounded by all kinds of isms and ites, who spare no pains in speaking all manner of evil of me, and even making barefaced lies on me, in order to sting my influence to death. And to such I would say, I shall stand before you at the judgment bar, when I hope to find you forgiven and justified through the merits of Christ, whose blood cleanseth from all sin. Shall I get angry at you? Shall I chide? God forbid. For time and time things are of such short duration and of such little worth, that I desire (as said before) to meet you in raptures of joy at the right hand of God in heaven. And in the language of David I will say in solilo-

quy, fret not thyself, oh my soul, because of evil doers. And in obedience to the words of Christ, I pray or try to pray for my enemies, and those who persecute me. But to the thing proposed.

I was brought forth into the world as were and will be the balance of Adam's posterity. I was conceived in sin and shapen in iniquity, and in my childish and boyish days I was as I am yet, the chief of sinners, and so I expect to remain. And in my traits I have only one thing to boast of, and that is, I was always a merciful child; that is, I never would treat any thing cruelly that I had in my power. But in every thing else, save swearing, stealing, and lying, I could and did excel all the children I ever saw. So bad was I at mischief, projects, and fighting, that very often my associates were afraid to keep my company, for fear of getting into a fight with me; and the neighbors always declared that the hemp was growing for my gallows. Yet by my honesty I nearly always exposed myself to the penalty, for I always showed what I was, while other boys as bad as I would escape. But notwithstanding my wickedness, I would very often turn the best pharisee you ever saw, and thus stay for a week or two, and settle up with the Lord like a gentleman, prayed three times a day. This I done from my first recollection, and then I would be worse than ever, and go it again on the credit system, not knowing but what my shinplaster currency would answer to the demands the Lord had against me—and effect a full and complete liquidation. And this is the way that seems right unto a man. Now hear a foolish dreamer.

Thus I continued until I arrived to the age of 13, and in the fall of 1829, my father was hauling corn, and I was mending the gap as is usual for chaps to do. And during the time I went to sleep one night and I dreamed that a certain pine tree that stood near the gap fell on me and killed me, and after I was dead some one came to me and carried me to the regions of dark-

ness, where I thought I should have to take up my abode; but thank God for his mercy, my conductor I thought after he showed me the torments of the damned, I ad me on, near a large white building which stood east and west. And some distance from the southwest end there was an innumerable company of people, all having on the filthiest garments I ever saw. They looked stupid and useless to me. Well, thinks I, here is my place since I have been so wicked this is plenty good for me, yet I desired better.

But hold, my conductor carried me to the west end of the fine building, where I saw the beautifullest sight yea and more beautiful than I ever shall see, or express; and the most melodious music I ever heard, though all vocal. And all the singers had on white robes and all were alike, no difference; and their object was the same, their eyes all being directed to a throne which was erected in the centre of the building, and he who sat upon the throne was as the rest, I saw no difference any more than he appeared to be the object of their adoration, and at the melody of the music, then order, &c. I essayed to step in and my conductor pulled me back, and with these conclusive words he left me; said he, you must go yonder and stay so many years, (which I have forgotten,) pointing as he spoke to these miserable, filthy ragged people, and then you shall have a seat in this beautiful mansion. Thus he spoke, and then he left me; and I awoke, and behold it was a dream.

And although it was a dream, it terrified me dreadfully, for I feared I should be killed the next day. And sure enough next evening it began to thunder in the west, and I left my gap and run home, for there stood the very pine I thought killed me. And when I came back the pine was blown down in the very spot I dreamed I was killed by it. Thus the Lord overruled the order of my father, and preserved my life by giving me warning in a dream, and tokens of things yet to come. But in

a few weeks I shook the dream out of my mind, and grew worse and worse; though I would pray sometimes, and pay the Lord up I thought to his full satisfaction. Thus man while blind doth wander, for he knoweth not the way to the city of God

(to be continued.)

A. J. COLEMAN.

FOR THE PRIMITIVE BAPTIST.

Elder S. I. Chandler will preach on Tuesday, 1st October, at the Falls Far River; on Wednesday, at Hardaway's; Thursday, at Tarboro'; Friday, at Lawrence's—on his way to the Kehukee Association, to be held at Kehukee meeting house, Halifax county, commencing on Saturday before the first Sunday in Oct.

Notice — "A valuable and rare book entitled William Huntington upon Universal Charity, pursued and taken by Mr. Zeal for-God, Examined before Mr. Gospel Experience, the magistrate—found guilty and delivered up to Mr. Election, the Jailor, then brought before Mr. Discerning-of-Spirits, the deputy judge, there tried and condemned: Together with letters on ministerial abilities, detecting errors, and some comments on dark passages of scripture: Also, the Naked Bow of God; or, a visible display of the judgments of God on the enemies of truth. The Last Will and Testament of William Huntington, a servant of Christ, and of the church for his sake. Also, a Preface to his Will. Republished by WILLIAM MOSELEY, M. G. O. S. B."—and for sale at the printing office of the Primitive Baptist, in Tarboro', N. C.

ALSO—"A concise History of the Kehukee Baptist Association, from its original rise to the present time. Wherein are shown its first constitution, increase, numbers, principles, form of Government, decorum, revolutions that Association has passed through, revivals, ministers, churches, confession of faith, times and places when and where Associations have been holden, queries and their answers; and all other useful articles relative to church history. In two parts. By Elder JOSEPH BIGGS, Pastor of the Baptist church at Skewarkey."—For sale as above.

There is not in the heart of man a good impulse that God does not produce.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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TERMS.

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, SEPTEMBER 28, 1844.

No. 18.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 10.

To John Harm, D. D. of Horsham, in England.

DEAR FELLOW LABORER: It is well known to you that nothing in nature is more intoxicating than is false doctrine, or what Paul calls *another gospel*, and such as we now have among us, and under the influence of which false professors act so enthusiastical as now they do. Also, by means of this bewitching influence the greater part of preachers and private professors have lost all due sense of what the true gospel of Christ is, and hence whenever they enter into conversation about what they call religion, their discourse no more sounds like the apostolic gospel than the crackling of thorns under a pot resembles the cheering melody of the harpsichord. Their talk is outlandish, and their notes are wild, and the sound thereof is a mere jargon, or as Paul says, *as sounding brass or a tinkling cymbal*, 1 Cor. 13. 1: and this uncouth sound of theirs is gone out into all the world, and men dance after it like children in the market places. *They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ*, Job, 21. 11, 12.

This organ and its sound may serve well to point out *another gospel*, and its

baneful influence on the minds of those who are bewitched by it; and those who play on this wonderful organ are carnal preachers, and the sound which issues from the same, acts like a satanic charm on their hearers, and by it they are filled with glee and in the midst of it they become converted, as they term it. And all this is what you call *religious buffoonery*, and by means of it American revivals are produced. Sir, I want you to understand that I am quite serious in this matter, and that I here state nothing but what I verily believe in my soul to be true. Yes, your servant is confident in his mind that there are but a few people among us who have right apprehensions of the dark and corrupt state of things in the religious world at this time. A spurious religion has mingled itself with almost every thing that men are concerned about or engaged in, and by the same most of them are besotted, and so much besotted too, that they have lost sight of what the true gospel is, and certain it is that the Lord of hosts has set the strong mark of delusion on those very people, i. e. the religionists of the day.

When the pernicious mist of *another gospel* has darkened the mind, and also alienated it from evangelical truth, and from the simplicity that there is in Christ Jesus, it is sure to go a gadding; nor can it find any rest until it alights on some point, or object, that is more or less congenial with its own nature; and when such an object is found, it settles down on it and feels

composed, verily believing, that, like Solomon's money, it will *answer all things*, and hence he works it every way, and makes it answer every purpose, and keeps it continually in operation: but as the mind is somewhat capacious, so it often happens that one object is not enough, or sufficient, to amuse it, and hence more are sought for, and having found a number of very interesting points, or objects, it goes to work with all its might. This thing, sir, is clearly to be seen in New England at this time; for the minds of carnal religionists have for many years been gadding hither and thither, and on the following points they have alighted; namely, Tract societies,—Sunday schools,—Benevolent institutions,—the Missionary system, and the Moral reform scheme.

These points are discussed oft, loud, and long, and spoken of as being vastly momentous in the business of salvation, while the great leading doctrines of the gospel are hooted at and held in derision; and hence as in old times the people would that Barabbas the robber should be released and the innocent Saviour put to death, so here in New England, divine truth must be martyred and the carnal schemes and plans of graceless religionists extolled, and disseminated far and near; and all this is called *gospel prosperity* by men who know not what the gospel of Christ is. These points above named are by most preachers spoken of, and so brought to view, and urged upon their hearers, as if they were little or no chance for people to go to heaven without a marked regard to, and a high esteem for, and a deep interest taken in, these human projects and new fangled schemes. Can men then, who thus speak of, and so hold forth these points to weak and simple hearted people, be ministers of the true tabernacle which the Lord pitched and not man? And can the saints of Christ,—the tried and afflicted sons and daughters of gospel Zion, feed on these points, and subjects, held out to them, and on the preaching which by these sort of preachers is generally held out to them? and if they cannot who can, for

surely all the fine things of the day are not lost on every body?

Answer. Men destitute of divine grace, and yet under a florid profession of religion, and inflamed with a false zeal, and ambitious to cut a figure in the religious world, and are as confident that they please the Lord as was the pharisee when he went up into the temple to pray,—such men are sure to be well pleased with the religious noise, and clamor, and schemes, and plans, and wild notions of this age; and also with all the dry, formal, insipid, lifeless, and frothy harangues, and corrupt lectures delivered from pulpits under the name of gospel preaching. But you know, sir, as well as I, that heaven-born souls who are acquainted with themselves and God, and with divine truth, and with the teaching of the Holy Ghost, and with the path of tribulation, and with the buffetings of satan, and with sore conflicts of mind, and with the furnace of affliction;—such people as these want something far above, and far beyond what the generality of pulpits at this time can furnish them with; for they want Christ crucified, and the gospel in its native coloring, and the despised doctrines of the cross; and also to hear the footsteps of the flock pointed out, and the trials and difficulties of the church of Christ delineated and brought to view, and the glorious gospel developed, and the deep things of God laid before them, and the mystery of faith set forth, and the counsels of heaven fairly stated. But as the pulpits in New England deal not in these things, but in mere chaff, husks, wood, hay, stubble, wind, confusion, and *another gospel*; it is nothing strange that *graceless men* should be so well fed, and *men of grace* quite starved.

Yes, sir, your correspondent is justifiable in alleging, that the points, or objects, as enumerated above, are what claim the attention, and admiration, and absorb the minds of nearly all the religionists of these parts; and so much so too, that, as was hinted before, Christ, and divine truth, and the pathway to heaven, and the office-work of the Holy Spirit, are buried, by them:

and by them also, the souls of men are cheated and cruelly imposed on, for they have set before them for the true gospel, mere carnal schemes, and plans, and institutions, and societies, and systems, and rules, and measures; and their *Moral reform* device crowns all; for that, when well attended to, leaves a mere nothing for the Holy Ghost to do in reference to the salvation of the soul; whereas we know that the spirit quickens the dead sinner, and enlightens his mind, and works in him to will and to do, and testifies of Christ to him as the centre of rest, and the centre of the everlasting gospel, and the centre of all real & substantial happiness, & of all divine truth, and of the glorious covenant of grace. And to be thus wrought on and taught by Jehovah the spirit; and also to have our faith exercised on these things, and our souls going out after a more extensive knowledge of Christ and the power of his resurrection and the fellowship of his sufferings constitute a very prominent part of the religion of Christ and to which, the popular religion of New England, and America at large, is just as dissimilar as an oyster is to an eagle.

Indeed, spirituality of mind, and fellowship with the Father, and with his Son Jesus Christ, and triumphing in the Holy One of Israel, and resting implicitly on the veracity of Jehovah, are some of the fragrant fruits produced in the soul by the sweet breathings and energetic operations of the Spirit. Nor shall we here transgress in saying, that the principal thing in our holy religion, is to know, by the inward teaching of the Holy Ghost, and also to enjoy in our souls, Christ the Lord of life and glory. Nor is there any one thing that warms the heart more, or that more draws the affections heaven-ward; or that more weans us from the world, or that more embitters sin to the mind, or that more comforts and cheers the soul, or that makes one more spiritually minded, than a believing view of Christ the Saviour of sinners. In this most glorious Christ the Lord, are hid immense treasures of wisdom and knowledge, glory and

strength, beauties and riches, truth and love, grace and mercy, righteousness and peace. And when we view him as God manifested in the flesh, or Immanuel, God with us, we are constrained to admire and adore him as that very One who saith, *I am the Lord; and there is none else*, Isa. 45. 18. Yours in the Lord of life.

JAMES OSBOURN.

Woburn, Sep. 1841.

FOR THE PRIMITIVE BAPTIST.

Georgia, Warren county, }
August 16th, 1844. }

DEAR BRETHREN, OF THE PRIMITIVE ORDER: There are yet some of us by the grace of God contending for the Old Baptist faith, and the Lord has blest us in adding some to our churches, and we are made to rejoice to see that our cause seems to be prospering. And I hope the time will come shortly when the people will see the Redeemer and his kingdom as it is. And when they see Jesus Christ as he is, they will see that he was and is an Old Fashioned, Old School, and Primitive Baptist in word and in deed.

See St. Mark 1st chap. 9th 10th and 11th verses: And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him. And there came a voice from heaven saying, thou art, my beloved Son, in whom I am well pleased.

So we find in the preceding verses, that he was baptised of John the Baptist, not missionary Baptist. But read St. Matthew, 3 chpt. 1 verse, and you will find the word says, John the Baptist; and says, was baptised of John in Jordan—not by Jordan, but in Jordan—not poured or sprinkled upon, but baptised in Jordan—not by a missionary, or any other name, but him who is a Baptist. Then who can deny Jesus Christ's being a Primitive, and being eighteen hundred years ago, then it is Old School, or Old Fashion.

Do, gentlemen missionaries, you who

boast of your talents and education, show us which chapter or verse we can find in the word of God, where Jesus Christ or any of his apostles preached the missionary sermon, or education sermon; or preached for so much per year, month, day, or sermon. And if you can show to us they done so, then will we turn in with you; but if you cannot find these things in the word of God, will you turn in with us?

I now feel sorrow in my very heart, fearing I have bestowed this labor in vain; for I fear you love the wages of unrighteousness better than you love Jesus Christ and his kingdom. And if you will pursue your course, without any authority from the word of God, we cannot say farewell; for when your gold and your silver, &c. for your services are gone, your farewell is gone.

EZRA McCrARY.

The Springfield Primitive Baptist Association was altered at her last session to the Saturday before the third Sunday in September, 1844, to convene with Euphrates church, Jefferson county, Ga., near the line of Warren county, near Ogechee river, twelve miles below the Shoals. Brethren, come and let us go up to the house of God and worship together. Brethren, come and see us, and brethren in the ministry do come and preach to us.

EZRA McCRARY.

CIRCULAR LETTER.

Written by Ezra McCrary, for the Springfield Primitive Baptist Association, Ga., and inserted in the Minutes of 1842.

DEAR BRETHREN: We would call your attention to our Lord's Gospel, according to St. Matthew, 28th chapter, 18th, 19th and 20th verses, "And Jesus came and spake unto them, saying, all power is given unto me, in heaven and on earth. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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."

These are the words of our Lord Jesus Christ, who always spake truth, and never erred. He tells us positively, that all power is given unto him in heaven and in earth. These words were spoken to the eleven disciples, after his resurrection; and as he had all power in heaven and in earth, he says, go ye therefore and teach all nations. And what were they to teach? Why, they were to teach them to observe all things whatsoever the Lord Jesus had commanded them. Now mark ye, brethren, we are to take the word of God for the man of our counsel and the only rule of our faith and practice. But, say those new institution men, we know there is no example of those institutions in the word of God, but we think them to be an advantage to religion, and the means of spreading the gospel! Oh, wretched man, wilt thou attempt to instruct the Lord, or wilt thou be his counsellor? It is his to command, and ours to obey. He has all power in heaven and in earth, and certainly he knows what is best; and he has never said in his word, form yourselves into a mission society, neither has he said, build ye up a temperance society. So we conclude these societies are of man, and have no divine authority from the written word of God. Just so with all their kindred institutions—they are of the earth, earthy. The word says, go therefore and teach all nations: it is evident they did go into all the world and preach the gospel. Colossians, 1st chap. 23d verse, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Again, Romans, 1st chap. 8th v. "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Romans, 10th chap. 18th v., "But I say, have they not heard? Yes, verily their sounds went into all the earth, and their words unto the end of the world."

Though the apostle boasted of the faith which the Romans were possessed of, where have their institutions and the love of money carried them? We are told in the sacred word of God, that the love of money is the root of all evil, and how often have we seen those who profess to be the ministers of Christ, that while they profess to be teachers, they have need to be taught the chief commandment of our Lord, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." Yes, brethren, those new school professors are pointed out by Micah, 3d chap. 10th, 11th, 5 verses, "They build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say; is not the Lord among us? none evil can come upon us." "And he that putteth not into their mouths, they even prepare war against him."

Therefore, we have cause to believe those who preach for salaries, so much per year, so much per month, so much per day, or so much per sermon, have never been baptized by the Holy Ghost; but that their minds are after the things of the world and the corruptible and perishable things thereof. They are brought up to the ministry as to a trade to live by; and they will go where they have the best run of business and greatest pecuniary advantages. How soon they will move from a less to a greater salary—a call from one to two will move them much quicker, than from two to one—where they can get the most money is generally their Lord's call, in their estimation: therefore, by their fruits ye shall know them.

How completely these principles are carried out in those days, in the Christian benevolent system. By these, young men are hurried into the churches, where they remain a short time, then hurried off to some great school where ministers are manufactured by the score; from whence, after a few years superficial study, they are

let go like so many hungry wolves among the churches, where they seek to devour, instead of to feed, the flock, and against all that will not put into their mouths or pockets, they wage war. How dangerous to oppose these! Why they are so many, so great, so wise, so good, so benevolent, &c. &c. Why, one must calculate on war, persecution, and almost fire-brands and death! It requires fortitude, and indeed love to God, the truth and the church, for one to refuse to put into their mouth, and to come out from among them and be separate from them. But thanks be to God, that there are some who are not afraid and are valiant for the truth—some who have been born of the spirit and baptized with the Holy Ghost—whose meat and drink is to do their Master's will—who feel little—who feel poor and wretched—who depend on God alone for life and salvation—who live upon the faith of the Son of God and have no confidence in the flesh—depend on him who has said, "come and buy, without money and without price." Jesus told Peter to feed his lambs: and all his true ministers are to do likewise; feed the flock, the church of Christ, and be certain you feed with wholesome food, and nothing else but wholesome food, which is the word of God. This is what the Christian is to live on; for it is written, "thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God, teaching them to observe all things whatsoever I have commanded you." When this command is violated, when he who professes to be a minister of the gospel, teaches for doctrine the commandments of men, it is sure to prove disastrous, it is sure to prove destructive, because it comes from that old serpent the father of lies, and is generally through a speculative motive. Judas betrayed the Saviour for thirty pieces of silver; the soldiers received large money to say his disciples came and stole him away, while they slept. Simon Magus offered Peter money, that whosoever he laid his hands on they might receive the Holy Ghost; but Peter told him, "thy

money perish with thee—I perceive thou art in the gall of bitterness and in the bonds of iniquity, because thou hast thought the gift of God might be purchased with money.” These men were lovers of money more than of God. With many others, we believe that these were never baptised with the Holy Ghost.

To be baptised into the name of any one, implies in the person so baptised, a professed dependence on him and devoted subjection to him. To be baptised therefore into the name of the Father, and of the Son, and of the Holy Ghost, implies a professed dependence on these three divine persons, jointly and equally, and a devoting ourselves to them as worshippers and servants. This is proper; and these three are co-equal and co-eternal, and constitute one great eternal God, the Creator of heaven and earth, and all things therein. Baptism implies immersion: the word says, “were baptised of him in Jordan.” And again, we are “buried with him in baptism;” and buried means covered up, or hid underneath. Baptism is an outward sign of that inward washing or sanctification of the spirit, which seals and evidences the believer’s justification. When a person is baptised, he avows his acceptance of this salvation and makes this surrender of himself to the service of God his Saviour. Christianity is the religion of Jesus implanted in the heart of a sinner, who relies for salvation from wrath and sin, and all evil, on the mercy of the Father, through the person, righteousness, atonement and mediation of the incarnate Son, and by the sanctification of the Holy Spirit, and who in consequence gives up himself to be the worshipper and servant of the triune God, in all his ordinances and commandments, that according to the ancient excellent doxology, glory may be to the Father, & to the Son, & to the Holy Ghost.

“And lo, I am with you always, even to the end of the world.” God is with every true minister, wherever he goes; if he goes to the boundary of the inhabitable parts of the earth, God is there. Then every minister of the gospel should depend

on the Lord; because he has promised to be with you, to protect and guide you always, even to the end of the world. Luke, 12 chap. 11 and 12 verses, “And when they bring you unto the synagogues and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say.” Matthew, 10th chap. 9 and 10 verses, “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.”

Now, brethren, the plain meaning of this passage of scripture is, that wherever the minister of the gospel goes, you should give him such things as he hath need of; for the workman is worthy of his meat. It is his duty to preach the gospel, and not to go begging the people for money, instead of preaching. But brethren, examine yourselves and the word of God, and you will find this begging system is contrary to the word of God. But when you find a poor minister of the gospel, travelling through your country, preaching the word of God in its purity, then know that it is your duty to contribute to his necessities, that when he returns, he may be, like the disciples of Christ, when asked, “lacked ye any thing? and they said, lacked we nothing.”

Dear brethren, pray ye the Lord of the harvest, that he would send more laborers, such as might build up Zion and gladden the hearts of his dear people; for we are tired of hearing silver and gold preached, as the main-spring to carry on the work of God. Pray ye, that the Lord would send laborers, that would preach the word of God to us, and tell us the way and plan of salvation, in and through a crucified and risen Saviour, Jesus Christ. And now, brethren, we pray the blessing of God on the churches composing this Association, and all with whom she corresponds, and all the true Israel of God, henceforth and forever. WM. ABBOTT, Mod'r.

EZRA McCRARY, Clerk.

Extract from the Constitution of the Springfield Primitive Baptist Association, Ga., published in the Minutes for 1843.

Resolved, That the benevolent (so called) institutions of the day, such as the Georgia Baptist Convention, Bible Society, Missionary Society, Temperance Society, Tract Society, Sunday School Union, together with all their kindred institutions, are unscriptural and unsupported by divine revelation and therefore improper. We do therefore declare, that we have no fellowship with those human institutions, neither do we have fellowship with Associations and churches that are in connection with them, nor will we hold in union any Association or church who will patronize any of the above alluded to schemes of the day, and we do hereby agree and unite with each other not to encourage any of them, and that we invariably maintain the order, doctrine and discipline of the Primitive Baptist, and believe it to be the only platform built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

TO EDITORS PRIMITIVE BAPTIST.

8 miles from Iowa City, in Iowa Ter. }
July 19, 1844, }

DEAR BRETHREN EDITORS: Perhaps many of your dear readers may exclaim, what, a letter from Iowa! Why, it seems so, for the Lord has a people away out in the western wilds. It cannot be more surprising to you, to receive a letter from me at this great distance, than it is to me that I live here. For when I was a young man it was accounted a great distance to Kentucky, but you would only be just started well, if you were to start to my house now, when you reached that State. Well, I did not know that such a paper as yours was printed in old Carolina. They told me that there were more grown people in North Carolina that could not read and write, than in any other State in the Union; and behold, here is a paper printed by

our dear Primitives, and how many other papers I cannot tell.

Well, I did not intend to say so much about myself nor my residence, but sat down to tell you about the goodness of the Lord to us, out in this wild country. When I first came out here 5 years ago, coming September, there were not many of God's people about here, but now I hope there are a good many. And there are some of the strangest sort of people, who profess the name of Christ. The Roman Catholics are a comical people, and I begin to think are dangerous, they are very strong in number. If you were to go to one of their meetings, you would not know whether you were with civilized folks or not, they do have so many curious ways. There is one thing I think smartly of, and it is the great respect they pay to the worship and house of God. I never saw a Catholic go out of meeting after it is begun, unless he was very sick, or something of that sort; and from the time they go in the house till they come out, they seem to be praying. Oh, what a pity that they should pray to the Virgin Mary and their saints, instead of the Lord Jesus Christ. Besides the Catholics, we have Shaking Quakers, Mormons, Universalists, and a great many others.

There are some Baptists, Primitives and other sorts, a good sprinkling of Methodists and Presbyterians; all these are kind to each other, for the Roman Catholics seem to threaten to overcome us all. From what I heard not long ago, it seems that the Emperor of Austria, and the Pope, and some other powerful Catholics, are sending over people to become citizens in the west to control our country by thousands, and they are sending money to build schools and colleges all over the States. I was very sorry to hear of the daughter of a Baptist preacher, not a great while ago, who turned to be a nun in a Roman Catholic nunnery. She had been sent to a Catholic school four years, and when she came home she would not kneel down at family prayers with her father and mother. Oh, what a pity that people will send their

children to places, where they know that the teacher's main object is to make Catholics of them. Why will not Christians have schools of their own, where their children can be free from such soul-destroying errors, while they are getting an education?

We have a few of the Primitive order here, and in a feeble way I try to hold forth the word. So soon as we can select a spot, we intend to build a meeting house. One objection they had against us was, that the Lord did not bless us with revivals, as at the day of Pentecost, and among Christians in this day. But oh, brethren, help me to praise the Lord, such is no longer the case. At our meeting, 3d Lord's day in October, 1843, the brethren and sisters seemed to be so deeply engaged, especially our dear old sister Soxey, who is truly a mother in Isaael, that at their request I continued the next day, Monday. On Tuesday, some brethren from St. Joseph, in Michigan, were passing near by, and came and tarried with us part of two days, and it pleased our God to come down into our midst. Such times I have not seen among us, for many a long year. Among the number who have passed from death unto life, is my oldest son John and my only daughter. Brethren, help to rejoice.

Dear brethren, farewell. May grace, peace and mercy abound, that the work of the Lord may be seen, in reviving his cause, so that converts may crowd the gates of Zion. Let us pray for this, brethren, and let us fast before God. Let all the churches humble themselves in prayer and fasting before God, as his people did of old, and we shall receive such a blessing as shall fill our souls to running over, and remove our coldness and dulness. Finally, brethren, pray for me.

ZACCHEUS PARKER.

TO EDITORS PRIMITIVE BAPTIST.

*Carroll county, Mississippi, }
June 15th, 1844. }*

DEAR BRETHREN OF THE OLD PRIMITIVE ORDER: If I may call you so, for I

feel so unworthy; but still they are the people I love and desire to continue to love.

Dear brethren, it seems that brethren that write in the Primitive, request the writers to write their experience. I can say with one of old, Come hither all ye that love the Lord, and I will tell you what he has done for my soul. I found myself in a wilderness of sin, and wandering right from God, and felt like that it was nothing but the goodness of God that kept me out of everlasting punishment; but still I desired that my sins might be forgiven. Being thus in distress, I went to the law for justification, and found no relief there. And so I went on seeking for rest but found none, until at length one day at noon as I was endeavoring to entreat the Lord to have mercy on my poor soul, all at once my burden of sins and guilt was gone, and I was rejoicing and praising God right there in the lonesome woods.

And now, my dear brethren and sisters, although it has been nine years since that time, yet when I think of that moment my heart is made to rejoice and my eyes to overflow with tears, in praise to God for his wonderful mercies and grace bestowed on such a vile creature as I am. For I can say with Paul, if I am a Christian I surely am the least of all. So I can now see that it was not for any merit or righteousness of my own, but by the merit of Christ bestowed on me. And I am persuaded that all God's people are taught by the same spirit, for thy people shall all be taught of the Lord, and great shall be the peace of thy people.

So, brethren, God's people are called a peculiar people; why, because they are the objects of his love and mercy. Now we see in the building of the temple, the stones as long as they remained in the quarry were all alike; but the master workman chose some, and because they were the objects of his choice, performed certain peculiar labors upon those of his choice. Now, brethren, I ask, did that choice injure those stones that were left? No. So, brethren and sisters, you may

see that I am one of those people that believe in election. Why? because if I had been left to my own choice, I should never have chosen any thing but sin.

So, brethren, as I expect to continue my writings in the Primitive, I shall close at this time, desiring an interest in your prayers; and also requesting you, that if you find any thing in my writings that don't become sound doctrine, to lay it aside. A word before I close to my preaching brethren. Brethren, declare the whole counsel of God, and contend for the faith. So farewell.

(to be continued.)

SAMUEL J. MCKAY.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 28, 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Randolph County, N. Carolina, }
September 1, 1844. }*

DEAR EDITORS: I will proceed to inform you that I attended the Abbott's Creek Union Association, held with the church at Piney Woods meeting house, Rowan county, which began on Saturday before the 4th Lord's day of August, 1844.

The Introductory Sermon was delivered by Elder James Osbourn, from Baltimore. The stand was occupied on the Lord's day ably by Elder P. Puckett, from the 1st verse and 40th chapter of the prophecies of Isaiah. He was followed by Elder Osbourn, and the concluding sermon was delivered by Elder George Little, from Bear Creek. On Monday, preaching was continued by Elders Osbourn, Bynum, and Presbey. The Association was attended by Elders, Osbourn, A. Swaim, George Little, Bynum, A. Peacock, Presbey, Parham Puckett, and Lewis Snider.

The divine truth of the everlasting gospel of the Most High, was on that occasion exhibited in its most pure and genuine color. The congregation was exceedingly large and attentive. We have cause to

hope that sinners were constrained to call upon God to know what they might do to be saved, whilst mourners and Christians were confirmed in truth and made to exclaim, glory to the name of God Almighty for redeeming grace and dying love.

The next Annual meeting of the Abbott's Creek Union Baptist Association will be hold with the church at Timber Ridge, 7 miles north of Salem, Randolph county.

I must conclude by saying to you, dear brethren, pray for me. And may the grace of God be with you now and forever. Amen. M. MILLER.

TO EDITORS PRIMITIVE BAPTIST.

*Hill Port, Alabama, }
June 2nd. 1844. }*

(continued from page 271.)

The Lord spared me and preserved me through many wonderful dangers, which I shall omit for want of room, until I arrived to the age of 16. And as I slept one night I dreamed I was in a certain creek I knew of at a certain place. (I thought I and my brother had went there for the purpose of playing in the creek.) And as I waded in until I got about chin deep, I heard something coming up the creek; and I turned to see and I thought it was Jesus. I thought he came gently flying by me, and as he got opposite me, he rung a little gold bell at me three times. And at the last ringing of the bell my soul was filled with gladness, joy unspeakable and full of glory. He spoke not a word. I gazed at him until he got out of sight. I thought his very appearance was winning, his countenance lovely and mild, and his wings more beautiful than any thing I had ever seen. So after he flew, I turned me and walked out of the creek, put on my clothes, and went home rejoicing and praising the Lord. And the very joy which I then had in my sleep, though I had not been pun- gently convicted I had, about six years subsequent to that time.

I awoke when I got about half way home, and brethren, if there is any candor in me, though I was in the heat of youth-

full bloom, and married to the world in affection, and love; yet I say tho' this was my situation, when I awoke out of the dream I was sorry I had not have died in that extacy of joy, for it was something I had never felt before. But in a few days, my nature being strong, I sought my old delights again and grew worse and worse, until I arrived to the age of 19, when I married and set out with a determination to make a fortune; for I never could reconcile it to myself to remain poor as I had been raised, and I appeared to prosper in all I undertook that would profit me any thing; but alas, alas, soon after I was married, my hopes were all blasted and every thing like worldly hopes were cut down. And on this wise was it effected. I was taken sick with a chronic disease of the liver, which confined me to the bed for six months, and every thing I had appeared to go to destruction as fast as I at first seemed to prosper. Thus one day as I was lying on my bed considering my adversity, this thought bolted into my mind, that my prospects and hopes of ever being any thing in this world were all blasted; but as this thought got fully fastened on my mind, it was driven out by the thoughts of having lost my soul, and heaven or the world to come.

Oh, Lord, thought I, is it possible that my soul is lost too. Consternation seized me, and the struggle was so great in my mind, that I lost my breath for some time. I raised me off the bed, I could not speak; my wife was spinning close by the bed, she run to me thinking that I was dying, and I thought so too, for I believe I felt the pains of hell. Lost, lost, forever lost, thought I; my soul is sinking to hell and what shall I do to be saved? No reply, no way pointed out, every body stands some chance but me. I am so vile, and have sinned too long; and my sins are of that sort that I cannot be forgiven. But finally I thought of the way I used to pay the Lord up, and like the sow, I returned to my wallowing again; yea, wallowing in my own filthy righteousness, thinking it would cool me and shield me from the

thunderings of Sinai. So I presented my shinplasters to the Lord again, upon which I demanded a settlement, knowing or thinking I had settled off with him so many times with the same currency, surely he will receive it again. So I began to be what I thought was a tolerably righteous man, yet, it did not abate my troubles as it formerly had done. And finally I found that all the payments I had ever made was nothing worth, and therefore my shinplasters (self-righteousness) was returned upon me as dead money, and a lawful currency demanded. So I began to plead, and justice began to plead, for I knew all the money I had was on the same banks, and it all fell back on me. I should not only become insolvent, but also I should be sold for debt. So I challenged justice for having received this currency at first, why not said I take the same currency in our liquidation which you have so often done hitherto? Justice said, it had never been received; for, said he, the bank has been broken many hundred years ago, and therefore ten thousand dollars of it would not satisfy the least part of the demands against you. And besides, added Justice, the sentence of death has long since been passed upon the cashier and president, to wit, in the day that thou eatest thereof thou shalt surely die; and said he, since the sentence of death has been passed upon them, their old checks, drafts, and notes, &c. &c. have been handled by forgers, swindlers, and gamblers; and their captain or king had very often prompted them to hand them in, or offer them to me as a full satisfaction to the demands I held against them, and they being so ignorant, have oftimes thought that I received them.

Well, said I, who did receive them? for I have been under the impression all this time that, I had settled up my account to a few years back. Said he, satan is a liar and a forger, and the father of lies; and he can transform himself into an angel of light, and thus become receiver of that which he has no authority to receive. And, said justice, if you have given in

these dead notes to any one, or if any one has received them it is an enemy of ours, who is always going about deceiving. Well, said I, what kind of a currency will do? Said Justice, that which is perfect. So I began to search my desk (my heart) to see if I had any of this kind of money, which would be satisfactory to Justice. Now Justice had learnt me something I never had thought of before, therefore my understanding was somewhat enlightened; and when I looked into my heart I found it to be like my nature, a cage of unclean birds, a harbor indeed for rogues, swindlers, liars, traitors, forgers, and every abominable thing; and not one cent of good money such as Justice would receive could I command. And all the money I had in the world, was such as satan had put upon me. And I had been thinking in very deed it was answering me a good purpose; but alas, alas, he has only transformed himself into an angel of light, and thereby deceived me. I am lost, I am ruined, a bankrupt indeed.

Now, said Justice, I will show you on the records (the scriptures) things there written to establish you in the belief of what I have said. Search the scriptures, said he, for Justice is my name and I only intend to deal justly with thee. So I began to search, and no sooner had I commenced until here comes my old lying companion, pretending great friendship to me; and so desirous was he that I should fare well, (as he pretended,) that he began to advise me. And first he told me that I need not put any confidence in that record, for they never were true at first; and added he, so many designing men have had hold of them, that they are more false now than formerly they were. And for proof, said he, I can show you many things there which condemn you and I both; and said he, it is perfect nonsense for you to be scrutinizing a book, where every line bends itself against you, and your friendly counselor too. And said he, inasmuch as my name has been handled deceitfully to you, I feel it my duty to stand in self defence, and maintain my honest character; this I

do, said he, for the good of my children, for said he, you have always been a good dutiful and obedient servant to me, and if you get from under my dominion, you will find a much harder time of it than you have ever had before. (Then he arose and bid defiance to every thing in defence of me.) Said he, to think how my dignity has been insulted and me slightly spoken of to one of my faithful servants just to cause him to turn traitor, and leave my palace. For said he, all the kingdoms of the earth are mine, and I am always faithful to bestow the very best I have upon my children; and added he, I never terrify them to death by making unreasonable demands of them, such as I know they are not able to comply with. And said he, I maintain it yet, that your currency is perfectly good, it never has been refused in any of my courts. Ah yes, said he, kings and rulers have always used it, and have been greatly benefitted by it; and in fines or what not, I and my tribunals will always count it negotiable, and equal to any currency. And as to my being a forger and transforming myself into an angel of light, I am prince of the earth, said he, and my acts in any wise have to be recognised; and with my friendly subjects I do as I please. I have power to cast into the furnace, and I have power to cast into the lion's den; I have power, said he, to torment and destroy all my subjects who insult my dignity so as to resist me and refuse to obey me and do me homage.

And I being led captive by him at his will, I was disposed to give him attention in all things which he said to me. And at this time I was not a little surprised at one thing in those days, and that was this; from the time I first got a view of my lost condition, I lost all relish for the world. Yet I would seek those pleasures in which I used to delight withal, but to my surprise when I obtained it I had no more relish for it than a prince has for the plough handles. And the only reason I can assign for it is this; Christ you know is our wisdom, and he had commenced operating on my mental powers first. I will put my laws in

their minds, &c. And by his first giving me a view of the just claims of the law against me, this so wonderfully amazed and terrified me, that I desired something of great importance now, something of more worth, that is, to know how I might be saved. Here I desire to say many things, but I must hasten to the thing proposed, for fear I might weary some with what they might call nonsense.

So here I stood exposed to the vengeance of God, starving to death in a foreign land, destitute of any friend whom I considered sufficient to give me rest or ease. Satan tempting me to refuse to obey my Lord and king, which was congenial to the flesh, and my depraved spirit in every way, offering me as a remuneration the world and all its beauties. Justice on the other hand demanding satisfaction for the breaches I had made against the God of heaven in violating his law; my mind directed to the law, doing all I could to make amends, and my nature under the control of satan, directing me another course, and what shall I do, was the enquiry of my heart. Take your portion in this world, said satan, for that is all you can get; and a pretty good chance at that, said he.

And finally, I concluded, to go right into all kind of wickedness, and take my full of sin; for I concluded, a little pleasure was better than none; but, never was able to find the satisfaction in sin, which satan had promised me. But where I would do this wicked thing and the other, &c. he would point just a head and say hold on to-morrow I will pay you well for what you have done to-day, serve me well, and don't doubt but what you shall be paid well by and by. First I commenced playing the fiddle, no peace then; then if I would turn into gambling, then I would find ease. Obey him I did, but no pay yet.

Thus I continued after I was convicted for two years, serving under satan on the credit system, until I found by experience, that he was as uncertain on the credit system as was myself. He was unable and unwilling to do for me, that which he

had promised me, and I was unable to satisfy justice for the crimes I had committed. So, sinner, if you should ever chance to read these lines remember one thing, and that is this, satan and yourselves are both bad paymasters; therefore, never credit him as I have done, nor go in debt to justice, for yourself and satan both are unable and unwilling to liquidate such debts as these. Therefore, satan is a liar and the father of lies, and you while in nature are no better than him.

So after I had been baffled with satan two years, justice overtook me again, and thus was I awakened. I was riding along the road two miles from a little town by the name of Tallasee, in the piney woods on the 8th day of March, 1838. The day I never can forget. And as I was riding I was reflecting in my mind, and wondering if there was any thing for me; that is, if I should ever arrive to that happy condition in the world which had been promised me. And while I had my head hung downward, I heard as I thought a roaring behind me like there was a hurricane; it was clear, the sky serene, and perfectly calm. Surely thought I it can't be a hurricane and it so very fair and calm; then thought I, it must be an earthquake or the end of time, and finally as quick as thought I concluded it was the latter, I turned me on my horse, made a little halt and looked back, and I was just as certain that I saw the trees and hills tumbling off into eternity as ever I was of any thing in my life. I don't think I was asleep. Good Lord, thought I, what shall I do, the end of all things is at hand, and what shall I do? I put spurs to my horse, and put him to his speed for about a quarter, thinking I would get to town before the crumbling in of the earth would overtake me, and I thought I would look again to see how far I was ahead of it. I looked and listened, every thing was calm. Good Lord, thought I, is there nothing of it. Finally, I concluded it must be a mistake, upon which I became composed.

And now, brethren, I will tell you what use this imaginary vision was to me;

It learnt me the worth of time to a poor guilty sinner, the little worth of the world could I have had it all; it effected this for me, it drove me from the world, and caused me to seek a more sure foundation, than was this little perishing terraqueous globe. I prosecuted my journey, and returned back home, a poor despairing sinner, lost and ruined to all intents, and my mind became so disturbed that I quit all kind of business.

I now became willing to search the scripture, and I had a little cloth covered Testament, or a part of it, which I had given a boy a set of marbles for when I was a boy; for my father never had such a thing as a Testament, Bible, nor Hymn Book in his house in his life, and I was entirely ignorant in regard to such things; neither had I ever heard any preaching, for I was afraid part of the time to go to meeting and the other part I was too wicked to have any desire to go. So I took my little Testament and retired to the woods, and there I spent about two months of my life, in seeking him of whom Moses in the law and the prophets did write, Jesus of Nazareth the King of the Jews. Suffering during the time no small temptations from satan, and my troubles had got so great that my breast bone was as if it would split open, and the sight of a good man was tormenting to me. But determined I was if there was pardon for me, to seek for it until I found it or died.

(to be continued.)

A. J. COLEMAN.

FOR THE PRIMITIVE BAPTIST.

*Shelby county, Tennessee, }
July 31st, 1844. }*

DEAR BRETHREN EDITORS, and the brethren and sisters of the Primitive order scattered throughout the United States; I now take in mind to write unto you the condition of the Mississippi River Association, from its constitution till the present day, as I have been a member of that body ever since. And now having the Minutes before my eyes from its second meeting

up to the year 1843, I will commence with the churches represented at that time.

Second meeting of the Mississippi River Association, at Gogins Creek meeting house, Tipton county, Tennessee, in the year 1833, there were 18 churches in its constitution and 602 members, 15 of which were represented by letter and delegates. There were at that time preaching brethren 10, ordained ministers. And in the year 1834, there were 20 churches represented, and 615 members; and in the year 1835, there were 17 churches, 14 of which were represented, and 560 members; and in the year 1836, there were 20 churches, 16 of which were represented, and 603 members; and in the year 1837, there were 22 churches, 19 represented, and 458 members; and in the year 1838, there were 22 churches, 20 of which were represented, and 465 members; and in the year 1839, there were 20 churches, 18 of which were represented, and 414 members; and in the year 1840, there were 17 churches, 15 of which were represented, and 409 members; and in the year 1841, there were 17 churches, and 380 members; having previous to this time difficulties arising in some of the churches of this body upon discipline. And at the time of this Association, held at Mt. Pleasant meeting house, Hardeman county, held on Saturday before the third Lord's day in September, 1841, in consequence of the Association meddling with the internal business of the churches, there was a division took place which continues to be so, each claiming the right of the constitution.

And now, dear brethren, as you see there is a division in this Association in consequence of discipline and not doctrine. There have not been any ministers but two that have ever departed from the Primitive Baptist faith; one of which is Jeremiah Burns, who joined the missionaries; and the second is Henry Moran, who took the benefit of the bankrupt law. Some have died and some moved away, and there remains at this time by moving in and raising

up amongst us, 10 ordained ministers in both parts of the Association; and so there remain 16 churches in both sides, and 421 members.

And now, dear brethren, for me to pick up every church and give you a full detail, would be too tedious. I will just say that there are five churches that have joined the missionaries, with the exception of some few members in them; whilst there have been others, in consequence of moving away and death, are dissolved, and new ones have been constituted in their stead.

And now, dear brethren, I will put down the Articles of Faith of all those churches and ministers that I have named in this Association. First, we believe in only one true and living God, the Father, the Word, and the Holy Ghost, equal in eternity, essence, power and glory. Second, we believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice. Third, we believe in the doctrine of election, and that God chose his people in Christ before the foundation of the world. Fourth, we believe in the doctrine of original sin. Fifth, we believe in man's impotency to recover himself from the fallen state he is in by nature by his own free will ability. Sixth, we believe that sinners are justified in the sight of God, only by the imputed righteousness of Christ. Seventh, we believe that God's elect shall be called, converted, regenerated, and sanctified by the Holy Spirit. Eighth, we believe that the saints shall persevere in grace, and never shall fall finally away. Ninth, we believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the subjects, and we believe that the true mode of baptism is by immersion. Tenth, we believe in the resurrection of the dead and general judgment. Eleventh, we believe in the punishment of the wicked, and the joys of the righteous will be eternal. Twelfth, we believe that no minister has a right to the administration of the ordinances, only such as are re-

gularly baptised, called, and come under the imposition of hands by the presbytery. Thirteenth, we believe that none but regularly baptised members have a right to commune at the Lord's table.

And now, dear brethren, having set down the Articles of faith of this Association, and being one of those that stand on this doctrine and on the walls of Sion, and as a watchman to watch over the flock, and have to give an account of my stewardship, I am unwilling to believe that the Primitive Baptists should believe that this falling away was in consequence of doctrine, which I consider was not.

A word or two to my much esteemed brother and fellow laborer in the gospel, J. M. C. Robertson, in Washata county, Arkansas. I rejoiced when I saw his name in our paper, and how he was doing and his churches. So I must come to a close, as my sheet is nearly full. As ever your brother in the gospel bonds,

JAMES SHELTON.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson Co., Ga. }
August 4th. 1844. }

MY DEAR BRETHREN, of the Primitive faith and order: I have been still a long time, but now I come forward with my pen in hand to let you hear from me again. And now, my brethren, if not deceived my praise to God is, that he may direct our minds that what we write may be in accordance with his word and will; and that which is contrary thereto, is of no use to you nor me.

Now, my dear brethren, as this is the first time that I ever have attempted to say any thing from the word of eternal truth, I am somewhat at a loss to know how to begin. 1st Peter, 2 ch. and part of the 6th verse: Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. Now it is not worth while for me to say much about the word, behold, for it means to view, to see, look on, &c. Behold I—now this I, means God, the everlasting Father, the ruler of the universe, &c. I lay in Sion a chief corner stone.

Now this is Jesus Christ, for he is the chiefest among ten thousand and altogether lovely.

And he is held forth in the same chapter to be a stone of stumbling, a rock of offence; and Paul speaking of this stone and rock of offence says, they that believeth on him shall not be ashamed; for he, Christ, is the end of the law for righteousness to every one that believeth. Isaiah spoke of Jesus as a tried stone, a sure foundation, &c., elect, precious. Now there comes the bugbear—Elect. That startles the people. Now if you will leave the words covenant, and elect, all is well.

Now I will give you one more verse, which you may find in John, 11th chap. The master is come and calleth for thee. Now my friend here is election or choice, which means the same, &c. Now the first thing we should take under consideration is, what gave rise to these words? 2nd, see who spoke these words? 3rd, and who were they spoken to? and try to apply the same, &c.

Now, my brethren, I am getting into deep water, and if I shall sink, you must save the ship, &c. Now to the first proposition. Well, we learn that there were a small family whom Jesus loved; but while he Jesus, was absent from them, Lazarus was taken sick and died, and the sisters sent for Jesus. Now Jesus stayed there a few days, or till after Lazarus was dead and buried, &c., then he told his disciples that he was going to awake Lazarus from his sleep. Now the disciples thought that he was speaking of taking rest in sleep and that he doeth well, &c. Jesus then came out plainly that he was dead and he was glad for their sakes, &c. Now recollect that Martha met him before he got into the town and told him all that had befallen them about their brother; and Jesus told her that he should rise again, &c., which you can read at your pleasure without my giving you all of the circumstances, &c.

Now, my brethren, I take Martha here in this case to be a figure of the spirit of God; and Mary, the sinner. If you will examine the chapter, you will find that Martha told her secretly that the master had called for her. Now the Jews were there, and when Mary rose up hastily and went out, they supposed that she was going to the grave to weep, which shows that they did not hear the call; and Mary met Jesus in the advance in the same place

where Martha met him, and where you and me and all that ever did in my opinion, for they both spoke the same words to him when they met him. And what was their answer to him when he said unto them, where have you laid him? Lord, come and see. They did not point and say, out yonder, &c., but the reply was, Lord, come and see.

And when the spirit of the Lord gets hold of the sinner's heart, and shews him what a desperate and wicked heart he has got, and that he can't save himself and all hope is gone, it is then they are willing for the Lord to come and see if there is any chance for them. But before this their cry was, time enough yet; I will wait till I am old, and then I will do good and get religion. Not thinking that it is the Lord's work to save sinners from their sins; not in their sins, but from their sins.

As my sheet is nearly full, I will come to a close by begging an interest in your prayers, that I may never bring a reproach on the religion of Jesus, and that I may ever stand in my lot and place, never be ashamed to own him Lord of all. And I have one more request to make, which is this, if I have made an error, throw it by, for I won't have it myself if I know it. So nothing more at this time. Farewell, and O that the Lord would give us something to farewell on, is my desire if not deceived.

R. B. MANN.

P. S. A word to my dear brother A. Keaton, of Alabama. I received your letter, and was sorry to hear of you afflictions. I was sick when I got your letter with the scarlet fever, and am not able to do but little yet, and by your request and my own feelings, I have wrote a few lines. You must excuse me for not writing sooner, and when it goes well with thee remember me, &c. We have no such a man as Sam'l Jones in this county, but we have some men here that will not sign their right name, and this Jones is one of that class, &c. As ever your brother in tribulation. Farewell. R. B. M.

Elder S. I. Chandler will preach on Tuesday, 1st October, at the Falls Tar River; on Wednesday, at Hardaway's; Thursday, at Tarboro'; Friday, at Lawrence's—on his way to the Kehukee Association, to be held at Kehukee meeting house, Halifax county, commencing on Saturday before the first Sunday in Oct.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averas, *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, *Abbot's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

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

IOWA TERRITORY.—Zachens Parker, *Iowa City*.

RECEIPTS.

P. M. Byrd,	\$1	E. H. Revel,	\$1
B. Nance,	1	Wooten Hill,	2
H. J. Nance,	1	Edm'd Gresham,	1

TERMS.

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“Come out of Her, my People.”

VOL. 9.

SATURDAY, OCTOBER 12, 1844.

No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 11.

To John Harm, D. D. of Horsham, in
England.

VENERABLE SIR: I will just drop a few things concerning the New England *Moral reform* scheme. This then is a point of vast moment with the religionists here. And indeed it carries with it a great and a good sound, and if kept in its respective place it would do well; but by placing it where it ought not to be, it looks odious and evidently assumes the likeness of a *human contrivance*. *Moral reform* then, in and of itself is good; but very odious whenever it is placed in the room of Christ, or when it is taken up, and viewed, and rested on, and sought after, and considered as possessing properties sufficient to recommend a sinner to God's mercy, and and to induce Christ to save his soul. Placing *Moral reform* here, where it is in effect placed by most preachers and professors in this country, and being placed here it becomes a most deadly foe to God,—to grace,—to the gospel, and to the soul. And thus by *Moral reform* misplaced, together with other points, which have been named in this letter, our glorious Redeemer, and his cross and crown, are pushed out of the sanctuary; and what ought to be a house of prayer is turned into a den of thieves,—robbers of God,—perverters of

truth,—seducers of souls, and deceitful workers. And what is all this but spiritual wickedness in high places? and yet this very course is pursued here in New England, and it is a course that is much admired by most people, and it goes by the name of religion among people here, but I suppose you would call it *buffoonery*.

Permit me again to observe. As far as your servant can find out and understand the matter in relation to what now goes by the name of *Moral reform*, the real quintessence of it, consists in preparing a polluted sinner for Christ; or so vamping the man up, and so polishing his mind, and so decorating his little soul, that the Saviour shall be induced to receive such a pretty little thing and so good natured a creature as men have made him to be. What a surprising difference there is between the religionists in these parts and the grave Doctor Owen of the seventeenth century: the former place *Moral reform* in such a position as if we must necessarily view it as the *very core* of all heart religion, and the glorious gospel's *summum bonum*. But the above Doctor says, ‘Regeneration does not consist in a *Moral reformation of life*. Let us suppose such a reformation to be extensive to all known instances. Suppose a man to be changed from sensuality to temperance, from rapine to righteousness, from pride and passion to humility and moderation. Suppose this change to be accurate according to the rules of the strictest moralists. Suppose it also to be brought about by the preaching of the

gospel; yet all this, and all this added to baptism, and accompanied with a profession of faith and repentance, is not regeneration, nor do they comprise it in them.'

Again the same sober Doctor says, 'There is a work of God in us, preceding all our good works towards him; for before we can perform them, we must be created unto them, or spiritually enabled to perform them.' Again he says, 'Regeneration consists in a spiritual renovation of our nature. Our modern Socinianized Arminians say, it consists in a *Moral reformation of life.*'

It surely must be evident enough to all who are spiritually enlightened, that none but mere frothy professors can see any beauty, or draw any encouragement, or comfort, from the New England *Moral reform* scheme. This scheme of theirs, together with the rest of their fleshly plans, and devices, and systems, may serve as fine food for whole-hearted religionists; but to a poor, needy, and self-despairing, and self-condemned sinner, the above things are mere trash, for he has no one to look to, or to draw comfort from, or to confide in, or to rest on, but our most glorious Christ; and hence the blood and righteousness of an incarnate God is the only ground on which he dares to base his hope of eternal happiness. With utter detestation and abhorrence he renounces all confidence in the flesh, and looks alone to Jesus for life and salvation. In and of himself he is a poor polluted worm,—from head to foot depraved, and unworthiness is stamped on his very forehead; and yet in Christ Jesus he is *clean every whit*. At times he is greatly blessed in his soul with a sense of forgiving love, and then he is cheerful, but if the Lord hides his face then he is troubled. With the world he is not careful to have much intercourse, but rather wishes to be as much disjoined from it as is convenient, for he knows it is full of clamor, sin, and misery; and if he looks closely and impartially into the religious world, but little presents itself to his view save darkness, delusion, errors, lies,

vain-show, pomp and parade, and even downright arrogance.

It also is with no little grief that he views corruption in doctrine and practice fast increasing every where around him, and carnal men in the ministry complimenting and compromising religious things to the views and good liking of worldly men and mere graceless professors, and all done under the pretext of holy fervor and pious zeal for God, and an ardent desire to extend and build up the Messiah's kingdom here on earth; when at the same time, nothing can be more apparent than that gross delusion, or else carnal popularity, and seeking honor one of another is at the bottom of all their extravagant zeal and mighty efforts. And as these men in the ministry have ascertained to a certainty, that nothing is better calculated to aid them in their mad enterprize, than that of undue excitements, so every low and contemptible course is adopted and pursued with unequalled assiduity in order to create, and to keep alive when created, excitements in the minds of people at large, and then to tack religion to all those exciting things, that thereby proselytes may be made to what they call religion; but we are ready and willing to announce the same to you, to be nothing more nor less than what St. Paul terms *another gospel*, and it is a pernicious system of ancient and modern theology, and of course not from heaven, but of men, and carnal men are pleased with it for it well suits a depraved mind and a graceless heart; and hence it is that at this time of great delusion there is such a mighty outcry in favor of this pernicious system of theology,—this *goddess Diana*.

When one of their exciting subjects is exhausted and become so flat and stale as that nothing more can be effected by it; that is to say, the populace will no longer bow down to it, nor hearken to its inviting voice;—immediately another subject is resorted to and laid fast hold on, and a firm faith in it tells them that a large amount of good and many proselytes are to grow out of this new fangled something,

and *their* god is to gain large honors from a quarter quite unexpected to him. And thus on this now exciting subject, those carnal men in the ministry will labor, toil, and tug, till the thing becomes dull and heavy and the people are weary of it and hence will worship it no longer, and then the goddess *Diana* is dropt and no more is heard of it. And thus as one exciting subject or another is perpetually brought to the view of the people, they are thoroughly bewitched by the same. Yes, they are drunk with the wine of mystical fornication.

These things your correspondent has seen, and do yet see an abundance of, and they here are come to a strange pass, and through them much of the craft of old Apollyon clearly appears; and we shall be safe in saying that these things which are not from heaven, but of men, form as complete a snare in which to catch immortal souls as perhaps was ever devised since the fall of Adam. Thousands and tens of thousands of people in America are at this moment ingulfed in this deceitful vortex, — a *false religion*; and connected with this frightful concern are all those *revival men* and their hypocritical movements, doings, and sayings, which were named in a former letter.

By these carnal things it is thought by most of the religionists of the day, that the Millennium will be brought about and the whole world converted. Such is the infatuation of men; and we may call it *mental intoxication*. Over this frightful state of things in the religious world, a real and discerning child of God must necessarily mourn from day to day. Yes, as the prophet says, *his heart will make a noise within him*; and persuaded he must be that this is a day of spiritual darkness, and of trouble, and of rebuke, and of blasphemy, Isa. 37, 3. If on the Lord's day he goes to what is called a church in quest of spiritual refreshment for his soul, it, in nineteen cases out of twenty happens him as it did with those who 'came to the pits and found no water; they returned with their vessels empty; they were ashamed

and confounded, and covered their heads,' Jer. 14. 3. Instead of his hearing the gospel of the grace of God, and having the way of life and salvation laid before him, and the true doctrines of Christ opened up and pointed out, and the footsteps of the flock described:—I say, instead of his hearing these things brought forward for the encouragement and comfort of the Lord's poor and needy ones, the preacher is as blind as a bat and as dead as a stone, and fitly answers to a well without water and a cloud without rain, and the whole preaching savors of nothing else but just flesh and blood, for it is but a mass of confusion, the component parts of which are the deeds of the law, *free-will*, human merit, good resolutions, powerful efforts, carnal plans, schemes, societies, and the commandments of men; all of which is admirably calculated to starve the saints of God, and to make hypocrites, and to hold together a graceless congregation, and to gratify the devil, and to mangle the gospel, and to insult the Majesty of heaven.

Just thus, Doctor, stand religious matters in most places in New England and elsewhere in this country where I am acquainted; and is it not a frightful picture, and quite equal to your *religious buffoonery*? I can truly say from the very bottom of my heart, and as being now in the august presence of an immutable God, that I wish I could conscientiously give you a more auspicious detail of the religious affairs in New England than what I now lay before you. You may believe me, Doctor, when I say, that I have given this sad state of religious things in America but a very gentle touch. I could have laid my hand much heavier on this subject than what here I have done and yet have stated nothing but truth. Also your correspondent could have made some frightful exposures both of men and of things, and by which you would be better able to see through, and to form a judgment of the nature, make, texture, and constitution, of the *greatly admired* religion of this country.

In farther communicating to you, it is my design to bring to your view a few

items in reference to my present place of abode, which is in the town of Woburn in the State of Massachusetts, and within ten miles of the city of Boston, and two hundred and fifty of the city of New York, and three hundred and fifty of the city of Philadelphia, and four hundred and fifty of the city of Baltimore, where my family yet is, and the above cities are on my route home, and they are places which I am well acquainted with and where I have often preached; and they are cities noted for a spurious gospel, and but little else, if any at all, can be found in them to this day; but with *religious buffoonery* they abound, and greatly abound. But thanks be to the Lord, *the foundation of God standeth sure*, and in this your correspondent greatly rejoiceth. Rejoice with me, my brother; yes, in the Lord of hosts, and in his precious gospel, may we rejoice and be exceeding glad; and under the influence of divine truth may we live, and walk, and sing, and always feel disposed to speak of the glory of the Messiah's kingdom, and talk of his power. It now is but a short time that you and I have to be here in this waste howling wilderness, and may this time be spent in the fear and service of the God of Israel, who by a strong hand brought our souls from death to life and hath sustained us to this day. *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!* Psa. 107. 8. Yours in the covenant of grace.

JAMES OSBOURN.

Woburn, Sep. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Hill Port, Alabama, }
June 2nd, 1844. }

(continued from page 285.)

A certain place I had, to which I resorted to read or pray. Many things took place with me during these two months, which I would like to mention but must hasten. So on the 14th day of May 1838, I had business at Wetumpka, and started not knowing whether I should ever get

back or not; and as I was riding on Hachachubbe hill, just ready to give up all hopes, something seemed to point me to the objects around me; the trees, the hills, and vallies seemed to be presented to me as a mighty work indeed; the rocks, and all the variegated beauties of nature such as flowers, blossoms, &c. Then an interrogation of this kind passed through my mind, who made all these things? (for they are great indeed, and I never had in all my days been able to see, any thing great in no part of creation, but now every thing looked wonderful. The answer to the interrogation, was, that God had made them. The interrogation, run further in my mind, thus, then that God who is the author of all the objects before your eyes, of all the vegetable kingdom, the high hills, the valleys, the trees, (and even the rocks, bespoke to my mind that there was a God,) that God who is the author and creator of all these things, is able to save sinners, the vilest of sinners, and all that you have to do is to give yourself unto him; but Lord, thought I, I can't, I can't do nothing, and the world seemed to hang to my mind as a clog, to hinder me from obtaining that which my soul desired.

Then this passage of scripture ran through my mind, for we brought nothing into the world, and it is certain we can carry nothing out. Paul to Timothy. This passage of scripture had such an influence on my mind in its argument, that I was perfectly willing then to be made any thing the Lord would please to make me; and as its influence was about to give way, every power and faculty of my soul replied to the interrogations, here, Lord, I give myself to thee, thou art God and beside thee there is none other. And it appeared to me that I had gotten into a new world, it appeared like a mighty, mild, rushing breeze of love passed through my soul, and brethren, it really did appear to me that I saw, this breeze of love penetrate and pass through the rocks and trees. Every thing appeared to be participants with me in the enjoyment of the Lord.

And at that time I could view but one God, the Father, Son, and Holy Spirit, God manifest in the flesh. And in the enjoyment of him my soul possessed its delight, I had all I desired. Then oh how trifling did all created things appear to me, yet by them the power of God was presented to my mind, yet not his mercy and goodness. My soul hath found him of whom Moses in the law and the prophets did write, Jesus the sinner's friend, the wonderful counsellor, the mighty God, the everlasting Father, the prince of peace; my prophet, my husband, my brother, my priest, my physician, my king, my wisdom, my righteousness, my sanctification, my redemption, my sin, my life, my inheritance, my all of whom to whom and through whom are all things, God blessed forever. And my soul said, Amen, thy will be done, oh my loving husband, my spiritual Joseph, thy will be done. Oh, what can I render to thee for thy mercy and goodness shown to such an unworthy sinner as I am.

And, brethren, you may think I am mistaken; but if there is any candor in me, I was made so completely willing in the day of God's power, that I was willing to be deceived if it would add any thing to his glory—live forever, glorious king. Then I shouted aloud and praised the God of all grace, my soul magnified the Lord, my wounds were all healed by the oil of his grace. I felt rich, if I had have been called to judgment that very moment I was perfectly willing. Oh how joyful and loving did I feel. I thought then that the last storm had blown over, and I should have a flowery plain the balance of the journey. But alas, alas, my brethren, were I to relate to you all my conflicts since then, a thousand sheets like this on which I am writing would not be sufficient to give you an understanding of my many troubles. I thought I should never cease to declare to every person I saw the goodness of God.

But hold, shame soon overcame me in such a way that I almost rather have died, than to have done it. Here I desire to

dwell, and say many things, but must pass on briefly. I soon became impressed with a sense of duty in joining some church, and which to join I knew not. Some would tell me one way, and some another. Some said the Methodists were right, some said the Campbellites, some said one thing and some another, and they all said the Old Baptists were wrong; and I did not have sense or information enough then to know whether they were falsehoods or truth. And I was under the impression, that all the isms are now under with the world and that was, that a majority was an infallible sign that a sect was right; for I thought the judgment of many was more likely to carry them right, than was the judgment of a few.

I could not be convinced though by all their arguments, that baptism could be rightly administered only in water. The Methodists being so charitable, told me they thought any way would do. This made me think, according then to the same rule no way will do. I went once to a big meeting of the Methodists and had some thoughts of joining, but after the preacher had preached as they called it awhile, he began to tell all kinds of scary tales enough almost to scare one to death; thereupon they all got happy but me, and as they seemed to get happy I seemed to get unhappy, and as they rejoiced I seemed to mourn. Because my heart was so much harder than any of theirs, surely thought I, I am a deceived being, I am not converted. So after they cut a good many rusties they called for members, some would come and push me and some would pull me; but as luck and fortune would have it, or as I hope, (rather as God would have it,) I was kept back.

Thus I continued on a pivot as it were, until the 6th of Oct. 1838, when the little old despised Baptist church was going to be visited by a new preacher by the name of James G. Eden; and I concluded I would go, that one sermon could not kill me. I went, and brother Eden came; and he took the case of the prodigal son as a foundation. And he so exactly related

my feelings and experience, that my soul was made to rejoice in my Saviour. And this was the first time I ever heard the trumpet give the certain sound, and in obedience to my master I was made willing to march thither; for as soon as he opened the door for the reception of members, I arose to the surprise of the whole congregation and gave him my hand, and was baptised the next day.

Brother Eden, I have not forgotten the happy day that you first told me of the goodness of a God, and the compassion of a blessed Jesus in dying for the sins of poor prodigals; nor have I forgotten the happy day when like Philip and the Eunuch we went down into the water, and came up out of the water, not to the putting away of the filth of the flesh, but to the answer of a good conscience before God. And it was indeed the answer of a good conscience, for I felt as light as a bird during that day.

Now, dear brethren and sisters, I have related to you in a bungling and scattering way, how the good Lord was pleased of his own mercy and goodness to bring my poor soul as I hope from nature to grace; and how he delivered me from the lap of the daughters of Mystery, Babylon, the mother of harlots and abominations of the earth. And if I am a Christian, I am one according to God's own purpose and grace given me in Christ Jesus before the world began; not according to my works, or works of righteousness which I have done, for was it so I would have whereof to glory, but not before God. But God has chosen the weak, ignorant, base, and despised things of the world, in order that they may glory in the Lord.

Brethren Editors, if you do not think this a Christian experience, do not impose it on the brethren to save my feelings. My route in my travels has been somewhat unusual, and if I am a Christian I can only attribute it to my unusual travel, to my ignorance, and the way in which I was brought up. If I write again, I design in my next piece to say something relative to my impressions to preach, and my convictions for conferring with flesh and blood,

and how I fought the lion and the bear, and how I conquered; and also how I fell into despair at several times, and how I was delivered, and how I was benefitted, by all these fiery trials which usually befall young converts, and more especially young preachers.

So may these lines find all my dear brethren and sisters under the banner of the captain of our salvation, disregarding the sound of the cornett, flute, butsack, and saulter, that you may be accounted worthy to hear the welcome plaudit, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world. When I began to write I was rejoicing, but now I am mourning. Yours in tribulation. *A. J. COLEMAN.*

TO EDITORS PRIMITIVE BAPTIST.

*Morgan county, Ga. }
4th Sept. 1844. }*

DEAR BRETHREN: I do not wish to monopolize too much room in your columns, yet I must again beg the privilege of saying a few things to my brethren, through the medium of the Primitive.

In the first place, I would take this opportunity to express, as well as I can, the obligations I feel under to those brethren and friends who have so promptly aided me in the circulation and sale of my books. I hope ever to retain a grateful remembrance of this token of their confidence and kindness. May the Lord richly reward them for this labor of love. I would further say, in answer to the enquiry, 'whether I intend publishing a second edition of this work or not?' as it respects myself I am satisfied, finding the work has been well received by my brethren every where. I hear no complaint of the composition, doctrine, or any thing else. So far then the object I had in view is fully accomplished: I have recorded my humble testimony to the truth, as I understand it, and, imperfect as it is, I hope it will not be altogether unprofitable to those who love the truth; yet I must confess on some account I should like very much to have a

second edition of the work: not that I desire or expect to make it a profitable speculation. If I publish it at all, I am disposed to do it upon as liberal terms as possible, not to make it a losing business.

Since my former publication I have come in possession of my brother Wiley Davis's manuscript songs, which he lately left, at his decease, at my disposal, many of which, though composed by a blind man, I think worthy of being preserved. Having disposed of all the first edition, and having still new applications for more, from different sections, I have been at some loss what course to pursue. I have, at length, concluded to say to my brethren and friends, if those who feel an interest in the publication will open subscriptions in their respective neighborhoods and vicinities, and procure me about five hundred subscribers, and send on their names to my address to Madison post office, Morgan county, Georgia, I will forthwith proceed to publish a second edition, enlarged and arranged: to contain one hundred songs or hymns of my brother's composition, (distinguished by the initials of his name,) one hundred new ones—mostly short hymns—of my own, in addition to those of the former edition—in all about four hundred and sixty—making not less than five hundred pages—the whole arranged under general heads—with an index of subjects. Also, a short biography of my brother Wiley Davis—to be printed on good paper, and neatly bound in sheep—price 75 cts. or not exceeding \$1 00 per copy. The books to be delivered to subscribers any where in this State, or in any adjoining State, or deposited at some convenient place where they can be had.

I make this proposal under the impression that it is the best method I can adopt to ascertain the wishes of my brethren and friends in regard to this subject; hoping and trusting that the Lord will direct both them and me in this and all other attempts to serve him. In the mean time I subscribe myself, dear brethren, your unworthy brother and companion in tribulation.

THOMAS DAVIS.

TO EDITORS PRIMITIVE BAPTIST.

Gibson county, Tennessee, }
August 24th, 1844. }

DEAR BRETHREN: I once more take my pen to write you a few lines, imperfect as they may be; for it is a source of comfort and consolation to me when I read the Primitive and see how many able pens are engaged in contending for the truth that was once delivered to the saints. And when the truth is preached in this section of country, there are some people that call it fighting; and I have thought it was because they did not love it.

The subject that I propose to write upon is, the foundation of our hope, (Leviticus, 17th chap. and 11th verse;) which is, Christ and his atonement. And if any thing contrary to holy writ is offered to consideration, it is through mistake or weakness, for I have nothing in view but the revealed word of God. Then in treating on the subject I will endeavor to come to the sum and substance in the shortest way possible, so as to communicate my mind on the atonement.

I will remark that Jesus Christ was the foundation upon which all things were created, as you will find Revelation, 3rd chap. and 14th verse; and Col. 1st chap. and 18th verse: It behooved him to rectify every disorder which necessarily must take place through the existence of evil, &c. Luke, 24th chap. and 46th verse. And since this existing evil has given birth to sin, it appears to be the cause that a Saviour made his appearance into our world, which may be seen in 1 John, 3rd chap. and 8th verse. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. And if it should be said that fate fixed the necessity, I would say in reply, that love fixed it, as in John the Evangelist, 3rd chap. and 16th verse: For God so loved, &c. Then as a consequence there can be no peace where love is not gratified. Moreover, the very nature of the divine being must have been

thrown into disorder, since he is love, 1 John, 4th chapt. and 8th verse: He that loveth not, knoweth not God, for God is love, &c.

Then the course to pursue is the design, nature, and effect of this atonement (or satisfaction,) since sin is an infinite evil, has ran with its bitter current not only in the bottomless pit, but its mighty current ran through Edom and spread its wide expanded billows over all the world, into which bitter stream Adam drank and all his posterity. Rom. 5th chapt. and 12th verse. Then first it is conclusive that the design in the divine mind was fixed on the sure salvation of the objects of his love. Should it be asked, did he not love every body? I would only say in reply, that we have no such account in his word, since his people have their names written in the book of life from the foundation of the world. Revelation, 17th chapt. and 8th verse. And again, Revelation, 20th chapt. and 12th verse: And the dead are to be judged according to such writing. Again, he has loved his people with an everlasting love, and for this cause he has drawn them with his loving kindness. Jeremiah, 31st chapt. and 3rd verse: 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. That is, with never failing love, like an everlasting God.

But did he see something in them? Deuteronomy, 7th chapt. and 6th, 7th, and 8th verses. There it is said they were a holy people unto the Lord, and that he chose them because he loved them. And that they were sinners at the time of this choice, is evident from Rom. 5th chapt. and 8th verse, where it is said that while we were yet enemies we were reconciled to God by the death of his Son. Again, it is stated, 2 Tim. 1st chapt. and 9th verse, that this was according to his own purpose and grace which was given us in Christ Jesus before the world began. And in Ephesians, 3rd chapt. and 11th verse, it is stated that this was eternal; which puts the matter out of dispute, if we will credit

what the Almighty saith. From whence the conclusion is, that the eternal I Am alway purposed the salvation of his people; in consequence of which, the design of the atonement was to fulfil that purpose, as may be seen in that golden chain laid down in Rom. 8th chapt. and 29th and 30th verses: Whom God foreknew he also predestinated 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—which is conclusive evidence.

(to be continued.)

ROBT. ATCHISON.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 12, 1844.

FOR THE PRIMITIVE BAPTIST.

Elizabeth city, Pasquotank Co., N. C. }
June 30th, 1844. }

Lamenting over a Lonesome State.

L. M.

I've often tho't I should be glad,
And lifted with some joyful breath;
Some honest friend if I but had,
Who I cou'd trust my secrets with.

O that I had some bosom friend,
Who I could tell my secrets to;
On whose advice I might depend,
In ev'ry thing I say or do.

While others live in mirth and ease,
And seem to feel no want or woe;
Thro' this waste howling wilderness,
I, full of grief and sorrows, go.

How do I wander up and down,
Distress'd with painful misery;
I seem a stranger quite alone,
Oh is there one to pity me.

None seems to notice my complaint,
As if 'twas rather false than true;
None comes to cheer me tho' I faint,
And can they bear my weakness too?

But since the Lord is all my trust,
May I but look to him and plead;
He is my last and was my first,
My ev'ry help in time of need.

ABEL PALMER.

TO EDITORS PRIMITIVE BAPTIST.

*Hickory Grove, Bibb county, Ga. }
July the 24th, 1844. }*

(continued from page 269.)

A continuation of my communication, as you can plainly see, on the great jubilee. Now at the expiration of this great sabbatic jubilee, the devil will be loosed for a little season, out of his prison, and shall go forth once more to deceive the nations, with seven fold malice as he did our mother Eve in the garden. For John tells us, ch. the 12th and v. the 7th, that there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven—vs. 8th and 9th, And the great dragon was cast out, that old serpent called the devil, and satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him, &c. Read the balance of the chapter, for I think it enough to confute the idea of some of our Old School brethren in the ministry, who say they believe the devil is a self-existent and not a created being.

20 c. and 7 v. And when the thousand years are expired, satan shall be loosed out of his prison. 8 v. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whose name is as the sand of the sea. 9 v. And they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city. And fire came down from God out of heaven and devoured them. 10 v. And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night forever and ever.

Now at the end of the thousand years, v. the 7 to the 10, the devil will be let loose for a little season, as it was said before in v. the 3, and will no doubt go forth with seven fold malice, as he went to our mother Eve in the garden. And as he had

abundant success with her in persuading her to eat the forbidden fruit and be wise as gods, knowing good and evil; so in like manner he will think to deceive the world once more, and make one more general effort to regain and establish his kingdom. The nations whom he will deceive are described as Gog and Magog.

Now during this great sabbatic thousand years I believe the fulness of the Gentiles will take place, and the Jews be gathered in and inhabit once more the land of Palestine, and bow to the mild sceptre of king Emanuel, and instead of looking for a Saviour to come, will believe that he has already come, and made the one great atonement for the sins of his people, and paid the great debt to law and justice in their room and stead; and rose a mighty conqueror over death, hell and the grave, and has ascended to the right hand of the majesty in the heavens, to grant repentance and remission of sins to Israel.

Now it seems reasonable to suppose, that when the six thousand years shall be accomplished, that the holy city will descend; for John saw it, coming down from God out of heaven, prepared as a bride adorned for her husband. And now it looks also reasonable to suppose, that it will occupy Jerusalem for a residence, for this is the place, I think, where Abraham offered up Isaac, where Uzza put forth his hand to steady the ark, the place of Ornan's threshing floor, over which the angel stood in the air with his sword drawn to smite Jerusalem, and the place where king Solomon was instructed to build the temple, the greatest building that ever was or ever will be built in the world—the place near to which our blessed Saviour was born of the virgin Mary, the place where he was raised up by Joseph the carpenter, the place where he turned the water to wine, and healed the sick, cleansed the lepers, restored the blind to sight, loosed the tongue of the dumb, and made them to praise God for his wonderful works to the children of men—and cast out devils, the legion out of the Gadarean—and raised the widow's son of Nain

to life, together with a dead Lazarus who had been dead four days, and reproved the blind pharisees for their traditions and commandments of men.

Now St. John says, that Gog and Magog came from the four quarters of the earth; so we find the earth is divided into four parts, to wit, Asia, Africa, Europe, and America. So Gog and Magog will be gathered together from all parts of the world. 9th v. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city. Now I believe at the close of this great sabbatic jubilee, that the devil will be released and go forth with seven fold malice as a roaring lion, thinking to make one more general effort to establish his tottering kingdom; and that he will have abundant influence and success with the non-believing and refractory part of the whole world, so as to gather them together in battle array in order to storm the camp of the saints and the beloved city. Now a word as to the camp of the saints. We learn that Israel while journeying from Egypt to the promised land, dwelt in tents and encampments for forty years. Levit. 23 and 42: Ye shall dwell in booths seven days, all that are Israelites born shall dwell in booths. Nehemiah, the 8th and 14th: And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month. (Read the 15th verse.) Now all this is pointing to this great jubilee of jubilees, when the saints will encamp around the holy city.

Again we learn that by faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which had foundations, whose builder and maker is God. Heb. 11, and 9, 10 vs. Now as the Jews encamped around the tabernacle in the wilderness, so in like manner will the saints encamp around the beloved city, the New Jerusalem; and they went up on the breadth of the earth and

compassed the camp of the saints about, and the beloved city, &c. Now the devil at the head of his numerous army will gather together and encamp around the camp of the saints and the holy city, thinking to storm and take it; but John tells us that fire came down from God out of heaven and devoured them, and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. Now I think that this will be the final close of all things and the second and general resurrection take place, and every man come forth in his own order, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

Right here I drop the subject, hoping that some abler pen will take hold on it, and tell us something about what he thinks of it. I now shall give you some of my thoughts on the book of Revelation. Now we find that John was called the beloved disciple and leant on our Saviour's breast at supper, &c. and outlived all the rest of the disciples, and endured many and severe persecutions. So it was pleasing to God to show him by this great Revelation, in the isle of Patmos, all things that should transpire from that time down till time should end and be no more; as such we have a clear view throughout the gospel dispensation to the great judgment day.

The Jubilee Year. C. M.

The wheels of time are rolling round,
The resurrection nigh;
And may we all be ready found,
To watch with steadfast eye.

The blessed time will surely come,
Come saints dismiss your fears;
And the old serpent knows his doom,
Be bound a thousand years.

The righteous then will surely rise,
Be dressed in spotless white,
And meet their Saviour in the skies,
A glorious army, bright.

The holy city will descend,
The New Jerusalem;
A thousand years then time will end,
And Jesus dwell with men.

This Jubilee is near at hand,
As we can plainly see;
Six thousand years we understand,
Then come the Jubilee.

Come sinners think we humbly pray,
Remember grace is free;
What will you do in that great day,
The year of Jubilee.

The Time's at hand, we understand.

C. M.

The time's at hand, we understand,
When Jesus will descend,
To call his bride, both far and wide,
This call they must attend.

They then will rise, above the skies,
And meet their heavenly friend;
In songs of praise, through endless days,
This song will never end.

They'll then be blest, with him to rest,
And then before him stand;
A glorious sight, all drest in white,
A noble shining band.

This noble band, we understand,
Have washed their garments white;
They lost their breath, but conquered death,
And then arose to light

They mount the skies, and win the prize,
In this delightful race;
They now can see, the jubilee,
The fruits of sov'reign grace.

They all will join with notes divine,
And so the theme prolong;
Through endless days to sing God's praise,
Free grace will be the song.

And sit and tell, he loved them well
And gave himself to die,
That they might live, all praise to give,
And dwell above the sky.

I still remain yours in the bonds of love.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

*Cumberland Ford, Kentucky, }
April 18th, 1844. }*

DEAR BRETHREN: A difference in belief is and has been the cause of the world having so many different modes of worship. Some say it is a difference in faith, but as all men have not faith, I think strictly speaking, that differences of opinion

arise from the want of faith. We have an instance of this in the offerings of Cain and Abel. Cain offered the fruits of the earth through belief alone; but Abel offered by faith, believing in God. Cain was of that wicked one. Here the two families are distinguished, here they separated. Here persecution commenced, by the first one who believed in works, who offered the fruits of the earth, the work of his own hands—a persecution which was the occasion of the death of him who had faith, by him who only believed, for we may suppose that none would offer without some kind of belief. Faith being the substance of things hoped for, the evidence of things not seen, working by love, being the faith of God's elect—the faith of the Son of God, the gift of God,—the *one faith* without which it is impossible to please him. This *one faith* being the gift of God, causes the soul to see him who is invisible, to see the promises, to be persuaded of their truth and certainty, to embrace them as all centring in him, in whom all the promises of God are, yea and in him amen to the glory of God by us.

By this faith the just live, by it they stand, by it they are justified, by it they walk, by it they believe, by it they overcome the world; they are kept by the power of God through faith unto salvation. It is an unfeigned faith, not received of man neither taught by man, but by revelation of Jesus Christ as the gift of God; the express operation of power divine, that their faith should stand not in the wisdom of men but in the power of God; the end of which faith is the salvation of their souls. This faith has *one* object, *one* aim, and *one* end; consequently centres in and on one and the same object, leads in the same way, gives the same belief, teaches the same principles, unites together in one, and as one and indivisible the whole church of God will all come into the measure of the stature of the fulness of Christ. For it is a mutual faith—like precious faith purifying the heart of one and all of God's children, it will work the same effect, and produce the same thing or end in one and

in all. If faith produced so many different beliefs and effects, there could be no such thing or principle as fellowship; and without fellowship, membership could not be continued, separation would sooner or later ensue.

There may be belief without faith, for Simon the sorcerer believed; but if he had had faith, he would have believed to the saving of the soul. The devils believe and tremble, but have no faith; for faith works by love, and that belief which faith produces is the express work of God. "For this is the work of God, that ye believe on him whom he hath sent." Believing "we speak," and "speak not as pleasing men, but God which trieth our hearts." Neither, says Paul, at any time used we flattering words; believing we act, and act as the Eunuch did in conformity to God's commands. But a belief without faith will cause one to offer money, as did Simon; or to receive money, as Judas did; or to believe a lie, that they might be damned.

No lie is of the truth. Faith never yet caused a soul to believe a lie. Faith is of the truth, believes truth, came from the truth, is taught by the truth, is the work of truth, the gift of truth, persuades of the truth, embraces truth, loves truth, and follows it. But belief without faith can deify a stone, a block of wood, a calf, a terrapin, the sun, the moon, the stars, a cat, a bull, or crocodile, Juggernaut, the Grand Lama, Mahomet, Barchoceba, or any other false Christ. It will follow and worship Mahomet, the pope, Joe Smith, or Miller. It will deny the divinity of Christ, hold him as the greatest and first of all God's works, as the Arian; or hold him a man, as the Socinian, yet pretend to worship him as the Son of God. It will hold a form of godliness, but deny the power thereof. It will hold in word that salvation is by grace, but mix therewith the works of man. It will hold to the doctrine of the atonement as for all, but only applied to them that obey and believe, and yet deny that there is any merit in obeying or believing, when it is evident to any soul enlighten-

ed by faith that according to that system there is more merit in their obeying or believing, than there is in the work and blood of the Son of God. It holds to effort and means, and therefore devises as many ways and means to secure its objects, as there are different opinions of the majority of its followers that can be brought together. It relies on and trusts in means and effort, and therefore the greater the quantity of means, and the stronger the effort, the more good will be done, the more souls will be saved.

But belief that flows from faith, believes in, relies on, and trusts in God alone, and believes and follows him through evil as well as good report. Belief without faith has a general plan, a general atonement, a general knowledge, a general choosing and love, a general work, a general government, and a general calling of God, and denies every thing of a special or particular nature. But faith produces the belief in a plan or covenant, well ordered in *all things* and sure—sure to save every one for whom Christ gave himself, for whom he shed his blood, and whom he redeemed. It holds to a special work of God in creation, preservation, and redemption; that he chose all he loved, and redeemed all he chose. It holds to a universal and sovereign government of God over heaven, earth, and hell; that he does as he will in the army of heaven, and among the inhabitants of the earth, and that he governs all creatures and each individual creature, all events and each particular event. It holds that those whom he foreknew he also did predestinate to be conformed to the image of his Son; that whom he predestinated, them he also called; and whom he called, he also justified and glorified; consequently holds to an effectual calling, which calling is according to his eternal purpose which he purposed in Christ Jesus, and according to the grace given every one that has been or will be called in Christ Jesus before the world began; and that God had a purpose in creation, and as he had a purpose, he had an end in view; and as he had an end in view, he also ap-

pointed all the events, circumstances and means to effect that end, and that he will complete his design.

While belief without faith believes this will do, tries it and finds it not to answer the expectation; tries another, and another, and so on, not holding to a covenant ordered in all things and sure; not believing in a God that had a certain and definite purpose, which he would certainly effect. Therefore it has assumed all the multiform shapes, and devised all the multivious and multifarious schemes which have existed in the world, from the days of its causing Cain to offer the fruits of the earth till the present time; and it will continue to devise schemes, ways and plans, till the last trump shall stop its progress. But the belief flowing from faith has steady settled notions or ideas, believes in every age in the same God, and in the gospel day holds to one Lord, one faith, and one baptism. And if it invents, or follows after the inventions of others, it is but a short distance and short space of time. For faith shows the creature him who is invisible, and seeing him by faith they flee from their inventions, and embrace his promises in him and in his word, seeing there a sufficiency, a thorough furnishing. But belief without faith has ever been and yet is inventing ways, schemes, and plans to do good. But faith shows the way, the soul believes it is right, and follows it as God commands in his word and directs by his spirit.

Did belief from faith produce the errors of Rome, or work any of her inventions, or cause her to believe therein? All Protestants will answer, no. If so, has faith produced the belief that has produced the present society system, or does faith believe they are scriptural, or from heaven? No, for faith has in every age thereof held to the same principles, pursued the same course, and had the same aim and end in view, from which the followers thereof could not be driven by all the powers of opposition, because their faith centred in and on an object, it trusted in his promises, relied on his word, leaned on the beloved, looked to him for all in time and

eternity; looked forward to the goal of mortality, to the end of their troubles, where a bright vista will open to their view the grandeur and glory of a heavenly inheritance, an eternal home, where they will sing a never ending song of praise, shouting grace, grace, to the head stone of the corner. While those who have been following the phantom belief *without faith*, will then find their belief a vain one, their works, works of iniquity. Then with devils they will believe and tremble.

Brethren, if I have given wrong ideas don't spare me—faithful are the wounds of a friend. N. S. McDOWELL.

FOR THE PRIMITIVE BAPTIST.

Jacinto, Mississippi, }
June 16th, 1844. }

[WAKE, SNAKES, AND COME TO TAW.]

To all that are sanctified by God the Father, and preserved in Jesus Christ, and called: May grace, mercy, and peace, from God our Father, rest upon all that love and fear him.

Dear brethren, of the Old Stripe: It has been my intention to have written a piece for your consideration upon several subjects before now, but the sickness of my family has prohibited me from doing so until the present time; and to satisfy my mind I shall be compelled to say something about some two or three things that have taken place in this country lately, which I will notice in due time in this piece, asking the advice of my brethren through the Primitive Baptist upon the subject or subjects. Also asking and praying all of God's children, that He who has committed a dispensation of his gospel to them, to gather their snake poles and go to snaking, killing vipers; for the devil has laid a nest egg in this country that has hatched three or four different kinds of snakes out of the same egg. I mean the mother of harlots and abomination of the earth, and she is the original egg. There is the straw eater, the money beggar, and the eel tail; this egg was laid in a heap of

straw shimplasters and a little water, the egg was laid about the middle of the shimplasters, its mother sat on it and soon hatched it. First, out came the straw eater, his object was to bite all people he could, and to make them believe that nothing but money would cure them; next, out came the money beggar, he slipped off in the pan of smuggleism, when he bites a man or woman he is apt to graft some of the straw eater's poison with his; then it is sure to act like hydrophobia; well, last out came the eel tail, the meanest snake of all; they look sort of like a snake and sort of like a fish. As soon as it was hatched, being tolerably slick, it slipped in God's earthly kingdom and commenced laying the eggs of disorder, and the egg of distress and confusion. Although they profess to be a fish, they can live in water or out of it; they must be amphibious fish, they don't want to get their feet wet perhaps. So we will see if we can't show where their mother came from.

I don't wish the people to understand that these three are all the kinds that have been hatched by Mystery, Babylon; but instead of that some six or seven hundred different kinds. So let us see if we can't tell how they came here.

I know when they get a peep at the snake killer, they will be very forked; but that don't matter with me, for there are some few in this country that call themselves Old Regular Baptists, that made a mighty fuss about that little piece that I wrote before. They are like the dog in the manger, they can't tell the truth themselves nor don't want any body else to do it. Such people often put me in mind of what I heard a negro woman say once. She observed somebody working a bull in a cart, said she it is a mighty pity to see as noble a thing as a bull working in shafts. So I am not in favor of forcing cream on a kitten. Of all people in God's world I reckon that I think the least of a fence-straddling Baptist. They are the abomination of desolation spoken of by Daniel the prophet, standing in the holy place amongst God's people, the only sacred

place in this world; and if it was not for them, all the little snakes would soon go back to their mama. For my understanding always has been, that the faith of the Old Baptists was that they believed that the church of God was universally saved before the foundation of the world; and if any body will come that, I ask them no odds.

God loved his children just as long ago as he did his Son. A great many brethren that stand high in my estimation as Christians, will let their sympathies overrule their judgment. Church discipline must be kept up and good order, if we have any peace. I am as much in favor of tenderness being used as any body else; but we have so many missionary schismatic Methodist Baptists, that it is a hard matter for us to get along without difficulties.

And now right here I will tell you one of the greatest reasons why the church of God has been pestered with such brutes through all ages of the world, they are afraid they will have to pay their God too much money, and they are trying to get to heaven upon the credit of the Old Baptists; for every body that believes that one more soul can be saved than has been saved, ought to be a missionary; they not being missionaries proves their hypocrisy, that they think more of their money than they do of their fellow mortal's soul—yes, even their own children. As for the missionaries themselves, I think so little of them, so far beneath my notice, that I will just let them pass, except they cut up some shines—then they had better look out.

I now come to make my request of all and every one that writes in the Primitive, or may write in it in a short time. I want you, brethren, to give me your advice and your opinion upon the ordinance of feet washing; that is, whether it is an ordinance to be observed by the saints of God in this day and practiced, or not? It has been denied by some able ministers in this country, and is about to produce a considerable hurt amongst the Old Baptists.

The scripture tells us to give each one his portion of meat in due season, and in due place it tells us something about milk; so if the old sisters make too much fuss and ugly faces trying to get this bacon down, they shall have a little boiled milk. And we will milk the 7 ch. of Revelation and 14 verse: And he said unto me, these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Then, old sisters, you must keep your garments as the scripture tells us, unspotted from the world until Jesus comes the second time to carry his saints home to reign with him. But there is one part of the ministry that the old sisters ought to help fill, in order to keep their garments white; that is, to kill all the little foxes. 2nd ch. 15 v. Songs of Solomon. For their business is to cut off the little curls of the vine to keep it from climbing Joseph's wall, and to destroy the tender grapes.

And I am told now, if they can't get grapes, they will take poke berries; even take the juice of them at their sacrament tables, as they call them; or buttermilk in the place of wine. 1 Corinthians, 21 v. and 10 ch.—I mean the abstaining set. The old sisters must recollect, that these little foxes will stain their robes if they can, and I want all the children to know that Jesus bought their robes for them on Calvary's rugged brow, that it took all the blood of Jesus to wash one of them white, and so it takes it all to wash them all, so none of it is lost sure enough. So, brethren, as the blood of Jesus has bought them for us, it is our duty to try to keep them clean; and the way for us to do so is, to walk in duty's path, and not mix error, nor mingle with nominal professors and the wicked nations of the earth. For in a little while we will have to lay our weary heads amongst the peaceful and pale nations of the dead, where the wicked cease from troubling and the weary are at rest; until God shall raise them from that dormant situation and clothe them with their robes which is the everlasting unchangeable love of God Almighty; then carry home his little blood washed band, to praise him in that world of eternal rest where parting is no more.

And we are told in the 7 ch. Rev. 17 v. that the Lamb shall feed them and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. Then, brethren, those briny tears that we have so often shed on the account of sin, when we would weep because we could not weep, and mourn because we could not mourn; and grieve over our imperfection and wonder why we could not live more like a Christian; then all these things will be wiped from our remembrance, and we shall sing praises, thanksgiving, adoration, might, majesty, and dominion through eternity unto our capstone, for the riches of redeeming grace and dying love. Amen and Amen.

If the people won't make too much fuss about this piece, the next that I write it shall be a straight forward, smooth, sheep mess, written from the or out of the 9 ch. of Proverbs and 1 v. as it is continually on my mind; so much so that I could not keep my mind reined in the track in writing this piece. So I will close by saying, go it, McDowell, and rake the snakes—and all the jack screw Baptists.

OBAIDIAH W. WHITE.

Elder *Wm. Pearce* expects to preach at Autrey's Creek m. h. on Monday, 21st October; Tuesday, at Meadow; Wednesday, at Nauhunta; Thursday, at Pleasant Plains—on his way to the Contentnea Association, to be held at Beaver Dam m. h. Lenoir county, commencing on Friday before the 4th Sunday in October.

Notice.—“A valuable and rare book entitled William Huntington upon Universal Charity, pursued and taken by Mr. Zeal-for-God. Examined before Mr. Gospel-Experience, the magistrate—found guilty and delivered up to Mr. Election, the Jailor, then brought before Mr. Discerning-of-Spirits, the deputy judge, there tried and condemned: Together with letters on ministerial abilities, detecting errors, and some comments on dark passages of scripture: Also, the Naked Bow of God; or, a visible display of the judgments of God on the enemies of truth. The Last Will and Testament of William Huntington, a servant of Christ, and of the church for his sake. Also, a Preface to his Will. Republished by WILLIAM MOSELEY, M. G. O. S. B.”—and for sale at the printing office of the Primitive Baptist, in Tarboro', N. C.

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"Come out of Her, my People."

VOL. 9.

SATURDAY, OCTOBER 26, 1844.

No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER II.

To John Harm, D. D. of Horsham, in
England.

REV. SIR: Soon after I received your very lengthy and affectionate letter, I concluded in my mind to visit my native land in the year 1839, and there to pass six or nine months among the different churches in cities and countries. Particularly did I intend to visit Horsham; but at the commencement of that year, 1839, a providence somewhat of a special nature, and over which your servant had no control, seemed peremptorily to say that he must visit this town, a town he had never been at, nor heard of as he recollects, till the letter reached him by which he was called upon to visit it: and from the month of March in that same year your correspondent has been here preaching the word; but he occasionally has visited Baltimore. And as my visit to England has been prevented, these letters are intended by the author as a substitute.

I am very seriously mistaken if the hand of the Lord has not shown itself in this sudden movement of mine, or rather the movement of Divine Providence. However, it will be safe to affirm that at the time providence first placed me here, the people now of my charge, were enwrapped in almost as much darkness, con-

fusion, and perplexity, in reference to the real genius of the everlasting gospel and its freedom and harmony, glory and beauty, as if there had been no such book in all this land as the Bible. They had been looking for light and instruction from their preachers, but none came, for they themselves were in the dark and grossly ignorant of the spirit of the gospel of Christ, and hence, of course, no spiritual benefit could possibly be obtained from that wretched source,—a carnal ministry.

It is true that these poor things were, I hope, quickened souls, but had all their days been hoodwinked and kept in darkness and bondage by men who walk in craftiness, and handle the word of God deceitfully, and pervert the right way of the Lord, and teach for doctrines the commandments of men, and thereby put a yoke upon the neck of these few disciples, and made their hearts sad when God would not have had them made sad, Matth. 23. 16; 2 Cor. 4. 2; Acts, 13. 10; Mark, 7. 7; Acts, 15. 10; Ezek. 13. 22.

You know, sir, that continually bringing before a congregation 'the law from Sinai given,' together with the covenant of works with all its appurtenances, is calculated to perplex the mind and to hold people in bondage, darkness, and death; for it is a *ministration of condemnation and death*; and the law Paul says *worketh wrath*, 2 Cor. 3. 7—9; Rom. 4. 15: and wherever, or by whomsoever, these things are perpetually looked at, and relied on, and sought after, the mind must necessari-

ly be enwrapped in smoke and confusion. And in this condition I say, I found the people over whom I am now placed as pastor: and concerning those men who pretended to be their guides and overseers, these poor things with great propriety might have said with Job, *Ye are all physicians of no value*, Job, 13. 4; for sure and certain it is that their leaders neither understood the deep and distressing malady which they were then laboring under and suffering much from; nor yet the sovereign remedy they needed; this is apparent enough by the treatment they received at their hands; for when the tongues of these poor things failed for thirst, their cruel and blind leaders gave them gall and vinegar to drink instead of water from the wells of salvation; and for food they gave them dry and mouldy bread instead of marrow and fatness from the gospel storehouse, Isa. 41. 17; Mark, 15. 36; Isa. 12. 3; Joshua, 9. 5; Isa. 25. 6.

It is surprising to see with what precision the prophet Isaiah sketched the character of the carnal preachers of this day, and of such too as come immediately under our notice, and under whose ministry were we obliged to sit, our souls would be starved. He calls them *blind watchmen, and ignorant, and dumb dogs, who cannot bark; sleeping, lying down, loving to slumber. Greedy dogs which can never have enough; and shepherds are they that cannot understand*;—cannot understand the gospel of Christ, nor yet the footsteps of the flock; nor the nature, beauty, and glories of the new and everlasting covenant of grace; nor the trials, difficulties, temptations, distresses, afflictions, wants, woes, desires, struggles, and yearnings of the children of God. And as those *blind watchmen* know not and understand not these matters and things, the saints of the Lord may say of them as Job once said, to wit, *Miserable comforters are ye all*; and of them St. Paul says that they are *ever learning and never able to come to the knowledge of the truth*; nor do they love the truth nor preach the truth, and hence they may be called *light*

and treacherous men, or vile persons who will and do speak villany, and their hearts will work iniquity, to practise hypocrisy, and to utter against the Lord, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. And their instruments also are evil; and they devise wicked devices to destroy the poor with lying words, even when the needy speaketh right, Isa. 56. 10, 11; Job, 16. 2; 2 Tim. 3. 7; Zeph. 3. 4; Isa. 32. 6, 7.

These people then over whom your correspondent is now placed, having for many years been oppressed and kept in bondage, and darkness, and in a state of starvation, ventured, a year or two before they wrote for me, to declare nonfellowship with the church where they had stood members, and to form themselves into a new church; and the Lord in the plenitude of his mercy has very signally made the present ministry useful to them, so that with them the bitterness of death is past, and the winter and rain over and gone, and they begin to look out of obscurity, and their lips greatly rejoice, and the tongue of stammerers are speaking plainly, and declaring the work of God, and telling what they suffered in their souls from the preaching of treacherous dealers who talk deceitfully for God,—shame the counsel of the poor;—teach for doctrines the commandments of men,—hide the Lord's money in the earth,—darken counsel by words without knowledge, and preach *another gospel*, 1 Sam. 15. 32; Song, 2. 11; Isa. 29. 18; Psa. 7. 23; Isa. 32. 4; Psa. 64. 9; Isa. 21. 2; Job, 13. 7; Psa. 14. 6; Matth. 15. 9; and 25. 18; Job, 38. 2; Gal. 1. 6.

And these people are exceedingly thankful to the Lord for their merciful escape out of the house of bondage and from a people enveloped in fume and smoke,—dust and smother,—clouds and mist,—fogs and vapors, confusion and disorder. They have also just now erected a new chapel in which to worship the God of our fathers, and in it we do rejoice in hope of the glory of Christ our king. Yes, sir, the

Lord God whom we serve makes our souls glad with his precious truth, and grace, and love, which he in great measure makes known to us from time to time through his holy ordinances. Indeed we find the ways of wisdom to be very pleasant, and her paths peace, and in them we wish to live and die, for of a truth God is with us here, and he *makes the place of his feet glorious*, Isa. 60. 13.

In the separation of these people from the old church, some right eyes had to be plucked out and right hands cut off,—fathers and mothers, brothers and sisters, disjoined from each other. The cause of God and truth in this town, sir, called aloud for this rending and tearing work, for God will not be always mocked nor suffer his children always to remain with hypocritical mockers; but he will bring them out from bondage, darkness, corruption, and errors, that they may witness for him and his slighted and injured truth. *Ye are my witnesses, saith the Lord, that I am God*. Isa. 43, 12. And on these witnesses for God and truth a *large heap of abuse*, reproach, scandal, and scorn, has been maliciously thrown by the party left behind; and which *heap of abuse*, may perhaps stand as a *perpetual monument of disgrace* to the first BAPTIST CHURCH IN WOBURN; or at least to most of the members of that church. It often happens among men of furious minds, that the overloaded engine when malignantly discharged at an object of hate, recoils with great force on the engineer; and who can safely say that this will not be the case in this town? This however we know, that it is a presumptuous thing to wage war against God's witnesses, and against the eternal truth which his witnesses love, and contend for, and are willing to be vilified, and defamed, and insulted, and laughed to scorn, for the sake of; and yet this war exists in this place, and the unalterable truths and doctrines of the gospel of Christ are treated with contempt by most men in this town;—men too who pretend to strong claims on real Christianity. Indeed here is but just here and there a person that

loves divine truth, or that knows what it is, or that has ever felt its power, sweetness, and glory on or in their souls. And hence while they in heart are fighting against it, as they daily are, they are fighting against that which they know no more about than I know of the exact dimensions of the throne of God. You know very well that all men are either opposed to divine truth or in favor of it, as there are no neutrals in this case; and that none can or do really love and favor it, but just those who have been taught by the spirit of the Lord; and also that an outward profession of Christianity, and the inward teaching of the Holy Ghost are two distinct things, one being only the shell, and the other the kernel. And in the mere shell of religion most people seem to stick and to be satisfied. *Ye rejoice in a thing of nought*. Amos, 6. 13. Ever thine,

JAMES OSBOURN.

Woburn, Oct. 1841.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 26, 1844.

Our correspondents must bear with us—we will soon be enabled to insert their communications more rapidly.

As the year is drawing to a close, we would suggest to those who subscribed for one year, or directed us to discontinue their papers at the expiration of the year, the necessity of renewing their subscription or their papers will be discontinued at the time specified. To those who have not thus limited their subscriptions, the Primitive Baptist will be sent as usual.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N. C. }
8th October, 1844. }

DEAR BRETHREN: Yesterday closed the 78th anniversary of the Kehukee Baptist Association. This body convened at the Kehukae meeting house, Halifax county, N. C. on Saturday last, and closed her session on Monday following, in harmony and love. Seventy-nine years ago, a few

churches convened together at this same place, and formed the Association which is called by its name. The meeting house derived its name from a small creek, running near it, called Kehukee Creek; and it is a little singular, that this creek is somewhat emblematical of the Association, that is indebted to it for a name. This creek is very small and insignificant in appearance; but being supported by springs that never fail, its waters run on, with a gentle, but irresistible progress, until they fall into the Roanoke, and finally passing through the Sounds below, mingle with the waters of the Atlantic Ocean. The past summer, has been one of unusual draught in the eastern section of North Carolina; many water courses have dried up, and the mill-stone has not been heard to turn, except at very short intervals, throughout an immense tract of country; and while the husbandman, had sufficiency of corn in his barn, his children were asking for bread. But from the springy nature of this creek, the little mills on it, I believe never altogether ceased to grind, and people carried their grain thither with success, from 20, 30 and 40 miles distant.

In like manner, the Kehukee Association is small and insignificant, in the estimation of superficial observers; but being supported by springs that never fail, to wit, the graces of God's spirit, she moves on with a silent but irresistible progress, till falling into the Jordan of death, her members pass through the valley and shadow thereof, and finally mingle with blood-bought millions, beyond, in the boundless ocean of God's everlasting love. And while other streams, impelled by the excited passions of men, have dashed along furiously for a while, rattling over the rocks and roaring along the rapids; but in the day of drought have dried up and are now among the things that were; this stream has maintained its quiet, but uniform course, and the souls therein are kept alive in this time of famine. And all this is according to an ancient promise, which runs as follows: "And thou shalt be like a

watered garden, and like a spring of water whose waters fail not," Isaiah 48, 11.

The Kehukee Association, is the third in America, and gives place to none, in point of uniform adherence to original principles and the doctrine on which she was established. She came into existence, during the time of colonial bondage under Great Britain, and has remained firm and unshaken, during the period of two bloody wars with that overgrown Monarchy, beside all other commotions, whether of foreign or domestic origin, that have agitated the American confederacy, since the stars and the stripes were first thrown to the breeze. And she still stands, the same firm, consistent, plain and unostentatious old Kehukee Association; and by the springs of God's grace, will continue to stand in my humble opinion, for ages to come, as invulnerable to the assaults of her enemies, as is the rock of Gibraltar to the waves of the sea,—the threats and reproaches, the prophecies and prayers, of mocking Ishmaelites to the contrary, notwithstanding.

Well, as was said before the Association convened at Kehukee meeting-house on the 5th instant, and after the introductory sermon, which was delivered by Elder Edwin Harrison, of Virginia, was organized, by appointing Elder William Hyman, Moderator, and brother Joseph D. Biggs, Clerk. Letters from 31 churches were received and the delegation was as full as usual.

Elder James Osbourn of Baltimore, Elder Stephen I. Chandler and brother E. Morrow from the Country Line Association, Elder Josiah Smith from the White Oak, and brother Jesse Adams from the Little River Association, were present and by request seated themselves with the delegates.

A Circular Letter, written by Elder Blount Cooper, a biography of Elder Jordan Sherwood, written by brother Robert D. Hart, and a biography of Elder Joseph Biggs, written by Elder C. B. Hassell, were all read in the Association and ordered to be attached to their Minutes.

Elders Josiah Smith and George W. Carrowan occupied the stage on Saturday, Elders S. I. Chandler and James Osbourn, on Sunday, and Elders S. I. Chandler and C. B. Hassell on Monday. The congregations at the stage were large and less confused than usual, owing to the ground immediately around it, being separated by a deep ravine from the horses and vehicles; and as a consequence divested of that disturbance, usually caused by some who spend their time pretty much on such occasions, in passing from one carriage to another.

The weather was quite inclement on Sunday, being cool, windy, and so cloudy, as to threaten rain every moment, during the forenoon; yet notwithstanding, a large concourse of people assembled and stood their ground manfully, throughout the two discourses on that day. The ladies deserve much credit for their fortitude displayed on the occasion; and their conduct so nearly approached heroism, that I humbly trust, it was a better spirit still, that induced them to sit so attentively, to hear the preaching of the glorious gospel, in the able manner in which it was then and there done. May the Lord add his blessing, to the sowing of that seed, which he never allows to fall on the prepared ground in vain, and bring in the ransomed of the Ransomer, to a full knowledge of their inheritance in heaven.

The Association adjourned to meet next year with the church at Cross Roads, Edgecombe county, N. C.

C. B. HASSELL.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at Kehukee m. h. Halifax county, N. C. commencing Saturday before the 1st Sunday in October, A. D. 1844.

SATURDAY, Oct. 5th, 1844.

1. The Introductory Sermon was delivered by Elder Edwin Harrison, from 2nd Timothy, 2nd chapter and 15th verse:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

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 Jos. D. Biggs Clerk, who called to his assistance Elder C. B. Hassell.

3. Brethren in the ministry from sister Associations (of the same faith and order,) were invited to seats with us; when Elders, Josiah Smith, James Osbourn, S. I. Chandler, and Jesse Adams, seated themselves.

4. Letters from 31 churches were handed in and read, 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, but none were presented.

6. Letters of correspondence and corresponding delegates were called for; when a file of Minutes from the Little River Association was handed in by their messengers Jesse Adams and J. J. G. Woodall; Jesse C. Knight handed in a file of Minutes from the Contentnea; S. I. Chandler and E. Morrow a file of Minutes from Country Line; Josiah Smith a file of Minutes from the White Oak; also, a file of Minutes received from Abbott's Creek Union Association.

7. The following committees were appointed: Brethren Joseph S. Battle and James S. Battle on finance; Stephen I. Chandler, Joseph D. Biggs, and Blount Cooper, to examine the Circular Letter; B. Cooper and Robert D. Hart to examine the biographies of Elders, Joseph Bliggs and Jordan Sherwood; and report on Monday next.

8. Resolved, that we correspond by letter and delegates with the following Associations, (viz:) White Oak, Contentnea, and Little River; Bro. C. B. Hassell was appointed to write to White Oak, Stephen

Outterbridge to Contentnea, and James S. Battle to Little River, Associations.

9. Elders Osbourn, Chandler, and Adams, were requested by private ballot to occupy the stage to-morrow by preaching, and that divine worship commence at 10 o'clock, A. M.

The Association adjourned till Monday next, 10 o'clock, A. M.

SUNDAY, Oct. 8th, 1844.

Divine worship was opened by Elder Josiah Smith. Elder S. I. Chandler preached from 45th chap. Isaiah and 22nd verse: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." Elder James Osbourn followed and preached from 40th chap. of Isaiah and 11th verse: "He shall feed his flock like a shepherd, he shall gather the

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptized.	Rec'd by let's.	Sunday sch's.	Deceased.	Restored.	Number in Fellowship.	Fund.		Yearly meetings, Sunday & Saturday before.		
								\$	Cts			
1 Beargrass, <i>Martin county.</i>	WM. WHITAKER, Ab'm Peal,	4	1	1	1	1	24	1	00	3d in Aug.		
2 Blount's Cr'k, <i>Beaufort.</i> †										3d in Mar.		
3 Conono, <i>Martin.</i> —	BLOENT COOPER, John Bryan,	6	1	3			41	1	00	1st in Sep.		
4 Concord, <i>Washington.</i> —	Max. Tatum, Darius Phelps,*	6	1	3			35	25	1	50	4th in Sep.	
5 Conetoe, <i>Edgecombe.</i>	JOHN H. DANIEL, W Thigpen	2		1	2		32	75	1	25	3d in Sept.	
6 Cowenjock, <i>Currituck.</i>	SAMUEL TATUM,										3d in Mar.	
7 Cross Roads, <i>Edgecombe.</i>	WM. HYMAN, Sov'n Purvis,				1		30		1	00	2d in Sept.	
8 Cedar Islnd, <i>Carteret.</i> —	Geo. Styron, Th. Goodwin,*						24		1	50		
9 Deep Creek, <i>Halifax.</i> †												
10 Falls Tar River, <i>Nash.</i> —	Jos. S. Battle, James S Battle,	3	3	1	1	1	64		2	50	2d in Sept.	
11 Flat Swamp, <i>Pitt.</i> —	W. W. K. Philpot Irvin Page,	1	1				43	50	1	00	1st in Sep.	
12 Flatty Creek, <i>Pasquo'h.</i> †	[Jonas Nelson,										2d in Nov.	
13 Frying Pan, <i>Tyrrell.</i> —	I. Meekins, H. Simmons,*	7	1	2			19		1	50		
14 Fishing Creek, <i>Halifax.</i>	W. Powell,* Jethro Parker,	2					37		1	00	4th in Sep.	
15 Great Swamp, <i>Pitt.</i> —	H. Whichard, J. S. Brown,					3	54		1	00	3d in Sep.	
16 Goose Creek, <i>Beaufort.</i> —	James Potter, R. Campaign,*	5	4	2			21		1	00	3d in Sept.	
17 Joyner's, <i>Northampton.</i> —	Thos. Joyner, Abram Joyner,	1			1	1	20	50	1	00		
18 Kehukee, <i>Halifax.</i> —	Turner Brewer, John Stamper				1	2	119		75		4th in Aug.	
19 Lawrence's, <i>Edgecombe.</i>	R'd Harrison,* Hardy Parker	1			2		48		1	50		
20 Little Alligator, <i>Tyrrell.</i> †												
21 Moratock, <i>Washington.</i> —	W W Mizell, Daniel Leggett,	5	1	2	1		80		1	50		
22 North Creek, <i>Beaufort.</i> —	Noah Gaskill, Martin D. Ross					1	36		1	50	4th in Aug.	
23 Picot, <i>Martin.</i> —	J. Robertson* Clayton Moore			2	2		23		1	00	3d in Aug.	
24 Powell's Point, <i>Cu'h.</i> —	S. Sawyer,* H. Gallop,*	5		2	3	6	43		2	00	2d in Jan.	
25 Pungo, <i>Beaufort.</i> — †											2d in Aug.	
26 Rocky Swamp, <i>Halifax.</i>	L. B. BENNETT, S. Nickels,	3		1	1	1	62	1	00	1	00	3d in Aug.
27 Nanpony, <i>Nash.</i> —	Craw'd Baker, M. Joyner,*	1		2	1	1	40		1	00	1st in Sep.	
28 Scappernong, <i>Tyrrell.</i> †												
29 So. Mattamuskeet, <i>Hyde.</i>	G. W. CARROWAN, P. M. G.	5	3	1	2	2	85		2	60	1st in Sep.	
30 Sandy Grove, <i>Nash.</i> †	[Moore,*										2d in Oct.	
31 Skewarkey, <i>Martin.</i>	C. B. HASSELL, Jos D. Biggs,	1				3	49	1	50	1	50	2d in Aug.
32 Sawyer's Cr'k, <i>Camden.</i> †												
33 So. Quay, <i>So'ampton. Va.</i>	E. HARRISON, A. L. Gardner,				1		83	1	00	2	00	1st in Jun.
34 Smithwick's Cr'k, <i>Mar'n.</i>	D. Singleton, B. Leggett,*				2		17		75		4th in Aug.	
35 Sound Sida, <i>Tyrrell.</i> —	Samuel Rogers,	2	1		2	1	26		1	00		
36 Spring Green, <i>Martin.</i> —	S. Outterbridge, J. Griffin,	1		1	1		32	1	00	1	00	4th in Sep.
37 Tarboro', <i>Edgecombe.</i> —	Coffield King, Rob't D. Hart	2		1	1	1	55	2	00	1	50	1st in Aug.
38 Washington, <i>Beaufort.</i> —	L. Wallace, Jacob Swindle,*						25		85		1st in Aug.	
39 White Plains, <i>Beaufort.</i>	J WALLACE A Waters J Bowen	2		1	2		30		1	00		
40 Williams's, <i>Edgecombe.</i> —	D. Bradley,* Ed. Power,*			2			32	1	00	1	00	3d in Aug.
		69	14	15	13	44	15	1329	10	50	39	70

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italics*; those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the preceding column, the contributions to the delegate fund; the last column shows the yearly meetings of each church.

lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." The weather was cloudy and unpleasant, but a large concourse of people assembled and gave particular attention to the preaching of the word, which we hope may be profitable to them.

MONDAY, Oct. 7th, 1844.

The Association assembled and was opened with prayer by Elder John Daniel.

10. On motion, the Decorum of the Association was read.

11. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

12. The Minutes received from the different Associations with whom we correspond were distributed to the delegates.

13. Elders S. I. Chandler and C. B. Hassell were requested to occupy the stage this day by preaching.

14. The committees appointed on Saturday were now called on to report. The committee of finance reported that—

There was in the hands of the Treasurer at the close of last Association the sum of	\$49 20
Paid for printing the Minutes of last year,	\$30 00
For superintending the printing and distributing the Minutes of last year as usual,	10 00
	40 00
Now in the hands of the Treasurer,	\$9 20
Received in contributions from the churches at this Association for the use of the Association,	39 70
And to the delegate fund the sum of	10 50
	Making \$59 40

The Association concurred with the report.

15. Elder C. B. Hassell who was appointed to write to the White Oak Association, handed forward a letter which was read and approved, and Elder John H. Daniel and bro. Sovereign Purvis were appointed our messengers to bear the same with a file of our last year's Minutes.

16. Bro. James S. Battle handed in a letter to the Little River Association,

which was read and approved, and brethren Robert D. Hart and James S. Battle were appointed our messengers to bear the same with a file of our Minutes.

17. Bro. Stephen Outterbridge handed in a letter to the Contentnea Association, which was read and approved, and brother William Thigpen and Elder William Hyman were appointed our messengers to bear the same with a file of our Minutes.

18. Resolved, that Elders, William Whitaker, L. B. Bennett, and C. B. Hassell, and brethren, Richard Harrison, James Ellinor, and Jos. D. Biggs, be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

19. Resolved, that the Clerk be directed to forward to Abbott's Creek Union Association, 25 copies of our Minutes.

20. The committee appointed to examine the Circular Letter reported, that they approved of it and recommended its reading; which was done, and ordered to be attached to these Minutes.

21. The committee appointed to examine the biographies of Elders, Joseph Biggs and Jordan Sherwood, approved and recommended the reading of the same; which was done, and ordered to be attached to these Minutes.

22. Resolved, that our next Association be held with the church at Cross Roads m. h. Edgecombe county, N. C., to commence on Saturday before the first Sunday in October, A. D. 1845, and that Elder C. B. Hassell be requested to preach the Introductory Sermon, and in case of failure, Elder Blount Cooper; worship to commence at 11 o'clock, A. M.

23. Bro. R. D. Hart was appointed to write a Circular Letter for the next Association.

24. Resolved, that bro. Jos. D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 700 copies struck, and that he be allowed \$10 for his services.

WHEREAS, Elder James Osbourn has published a Hymn Book in conformity to the recommendation of the Association,

and which work having been examined by many of us meets our decided approbation: therefore Resolved, that we commend it to the attention and patronage of our brethren throughout the bounds of this Association, and hope they will give such encouragement as the case requires.

The Association then adjourned, with an exhortation and prayer.

WILLIAM HYMAN, Moderator.
JOSEPH D. BIGGS, Clerk.

CIRCULAR LETTER.

The ministers and messengers composing the Kehukee Association now in session, with the church at Kehukee meeting house, Halifax county, to the members of the several churches which they represent:

DEARLY BELOVED IN CHRIST JESUS: Through the tender mercies of Israel's God, we have been permitted once more to meet each other in another annual session of our Association; and we rejoice to hear through your letters and delegates, that you are still contending for the faith which was once delivered to the saints, and may the Lord grant you a sufficiency of his grace and spirit to enable you to continue steadfastly in the apostles' doctrine, in fellowship, in breaking bread, and in prayers.

It has long been our custom, beloved, to address you as we now attempt to do; and we fear, brethren, that you expect it more as a matter of course (or curiosity) than interest; and while we address you on this occasion by way of exhortation, we beseech you, brethren, to read again and again, and ponder well the contents of this our epistle of love. And may the Lord grant you grace to carry into practice whatever we herein enjoin upon you, that is consistent with his word and will, on the all important subject of *Practical Piety*.

And we do assure you, dear brethren, that we do not address you at this time simply to keep up a long standing custom; but because there is evidently an evil amongst you, which we most earnestly desire to remedy. Practical godliness, the apostle Paul tells us, is profitable unto all things, having the promise of the life that now is, and of that which is to come. 1st Tim. 4 c. and 8 v. If godliness is thus profitable, is it not good to practice it? Most assuredly it is. Again: Our blessed

Saviour said to his disciples, why call ye me Lord, Lord, and do not the things which I say? Luke, 6 c. 46 v. But says carnal nature, there are a great many things that our Lord said we ought to do, that are at war with our own inclinations. Be sure then that it is right, for the Christian religion is contrary to human reason in every sense. To the testimony: Because the carnal mind is enmity against God: for it is not subject to the law of God; neither indeed can be. Rom. 8 c. 7 v.

So then, beloved, if we would live a godly life we must deny ourselves of ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. Titus, 2 c. 12 v. Remembering that it is written: Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim 3 c. 12 v. Are we suffering persecution at this time for righteousness sake, when our enemies charge us (as they do) with intemperance? Nay, brethren, we dare not complain of persecution while we are only charged with a crime of which we are (to say the least of it) guilty. And O, brethren in Christ, let this evil cease (we pray you) to exist among us. Again: We are charged with being "narrow-hearted—close fist—covetous and uncharitable"—is this persecution, or does not the conduct of a great many of us give room for such charges?

If we are guilty of the above charges, (as is unfortunately too true,) then it cannot in any wise be persecution. And, dear brethren, let the time past of our lives suffice us to have wrought the will of the flesh, and pray fervently to the Lord to give us grace, whereby we may be enabled to serve him acceptably, with reverence and godly fear. Let us hereafter have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5 c. 11 v. Remembering that we are the children of light, and let the light of the knowledge of the glory of God, which is given us in the face of Jesus Christ; shine with brightness and lustre, and let us endeavor to remove every thing which has a tendency to obstruct the rays of that light.

But some of you may be ready to say, we cannot remove these obstacles. To such we would say, stop, and think for a moment; and while pausing, ask yourself this question: Has not my conduct frequently been such as to obstruct the light that shone so conspicuously, when the day star from on high first visited my benighted soul on

the morning of my conversion; then I made haste and delayed not to keep the commandments of the Lord, and while thus engaged in this delightful employment, much spiritual health and strength I then felt and enjoyed; so that I could mount up with wings as eagles, I could run and not be weary, and walk and not faint. Isaiah, 40 c. 31 v. Here by looking back upon my past life, (since I was justified by faith) I discover that I have wandered very far from the way which leads to happiness and God. Alas, alas: How is the gold become dim; how is the most fine gold changed! Lam. 4 c. 1 v.

It is a sad reality, brethren, that there are EVILS among us; and we exhort you to let us (henceforth) keep our lamps trimmed and burning, and remember that if the light that is in us be darkness, how great is that darkness. Matt. 6 c. 23 v. Then, beloved, let us remove the bushel from off our candle, that it may give light to all the house. Matt. 5 c. 15 v. And let each be up and doing while it is called to day, for the night cometh when no man can work. Let us therefore cast off the works of darkness and put on the armor of light, and abstain from fleshly lusts which war against the soul; remembering that the works of the flesh are these—adultery—witchcraft—hatred—variances—emulation—wrath—strife—seditions—heresies—envyings—murders—drunkenness—revilings—and such like. Gal. 4 c. 19, 20, 21. And Paul tells us, that they which do such things shall not inherit the kingdom of God; and we tell you, that they which do such things should not continue members of our churches. For if any man have not the spirit of Christ, he is none of his. Rom. 8 c. 9 v. And the fruit of the spirit is love—joy—peace—long suffering—gentleness—goodness—faith—meekness—and temperance—against such there is no law; and they that are Christ's, have crucified the flesh with the affectional and lusts. Gal. 4 c. 22, 23, 24 v.

Therefore, beloved brethren, we want you to put away all such characters as may be guilty of any of the above charges, (to wit) ADULTERY, DRUNKENNESS, &c. &c. And sweep your houses of all such rubbish as may in any wise be calculated to impair your spiritual health, so that you may flourish as the corn and as the vine, and spread forth your roots as Lebanon. Hos. 14 c. 5 v. For rest assured, brethren, that you cannot prosper so long as you counte-

nance the practices above alluded to, by retaining in fellowship those who are guilty of them. Therefore, awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, and henceforth receive not among you the uncircumcised and the unclean. saah 52 c. 1 v. But place faithful sentinels at thy doors, and charge them to permit no one to enter who cannot articulate plainly and emphatically our long standing watchword, SHIBBOLETH Judges, 12 c. 6 v. Again we repeat: Purge yourselves thoroughly, and forsake not the assembling yourselves together as the manner of some is. Heb. 10 c. 25 v. Cast out from among you whatsoever of bad leaven there may be, calculated to hinder you from showing forth the Saviour's death till he come, by partaking of the elements around the communion table.

This, brethren, you can and should do, or break up housekeeping; and not when your Moderator asks the question; Is all well? sit mute, hang your heads, while you feel bad. Your Moderator feels worse, and if there is any visiting brother present, he wishes himself away. This evil you can and you should remedy. By strictly adhering to the above rules, our numbers (already small) would doubtless be diminished; yet we believe it to be the only method by which Zion can be restored to that state which will enable HER to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Songs, 6 c. 10 v. Again: Let us be steadfast in faith and practice, and in love and good works; and let us beware of indulging our wonted remissness and indifference, with respect to attending our stated meetings of the church, (especially on Saturdays) for the celebration of God's ordinances; and let us admonish, excite, and encourage one another to do so.

And, dear brethren, we again pray you to observe all the duties enjoined upon you by the word of God, for it is but your reasonable service. Then shall thy light break forth as the morning, and thy health spring forth speedily, and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward. Isaiah, 58 c. 8 v. Then shalt thou call and the Lord shall answer thee. Remember that the above blessings are only to be enjoyed by living a godly life. And again: By drawing out thy soul to the hungry, and by satisfying the afflicted soul, and reaching

forth the helping hand to the needy, thy light shall rise in obscurity and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

And they that shall be of thee shall build the old waste places, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Therefore, brethren, godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. And as ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught. Col. 2 c. 6 v. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another and forgiving one another. And above all, put on CHARITY, which is the bond of perfectness. Col. 3 c. 14 v.

And now, dear brethren, if charity is the bond of perfectness, (and the apostle says it is,) why not be charitable and do good unto all men, especially to them who are of the household of faith. Endeavor then to undo the heavy burden and let the oppressed go free; untie the hands of your ministers, so that they may give themselves wholly to the work which the Lord has assigned them, and cease longer to treat this important matter with so much indifference. We feel confident, brethren, that a minister is (or should be) bound to attend, wholly and altogether upon his calling in the ministry, and should not be forced (as some of ours are) to entangle himself in the affairs of this life; his whole time and strength is little enough to be undividedly employed in the work and service he is called to, and he should by all means give himself to the ministry of the word, to prayer, reading, meditation, &c. &c. that his profiting may appear to all. 1 Tim. 4 c. 15 v. This light of nature is sufficient to teach you, is but justice. But to the scripture testimony. 1 Cor. 9 c. 7 v., &c. &c. Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or feedeth a flock and eateth not of the milk of the flock? The ministry is a warfare forced upon your ministers and undertaken alone (by faithful servants) at the command of

Christ for your spiritual welfare and defence, and is it not reasonable, is it not justice, is it not scriptural, and in fine is it not PRACTICAL GODLINESS, that your minister should receive a supply of your carnal "THINGS?" as much so as that a faithful soldier should receive his full pay from the government in whose service he is employed. Shall a man feed a flock, (as a pastor does,) and be denied the milk of the flock? or is it consistent with common sense and justice, to deprive a man of the fruit of that vineyard which is planted, pruned, and cultivated by his own labor? Thus is it in respect of maintenance between churches and ministers.

Brethren, it is not charity alone; but justice and debt that we plead for, since the laborer is worthy of his hire, and not the less worthy because he labors in the gospel field. By attending to our duty as required by the scriptures, the wilderness and the solitary place would be made glad for them, while the desert would rejoice and blossom as the rose; then would your ministers be relieved of a double burden, for oftentimes while the ministers of Christ are confined to their daily avocations at home, their breasts are so heavily charged with the milk of the word, that they strew the ground with their tears, while they think of the many destitute places of Zion, and while they hear (in their imagination) the bleating of the flock which they are commanded to feed; and though weary *with holding in*, yet the cares of a family (often destitute) compel them to labor and toil day and night (nearly) for a MERE support. These are some of the many evils that are amongst us, and which can and should be remedied. Remember that your pastors are the ministers and ambassadors for Christ, and that they dispense the word of God in his name; and therefore, as you treat Christ's ministers, so you treat him. Hence we read, he that receiveth you receiveth me; and he that despiseth you despiseth me, &c. Mat. 10 c. 40 v.; Luke, 10 c. 16 v.

And now, brethren deacons, a word to you. You have been appointed by your church to attend to the secular affairs thereof, to serve tables, &c.; have you ever examined into your pastor's condition, and reported it to the church? and after having done so, and after having attempted to raise a small amount to relieve his wants, have you been mortified at seeing your ablest members contribute 50 cents and

sometimes a dollar, and your poorest ones the same, and some none, not a cent? have you sat down in confusion and scratched your head, or bit your lip, and let it pass off so? or have you in a private and brotherly manner entreated them to do better? and then in case of non-compliance, have you brought them before the church to be dealt with for covetousness? or otherwise, being birds of a feather, have you permitted the mote to remain in your brother's eye, because the beam was in your own? O, brethren, arouse yourselves from your sloth and lethargy in which you have long slumbered, and see that (hereafter) all things shall be done "decently and in order;" and be no longer a reproach to that **GODLINESS**, which is profitable unto all things.

Brethren preachers, we know not in what language to address you, seeing that you are in the condition of the colt that was tied where two ways meet; but don't entangle yourselves with the things of this world, more than necessity compels you. Neither give yourselves up to sloth and idleness, so that the language which was applied to one of old may be applied to you: What doest thou here, Elijah? but endeavor to do the work of an evangelist, and make full proof of thy ministry. And as iniquity greatly abounds throughout our camps, enforce such precepts and examples as Israel should observe. And though the forces of Ahab and Jezebel are mustering *thick* and fast amongst us, yet remember that by wrestling with the Lord in prayer, and going forth to battle in his name, "one can chase a thousand, and two put ten thousand to flight." And let us not sleep as do others, but let us watch and be sober.

And now, dear brethren and sisters, who compose the Kehukee Association, while we take leave of you for the present, we exhort you to observe and do whatsoever you find herein enjoined upon you, that (upon comparison) may be found in accordance with the word of God, inasmuch as you profess to be born of God, renewed in the spirit of your minds, and a joint heir with Christ to that heavenly patrimony reserved in heaven for you and all those who love his appearing. And don't let us continue to treat the true servants of God as were (in times past) the camels of Arabia; when they were compelled to feed on shrubs and thistles by the way, while heavily laden with spices and jewels. We have omitted to treat on divers other sub-

jects, such as family worship, Sabbath breaking, training up children, &c. &c. while we have merely glanced at the subjects which occupy this (we fear to some of you) unwelcome epistle; but our limits forbid our doing the justice due to the important subject of *practical* godliness.

Adieu: A few more revolvings of the wheel of time and we are done meeting in our yearly Associations, done writing circulars to warn each other of the devices of satan; but with the congregated millions of happy spirits, we shall meet in our Father's kingdom above, where no evil can enter, but where our corruption, contempt, poverty, oppression, and misery, will be turned into holiness, comfort, honor, wealth, and happiness. And where faith will be turned into sight, and practical godliness into the uninterrupted worship and glory of God: while the Lamb in the midst of the throne shall feed us, and lead us to living fountains of waters, and God shall wipe away all tears from our eyes.

BI GRAPHY OF

ELDER JOSEPH BIGGS.

Elder Biggs was born 12th November 1766 in the then county of Tyrrell, (since Martin.) N. C. within about three miles of the place, where Williamston now stands. He was the youngest son of Joseph and Margaret Biggs, natives of Virginia; who removed to North Carolina some years after their marriage and settled on Smithwick's creek, where the subject of this memoir was born.

Elder B. resided with his parents, until his marriage with Elizabeth Gregory, of Camden county, which took place on the 27th August 1784, in the eighteenth year of his age.

He lost his first wife on the 9th October 1786, having lived with her but little over two years.

On the 20th February 1787, he intermarried with Ann Phillips of Beaufort county, with whom he happily lived for more than twenty years; but she dying on the 25th October, 1807, he felt the loss to be very great; for in addition to her absence, he had the care of a large family resting alone on him; and his domestic duties, in and out doors, together with his ministerial ones, he found to be rather insupportable: and to relieve his situation, in some degree, he again sought a partner for life, and accordingly on the 4th February 1808,

was married to Chloe Daniel of Martin county, with whom he lived in the bonds of connubial happiness during a period of 36 years.

Elder Biggs had by his first wife two children, by his second eight, and by his last who yet survives him six, making in all sixteen. At the time of his death he had living children, grand children and great grand children about 124.

In 1785, he with his first wife and one child, his father and family, his brother Kedar and family, set out for the State of Georgia, where they arrived and settled near the Oconee River in January, following. There, they remained however but little while; for the Indians breaking out during that same year, (1786.) they had to leave their new settlement, and being once again on the road homeward, they concluded to return to their old residences; intending to move back again when things were quiet; but this determination was finally abandoned, and Elder Biggs therefore remained a resident of Martin county the remainder of his days.

He became a citizen of Williamston in October 1810, and continued a useful member of society there for upwards of thirty years. In conjunction with a few others, he was very instrumental in having an academy erected in that place and supplying the same with teachers, by which means the present and rising generation in that vicinity have been much benefitted by the blessing of education. His own education was very limited, having received in early life something less than six months schooling; yet he appreciated literature, and much improved his own mind in the course of a long experience, and gave to his children about as good an education as the schools within his reach could impart.

Elder Biggs after settling in Williamston, commenced merchandizing and continued that business either alone, or in partnership with others, till within a few years of his death. His last partner, which constituted the firm of Joseph Biggs & Son, was Joseph D. Biggs, the oldest son by his last wife.

Independent of his religious duties, he was useful in other departments, such as administrator and executor of estates, guardian to orphans, entry taker, constable, magistrate, collector of public, county and parish taxes, postmaster, principal assessor under act of Congress in 1798, deputy collector of internal duties, deputy marshal in

taking the census for Martin county in 1800, member and clerk of the board of commissioners at Williamston, member and clerk of the board of trustees of Williamston Academy, deputy register of the county, deputy clerk of the county court, clerk and master in equity, &c. &c.; all of which trusts, appeared to be well confided in him and his conduct therein gave the public satisfaction.

Religious exercise of mind began with Elder Biggs in early life. At the age of 12 years his mind was seriously impressed by the reading of Bunyan's Pilgrim's Progress and other causes, and so continued to be at times, for a number of years; but he was never brought to an experimental knowledge of the Saviour, till after his second marriage, which was about the 25th year of his age.

From the time of his conversion, he thought his mind tolerably well established in the doctrine of grace and in the nature of church ordinances; yet it so turned out, that he was tempted to shrink from baptism and endeavored to reason himself out of the notion of it. And the more effectually to still his conscience on that subject, he joined the Methodist society, who endeavored to persuade him that sprinkling in infancy was sufficient baptism. He soon became a class leader and preacher in that society, and struggled on against the stings of conscience for three years. The Baptists, had of course been represented to him as being a very odious people, and he had some hesitation in asking baptism at their hands; until he obtained a copy of their articles of faith, which to his surprise so perfectly harmonized with his own sentiments, that he readily offered and was received a member of the Baptist church at Skewarkey, on the 7th August 1795; and two days thereafter was baptised by her pastor, Elder Martin Ross.

In February following, he was ordained to the administration of gospel ordinances, by Elders Noah Tison and Amos Harrell, and in a very short time took membership in, and the pastoral care of the church at Flat Swamp, Pitt county. This office he held for about ten years, during a part of which time that church with many others in the Kehukee Association, was visited with a wonderful outpouring of God's spirit; and in comparison with former years, many were added to the Lord. During the years 1802 and '3, Elder Biggs baptised for that church over 100 persons.

In 1806 he returned to the church at Skewarkey, took the pastoral care there of and continued in that capacity till his death; making a period of about 38 years uninterrupted overseership of that church.

During his ministry, he was pastor and occasional pastor for six churches, if no more, viz: Flat Swamp, Skewarkey, Tranter's Creek, Smithwick's Creek, Beargrass and Picot. He aided in constituting the church at Smithwick's Creek, Tranter's Creek, Cross Roads, Little Conetoe, Picot, Old Ford and Beargrass. He has assisted in ordaining 7 persons to the administration of gospel ordinances, and 10 to the office of deacon: has baptised as many as 22 persons at one time; about 400 during the course of his ministry and travelled a portion of the time in discharging his ministerial labors, some 2000 miles a year.

He was chosen clerk of the Kehukee Association in 1807, and rechosen to that office annually to the time of his decease, with the exception of about 3 years, when from indisposition he was unable to attend the sittings of that body. He was well fitted for that appointment and obtained much credit for the regularity and precision, with which he discharged its duties. His habits and disposition, were much of a business order, and in church, union and Association meetings, he was noticed for the due order and regularity, with which he must have things conducted: and we should not risk much in saying that as a disciplinarian, the Kehukee Association has not had his equal. He more excelled in this character, than in that of preaching; for notwithstanding, he was an excellent minister—well versed in the scriptures, and clothed his ideas in good language and some of which were big with importance: yet there were some others, who appeared to show in a general way richer gifts in the ministry.

Elder Biggs was one of the principal originators and supporters of the union meetings, that at one time prevailed amongst many churches in the Kehukee Association. They were considered very useful, and opened a wide field for Christian intercourse and the preaching of the gospel. They were attended for some years after their formation, not only by hundreds, but frequently by thousands of persons and many ministering brethren. They have been abandoned of late years, in consequence of the backwardness of brethren to meet and *unite* as once they did.

Altogether we must consider Elder Biggs as one among the very useful men of his age, and as having been as serviceable to Zion as any one of his cotemporaries. He bore the heat and burden of the day and labored long and hard in the gospel field, looking for his reward in heaven for in this world he neither received nor expected it.

He was a regular Baptist minister for 48 years, had been a member of religious society 52 years and a preacher for nearly the same length of time.

He continued his pastoral duties with the church at Skewarkey, until the day of his last illness. Very early on Saturday morning of their meeting day in November last, after rising and dressing himself as usual, he was attacked with paralysis in the left side, while sitting in his chair; he was taken thence to bed from which he never arose in health. For awhile he was speechless, but at length his speech returned to him. His mind however, was much affected by the stroke and never regained its wonted vigor and perspicuity, though at times he appeared rational for a few moments together. He went down the tide of time so gradual, that the motion was almost imperceptible. For days and weeks and almost months together, no apparent alteration in his condition was discoverable, by any one not an immediate attendant. Yet he must have been slowly diminishing in strength and the exercise of the animal functions. He went down gradually, calmly and almost imperceptibly, as the sun towards the western horizon, until he finally sunk in death and rested in the world beyond. He lingered for nearly seven months, being calm, resigned and good humored throughout this long illness; and finally fell asleep in Christ on the 31st day of May, 1844, at about 6 o'clock P. M. and in the 78th year of his age. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Elder Joseph Biggs was a firm supporter of the doctrine of the gospel; and those points of that doctrine, touching predestination, election and the final perseverance of the saints in grace, were warmly advocated and stedfastly adhered to by him, to the latest period of his rationality; living as he had desired to live, a monument of God's mercy, and trusting alone in the imputed righteousness of the Lord Jesus Christ for life and eternal salvation.

BIOGRAPHY OF

ELDER JORDAN SHERWOOD.

Mark the perfect man, and behold the upright: for the end of that man is peace. 37th Psalm and 37 v.

In submitting to the public the following narration, we do so with a consciousness that few men have lived and died among us of as pure and spotless a character as the subject of its contents; having in all the relations of life so sustained himself as to command the respect and secure the esteem of a wide circle of friends and acquaintances; and when we add to this, his upright walk and practical piety as a man of God, we have no hesitancy in saying that his name deserves and should be awarded a high place among our departed divines.

According to record, Elder Sherwood was born in Nash county, N. C., the 18th day of May 1759, near Cockrell's Bridge, (on Tar River,) where he remained till the day of his death. His parents were Edmond and Elizabeth Sherwood, who were very poor but respectable people. They had four children, the *deceased* was the only son; he was not considered unusually wild, never having been guilty of those out-breaking practices so common in the world of cursing and swearing. He had formed many resolutions to amend his life, and had fixed his time to get religion after getting married; previously however he was drafted as a soldier in the revolutionary war and was stationed in New York, where he served nine months under General Washington, and has been heard to remark that he aided in raising the first building ever erected at the place called West Point, so noted at present for a Military Academy under the direction of the Government of the United States. He was never however in but one battle, having to attend to his sick father who was for a long time confined to the hospital. He returned home from the war, and was married when about twenty-one or two years of age to Jane Poland, by whom he had three sons and seven daughters.

After being married, the Holy Spirit impressed upon his mind the promise he had made in his youth, and he became greatly concerned for his future welfare; which ended in his conviction for sin and conversion to God. He joined the Methodist society, where he remained only a

short season; becoming dissatisfied, he joined the Baptist church at the Falls of Tar River, and was baptised by Elder Emanuel Skinner. He continued his membership with the church at the Falls for some years, but was at length (with several others) constituted into a church at Sappony, and Elder Sherwood took the pastoral charge of the same, and was ordained by Elders Lancaster and Gilbert. When he first commenced preaching, he would hold small meetings in private houses, sometimes only sing and pray, at other times he would read printed sermons, such as he thought would be interesting to his hearers.

For sometime after he commenced preaching, he possessed a very pleasant and commanding voice; and when he entered the stand for preaching, he generally commenced in a low tone of voice, but became more and more animated as he progressed on his subject. But for several years before his death he became so remarkably feeble, that very few of his congregation could hear him distinctly; yet so great was the interest he seemed to feel in his master's cause, that he attended four churches regularly, often exhorting the members of his several churches in the language of John, "Little children, love one another." The utmost harmony and peace prevailed among the churches of which he was pastor till the year 1841, when the spirit of modern missionism, (which has ever produced discord, strife and contention wherever its baneful influence has been felt.) entered the church at Sandy Grove; whereupon Elder Sherwood gave up the pastoral charge of said church until a final separation took place. After harmony was restored among those who contended for the true faith and practice, they called on Elder Sherwood to become their pastor and he consented to do so.

He continued to the last to have the confidence of all who knew him, and although Arminians were hostile to his doctrine, they could not say aught of the man. He possessed little or no education, never having enjoyed the advantages which many have abused. But being blessed with strong reasoning faculties, he seldom failed while preaching to give comfort to the Christian, encouragement to the mourner, and warning to the sinner; holding steadfastly to the doctrine of unconditional election and eternal predestination, and gifted in informing the judgment rather than working on the passions of his hearers.

It may not be amiss probably to say in this place, that in the winter of 1833 he was confined for several months to his bed, and it was supposed by his friends and neighbors that the time of his departure was close at hand, and the writer of this sketch visited him frequently during his confinement, and often heard him remark that he was ready and willing to obey the summons of death; but should he again recover, he would endeavor to spend more of his time in his master's vineyard, and seemed to regret that he had not in his younger days dwelt more on the doctrine of election and predestination. He however recovered, and continued to attend four churches regularly till the 3rd Sunday and Saturday before in November 1842; he rode on horseback to Sandy Grove meeting house eleven miles, where he preached his last sermon on Sunday from the following words: O earth, earth, earth, hear the word of the Lord. Jeremiah. 22 c. 29 v. He returned home on Sunday evening, complaining of no pain but a slight fever. He gradually grew worse, but took no medicine only a small dose occasionally to regulate his bowels. He was visited during his last illness by many of his friends and brethren, and when spoken to respecting his views of the plan of redemption, expressed full confidence in the doctrine which he had advanced and defended during his ministry, and exhorted his brethren to contend earnestly for the faith which was once delivered to the saints.

He continued perfectly sensible to his latest moments and seemed rather to exult in the prospect of a rich reward after death for all his toils and labors here below.

His mind all tranquil, all serene,

No terrors in his looks were seen:

His Saviour's smiles dispell'd all gloom,
And smooth'd his passage to the tomb.

Thus ended on the 9th day of December 1842, the subject of this short but faithful narrative, aged 83 years, 6 months, and 9 days, calmly resigned to the will of that Almighty being, who gave the existence which he took away. He left a wife and six children to mourn the close of a life endeared to them by its Christianlike piety and parental fondness, and which like the mild and beautiful evening in spring, gave the cheering and confident hope of a pure and unclouded morrow.

Farewell my hopes, my doubts, my fears,
Soon with my Saviour I shall dwell;

How bright the heavenly morn appears:
Farewell, unfriendly world, farewell.
Life's duty done, now sinks the clay
And from its load the spirit flies;
While heaven and earth unite and say,
How blest the righteous when he dies.

Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, for they rest from their labors and their works follow them. And although the members of the several churches of which Elder Sherwood had the pastoral charge are left to mourn the loss of one so greatly beloved, yet we can but adopt the language of one of old and say, the Lord gave and the Lord hath taken away, and blessed be the name of the Lord.

FOR THE PRIMITIVE BAPTIST.

Notice.—“A valuable and rare book entitled William Huntington upon Universal Charity, pursued and taken by Mr. Zeal-for-God. Examined before Mr. Gospel-Experience, the magistrate—found guilty and delivered up to Mr. Election, the Jailor, then brought before Mr. Discerning-of-Spirits, the deputy judge, there tried and condemned: Together with letters on ministerial abilities, detecting errors, and some comments on dark passages of scripture: Also, the Naked Bow of God; or, a visible display of the judgments of God on the enemies of truth. The Last Will and Testament of William Huntington, a servant of Christ, and of the church for his sake. Also, a Preface to his Will. Republished by WILLIAM MOSELEY, M. G. O. S. B.”—and for sale at the printing office of the Primitive Baptist, in Tarboro', N. C.

ALSO—“A concise History of the Kehukee Baptist Association, from its original rise to the present time. Wherein are shown its first constitution, increase, numbers, principles, form of Government, decorum, revolutions that Association has passed through, revivals, ministers, churches, confession of faith, times and places when and where Associations have been holden, queries and their answers; and all other useful articles relative to church history. In two parts. By Elder JOSEPH BRIGGS, Pastor of the Baptist church at Skewarkey.”—For sale as above.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston*
R. M. G. Moore, *German-ton*. W. w. Mizell, *Ply-*

mouth. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Ruleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Crawensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplaid*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA.—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*. Edw. Musgrave, *Unionville*.

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FLORIDA. Hartwell Watkins, *Monticello*.

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

MISSOURI. John McDowell, *Sparta*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan S. McDowell, *Cumberland Ford*.

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

IOWA TERRITORY. Zacheus Parker, *Iowa City*.

RECEIPTS.

Benj Bowman,	\$1	F S Colley,	\$1
Jas Hollingsworth,	5	Franklin Green,	1
James Osbourn,	5	James Hinnant,	1
Mrs S Lane,	2	Thomas Joyner,	1
James Stripling,	2	Abraham Joyner,	1
Luke B Hugos,	2	Isaac Meekins,	4
John Walden,	1	William Moss,	1

TERMS.

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THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 9.

SATURDAY, NOVEMBER 9, 1844.

No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 13.

To John Harm, D. D. of Horsham, in England.

DEAR FRIEND: We stand aloof from nearly all those places and people who are called churches, seeing as we do, that in those places, and among those people, instead of Christ crucified being preached, he is crucified in preaching; and this being the case, of course the souls of men are grossly imposed on, and the gospel mangled, and divine truth perverted, and the word of God corrupted, and the great Jehovah mocked and derided. And all this is done under the pretence of worshipping the eternal I Am. But if God is a spirit, and we are told he is; and if to worship him in a proper manner, and in the one only right way, is to worship him in spirit and in truth; i. e. in accordance with truth, and with truth in the heart, and in the light of, and under the influence and by the Holy Spirit's inward teaching; then, most sure and certain it is that the eternal God has but a small number of worshippers; for divine truth in the soul, and the Holy Ghost in his office work, are things but little more known and understood experimentally here, than in Japan.

The most that seems to be known and talked about by people in these parts, in reference to religion I mean, is man's free-

will: not that there is much pro and con concerning this all absorbing subject; for as far as your correspondent can learn, and see, and hear, and know, and understand, by searching, and inquiring, and reading, and corresponding, and travelling in all the States of New England again, and again, and again; I say, so far as your correspondent can possibly find out by most assiduous prying, all is pro;—all are of one mind pretty much about this thing,—this wonderful thing called *free-will*. All love it,—all embrace it,—all cry it up as important,—all are pleased with it,—all speak well of it, and all say they possess it.

It appears that many things contrived by men do very virtuously now-a-days, but *free-will* excelleth them all; and hence it must be viewed and considered as *all in all,—the one thing needful,—the chief among ten thousand,—the Zoar to flee unto*, and the *summum bonum* in all the churches. And what, sir, if I tell you that this *free-will* of man is to the religionists in these parts like Solomon's money? and you know he says, *Money answereth all things*, Eccl. 10. 19. And to the swarms of religionists round about here, man's *free-will* answers all things at all times, and all purposes in all places: and as deluded men of old said, *Except ye be circumcised, and keep the law, ye cannot be saved*, Acts, 15; so our modern fanatics tacitly say, *But for the free-will of man we should all have likewise perished*. And thus, sir, as the *free-will* of man serves their turn every way, and on all occasions, we hear

from them little or nothing else in the pulpit or out of it but man's *free-will* and its kindred doctrines and sentiments. *And so they wrap it up*, Micah, 7. 3.

And now concerning this *free-will*, Luther in his celebrated work entitled, *De servo Arbitrio*, in answer to Erasmus, says many things that are very relevant to the point in hand, and out of those many a few here shall be cited. And,

1. In addressing himself directly to the author of the Diatribe, Erasmus, he says, 'For although you think and write wrong concerning *free-will*, yet no small thanks are due to you from me, in that you have rendered my sentiments far more strongly confirmed, from my seeing the cause of *free-will* handled by all the powers of such, and so great talents, and so far from being bettered, left worse than it was before; which leaves an evident proof that *free-will* is a mere lie; and that, like the woman in the gospel, the more it is taken in hand by physicians, the worse it is made'.

2. He says, 'It now then follows, that *free-will* is plainly a DIVINE TERM, and can be applicable to none but the divine Majesty only'.

3. He says, 'It is hence certain, that *free-will*, (when applied to men he, of course, means,) is nothing else but the greatest enemy to righteousness and the salvation of man'.

4. He says, 'And thus, while you establish *free-will*, you make Christ void, and bring the whole scriptures to destruction'.

5. He says, 'If, therefore, our subject of discussion is to be decided by the judgment of the scriptures, the victory in every respect is mine; for there is not *one jot or tittle* of the scripture remaining, which does not condemn the doctrine of *free-will* altogether'!

6. He says, 'I would that the advocates for *free-will* be admonished in this place, that when they assert *free-will*, they are deniers of Christ'.

Thus much for that extraordinary servant of God the German Reformer; and if what he affirms of man's *free-will* be cor-

rect and in accordance with the spirit of the everlasting gospel, and we are bound to believe it is, then have we but few men among us but what are perverters of the right way of the Lord, and deceivers of souls, and robbers of God. It is impossible that the doctrine of man's *free-will* can be received and contended for by any one without treading the gospel of the Son of God under foot, and doing more or less despite to the whole system of redemption by Jesus Christ our Lord. Nay, no man can even so much as get hold of a single limb, joint, member, nerve, or fibre, of this detestable *thing* called the *free-will* of man, without, either directly or indirectly, invalidating or wholly setting at nought the most component parts of eternal deity; for as Luther very judiciously says in the work before quoted from, 'The prescience and omnipotence of God, are diametrically opposite to man's *free-will*'.

Now this is strictly one of the true sayings of the venerable Luther, and in addition to the same we say that he who in the frivolity of his mind, and the blindness of his understanding, sets up man's *free-will* and contends for it as an item in divinity, and as being inseparably connected with the salvation of the soul, sets up an idol,—a Diana, and thereby grossly impeaches, nay, tramples to dust and consigns to perpetual oblivion the free and immutable will of Jehovah; and hence he cannot in a proper sense, be considered a worshipper of the eternal God, for he is an idolater, he worships his own *free-will* which is an idol, and the worst of idols.

On the other hand, he who honestly, and in faith and love, contends for the prescience and omnipotence of God, does at once set at nought, and clearly proves the doctrine of man's *free-will* to be an idol indeed: yea, worse than an idol, a mere chimera of idiots in theology, since man's *free-will* and God's *free-will* cannot stand together; one or the other must fill and grace the eternal throne; for it is with these, as Paul says it is of grace and works: If salvation be of grace, it cannot in any sense, part or whole, be of works; but if so

be it is of works, then it is not in any sense, part or whole, of grace; for these two cannot stand together in the business of man's salvation, one or the other must go forward and do the whole, and that, and that alone, must have all the praise and glory that is ascribable to it for doing so mighty a work. Nothing is better calculated to pamper human pride; nor is there any one thing more conducive to the increase and prosperity of it, than the *free-will* scheme; and while it puffs up a vain mind, it degrades the Saviour of sinners, and spreads an ill savour through the whole gospel. And hence we ought to take a decided stand against the monster *free-will* and all its abettors; for sure and certain it is that this very monster is the great Diana of our day, and not a few among us bow down to it; and not so much to be wondered at, when we duly consider how very flattering and deceptive it is in all its movements. *All the people fell down and worshipped the golden image that Nebuchadnezzar the king had set up.* Dan. 3. 7.

Thine in the gospel of Christ,

JAMES OSBOURN.

Woburn, Oct. 1841.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 9, 1844.

Our correspondents must bear with us—we will soon be enabled to insert their communications more rapidly.

As the year is drawing to a close, we would suggest to those who subscribed for one year, or directed us to discontinue their papers at the expiration of the year, the necessity of renewing their subscription or their papers will be discontinued at the time specified. To those who have not thus limited their subscriptions, the Primitive Baptist will be sent as usual.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C. }
 Sept. 12th, 1844. }

DEAR BRETHREN: I have once more ventured to show my name in public, as I

am threatened by the sneak party in their burket letters to me, that if I don't quit writing in the Primitive they say they will compel me to quit. I want to know of them in what way they intend to undertake to stop me. Poor deluded sneaks, you have two eyes but cannot see, you have two ears but cannot hear, you have a heart but cannot understand; therefore I do candidly feel sorry for you, to see a set of men pushing and rushing right into hell with the scripture in their hand. It is enough to make the listening oak tremble as it stands in the open forest. Poor wretches, will you be pleased to look back for a moment at the awful judgments that God has been showing for many years—the shaking of the earth, the stars as it were falling from heaven in the sight of men, the sun as it were veiled in sackcloth in the heavens for days and weeks together, the elements as it were filled with clouds and streams of blood—these and many other things might be said. What do you think all this is for, but to show you and me that God is about to take judgment on the earth. Has he not told us, when we see all these things to take notice of the parable of the fig tree. But instead of turning to God you are turning to the devil, and the lust of your father you will do.

I want you to remember the word to us, there is but one, the only living and true God; also remember there are legions of devils, and I believe every devil has and will have a society of his own before the last of time. You sneaks say it is no matter what name we go by, for God will never ask us what profession we were of. I say so too. But the old Book says, who-soever receive the mark of the beast in the forehead, or in the hand, or even the number of his name, shall drink of the wine of the wrath of God. Here I believe John meant the name or names that the devil would give, or devils would give their societies, such as cannot be found in the Book of God.

Brethren, it is no wonder these devils incarnate want the scriptures altered to suit

their own hellish designs. The Ishmaelites and Hagarites in my country say that old Tillery is a great hurt to religion. I tell them yes, and I thank God for it that he has enabled me to be a hurt to all such religion as men and devils can start and bring among us. I tell them that two-edged sword that old Tillery fights with, will always cut the devil's religion to pieces, and the same sword will always uphold and support God's religion. And if you put any other religion on a Primitive Baptist beside that of God, he will shake it off, like David did Saul's coat of mail, and put on his shepherd's bag, which is the righteousness of God imputed to him through Jesus Christ. Now he takes his sling, which is the sword of the spirit; now to the brook for stones he goes; the brook being the holy scriptures, the stones the words of eternal truth; and out of five stones it only took one to kill the giant. So one word from God Almighty can kill every giant on earth, and sink them and all their armies into hell in a moment.

Brethren, it does my soul good when I think of the great Revelation that God has given to his peculiar people; not only gave them a Revelation, but wisdom from above to understand the same. So behold ye despisers and wonder, for behold I work a work in your day that ye shall in no wise believe, though a man declare it unto you. Now we the Old Primitive Baptists may declare it to the missionaries and their friends, the sneaks and fence-straddlers, from morning to night, and tell them over and over that all their religion and worship is nothing but strong delusion sent upon them, they won't believe it. We may also tell them that the devil is their father, and they won't believe it; we may also tell them that they are a generation of vipers, and they won't believe it; we may tell them that they are cursed children, they won't believe it; we may tell them that harlots and publicans shall enter the kingdom of heaven before them, they won't believe it; we may tell them that God has sent them strong delusion to believe a lie so that they may all be damned,

they won't believe it; we may tell them that they are speaking great swelling words of vanity, having men's persons in admiration all for advantage, this they know to be the truth, but they will deny it. We may tell them that God never had nor never will have but one society on earth that ever will get to heaven, they won't believe it; we may tell them that the devil or devils have legions of societies and that they will all go to hell, and they won't believe it, but will drink down strong delusion like the ox drinks water, till they get that drunk that they will be falling over the benches with screams and yells enough to frighten the devil himself; then they will get up and stagger about and have the impudence to say, they thank God for such a great revival of religion. You poor drunken sots, you had better take care how you call God's blessed name in vain.

Brethren, the greater part of our statesmen and church men are at this time drunk, but not on wine nor strong drink; but drunk on that damning drunkenness which is strong delusion, the lust of the flesh, the lust of the eye, and the pride of life. Those are worse spirits to get drunk on than rum, brandy, or wine. Those men that are drunk on those kinds of spirits, are running about all through the country, setting up what they call a temperance society, and at the same time beg the poor widow for money, beg the poor fatherless child, worse than all beg the poor old negro slave for his money also; then turn round and tell the people they don't preach for money for themselves, it is the Lord's money they want for the purpose of spreading his gospel, so that they may carry the gospel to the heathen and keep them from going to hell. And the people, numbers of them who care no more for the true gospel of Christ than the devil does, are throwing in their money by handfuls to save the distant heathen. I wish to God they would look behind them at their poor black brethren in their corn fields that are hard at work for them and not even allowed to learn to read the Bi-

ble; yet those same men will throw in their money to send the Bible to the heathen that live at some great distance, so that the distant brethren may be saved, but let those black heathen at home go to hell and welcome. If such work as this is religion, I pray God to give the devil my share of it, and give me his grace for Christ's sake, and let men and devils divide such religion among themselves, for old Tillery wants none of it.

Those kind of people above alluded to, have appointed their Association this year within four miles of my house. Some of my neighbors wanted to know of me if I would not help support the Association. I told them if I had a gang of bull dogs sufficient to chase them beyond the Rocky Mountains, I would faintly support in doing that. No, brethren, a man that I won't suffer to ask a blessing at my table, I can't invite home with me. They are a people that have only taken or stolen the name of Baptist, to take away their filthy reproach; but they are just as nigh being a Baptist as a hog is being a sheep, and not one grain nigher.

Brother McDowell, you have begun a noble piece of work. Go ahead, show to the world the old where and all her daughters and granddaughters; show them, brother, and that in their scarlet color. And if any of them appear to be very small to the Hagarites, so that the Hagarites can't see any difference, let them put on their spectacles; then they will see mother and daughter and granddaughters, all of them of one size, one make, one shape, every one of them riding on the scarlet colored beast, and in their forehead the name of blasphemy.

And now, brethren, you may believe me or not, but I tell you plainly, there is none but the elect that can see and read those names that are written in their foreheads. And John says, out of their mouth he saw three unclean spirits come, which he says is the spirits of devils working miracles in all the earth. Now my opinion is, that one of those spirits opposes God in his foreknowledge, the second opposes

God in election, the third opposes God's holy spirit to do and to work all things according to his eternal purpose that he purposed in himself, and that before the world began. Now those spirits are running to and fro through all the earth, preaching their damnable doctrines and gathering the nations together to the battle of the great day of God Almighty. And I believe there is a sword now bathing in blood to hew down the nations, and that for this very reason, because the people will follow after those seducing spirits and doctrines of devils, who are speaking lies in hypocrisy.

Brethren, I sometimes think that the heathen nations will stand a better chance for heaven than the American people will; for this reason, he that knows his master's will and does it not, shall be beaten with many stripes; but he that knows it not, nor does it not, shall be beaten with few stripes. At all events, I had rather stand their chance, the heathen than the missionary's; for of all the bold, brazen, impudent, heaven-daring set of men that ever lived on earth, I do believe they exceed all. But when their trembling ghosts have to stand before God and the holy angels, they will not look as bold and impudent as they do before their earthly congregations; no, poor creatures, with shame and confusion they will have to depart from the presence of God forever.

Brethren, I have sometimes thought those poor mortals the missionaries did not believe there was any God at all; for if they did, they certainly could not act in the way and manner they do. For they not only abuse his church and people, but they abuse the very character of God, and try to take the power and glory to themselves in the salvation of souls. Dear Lord and master, how can we look for any thing better than death and destruction over our land and nation, while the great reign of antichrist continues among the people. They the craftsmen will go into the pulpit and lay a foundation to talk from, they next thing they will come singing and shaking hands, stamping, storm-

ing, slapping, foaming, and slobbering like a mad dog. I have actually seen them so excited till they looked almost as black in the face as a negro. It is candidly enough to frighten Christians to stand and look at their deluded ways. I have wondered sometimes that the Almighty did not give the devil permission to take them and fly off with the distracted wretches; then again a feel sorry that I have such thoughts, for I know God's time is the right time for all his purposes.

I know some that read those papers will say, it is time for old Tillery to quit fighting, he has been at it long enough. I will just say, I did not begin with them, they began with me and mine; they were the first to begin, and let them be the first to come on terms of peace, and that by acknowledging the truth. Then we can soon come on terms of peace.

Brethren, my motive for writing this piece is, merely to let you know that I am alive yet and continue to preach and write the same thing that I first begun with, that is, to warn people against false and rotten doctrine, which I do believe to be the greatest sin that ever was committed by the human family. I have not slipt my bridle yet, it is throat-latched so tight under my jaws, that I cannot shake it off not slip it neither; and God forbid I should even try, if every man, woman and child under heaven should leave me and go with the new side. Then may the Lord God be pleased to enable me to stand fast on the old platform, unmoved and unshaken; for I do know that the new side is wrong, and I do know that the old side is right. If an angel from heaven was to preach another doctrine I should not believe it, for the scriptures tell me not. Therefore, I can't believe it, nor I won't try to believe it.

And as I am about to come to a close, I want to know what has become of brother Whatley? I hope he has not slipt his bridle. Our first writers in the Primitive seem to be getting rather slack, and I am sorry for it. I myself am an old man and a very bad scribe, and I do not expect ever to write much more; and you that can

write ought to write the more. There is brother Randolph and brother Witt, I seldom see their names in our paper; brother Anderson and brother Gray, brother Loubderback, and brother White, and brother Pate, they write none. I say, brethren, you are not invalids; come out and show your names on our list, and appear in our ranks. Them that never saw me who have read my writings know me, for I do not write one thing and think another; and I am glad from my soul that as many people do know me as do.

I will just say to brother Wright Smith, in answer to his request concerning fellowshiping and brothering the different societies and new schemers of the day, my dear brother I can with pleasure tell you and all the world besides, that I would as soon fellowship and brother the devil himself, as I would one of those new schemers; for I firmly believe that they are the people that will bring the sword, famine, pestilence, death, and destruction on our land and nation before they are done. For now is the time that God has given the lying spirit permission to go out and prosper, and we read of legions of devils, and I believe every devil will have his own society before the last of time. And we read of one eternal and unchangeable God, and I believe he has but one church, and I believe that church eternal and unchangeable in God's foreknowledge and his eternal decrees. And I believe there never was one thing took place neither on earth nor in heaven, but that has been eternally foreseen and foreknown eternally to him. And I believe that God has eternally decreed that there should be war between the antichristian church and the church of Jesus Christ.

And now as I am about to come to a close I will say to my brethren, I have just returned home from Kentucky and am going to move to that State, as I have found the elect lady and some of her children in that State as well as in all the other States. Poor children, you are greatly scattered through those low grounds of sorrow, while many wolves are howling

around you. But, my dear brethren shepherds, guard well your flocks lest they be scattered through your neglect. Remember, my brethren preachers, the dispensation of the gospel committed unto you, and be faithful and stand to your posts and watch with an eagle's eye, as the enemy is always nigh. My old brethren, where are you that I so seldom see your names in those papers now a days? You surely are not all dead. Have you slipt your bridles, like my old friend Bennett, or are you asleep, or gone a journey, or what has become of you? Come out, my old brethren, and show yourselves in the field, and put on the whole armor of God, and face the enemy of God and man; level your cannons, take good aim, give them a thundering blast, sound the alarm so that it may be heard from the rising of the sun to the going down of the same. Never fear hurting those soft shells, as for the hard shells I know you won't hurt them. So I close by subscribing myself as ever yours in hope of eternal life.

ISAAC TILLERY.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, convened with the Water Pond church, Barnwell district, South Carolina, October 11th, 1844, - and days following—fourth session.

The Introductory Sermon was delivered according to appointment by Elder John Galloway, from the ex. Psalms of David, and first clause of the third verse: "Thy people shall be willing in the day of thy power." After which, the delegates assembled in the house, and after prayer by Elder Wm. B. Villard, Sen. proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates, and minuted the state of the churches.

2nd. Elected Elder John Galloway, Moderator; and B. E. Clark, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum, were then read.

4th. Called for corresponding letters, when brother James Hembree, Sen., came forward and presented the body with a packet of Minutes with their letter included; which was joyfully received, and the messenger given the right hand of fellowship, and made welcome to a seat with us.

5th. On application received into union, the following churches, to wit: Sardis church, Beaufort district, St. Luke's parish, S. C.; also the Black Creek church, Beaufort district, St. Peter's parish, S. C.; which were gladly received, and the delegates given the right hand of fellowship, and made welcome to seats with us.

6th. Appointed the following committees, viz: on revision, J. V. Sawyer and B. E. Clark; on preaching, Wm. B. Villard, Sen., Willis Piper, and J. Galloway.

7th. Appointed messengers to the following Associations, viz: To the Springfield, Ga., John V. Sawyer, and James Creed; to the Ebenezer, Ga., Elders, Wm. B. Villard, Sen. and John Galloway; to the Fork Shoal, S. C., B. E. Clark and C. Plunket; and Wm. B. Villard, Sen. to write the Corresponding Letter.

8th. Called for the Circular Letter, which was prepared by Elder Wm. B. Villard, Sen.; which was read & approved.

9th. Appointed John Galloway to prepare the next Circular Letter, and Wm. B. Villard, Sen. to preach the Introductory Sermon. After prayer by brother Youmans, the Association adjourned until tomorrow morning, 10 o'clock.

10th. Saturday morning the Association met according to adjournment. Prayer by the Moderator.

11th. Called the names of the delegates.

12th. Corresponding Letter prepared by Elder Wm. B. Villard, Sen. was called for, read, and adopted, and ordered to be printed in the Minutes.

13th. Called for, and received, the report of the committee on revision.

14th. Called for the report of the committee on religion, which was also received.

15th. Our next Association will be held

than things now lay before us. We have through the tender mercies of our God been so far abundantly blessed with peace, and harmony. We also sincerely hope that God is about to move upon us by the waters of life being poured upon us. We feel ourselves much strengthened, and trust that God is about to make bare his omnipotent hand towards us. Two churches joined us out of Beaufort district, namely, the Sardis Primitive church, out of St. Luke's parish, old school order; and the Black Creek, of the old school and Primitive order, out of St. Peter's parish; and both in the above named district. It is to be hoped they will prove a blessing to us. We are also happy to inform you, dear brethren, that we hear that the third church from down below us, is in a state of readiness to join our little Association. These, and the like occurrences, dear brethren and sisters, will under God be followed we trust with something like the copious showers of his abundant grace, mercy and goodness amongst us.

Brethren, let us take upon us the whole armor of God our Saviour, the weapon of all prayer of faith, hope, and charity. Our next Association as to time and place, will appear on our Minutes. And now may the grace of God preside over all with whom we correspond, and may God be a blessing to us all, in our further deliberations. Your affectionate brethren in the gospel of his dear Son.

JNO. GALLOWAY, Mod'r.

B. E. CLARK, Clerk.

CONSTITUTION.

1 Article. This body shall be known as the Lexington Primitive Baptist Association.

2 Article. The objects of this Association are, union of the churches, the good of man, and the glory of God.

3 Article. This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches; these letters shall contain the

number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into the union.

4 Article. The Association shall have a Moderator, Clerk, and Treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 Article. This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; and if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this Constitution, of withdrawing from any of them, if after affectionate and gospel labor to recover them from their errors they remain irreclaimable.

6 Article. This Association may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 Article. This Association shall have power to make by-laws for its government.

8 Article. Any alteration in this Constitution may be made by a vote of two-thirds of the members present at a stated meeting, provided such alteration shall have been submitted to the churches for their consideration.

ARTICLES OF FAITH.

1st. We believe that the scriptures of the Old and New Testament contain the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and

true God, subsisting in three distinct persons, known by the name of the Father, Son, and Holy Spirit; and these three are one in essence, possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned and have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Christ in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctification by his word, and in the eternal glorification of soul and body after the judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him; and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be

a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon profession of his faith in Christ Jesus.

14th. We believe that it is the duty of all baptized believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptized believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this church and constitute churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony, and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons; by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe that civil government is an ordinance of God, and that we should give it our support.

BY-LAWS,

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister appointed at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the Moderator, or another at his request, shall open the meeting by prayer.

3rd. The letters from the churches shall be called for and read, when the Clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The Constitution, Declaration of Faith, and Rules for the government of the Association, shall then be read.

7th. Letters and messengers from corresponding Associations shall be read and received.

8th. The standing committees shall then be appointed by the Moderator, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain and declare all decisions that shall and may be made. He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The Clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the monies and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is disposed of, any new business may be brought up before the body, on a motion that may be seconded; and when the whole business on the Minutes shall be disposed of, then any new business may be brought up on motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two-thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mod'r.

B. E. CLARK, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va. }
June 22nd, 1844. }

DEAR BRETHREN AND SISTERS in Jesus Christ our Saviour: If so we love the truth, for you know we are saved by sanctification of the spirit and belief of the truth. And again, when the spirit of truth comes it will guide you in all truth. Hence there is but one way that God saves sinners, and that way is by a belief of the truth; not a lie, no, it is to believe the truth. And how can or do we get in possession of the truth, is a great question in this country, but we will see how Luke says we get it. See Luke, 16th ch. 13th vrs.: When the spirit of truth is come, he will guide you into all truth, &c. Here we see that the spirit of truth comes to the creature, and not the creature sent after the spirit; no, but the spirit of truth comes to the creature—why? because the creature is blind in nature, and can neither see, hear, or understand. So if the spirit of truth does not come to them and open their blind eyes, and unstop their deaf ears and give them an understanding heart, they never will have the spirit of truth, and will be lost without it. Hence the spirit of truth must come to all that get it, for they cannot go to it; for they are dead in trespasses and sins, hence the spirit must find or come to them. Just like the Lord did to old Jacob in the wilderness, and you know the Lord found Jacob in the waste howling wilderness, and lead him about and instructed him, &c. &c. So the spirit of truth must and will find every one that is guided into all truth.

And you know, my brethren, that Jacob did not go to hunt the Lord, as our Arminians wish to have it, or say it is, by sending or telling dead sinners to go to Christ; no, this is not true, for Christ must come to them by the spirit of truth, and quicken them into life, and then he commands them to seek him and to call on him, and tells them to strive to enter in at the strait gate. Why? Because many shall seek to enter in and shall not be able.

Why? Because they are blind and do not know it, and will not believe it. Why? Because they cannot understand it. Why? Because the spirit of truth has not come to them. So they are seekers in their own strength, and according to their own wicked heart, like all Arminians do. But none shall be able to enter in, because they are blind and are not willing to let God come to them, like he did to old Jacob; no, they say that was before people were so much refined, and were not as smart as they are now. Why? Because Jacob did not go to God, nor even so much as start to him; and we can go to God, and do not thank God to come to us as he did to Jacob? Why? Because we are free agents, and have no use for God to lead us and instruct us like he did Jacob; because all men can see and are free agents, and have as much power to do good as they have to do evil. So they have no need of waiting for the Lord to lead them about, nor for him to instruct them; for they say they are free agents, if so, they have no use for Christ nor his blessed spirit to guide them.

Here I have described those who the Lord said should seek to enter in and shall not be able, and the reason is, because they wish to be free agents, and say they are. And they are not willing to come under the control of God's holy spirit, and to be lead by it, and trust in God's grace for salvation; no, they had rather be free agents, so they shall not enter in with all their seeking, for it is nothing more nor less than the doctrines of devils.

Now to prove there are some men among us do hold the doctrine above named, I will give you some ideas advanced a few days since by one of those free will boys, or free agent fellows, who rides about here and pretends to preach, and wishes the society to pay him for carrying his wife to see her relations, &c. He was held up to me as quite a smart preacher, and I was invited by my neighbor, at whose house Mr. Archer was to preach; yes, Archer is his name. And I was there when he came, and I know if I know my own heart, I wished to hear him fairly and honestly.

And I did hear him as well as I could, and understood him as well as I could; and so I will if God please, give you some of Mr. Archer's views from Isa. 55 ch. 6th verse, which was his text. And when he took it and laid down the Book, and began to preach or pretend to preach, he did not come in sixty yards of his text or meaning of it. For you, Mr. Archer said, the command seek was to all, and the plain English of the text, seek ye the Lord while he may be found, was to seek him now, for tomorrow may be too late. For you said they might be dead, and if they had have believed you, and turned into seeking the Lord as you commanded them, without the Lord had opened their eyes they would have died blind and have been lost. For they were blind, and only would have been such seekers as the Lord said should not enter in; and such as you Arminians, or free willers, or workmongers, generally or always make, without God does open their eyes. For the Lord raises them up that are bowed down, and the Lord opens the eyes of the blind; and when he opens their eyes, then he commands them to seek, and then they will seek, and strive with all their might, and will not wait for some one to pull them to a bench, or in the straw pen. No, Mr. A., their eyes are open now, the Lord has done it, and what the Lord doeth, shall be forever. So those shall enter in, for the Lord has them in hand, and for the salvation of their soul. And you know the Lord works and none can hinder. So all the Lord undertakes for will be saved, for he works like a God, and that is to purpose; and not without a purpose, but to purpose. And it is written, what the Lord purposeth shall come to pass, and all his work is to be accomplish his purpose. See 1 Tim. 1 ch. 9 verse: Who hath saved us and called us with a holy calling. Not according to our works, Mr. A., not according to our works as you have it; no, but according to his own purpose—that is, according to God's own purpose, not according to the purpose of you free willers; no, but according to God's own purpose and grace, which was given

us in Christ Jesus before the world began. Here, Mr. A., you can see that God had a purpose in saving us, or the church; and he had that purpose before the world began, and works all things after the counsel of his own will forever, according to that same purpose. For he is God and changes not, so according to his own purpose he saves us; for we are kept by the power of God, not our own power; no, but by the power of God through faith unto salvation, so no falling from grace.

Again, Mr. A., you said that every man had as much power to do good as they had to do evil; and you said they had the power to go away from God into sin, and by the same power they could come back to God; which is as false as the devil is false. For you should know, and would know, if the spirit of truth did guide you, that every natural man had a corrupt heart, and the heart and the will are as prone to do evil, as sparks are to fly upward. And again, this man is carnally minded, and Paul says, the carnal mind is enmity against God—why? for it is not subject to the law of God, neither indeed can be. Rom. 8 ch. 7 verse. Here, Mr. A., you see that the carnal mind cannot be subject to the law or will of God. Hence you see, Mr. A., that you was wrong when you said, every man had as much power to do good as evil; for you know all men by nature are carnal, for all are children of wrath, all are shapen in sin and brought forth in iniquity; hence all in nature are carnally minded, and this carnal mind is enmity to God. Here you see the carnal mind is enmity, not at, but is enmity, and cannot be subject to the law of God. Hence you did not tell the truth, Mr. A., when you said every man had as much power to do good as he had to do evil; for you see the carnal mind itself is enmity, and cannot be subject to God. And this carnal mind is in every man by nature, hence they cannot please God, because they are carnally minded. So they can do evil, and not good, until God does draw them to Christ. See the 6th ch. 44 verse of John: 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. Here you see, Mr. A., that Christ says, no man can come to me except the Father draw him. So I think you lied when you said, all had as much power to come to God as they had to go from him; for all by nature are able to go from God, and are as prone to do evil as sparks, are to fly upward; but no man can come to Christ except the Father draw him. So that doctrine of wait the Lord's time is the doctrine of Jesus, though you, Mr. A., said it was the steamboat to hell; for which I pray God to give you repentance, and enable you to love the truth.

But again, you may say God draws all; but if you do, you say false, without you say he saves all. For you cannot put your finger on the text where God ever tried to save any and could not, nor can you show where God ever tried to heal the sick and could not, or ever tried to open the blind eyes and could not; no, you cannot, for what the Lord purposeth shall come to pass, Mr. A., not if you have good luck at anxious seats, or in a straw pen; but it shall come to pass.

Again, Mr. A., if you say the Father draws all, I say he will save all; for he draws all to his Son that he gave to his Son Jesus Christ. So if you say that the Father gave all to his Son, then you may say he draws all, and then you will only be an Universalist, and that is not much better than your free agency, for both are false and the devil does not care which you believe. But see the 6th ch. 37 vrs. of John: Jesus says, all that the Father giveth me shall come to me. Here you see, Mr. A., Jesus says, all the Father giveth me shall come to me; not if you please, or will, no, but shall come. Why? Because God gave them to him and the will of God was and is, that they should come to his Son, and he works every thing after the counsel of his own will. Hence he works in them he gave his Son both to will and to do. And again, he says, my people shall be a willing people in the day of my power. Now those that God the Father gave to his Son, are those that he loved with an everlasting

love, therefore I have drawn you. Here we see that the Father loved them that he gave his Son, and that is the cause of his giving them to his Son. So we see all he gave him shall come to him, & no man can come to him except his Father draw him.

So you see, Mr. A., then the Father gave his Son he loved, and them that he gave him he draws and makes them willing to come. And they want to come, but they must learn first that no man can come except the Father draws him. So, Mr. A., if you are not drawn to the Son by the Father, you are yet in your sins; and if you have been drawn by the spirit of the living God, I cannot see how you could say, this doctrine is the steamboat to hell; as you did. But this is a matter between you and your God, and as far as I am concerned is, that I wish the Father of heaven and earth would draw you to repentance for this thy wickedness, if it is his will. For it is the goodness of God that leads men to repentance, and Jesus is exalted a prince and a Saviour to give repentance to Israel. Hence it is the gift of God, and not free will or free agency; no, Mr. A., there is no such a thing as a free agent, for the word free does mean not under the control of any power. Hence if we are free, we are not under the control of God; but we as his creatures are under him, and are dependant on him for every breath we draw and every moment we live; for in him we live, move, and have our being, so not free.

And again, you know, Mr. A., that the word agent does mean under some constraint from the one that made the agent; and the agent is to act according to orders as a substitute, so not free, as you said. And you never see the word free agent used by an honest man, if indeed he did understand the meaning of it; for you cannot make a man a free agent, for if he is free he is not an agent, and if he is an agent then he is not free; hence no free agents, as you falsely said. If you give me all you have, and I am free to do what I please with it, I ask if it is not mine? I say it is, and I am not your agent, because you have

Given such a portion of your property to me to do what I pleased with. So I act for myself and not for you; so I am free and not an agent; but if you give me all or part of your property, and tell me I must do thus or so with it, now, Mr. A., I ask you if as an honest agent I can do any thing with your property but that you told me to do? I say again, I cannot, then not free. So you see, Mr. A., there is no such a thing as a free agent; so I hope you free willers will get ashamed of your false position, and quit it.

But again, I want to attack you, Mr. A. in behalf of this neighborhood. Now you know, Mr. A., you said you had travelled through all the States, in North Carolina and Virginia: but I think with some of my neighbors, this is only a mistake, and I want all my friends to receive it as such; but you said you did not go with your eyes shut, as you was making this long travel; no, you had your eyes open. What did you see? you said you never saw or never travelled through as mean a neighborhood as this was; and said you could only account for it in this way, and the reason you gave for its being so disorderly was, because they had the doctrine of wait preached to them so much. This is the reason, you said, of this neighborhood being worse than any other you had seen. Just here I should be glad for you to tell the people who preached it, for you know, Mr. A., and all the neighbors know, that you Methodists have preached more in this neighborhood than any other denomination; for you have four preaching places, and the farthest is not four miles from me. And I will say, you and the missionaries do preach, or pretend to preach, five times to this mean people or this mean neighborhood, to the Baptists one. So I say you Arminians, or free agent fellows, pretend to preach five sermons to one from us; hence if it is from hearing much of any preaching that makes it worse than others, it must be from hearing you all. For it was Archer, Hank, Clanton, and Dowdy, last summer, and so you go. And so you

go until we scarcely ever can get a Sunday in a month, without some of you preach within a few miles of us. I say this, knowing that the neighbors know it is so; yet you, Mr. A., have the assurance to say, it is the preaching they have heard makes them worse than others. If so, I think the old proverb has come to pass, the devil has daggered himself. For you all have done the most preaching, or have had many more meetings than the Baptists, hence if any harm is done by much preaching, it is you Ishmaelites have done it, Mr. A. But I should not taken any notice of you, if you had let our neighborhood alone, but I will not say this is the best neighborhood I have ever seen; no, but I will say it is as good as any that Mr. A. could pass current in, and is better than the man that talks about it. I only say this for people out of the neighborhood to see, and if you should hear from Mr. A. of us, you had better come and see if we are worse than others. I will stop, as I think I have said enough for an introduction to you, Mr. A. As ever your friend and well wisher. So farewell for the present.

My dear brethren, may the grace of God be with you all. Amen.

RUDOLPH RORER.

Elizabeth city, Pasquotank Co., N. C. }
June 30th, 1844. }

Submission to Christ. 11s.

O Jesus my Saviour, may I but submit,
In love and thanksgiving fall down at thy
feet,

And by thee to bear me up under the cross,
And shine in me brightness and purge out
my dross.

Give faith and give patience, give peace
and give joy, [ploy,

Be watching and praying my constant em-
And thy lovely presence to be my noon-day,
And then I shan't fear what the monster
shall say.

Tho' he in his triumph may boast of his
might,

His strength & dominion and ev'ry exploit,
Yet tho' he may mount up I know he must
fall,

And Jesus my Saviour stands all and in all.

ABEL PALMER.

AGENTS,

FOR THE PRIMITIVE BAPTIST
NORTH CAROLINA.—C. B. Hassell, *Williamston*
R. M. G. Moore, *Germantown*. W. W. Mizell, *Play-*

mouth. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averashoro*. Burwell Temple, *Ruleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Crawensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden*. C. H. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA.—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*. Edw. Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaslon*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Colton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. 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*. Willis S. Jarrell, M. G. Summerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

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“Come out of Her, my People.”

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SATURDAY, NOVEMBER 23, 1844.

No. 23.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 14.

To John Harm, D. D. of Horsham, in
England.

MY FRIEND AND BROTHER: The *free-will* system which most men are so greatly enamoured with, is much more beguiling that what the generality of people have any idea of; it is subversive of the whole gospel plan, and as ruinous to the soul as is paganism; and we may say it is the *spawn* of every religious error and delusion on the face of God's earth, and it has slain its thousands and millions, and it is now the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. It spreads mischief in all its paths, and leaves its bane on the minds of all, both old and young; and hence men fancy that they have got with them a social companion,—a clever helpmate to assist them in the business of salvation. In contending, however, for this *free-will* in its disjointed form, i. e. without assigning to it all the virtue and efficacy, power and ability, which it necessarily does and must possess, if so be it is *free-will*:—I say, the advocates of this system, in contending for it in its disjointed form, do but expose their own inconsistency, and at once destroy the idol they have set up; for, certainly the *free-will* plan in its disjointed condition, is but a mere bubble for foolish children to

amuse themselves withal: but if they will carry their greatly admired scheme fully out, and bring all its powers, and faculties, and principles, into action, and prove by plain scripture that these things are really so; it then will be seen by all of us, that *free-will* is above all that is called God, or that is worshipped; so that it may be said to set in the temple of God, showing itself to be God.

This being done, the next thing in order should be to issue a proclamation from the august battlement of *human agency*, to the intent that all the princes, and governors, and captains, and judges, and treasurers, and counsellors, and sheriffs, and rulers, and all the common people of the land, should gather themselves together at Mount Haughty, in the province of Dura, to witness the dedication of this fair goddess *free-will*. All this would be no more than doing justice to so fair a goddess, for it is all this, and it deserves all our adoration, if it is what its devotees pretend to say it is; nor is what we have said in its praise any thing more than carrying out its principles: and hence, in viewing this system in its native hue, and various branches, we scruple not to say, that it is the very soul of the religion of this day; and the religion of this day is the very core of Arminianism; and Arminianism is the very quintessence of popery; and popery is but refined paganism; and paganism is the very elixir of atheism.

Dr. Gill is right enough in saying that the pernicious influence of Sabellian and

Arminian errors, has indeed drawn a veil over the glory of the Reformation and the doctrines of it. The doctrines of pure revelation are almost exploded; and some are endeavoring to bring us, as fast as they can, into a state of paganism, only somewhat refined.

So wrote the learned doctor in the eighteenth century; and if it was true at that time, we are quite sure of its being true now, seeing darkness, delusions, errors, heresies, and heretics, have greatly increased upon us since then. Yes, the mystical sun, if not gone down at noon, he has withdrawn his bright shining from us, and the earth has become dark in a clear day, as says the prophet of the Lord, Amos, 8. 9; and we may expect it will be darker yet before the gospel sun breaks through the present smoke and again shines forth effulgently on Mount Zion. The great darkness now upon the church of God, is, by men who are in the dark, called light; which is just making good the saying which is written, namely, *They will call darkness light, and light darkness.* And what does this miscalling of things arise from, but a decided dislike to true gospel light, and sound doctrine, on one hand, and on the other, a warm attachment to delusions, and heretical principles? And all this clearly shows what strong Arminian influence most men are under. And what is the essence of Arminianism and popery and paganism but atheism?

The intrepid Toplady, in a lengthy paragraph in which he argues in favor of the eternal decrees of God, and against Arminianism, i. e. against the religion of this our day, says, at the close of the paragraph,—‘He who made all things, either *directs* all things he has made, or has consigned them over to *chance*. But what is chance? a name for nothing. Arminianism, therefore, is atheism’.

So wrote the London divine; and we also again aver, that free-willism, Arminianism, paganism, and Catholicism, are in heart all of a piece, though in some non-essentials they widely differ from each other. And is *free-will* the seed whence all

those degenerate plants spring, and grow; and become so great and mighty, that all the wild fowls of the air, and the unclean birds of the forest can lodge in the branches thereof? Yes, doctor, it is even so, and through the deceptive loop-hole of man’s *free-will*, all the God-dishonoring and soul-destroying doctrines have forced their passage to us; and under the influence of one or another of these ruinous doctrines, most churches at this time are found; and what our Saviour once said in reference to the Samaritans, is no less true in regard to the churches in this land, namely, *Ye worship ye know not what, John, 4. 22.* And thus, sir, it is that we have no dealings with these churches and people; neither envy we them their renown,—their honor,—their popularity,—their gew-gaw show,—their blind zeal, nor yet what they call their prosperity. In these things they can glory, for they well besit men of their stamp; but from them it is our wisdom to stand aloof and not go in among men uncircumcised, but to take a compass behind them and come over against the mulberry-trees and there wait to hear the sound of a going in the tops of them; for of a truth, with men of another nation we have no inheritance; neither have we any part among them for we are of those who dwell alone, and are not reckoned among the nations, 2 Cor. 6. 17; Acts, 10. 28; 2 Sam. 5. 23, 24; Num. 18. 20; and 23. 9.

You know, doctor, that there is no sweet concord or gospel union among men, only where the Holy Ghost dwells and where his work is going on within; all other ties and connections are at best but carnal, as well among professors of religion as professed worldlings. Yes, the essence and glory of the religion of Christ lie beyond an outward profession of Christianity; and because this is the case, so there is but just here and there one amongst the vast crowds of professors in this our day that sees and knows any thing about it. They take the shell for the kernel, and hence think all is well between God and their souls, when in truth there is nothing right in that quarter; and the preaching almost

every where is exactly calculated to settle people down and to make them contented in this religious deception; and hence it becomes *like priest like people*;—all in palpable darkness together. *Blind leaders of the blind*. And what seems to render the matter still worse is, this very darkness of theirs they call light; and they do really think that they are light in the Lord, and that they walk as children of light, and are not of the night, nor of darkness. But were they the children of true gospel light; and also if they loved this precious light and walked in it, and saw its glory and worth, they would not abide where they now are, nor yet advocate so spurious a cause as now they do, nor be so hostile in their minds against the evangelical doctrines of the gospel as is now the case with them; for they who in heart are in love with the true light of the gospel, and are feeling more or less of its rich efficacy, must necessarily love the evangelical doctrines of this gospel: and then, there is no possibility of loving these doctrines, and at the same time be in love with the popular religion of this day; one or the other of these two must be disgusting to men, and so we see they are, for they love the one and despise the other. This subject, sir, is as plain before the eyes of him who is now writing to you as ever was the meridian sun. *This is a lamentation, and shall be for a lamentation*, Eze. 19. 14.

In Christian love I remain yours,

JAMES OSBOURN.

Woburn, Nov. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Ky. }
April 26th, 1844. }

DEAR BRETHREN: I received on yesterday a number of the Primitive dated April 13th, with which I was so well pleased that I have concluded to give some thoughts on some or all the pieces published therein. The first piece, written by br. A. J. Coleman on faith, supersedes the necessity of writing out a piece I had almost completed on the same subject, as it embo-

dies the same views. I have seen many things written, and have heard many sermons preached on the all-important subject—faith, but never before saw or heard so nearly my own views and sentiments on that subject. If any of the readers of the Primitive have slightly passed over his views, I want them to re-examine it, and try it by the standard of eternal truth; and if Christians, I wish them to try it also by the work which God has done and still works in their souls. As bare belief is taught as being faith, I think it is proper for every Christian to examine and ascertain the difference between belief *without faith* and that *belief which flows from faith*, as also the difference between *belief* and *faith*. As I gave some opinions in my last on the difference of belief without faith, and that belief which is to the saving of the soul, I will make no further remarks on that point.

I will ask my brethren as he did, "What is the substance of things hoped for" by you? "What do you hope for beyond this vale of tears?" or, what do you hope for in this vale of tears? He also asks you, "What is the evidence of things not seen?" and says, "It is the witnessing testimony of God's holy spirit," &c. "The spirit itself," says Paul, "beareth witness with our spirit that we are the children of God." Therefore, "He that believeth on the Son of God hath the witness in himself, which is the spirit of God"—Christ in the soul, "the hope of glory," causing the soul to believe. Evidence is the perception of truth arising from testimony. The testimony in faith is the "witnessing testimony of God." As we cannot believe in God without evidence, faith is given as the evidence of things not seen, and it rests or is founded on the testimony of God by his spirit witnessing, &c. "that our faith should not stand in the wisdom of men but in the power of God." Faith is a supernatural sensation of, or operation in the soul wrought by power divine, by which we see him who is invisible, and seeing him we love him, for "faith works by love"—loving him we embrace, him and his pro-

mises and him *in* the promises and as the promises—embracing him we feel him, and seeing, loving, embracing, and feeling him, we view him as a Saviour and Redeemer, and that this Saviour is the mighty God, the everlasting Father, the prince of peace, who is incomprehensible, immense, eternal, infinite, independent, immutable, omnipotent, omniscient, omnipresent, just, true, &c. as altogether lovely, surrounded with ineffable glory, full of divine love, imparting this love by giving himself who is love, to the soul as the hope of glory. By whose light they shine, by whose life they live, by whose righteousness they are accounted righteous, for whose sake they are saved, by whose strength they move, and by whose power they are kept through faith unto salvation. This by faith they discover, with much more and discovering, they ever after when viewing aright abhor themselves, and are filled with wonder at the amazing condescension, the everlasting and unchanging love, the wondrous and inscrutable ways and infinite purity, holiness, and perfection of that God who is their Saviour, whose love hides the multitude of their sins, laying them on his Son, casting them behind his back in the sea of his forgetfulness, and remembering them no more forever.

I have often thought there was too little said and preached about the nature of man, the character of God, the power and consequences of sin, and the nature, reigning power, effects, and consequences of grace, and instead thereof speculative opinions are written on, preached and argued, to the distress of the lambs of God. I fear too many of us are endeavoring more particularly to search out that which is not revealed than we are to obtain a correct understanding of that which is revealed. We are endeavoring sometimes to find out the origin of sin, we may as well endeavor to find out the origin of God. For great is the mystery of godliness—God was manifest in the flesh, &c. “The mystery of iniquity doth already work.” Here are two mysteries that the mind of man has never yet

been able to find out to perfection. There are many speculations in writing and in the stand concerning the devil. I will ask my brethren in what part of God’s book are we commanded to *preach the devil*? “We preach not ourselves, but Christ Jesus the Lord and ourselves, &c.” I fear that some spend more time in ransacking the scripture and their own brains to find out the first existence of satan, than they do in the examination of their own hearts in search of its deceitfulness, or in the examination of the scriptures as respects their duty to God and to man. The scriptures inform us that, “All scripture is given by inspiration of God, and is 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.” This thorough furnisher informs us how sin came into the world, and also what its effects and consequences are; but in no one place does it inform us that the devil is eternal, yet it clearly reveals the eternity of God. To have a knowledge of God in all his adorable perfections is necessary for us and therefore these perfections are brought to view in almost every book of scripture; and are often repeated because necessary to be understood. So is satan often spoken of, as also the power, effects, and consequences of sin. It is necessary for us to know that there is a spirit of opposition to God, that there is a principle adverse to holiness, that there is an enemy to God and to man, and the nature, effects, and consequences of sin. These things are necessary to be known, and therefore they are revealed.

It would be of more benefit to the church of God to teach them what is revealed, than to undertake to teach them the secrets of God. If the devil is self-existent and eternal, it is a secret with God that he has not revealed in his word; which is plain proof that it is not necessary to be known, and that to know it would not be a good work, that it would not be profitable for doctrine, reproof, correction, or instruction in righteousness, for to all these the man

of God is thoroughly furnished. The scriptures are not lacking in any part as regards doctrine or duty. It is therefore our business to cleave inviolably to them, as sufficient under the light, influence, and guidance of the spirit to thoroughly furnish unto all good works. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures, might have hope." We do not exercise much patience, or cannot have much hope, or confidence in that word which we view to be insufficient, if we are not willing to take God at his word as it is in his word. No scripture is of any private interpretation, but is interpreted solely by the spirit that dictated it; which interpretation or revelation is always and universally in perfect accordance with the word. In short, it gives an understanding of the word, and in no way nor manner teaches contrary to the word, nor does it teach anything which is not revealed in the word. Whenever we begin to speculate and infer that the scripture may mean something more or contrary to what it reveals, we immediately start in the mazes of uncertainty, and except we return to its express commands or plain exemplifications, we will most assuredly wander in the labyrinths of doubt, of darkness, and disobedience, from the precepts of this word, till the soothing, enlightening and warning voice of God is heard behind us saying, "*This is the way, walk ye in it.*"

May not missionaries as well pervert the scripture in order to sustain their system, as for Baptists to speculate on doctrine not clearly revealed therein? Error in faith or in doctrine produces error in practice. Therefore let us "stand in the ways and see, and ask for the old paths, *where is the good way*, and find rest for our souls." I believe with br. Paxton that there are errors among the Baptists "as old as Rome's whore;" but let us not introduce new ones. Let every friend to scripture institutions, doctrines, and practices, only "stand in the ways" now about to be opened among the Baptists, "and see and ask

for the old paths where is the good way." And as we have forsaken mission doctrines and practices, so let us refrain from and forsake every way, doctrine, or practice, not authorized by the word of God.

"To fear God and keep his commandments is the whole duty of man." These commandments are contained alone in his word, and only understood by the teachings of his spirit. We ought neither to add, nor diminish, to or from God's word. There is neither deficiency nor redundancy in this complete and thorough furnisher, as respect doctrine or practice; but it is full and complete in all its parts, being the revealed mind and will of the great Jehovah. The most simple passages contained in this unerring guide I find to be too great for my comprehension. Being but a small and frail vessel I have to keep near the shore, larger and stronger vessels can venture into the ocean; but remember that Ezekiel's river could not be passed over. Take care in sailing so far that you don't come to unknown waters without a pilot, compass, or star to guide you, where you may for a time wreck the peace of Zion.

I have many thoughts and opinions, which I do not deliver in preaching nor set forth in writing. In the mouth of two or of three witnesses every word shall be established. The doctrine of predestination is proven by at least three passages of scripture, and is uncontradicted by any other. Rom. 8 and 29; Eph. 1—5 and 11. Innumerable passages of scripture, which do not contain the word predestinate, prove the doctrine as strongly as those referred to. A great number of passages, prove, the doctrine of election, of atonement, of total depravity, of grace, the final perseverance, &c.; but not one directly, proves the eternity of the devil, and it is only proven by reasoning, by analogy, and inference. There is a sufficiency revealed, let us attend to that without being wise above what is written; and while attending to unrevealed things we would be better employed by asking God to give us an understanding of what is already written for our

learning. Aaron's calf did not probably make greater confusion in the camps of Israel, than this doctrine of an eternal devil, and its concomitant doctrines of devil's children, &c. &c. if continued, will make in the Baptist Church. I do not say that I am a disbeliever of the doctrine, but that doctrine which I cannot clearly prove by scripture and that I know will produce distress, I will only meditate and converse on in a way to keep from wounding Christ in the house of his friends.

There is a semblance of the mission system in some of its doctrines and parts in the scripture, but it is not warranted by the word of God. There is also a semblance of an eternal devil, &c. but it no more than the mission system is in any part of God's word clearly set forth. If we condemn the mission system because it is unsupported by scripture, with what propriety can we contend for the doctrine of an eternal devil? But one says, I believe it. I could answer, so do I. But I will further say, "Hast thou faith, have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth."

Opposition to God and his children, was recognized by him in the covenant of redemption. There was darkness in creation, and God divided the light from the darkness. God had respect to Abel, but he had not respect to Cain. There were and are sons of men and sons of God, &c. &c. I have often thought of these things. We had better think than wound, yet we ought not to hold back any thing through fear of wounding, when we can back it by "Thus saith the Lord." If we have not this, we then ought to use, "Thus saith a poor imperfect man," and then add, I do not believe God's word contains enough, or is not plain enough, I intend therefore to make it plain enough for all of God's children to see that God intended to exhibit an eternal devil; but in this late age of revelations, about the time Joe Smith received his new light, Miller discovered the last days, the missionaries the society system, &c. &c. he also revealed to a chosen few

among the Baptists a number of new ideas not proveable by his word.

Brethren, let us back a little. Let us attend to the voice behind us saying, This is the way, &c. Let us examine the scripture on doctrine and discipline. Let us attend more strictly to that which is revealed. Trying to make the scripture plainer by our inferences, is many times like trying to make the sun shine brighter by gathering together fox-fire. Let the light of Zion shine upon us by the light of grace and influence of the spirit, and then the scriptures will appear to us as it were lines of living light, in which we will through faith view an eternal God; and will not at any one time, when under the immediate influence and light of the spirit, think of an eternal devil, but of a God of love. But when this light leaves us, we still wish to know the length, breadth, &c. of the great scheme; we commence reading and forming opinions, instead of praying to God and trusting in him alone to reveal to us a true knowledge of his word. Let each one of us examine himself and the work of the spirit of God, and answer to our hearts whether our speculations as respects an eternal devil are so much as thought of by us, when feeling his immediate presence. If they are not, let us hereafter tell the church and the world, of that eternal God that saved us from sin, and say less about an eternal devil.

I have given some thoughts, which if my brethren disapprove let them write their opinions in the Primitive, they will not wound my feelings. My object is truth, and I ask my brethren if they see any thing in my writings which they do not understand, or which they view contrary to scripture, to lay on upon my writings for they, like I am, are imperfect. Query. What is the scripture rule for using intoxicating drinks? I ask my brethren to answer this immediately after the reception of the number containing this, if it be published. I have a thought of writing on that subject at some future day. I have seen some of br. Daniel Parker's writings, and could not see any thing unscriptural.

Free-willers nor missionaries don't love, but I trust that God does. Farewell.

N. S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

Rockford, Coosa county, Alabama, }
Sept'r 3rd, 1844. }

DEAR BRETHREN EDITORS: I thought I would give a sketch of part of my life, and if you see proper to publish it, do so. I was born 1789, in North Carolina, Jones county. In childhood the first thing I can recollect is a dream, in which I thought my mother was sitting near the fire place in one corner spinning on a linen wheel, my little brother next to me sitting on the floor, and I was playing with him between the doors; and I looked out of the south door and saw two angels, as I thought beautiful to look upon, coming towards me. They came and stood side by side in the door, and looked at me. One of them had in his right hand a pen, and in his left a roll of paper written on, and I thought had come to take me away. I looked at myself and thought, if I was fit I would be willing to go with them; but found I had on nothing but a dirty little shirt. I was ashamed and unwilling to go as I was, and ran out at the other door to get out of their presence. I ran round to the corner opposite my mother, and applied my eye to a crack and saw them go to my mother where she sat, and tell her the Lord had sent them to take my name in that book and take me away, for the Lord had a work for me to do. Mother said I was too little to do any thing, (for I was not exceeding five years old,) and she could not give me up. The angel said it was the will of the Almighty, and she must give me up. Then mother said, when I got big enough to do work, she would give me up to the Lord. And it scared me to think my mother was yielding, and I awaked with a new train of thoughts that I never had before.

It was now forced upon my mind that there was a God, a heaven, and a hell for the wicked. I was not sensible of any

particular sins, but it was deeply impressed on my mind that I was a sinner and not fit for that heaven. I have no recollection of ever having heard any thing about God, prayer, or any thing of the kind before this; but it was impressed on my mind to pray and be good, and I would get to heaven when I died. And in those days of childhood I became sober, thoughtful, made promises to the Lord how good I would live; would go off to myself and kneel down and say something in a way of prayer, which would comfort me at the present.

At about seven or eight years old my mother learned me to read, and I found the Lord's prayer in the New Testament. I rejoiced over it, because I now knew how to pray and serve the Lord aright. But this happiness did not last long, for I found that Jesus said, after this manner pray ye; therefore I was not to depend on that form. And I also found the Jews were a chosen people of the Lord, and found I was not of their descent. It seemed to me the Lord loved and would save his chosen, and of the Gentiles but few of the best. And it seemed that my chance was bad, and I felt that God was partial.

Now about ten years old I was assailed with doubts, such as these; how do you know the scriptures are the word of God, or that there is a God? if there is, who made him? or, if there is a God at all, he is the same God that wrought the many miracles recorded in the scriptures, and can do the same things yet. Why should he not work miracles now to convince the people as well as then? I was sorely tempted to ask a miracle of God, but was afraid for a long time for fear the Lord should not grant my request; and I should suppose there was no God and be deceived, when there was. But it so turned out on a certain time, that in great extremity it seemed as if it was said to me, now where is your God? Without time to reflect I lifted my mind toward heaven and said, if there is a God let a certain thing be done, (naming what;) and I by this will know there is a God, and I will serve him. And

to my astonishment it was done in a moment before my astonished eyes. I looked at the miracle for a few minutes, wondering and thinking how could it be; and it came to my mind it is no miracle, it just happened so of itself, and in a moment it was undone again, and was as it was before. I fled from the place, forgot all the distress I was in before, on account of the great condemnation and distress I now felt, because I had asked a miracle, the Lord had wrought it, and I had disputed it and attributed it to chance. I was deeply sensible it was the hand of the Lord, and felt it to be a great sin in me to dispute it, which caused great fears.

But now I believed there was a God, I resolved to serve him faithfully, and if there be but few that find the narrow way and get to heaven, I was determined to give up the world and be one. From this time, (though we were poor people and I had to work very close and hard, and no professor in our family, hardly ever heard any thing like preaching or prayer,) I resolved to live for heaven. I made it a set task to pray three times a day, I read a great deal in the scriptures and other religious books, and learned hymns by heart. And my meditations all day long at my work would be on the good things I had read. I gained a control of my passions so that I hardly ever got out of temper. My father was passionate, and as I was the oldest son too, sickly and weakly, laid on me heavy burdens that he could not move with one of his fingers, and sometimes whipped me severely for small things, and sometimes unjustly through misunderstanding no doubt. Still in these things I would rejoice, thinking it would turn to my account and I should be rewarded for it in a world to come.

I had some wonderful dreams that I can't relate here, for the want of room. I took to fasting every Sabbath. After doing the duties and business incumbent on me of a morning, I would take a book and retire to the woods for the day, and spend the day fasting, reading, and praying; and believe yet I got some signal answers of prayer, so

that I got to believe the Lord loved me and that I should surely go to heaven, because I did so good. I would get so happy that I would shout a good long time, and praise the Lord. And many times in six or seven years have I done this, and verily believed I was sure of heaven as any body in this world. I dreamed at about eighteen, that as I walked by myself one day, I heard a noise in the air. I looked up and saw an angel all glorious. He came to me and put on me a white robe and took me by the hand and flew up to heaven, a glorious building in the skies that stood upon nothing. An angel opened the gate and walked on nothing. The angel told me he was carrying me to God's throne, but my heart must be right or I could not stay there. I soon found my heart was not right, and after we got on a little way the foundation and all the bottom opened and dropped me out, and I fell headlong full of horror to the earth; and found I had on my own dirty clothes, instead of the white robe the angel gave me. I awoke, and not long before I felt a great change of mind.

The love of the world, its pleasures and amusements appeared desirable, and I strove against it but saw I was praying against my will. I strove and struggled feebly for a year or so, and was overcome, bereft of all my religion, let loose on the world, exceedingly hungry for the pleasures of sin, the company of the young, dancing, cards, races, was a heaven to me now, (only for conscience.) At length to drinking and fighting, and to great lengths of dissipation for ten years. About this time I married. Two years after I married, my wife as fond of pleasure as me, we spent a Sabbath in this way with a neighbor, and on our return home in the evening I was suddenly arrested, how or where I don't know; but when I came to myself to know I was a living being I felt deeply, and saw I was a great sinner. And my distress was such that the world could not amuse me nor please me no more. My family was no pleasure to me, I saw now I never had religion, that I had deceived my own self, I had trampled the mercies

of God under foot, and counted the blood of the covenant an unholy thing, that my day of grace was past and I thought I had committed the unpardonable sin, and that if the Almighty would save me he could not and be just.

Now for four years and a half my dwelling was in tombs and among doleful creatures. No tongue can tell what I suffered. I fled from all I knew. I left my little family to die and sink to hell, a just doom that God could not save me from, as I thought. I fled from the sight of my fellow beings as of an enemy. I lingered about in the woods, sometimes not going to a house for three weeks. And on the 20th Sept'r 1822, the Lord met me in the woods, and showed me he had power to forgive such a sinner as me, and made me to believe it too. Then I rejoiced with exceeding great joy, shouted and sang glory to God in the highest, on earth peace and good will towards men. So farewell, dear brethren in the Lord.

BENJAMIN FOSGUE.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 23, 1844.

Our correspondents must bear with us—we will soon be enabled to insert their communications more rapidly.

As the year is drawing to a close, we would suggest to those who subscribed for one year, or directed us to discontinue their papers at the expiration of the year, the necessity of renewing their subscription or their papers will be discontinued at the time specified. To those who have not thus limited their subscriptions, the Primitive Baptist will be sent as usual.

*Tennessee, Jefferson county, }
September, 11th 1844. }*

VERY DEAR BRETHREN IN THE LORD: Grace, mercy and peace be multiplied to you all, through our Lord Jesus Christ; who is the great shepherd of the few scattered sheep through these United States. These are to inform you, that I approve the doctrine that is in general held forth

in the Primitive Baptist; for it brings out of the word of God the doctrine that my soul believes, and is well calculated to feed, strengthen and encourage the few scattered sheep that God has, in East Tennessee; that is, God's eternal purpose in the salvation of his people, which is entirely effected by the working of the Holy Ghost upon the heart of a sinner, grace enlightening, the power of God drawing, the love of God courting, and the law of God teaching the sinner, until he is brought to the end of the law for righteousness in Jesus Christ; and while lying at the foot of the cross overwhelmed in self-despair, the Holy Ghost passes by and speaks peace to his aching heart, removes the load of guilt from his soul and applies the blood of Christ and heals all the wounds that sin ever made, or ever will make.

Now, brethren, here is a temple fitted out by the Holy Ghost, for the Lord Jesus Christ to enter into, with all the train of his graces, to set up and establish a kingdom that the gates of hell cannot overthrow. This soul was made willing in the day of God's power, having been the gift of the Father to the Son in the everlasting covenant of redemption. Therefore Jesus has a right both by gift and purchase, so that there can be no lawful objections that Jesus shan't take up his abode in this sinner's soul, and enable it to rejoice with joy unspeakable and full of glory. This poor soul is right willing to take Jesus for his prophet, to teach him; his priest, to atone for him; and his king, to protect him and take care of him through life. And Jesus is just as willing to take care of that child, as the Father was to give it to him; or, that he was to suffer for it; or, that the Holy Ghost was to convince it of sin, of righteousness, and of judgment.

Then, brethren, where is the power to frustrate the purpose of God, either in adding to or diminishing from the number? And let the devil with all his satanic ingenuity ever be able to diminish one from the number; nor can the effort system men, with the assistance of all the money in the world, and all their dunce benches, and all

their hypocritical tears, and all their pharisaical prayers, together with all their raving and snorting, holloing and bawling, carried on at their distracted meetings; which put me in mind of the distracted meeting that Aaron and the children of Israel held at Mount Sinai. There it took gold to make a calf god for devil worshippers to sing and dance, and cut all the capers of a run mad set of fools around a golden calf; and Aaron at the head of the campmeeting, for that was the first campmeeting, or distracted meeting, I ever heard of in my life. But now-a-days the world is alive with just such meetings, with their consecrated dandies standing in the midst to pardon the sins of all those that will come and bow down around their holy feet on the holy benches. And they send their penny dogs through the congregation with their hats, to beg money from all classes, rich and poor, bond and free, widow and orphan; so money is coming in to enable them to dress fine, and indulge their laziness, and live at head quarters. For my soul believes they hate God's faithful ministers and humble followers, as they hate hard work; and I for one would very near let them starve to death for food and raiment, if they would not go to work like good honest men ought to do.

Brethren, I think that the antichristian church and all the wicked together, hated Noah when he was building the ark and preaching the righteousness of God to them; but when God shut Noah and the chosen few in the ark, they were safe when the flood came upon the earth. Then, my brethren, the wicked race of mankind was convinced who was safe, the many or the few. So it will be again, for I have been thinking that God will send some awful judgment upon the worshippers of the god of missions, to let the world know that God is not to be mocked. Another very plain circumstance is, the case of Elijah in competition with the prophets of Baal and the groves; which circumstance was a plain manifestation to the gazing multitudes who was right, the few or the many; and that to the confusion of the false pro-

phets and to their overthrow. The case of the three Hebrew children is another plain proof that God is above the devil; for God don't work in favor of the many, but in favor of the few; for all the subjects of the king, and the king at the head, could not burn up them three servants of the God of heaven, when God was with them in the fire. For the mystery of iniquity did work then, and it was plainly manifested to the king and all their enemies, when the Lord sent the flames outside of the furnace, and consumed the enemies of God and his chosen few. And the mystery of iniquity is at work now as well as then, and he that did then let, does now let, till their cup of wrath is full; and then the Lord will consume them with the spirit of his mouth, and shall destroy the brightness of his coming.

Now, brethren, my mind is frequently drawn out in prayer for Israel, that she may be saved. Jesus my master said, that he did not pray for the world, but for those his Father had given him out of the world; for they were the Father's, and he gave them to his Son in the covenant of redemption before the world began; and as they were the gift of the Father, they were the purchase of the Son, and the Son had a right to pray for them and no more. And Jesus has gone to his Father, and these things he has spoken in the world, that we might have his joy fulfilled in ourselves. Jesus has given us his Father's word, and the world doth hate us, because we are not of the world, even as Jesus was not of the world. Jesus said, as thou hast sent me into the world, even so have I also sent them into the world. Jesus had no money collected for him before he entered his ministry, nor even the promise of from ten to twenty dollars a month when he had travelled and preached for six or twelve months; neither do I hear him in the commission say one word about ten or twelve dollars per month; but to the reverse—freely ye have received, freely give. But there are a set of gentlemen drones that have been raised up in this generation that are not fit for heaven, and I don't think

they will want to go to hell unless they expected there was more money there than there is here. And it really seems to me, brethren, that they will risk the damnation of their souls so they can shun hard work, dress fine, and fill their pockets with the shining metal and live the gentleman.

Brethren, I cannot in conscience pray for such a brood of dogs that will bark for nothing but money, to the distress of all classes of people; for they will give out an appointment that they will hold a protracted meeting some month or two hence at such a place, and when the time comes on from one to two weeks day and night preaching hell and damnation, till the people are scared almost into fits. And then they will tell them that they have got religion, and if they can't make them believe that they have got religion, they the preachers will venture to stake their soul against the mourner's soul if you will only stick close to this meeting, and us, and these benches, you shall have religion before the meeting breaks up. Brethren, aint this strong delusion? if it aint, I for one, am deceived, and don't understand the scriptures. But, of the times and the seasons, brethren, ye have no need that I write unto you, for you know that this kind of will-worship is carried on with almost all the societymen and beggars now-a-days, in these United States.

Brethren, from my neglect of not writing oftener than I do, some of you may begin to conclude of me, as brother Hyman said of Mark Bennett, that I had slipped my bridle and gone; no, there is as little danger of me, as any other man living while the Lord and his word are on my side, but there is several reasons, why I have not written oftener than I have. I am an old man, born in the year '78, the 4th of July, I have to labor hard, and my hand trembles—but there are greater reasons than these; my brethren have filled up the precious numbers, with such Bible doctrine ably defending the faith of God's elect, that my soul has been made to rejoice, and mine eyes to shed tears, I was so glad that God had yet some witnesses for

the truth, such as brother C. B. Hassell in his Circular for the Kehukee Association, which I was very much strengthened in reading. Write on, brother Hassell, don't tire. Brother Isaac Tillery, go on, cutting down and blocking off the rough knots with your club axe; don't give out. Brother Nathan S. McDowell, don't get tired of bringing the truth before the world. Brother Obadiah W. White, I would be glad you would load your scatter gun, and give every green lizard Baptist a dose or two, that would make them sick at the gizzard, so that they would learn to tell the truth. Sister Mary Landrum, tell us some more about them sort of people whose god is money, and whose devil is brandy.

Dear brethren, one and all, I bid you God's speed, and may the blessing of Israel's God rest upon you and abide with you and I through the war, and then crown us in his heavenly kingdom. Dear brethren, I am a big sinner, but Jesus is a big Saviour; he is my portion and everlasting all. Farewell.

HENRY RANDOLPH.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Wilcox county, }
August 27th, 1844. }

DEAR BRETHREN AND SISTERS and to all who will condescend to read what they may find here written, by a poor unworthy dust of the earth. Think not within yourselves that I have exposed my ignorance for the purpose of trying to raise myself in the estimation of man as being a man of note; for it is with much fear and trembling that I undertake to give an evidence of my faith in the Lord Jesus Christ. But if I am not deceived, it is from a feeling sense of his love shed abroad in my heart, which has caused me to try to show what poor sinful man is, and how kind and indulgent God has been to one, who deserves not the least of his blessings; one who has disobeyed the righteous commands of his holy law, and trampled his mercies under foot. O the goodness of God, for his mercy endureth forever; he worketh all things

after the counsel of his own righteous will, and none can hinder.

Your unworthy writer is now thirty-five years of age, and in the early part of my life while in my boyhood I frequently had serious reflections, about the eternal welfare of my soul; insomuch that I would often wish that I was as the fowls of the air, or as the dumb beasts, so I would have no soul to be lost. And at length as time rolled on, there appeared to be a great revival of religion at Claiborne church, Monroe county, near where I lived, as well as I can recollect about fifteen years ago; at which time I tried as I thought to get religion, by going often in secret, trying to pray to the Lord, though in a very feeble manner, hoping that by so doing I would work myself into his favor. But after all my working I could not get to feel, as I thought sinners had to feel before they were changed from darkness to light. For I could hear some telling what great sinners they had been, and that they saw themselves condemned before God, and just standing on the brink of hell, so that they saw no chance for them to be saved; whilst I could hear others say but very little and were received in the church. So I was ready to conclude, that all these were not right; and I believed the matter of getting religion was a very serious thing, and I would be honest with my own self, and would not believe until I could hear as it were a voice from heaven, or see a light shining round me, so I would know that it was from God.

But it seems that it was not God's will that I should experience any thing of the kind in the way that I proposed it to be. But eventually when all my works seemed to fail, and very often too when I would go out in secret for the purpose of trying to pray, when I would kneel down, there would appear to be something behind me to affright me. But at length one evening I took a walk, and as usual I searched for a convenient and private place to try to pray. And after finding as I thought a suitable place in an old road, under some bushes, I knelt down, and whilst I was try-

ing to utter a few words of prayer, in way of trying to ask the Lord to be merciful to me a sinner; my heart was filled with joy inexpressible, insomuch that I burst into tears, and was made to rise from my knees, on my feet and say, my Lord and my God. And after the many doubts and fears that arrest my mind, I can't help but think the love of God was shed abroad in my poor sinful heart at that time; for I had a peculiar love for the whole of God's creation, and every thing appeared to have a new aspect.

But directly I left the place, I began to doubt; and having been brought up by *impious parents*, I was ashamed to tell any person what had been the matter with me all this time. So I promised myself that I would petition to the Lord the next day to grant me the same feelings, and said to myself if I could experience the same feelings, I would then surely believe. And the next day as I went from my work to dinner, I recollected my promise, and going aside I tried to pray to the Lord to grant me the same feelings—and I had the same feelings, and rejoiced, and thought I did then believe. So I got along pretty well for a while, until I began to think about joining the church, and then I suppose the devil commenced working again, and persuaded me that all of those that gave in little or no experience, and were received at those great revivals, were drawn up through excitement, and received into the church, while they were strangers to any thing like a work of grace in their hearts. And I am sometimes afraid it was the case yet, for I suppose the missionary spirit was raging at that time; but no danger apprehended at that time as I know of, but I don't pretend to judge the hearts of any.

Now to my own case, under these considerations I tried to throw away my little experience, and prayed to God to enable me to see myself a great sinner, so that I could have a great deal to repent of, and have a big experience so that others would say of a truth he is a Christian, and poor sinful boy. It seems that my prayer was answered, in part. It is true I was suffered

to go very far into sin, so as to have a great deal to repent of; but never as yet got that big experience. But one thing I think I know, wherein I was once blind I now see, and having been brought by a way I knew not, I am able to give God all the glory; and feel to thank him for sparing, and enabling me to write these lines, hoping they may come to the hands or ears of some poor afflicted soul, and cause them to comply with their duty, and not turn again to the wallowing in the mire as I did; as you will see before I get through that I experienced times when I wished, that I had have told my little experience to the church, and followed Jesus in the way.

Now the reader I suppose is waiting to hear where I have been. It would be too tedious for me to undertake to tell you all. You that are acquainted with Bunyan's writings, can see where I have been. I think I have oft times been afraid that I was given over to a hard heart and reprobate of mind; at other times I have been induced to believe that I had fallen from grace, and at other times I viewed myself as being the man that Bunyan spoke of being shut up in the iron cage. It has been along in this way that I have struggled and lived for the space of about eleven years, and about six of the last years, I was engaged in the business of overseeing, which is known by all those that follow it, to be a disagreeable business, especially if they are faithful in their duty. So in process of time I grew so hard till I quit trying to pray; and eventually being able to view my situation, I concluded that I would quit my occupation and live a more retired life, and try to seek the Lord again.

And I done so and whenever I would try to pray, my mind would be directed back to the place in the old road under the bunch of bushes, and to the secreted place I found on my way from work to dinner. But these many sins that I had committed, since that time, how was I to get rid of them, I could not tell; and I could not find a heart to repent, and poor sinful man I was during the year 1840. The time had now arrived when there was nothing in the

way, no excuse, as regards the business of this life. Sometimes I would find myself off of my guard, partaking with the vanities of the world; whilst at other times I would be lamenting a hard and disobedient heart; and at other times it seems that I would go into sin wilfully, hoping that good would follow. Now at the approach of the ensuing year, the time drew near when I was to take a voyage by the way of Mobile and New Orleans on to Arkansas; and as the scene was going to be a new one with me, I prayed that God would order it so as for me to see great danger, so that my stony heart might be turned to a heart of flesh, and I would then repent duly for all that I had ever done. So the time rolled round and none of the anticipated dangers appeared. The time passed off quite light, insomuch that I finally forgot when the Sabbath came, until in the afternoon on the Sabbath, I found myself sporting with my pistol, shooting at the fowls of the air as they followed the boat picking up the crumbs as they were thrown out of the boat. There was a lesson taught me, showing me the inability of man to take care of himself, and this with other similar circumstances has taught me to believe, that God has devised the means, and laid his own plans and will carry them out in spite of an arm of flesh, or any thing that poor sinful man can do. So I returned home to my family safe.

And in the fall of 1841, I happened at a meeting where old br. E. Brown and my uncle Jos. Daniel preached, with no expectation of joining the church. But so it was I had to go and tell God's people what happened with me about twelve years previous to that time in the old road and by the way from my work to dinner. The next day I was received *and baptised by br. Brown*. And the next day I hope I felt the effects of that same love, which I felt twelve years previous to that time. I thought I felt the answer of a good conscience towards God, but I grieved daily on account of many sins that I had been guilty of; and it grieved my very soul to think that I had been going on in sin and

lived out of my duty so long. So it was I soon engaged in overseeing again, and as I had always tried to be faithful, and honest in my dealings with men, I could not bear the idea of my reputation having to fall; so in many instances I am very sure, that in acting to please man, my acts were displeasing in the sight of God. And as I was always a poor passionate creature, and my passions being mostly passions of anger, finding myself not able to bear the crosses that I daily met with, I tried to pray to God if it was not right or pleasing in his sight for me to live such a life, for him to direct me some other course where I could be enabled to procure a support for my family, and to make me content with a sufficiency of this world's goods to support on, without going into error in trying to make to lay up. So I engaged again the third year, though not at all reconciled to the business; and to keep from chastising the negroes I was in the habit of talking and scolding a great deal, and hardly ever would whip unless I got mad, which was wrong to get mad, and especially to whip when in a passion.

I wish to say something here about what has come under my knowledge, with regard to the manner in which poor slaves are treated in many instances, without calling any names. *Muzzle not the ox that treadeth out the corn*, for the laborer is worthy of his hire, and I say the poor negroes ought to have enough of good *wholesome food*. If we are able to own slaves, we should receive them as a blessing, for though we pay our money for them, they are given to us, for it is God that blesses us with the means. And let us treat them as a part of his creation; *for man's inhumanity to man makes countless millions mourn*.

To my own case. In the month of March last, whilst I was planting potatoes I spoke to a servant about cutting potato plantings; and after speaking the second time, my word being disobeyed, I went to smite her with my foot, and as I

made towards her, it appeared very plain to my mind that she was a *saint*; but my passion suffered me not to withhold. And any of you that has seen a few lines written by me, inserted in the Primitive Baptist, may give a guess how I was punished for it. But it offers to my mind now, that God had devised a plan, by which I would be enabled to see myself as I ought, and find a heart to repent duly for those sins which had been so grievous to me; but I could not view it to be for my good at that time, for I could not see how God could be just in saving such a wretch as I was, and if I ever prayed it was then. And finding myself condemned before God, and seeing no way by which I could work myself into his favor, I recollected some passage of the scripture where it said, the prayers of the righteous availeth much; so I thought I would lay my case before all God's people, hoping that some would entreat the Lord for me.

And I believe they did, for it was not long after, when my burden of guilt left me; though I was often doubting and trying to ask the Lord to make it clearly manifest to me in some way, *that I was free*. And whilst I was trying to pray one morning, my heart was filled with love, which caused me to shed tears for joy; and something spoke to my understanding, (*saying, 'tis enough*) And since that time I have tried, though in much weakness, to believe that God has shown me the way in which I should walk; and I think I have been able to view the way as being very narrow and straight, and if I could be enabled to walk therein, it would be a greater blessing than the world is able to afford. But believing, that it is God which worketh in man both to will and to do, and that of his own good pleasure, I can only pray God to enable me to put my trust in him.

I wish now to say something about my travels of late, whilst viewing the goodness of God, in supporting me through dangers both seen and unseen. I have very often felt like I wanted to talk and speak of these

things in public, and try to tell the people something about the plan of salvation, and the way in which poor sinners are brought to the knowledge of the truth. And my knowing that I was such a poor, weak and ignorant creature, I was made to wander; and as I was riding along one day, I tried to enquire of myself from what source these thoughts came, fearing that it was the spirit of antichrist working in me. But it offered to my mind, that I wanted to try to show sinners where I had been, and beg them not to pursue the same course. And it seemed that if I could take courage in performing this duty it would relieve my mind; and under these considerations I was made to shed a sympathising tear. And after these reflections I began to think it was very poor Christian that could not take courage in praying with and for his family, and if I had not as yet complied with small duties, how could I expect to be able to perform larger ones. I could say a great deal about what has happened to me, but let this suffice.

As I have taken this method of trying to satisfy my mind, by giving a short detail of my poor imperfect life, or acts in life, I have seen the time when I would not be willing to acknowledge to these things, but God worketh by love, and the love of God maketh not ashamed. And I have promised myself, by the help of God, to try and live a life more devoted to him, for I have learnt from long experience that within myself I cannot do any thing that would be acceptable in his sight; for if I had have been left to act for myself, I would still have been travelling the broad road to destruction. And if God has seen fit in his goodness to pardon my sins, and bring me to the knowledge of the truth, I desire to return him my unfeigned thanks for his kindness towards a poor hell deserving sinner. For I know that if I am ever saved, it will be by his free grace, and nothing that I can or ever have been able to do; and if my heart deceive me not, I desire the prayers of all God's people for my-

self and family. Yours, in hope of eternal life.
WILLIAM DAVIS.

*Elizabeth city, Pasquotank Co., N. C. }
June 30th, 1844. }
Desiring to be faithful in the Lord. 6. 3:*

In happiness I hope
I shall live after death,
As Jesus is my prop
And my path;
For thus I do perceive
That Christ the Lord did grieve;
And died that I might live;
Did redeem me to him,
And may I give him praise
All my days.

This my desire is now,
Him to praise while I live;
For every bliss and joy
I receive;

'Tis my desired intent,
Until my time is spent,
I would I could repent
When I see sin in me;
For it is my delight
To do right.

O that I had the power
To do right day by day;
To practice every hour
In this way;

But there is a thorn,
Which makes me often mourn;
And with many a groan
I would cry, O that I
Could do my duty right
With delight.

But Jesus is my all,
Of myself I am vile.
Without him I shall fall
All the while;
Though I would if I could,
I can't do nothing good,
Until it pleases God,
Who has wrought fully brought
Redemption through his Son—
Him alone.

This Jesus is my love,
All my hope and my friend,
Through him I'll live and move:
To the end.

Through him I'll worship God,
And walk the narrow road,
I'll do all things as good
Through his name as I can,
If I have one accord
With my Lord.

ABEL PALMER.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 15.

To John Harm, D. D. of Horsham, in England.

BROTHER BELOVED: Were you here among the churches beholding their order, and their manners, and their doings, and should clearly see through, and distinctly understand what they mean, and what doctrines and sentiments they are aiming to establish and to inculcate on the minds of this rising generation for the gospel of Christ, you would be perfectly astonished and shocked to see the popish darkness which is now resting on the New England churches. The power of God, if there ever was any among them, has clean gone from them; and as for the letter of truth, they have laid that aside for the sake of *another gospel and the commandments of men*; and what remains with them at present of a prominent character, is a huge mass of gew-gaw show, garnished sepulchres, splendid edifices, carnal theologians in their pulpits, empty professors in the pews, and delusion covering them as a garment.

You are not insensible that a corrupt ministry is a curse to any people, and this curse, sir, is now resting on the inhabitants of this land; for by the carnal theologians here, the minds of most of the people are soured and prejudiced against the evange-

lical doctrines of the gospel, and some one exciting subject or another is brought forward and discussed in their stead; and thus by these blind theologians, the people are duped, yes, doubly duped: first, by having their minds poisoned against an evangelical gospel; and secondly by having their foolish hearts drawn out towards the carnal plans, schemes, whims, and devices, of false teachers,—men who know not the scriptures, nor the power of God.

Now these things being so, and so they are, those places called churches, or temples for God, may be viewed as dens for thieves, or as *nurseries* for mockers of the Lord, and despisers of precious truth. In those *nurseries*, and on certain days, and when the worshippers of the great goddess Diana [free-will] are assembled and seated, empty harangues are delivered concerning the rectitude of man, and of the freedom of his will, and of the large amount of good he is capable of doing, and of salvation, even the salvation of the soul, being quite within his grasp, and that he can in his own strength as easily obtain it as he can perform any natural act. Such, sir, is the delusion,—such the fraud, such the quackery, the religious quackery, of New England, and of America in general.

Highly favored of the Lord are all those who are preserved from such popish darkness and gross corruptions as these, and are brought to know the truth, and to receive it in the love thereof, and with divine evidence from heaven, and to live and walk under the sweet influence of the

same. It is the pure gospel of Christ that does the soul good and betters its condition before God, and not those whims and fancies which are now so very generally received and admired by men. No epidemical disease that ever befel the human family, carried terror with it, or that was so destructive to men, or that needed to be so much shunned by them, as that tremendous plague which you call religious buffoonery.

But blessed be God, all men are not engulfed in this fearful vortex: the Lord will have a seed to serve him, and it shall be accounted to him for a generation, *Psa.* 22. 30. These people were always few in number and much despised by carnal religionists, and the same is true here, even to this day. A few of this little number, your servant is persuaded, are now in this foun, and we are tied together by the cords of immortal love, and together we rejoice in God our Saviour. Yes, we praise the Lord for his mighty acts, and for his excellent greatness. But, sir, we are laughed to scorn here by flaming religionists who are as full of vital godliness as the fig tree which our Saviour cursed was of fruit. By these religionists, the doctrines of the gospel which we rejoice in, and contend for, are treated with a sneer; yes, turned from with utter disgust. But they cleave close, and very close, to their idols, to wit, to *free will, and human agency, and carnal schemes, and whims, and plans, and buffoonery.*

But it is a most frightful picture to look at, namely, swarms of florid professors of Christianity at war with those very doctrines which so strikingly characterize and beautify the glorious gospel of the Son of God; and yet, frightful as this picture is, the same is true in the town of Woburn. We have different denominations of religionists here; and in some points of theology they differ one from another; and thus the Orthodox party, as they are called, have their favorite notions about some points; and so likewise the Universalists, they have and hold their own peculiar points of doctrines; and the Unitarians al-

so, they forsooth must have their darling dogmas; and the New School Baptists too; they have their own views of things: but still, though they thus differ one from another in some little points, they are at the core, and in reality, a UNIT, and they all agree together to oppose and to fight against those glorious and soul-humbling doctrines which are the very life and foundation of the everlasting gospel of the grace of God. And as for any of those denominations saying that they do believe in all the great leading doctrines of the gospel, only they deem it to be quite inexpedient, and unsafe, and very hurtful, and discouraging to sinners, to avow them. This is a wicked and an ungodly subterfuge, and a foul insult offered to the majesty of heaven, and proves unequivocally that they are children of the night and of darkness, and that they are totally ignorant of God and his gospel, and are vaporing under an empty profession of religion; for if they knew the grace of God in truth, and had received the truth in the love thereof, they would be afraid to speak of it thus reproachfully, or to treat it with such contempt. *And that servant, which knew his lord's will, and prepared not himself, and did not according to his will, shall be beaten with many stripes,* *Luke,* 12. 47.

Your correspondent watches all these wicked and deceitful movements among the clergy and laity, very closely indeed, and from such movements he forms his opinion of the state and condition such religionists are in before God; and he envies them not, neither wishes to change his conviction for theirs. They have a name to live among men, and they seek honor one of another, and in this sweet morsel, human applause, the comfort of their religion consists; but not so the religion of Jesus Christ, for this is from above, and hence it is altogether carnal, and by carnal policy, under a show of piety, it is sustained, and well it befits carnal religionists, but is no way appropriate to the condition of the heirs of promise; for on chaff and husks, delusion and falsehood, wind and confusion, noise and clamor, they cannot

feed. And as for charging the doctrine of the gospel with being dangerous, and hurtful, and discouraging, is what the fear of God will not suffer them to do. Graceless men can trifle with sacred things, and charge their creator with folly,—with injustice, and with tyranny; but men of grace dare not venture thus far.

Thus, sir, have I given you a brief account of religious affairs in this part of the world, and which account would no doubt have been verbally stated to you had providence permitted your correspondent to have visited his native land as he had thought of doing.

You will see by the contents of these few letters, that the highly famed theology of New England is of the very same texture, and in perfect accordance with the *religious buffoonery* of Old England. If I could have given you a true and a sweet detail of a very considerable increase of experimental religion,—heart work,—sound conviction for sin,—peace with God, and faith in our Lord Jesus Christ; and also of a real revival of the apostolic doctrines of the gospel, and of their energy being felt, their sweetness tasted,—their consolations enjoyed,—their beauty admired, and their worth prized:—I say, if I could have given you a detail of this sort of Christianity instead of laying before you an account of *another gospel*,—a spurious system of theology,—the inventions of men, or *religious buffoonery*, it would have been my high joy. But I have not been able so to do, neither am I yet able, and hence I must say, *what I have written I have written*.

You, dear sir, are very far advanced in life, and your servant is a long way from being young; a few years more at most will lodge this tenement of clay beneath the dusty elod, where I shall rest in hope of a glorious immortality. Since I saw you, and since I have been in the ministry, many blessed objects and subjects have been presented to my view, and they have filled me with joy and peace. In Christ our Lord my soul has rejoiced and felt more happy than I can tell. Clouds of darkness too, and a heap of bad things, and

frightful things, I have suffered under, and mourned on the account of. False professors likewise I have seen many of, and their end,—a wretched end. Preachers too not a few have sprung up and for a while made a noise like the crackling of thorns under a pot, but in the course of time their lamp of profession has gone out, and they themselves have sunk down and died in foul disgrace, while your servant has been spared to bless and praise the Lord, even to this day.

How very distinguishing is the grace of God; by it you and I have been upheld till now, and by it we shall be supported and carried through all the checkered scenes of this sin-disordered world, and landed safe at last in endless noon, while most other people it passes by and leaves them in their sins and lies. *What shall we then say to these things? If God be for us, who can be against us?* Well, sir, the Lord of lords is for us, and he has done much for us; *he hath remembered us in our low estate; and his mercy endureth for ever;* and of this mercy let us sing, and with David say, *Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being,* Psa. 146. 1, 2.

Amen and Amen.

JAMES OSBOURN.

Woburn, Nov. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Russell county, }
June 10th, 1844. }

DEAR BRETHREN IN THE LORD: Once more I am permitted to seat myself with pen in hand, and a view to write such things as may be presented to my mind.

From past observation and early experience, and daily observation, I find that many are disposed to place too much reliance upon their own ability to work themselves into the favor of God by their voluntary effort, or to neglect it at pleasure; supposing that they are by nature as much inclined to good as to do evil, and often

contend, as they think, from scripture authority. If the reader be of the opinion here hinted at, I beg leave to say to such, that we should always take the scripture in connection, and observe who are the characters addressed before we endeavor to make an application; otherwise we will often find ourselves involved in perplexities, and new difficulties will continually arise which we cannot solve. It would be improper to enforce the duties of the ancient Israelites in a law dispensation, upon the gospel day. Again, it would be a gross misapplication of scripture to urge the necessity for all Christians to cast out devils, raise the dead, heal the sick, &c.; yet Christ tells his apostles and the seventy disciples whom he sent out to do these things, and required no impossibility of them at that; for it is expressly declared, "he gave them power."

I will admit, there are conditional promises in many places; but if we examine the word closely we will find that there are also firm promises from God to his people, to perform these conditions by his own power working in them. God only has to command, and it stands. In the beginning he said, "let there be light, and there was light." So in every other instance, his word cannot return unto him void, but must accomplish the things which he intends, or else his plans and arrangements would be frustrated.

I will now notice a few passages, that no doubt many have formed improper conclusions therefrom, and try also to show who are the characters specified, and how it is they are enabled to do those things which are so emphatically required of them; and in doing this, I shall predicate the whole upon the purpose, will, and power of God, who has all power in heaven and earth; and if you admit this, you must of course say, or deny his word, "that the powers that be are ordained of God." "Wash you, make you clean; put away the evil of your doing from mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."

Isa. 1. 16, 17. As I have previously stated, we should observe who are the characters addressed, before making an application of scripture. It will be readily perceived, that the passage here quoted was spoken to the children of God whom he had nourished and brought up, but they had rebelled against him. 3 v. So without farther argument on that point, it is sufficiently clear that the washing, making clean, &c., was not to make them children of God; but to admonish them to be obedient to his commands and ordinances, and not to rebel against their God any more.

Some may be of opinion that the cleansing here alluded to, is the regeneration of the soul, and if they could not perform it by their own ability, why is it required? To such I would say, God has said to these characters whom we have under consideration, I will never leave thee, nor forsake thee; "I the God of Israel will not forsake them." Isa. 41. 17. This is positive language, and where will you find any such promise made to any other people under heaven, but God's chosen people? Notwithstanding they are required to wash, cleanse, and turn from their evil, there is no impossibility required of them, any more than was of those who were commanded to cast out devils and raise the dead; in either case the work is performed by the spirit and power of Almighty God, which can be more fully shown by a few passages of scripture, as I do not design to use much argument to prove that which can be so easily supported by the word in express terms. It matters not how many good works the creature may do, he merits nothing, because, it is impossible that man can do a good work, without the spirit of God working within him. In proof of this assertion I offer you the following, "Lord thou wilt ordain peace for us; for thou also hast wrought all our works in us." Isa. 26, 12. Then where is boasting? It is excluded; by what law? of works? Nay; but by the law of faith, Rom. 3. 27.

This is the way the Holy Spirit taught prophets and apostles to speak and write, and it matters not what man's opinions

are in the present day, neither does it matter what commentators of modern days may write or speak; God has not changed, if he wrought the work of his people in them in that day, he is the same God yet, and works in the very same manner in this day.

I will now call your attention to Ezek. 36. 25, 26, which will fully show how they were cleansed. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." I view these expressions of the Lord by his prophets Isaiah and Ezekiel, to be in harmony with each other; both having reference to God's chosen people, and also to their being cleansed from their idolatrous worship. The first shows, or brings to the view of his people the necessity of it, and the other shows how it was to be done, even by the power of God. They had profaned the name of God among the heathen, no doubt done even worse than the heathen; but they are the children of promise still, God has said he would not forsake them, and he cannot change nor alter the thing that is gone out of his mouth, and give them up to their enemy; though they be rebellious, they are children still, therefore he declares, "I will take you from among the heathen, and gather you out of all countries." Why not gather the heathen as well as those who had profaned his name? Where is the difference in the conduct of those whom he will sprinkle and cleanse, and those to whom he makes no such promise? In appearance we see none.

I will say still farther, if man merits any thing by his works, (I do not say good works, for he cannot do them at all, unless he is first made good by the Holy Spirit,) the heathen would be as much entitled to cleansing as the house of Israel; for the house of Israel had been repeatedly warned of their sinful practices, and also been made partakers of many special favors which the heathenish nations had not enjoyed; and according to a human process of reasoning, the magnitude of their guilt would be in proportion to the favors recei-

ved. Perhaps some are ready to conclude if the Israelites had not turned of their own accord, they never would have been thus cleansed, and their turning from these things brought God under obligations to them. If you think so, read Ezek. 36. 21, 22. "But I had pity for my holy name." The good or evil conduct of his people had no influence in this matter. He remembers his covenant with the spiritual David. "It shall stand fast with him," his seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquities with stripes. Nevertheless my loving kindness will I not take from him, nor suffer my faithfulness to fail. Psa. 89. 28—33.

Here we discover he has respect to the covenant which is confirmed by an oath—and not to gather the children couched in that everlasting covenant, would be taking his loving kindness from him whom he covenanted with, which cannot be done. Therefore their transgressions must be visited with stripes, but they must not be cast off, or he certainly would lie unto David, which he says he will not do. 35 v. Though they be rebellious, though they be poor, and helpless as the son of Saul in Lodebar, enquiry must be made after them, and kindness shewed to them—they must be brought to their own land, and eat bread at the king's table; for "wisdom hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens." Prov. 9. 2. Consequently none for whom the table is furnished, is to be debarred from partaking of the precious food there in store.²³ Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? 2 Sam. 9. 1. Yes, one poor helpless man in Lodebar, lame in both feet, no chance for him to travel to the king's house, but the king has him brought—he remembers the covenant with Jonathan, and for his sake and the

oath's sake he must come, as will all the heirs of promise," in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due time manifested his word through preaching, &c. Titus, 1. 2, 3. Where is any creature merit in all this? I see none.

The prophet was commanded to let the house of Israel know it was not for their righteousness nor for their wickedness, that the Lord would gather them. "Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for my name's sake, which ye have profaned among the heathen." Ezek. 36. 22. But when the law of God is put in their inward parts, and written in their hearts, not with ink, (for that is of human composition;) but by the spirit and power of God,—then shall they all know the Lord from the least to the greatest. What God says to one of his children, he says to all of them, in one particular, which is this: I do not gather you and bring you to the fold to be fed in fat and good pastures for your sake, but for my holy name's sake. Those who profess to be the true followers of the meek and lowly Lamb, and speak not according to this word, it is a plain evidence there is no light in them, for this is the law and the testimony. Isa. 8. 20.

Another very plausible argument in favor of man's meriting something from the hand of God, as a reward for his good works, is supposed to be contained in Ezek. 18, 30, 31: "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin; cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit; for why will you die, O house of Israel?" In the first place, the reader will take notice, that this requisition is not made of the whole human race in mass, but to a *special* people; and, secondly, if the expression is taken in the literal signification of words, there is a total impossibility required. For, to take their heart out of their mortal bodies and make it entirely new would be impossible; but to turn from their wick-

edness, and let their conduct be different to what it had previously been, by the aid of the Divine Spirit, they could do.

Some, perhaps, will be ready to say, that these things are required, without any promise of their having the aid of the Divine Spirit. If you say so, I deny the assertion; for Jesus Christ is exalted to give repentance to Israel, and these are the people who are here called on to repent. They must repent, they must have a new heart and a new spirit; yea, their heart and spirit must be made new, and they have not the ability to do it—it is not within the compass of their power to perform this mighty work; yet it is required by him, who has full right to make the requisition, what must be done in this terrible extremity? Is there no surety? Yes, here comes the surety, to wit, Jesus Christ, as a lamb without spot and without blemish, in whom all fulness dwells, says: This is my bride—I have taken on me all her liabilities, that she may be without spot or wrinkle or any such thing—I have purchased her with my blood—I have been exalted by thee, my Father, to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5. 31.

In this general tenor and connection of scripture, we see the matter more plainly set forth, than we possibly could to take only the one passage and have it entirely disconnected with other scripture. As a farther confirmation that the Lord often speaks to his people in commanding them to do things, which he is the doer of himself, read Ezek. 11 ch. 19 v. and remember what you have already read in the 18th ch. 30th & 31st verses. "And I will give them one heart, and I will put a new spirit within you; and, *I will take the strong heart out of their flesh and will give them a heart of flesh.*" In the 18th chapter, they were required to make their heart and spirit new. In this the Lord tells them, that he will take the strong heart out of their flesh and put a new spirit within them.

The law is ever conditional, and its

conditions must be complied with; it is easier for heaven and earth to pass away than for one tittle of the law to fail until all be fulfilled. Man cannot comply with its demands, for it is continually crying, "Pay that thou owest," and he has nothing to pay with. Wherefore serveth the law, then? it was added, because of transgression, and by it is the knowledge of sin. Therefore, it serves as a schoolmaster to bring us to Christ, the head and surety for the church, who has satisfied the demands of the law, and brought life and immortality to light through the gospel, which is not conditional but positive, I will and you shall. For this reason, the Lord will give his people a new heart and a new spirit, and will plant them with his whole heart and with his whole soul. Jer. 32. 41.

Perhaps the reader, by this time, is ready to admit that God's word is true in these particulars; but the application of those promises is not confined to any particular choice of God, and will be ready to bring forward scripture testimony in favor of such argument; if so, I am ready to hear your testimony, which, no doubt, would be about this; "And he is the propitiation for our sins, (by which I understand the church,) and not for ours only, but, also, for the sins of the whole world." To this, I would merely say, that it is by his merits that the world is sustained and permitted to enjoy all the common blessings of life, in this respect there is no difference.

But he gave himself for the church *expressly* and for an *express* purpose, which can be fully shown by the following scriptures: "Even as Christ loved the church, and gave himself for it." This proves that there is a church and that Christ did give himself for it, for an express purpose, which is this: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5. 25, 27. This looks sufficiently

plain to forever settle all dispute on that point. If any man will show me in the word of God, where Christ gave himself for the world, to sanctify, cleanse and cause the whole world of mankind to be without spot, or wrinkle—holy and without blemish; then I will give up the contest, and tacitly submit to all the Arminian system.

So, I would again say, we should take care how, and to whom we apply scripture; if we apply it to the proper characters, it will be in perfect harmony throughout. I will give you another quotation, Phil. 2. 12. "Work out your own salvation with fear and trembling." Take this without any connection with other scripture, and apply it to a sinner that is dead in trespasses and in sins—whose very mind is enmity against God—whose throat is an open sepulchre—whose mouth is full of cursing and bitterness, no fear of God before his eyes, what kind of an application would it be? Would the poor sinner do it, or could he do it? I answer, no. For the following reasons: In the first place he has no love for God; for if his mind is enmity it cannot be love; if his mouth is full of cursing and bitterness, there is no room in such a mouth as that, for prayer and praise; these opposites cannot dwell together, you cannot serve God and mammon.

Again: To say the salvation here alluded to, is the complete salvation of the soul, would do away the necessity of the atoning blood of Jesus Christ; the creature could not, therefore, sing the song of the redeemed of the Lord, which John saw, singing glory and honor to him who hath redeemed us by his blood; but it would have to be, glory to my own effort, honor to me, I have obtained complete salvation of my soul by my good works. If the reader will be at the trouble to notice the beginning of the Epistle, he will find the apostle addressing himself to the SAINTS IN CHRIST JESUS, which are at Philippi, with the bishops and deacons. The man, who cannot see that it applies to the saints only, must be blind or badly

prejudiced. I will now give the whole quotation, and then it may be easily observed how the saints are prepared to work. "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his own good pleasure.

Dear Brethren: I now drop the subject, though it is not exhausted; but, I am sensible of my own weakness in writing; but, if I know my heart's desire, it has been, that the precious sons of Zion may be comforted and built up in the most pure and holy faith; that the good Lord would say, arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. I crave an interest in your prayers at a throne of God's grace, for myself and little family. I am yet afflicted and disabled from work, though I have one means left of making a support, for which I desire to feel thankful to God. I commenced writing this piece in last June, it is now October. I have tried to save the scattered fragments of time, and write at different intervals. Often when my mind becomes properly in exercise I have had to drop my pen; and then for a considerable space of time, I would think of abandoning the idea of sending this to the Primitive; but I now purpose sending it. May God grant to be with you all, my brethren, is the prayer of your unworthy brother.

WM. M. MITCHELL.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 14, 1844.

Our correspondents must bear with us—we will soon be enabled to insert their communications more rapidly.

As the year is drawing to a close, we would suggest to those who subscribed for one year, or directed us to discontinue their papers at the expiration of the year, the necessity of renewing their subscription or their papers will be discontinued at the time specified. To those who have not thus limited their subscriptions, the Primitive Baptist will be sent as usual.

TO EDITORS PRIMITIVE BAPTIST.

—
Davis's Creek, Kanawha Co., Va. }
 Nov. 2nd, 1844. }

DEAR AND WELL BELOVED BRETHREN: Through the columns of the Primitive Baptist I have been made often to feel glad when I see so many able writings in it; and not only this, but by seeing the experiences of those whom I hope I may call brethren, my soul seems to burn and cement to theirs. For these causes and many more that I might mention, I desire the continuance of your little sheet.

Now, brethren, as some have been writing of their experience, may I not also speak of my little hope for eternity? Although it be weak and feeble, I shall now proceed to give some of my former views, having been shown something at the seat of my life. I cannot give the day or date precisely, when the Lord commenced as I hope a work of grace in me. But I suppose that I was 15 or 16 years of age. The first shock that I received was from dreams, which take too much room for this sheet; but I will mention one of them, for I shall not forget it soon. So one night as I slept I dreamed and apparently heard a noise toward the east like a man calling horses. I looked up in my dream, and it always bears in my mind that it was Jesus passing by, calling mourning souls to him, or even to awaken me. And I took warning from those dreams and from the time before mentioned I tried to pray from time to time, for I got in debt every day. And sometimes I would pay my debts, and feel much rejoiced. Oh, wretched pharisee, that I was, to remain in this condition about five years, and yet expecting the frowns of an angry God from day to day. I should be glad to mention many things, if I had room, but I must hasten.

After my load of sin got great indeed, as it appeared to me, I would go from place to place in search of a place to pray; tho' I don't recollect that I ever found a place that really suited me, for I felt as one alone, left to the ravages of an unfriendly world. I looked on the Old Baptists as a

blessed people, and longed to be with them. I often went to hear them preach, and as I would return home often did I promise solemnly to God that I would do better than I had done; but would as often fail in keeping my promise.

Oh, brethren, methinks I could a little volume write, if I had the power of dictating and expressing to your understanding; but this is not the point in view. I was brought up under strict parentage, though they dwell in the tents of wickedness; and at about the age of fifteen, I believe the Lord began a powerful work with me. Then after dragging out about six years of conviction, for many days and months at a time, I married on the 18th day of May, 1834. And a few months afterwards my soul seemed to grow more distressed than ever, though yet I worried along until the spring of 1835; when sometime, I think in April, the Lord surely blest me with a shower of his grace, for which I hope to be forever thankful. I was sitting before the fire after supper, with my head resting on the palms of my hands and my elbows on my knees; and what my mind was running on I never could tell. But during this time my wife not knowing my solemn feelings, was laughing and talking as is common with young folks. But I had no relish for anything of that kind, for I suppose that I was in solemn prayer to God.

So I continued for a short time in this way, then I began to be as light or felt as light as nothing; and being interrogated by my wife on some occasion and troubled, I arose from my seat and made towards the door, where she caught hold of me saying, what is the matter, repeatedly. Though I gave her but little satisfaction, for my heart's desire was to be in some lonesome place, where I might have cried aloud and thanked heaven's eternal king for the extension of his almighty kindness to me. Oh, my grateful brethren, do you think that I can look back on this day of blessing and my soul not be filled with sanctity.

Brethren, believe me, this same power

causes my heart to burn with love and my hand to tremble, while I write those few imperfect lines. So, brethren and sisters in the Lord, wherever this little sheet may chance to go, you may see something of my experience of faith in Christ. Believing as I do, that the Lord our God has brought this work about, causes me yet to try and persevere, contending with those oppositions that hinder the Christian progress. I was baptized May 24th, 1835—also my wife Belinda Mays was since baptised, August 6th, 1837; which all of the brethren and sisters must suppose added new pleasures to their unworthy brother, while travelling on toward his ere long hoped for city.

Now, beloved brethren Editors, as I am a young hand at writing and possessed with many imperfections, I hope you will notice this piece carefully; and if you think it would be a reproach to the church, lay it aside or any portion of it as you may think best. I conclude by subscribing myself your unworthy brother in the Lord.

EZEKIEL W. MAYS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the 14th Annual Session of the Contentnea Baptist Association, held with the church at Beaver Dam, Lenoir county, N. C., on the 25, 26, and 27 days of October, 1844.

Pursuant to adjournment from last year, Elder James Griffin preached the Introductory Sermon from Solomon's Songs, 4 c. 12 v.: "A garden enclosed is my sister, my spouse: A spring shut up, a fountain sealed."

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

Corresponding ministers and messengers from sister Associations were invited

to take seats with us. Brother William Thigpen from Kehakee, with a file of their Minutes; also, brethren from White Oak, Josiah Smith, Edward Cox, and William Harper, with a file of their Minutes; also, brother Kimmons Barber, from the Little

River, with a file of their Minutes; and brother James Osbourn, from Baltimore, took seats with us.

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

Names of Churches, and counties wherein situated,	NAMES OF THE DELEGATES.						Number in Fellowship,	Contributions,
	Baptised	Rec. by let ^r .	Restored.	Dis. by let ^r .	Excluded.	Deceased.		
Autrey's Creek, <i>Edgecombe</i> ,	John R Moore, S Wooten,* M M Crisp,*			2		35	0 75	
Beaver Dam, <i>Lenoir</i> ,	Parham Pucket, John Heath, S M Turner,	3	2	1	1	48	1 00	
Black Creek, <i>Wayne</i> ,	Wm Bass, Linsy Bell, Abraham Lamb,*			1	1	41	1 00	
Hancock's, <i>Pitt</i> ,	John Smith, Joel McGerman, D Wilson,*		1			21	1 00	
Meadow, <i>Greene</i> ,	Benj Bynnm, Jas Beeman, Wm Williams,*	5	1		1	26	1 00	
Memorial, <i>Wayne</i> ,	Wash'n Hooks, Wright Bass, M Radford,*	1	2			21	1 00	
Nauhunta, <i>Wayne</i> ,	John Smith, Shadrach Pate,* Leonard Pate*	2		3	1	65	1 00	
Newport Chapel, <i>Wayne</i> ,	Thomas Price,* Saunders P. Cox,*							
Pleasant Hill, <i>Edgecombe</i> ,	Wm Pearce,* Elzy Taylor, Sol'n Braswell,*		2			17	1 00	
Pleasant Plains, <i>Wayne</i> ,	Wright Smith,					9	0 25	
Red Banks, <i>Pitt</i> ,	James Griffin, Geo McGownds,* C Nelson,	1		1	2	53	1 00	
Sandy Bottom, <i>Lenoir</i> ,	Jos R Croom, Evans Whaley, A S Rouse,	5			1	21	0 50	
Tison's, <i>Pitt</i> ,	Samuel Moore,* Benjamin Corey,*				1	15	0 50	
Toisnot, <i>Edgecombe</i> ,	Moses Farmer, Wm Woodard,* Larry Dew*				1	37	1 00	
Town Creek, <i>Edgecombe</i> ,	Jesse C Knight, Tho Dupree,* W Fleming*	1	1	1		65	1 00	
Union, <i>Edgecombe</i> ,	Newton Taylor, K Edwards, Ely Robbins,				1	49	1 50	
White Oak, <i>Edgecombe</i> ,	Ichabod Moore, W M Stanton, D Daniel,	3		1	2	28	1 00	
	* Absent.							
		21	9	4	7	4 11	551	15 50

Petitionary letters called for. None present.

Appointed our next Association to be held with the church at Nauhunta, Wayne county, N. C., to commence Friday before the fourth Lord's day in October, 1845, at 11 o'clock. Brother Parham Puckett to preach the Introductory Sermon, and if he fail, bro. Ichabod Moore.

Called for Corresponding Letters from sister Associations, when the delegates from White Oak, handed in their letter, which was read and received.

The Committee on finance reported as follows:

Balance in hand last year,	\$25 50
Contributions this year,	15 50
	\$41 00

Paid brother Ichabod Moore, for transcribing, superintending, and distributing the last year's Minutes, \$6 00.

Paid for printing these Minutes, 10 00

	16 00
Balance in our treasury,	\$25 00

Appointed brother Ichabod Moore our Treasurer.

Called for the Circular Letter, and appointed brethren Wm. Thigpen, Jesse C. Knight, Benjamin Bynum, James Griffin, and Josiah Smith, a committee to examine the same and report to-morrow.

A question arose in the Association relative to exchanging times of holding meetings with White Oak Association, and after some debate it was dropped.

Then adjourned till to-morrow 10 o'clock.

SATURDAY morning, met pursuant to adjournment from yesterday.

The Association was opened by prayer and praise.

Called the list and noted the absentees.

The committee appointed yesterday to examine the Circular Letter, reported that they had done so, and spoke favorable to its reception; after which it was read in the Association, and it was ordered to be printed with these Minutes.

Took up the correspondence with sister

Associations, and appointed the following brethren: To White Oak, James Griffin, John Smith, and Wright Smith; to Kehukee, James Griffin, Parham Puckett, and Jesse C. Knight; to Little River, Ichabod Moore, Benjamin Bynum, and Parham Puckett; to Country Line, and Abbott's Creek Union, Parham Puckett and Benjamin Bynum.

Appointed brother James Griffin to write a Circular Letter to be printed with our next Minutes.

Appointed ministers to preach to-morrow—Elders, Josiah Smith and James Osbourn—to commence at 10 o'clock, A. M.

Appointed brother Ichabod Moore to transcribe and superintend the printing of these Minutes, and to have 400 copies printed and distribute them as usual.

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

BENJAMIN BYNUM, Mo.

ICHABOD MOORE, Clerk.

SABBATH morning, October 27th.—Met at the stage at 10 o'clock. Elder Josiah Smith introduced the worship of the day from Isaiah, 27 c. and 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 outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Elder James Osbourn followed from Revelation, 22 c. and 1 v.: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." Good behaviour was the order of the day, and the brethren (we hope) parted in union. And may God grant a divine blessing for Christ's sake. Amen.

CIRCULAR LETTER.

The Ministers and Delegates that compose the 14th Annual Session of the Contentnea Baptist Association, to the churches which they represent.

BELOVED BROTHERS: We have been thinking of many subjects since our last

meeting; but, there is none on our minds, at present, that may be of more use to God's people, than to call their pure minds to the high obligations we owe to our heavenly Father, and some of the many duties we owe to Him; and in doing this, we feel bound to make a few passing remarks relative to His divine character, and infinite goodness.

1st. God is a spirit and does not have flesh and bones as you see men have, and no worshipper of Him should draw any picture of any likeness of things on this globe, or in any other region whatever as a resemblance of the living God, as also sayeth the law.

2nd. He eternally existed of himself, & does not borrow leave to be, nor claims aid from any source whatever, for he is omnipotent in power, his love is eternal, he is allwise, and was perfectly acquainted with all things, before he pushed them into existence, as he is now or will be in any time whatever. His goodness fills the heavens and extends to all generations on earth. His mercy is forever and ever. He is also omnipotent, everywhere at the same time, and where he is not is nowhere, and at one single glance, he sees every thing in heaven and on earth. He is a God of truth, and never varies one single shade for great nor small. He also is a God of justice, and never will deviate one hair's breadth from it for friend or foe; for justice and judgment are the habitations of his throne, he is perfection of holiness and never can deviate from it one shade, for he is of oneness of mind and none can turn him. He is also a God of life and does not confer the power to bestow life to any other, and always makes Christians himself, for he is God and there is none else. His purpose is eternal, and has not met with any change since the creation of the world, nor never will until it will end; and all his works are carried on according to his eternal purpose. And in creation he displayed his goodness and power, and pronounced all the workmanship of his hands to be good. Also, God the Son possesses all the divine

qualities of his Father, for he was there antecedent to the world in his Father's bosom or as one brought up with him; and his delight was with the sons of men, and even at the creation of the world was with the father, for it is said: All things were made by him, and without him was not any thing made that was made. But those that subscribe to the Unitarian principle and deny his divinity, need not upon their plan ever anticipate entering the kingdom of heaven. But we state to you that God the Father was creator, lawgiver and Judge. He, therefore, issued the law to our fore-parents in righteousness, and after they transgressed that law, he passed the sentence of condemnation upon them and their posterity in a just or righteous manner; under which law they must have remained eternally, but for his great love, wherewith he loved us in Christ, and according to his eternal purpose chose us in him before the world began; for God so loved the world, &c. And Christ is the effect of God's love to the world. Behold, behold what manner of love the Father hath bestowed upon us, &c. Moreover, sinners were objects of his eternal complacency, and when we come to view his great love wherewith he loved us even when we were dead in sins, we call on every power of our souls to praise his holy name.

And again, when we see that our ingratitude did not change his mind to us, but when we were enemies sent his Son in our stead to die the just for the unjust, and purchase eternal redemption for us, it brings to our view some of the many obligations we are under to him. But for his goodness he might have passed us by, and have executed his wrath upon us; and our fate might have been with devils and damned spirits forever and ever.

Once more, when we come to view God perfectly happy in and of himself, and all the heavenly bodies fall down before his exalted throne, and the elders cast their glittering crowns in humble reverence at his feet, and at the same time see him hold up heaven, earth, and all their

contents at his pleasure, and yet have respect to poor, helpless, lost sinners in their low diversified state, and sends his spirit to bring them from death unto life, it brings to view the many, yea, the very many obligations we are under to praise and adore him.

Having remarked thus far, we proceed to take up another part of our subject, that is, love to God. We love him because he first loved us. Again, love God and keep his commandments, for this is the whole duty of man. But we ask, can the impenitent sinner love him? The answer is obvious to every Christian; they cannot, for they are enemies to him and are not subject to his laws, neither indeed can be. Consequently, their natures are averse to his, and will be until grace interposes and changes their nature. 1st. We got our carnal nature by birthright from our earthly parents, and never can by this change the current of our minds to love God. But no doubt there are thousands anticipating happiness from human agency, and we would do well to examine ourselves whether we be in the faith. 2nd. If we love God we got that nature from our heavenly parent in the second birth, for in that birth the life of God is set up in the soul, which is a holy life averse to sin in every shape or form, let it appear as it may. And that man that calls himself a Christian and don't hate sin, don't love God; and if he does not love him, it proves at once he has not passed the new birth.

So, brethren, we know the first Christian duty we owe to God is to love him; and if so, we will keep his commandments, for it is congenial with that nature. And, brethren, when we see his great love and goodness toward us, in ransoming our souls from the pit, O how charming and how lovely is his name. 3rd. If any man love not our Lord Jesus Christ, let him be accurst. And it is in vain for any to tell us they love him, without they have seen something of the great debt they owe to him. For when we were helpless and without strength in the original mass, or before our visible appearance in time, he

left his Father's courts above and came under the law to redeem them that were under the law. And although we were dormant, he gave his life a ransom for us and paid the debt we owed to his Father's law; which debt must have sunk us down to the chambers of eternal death. And seeing this was our case, we never can tell how many obligations we are under to him, nor how great a debt we owe. And moreover, when we see he has conferred on us all temporal blessings, as well as all the treasures of grace, it must still increase our love to him; and not only this, but sent the Holy Spirit into the world to convince us of sin, and of righteousness, and of judgment; and gave us an experimental knowledge of our own weak and helpless state, and showed us, that we could not save ourselves in part nor in whole, and set our sins before our faces in such a clear manner, as to make us pass judgment against ourselves, for some men's sins are open before going to judgment, and some follow after and again convince us of the insufficiency of our own righteousness, and pointed us to that blessed robe that the son of God wrought out, for he shall take of mine and shall shew it unto you, saith the good Book.

Brethren, when we take a view of what is written above, and the riches of divine grace, and the many other things not written in this letter which present themselves to our view, it is certainly enough to bring to our remembrance, that Christ is a lawgiver and a judge, and we are bound to obey him in all his sayings, for the law of Christ is the law the church should keep to the end of the world. And we say, the man that does not love God is not willing to keep his commandments, and if so, it proves clear that he does not experimentally know him.

4th. And if we experimentally know him, the next obligation we are under is, to love one another; for by it, it is to be known that we have passed from death unto life. So, brethren examine yourselves and see whether or not, you love your brethren in this cold dark time of religion,

and see whether your conduct proves it. Do you meet often together as Christians did in days past? do you love to go up to the house of God and converse about the lovely Jesus, and speak of the glory of his kingdom, and talk of his power? and do we love to be in each other's company as often as convenient and hear tell of the prosperity of the church of God? and are we often found praying for our brethren, that God would keep them from evil and preserve them to his heavenly kingdom? in a word, do we crave their welfare in this world and in the world to come? and if so, it is a true manifest token that we are taught of God to love one another, and this is the commandment of God that we should love one another, and a true evidence of our eternal happiness after we leave this world.

Now, brethren, if we have the above evidences of Christianity, it is our unbounded duty to follow the footsteps of Christ, our leader, and his people of all ages. 1st. The pillar of cloud, that went before the children of Israel to the promised land, was a figure of Christ, and you notice they followed it all their journey through, and when the cloud stood still, they stood still; and when the cloud went on, they went on. Therefore, the first Christian duty, after the above evidences, is to be baptised, we say by immersion; that, like as Christ died and was raised from the dead by the glory of the Father, even so, also we should walk in newness of life; and if we have followed him, and obeyed him, thus far, the next thing is to prove our religion by keeping the commandments of Christ; we are not to forsake the assembling of ourselves together as the manner of some (now) is.

Brethren, is not this commandment deviated from too much? Yes. And at the time of our own meetings. These things ought not so to be, but, let every Christian possess his vessel in the house of God, in sanctification and in honor; you are not to turn about after every wind of doctrine; but to be steadfast, unmoveable, always abounding in the work of the Lord.

But, brethren, we see some dissenting from us and preaching, we can't tell how many professions to please, and wear a coat to fit them all.

Brethren, judge ye, whether this is according to the pattern of Christ or not; the Book says, it is not. Take not with you two coats; but some think it is to their advantage to wear a coat to fit every one. They meet and say, at the same time to a missionary Baptist, howd'ye brother; and if they meet a freewill Baptist, how d'ye, brother; and if a Methodist, how d'ye, brother; and to the non-professor, how d'ye, brother; and who they can't brother we know not. Now, brethren, is this according to apostolic practice? No: for they went to their own company; again, be not carried about by every wind of doctrine. Watch and pray that you enter not into temptation.

Brethren, this duty is too much neglected among us, for there are some that don't watch and perhaps stumble and get out of the way, and almost forget to pray, and pierce themselves through with many sorrows, and look as if they were gone back to the world. Again, watch and be sober, and abstain from every appearance of evil. But, brethren, there are some, that have forgot what they should abstain from. They should abstain from pollutions of idols, from fornication, from things strangled and from blood. Lastly, brethren, it is said, by some of our opponents, that there will not be one of the Old Side Baptist, in some ten or twenty years to be found. Who believes that? very few; but those, that are enemies of the cross of Christ.

But, brethren, we are persuaded better things of you, and things that accompany salvation, tho' we thus speak, for God will surely visit you, for the promise runs thus: at the time appointed I will come and Sarah shall have a son; and if we are not deceived, we see some symptoms of his near approach; and our combined prayer to God is, that he may, before our next annual meeting, mount the white horse of the gospel and ride through every one of

our churches and save our families, our neighbors, or, at least, such as are ordained unto eternal life.

Brethren, keep the commandments of God blameless; be of one mind; live in peace and the God of love and peace shall be with you.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Georgia. }
September 15th, 1844. }

DEAR BRETHREN: I once more take my pen in hand to inform you, that I am still the spared monument of God's mercy. And notwithstanding I am a poor sinful worm of the dust, I am often consoled and made to rejoice, in reading my dear brethren's communications in the blessed little messenger, the bearer of goodness from different parts of these United States, the Primitive paper.

Dear brethren, I will inform you, that there is somewhat of an appearance of the dawn of day, once more, in some sections of our country; that is, it appears that the ruler of the universe, who holds the destiny of all things in his hands, is about to visit Zion with the out-pouring of his Holy Spirit, on, at least, some of his churches in this section; there has been a gradual, but small ingathering by experience and baptism in several of the churches within the bounds of the Echaonna Association this year.

Now, my dear and well beloved brethren, this makes me believe, that there are still false prophets in our land; for, it is often said, that the Old Primitive Baptists will soon be extinct. But I, for one, am strongly inclined to think, notwithstanding the contempt that is heaped upon them and all manner of evil spoken against them, that it is the true church, that was established by Jesus Christ whilst here on earth; and, believing this, I further believe that when all the Primitive Christians are extinct on this earth, that the inhabitants, then left, may begin to look for the consummation of all things. For, when the last jewel is brought in,

the Lord will make a short work upon earth.

Now, my dear brethren in the Echaconna Association, I bid you all, farewell, with the rest of my brethren so far as my acquaintance extends, as I am about to leave you all, to exchange my residence for one in the far west, where it may be God's will to cast my lot and family.

Now, my brethren, let us be found at the feet of Jesus, imploring our heavenly master for Christ's sake, to pour out the influence of his holy spirit, copiously and abundantly, in each and every believer's heart; in so much so, that we may enjoy great refreshings in our souls, by the grace of God. And, O my dear brethren, if we could be earnestly engaged at a throne of grace, to Almighty God, to eradicate the disorder that is abroad in our land, both politically and religiously, that our people might be more united in the true principles of the gospel, as laid down in the blessed word of God. And last, that they might be more united in the welfare of our glorious Union, in sustaining the blessed Constitution, guaranteed to us by our forefathers, under the direction of Almighty God.

So, my dear brethren, I will close by begging your earnest prayers at a throne of grace, for me and my afflicted family. Farewell.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

*Ozark, Franklin Co., Arkansas, }
September 2nd, 1844. }*

DEAR BRETHREN: I have very recently become acquainted with some former numbers of your paper. Thro' the kind providence of God, and by the hand of a subscriber from Alabama, some of your numbers of 1839, came to my notice. After reading and duly reflecting on the many precious things, contained in the pages of the Primitive Baptist, and being desirous to see the spread of the truth in the western world, I wish to become a subscriber to the Primitive Baptist for one year.

Please forward me seven copies to Ozark, Arkansas. Unworthy as I am, and having only for a short time been a member of the Baptist church, I tender you my services as agent for the Primitive Baptist.

Brethren, the Association to which I belong, is in peace and union and has declared unfellowship with the mission system in all its various branches. Brethren, pray for me, and may the Lord be with you, and prosper you in all your undertakings, is the prayer of your unworthy brother.

JOHN HONEA.

*Elizabeth city, Pasquotank Co., N. C. }
June 30th, 1844. }*

*The Lord merciful & gracious & that will
by no means clear the guilty. L. M.*

The Lord bestows his blessings great,
Sometimes I feel his love; but he
Now lets me know that I must wait;
So his own time is best for me.

Cou'd I but trust to him for all,
And to his will be well resign'd;
Sure then I shou'd keep clear from thrall;
And always have a peace of mind.

But far from this I seem to steer,
Or standing idle round the house,
And partly thinking I am clear,
With making this and that excuse.

But when I come to once reflect,
And see myself with open view;
I can but mourn for my neglect,
And blame myself and satan too.

ABEL PALMER.

Elder *Parham Puckett* is expected to preach at Rose of Sharon m. h. on the 2nd day of January, 1845; 3rd, at Red Banks; 4th, at Great Swamp; 5th, at Flat Swamp; 6th, at Spring Green; 7th, at Beargrass; 9th, at Skewarkey; 11th, at Morattock; 13th, at Concord; 14th, at Liverman's; 15th, at Gum Neck; 16th, at Rider's Creek; 17th, at Sound Side; 18th, at Angeley's; 20th, at Concord; 22nd, at Morattock; 23rd, at White Plains; 24th, at Pantego; 25th, at Bethel; 26th, at Germanton; 28th, at Swanquarter; 29th, at Wade Swindell's; 30th, at Fur Creek; 31st, at North Lake; 1st February, at Rosebay; 3rd, at Bethel; 4th, at Pantego; 6th, at Beaver Dam; 8th, in Washington; 10th, at Blount's Creek; 11th, at Whitford's; 12th, at Old Swift Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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James Wilson, 2	M. Conner, 1
Jacob B. Higgins, 7	John Henry, 1
John Sample, 1	C. B. Hassell, 10
Benjamin Selmia, 3	

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

VOL. 9.

SATURDAY, DECEMBER 28, 1844.

No. 24.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Tennessee, Claiborn county, }
October 4th, 1844. }*

DEAR BRETHREN AND SISTERS IN THE LORD: Being blessed with his presence in my soul, I have stood for some years in defence of the gospel in my weak manner; during which time I have ever felt a lack of utterance to bring my views to light, not only as regards the plan of salvation through Christ in saving his people; but I have felt a lack of utterance and some timidity of feelings, in bringing to view the gospel ground the church should occupy according to scripture.

I now proceed to offer some of my views, as it is well known, of the division that has taken place among the people called united Baptists, because of the societies of the day. And as I cannot fellowship the missionary and temperance societies, I shall endeavor to prove their course of conduct not to be according to the gospel, but a mark of covetousness. Brethren, when the line is drawn between truth and error, and they placed side by side, as a light shines best in darkness so will truth shine by error to discover its naked deformity.

My brethren, when the division took place between us and the missionaries, it was somewhat distressing; but the Lord has said, all things shall work together for good to them that love him, who are the

called according to his purpose. I am made to believe that it was with us before the division, like it was with Israel. Tho' they were blessed with the blessing of the Lord, and the enjoyments of the promised land, with a strict charge not to worship other gods; yet they disobeyed, and worshipped idols, though all the Israelites did not worship idols, even as it is under the gospel. It is evident they that worship idols cannot be the worshippers of God, for ye cannot serve God and mammon. Again, if a worshipper of idols a covetous character; the Lord has said, beware of covetousness which is idolatry. As I have stated that the course of the missionaries was a mark of covetousness, now let us examine the word of God. Paul to Timothy—and the qualifications there prescribed, if a covetous man, not possible that he is a true minister of Jesus Christ. But some have crept in unawares to spy out our liberties. It certainly must have been from a covetous principle that Gahazi followed after Naaman, and received two talents of silver and two changes of garment; when Elisha had refused to receive any thing from Naaman for cleansing him of the leprosy. But Elisha said to Gahazi, the leprosy of Naaman shall cleave unto thee and thy seed forever. Again, was it not a mark of covetousness when Ahab had taken the Babylonish garments and the wedge of gold and the silver and hid it in his tent, contrary to the command of the Lord.

My brethren, how are we to know a covetous man only by his acts? Mark

what the Saviour said to his disciples, many should come in my name, crying, lo here, and lo there, and should deceive the very elect, if it were possible; but ye shall know them by their fruit. When I see the professed ministers of Christ going so far contrary to the will and word of God, it brings to my remembrance what Jesus said: He that climbeth up some other way the same is a thief and a robber. Again: The hireling fleeth, because he is a hireling. And as Jesus has said, I am the way, the truth, and the life, whenever I see a professed minister of the gospel going with a hat to beg money, or some other person to do it for him, when not a word is said about the widow or the orphan, it puts me in mind of Judas the bag bearer, when he said, this ointment might have been sold for three hundred pence and given to the poor; not that he cared for the poor, but because he was a thief and carried the bag. Again, a proof of covetousness by his selling the Lord for money.

While we are passing along we will notice Simon the sorcerer; though he professed to believe and was baptised, yet he offered Peter money in order to purchase the Holy Ghost; this being done in order to carry on a craft of covetousness. But Peter said, thy money perish with thee. Again, we will notice Paul in the 20th chapter of Acts: For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Have we not seen this? Have they not set up a post by the Lord's post? When any way is set up contrary to the scripture, it is idolatrous, it brings my master's words to mind: Well did Esaias speak of you, hypocrites, for ye make void the commandments of God by your tradition.

My brethren, seeing that satan's ministers will come with all deceivableness so near in resemblance to Christ's ministers, it causes me to think that may be that some Christians are gone after them. Then for

Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Brethren, this is the reason why I write, for Zion's sake. Christ and his church cannot be divided, that which makes for the glory of God is to the happiness of his people. My desire is, that Zion's light might shine, that the world might see her good works and glorify our Father who art in heaven. My brethren, that which we have seen and heard declare we unto you. Then we should not turn to the right nor to the left, for fear of being like other people. Let us go straight forward, taking the word of God as the man of our counsel. When the church of Christ stands on gospel ground, not only in the ordinances of the gospel, but in all the duties authorised by scripture, she meets with the blessings of God, she is like a company of horses in Pharaoh's chariot, she is terrible as an army with banners. The Lord has said: Draw nigh unto me and I will draw nigh unto you. This was certainly spoken unto the church. Brethren, Christ has established his church here on earth, and in her renewed state has equipped her for the warfare; and I cannot believe there is one idle member in his house.

Christ has represented himself as a man taking his journey in a far country, and left each one his work to do. He also commands the porter to watch, and even all should watch. The question now is, to bring to view where the church and ministry should stand to occupy gospel ground. For Zion's sake I will not hold my peace. The minister of the gospel is one member of the body, being a chosen vessel in Christ for the preaching of the gospel, for the feeding of the flock, for the edifying the body. Then the Lord sends his ministers, the church or the members sanction it, according to scripture. The Lord says, go; the church says, go. The church has proved his gift, it is the voice of my master, the doctrine feeds my soul.

Now, brethren he is bound to go; and if he is a hireling, he has souls for his hire. But he now stands as a watchman on the walls of Zion, and cannot hold his peace day nor night. You don't hear him begging money of his brethren, lest he should abuse his power in the gospel; but now as a teacher teaching them to observe all things, &c.

Now as I have said something as regards the minister and his lot, I will now say a few things as regards the duties of the church. We will notice Paul's writings in his first letter to the Corinthians, 9th chapter. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas? or I only, and Barnabas? Have we not power to forbear working? Read the chapter. The apostle here has brought the church to view by the appellation of a sister, a wife; not only to show the imitation of the church and ministry being of the same body, but also while the man is standing in his lot providing for the woman, even so should the woman provide in her lot for the man. We say there are no idle members in the Lord's house.

The apostle in the same chapter, though he speaks of his power in the gospel of forbearing to work, yet nevertheless we have not used this power, but suffer all things lest we should hinder the gospel of Christ. Again, the apostle well knew the opposition that the gospel met with in that day, that when he was with the Jews he became as a Jew, &c. He was willing to suffer, just like every true minister of Christ, rather than to act in a way to abuse his power in the gospel; but in order to set an example, he worked with his own hands to his necessity, and to them that were with him. The apostle coveted no man's silver, nor gold, nor apparel, and did not wish to be burdensome to his brethren, as you may see in his second letter to the Corinthians, 11th chapter; but exhorts them to their duty, reminding them that he had robbed other churches, taking wages of them to do you service. But the apostle does not want to abuse his power in the gospel, but

says there were some that would profess to be ministers of the gospel, who were after the filthy lucre and gain of this world. And says in the same chapter, but what I do that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory they may be found even as we; for such are false apostles, deceitful workers, &c.

My brethren, there may be nearly as much danger of private members erring for lack of discharging their duty, as is in the minister in not exhorting you to your duty. It certainly is the duty of the church to bestow to the needy circumstances of the minister, but also to the widow pointed out in scripture. The apostle in his remarks did not covet a gift, but spoke when his brethren contributed to his necessities of its being more blessed to give than to receive. It appears that he desired to see their fruit, that it might turn to their happiness. Now the scripture informs us that faith without works is dead, being alone; now if we see a brother or sister destitute of daily food or raiment, and we say, go in peace, and give them not that which is needful for the body; and again, my brethren, he that seeth his brother in need and shuts up the bowels of compassion against him, how dwelleth the love of God in him? There are many other scriptures that might be used, but a hint to the wise is sufficient.

I do not tell my brethren of these things because they do not know them, but because they do know them. I do not speak these things to be heard of men, but when there is a suffering member in Zion and it is neglected, it is a halt to the travel of Zion. When one member suffers of the same body, all suffer. Brethren, we should not seek our own, but every man another's wealth.

Once more, my brethren, let me quote this passage of scripture; for Zion's sake I cannot hold my peace when I see brethren that have been blessed plentifully with the support of this life and to spare, and yet appear to be as nice with a poor brother or sister in selling them articles for sup-

port as though they had thousands. Brethren, these things ought not to be.

My dear brethren and sisters, in conclusion I feel to say in a word of admonition to you, that if the day has arrived that the old apostle spoke of, that dogs, wolves, and false prophets should arise, be not discouraged; but discharge your duty you owe to our brethren according to God's word, as I fear there is a great lack in this day of trial and persecution.

I am desirous to see some of brother Davis's Hymn Books in this part of the country. I believe they would be well received among the brethren here. So farewell for the present. *WM. McBEE.*

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 28, 1844.

This Number completes the 9th volume of the Primitive Baptist. Agreeably to the directions given by several of our Agents and subscribers, we will discontinue sending it to those who only subscribed for one year, or directed it to be discontinued at the end of this volume. In doing so, there will be doubtless many persons names erased, that would now prefer having the paper continued; if so, they can write to us, or request one of our Agents, or their Postmaster, to write for them, and the Primitive will be again sent to them. Should it be continued to any who may wish it stopped, they will please adopt a similar course.

We would also suggest to those in arrears, that in case their bills are incorrect they can correct them, and send or pay to any of our Agents, or their Postmaster, the balance due, to be sent to us. Monies paid to our Agents, or to any Postmaster, to be sent to us, is at our risk, as well as that sent by individual subscribers.

We purpose to revise and correct our list of Agents. Those friendly to the Primitive Baptist, will please assist us in making the necessary alterations from deaths, removals, &c. and also in making additions to our list.

We have on hand several lengthy communications of an interesting character, that we have not been able to insert in this volume, in consequence of inserting the Minutes of several Associations which we have printed. We will in our next Number insert that of the South Carolina Primitive Baptist Association, and then we will insert the communications as speedily as practicable. Should extra copies of the Primitive containing any communication be wanted, we will furnish them at the subscription price, that is, 24 copies for \$1.

TO EDITORS PRIMITIVE BAPTIST.

*Decatur county, Georgia, }
Nov. 20th, 1844. }*

DEAR BRETHREN: The eighteenth annual session of the Ocklocknee Primitive Baptist Association has just closed. The business was conducted in the greatest harmony and brotherly love. The congregation was large and very orderly during the whole meeting of four days, and well supplied with preaching by our own and visiting preachers from sister Associations. By the letters from the churches we discover peace and union abound throughout our Association. May the Lord bless the labors of his servants, and cause much good to result from our meeting.

Agreeably to the directions of the Association, I send you for publication our Circular Letter, written by Elder Prior Lewis, *DANIEL B. DOUGLASS.*

CIRCULAR LETTER.

The Ocklocknee Primitive Baptist Association, to the churches composing her Union:—

DEAR BRETHREN AND SISTERS:—From a custom of long standing, we have been permitted to assemble together as your advisory council, & we hope, are willing (tho' very insufficient) to imitate the worthy example of the Apostles, in making to you an epistolary communication; and hoping that you in a measure understand the truths of the Gospel, it will only be necessary for us to stir up your pure minds, by way of re-

membrance—for those truths inform us that “*The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold the truths of God in unrighteousness.*” But, dearly beloved, we hope better things of you. And though we intend this epistle chiefly for the edification of the body, yet we take the liberty of digressing a little from our subject, for the purpose of making some reply to remarks found in a Circular Letter of the Florida Association, reproachfully cast against the Ocklocknee Association, merely because the Ocklocknee had annexed an article to her decorum, for the purpose of keeping herself unconnected with a religious merchandize and to secure peace and harmony among the Churches—for which our former brethen speak contemptibly of us as though we were enemies to the American Constitution, and just ready to unite with a Roman Pontiff—though we cannot think they had any such conception of us, unless they were willing to unite with the Roman Clergy themselves, as they offered correspondence to us which we could not consistently receive. But when great swelling words are spoken, it is not uncommon that men’s persons are had in admiration for advantage; and if their intention was to prejudice the world against us, it was quite a visionary scheme, for we are not zealous for an unconverted increase: yet we should rejoice to see sinners coming to the knowledge of the truth and to the fold of God, though we have no personal interest in the matter. And, as to our attempting to rivet upon any people trammels of despotism, it is certainly groundless; but we have rather manifested a disposition to keep off the papal yoke, though if we had been troubling the Legislature for the increase of law power, either for the incorporation of Churches or religious institutions of any kind; or if we had been asking for public lands or monies, (neither of which could be effected without legislation,) it might have afforded strong reasons to suspect that we desired a connection of Church and State. But of our innocency in this matter, we appeal

to a generous public, hoping the institution people will do the same. But because we, as an Association, were unwilling to be accountable for the enormities carried on by modern priestcraft, we have become the subject of Missionary scurrilities. Tho’ it is not uncommon for the guilty to impeach the innocent, but on our part it would be charitable to suppose that those unguarded remarks by our opponents, were not from personal prejudice, but rather from a misguided zeal, for which we hope they may yet be brought more deeply to reflect—as the religion of Jesus does not so much consist in an outward show, as in an inward work upon the hearts and consciences of men. And, as to the government of the nation, it extends every privilege to us as a religious people that we want, and we ask no more. And we look upon the right of private judgment in every concern respecting God and ourselves, superior to the control of human authority; but think it best for us to be separate from other denominations on a subject of religion; and without hesitancy, we further add, that we believe that the cause of the Primitive Baptists and our republican government will stand or fall together. And with these remarks we turn to our intended subject.

Beloved Brethren and Sisters: It seems that nothing could be more appropriate to the condition of the churches than Christian duty, if we should be successful in illustrating the subject consistent with the precepts and examples of the Gospel, which we wish to do in love. And as the under shepherds occupy a principal station in the Church, we commence with them, believing that the Lord has not resorted to any new method, neither in the conversion of sinners, nor supplying the pulpit—for our Saviour laid the foundation of the Christian religion in his life and finished it at his death, and rose triumphant over the grave, and gave gifts unto men, and left the promise of sending his Holy Spirit for the purpose of guiding his children into all truth, which we believe has been done. For notwithstanding the rage

of persecution in the days of the Apostles, and under the reign of the Pope for several hundred years, Christ's glorious gospel has been preached, and his militant kingdom established. And as he did sustain his holy religion through all those perilous times, independent of theological institutions, we think we may venture to trust him to the end of time. Though the Gospel preachers in the present age are (literally speaking) more highly favored, as they are not compelled to flee from city to city, to escape the oppressive hand of tyrants, but are privileged with the enjoyment of domestic life, and the comfort of their families, which most of them have, with their field of ministerial labor allotted them by the great Shepherd of the sheep, and not by men—and thus they preach the Gospel from Sabbath to Sabbath, as did the apostles—and when opportunity is afforded, they think it no dishonor to labor with their own hands for the relief of their several charges, still following the apostolic example. Indeed, such as are unwilling to partake of the hardships of domestic life, might be induced to take the oversight of the flock for filthy lucre. Moreover, idleness connected with covetousness, will lead to wickedness—yes, spiritual wickedness in high places. But these terrifying evils are not so dangerous in the persons of the ignorant and illiterate. Though we have but little to say of literature, of course it could do no injury unless improperly used. Yet it is not uncommon for professional men of learning to expect a living from the sweat of the laboring men, and it would be less exceptionable in any other class than that of the clergy. But if this is oppressive in the United States, it is as yet in such a mild form that it is scarcely perceptible, though in England, our mother country, quite a fair sample of this oppression might be had, where the learned clergy, (as it seems,) with a seared conscience, is lawfully allowed the tenth part of the scanty remains of the poor laboring tenant. So much for theological schools.

But our business, at present, is chiefly

with the God-called ministers, whose duty it is, as much as possible, to make the Gospel without charge, and in every respect, to prove as ensamples to the flock, by endeavoring to imitate the beautiful description given of such by St. Paul to Timothy, as follows: "A Bishop, then, must be blameless; the husband of one wife; vigilant, sober, of good behavior; given to hospitality; apt to teach; not given to wine; no striker; not greedy of filthy lucre; but patient; not a brawler; not covetous; one that ruleth well his own house, having his children in subjection, with all gravity; not a novice, and of good report of them that are without." This is not only descriptive of the ministers of Christ, but a solemn charge; and should not be lightly esteemed by those that serve to the laying on of the hands, least they should do it suddenly. For, if we understand the apostle, the above qualification must, in a greater or less degree, be attached to the subject for ordination. This being the case the servant of the Lord is prepared for his ministerial race, which he runs, but not uncertainly; i. e. not first in one track and then in another; and in using the weapons of his warfare, is cautious least he should be one of those that beat the air; and above all, his delight is to feed the flock of God which Christ purchased with his own blood. This he does willingly—not of constraint, nor yet for filthy lucre, but of a ready mind. And for a more full description of a Gospel minister and his duty, search the Scriptures; with which we turn to our brethren in general.

Beloved in the Lord! Christian duties are pleasant to the believer when attended to; but if neglected, is productive of a train of evils which our small space forbids us to enumerate. But the wise man foreseeeth the evil, and hideth himself. And among the many duties which the Christian affectionately discharges, those to their ministers should share an equal portion of esteem; for notwithstanding the industry and good economy, which ought to be attached to every Gospel minister—from the loss of time, there is an

increase of burthen experienced by himself and family. But those personal disadvantages will not tend in the least, to diminish from the building of God; but to disregard his precepts and Gospel examples, would deprive the Christian of an essential evidence of his inheritance above. And, as touching our duty to the ministers of Christ, we find chiefly in the Epistles of St. Paul; and he treated on this subject very cautiously, knowing, as he said, "that after my departure, grievous wolves will enter in, not sparing the flock." And in like manner, we cautiously lay hold of this subject; and should there be an omission of any duty among Christians, the mere deficiency arising from it is not a matter of so much concern, as the principle which has produced such negligence among the followers of Christ: but whether or not there is any deficiency among the Primitive Baptists on the subject of duty to their ministers, is known to each individual; provided they have searched the word of the Lord, with the necessary inquiry, "What wilt thou have me do?" With such, the word of our Saviour is familiar; which says, "the workman is worthy of his meat."

And could he have meant that his preachers should be fed upon the good things of this life, and their families left as widows and orphans, & perhaps in a melancholy condition, anxious for the return of him to whom they daily look for relief? And can it be possible that any reflecting Christian, in easy circumstances, could receive the repeated services of their preacher without compensating his destitute family? and whether destitute or not, it is a compensation of reward, as the ministers of the Gospel cannot be considered as subjects of charity, but should be esteemed for their work's sake. And if we esteem them, how shall we manifest it—by words or by deeds? This can be answered by those that have been spiritually taught to understand and observe the golden rule. But if self is not denied, it may discover many obstacles in the way, expecting to attend to those Christian duties at some distant period of life, until our aged ministers are

worn down in the service of the Churches and their families may be happily removed to the enjoyments of a better inheritance, leaving those that could have alleviated their necessities, to regret their own inattention. And how to account for Christian living in the resistance of known duties, we know not; for faith without works is dead, being alone: and it is by works that faith is made perfect. And as the Scriptures are our acknowledged rule of faith and practice: in justification of our preceding remarks, we quote the following from St. Paul: "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" &c.—with which we might conclude this imperfect epistle: but supposing there might be some inquiry how this duty to our minister should be discharged—whether in private or in public? to which we reply, that no one should be ashamed of the precepts and examples of the Gospel.—In giving it is said we should not let the left hand know what the right doeth. But this, we hardly think, would apply to the preacher. We have already said that ministers could not be considered as subjects of charity—and in this case, we might act in public, that our good example might be extended to our younger brethren. But never to sound our good works as with a trumpet. And those that feel disposed to contribute to the support of the ministry can do it without subscriptions or other excessive measures. And after we have done all that we can, without charity, it profiteth nothing—for Christian duties do not make a Christian—they are only the effects of being one—but it is grace that stays the hand from oppression, the tongue from falsehood and slander, the affections from fraud and dishonest gain, and affords a will to do unto others as we would they should do unto us; and a Church made up with materials thus qualified, may well be said to be as a city set on a hill, which cannot be hid.

And, dear brethren, that you may be able to stand and combat with the vanities

of a deluding world, put on the whole armor of God, and endeavor to know what is His will concerning you here, and "see that you refuse not him that speaketh." We have quoted Scripture without citing the places, for the saving of space, as our letter is lengthy. Now may the grace of God abound in you, to the keeping of the unity of the spirit in the bond of peace. Finally, Brethren, farewell.

PRIOR LEWIS, Moderator.

DANIEL B. DOUGLASS, Clerk.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Rose of Sharon m. h. on the 2nd day of January, 1845; 3rd, at Red Banks; 4th, at Great Swamp; 5th, at Flat Swamp; 6th, at Spring Green; 7th, at Beargrass; 9th, at Skewarkey; 11th, at Morattock; 13th, at Concord; 14th, at Liverman's; 15th, at Gum Neck; 16th, at Rider's Creek; 17th, at Sound Side; 18th, at Angeley's; 20th, at Concord; 22nd, at Morattock; 23rd, at White Plains; 24th, at Pantego; 25th, at Bethel; 26th, at Germanton; 28 h, at Swanquarter; 29th, at Wade Swindell's; 30th, at Fur Creek; 31st, at North Lake; 1st February, at Rosebay; 3rd, at Bethel; 4th, at Pantego; 6th, at Beaver Dam; 8th, in Washington; 10th, at Blount's Creek; 11th, at Whitford's; 12th, at Old Swift Creek.

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