

The Primitive Baptist

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

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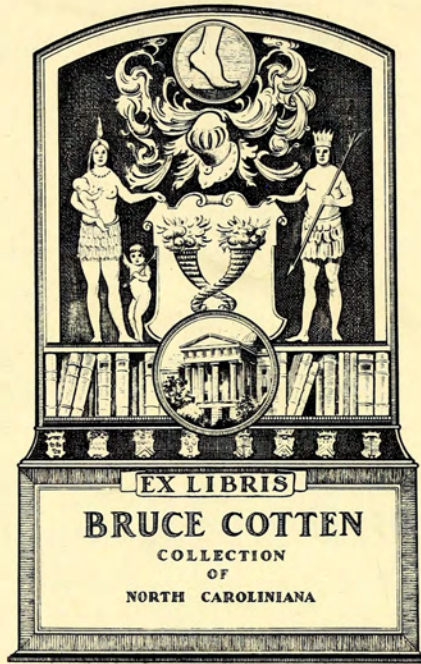
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1885

Mr. W. E. Freeman

Timothy
} ala

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THE PRIMITIVE BAPTIST.

B. TEMPLE, }
EDITOR.

"COME OUT OF HER, MY PEOPLE."

} N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., Jan. 14, 1860.

No 1.

COMMUNICATIONS.

For the Primitive Baptist.

I send you pay for the "Primitive,"
Which I hope to read long as I live,
For it often comforts me I know,
But cannot tell why it is so.

When I am hungry and feel my need,
'Tis then it seems like meet indeed:
And think there is enough in store
To feed five thousand, or even more.

Sometimes I'm empty, vain and void,
And my appetite feels almost cloy'd;
My mind and conscience is much an-
noyed,
My hopes and comforts almost des-
troyed.

But when I stop to inquire within,
I find this is the fruit of sin—
That trash and filth obstructs the
stream—

But the fountain still is pure and clean.
And if e'er the stream seem to run
clear—

And faith and hope seem to appear,
Nearly every page and every line
Seem to cheer my drooping mind.

Tho' those pleasant visits are far be-
tween,

And doubts and fears oft intervene,
Which makes me fear I'm mistaken,
Or I would not be so often shaken.

And when my mind is so deranged,

And my feelings so often changed,
I fear that I am one alone—
None other such feelings have ever
known.

But when I turn and read again,
Some tell my feelings very plain:
For them I feel to have no doubt,
But fear that I am left out.

But if their tale does not agree
With that which has been felt by me,
For them I feel to have a fear,
That perhaps they will not hold out
far.

These are strange feelings, well I know,
But, strange as they are, they're tru-
ly so,—

That if one tells my feelings through,
His conversation I think is true.

But when I try my heart to test,
I find it wicked at the best;
My actions all seem to speak plain,
That I have not been born again.

When my experience I come to try,
Upon it I fear to rely;
But what to me seems so strange,
With others I would not exchange.

Some admonition I sometimes see,
Which seems as tho' it were written
for me,

But then I think—ah! he don't know
How many changes I undergo.

If my mind was always in one frame

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Perhaps these things would be more plain;

But what to-day seems to apply,
To-morrow seems to pass me by.

To sketch my feelings I have tried,
Tho' feel I ought to lay it aside,
For fear some will think and say,
"He is too often in the way."

Tho' when my scraps to you I send,
I hope you will treat me as a friend:
If truth and reason they should lack,
I trust that you will hold them back.

I sometimes write to pass off time,
But often write to ease my mind;
And no false notion I wish to hide,
But by the Standard have them tried.

Yours, Respectfully,
ABRAM WILDER.

Wilmington, N. C.

For the Primitive Baptist.

DEAR BRO. TEMPLE:—

I send you a few lines to let you know that there are some Primitive Baptists in this part of the country yet, although the Missionaries have prophesied long since that "in five years" the Baptists (Iron-jackets, as they are called,) would run out. But, thank God, there are some here yet, who are contending for the faith once delivered to the saints. God has a people; and he says, Thy people shall be willing in the day of my power. He is the Shepherd of the sheep. "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 hands;" for "my Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hands." "Others sheep I have, which are not of this fold; them I also must bring," &c. This looks like God makes willing in the day of his power, through the administration of the gos-

pel delivered by his ministers, whom he sends out, not as hirelings, for they, the Missionaries, say, If you will become willing, God is always willing.— I have asked them often-times, How do they become willing. Right here they are stumbled.

The Editor of the "Biblical Recorder" says, we "are not the old Primitive order." He says, "in 1828 or 1830, the Kehukee and Country-Line Associations were Missionary;" that he "could show by their Minutes that they threw in and gave something every year for the spread of the gospel." I told them I never heard of it; for I believed God's ministers would go without a charge.

I have been a Baptist for 25 years, and have been trying to open the way of life and salvation to sinners about 15 years, poor as I am, yet never have made a charge for it.

Brother Editor, I send a request for the Primitive paper, as I have not taken it since 1840.

Brother Temple, I want you to send me some minutes, if you can procure them, back to 1825.

I wish to subscribe for your paper, so I send you enclosed one dollar. I do not know your terms now—I used to pay one dollar per year.

I would like to see you again. I heard you preach once at Abbot's Creek, and I liked you so well, brother Temple, that I named a son after you.

Please accept my best respects to you. Excuse my poor way of expressing myself. I would like to hear you preach again. Nothing more, only, pray for us and the prosperity of Zion.

I sign myself yours in the bonds of love,

J. MCKAUGHAN.

Surry county, N. C., 1860.

For the Primitive Baptist.

DEAR BROTHER TEMPLE :

It being time for me to send on my remittance for your soul-cheering paper the *Primitive Baptist*, I feel disposed to give you some scattering views, in my feeble manner, on some portion of God's word; and as my communications for some time past have been mostly to encourage the children of God, while in darkness and distress, I feel disposed to say something on the certain triumphant joy of the child of God here below, and that glorious immortality beyond the grave. And for this purpose I will call your attention and that of your readers to the 14th chapt. and 27th verse of St. John: "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." The chapter is captioned, "Christ comforteth his disciples," and truly it is a comforting chapter from beginning to end. 1st Epistle of St. John, 3rd chapter, 1st and 2nd verses: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when we shall appear, we shall be like him; for we shall see him as he is."— I think the great love of God in the above quotation is set forth in the chapter under consideration as plain as in any part of the scriptures. Jesus being 'one with the Father,' co-equal, co-eternal and co-essential in the salvation of his people. For, "It pleased God, that in him should dwell the fullness of the God-head bodily." He became subject to all the temptations, trials, persecutions and distresses that his children

were subject to, except sin, for he was in all points tempted like as we are, yet without sin. And through the eternal love which he possessed in the God-head, he became obedient to the ignominious death of the cross to save his people from the just wrath of a sin-avenging God: "He was wounded for our sins, he was bruised for our iniquities. The chastisement of our 'place' was upon him, and with his stripes we are healed." Oh! What unmerited love! Well might the Apostle speak of the "love of God, which passeth knowledge." "He that loveth not, is not of God; for God is love." "Love not the world, neither the things of the world, for he that loveth the world, the love of the Father is not in him. Jesus being as full of love to his people as he was of the God-head, and about to leave his beloved Bride in this low-ground of sorrow, among ravening wolves, he leaves the chapter under consideration for our comfort and encouragement.— The Husband being well aware, by experience, what his beloved Bride would have to endure, and knowing how sin would baffle her, he comes down to the text and says, 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:

"Peace," here, under its qualifications, means Respite from war with God; quiet, rest, silence. Hence, it cannot apply to the unregenerate soul. The wicked are as the troubled sea, casting up mire and dirt. "There is no peace to the wicked, saith my God." And that this comprehends every unregenerate soul, no matter what they profess, Jesus says, "Except ye be converted and become as a little child, ye shall no wise see the kingdom of heaven."— "All men have not faith." "And

without faith it is impossible to please God; for that which is not of faith, is sin." Hence there must be a change from nature to grace—from darkness to light—from the love and service of sin and Satan into the glorious light and liberty of the children of God; "For ye are led captive by the Devil at his will." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son." Thus we see how deplorably short the nominal professor falls; "For as many as are led by the Spirit of God, they are the sons of God: But if any man have not the spirit of Christ, he is none of his." But for our encouragement at all times, and in all cases, "Jesus is exalted a Prince and a Saviour, to give repentance unto Israel;" and when the Spirit of God takes a mighty dealing with their heart, by opening the blind eyes and unstopping the deaf ears of nature, and taking away the hard and stony heart, and giving them a heart of flesh: thus quickening and making the sinner alive from dead works to serve the living and true God; "And you hath he quickened who were dead in trespasses and in sins." They see the great and guilty distance they are from God by wicked works; they hear the dreadful thunder of God's holy law from Mount Sinai against them for sin, and they feel the justice of God's condemning sentence, "The soul that sinneth it shall die." They use every exertion in their power to justify themselves by the deeds of the law; they resolve to fulfill every jot and tittle of the law, by forsaking their sins and praying twice or thrice a day, and thus they enter into a phariseical religion founded on their own good deeds, but there is no solid "peace" here; but "where he has begun a good work he never will leave nor forsake it." "The

bruised reed he will not break, nor the smoking flax he will not quench until he sendeth forth judgment unto victory." And an increase of "Godly sorrow" is poured into the heart by the Spirit of God, which worketh repentance unto salvation, not to be repented of, but that leadeth to life eternal," teaches them, "It is not by might nor by strength, but by my Spirit, saith the Lord." "Not of him that willeth nor of him that runneth, but of God that sheweth mercy." And what to do he does not know; he sees his whole soul is so deeply contaminated by sin that his best performance is so polluted thereby that a just and holy God cannot accept of them, and he begins to plead for mercy through the merits of Jesus Christ. Paul says, "I was alive once without the law, but when the commandment came sin revived and I died." And when the sinner is thus slain to his own righteousness and merits, he lies as helpless in the lap of God's mercy as an infant in the lap of its mother, and cries, "Lord, save, or I perrish!" and the Spirit of God takes of the love, mercy and merits of Jesus and applies it to the soul, in words somewhat like these, "Son, or daughter, be of good cheer, thy sins, which are many, are all forgiven thee." The scales of nature's ignorance and darkness falls from the eyes of his understanding, his burden of sin and guilt, which was too intolerable for him to bear, drops into the sea of God's forgetfulness, and the whole powers of his soul and spirit are raised in praises to God for this unspeakable gift of mercy. He is now translated out of nature's darkness into the glorious light and liberty of the sons of God, "Christ Jesus formed in him the hope of glory." Here is a solid 'peace' with himself, "order is brought out of confusion, light out of darkness, and the

wrath of man is made to praise him." 'Peace' with God in his conscience, for the "Prince of Peace" reigns in his soul, 'peace' with all men, for "when the way of a man pleaseth the Lord, he will make his enemies to be at peace with him." And, the best of all is, it is an eternal 'peace,' "Christ Jesus is formed in you the hope of glory." "As for the work of the Lord, it is perfect." "Peace I leave with you." And let the child of God get into ever so dark and a distressed condition about his standing before God, he will examine his experience from beginning to the present; he knows in his conviction there was a work in his soul which he could not commence and carry on, by all his efforts, for he rebelled as long as he could; and in his regeneration he knows there was a supernatural power exercised, which all the effort-systems on earth could not perform. This is a time and place never to be forgotten by him, and abundantly delightful for him to meditate upon, for he rises, in some degree, triumphantly victorious over all his enemies, temporal and spiritual, and a serene and tranquil 'peace' runs through his soul, for it is written, "Because I live ye *shall live also*." "For ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear, ye shall appear also with him in glory." "Peace I leave with you."

"My peace I give unto you." Question: What was and is the peace of Jesus Christ? "He was as one brought up with the Father, always rejoicing before him; rejoicing in the habitable parts of his earth; and his delights were with the children of men." Here is a tranquil 'peace' from all eternity in glory. But he lays those radiant robes of glory and peace aside, and clothes the God-head in humanity, and in that

body he had no worldly wealth or honor, he was poor,—“The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” He was destitute of worldly honor, he testified that “A Prophet is not without honor, save in his own country, among his own kindred, and in his own house.” “He was despised and rejected of men.” He was tempted, tried, persecuted, scoffed at, and falsely accused; he submitted himself to the wicked priests and rulers of the earth, who through enmity, on false accusation and false testimony, put him to the shameful and painful death of the cross, and not a murmuring word dropped from his loving lips; the God-head sustained him under the tremendous load of sin which he bore in his own body on the tree for such poor condemned rebels as we are. All this, and much more, he suffered for “the great love wherewith he loved us while we were dead in sin.” Oh! the unbounded and unmerited love of God! well might the Apostle speak of “the love of God which passeth knowledge.” Peace, love and mercy shone brilliantly through all his words and actions. Although they laid him in a sepulchre hewn out in a rock and rolled a great stone to the door of it, and sealed it to make it sure, it was impossible that he should be holden of death,—on the third day he arose triumphantly victorious over death, hell and the grave, into his native heavens, in his eternal 'peace,' and is the "Prince of Peace," the glorious Mediator between God and offending man.

It is impossible for mere man to suffer these things in every point; but they come as near as humanity can come to the Son of God. Witness the Prophets and Apostles,—they were falsely accused, and slanderously re-

ported of,—they were cast into dungeons, into prison—banished into desolate islands, and many of them sealed their ministry with their hearts' blood on false accusation. And I believe if it were not for the good and wholesome laws of these United States, that you, Bro. Temple, and me and all of our Faith who would not bow to "the image of the beast," would suffer the same things now.

But we will come down to modern times.—Jesus says, "Through great tribulation ye shall enter the kingdom." "These things have I spoken unto you, that in me ye might have *peace*. In the world you *shall* have tribulation, but be of good cheer: I have overcome the world." "They that will live godly in Christ Jesus *shall* suffer persecution." "If the world hates you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." I would almost defy a perfect history of the Primitive Baptists to point out one that has not suffered persecution, slanderous reports and false accusations, yet they survive. Though they may be driven to the borders of despair by their enemies, and they may greatly fear that they have been deceived, but when they examine themselves they find a little of that "hope which is as an anchor to the soul, both sure and steadfast, and that entereth into that within the veil, where Jesus our forerunner hath entered." And he says, "Because I live ye shall live also." And joy and 'peace' springs up in his soul, for the "Prince of Peace" has taken up his abode with him.

Thus the warfare continues through life,—sometimes cast down, but not destroyed; at other times rejoicing in the most tranquil and heavenly 'peace.'

But view the dying saint in the triumphs of faith,—not a murmuring word drops from his tongue, but a sweet smile of glory and 'peace' rests on his quivering lips. Here is a perfect 'peace,' 'peace' with God, for "the Prince of Peace" is in his soul; 'peace' with himself, for "the Prince of Peace" has banished every anxious thought, and says to the tumults of the mind, "Peace, be still;" and, instead of strife and contention, he raises his trembling voice in praises to God and the Lamb for their unspeakable love and mercy to him, and says to all around him, "I am going home to my Jesus; I beseech you to prepare for the trying hour; I want you all to prepare to meet me in glory." And when the soul drops this cumbersome clay, "the Prince of Peace," with his holy angels, escorts it home to eternal 'peace' and glory. The body is laid in the tomb to remain in the silence of death until the great day of the Resurrection; but it is impossible that it should be holden of death for ever, for Jesus says, "I will come again and receive you to myself, that where I am there you may be also." When the sun shall be darkened, and the moon shall be turned into blood, and the stars of heaven shall fall as a fig tree casteth her untimely figs, then shall the voice of the Arch-Angel and the trump of God awake all slumbering nations, and call them to judgment; "And we that remain and are alive, shall be changed in a moment, in the twinkling of an eye, and caught up with the Lord into glory;" "This mortal shall put on immortality, and this corruptible shall put on incorruption; and then shall death be swallowed up of life," and we shall be enabled to sing, "O death, where is thy sting? O grave, where is thy victory?" "For the sting of death is sin," and sin being pardoned the sting of death is pluck-

ed out. "And the strength of sin is the law;" Jesus has fulfilled the law to the letter and spirit, magnified it and made it honorable to God to save sinners as we are. "But thanks be to God who giveth us the victory through our Lord Jesus Christ." Paul well knew there was no praise, honor or glory due to the creature, but all due to God through Jesus Christ. Here is not only an eternal 'peace' conquered for us, but an eternal 'victory' without disturbance; for the body rises triumphantly victorious over death, hell and the grave,—soul and body is reunited and capacitated to "bear up under a far more exceeding and eternal weight of glory." "For the Lamb which is in the midst of the throne shall feed them, and lead them unto fountains of living water, and God shall wipe away all tears from their eyes," and they shall tune their golden harps in highest strains of immortality, in singing of praises to God and the Lamb, for redeeming grace and never-dying love, while eternity runs her endless round." And, to make a certainty doubly sure, Jesus says:

"Not as the world giveth, give I unto you." 'The world' gives wealth, honor, fame and titles. These gifts are generally blended together, and if you possess them all, there is no solid 'peace' in them, for you are in jeopardy continually, lest you lose them. Solomon says, "Riches make to themselves wings and fly away," and with them honor, fame and titles forsake the creature. If not so, death will come, and come quickly, and take the owner from all his grandeur, and place him on a level with the meanest slave; and it matters not what vain show of splendor may be made at his funeral, he may be doomed to take up his abode in eternal torment with fiends and damned spirits,

"where their worm dieth not, and their fire is not quenched."

1st Cor. i. 26 to 30: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

St. James v. 1 to 7: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

"The wicked is driven away in his wickedness." "These shall go away into everlasting punishment." "Except ye repent, ye shall all likewise perish." Not so with those who possess the "peace of God which passeth knowledge;" for Paul says, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or nakedness, or peril, or sword? Nay, in all these things we are more than

conquerers, through him that loved us. 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." Seeing these things are so, why should we be troubled? Jesus says, "Neither let it be afraid." When this 'peace' is proclaimed in the soul he serves God, because he loves him; "We love God because he first loved us, and gave himself for us." He never fears eternal torment again, only on conditions that he may be deceived, for "fear hath torment, but perfect love casteth fear." Neither can he take liberty from these words, or any other scripture, to sin against his God. David says, "How exceedingly do I fear thy righteous judgments, O God!" "How shall we that are dead to sin live any longer therein?" "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "If ye love me, keep my commandments." So then we come to the conclusion, that every child of God serves and obeys him because they love God and fear him with a parental fear, for "the love of Christ constraineth us."

Beloved brethren and sisters, let us try ourselves by the scales of the Sanctuary, and see whether we have evidenced our love to God by keeping his commandments, and whether we have testified to all around us that we are his

by loving one another. If we have, thrice happy are we; but if we are "weighed in the balance, and found wanting," have we not great reason to fear the sentence of God against Israel by Malichi 3rd chap., and take his admonition in the 10th v.: "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Then, shall we "press forward to the mark of the prize of the high calling of God in Christ Jesus," "And grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" "And besides all this, give all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Then shall we "adorn the doctrine of God our Saviour by a well ordered life, and godly conversation;" "And keep the unity of the Spirit in the bonds of 'peace.'"

May God be pleased to own and bless these scattering remarks to the edifying of his people, and to the comfort and consolation of mourners, and to the keen conviction of sinners; and take all the praise, honor and glory to himself, which is ever due to his holy name, and finally save us all with an everlasting salvation, is my prayer for Christ's sake. Amen.

Yours, in Gospel bonds,

M. McGRAW.

Fairfield Dis't, S. C., }
Dec'r. 15, 1859. }

For the Primitive Baptist.

BROTHER TEMPLE:—

I take my pen in hand one time more to drop you a few lines, hoping that you will receive them, and do as you think best with them. If I knew that it would be any advantage to any of the little lambs, I would quote a text of scripture that may be found in Isaiah 40th ch., 1st and part of the 2nd vs., which reads thus:—"Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem."

Now, brethren, one and all, let us, instead of striving for that which causes confusion, strive for that which makes peace. I cannot say that I can speak a word that will comfort any person; but I can say this, that there are some things gotten up among the Primitive Baptists that we ought to let alone.

"Revealed things belongeth to us and to our children, but secret things belongeth to the Lord." It is none of our business to make so much "fuss" about the Devil. It is enough for us to know that there is a God and a Devil—a heaven and a hell. Let us, when we meet, talk about things which we know and understand.

I do believe that there was a covenant between the Father and the Son: I believe the Son on the cross paid the debt for his people, and men nor devils cannot fix up any plan by which one of them will be lost;—none can take from or add to that number.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." We know, brethren and sisters, that the hope that we have is the "anchor of the soul;" it is sure and steadfast. You know, brethren, that when the storm arises the boat is tossed to and fro; but when the 'anchor' is cast out, the boat plays around and around, but cannot get away. So is every one that is born of the Spirit,

who has that 'hope.' Brethren, if it were not for that 'hope,' it seems like I should fall.—But the world never gave that hope, nor cannot take it away.

People are talking about "doing good works!" If they want to do a 'good work,' let them "visit the fatherless and widows in their affliction,"—"keep himself unspotted from the world."—Be good and kind to widows; help them along in this world; and not be like some I know, who have taken their homes from them!! They tell me about Free-Masonry: but the religion of Jesus Christ does not make a good 'Mason.' You need not join society to make yourself a good man.

One brother requested that we would write on "the call to the ministry."—I can say to him and all, that I have suffered more on account of that than I ever did on the account of sin, when I carried that burden.—I have rolled on my bed from side to side until my shirt would be wet with sweat, and then would get up and walk the yard for hours,—so troubled that I could not sleep,—and have ridden many miles when I never noticed any thing along the road, I would get into a deep study about preaching.

Brother Temple, some preachers will not preach unless they are paid so much money; but I do know that Christ's preachers *will* preach, and you cannot pay them enough to make them stay at home; I believe they would go and preach without money or price. I would be glad to visit all the churches, but it is so that I cannot. I can say to you, brethren, that I have been to three Associations, and there seemed to be warm times among the Old Baptists.

Brethren, let us live in the discharge of our duties. Let us be sober, and watch and pray. We need not think that when we do any thing that is wrong, and hide it from our brethren,

that all is well, for God knows every thing you do. Let us show our good works to the world. I do believe it is the duty of every one who stands as a teacher to show his good works to the world as well as to teach. If the people have not confidence in the preacher, they do not like to hear him preach. Let us not fight other's professions; let them alone,—and preach the power of God, and tell them that "salvation is of the Lord."

Brother Temple, after looking over this, do as you think best with it: I will leave it with you whether you put it before the public or not; and if you do, rectify all mistakes and excuse my bad spelling. Give me your views on the Fall of Man in the Garden.

L. W. HARVEY.

Attala Co., Miss., }

Nov. 5, 1959. }

For the Primitive Baptist.

VERY DEAR BROTHER TEMPLE:

Through the tender mercies and long forbearance of our God, we have been spared to welcome in another year.

With tuneful voices and grateful hearts, can we not unite and sing,

Thanks we give for mercies past;

Pardon of our sins renew;

Teach us henceforth how to live,

With eternity in view.

And when life's short tale is told,

And our work on earth is done,

Oh! receive our souls, we pray,

Through the merits of thy Son.

Dearly beloved brethren and sisters, scattered promiscuously over this maze of sin, while pensively sitting by my fire-side this after-noon, my thoughts are running out in love to you while I am scribbling these few lines. Many of your grey heads and familiar faces seem present in my view, and I feel almost as if in your company. I think

of the pleasant seasons and golden moments that I have enjoyed with some of you, while there are many whose faces I have never seen yet. I love their sweet communications. They are often to me like the gentle shower to the thirsty soil. Thus it is, while humbly sitting round our hearth-stone, we can commune with each other from Maine to California, through our little messenger, the *Primitive Baptist*. Yes, sister Saltzman, will you please talk to us a little from California? We love to hear you speak; it seems to be seasoned with *grace*. We love to hear you tell of the gracious dealings of God with you—and to talk of his power in that land of wilderness.

Dear brother and sister Hassell, we would be pleased to hear from you often through the *Primitive*.

Brother Rhoden, of Ga., and brother Dozier, of Ala., let us hear from you.

Let us hear from you, our afflicted friend at Elizabeth City. We desire to know how you are getting on, both in body and mind. We also desire to hear from many other correspondents of the *Primitive* that might be mentioned, even as many as can and will, to the edification and encouragement of the poor, weak and desponding lambs of the fold.

There are some ingatherings in some of the churches in Middle North Carolina and Western Virginia. And may the Lord be pleased to bless his Zion every where, and give his children a travail in soul for poor sinners; and may many sons be born in Zion in the present date, is our humble prayer, if it be the will of God. So let us sing as we pass along,

The days of our exit are passing away,
The time is approaching when Jesus
will say,
Well done, faithful servant, sit down
on my throne,
And dwell in my presence for ever.

Affliction, and sorrow, and death shall
be o'er;
The saints shall unite to be parted no
more.
Their loud hallelujahs fill heaven's
high dome:
They'll dwell with their Saviour for-
ev'r at home.

Yours, I hope, in Christ,

S. N. LATTA.

Orange county, N. C., Jan. 3rd, 1860.

Milam county, Texas, Dec'r 24th, 1859.

FRIEND TEMPLE:

Some months since I wrote to you to
send me the paper, known as the *Primi-
tive Baptist*. The last mail brought
me the paper. I have carefully read
and noticed the contents. It was re-
viving to my soul, to read the very
able pieces written by some of your
brethren.

I claim to be a Baptist, though I am
not one that can dive into the fore-
knowledge of God as some.—I am not
an Arminian neither.

I would like to see your paper in ev-
ery man's house in Texas. I think I
can procure you several subscribers in
my neighborhood. I here enclose one
dollar in gold before the Post Master
for the "*Primitive Baptist*" for the
year 1860, which direct according to
directions.

Yours, very respectfully, &c.,

JOHN T. CHILDERS.

I feel under lasting obligations to
our new and very highly esteemed
friend Childers for the above short, but
quite complimentary, letter. It is quite
flattering to the *Primitive* and its many
correspondents—among which I would
like to number our friend.

I would be exceedingly glad if our
friend could see his desire accomplished,
i. e., "to see the *Primitive* in every
man's house in Texas," as well as else-
where, in order that the true, plain,
sound gospel doctrine may be dissemi-

nated in simplicity in every man's family.
If this could be so, I feel that I could
publish the *Primitive* without much
embarrassment in a pecuniary point of
view.

I hope our friend will send in several
new subscribers as soon as he can, (as
well as others,) to commence with the
New-Year; and that he will act as
agent for the *Primitive*. And may the
good Lord bless him to the understand-
ing of his Word, and bring him off more
than a conquerer through Him that loved
him, is our humble petition, for Christ's
sake.—ED.

For the *Primitive Baptist*.

Elder Temple.—I am not yet recog-
nized as being in fellowship with the
Primitive Baptists; but I have trials of
which you know not of. I have wait-
ed four years to see what would be the
issue. In my mind I have tried to
reconcile myself thus: There is no re-
sponsibility on me as regards doing bu-
siness, and setting in order the things
found wanting in the house of God,—
and I have tried to be resigned. But
at other times, if I was sure I was a
christian, I had "rather be a door-keep-
er in the house of God, than to dwell
in the tents of wickedness."

I have no wish to intrude upon the
"*Primitive*" to the stirring up of strife,
and yet I wish to set myself aright
among the *Primitive Baptists*, and so-
licit advice and correspondence, in a
private way, from any person feeling
free to advise me. It is not my inten-
tion to personate any one, neither to de-
tail all that has been said and done to
bring unto my present situation: suf-
fice it to say there was a matter in the
church where I was a member. This
matter was debated in hot blood (as I
believe,) to the disgrace of both parties,
—in which debate I took no part. And

as it was in the heat of debate, the parties parted asunder. There being a majority of male members on one side, the minority in the debate left the house. Well, I was grieved, seeing a "house divided against itself,"—knowing as I did that the money-mission Baptists had said, "if it be of God, it will prosper," &c.,—and now it divided and "must fall," and there the light, if any, must become darkness!

I saw the ground I occupied; I knew there was some error in the majority's proceedings; and being confident they would persist in their course—and, on meditating,—I drew a petition without date or signature, (the time being short till the Association) and carried it up to church conference. Well, in conference I tried to labor, in my weak way, with those present; but I did not obtain satisfaction, neither did I obtain even any dockets of my complaints. Well, I then asked to send for helps; and this was not done, and I had no power to compel. I then told them I intended to petition the Association, and I would read a petition that I intended to have at the Association. Well, they sat and heard the petition. I was asked—who had signed it? I said—nobody: but I intended to sign it. (Now was this doing anything in a corner?) The next conference came on; I went up and was asked—who signed that petition, or protest? (as it protested against delegates from that body being received by the Ass. until matters were better settled.) I told them—I had signed it. "Well, who else has signed it?" I told them. They then voted against me, and some females (not present,) on my evidence, without ever citing those females or hearing them any way, or laboring with them any way. They then adopted a letter to the Association, purporting to be at peace among themselves. And

this letter and the delegates were read by the Asso., and the above mentioned petition lying on the table not read. And after receiving the letter purporting peace, and the delegates, the Asso. appointed a committee to come and labor, in love, to restore fellowship, (according to my best recollection.)—See Minutes of the South Carolina P. B. Association, convened at Cool Spring, Greenville District, S. C.—Well, a committee came, but it would not hear me in the discussion, and never came home with me, though invited. And I am left about in this condition until now; and it seems to me that the opinion is afloat that I justified the first minority, and that I have cut myself off from the church; the church (or majority) having no complaint, or at least no docket, against me only Covenant-Breaking. I have asked some of the delegates of the Asso. what I must do to be heard? I am advised to go back to the church. Well, then, what must I do?—Must I give up all ground of complaint? and they will not answer a word. One has said, "that which would satisfy the church, would satisfy him."

I now wish to give my views, in part, on Associational Discipline. Well, the Association is the creature of the churches, and has no right to control an independent church; but she has a right to expel her (the church) from the Association. And if the Association finds a member of her body refractory, she should say to her delegates, "We want to know where the wrong is; and if you don't want us to know, it is evidence that the wrong is in you or your party." Had the S. C. Association acted thus with Philadelphia church, and have turned her off until she was willing for the whole matter to be investigated by unbiased brethren,—and it was just what I wanted and expected,—then she would have had a


gap down for right to take place. But suppose (scattered as the Primitive B. churches are,) some leading man gets biased and leads a majority after him, and believing himself safe, provided he can cut off all that oppose him from ever being heard,—how is the minority ever to get justice if the majority will not send for helps, and the Association refuses to hear any thing said by the minority? This is what I want advice about.

And I want it distinctly understood, that I did not ask for a seat in the Association; but I asked the Association to refuse the majority a seat with her until matters were better settled. And we, the petitioners, were in fellowship with the majority until they found we were going to cross their path: then they say, "we cut you off:" and now they say, "you cut yourselves off!"

Now, what I want, is to be fairly heard before unprejudiced brethren; and if they then say I had no right to complain, or that I have had my just dues, then I will understand Primitive Baptist Discipline, whether I believe in it or not.

JAMES MCKINNEY.

Camp Call, N. C., }
Dec'r., 1859. }

 A church should use much discretion in her actions against an offending member, and be ruled and guided alone by scriptural authority. In her proceedings she should be calm and deliberate,—hearing the whole statement of the case before making her decision. In Matt. xviii. 15, there is to be found a rule laid down by the Saviour whereby we should be governed. And O, how careful one brother should act so as not to be offensive to another, or to trespass the rules and regulations of his church. Be strict and precise, comely and inoffensive, and try to perpetuate brotherly love, is the advice of the—Editor.

PRIMITIVE BAPTIST.

Milbarnie, N. C., Jan. 14, 1860.

THE NEW-YEAR.

OPENING EPISTLE.

Dear bret hren, sisters, and patrons of the Primitive Baptist:

Through the tender mercy of God we have been spared to witness the closing of another year—1859—and the 23rd volume of the "Primitive Baptist—and the introduction of the New-year, 1860, and volume 24 of our paper. But whether we shall live to see the close of this year and this volume, God only knows. We may expect that some of us will sleep with our fathers before this year expires.

Then let us take the admonition of Jesus: "Be ye also ready." I presume, brethren, that a goodly number of you are somewhat like myself—our heads are "blossoming" for the grave; waiting as it were, on the bank of the river, expecting and looking out for the summons to pass through; and some shivering through fear, that it will be the case, that a cloud may intervene between us and our Saviour in the trying hour and article of death, after our many petitions to God, that our last years, months, weeks, days and hours may be our best times; that we may have a clear sky, and the bright shining of the Son of righteousness to chase away from our souls all darkness, doubts and fears, so that we may have a pleasant passage from this world to that kingdom prepared for us from the foundation of the world. Thus your poor unworthy servant or brother's desires have been for about fifty years.

But let us, dear brethren, trust in God and his promises, who has promised, "I will never leave thee nor forsake thee." "He that liveth and believeth on me, shall never die. Believeth

thou this?" "Though he were dead, yet shall he live."

Dear brethren, how thankful ought we to be for being "compassed with so great a cloud of witnesses! Let us lay aside every weight, and the sin, which doth so easily beset us, and run, with patience, the race set before us, looking unto Jesus, the *author and finisher* of our faith."

My soul has often been made to rejoice in God, I hope, in beholding your order and oneness of faith, that is spoken of throughout the world;—striving for the faith of Jesus—speaking in substance the same things; feeling love rising up in heart to and for brethren and sisters, whom I never saw in the flesh nor never expect to; and to feel or experience, How good and how pleasant it is, for brethren to live in the unity of the Spirit.

It is true, there have been some differences of views with some during the past year; but they are small when compared with the great concord among the brethren and sisters.

I feel to thank God, that he has endowed at least some of the sisters with the ability to write so ably on the gospel truths. May God increase the same abundantly, and raise up others.

Through the channel of correspondence the other day, I was strengthened and comforted on receiving intelligence, that (I hope) God is raising up young men to the ministry—one ordained, I think, in his 18th year; which goes to strengthen my faith that God will not leave himself without a witness; also, that the Old School or Regular Baptists will not become extinct, as the New School or Missionary Baptists have long since predicted.

Brethren, if you can pray the Lord of the harvest to raise up, call, and qualify more to the ministry, and send them forth with power and demonstra-

tion of the Spirit into the harvest-field, for Christ's sake, do so, without delay; and let some hand-fuls of purpose fall for the gleaning ruths.

Brethren, let us endeavor through the present year to excel the past; let us double our diligence in trying to keep the unity of the Spirit in the bonds of peace. Write on, brethren and sisters, with an eye-single to the glory of God and edification of the saints, and not for the mastery.

Dear brethren and friends, I feel thankful for several clubs of new subscribers sent to me lately. Our very highly esteemed friend, Green Bridgman, has sent us *ten* new subscribers. Several others have sent us new clubs of fives and less numbers, all of which I feel grateful for, besides thanking them, and should be glad to record the same to many more for such like favors.

I think there are many who are favorable to the Primitive Baptist cause, who have not joined the Church, but would subscribe for the Primitive if it was proposed to them. I hope the brethren and friends will do all they can to spread far and wide the circulation of the paper, as I believe it is doing good as an instrument in the hands of God; speaking often and comforting the dear children of God.

I have thought about giving over the paper into other hands; but so many have admonished me to go on with it, that I have not concluded to give it up, fearing that some discontentment might follow.—My fears on this occasion have not been of a slavish or servile nature, but because I think I *love* the brotherhood. Brethren, let us endeavor to let "brotherly love continue," and forego any views we may have on the gospel or religion, that we are aware will tend to hurt the brethren's feelings. Let us bear one another's burdens, and so fulfill the law of God.

This number has been belated, owing to extreme cold weather and the Christmas holydays, as printers claim them days from the fact that that is the

only time throughout the year which they can "legally" take for rest and recreation from their yearly and incessant labor. I hope, however, that we shall be able to get up with our time.


The brethren who are subscribers and live not very convenient to any regular Agent, will please be their own agents in sending on their remittances for themselves and others.

I hope to share liberally of your support, brethren and friends, as heretofore; and desire that you pray God to uphold and support me in the arduous task of conducting the Primitive; and that when this mortal frame of mine shall cease, that I may by grace meet you in heaven, having on the imputed righteousness of Christ, to mourn, to sigh, to sorrow, to fear no more for ever and ever.—Ed.

Receipts.

N. C.	E. B. Branson for 59,	\$1 00
"	Enoch Stone to April 60,	1 00
"	J. McKaughan for 60,	1 00
"	James Carney for Jourdan Knight to March 61,	1 00
"	Mary Sherrod in part for 59, 60, and "Fragments,"	2 00
"	James McKinney for self and Wm. H. McKinney for 60,	2 00
"	Green Bridgman for Jesse M. Caffee and Eli H. Gerkin for 60,	2 00
"	S. N. Latta for self, H. C. Dollar and James A. Melone for 60, and O. May to Sept. 59,	4 00
"	J. L. Britt for self, Mrs. C. Britt, Mrs. E. Creach, Mr. E. Creach, Cabret Powell and J. Powell for 60,	5 00
"	Green Bridgman for L. C. Jarvis and Wm Chester for 60,	2 00
"	Eld R. W. Hill for self, Miss Jane Mitchell and Miss Martha Kingston for 58; John G. Hill to Aug. 58, and Azariah Doss to Aug. 59,	5 00

S. C.	Eld. M. McGraw for self for 60, and Mrs. Jemima C. Lucas (of Ark.) to Jan 60,	2 00
Tenn.	B. Bryant for 60,	1 00
"	Mrs. Sarah Hall to Aug. 60,	1 00
"	A. Brummett for Elisha Evans for 57,	1 00
"	B. C. Headrick for self for 60, and Hannah Barnard to March 26, 60,	2 00
Gea.	P. S. Mizzell for 60, (59 came to hand,)	1 00
"	Ezra McCrary for self for 56-7, and for Eld. Wm. Abbott for 56,	3 00
"	Asa McCrary for 60,	1 00
"	James Burns for 59-60,	2 00
"	Wm. Brown for self, J. J. Winn, B. Minslow, A. Minslow, R. G. James, and P. Tiffin for 60,	5 00
"	John Barwick for self, Wm. Tauer and Mrs. Rebecca Tanner for 60,	3 00
"	Shadrich Wells for 59-60,	2 00
Ala.	Thos. Coleman for 60,	1 00
"	Eld. Benj. Lloyd for John R. Hartley for 60,	1 00
"	Joseph T. Allen for self, Robert Allen, R. S. Meeks, Alfred Thigpen, Joseph Thigpen, Jason Thigpen, Ingram Roads, Penelope Roberson and Mathias Hoggle for 58-9, (lost,)	(9 00)
Miss.	James Armstrong for self, Wm. Ferguson, Allen Jones, Thomas Young, James and H. Dorris, for 59; James Carter, John Herring, Sn'r., to June 59; Young R. Stokes, James Canterbury and W. M. Jacks for 60,—	10 00

 We have failed to procure subscribers enough up to this date to justify us in publishing the "Basket of Fragments:" and we hereby postpone its proposed publication till the first of May, 1860.

AGENTS.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. R. Croom, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Keneday, James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hymen, L. Bodenhanter and Samuel Tatum, G. F. Nethercut, Ebenezer Morrow, Wm. Barnes, Simpson Latta, Matthew Wilder, S. Hassell, Jesse C. Knight, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bains, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, S. R. James B. Woodard, Hudson Stephens, Josiah Coats, Daniel Tarlington, Green Bridgman, Edward W. Ains, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder, Jeremiah Batts, Benj. Flemming, Wm. F. Bell, Alfred Horn, Wm. F. Wilder, Wm. E. Stone, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, John Stadler and James H. Sasser; E. G. Clark, James Carney, Wilson Thigman, Jesse W. Leigh, Geo. Howard.

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitman, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

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Gilliland, Dennis Tatum, John W. Ledwick, Thomas Pitts, Samuel Day, Jacob Butcher, E. G. Browning, Vincent Taylor, Anderson Brummett, Joel Rushing, Wm. Swain, J. B. Keager, Peter Smith, Dennis Springer, Samuel Thomas, C. J. Shelton, John W. Burge, John D. Matthews, L. F. Evans; Elders George Dufinan, R. W. Fann, Wm. Hunt, John Parker, F. A. Will, Hosea Priestar.

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LOUISIANA.—Eaton Lee, John McCain, T. W. Shepherd, L. K. Capers.

INDIANA.—Alston Wyatt, Eld. Geo. Branson, Milton Balmenger.

ILLINOIS.—John Aylesbury, George Waggoner, Ohio—Eld. Hiram Allen, Andrew Cook.

KENTUCKY.—R. S. McDowell, Nicholas Darnald, M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

VIRGINIA.—Rudolph Rorer, John S. Craddock, Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Elders Nathan Thompson and Silas Minter.

ARKANSAS.—F. T. Harris.

TEXAS.—C. W. Donahoe, Jacob Mast, Jeremiah Day, Alfred Helmer, Isaac F. Wood, H. W. Anderson, Eld. Joseph Harman, John T. Chadders,

FLORIDA.—T. H. Hurst, Isham H. Bazzel.

TERMS.

THE PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post-Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburne, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUTED at the Office of the Primitive Baptist, about nine miles East of Raleigh. Persons who cannot make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct them to Editor Primitive Baptist, Milburne, N. C.

Charges will be moderate, and the work good.

BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., Jan 28, 1860

No 2.

COMMUNICATIONS.

Rough-and-Ready, Cala., Dec's., 1859.

BROTHER TEMPLE:—

Inclosed you will find one dollar for the "Primitive Baptist." I expect to write soon again, and will write at some length. At this time I have the Neuralgia in my head and eyes; it pains my eyes to look upon the paper.

May the Lord enable you to stand at your post like a faithful soldier, and valiantly contend for the truth as it is in Jesus.

Your sister in hope of eternal life,
ANN L. SALTZMAN.

For the Primitive Baptist.

Dear Brother Temple, Brethren and Sisters:—Greeting.

"Old things are passed away, and behold, all things have become new."

The old year, 1859, has passed away, and numbered with thousands of others, never to be realized by us again, and with it some of our brightest flowers, not-withstanding all the medical aid, sympathies of nearest and dearest friends, and all their prayers at a throne of grace, death! the monster, and terror of almost the whole earth, has laid his cold iron-grasp on some of our friends; some who, no doubt, themselves desired his stay. But, alas! God had summoned him to execute, and his will has and must be done.

Oh! what a reflection! what are my hopes! what are my fears! God,—though he is "God rich in mercy, and abundant to all who call upon him"—yet he is just as *will* as merciful. He hath said, long ago, "Dust thou art, and unto dust thou shalt return." He cannot remain God and let one of his promises fail. People dying, only proves the truthfulness and justice of God—some times his mercy also.—Nothing lives at its own option, no more than it dies at its own option.—Our own being declares the providence of God. "He that sins, shall die."—Death proves that sin is in the world. The human family dying, proves that sin is in the human heart. We may talk about fevers killing the people—but God says, Sin kills. Hence, it is only bringing to bear the truth of God's word, "By one man sin entered into the world, and death by sin; so death hath passed upon all men, for that all have sinned.

Hence, the necessity of being born again, which frees the soul, that is born again, from sin. And though God's mercy saves from sin, yet his justice forbids him to save in sin. Old things pass away in this new birth—old ways, old desires, with the old deeds. New ones take the place—a death to sin.—Every thing they delighted in before, that was sin, they now take no delight

in. The closet and the grove—the word of the Lord—the house of worship—all become his delight. The way of the Lord is now his way. The heart is changed by the Lord, by the law, which is perfect—being put in it.

Now, "How can he that is dead to sin, live any longer in sin." Yet, "If we say we have no sin, we deceive ourselves, and the truth is not in us."—John.

"For in me, that is, in my flesh, dwells no good thing."—Paul

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—I John.

"Show me your faith with your works, and I will show you my faith by my works."—James.

Many others might be brought, but these are sufficient. Not that these texts conflict, but show the conflict in us—between flesh and spirit—the renewed and unrenewed *man* or nature.

Grace changes the inner man, or soul, so it does not sin; it has no desire to sin, but desires holiness,—desires more and more knowledge of God and godliness,—more and more understanding of his word,—more and more to understand the precepts taught in his word, and to do them,—more and more to love the brotherhood—to visit the fatherless—the widow and the sick—the poor and afflicted. "The spirit is willing, but the flesh is weak." "So the things I would do, I do not." The flesh, the outer or old man, not being changed, but the remains of sin in it,—to prove us, to try us, there are temptations without and fears within—a continual warfare between flesh and spirit. Therefore, "Oh! wretched man that I am, who shall deliver me from the body of this death." "I thank God, through Jesus Christ our Lord; so then, with

the mind I myself serve the law of God: but with the flesh the law of sin."

As the *old* year, '59, went out—the *new* one, '60, entered. "Christ is the end of the law, for righteousness to every one that believe." Not *at* the end, but *is* the end,—no intermediate space between the end of the law and the beginning of the gospel dispensation. "For the law and the Prophets were until John: since then, the gospel is preached. Not John's dispensation to "preach the gospel," not a gospel nor an gospel, but "*the* gospel," "which is the power of God unto salvation to every one that believe." He, among every one "that believe, is saved," while "he that believes not is damned," though he may hear. Hence, the hearing is not with the outer ear, for "have they not all heard? yes, verily, but they have not all obeyed."

It is then the inner ear, or ear of the mind. "He that believeth in the Lord Jesus, hath everlasting life; he that believeth not in the Son of God, shall not see life, but the wrath of God abideth on him." "Faith cometh by hearing, and hearing by the word of God." "Preach the word." "The word was made flesh, and dwelt among us." But "How can they preach" the word "except they be sent? as it is written, How beautiful are the feet of them that preach *the gospel* of peace!" "No man taketh this to himself, unless he is called of God as was Aaron." He also must first be a partaker of the fruits of the vineyard,—changed from nature to grace by grace alone,—then called—called of God, "Who hath saved us and called us, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began."

Preach "repentance towards God, and faith towards our Lord Jesus Christ."

"Call upon all men every where to repent," and leave the event with the Lord,—saying like Ezekiel, "Hear ye the word of the Lord." No perfection in this world! therefore, "go on to perfection." Persevere—press forward unto the mark of the prize of our high calling! By-and-by, in the resurrection, at the last day, God Almighty, by his power, will raise these vile bodies, and "then we will be like him;" "then we will be satisfied, when we awake in thy likeness, O Lord." I do believe it will satisfy all the dear saints of God. "These are they that have come out of great tribulation, have washed their robes, and made them white in the blood of the Lamb."

These scattering remarks have been thrown together, I hope, in the fear of the Lord. If you think them worthy, give them a place in the "Primitive;" if not, throw them by, and I am

Yours, in christian affection,

R. W. CRUTCHER.

Madison Co., Ala., }
Jan'y 10, 1860. }

For the Primitive Baptist

CAMDEN MISS., }
DEC'R. 5, 1859. }

Elder B. Temple—Dear and Much-Esteemed Brother:

I felt the influence of the great moral taught by Esop's Fable, where the diminutive frog endeavored to swell himself to the magnitude of the stately ox in attempting to reply to your remarks upon Eternal Union: and its influence is no less apparent at present in attempting a simple answer to your remarks upon that reply. But when I contemplate the beautiful order of nature which God has so neatly arranged to exhibit his unlimited power and magnificent glory, and there see the most insignificant twinkling star at-

tract the attention and call forth the admiration of the most towering astronomer,—the manœvers of the diminutive ant puzzle the intellect of the most profound philosopher,—the insignificant charger makes the most haughty King scratch his head, and many other like demonstrations of a wonder-working God,—I feel somewhat emboldened to hope that peradventure I may reflect some small ray of glory, arising from my glorious Master, insufficient as I feel myself to be. Notwithstanding this is designed as a simple recognition of your condescension in noticing my feeble remarks, and an acknowledgement of a due appreciation of your fatherly admonitions, both past and present, in expressing of which, language seems to fail me, and I am left far behind a true picture of my grateful heart. And, in attempting a few remarks, I pray, think me not impudent or egotistical, because I feel in the most pungent form that if I am a saint, I am surely the least and most imperfect of all: and it really seems to me a condescension in those that I esteem as the people of God to notice me in any way. And when they do, it brings me to their feet, not with a badge of deception and disguise to prey upon the pecuniary vitals of a philanthropic people, after the manner of some; but under a deep sense of my unworthiness and the full force of complaisance and gratitude, if my heart deceives me not: and in this state of feelings I proceed to notice your remarks.

And, first: There is never any apology due me upon matters of this sort, because we are all fallible beings, and I most of all. And should it be that a brother is wrong upon a given subject pertaining to the Redeemer's kingdom, and should even become convinced by

reading my references to the great Standard of Truth, there is no offence to me, and consequently no apology due me; neither should any honor or glory be attributed to me, but unto Him who is the Author of truth be all the honor and glory and not unto one who is but an unworthy recipient of the same.

As to the matter in dispute, it seems to amount to nothing more than a mere fancy as to words, and as I have long since learned that words were not ideas, and sounds were not sense, I am not at all disposed to strive about them, especially with a brother; and that, too, when neither word is used by the great pensman of truth in connection with the idea under consideration, but will remark that our language is filled up with words which qualify, modify, help and limit the sense of words composing the frame-work of our language. And I am not sure that we are justifiable in using any of these auxiliaries, or modifying words, except it be precisely as the inspired pensman has used them in propagating the truths of the everlasting Gospel.

The words *actual* and *virtual*, when preceding a noun, are qualifying adjectives; but if we add the *ly*, and use them before a verb,—as created,—they become adverbs, and serve to limit, extend or modify the sense and meanings of the verb, &c. Now it is altogether sufficient for my purpose, to use the language of scripture, as it is positively written. But should we attempt to qualify the positive assertions concerning the nature or acts of God, we should, by all means, do it in the most unlimited sense, because he is an unlimited being in all his attributes, in whom there is no variableness neither the shadow of turning; He is God and changes not.

Then if we are informed of an act of God, I am compelled to look upon it as a fixed principle of the Deity, without beginning or end, and consequently no change was affected to produce it. Then it was positively an act, in the most unlimited sense of that term; and if we attempt to qualify any term relative to his nature, or his acts, it should be such as gives it the most unlimited sense. And consequently when I wish to qualify the assertion that we are his workmanship, created in Christ Jesus &c., I prefer the word *actually* to *virtually*, because the former fixes the sense of the sentence, while the latter places it in a vague and unsettled sense. But by way of compromise in language, I will propose to all contending parties, that we dispense with both of the above named terms; and when we wish to qualify any of the assertions of scripture relative to God or his acts, that we just simply say that it is *positively, emphatically and uncontrovertibly so*.

Respecting the quotation quoted by you from Psalms 139: 16, it was with an eye to that, and upon which I endeavored to base the remarks of part of my letter relative to the temporal creation of the church in Adam. but will now try and drop an idea or two more direct.

Here the Psalmist seems to speak of himself in a representative manner, prefiguring the Lord and Saviour Jesus Christ, and commencing at the 14th v., says:—"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were

fashioned, when *as yet there was none of them.*"

Now in this, we have depicted a being fearfully and wonderfully made in secret. His substance not being hid from the Creator, was in reality formed and fashioned, when as yet there was none of them; and it only remained for this positive reality to be manifested publicly upon a corruptible scale, that his power might be manifested in a resurrection or reorganization upon an incorruptible scale; and thus the children became partakers of flesh and blood in the Adamic creation. And they being partakers of flesh and blood, Christ himself likewise partook part of the same, (wrought in the lowest parts of the earth,) that, through death, he might destroy him that hath the power of death, that is the Devil: Hebrews 2: 1.

And as regards the use of the term *virtual*, relative to the Adamic creation, which we all (so far as I know,) admit was not spiritual but temporal,—rendered susceptible of spiritualization,—I did not admit it as properly applying to either creation, but stated that "if it be used at all, it would or could only apply to the Adamic or temporal creation," &c. And in that sense alone I used it; not that it really expressed an idea of mine, because my own idea is, that spiritual creation was 'actually' in Christ, while the temporal creation was 'actually' in Adam.

But in order that you and all brethren may fully understand me, I will change the phraseology a little, and convey what I consider the same idea. The spiritual organization of the church was *really* in Christ Jesus, who was one with the Father from everlasting, while the temporal or material organization was *really* in Adam. Hence I look upon both as positive realities: the form-

er *eternal*, the latter *timely*; and that the development of either or both in time, is but the manifestation of those positive realities, made apparent to human sense. Hence every change—whether it be from nonentity to a state of being—from a state of nature to grace, or from a corruptible to an incorruptible state,—is peculiar to temporal conditions alone, and not to the great Author of all material things, which I think, brother Temple, is the conviction of every Old Baptist upon earth, if he could just simplify his reasonings so as to fully comprehend the end of his or her own ideas, derived from their own experience and the word of God. Not that I think myself more capable of deep and intricate reasoning than they, but that I am satisfied to stop my own reasonings just where God has stopped teaching me, and content myself with my poor changeable, fallible condition, and trust in God to perfect me according to his own realities and divine perfections which I view to be like unto himself—eternally unchangeable,—upon which alone I hope for a real, actual and eternal existence in Christ Jesus beyond this veil of tears and sorrow, treasured up there in Christ Jesus from all eternity.

Hence, my beloved brethren, the world over, my hope, my only hope, of eternal happiness beyond the grave, is based upon the *actual* and *eternal* union of Christ Jesus and his kingdom, church or people; and I believe it is your hope if you will examine it closely. Then away with the idea of mystifying or limiting the realities of God's everlasting and eternal covenant, and confining its actualities or realities, to time and timely developments, which is but the manifestation of that that is *real, actual, perfect, unchangeable and eternally* glorious in the Most High and Immutable God.

And now, brother Temple, and all other brethren, provided you should think this worthy of the public eye, I can say to you that I am no linguist, and make no pretensions to anything in literary attainments except common English erudition, and do not claim to be very proficient in that; but still I feel satisfied that all the apparent clashing of opinion among the Old Baptists is more from a misconstruction of words and sentences than from a real difference in sentiment and principle. And in conclusion, let me say brethren, if I never wade in water over *my depth*, I shall have to lay aside the whole system of God's marvellous works, both in spiritual and temporal things. For if I undertake to investigate the smallest insect upon earth, or the plainest verse in God's holy word, I am made to exclaim in the language of Paul, "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." Hence, brethren, it is all deep water to me, and instead of wishing to impose unrevealed mysteries upon you, I am constantly reviling myself because I cannot better understand that which is revealed, and thereby be enabled to elucidate more clearly the internal emotions of my mind.

My sheet being full, I must close, and trust my imperfect remarks to your judgment and that of the brethren, provided you think them worthy of publication; if not, consign them to the flames, and all will be right with me.

Yours, in bonds of christian love
and hope,

THO'S. L. COTTEN.

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—
Psalms 134: 1.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

Since writing the following letter, I have concluded to send it to you, if peradventure you will, after observing and correcting mistakes, give it some humble place in one corner of your valuable little messenger, the "Primitive." Not on account of its greatness, but for my sister's sake, as I do not expect that she can read writing. Should you give it a place in the "Primitive," please to send her one of the numbers containing it: direct it to N. H. Wilder for Mary Ann Hill, Wilmington N. C.; for which I enclose two stamps, which I hope will satisfy you for the No. sent to her. And should you deem it unworthy a place in the "Primitive," please to put it in a new envelope and mail it again as above directed, and you will confer a special favor on your unworthy brother in tribulation.

JASPER B. MANN.

NEWPORT, CARTERET Co. }
N. C., Dec. 31, 1859. }

Mary Ann Hill—

Dear Sister:

After a long delay, I have seated myself to write you a few lines in answer to your kind and affectionate letter of love of the 22nd of Nov., which was duly received and its contents read with pleasure, and which was as the wise man has said, "as cold water to a thirsty soul, so is good news from a far country."—Prov. 25: 25. It brought me such good news that my little cup was overrun with joy.

I will here say to you that I complied with your request in giving your love to the brethren and sisters, and also read your letter for a number of them at our Meeting-House, which seemed to fill their souls with joy, and some of them requested me to give you their

love in return, which I hope you will receive in these few lines.

I can say to you, my sister, that my soul was made to rejoice when I read your letter; for it fills me with joy to hear of the ransomed of the Lord returning and coming unto Zion from any quarter: and when I hear of those that are near and dear to me by the ties of nature, it is a double joy, for they then feel to be my people in a two-fold sense. And now, my dear sister, as you have recently enlisted under the banner of King Jesus, and perhaps feasting upon your first love, so that your pathway may seem to be strown with flowers, while your soul is drawn out in praise and thanksgivings to your Jesus, and your soul so filled with love that you are constrained to cry out in the language of the Apostle, and say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" And though you may feel so free from sin, and so filled with love and joy that you scarcely can believe that you ever will grieve, that you ever will suffer again, so that you are ready, as the unworthy writer of this was, even to defy the Devil and all of his hosts to make you doubt that you have past from death to life,—I can only say to you, my sister, as some of the old saints told me, though I could hardly believe them, that those joys would not last long before doubts and fears will throw such mists over them that you will almost lose sight of your once 'big' but now little hope, and think, "surely I am deceived, for christians don't feel as I do; for they seem to get along smoothly; and, poor me is hobbling along in doubts and fears!" You will often have to go back to your corner or beginning-post: you no doubt well remember when and where it was set up. Yea, my sister,

you will often find sweet peace of mind in meditating upon your first love, and how you found that peace within, and how sweet it was to know a Saviour's love. Yea, my sister, though doubts and fears hover thick around me, after meditating upon these things, I can take fresh courage and go on my way rejoicing for a short space.

And now, my dear sister, as we have turned our backs upon the world, and have made the same manifest by following our Lord and Master in the liquid grave, let us endeavor, as much as in us lies, to lay aside every weight and all our darling besetting sins, and run with patience the race set before us, ever looking unto Jesus the Author and Finisher of the christian faith. Let us endeavor to keep our bodies in subjection and our tongues bridled, our lamps trimmed and our light shining; and ever be ready, on all occasions, to give a reason of the hope that is in us. Let us endeavor to walk worthy of the vocation wherewith we are called, in all meekness and lowliness, and long suffering, forbearing one another in love, and ever adorning the profession we have made by a well-ordered life and a Godly conversation. And when we are persecuted, count it all joy for Christ's sake, for if they persecuted our Lord and Master, what better may we poor worms of the dust expect! Let us take the word of God for the Man of our Counsel, and try to live in a discharge of our duty to our God and to our brethren and sisters and to all mankind, and so to walk as to glorify God in our bodies and in our spirits, which are his. For if we are what we profess to be, my sister, Jesus has said that "he would come," and that "he would not tarry, and would receive us to himself, that where he was we might be also." And Oh! the delightful thought, my sister,

of meeting with those we dearly love, to part no more for ever! where we shall be done with the cares of this world, and done with all sorrowing and sighing, where we shall no more look through a glass darkly, but see our Jesus as he is, and know as we are known, where God himself will wipe all tears from our eyes!! Oh! that we may be in that blest number, to join in singing ceaseless and undivided praises to God and the Lamb for ever and ever!!

I will add a few verses of poetry and stop my scribbling, lest I weary you:

So I say to you, my sister dear,
While in the flesh you sojourn here,
Remember that the Devil's got
Traps and snares already set.

Into which he does decoy some,
And leads them off far from their home
Which causes them to weep and cry,
In ashes and sackcloth to lie.

Draw near the Lord in fervent prayer,
And he will unto you draw near;
"Resist the Devil and he'll flee from
you."

St. James records it to be true.

And in your Saviour's precepts walk,
And of his mercies sing and talk;
And, on your way, know none be-
side—

Save Jesus and him crucified,

Who left the shining courts above.
The moving cause no doubt was love,
And on the cross—the solemn scene—
Died, his chosen to redeem.

In the sepulchre then was lain
The Lamb of God, for sinners slain;
But he arose, ascended high,
His ransomed church to justify.

Then on your way rejoicing go,
Tho' world, flesh and Devil may
weary you.

Your Saviour's commandment do
obey,

And don't forget to watch and pray.

And now unto the only Wise
God our Saviour who justifies,
Eternal praises may we sing,
To Jesus Christ our Priest and King.

Farewell for the present.

JASPER B. MANN.

For the Primitive Baptist.

DEARLY BELOVED BROTHER EDITOR:

From various considerations, I feel inclined to address you and the patrons of the "Primitive" again. I thought I would have written sooner, and indeed I commenced writing, and after looking over it, I could not fellowship it, and therefore threw it aside.

In the first place, I wish to rectify a small mistake either in me or the printer, in a previous communication.—'Union' is the post-office near me: I live in Neshoba county. In the second place, I desire the "Basket of Fragments," as I feel that "fragments" are good enough for me, on the reception of which I will remit to you the change.

Dear brother, in looking over my last No. of the "Primitive," I see your notice to the "delinquents." It arrested my feelings that I might be one, as the friend to whom I remitted lives at a distance. If so, please drop me notice, or otherwise silence will be satisfactory; as I feel it an important duty I owe to God and to my fellow-man to be punctual and honest in all dealings, and indeed I would not give one groat for all the religion in the world that does not make us so. If there is no principle in the religion of Jesus, where shall we find it? Notwithstanding our eternal salvation is eternally of the Eternal God, yet our prosperity and happiness greatly depends on our conduct here towards one another.

Now, my brethren and friends, as we have been often refreshed through the little "Primitive," let us stand square up with our venerable old brother, and

strengthen his arm as the arm of Moses.

Well, my brethren, as my sheet is not full, I will say a little more. Though I am excluded from your ranks probably for ever, yet I feel an interest in your battle, as I hope it is the battle of the Lord. I see and hear the brethren in divers places complaining of cisms, &c. This confirms me of an opinion I have indulged in for some time,—that is, there are yet too many in your ranks. Again, it is in accordance with the word of the Lord. What may we expect in such a multitude, when there was a device among the chosen twelve and the God of heaven in their midst? There was a special use for Judas, and there is for all the deluded gang now. "And for this cause, God shall send strong delusion," &c. What is a stronger 'delusion' than to be confirmed in a lie, in a false system of religion? Probably some will say as they did to Paul, "Why doth he find fault? who has resisted his will?" And we will answer them as he did, "Shall the thing formed say unto him that formed it, Why hast thou made me thus?" He there plainly shows that he, as a Sovereign and self-existing God, had the right to dispose of his created matter as seemed him good,—the vessels of mercy afore appointed to glory, and the vessels of wrath fitted to destruction. Again, it is said, "God has made all things for himself; yea, even the wicked for the day of evil." "Ye generation of vipers, how can ye escape the damnation of hell?" "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Ungodly men, who of old were ordained to this condemnation. It is likely there are some like Leah, tender-eyed and cannot see afar off: it is so, blame the scriptures! But I suppose you will be like the Jews—they claimed God for their Father, but would not have Jesus.

Now, brethren, mark them that seem so scrupulous with regard to the "actual existence" of the church by the virtue of Jesus Christ. I view nothing to be 'actual' only God,—all created matter temporal, and at the same time he purposed such a world as this, and the children by ordinary generation. He partook of flesh and blood, and in due time himself came down and assumed a part of the same, that he might be the first born among many brethren.

Also, mark them, whether ministry or laity, after being excluded from you, will go and join other sects and try to build up that they once tried to destroy, or because they do not live near a Primitive church they can join others. They put me in mind of a bird that ranges through Mississippi that is called buzzard,—they will eat sound meat, and, of choice, eat rotten meat or mud. And though your poor dust is cast off from among you, in my present and past feelings, I would not join them if they would open all their doors, break up their floors and throw off their roofs!

Be ye not moved as some strange thing had happened unto you: God has said, "he would put enmity between the seed of the woman and the seed of the serpent." The war commenced with Cain and Abel, and will continue while there is one of the 'elect' remaining in these low grounds of sorrow.

Now, as I have touched on the "two seeds," I will say a few things on that subject.—All Bible readers know that it is a bible doctrine, and a doctrine I believe all christians love, and that it is a doctrine equally despised by all Arminians. Without further reference to what God has said about it, I will give you to understand what I learn to be modern "two-seedism," or at least some

of the leading principles, as I learned it by one of their most eminent ministers. 1st, A self-existing Devil and his children never fell in Adam. To this I will say, if so, what law will condemn them? If self-existent, why don't he keep his own keys? Why was he subject to Jesus? "When the strong man armed keepeth his palace, his goods are in peace; but when a stronger than he cometh and cast him out, and taketh from him the armor wherein he trusteth, and divideth the spoil," &c. By reading of the good old book, we learn that "sin came by transgressing God's righteous law, and so death by sin." But where do we see the first emotions of it? The serpent being more subtle than any of his creation, it seems to be his lot to bring about God's own ends. Now I will appeal again to the Sovereignty of the great God.—Did he not have the same right to give the serpent his principle as he did the lion or the lamb, or the eagle and every thing else? You are obliged to admit that he has and did distinguish them by their various principles. Well, then, "out of thine own mouth will I condemn thee, thou wicked serpent." So I view the whole matter to be strictly just on the part of God, for he has done all things well and according to his own will, and will be and is approved of by his saints.

We understand His people are a willing people in the day of His power. Now let us suppose a case,—come, let us reason together,—you all know that we are all unpleasant when we are not capacitated together in society.—Please look at the wedding guest. And again, They shall cry for the rocks and the mountains to fall upon them,—and why?—to hide them from the face of the Lamb, and he that sitteth on the throne. And this is all for the lack of the wedding garment of the imputed righteousness of Jesus Christ, "Who of

God is made unto us (his people) wisdom, and righteousness, and sanctification and redemption." "Who shall lay anything to the charge of God's elect?" "Jesus has died, yea rather, risen again."—"Who shall separate us from the love of God? shall peril, or sword, or famine, nakedness," persecutors or false brethren, or being excluded from the church, "heights, depths, nor any other creature be able to separate us from the love of God, which we have in Christ Jesus our Lord?"

Now, brethren and friends, as I am about through, perhaps for ever, so far as I have gone, it is the sentiment of my heart. You know we cannot fully express ourselves in this way. I am somewhat like old Peter was when they were criticising and threatening him for preaching Jesus,—I cannot but speak that I have seen and felt, whether it pleases or offends," the latter of which I do not wantonly desire to do. I feel some timidity in writing, standing as I do, fearing it will be like a sour plum in a crust of sugar.

Now, my brethren and friends, one and all, I will propound a question for your meditation or expression, as it may seem good in the sight of the Lord to direct you:—What difference is there between "lighteth" and "enlighten?"

So now let me say to you, while you are engaged in reading the "Primitive," take the admonition of your Lord and Master, and read his Holy Word, and thus discharge a duty enjoined on us, which probably will prove a blessing to us. And do not forget to write often, as it is most all the preaching I have. So farewell.

May God direct you in all things.

E. JORDAN.

Union, Miss.,)
Jan. 2, 1860.)

For the Primitive Baptist.

Come, poor sinners, now take warning,
Of those who are called to preach the
word,
And search the Scriptures night and
morning,
And see how they are called of God.

And who are those that stand before you,
And telling you of your reward—
What you shall have after leaving this
world,
Let it be good or bad.

Dear sinners, beware of those false
teachers,
For they are many in our land,
Who are trying how they may deceive
you,—
For money is their whole plan.

Money! Money! is their cry from the
time
They enter into the stand,
Until they leave the place that has been
appointed
A few days beforehand.

It is not your souls that they are after;
Are you so blind you cannot see?
Don't you see them walking through the
crowd,
And holding out their hats to thee?

Saying to one and another,
"Throw in your mite to each brother
And you shall never lose anything:
The Lord *will give* to you again!"

Dear sinner, have you never searched
the Scripture?
Nor heard what your dear Saviour
says?

Has he never told you about false
teachers,
Who have those "itching ears?"

Have you never read about the "goats"
That are to sit on his left hand?
Nor heard about those "howling wolves"
That are to come in our land.

Dear sinner, I invite you to your Sa-
viour,
Yea, to the blessed Lamb,
Who is able to forgive without your
money,
And *at* you upon his right hand.

And when you leave this world below,
You will rise with him in glory,
And join with those that have gone be-
fore,

And wear a crown that's for you.

SARAH STEWART.

Hawkins Co., Tenn., }
Dec'r. 25, 1859. }

MONROE CO., GA., }
JAN. 1st, 1860. }

Brother Temple:—This will inform
you that I received your letter; and in
compliance with my promise, I send
you two dollars to pay for the "Primi-
tive." You requested me to fill the
place of my father by subscribing for
your paper. Enclosed you will find
three dollars: send me the paper, and
direct according to order.

Brother Temple, I have been im-
pressed to write out my feelings and
send them to you for publication; but
I was afraid they would be in the way
of better things. I am young—only in
my eighteenth year. I joined the
church in the fifteenth year of my age;
was liberated to exercise in public in
my sixteenth: and was ordained to
preach the unsearchable riches of
Christ in my eighteenth.

Dear father and brother, I would de-
light to give you a full history of my
trials and travails; but feeling so un-
worthy I will desist and not give vent
to my feelings at this time. But if I
can sum up courage enough I will send
you a history of my travail from na-
ture to grace, and also my call to the
ministry, if God be my helper. Pray
for me, that God may strengthen me
and direct me by his Holy Spirit.

Yours, in tribulation,

S. S. TAYLOR.

We would be glad to receive the
communication you speak of, brother
Taylor, and hope it will be edifying to
our readers.—Ed.

For the Primitive Baptist.

DEAR BRO. TEMPLE:—

I think it will be nothing out of order or reason for me to say to the patrons of the "Primitive Baptist," that if you, brother Temple, will make out a statement at the end of each and every year of how much money you have lost by the "slippery hand," I am willing, for one, to cast in my 'mite' to restore the loss, and I hope some brother will make it as a motion. If they do, I second it; if not, I will make the motion myself.

Now, brethren, I hope you will not "muzzle the mouth of the ox that treadeth out the corn," for I read, "The laborer is worthy of his meat," and do not think that it will be right for us, the readers of the "Primitive," to stand still and see the works of anti-christ nipping at the root of the "Primitive" without giving some aid, as we all know that brother Temple is publishing the "Primitive" low enough, and I for one, feel much interrupted when I hear of him losing of money that is sent to him for payment; for I know it looks hard for him, as old as he is, to labor hard and be at great expense in the publication of the "Primitive" for the good of Zion, and then not receive any pay. Perhaps next year he may meet the same misfortunes. All such things you know, my dear readers, are very unpleasant, while we can, dear readers, make his burden light and his labor easy by all of us, his subscribers, or as many as are willing to do so, contributing to him our 'little mite,' and bid defiance to all the works of anti-christ; and thereby say to him that he is not now at the root of Jonah's gourd-vine, as we are told to "resist the Devil and he will flee from you." When I think of the old Satan, how bold he was when he took our blessed Lord and Master and carried

him upon an exceeding high mountain and set him on a pinnacle and shewed him all the kingdoms of the world and the glory of them, and was so audacious as to tell the God of Heaven to fall down and worship him, (that old Devil,) and he would give him all the kingdoms of this world.

Now you can discover, reader, how much audacity belongs to old Lucifer. He is still telling the people to "fall down and worship him," and he will give them the kingdoms of this world!" and I tell you, dear reader, that they are led captive by him at his will. And that is the reason why you hear people saying that "you can get religion, before you go from this place, or my soul for yours if you do not get religion," while my Book says, "it is not by works of righteousness that we have done," "but by grace ye are saved, through faith, it is the gift (free gift) of God," "for it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy." Away with your "hand-plant" religion; it is only a time-thing—will end with time.

My dear readers, I want you to have that religion that will stand by you in the hour of death and fit you for heaven and happiness beyond the grave. Adieu.

A. BRUMMETT,

Brownsville, Tenn., }
Jan'y 8, 1860. }

I feel very grateful to brother Brummett for the kind and liberal suggestion which he makes to those of our worthy paying subscribers in behalf of the "Primitive Baptist" and my humble self. But notwithstanding this truly kindness of brother Brummett, I have not asked for it; it is a matter entirely for the consideration of our worthy and liberally paying subscribers. Yet, as I have no objections to it, provided it

would not be too burdensome to the brethren and friends, I yield to any suggestion of the kind. It is true, I lose considerably through the mail;—but if all who can, would pay up their arrearages, and exert themselves a little more in procuring new paying subscribers for the *Primitive*, I could get along much easier.

PRIMITIVE BAPTIST.

Milburnie, N. C., Jan. 28, 1860.

My views on the "Fall of Man in the Garden," having been requested by brother L. W. Harvey, of Miss., I proceed to give such as I have. When I reflect upon the scriptural account given of it, it would seem to afford but one view, and that I feel at a loss to use language to make it any plainer than that recorded in Holy Writ.

When we abide by the scripture we all agree; but when we confide in *opinion*, there is much grounds of disagreement ranging off into speculation, to which arises discord and divisions among brethren, which leads far away from the path of rectitude, into hatred instead of brotherly love. I desire that what I shall say on the subject, to be in accordance with the scriptures of truth, as I am desirous to abide by them.

"And God said, Let us make man in our image, after our likeness," &c.,—Gen. i. 26. This establishes the truth, that God made man in his image and likeness. The 27th verse proves that God made Eve at the same time he did Adam, as follows:—"So God created man in his own image, in the image of God created he him; male and female created he them." The 2nd ch. and 7th verse tells us of what man was made of as to his mortal part, and also of the living principle connected therewith:—

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now the blood is said to be the life of created beings, connected with which is the breath of life for activity. Even so in a spiritual formation of the soul is the breath, faith to produce actions or words, which I conceive is pointing to the regeneration of the soul, and the breath of life, spiritually, faith. But I am getting a little off from the subject, yet not out of scripture bounds. I must come to the subject proposed.

I have proven that Eve was created in Adam at the time Adam was; and if so, then Eve was placed under the law that was given to Adam in the Garden, having Adam her representative head. The law given to Adam was after this manner, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; 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." Notwithstanding the woman Eve was created in Adam, yet we find that God saw it was not good for man to dwell alone, he therefore said, "I will make an help-meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof, and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man." O, what a wonderful figure is this! Adam the first having Eve made in him, (a figure of the Church of God.) And the second Adam, (Jesus,) the Lord from heaven, having the Church of God in him from all eternity—given, chosen and predestinated—grace given them in him, to be brought forth in due time, and predestinated to

her great spiritual Husband. And as she was made of a rib or bone of Adam by the Lord God, what an amiable display of the work of grace in bringing forth from death unto life, exclusively of the works of our own righteousness, which is no better than filthy rags.

Now, as Eve was under the law with Adam, so also was the Church of God, and was deceived by the serpent, and fell under the sentence of death, being the transgressor. Adam was not deceived, but the woman. Even so with Adam the second; he was not the transgressor of the law; but for the great love he had for the Church, his Bride, he consented to be made a curse for us—to be made of a woman made under the law to redeem them that were under the law. This was made manifest by the first Adam, not being deceived, and yet partaker of the forbidden fruit.

Now, I believe the whole Church of God were deposited in Adam in his creation, in the likeness and image of God, and that, as Eve was in the transgression, so with the whole Church of God. And as Eve was bone of his bone, and Adam not forsaking her, even so with Jesus the second Adam. Consequently the atonement by Jesus Christ was made exclusively and specially for the Church of God, the Bride, the Lamb's Wife.

Now, I do not consider that Adam, in transgressing the law, fell from the grace by which we are saved; but fell from a state of goodness in which he was created. Surely in some sense of the word *grace* he fell from, as being favored above all animal creation; and as God was good, so Adam was in his creation made good. Adam was created, and left free to eat of the forbidden fruit or not; and he exercised that free-

dom in eating of said fruit, I believe, for love's sake to Eve. Even so the second Adam consented to come under the law and its sentence, freely, for love's sake, which was an everlasting love; that he laid aside the glory which he had with his Father, and descended into this world under the law, freely, to redeem his Bride, and no more nor less; and that this redemption is special and certain in its effects, to cause the ransomed of the Lord to return and come to Zion, and the redeemed of the Lord as a definite number, to whom the promise is sure.

I have not space to enlarge. Much, very much, beautiful matter is connected with this subject, but, being quite unwell with the tooth-ache, I leave it for some abler pens.

Receipts.

Ark.	Wm. Davis for 60,	1 00
"	John Harris for 60, (57, 8-9, lost,)	1 00
"	H. N. Darby, P. M., for Mrs. Haney for 60,	1 00
"	Josiah McElroy for self for 59-60, and C. of Faith, and for J. J. McElroy for 61,	3 50
"	Aldridge Andrews for 56-7-8-9-60,	5 00
"	Cary Tolson for 60,	1 00
Tex.	Mrs. Loucinda Carter to Nov. 60,	1 00
"	Henry Dance for self, J. H. Dance and Rhoda Talbot (of Ala.) for 60, and "Fragments,"	5 00
"	Dennis Archer for 60,	1 00
N. C.	David House for 57-8-9,	3 00
"	George Hill for self and Winna Blount for 60,	2 00
"	David Alderman for 60,	1 00
"	Joseph Furlough for 60,	1 00
"	Eld. C. B. Hassell for Abram Peal for 60,	1 00
"	Josiah Cox to Nov. 60,	1 00
"	Robert Campen to 1st November 60,	1 00

"	Jas. W. Woodruff for 60,	1 00	"	J. C. Buckanan, P. M.,	
"	Jesse Fulgham for self for			for W. M. Kindrick for	
	59-60, and for Hilliard			80,	1 00
	Boykin, Bennett Bull-		"	John Williamson and R.	
	ock, Richmond Boykin,			Y. Williamson for 60, and	
	James Boyett and Ran-			Wm. Ezell to March 60,	3 00
	som Hinnant for 60,	6 00	"	Eleanor Matthews for 60,	
"	Wm. C. Turner for 58,	8 00		and 2 cops. 'Fragments,'	1 50
	9-60,		Ala.	David M. Gafford for 60,	1 00
"	Elizabeth Page for 60,	1 00	"	James B. Miller for self	
"	Patrick Byrum to June			to March 60, Jacob Rich-	
	15, 60,	6 00		ard for 54-5-6-7; Marg-	
"	Aaron Markham for 60,	1 00		aret Shanau, Wm. Mid-	
"	John Lupton for 60,—(3	3 00		dleton; A. Stanley and	
	cops.)			Jesse Rigbey for 60,	8 00
"	S. M. Tunner for 60, and	1 50	"	Elder R. W. Crutcher for	
	2 cops. "Fragments,"			self and Samuel Hunt for	2 00
"	Mrs. Louisa King for self,		"	John Gray for self for 60	
	Mrs. Martha Winburn,			and for Jere. M. Gray for	2 00
	Mrs. Martha Smith and			59,	
	Miss Elizabeth Denton	4 00	"	Joseph Daniel and Benj.	
"	for 60,	1 00		H. Harrison for 60, and	
"	Peter Jones for 60,			James Daniel and Isaac	
"	Elder N. H. Wilder for			Thompson for 59,	4 00
	Moses Bourn (of S. C.) for	1 00	"	J. W. Ferguson for 58,	1 00
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	(two copies.)		Iowa.	A. Doolittle for 59,	1 00
"	Bryant Meready for 60,	1 00	Calz.	Mrs. Ann L. Saltzman to	
"	Zecharia Carter for 60,	1 00		July 60,	1 00
"	Elder Dixon Phillips for			Some Receipts crowded out.	
	self, John Thompson, D.				
	Jernegan, Josiah Wood-				
	ard, Willis Woodard, M.				
	Smith, D. Thompson, Jes-				
	se Thompson, Arthur				
	Woodard, Jacob Braswell,				
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	A. B. Strickland and Reu-	5 00			
	ben Crawford for 60,				
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"	Elder S. S. Taylor for self				
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	lor for 58-9,				
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	for 62, Peter Buckholts				
	and Isaac Dunn for 60,				
	Green B. Peary to Aug.				
	60, and Jesse M. Peary	5 00			
	to Sept. 60,				

APPOINTMENTS.

ELDER WM. RENNOLDS will preach February 10th, on Friday, at Picut Meeting House.

Feb. 11th, at Spring Green.

" 12th, at Cross Roads.

" 13th, at Tarboro'.

" 14th, at Hardway's.

" 15th, at the Falls of Tar River.

" 16th, at Nashville.

" 17th, at Sapponey.

" 18th, & 19th, at Sandy Grove.

" 20th, at Peach-Tree.

" 21st, Travel.

" 22nd, at Pleasant Hill.

" 23rd, at Old Town Creek.

" 24th, at Sparta.

" 25th, at Conetoe.

" 26th, at Flat Swamp.

" 27th, at Bear-Grass.

" 28th, at Skewarkey.

By J. H. DANIEL.

Jan'y. 18th, 1860.

AGENTS.

N. CAROLINA.—Hosca Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. R. Croom, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Keneday, James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodinhaner and Samuel Tatam, G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, Jesse C. Knight, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. F. Sawyer, A. B. Bains, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, S. R. James, B. Woodard, Hudson Stephens, Josiah Coats, Daniel Tarlington, Green Bridgman, Edward W. Aurs, Samuel Sadler, D. W. Morton, Justus Parrish, G. J. Green, K. L. Pender, Abram Wilder, Jeremiah Satts, Benj. Flemming, Wm. F. Bell, Alfred Horn, Wm. V. Wilder, Wm. E. Stone, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, John Stadlar and James H. Sasser; E. G. Clark, James Carney, Wilson Tilghman, Jesse W. Leigh, Geo. Howard.

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitman, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland, Isaiah Parker and Prior Lewis; Isham Edwards; Wm. Brown, Wm. H. Hogsett, Eld. E. Rines, L. Phillips, A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell.

ALABAMA.—Elders Benj. Lloyd, R. W. Crutcher, Henry Solomon, James Daniel, Jeremiah Daily, John Gray, S. Long, Daniel Dozier, F. Pickett, A. Stone, Mrs. Sarah R. White, R. M. Josey, O. W. Horn, J. T. Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S. M. Matthews, Green Carver, Wm. M. Purifoy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman, E. M. Amos.

MISSISSIPPI.—Thos. Young, David Harber, Thos. L. Cotton, M. D., George Tubb, B. H. Pace, John Francher, Coleman Nicholas, A. W. Herring, A. J. Coleman, J. Watkins, J. M. Reece, Ashley Weather, A. Betters, Robert McFeron, James Carter, John Allen, N. Ward, Jordan Joiner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vanersdel, R. Willis, Levi W. Cobb, I. W. Temple.

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MISSOURI.—William Fewell, George Yoakum, Wm. H. Manumue, John Patton, C. M. Colyear, Walter Bridgers, Wm. R. Evans, Henry W. Sulzakerman.

LOUISIANA.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

INDIANA.—Alston Wyatt, Eld. Geo. Branson, Milton Ballenger.

ILLINOIS.—John Aylesbury, George Waggoner.

OHIO.—Eld. Hiram Allen, Andrew Cook.

KENTUCKY.—N. S. McDowell, Nicholas Darnald, M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

VIRGINIA.—Rudolph Rorer, John S. Craddock, Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Elders Nathan Thompson and Silas Minter.

ARKANSAS.—F. T. Harris.

TEXAS.—C. W. Dollahite, Jacob Mast, Jeremiah Day, Alfred Hefner, Isaac F. Wood, H. W. Anderson, Eld. Joseph Harman, John T. Childers,

FLORIDA.—T. H. Huest, Isham H. Bazzel.

TERMS.

THE PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburnie, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUTED at the Office of the Primitive Baptist, about nine miles East of Raleigh. Persons who cannot make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct them to Editor Primitive Baptist, Milburnie, N. C.

Charges will be moderate, and the work good.

BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., Feb. 11, 1860.

No. 3.

COMMUNICATIONS.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

Having returned home from my tour in your State, and a great many of the brethren having requested me to write to them when I returned home, I have concluded, if you would publish this little scroll, that it would be the most convenient way of informing them, or the most of them, that I had been preserved and safely restored home to my family; for which I desire to feel thankful to Him who delivered us from so great a death, and doth deliver, and whom I trust will yet deliver.

I left home on the 14th day of September, and returned on the 2nd day of Dec'r., making in all about 80 days.

I reached every appointment from the time I left, till I returned, without any disappointment whatever. And I think my health improved all the time. I returned home the very day the hard cold weather set in, and found my family all in good health.

As to all I saw and met with on the tour, I shall not attempt a particular detail; but it was a mixture of joy and sorrow to some extent all the while: and this joy and sorrow was of a two-fold nature. I was rejoicing all the while to some extent, in meeting with so many of my old acquaintances—brethren and sisters, old neighbors and

friends and relations. And on the other hand, I had some sorrow most every day, in parting with some of them with but little or no hope of ever seeing them in the flesh any more. On the other hand, I was rejoicing most every day in meeting at the House of the Lord, and seeing so many of the dear brethren and sisters in the Lord, and in hearing them speak of some of their hopes and fears, joys and sorrows they had, and were yet passing through. And while in my mother State, (N. C.,) and in my old section, (Anson and Union Counties,) I met with many that seemed greatly to rejoice at my presence among them: and this being the region of my birth country (of both body and soul,) and also in the bounds of my old Association (to-wit, Bear Creek,) I watched things closely, and felt strangely to rejoice in seeing many things fulfilling before my eyes, and in my ears, that I had seen so plain in my view many years before,—“Truth fallen in the streets, and judgment turned away backward;” “The gold become dim, and the most fine gold changed;” “And many of the precious sons and daughters of God going, as it were, in sackcloths and ashes, with their hands upon their loins.” And although this was one view I took of the case, yet in taking another view, perhaps a large majority of that section are the professed followers of Christ. In trying to view

the matter on a general scale, I come to the conclusion, that pride and fashion were in high glee, and divine Truth but little known or sought after, and I often thought, "who is on the Lord's side?" while I thought that many were saying, "Oh, that I knew the place where I might find him!" But in the midst of all this confusion, my desire and prayer to God was that Bear Creek Association might be saved,—saved from the many errors by which she was surrounded, (her well-known enemies.) And also from some erroneous things or principles, that are now in her midst, or in her ranks, going under the name of "Old Baptist;" but when named by those who are better acquainted with its signs and marks, is the "Old Two-Seed Parkerite heresy." But when they put its pretty dress on, they say, this is the true doctrine of Election, as believed and held to by the "Old Baptists." And when fully investigated and fairly understood, is as near like it as my hat is like an elephant. But lest there should be some in the Bear Creek Association who may want more particularly to know who I mean, I will further say to them, "the tree is to be known by its fruit;" and the fruit that the trees bear as above alluded to are as follows, (or, in other words, the fruit they did bear when I was there:)—In the first place, they introduced a false document, which document was from the same kind of people who are here in Tennessee. It was then proposed that I be called upon, and my defence heard, which was objected to, as I am informed. On which information, I publicly pronounced the above alluded to document false, which was a Minute of the Predestinarian Association of Tennessee, or claimed so to be; and endeavored to show wherein it was calculated

to make a false impression. In that it only told a part of the truth, while it told some things in such a way, that I considered it changed the truth in the letter of the case to a lie, in the true spirit of the case. And after explaining as they were in truth, and offering an abundance of evidence to the statements I made from the stand on Sunday, it was moved, and seconded, and insisted upon, on Monday, as I am informed, that I be called upon, and the matter reconsidered, and the case investigated; but this was also objected to by the same ones, who seemed to be somewhat, whatsoever they were, God knoweth.

It had also been proposed on Saturday, that Wm. L. Stegall be called upon, and see or hear what he would say in the case, as he now lived in Tennessee and in my neighborhood, and had been regularly dismissed from one of their churches, not more than twelve months ago, as an orderly brother, in fair standing, and well known by the most or all of them; but this was also objected to.

Thus was the case pursued by some of the members of the Bear Creek Association. And, in thinking it over, I was made to fear, that they, or some of them, were the people referred to by the Apostle, when he said, "Such are false apostles, deceitful workers, fierce despisers of those that are good." And I am apprised, in my judgment, that some will wonder why I have come out so plain. To such I would say, the course pursued by the characters above referred to, has forced me to it, contrary to my wish and desire; for I am truly sorry that things are so: but, for the sake of the cause of God and his people, I trust I now speak. For well apprised am I, that if the whole truth of the difficulty, which the Bear

Creek Association is now laboring under, was fully known and understood, that it would be found that they have some unfaithful members among them, and that an investigation of matter of facts would expose them so that they could no longer lead as they have on some former occasions. And the only way they could have held any thing like an honorable stand in society as professors of religion at the Association of their last session, was to entirely refuse an investigation of all the things or acts and sayings, connected with their case. And if the faithful part of that Association, (and I trust a great majority is such,) wishes a fuller explanation on the case hereafter, I feel prepared to give it, for I know that the true light on the case was refused at your last Association, (agreeably to the information I had from the brethren of your body.) And believing unfaithfulness to be a fatal snare, and wishing it broken, and you to escape it, is the reason why I have written what I have on this matter. And may the Lord enable you and me to sustain a course of truth and faithfulness, and to expose error when necessary, while we live, is my prayer.

And now I will further say, I made my way on from my old native part of the State to the Eastern part of the same in the bounds, and mostly among the brethren, of the old Kehukee Association, which was my second visit among them, (the other being about eight years ago.) Here I met with many of the precious brethren and sisters, and also many friends that I had seen before. My thoughts again began to run upon the many ups and downs, hopes and fears, joys and sorrows, I had passed through since I was with them before. And seeing their zeal for the cause they had embarked in, and in hearing their conversation upon the subject of the

same, and of their own individual feelings, with regard to their prospects of heaven and happiness, and the manner in which they seemed to watch over one another for good, and the great desire for each other's company and welfare, their carefulness to avoid striving about questions of no profit, the little taste they seemed to have for any new doctrine, and the scolding they seemed to manifest at the slightest appearance of a discord among them. And I, while looking over or observing these things, and thinking of their long standing as an association, and the many new isms and doctrines that are now abroad in the land, the have the same have made in many churches and associations, I thought, "O, happy people!" And upon the whole, I thought I could see that the visible sign or mark of their time prosperity and happiness, was to be seen in that, that they spent so much of their time in talking upon the subject of Christian Experience, and being so careful to maintain good works for necessary uses. And may the God of Israel enable them ever to stand in the old way, and inquire for the old paths, and walk therein. And the christian love you manifested towards me, and the brotherly kindness with which you treated me, (a poor unworthy worm of the dust,) I hope never to forget with the surrounding brethren and friends in your bounds.

I then returned back through my old native section of country, where I was joyfully received by many brethren and friends, who treated me with a high degree of respect. Passing through a part of South Carolina, I took the cars again in that State, and returned home.

And now, for the purpose of making it more plain to those who are not so well acquainted with the treatment I received from the people or the leaders of

the afore named Predestinarian Association, and in defence of my own religious character, and for the relief of the minds of those who have or may see their Minutes for the year 1858, in which they published me as being excluded from the Church, I will here say that the charge is false according to what the people, who are not acquainted with the circumstances, understand the language to mean; as it was only a division in the Church where my membership was, and the part of the Church that stood with me, strictly adhering to the constitutional principles of the Church, on which she was first constituted, and also the Abstract of principles of faith of the Association. And they, our opposers, departing from them both, in several items. We then appealed to the Association for relief, by both letter and delegates.— But they utterly refused to give us any hearing on the case. Other brethren of our Association, and from a sister Association, plead hard for an investigation of the case; but they entirely refused. And the effect produced by their course was that a part of the Delegates from three churches, besides ours, withdrew from them, and two of our own Ministers, besides myself, were among them—and besides this there were three other Ministers, who had come as correspondents from the Big Sandy Association, who refused to take seats with them on the same account. Three of this number of Ministers, one of our own Association and two of the Big Sandy, being present when the division took place in our church. Thus was a part of the stubborn and unjust course with which we were treated. And in our division they, or some of them, were publicly charged with unfaithfulness and heresy. I offered the testimony of as good brethren, of as fair standing, both as Minis-

ters and Lay-members, as any in our Baptist ranks in order to make good the charge; but they would not call on them, and seemed to treat them and me with silent contempt, with some few unreasonable and unbrotherly remarks. Never should I have written this had I not considered it justly due me as a Baptist Minister of Christ and those who stand identified with me, and for the sake of the cause of God, and to relieve the minds of those brethren and sisters among whom they have circulated their Minutes, and to all who wish to know and love the truth.

I now say, that I am ready, willing and waiting, and have been all the time, to meet those my accusers, and have a full investigation of the facts of the case. And if I have sinned in the matter, I refuse not to die. And I moreover profess to be able to fully sustain myself in every thing they or any of them can bring, as touching my religious or moral character. I moreover hereby give general notice that I profess to be able to make it appear, that some of them have acted unfaithful, and told things that they cannot sustain themselves in to be the truth, and have tried to destroy my influence and my character through their unfaithful and unjust course. And if they will now have the matter investigated, the brethren and friends will know who loves and tells the truth, and if they refuse, they will know how to guess.

And now, in conclusion I will say, as some have tried (as I am informed) to make an impression on the public mind at a distance, that I am a member of no church, I will here take the liberty to say, without the fear of successful contradiction, that I am a member of as respectable a church as any in Henderson county. And when we first split, or divided, we were equal in

male members, and we then stood seven of us, and eight of them. We have since received four by experience and baptism; three by letter, and four by adoption, (from their ranks,) making an increase of eleven to our number. And I flatter myself that we can sustain as good a character, in point of morality and neighborhood, and citizenship as any of the same number in all their ranks. I have, and I now say, that we are contending for the same doctrine and the same practice that the Old Baptists have ever done, and as set forth in their Confession of Faith—while those of our opposers have departed from both, doctrine and practice. And I flatter myself (so to speak) if they will suffer a full investigation of our case, that I will be able to make it appear that our (or the) four churches which withdrew from them, are the true old Baptists.

My post office is Centre Point, Henderson county, Tennessee.

HOSEA PRESLAR.

For the Primitive Baptist.

TULLAHOMA, TENN., }
JAN'Y. 22, 1860. }

Brother Temple—very worthy Friend:

Permit me to say I was born in Rowan county, N. C., on the Yadkin river, six miles of Salisbury; was reared up to manhood, and got chiefly of the small stock of the education I have in this and Montgomery counties. The first Baptist preacher I ever heard preach was a brother McGrigory, at an Association in Montgomery county, near a place called Henderson. I was then about twelve years old. My attention was called to notice his fervent candor, his simplicity of manner and his heart-felt declaration of the causes that won him to Christ. He attributed it to the grace of God; said "grace

had won him away from the race-ground, the liquor-shops, the card-tables, and every other haunt of vice!" Said that "the Father had treasured up grace in Christ Jesus for all his people,—that he was the reserver of grace for his church,—that this favor was placed in Christ's hands for his people before the world was, or the highest top-dust of the mountains were laid,—that in due time he had visited the world—had accomplished the work his Father gave him to do—had gone home to glory to his Father and our Father,—and had promised, while he was here in the world, that he would be with his people by his Spirit till the world should end." The importance of this sermon fastened on me with all its weight and its influence; it seemed to me a seal of the earnest of the Spirit. I never have nor never shall forget that sermon. Don't laugh at me, brother Temple,—I cried as much as I wanted to on that occasion—well nigh exhausted myself crying!

After brother McGrigory finished his able discourse at the house, I went down to the stand to hear more news from heaven.—There was a man by the name of Durham in one of those fine, winning, enchanting and sympathetic exhortations, passing the highest possible eulogy on one Jesus; portraying his great merits, his goodness, his humility, his sufferings, his expiation and ascension, and all this—and, yea, not half told—for his people. He called him brother and friend. It seemed to me a heavenly plan! I cried again till I well nigh fainted. I was overcome with love to this-stranger to me, then as a root out of dry ground without form, though according to the portrait of him drawn by the ministers, calmly, I longed to see Jesus; the very intent of my soul's great desire was to see Jesus. I longed with much anxiety to have a

manifestation of that wonderful character. And now for the answer of my internal desire.

Shortly after this, I saw in a vision of the night, what I was fully persuaded of, and then conscious beyond a scruple of seeing the Lord of glory, I mean Jesus of Nazareth and his Father Abraham, they were both together. They came to me at a time, I dreamed, unfortunately for me, while I was in bad company of boys that were in my neighborhood. They were the perfection of beauty and of holiness, heaven's darling ones. On the first sight, the first blush, I loved them, but Jesus in a greater degree. He came to me, gave me his hand, and said to me, "Why do you keep such company? Follow me. I did so, with alacrity and great delight. When we got into the road that leads to father's house, which was about a quarter of a mile, and in view of the house, he gave me the following piece of advice:—"You are young, just growing up into manhood. When you shall have been reared up to manhood, and to act for yourself so far as this world is concerned, who but a kind father and mother could you thank for such favors? And does it not call for your great care and particular attention to honor and obey that father and mother? And in honoring them, you honor yourself and your brethren and sisters. If these things be right in this world, how much more should you honor your Heavenly Father? Seeing that all your comforts and blessings and your father's in this world come from that beautiful hand of your Heavenly Father, let me remind you that 'Evil communications corrupt good manners.'—Hence it is necessary to shun evil company all through life; for evil associations gender evil habits more or less. You should assist those that are afflict-

ed, those that be in deep distress, the fatherless and widow as much so as would seem right and proper in its place and time in this world. You will live to be old. Let your conduct be approved of, and not let the adversaries have a chance to speak evil of you."

By this time we got to the house. I invited this heavenly precious guest to go into the house; I desired to introduce them to the family. But he said his business was with me. He then said again to me, "Follow me." He then led me into the garden, and a lovely garden it was truly. The first square to our left hand was cabbage: he called my attention to them, and said, "are they perfect?" I said, Lord, thou knowest, I do not. He said, "they are not; they lack the proper culture and care. They are imperfect; so are all men, uncultivated. My father has organized a church in this world, and raised up men of like passions with yourself to teach and preach, exhort and rebuke. Its tendencies are to better the condition of man." "Look here!" said he, "behold these beautiful flowers standing on the walk! When God sends the gentle showers they grow, they bud, they bloom, they fill the garden with their pleasant fragrance; so is the young christian, rejoicing in his deliverance from thrall to the liberties of the sons of God!" Again: "Behold these fine bee stands, (fourteen in number.) See how industrious these little creatures are, representing families; laying up in store in the summer for the winter, and divide with men the honey and the comb, for men's comfort, and yet they have a sting. So is sin a sting every where; if it is allowed among the sweets it becomes a sting." About this time there stood twelve of

the largest, the finest, the fatest and most perfect oxen I ever saw in any country, or ever shall see. I asked the Lord an explanation of those fine oxen. He replied to me, "They are for a great feast in the latter days." And him and that other illustrious character that I thought to be Abraham, and the twelve oxen, or twelve Apostles, as I thought they were,—all vanished out of my sight; and in the excitement, I awoke, and behold it was a dream or vision. I then thought, and I still think, it was God's own mode of sealing instruction to me.

Twelve years from this time, when I was about twenty-four years old, I trust I obtained a hope, a release, a forgiveness of sins, a blessing. My cup ran over with joy unspeakable and full of glory!

Permit me, brother Temple, to very briefly relate some of the most prominent of these facts as they occurred. First, about this time there was a revival going on in several churches in the neighborhood, and in the Baptist church also, which was within one mile of my house. I got on my horse and rode off for church, which was to be held at night by candle light. I had not ridden more than forty steps before some strange visitant came to me at my right hand, and kept with me in the air unseen, talked with me, and asked me who this Jesus was, about whom so much had been said, and who is anti-christ, and how can a man in nature discern between the true Christ, the Son of God, and anti-christ? I said to him in my mind, though I spoke not with my mouth, It has been my misfortune to be born and raised up thus far in a crooked and perverse generation; with my human understanding I am wholly unable to distinguish between these antagonistic powers, or to know the true

Christ. But if I had lived in the days of Christ while he was in the world, and could have seen his miracles; or if I had been with the wise men of the earth, and could have seen that notable star that led them to the manger where the child Jesus lay; then I think I could have believed truly in the Messiah. It was then growing in the brawn of the evening. The Spirit, as I deemed it, said to me, "Suppose you should see the very same star that led the wise men this night, and it should reverse its course, and go eastwardly to the church where the child Jesus will be to-night, could you believe?" I said in my soul and in my mind, I could believe. It seemed to me a double portion of faith was given me, to enable me to believe I should see it. And so strong was my faith that I should see it, tears of gratitude and thanksgiving ran down my cheeks and off my chin; and all on a sudden the light of heaven burst on me as I rode on, so that I could have seen to have picked up a pin! I looked up to see from whence this glorious light came, and it was in the form of an exceeding large and bright star, perpendicular over my head! It started and went slowly and certainly to the meeting-house, lighting up the world as it went its way. I cried with gratitude all the way to the church, but wiped away my tears when I arrived there: and I thought I would brave it out and not cry in company; but after I had seated myself in the church, that heavenly voice said to me, "Behold how good I have always been to you, to snatch you as a brand from the burnings." I again gave vent to a flood of tears that I could not restrain. This was leaven thrown into my uncouth lumps, which lasted me some six months. After that, before I received the heavenly gift of an inheritance, as I

thought, among the saints, and a name in the Lamb's Book of Life, the law served me here to bring me to Christ, and was my school master, to bring me to the feet of the Saviour. I mean by this, that when the commandment came, sin revived and I died, to the law and to the temple service and other things, and was made alive in Christ. I then gave God the praise, the honor and glory. He is Alpha, Omega, the beginning and the end, first and last in my salvation—the Author and Finisher of my hope and my eternal end.

I deem it expedient at this point to cut off this communication, and if you should deem it too light and chaffy, lay it aside, and you will not wound my feelings. If you think it worthy of room in your paper, I will continue the story of the cross as I suppose it, and my next will be much more interesting, I hope.

Yours, trolly, in the Gospel,

L. W. MARBURY.

For the Primitive Baptist.

Conaway Co., Ark., }
Dec'r. 21, 1859. }

DEAR BRO. TEMPLE:—

The time has rolled around when it becomes me and all those who are indebted to you, if we like the paper, to send on our remittance. So I enclose one dollar for the "Primitive" for the year 1860.

Brother Temple, I would write a few lines for publication, but I am a poor scribe, and feeling myself so little I do not think I can write anything towards feeding the dear lambs, let alone the old sheep. But let me say to you and all the dear children of my Heavenly Master's kingdom, that I am well pleased with the little messenger, the "Primitive Baptist." I see a great many communications in it that I do believe

to be the truth; they make my soul leap for joy. But, alas! I see now and then things in it I do not like; it does not taste like the "simon pure,"—(I mean the truth,)—such as "flesh and blood relationship," and "that Adam died a spiritual death," which I believe that old Adam was lacking of that principle, for to be carnal-minded is spiritual death. But, brother Temple, I am well pleased with your reply to brother Cotten's views. I do believe in the purpose of God as strong as any one according to my sense. I believe that God foreknew all things, and that from all eternity to all eternity, and that all things were present with him, nothing new nor old with him. For I believe Jesus Christ was a Lamb slain before the foundation of the world. But was he actually slain until he was slain? though he stood as a Lamb slain from before the foundation of the world.

Dear brother, these lines are not intended to hurt the feelings of any one; no, God forbid that I should offend any one of God's children, for I would rather suffer all things for the elect's sake, than to offend in one point. In purpose and in wisdom, the church stood complete in Christ before time was here on earth; but was it actually so? I think not, but virtually. God the Father spake through inspiration to us, and spake of things that were not as though they were. Not actually so with us, but actually and virtually with God; for his all-penetrating eye saw the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." I mean the end of creation.

I view God to be a Spirit, and as being the same yesterday as to day and for ever; and I view him to be love, for the scriptures tell us that "God is love," and that "we love him because he first

loved us," and this love comes about, or comes to the soul by the revelation of the Spirit. And then there is a union that takes place actually with the soul, which was virtually and ever did exist with the Father from all eternity; for of him are you in Christ Jesus, who is made unto us wisdom, and righteousness, and sanctification, and redemption. Now, being born again not of corruptible seed, but by the word of God that liveth for ever. Being born of God, or in other words, being born from above, then it is that we have actual union with God the Father, and can return to him thanks of gratitude for those kind blessings which he has bestowed upon us. And this is not all, "for when Christ, who is our life, shall appear, we shall appear also with him in glory," and then it will be that mortal shall put on immortality, and this body shall be fashioned like unto his glorious body! Then we shall see him as he is, and be like him! and then it will be that we will be done with troubles!

So I will come to a close. May the Great Head and Bishop of our souls enable you to edit the "Primitive" to the glory of God and to the benefit of his people, is the prayer of your unworthy brother in gospel bonds.

F. T. HARRIS.

Dec'r. 22nd, 1859.

BROTHER TEMPLE:—

I seat myself again this morning to write you a few more lines, to let you know I am still alive, but very much afflicted with the Neuralgia, so that I have not been able to preach any for about three or four years, or go to hear preaching. Most all the preaching I get, is from your kind, benevolent little messenger, for which I am at a loss to find words of thanks to express my gratitude for your kindness to me.

Now, dear brother, I feel like I am imposing on you; and if I am, I want you to stop the favor you have so kindly bestowed on me so long, though it would be like taking away a great friend from me, for I have been made to rejoice when reading many communications. And, dear brother Temple, I do not wish to use flattering words, but I will say in candor, your views on a great many things suit my faith precisely. There is one thing that causes me to love you—though I have never seen you in the flesh but I hope we are related in our spirit—and that is, I see you will not hold your peace when error puts forth itself in the "Primitive." I see you are not afraid to contend and stand firm for the truth like a good soldier. I do believe that Jesus, the blessed Lord, hath set you on the "walls of Zion" to watch the enemy, and to cry the alarm; for I have seen when great men, so thought by most all the brethren to be almost giants, jump into error, and you were the first one to give battle and demolish the fabrication.

Dear brother, I want you to give your views on a portion of scripture which you will find recorded in the book of Exodus 14th ch. and 13th verse. We know there is a figure,—and now what is that figure? We have seen precious brethren hold the idea that the figure stands for the travail of a sinner from death to life. So far good. But they think the child is never born until after they cross Jordan and have fought many battles, and then they have their lots divided to them.

I must come to a close. May the Lord bless you, and give you Jacob's staff to lean on while in your pilgrimage. So fare you well.

JOHN HARRIS.

Your paper is free, bro. Harris.—ED.

For the Primitive Baptist

VERY DEAR BROTHER TEMPLE :

I have read some few numbers of the *Primitive*, a paper edited by you, and am well pleased with the doctrinal sentiments set forth in them; and if I was able I would subscribe for it, for it contends for the doctrine I love and believe, though greatly despised by some of my Arminian bretheren, which we call the "doctrine of Election and Predestination," or the old "Covenant" doctrine. And I feel like I want to give you some of my views on that doctrine, from Acts 2nd chapter and 23rd verse: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Now I believe this "counsel" took place before the world began. Paul to the Ephesians, i. 4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." This is the doctrine of Election, and it is the Father's business to elect. 1st Peter, i. 2:—"Elect according to the foreknowledge of God the Father," &c. Though some Baptists will say, O, I believe God knew who will and who will not be saved; but I cannot think he is partial, and he is not to blame for knowing all things. Why, my dear sir! this is the doctrine of Predestination and Election: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."—And "ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Now a covenant is made between two or more persons, and there must be something under consideration to be covenanted for. In this covenant was the Father, the Son, and the Holy Ghost, different in office, but one in

the Divinity; and the Bride, the Lamb's Wife, was under consideration and covenanted for; and she was as complete in the Son in the wisdom of God in that counsel of peace, as she will be at the end of time. 139 Psalms, 15, 16: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." And the Father gave the Bride to the Son—"of those whom thou hast given me."—John xvii. 6, 9, 11. "And no man can come unto me except the Father which sent me draw him," &c.—Now we see she was given to the Son, and the Son agreed to come and to die to redeem those that were given to him; and the Father gave them grace in and through the Son before the world began; and there was a sufficiency of grace treasured up in his Son to save every one that ever has or ever will be saved: for God has but one way of saving his people, and that is by the blood of Christ; and the Father promised to send the Comforter by the Son in fulfilling the purposes of the Father in making the Atonement.

Now, in the Atonement, to give my views in short, I will go to the parable of the Saviour: "And the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." Now this merchant man is Christ—the Church is the pearls that he is seeking, and the field is the world, and the Church is in the world, and he sold the last drop of his blood to purchase the world, for the sake of the pearl or church, which is in the world. This is the reason why Peter can say,

"He is a propitiation for our sins"—the Church, first, in a spiritual point of view, in redeeming her; and not for ours only, but for the sins of the whole world, in a common atonement, in an animal sustenance.

Now the office of the Holy Ghost is to be sent. In the first place, it is to teach the Apostles what Christ had commanded. In the second place, to reprove the world (not the Church) of sin, of righteousness, and of judgment. In the third place, to call those that were given in covenant, and as many as the Lord our God shall call, "Who hath saved us, and called us, with an holy calling; not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." And it is the goodness of God that leads his children to repentance; and they are quickened by his Spirit to a sense of the danger of living in sin and dying in that condition. Thus the good Lord draws them by the sweet influence of his Spirit. The character resorts to the secret grove. Then his sighs, his groans and his petitions are, "Lord, have mercy on me, a sinner!" It begins to think it is going to die! I thought that when I saw the sun set in the west, I should bid it farewell for ever, that I never should see it rise in the east any more. But it pleased the good Lord that night to remove my load of guilt—that I could rejoice in hope of immortal glory. And I have been trying in my weak and feeble manner to feed the flock of God and tell of his goodness. I am a Minister of the Regular Primitive Baptists. If you think this worthy a place in the "Primitive," after correcting mistakes, you can publish it. I have written in haste, and have not done the text justice.

Yours, in Gospel bonds,
DEMPSEY F. COKER.
Marion Co., Ark., 1859.

For the Primitive Baptist.

DEAR BRO. TEMPLE:

As it has fallen to my lot to write to you on business, I will try, by the help of God, to cast in my communicating mite to aid on the "Primitive." As I feel quite diminutive, dear children, I hope that you will make all allowances for my great imperfections, and bear with my much weakness, as I feel it to be a great undertaking to write under the present circumstances.

Dearly beloved, as I see so much complaining by 'abler writers,' as I have thought, to no purpose, and then looking on my much weakness and inability to write, I awfully fear that I cannot say anything that will edify. But seeing so many soul-cheering communications in the "Primitive," I will write a few lines to let the dear people—the small remnant—that little flock that Christ has purchased with his own blood—know that I am still a sojourner in these low grounds of sorrow and affliction.

My little brothers and sisters in the Lord, I write to you, and I hope that you have not that bairful disease called "the big head," as some say, "big I," and "little u." My dear little brothers and sisters, let brotherly love continue; let each esteem others better than themselves, and try to bear one another's burdens, and so fulfill the law of Christ; endeavoring to keep the unity of the Spirit in the bond of peace; ever looking to Jesus the author and finisher of our faith.

My dear little companions in Christ, it seems to be a cold and wintery time in our pilgrimage here below; but still our Heavenly Father has left on record many sweet words of consolation for you, my little companions: and he has told you to read the scriptures, "for in them ye think ye have eternal life, but

they are they that testify of me." And there you will read, "In this world ye shall have tribulations and afflictions, but in me (says Christ) ye shall have peace." Be of good cheer, for I have overcome the world. And I have told Peter that, Upon this rock I will build my church, and the gates of hell shall not prevail against it. Now, my little companions in love to Christ, hold up your drooping heads, look straight-forward and make straight paths for your feet, for your redemption draweth nigh. Now, my little brothers and sisters in love, I can say to you that the Lord knows best what is for our good. He has told us long ago that "every son he loveth he chastiseth." Now this is to show that you are a 'son.' Now, my little brothers and sisters, I have thought much about the cold state of religious affairs as being nothing more than the afflicting hand or chastening rod of the Lord upon us for our short-comings and misspent life by running counter to the directions of our Lord and Saviour, and trampling his blessings and mercies underfoot. I have been a long time thinking that God will stretch out his afflicting hand over us, as a nation, and make us know that he is God, and besides him there is none else, and take vengeance on those that believe not his word and obey not his gospel.

Brother Temple, my old father in the gospel, when thou approachest the King of Saints, make a petition for me and mine. I am low sunk in my feelings in spiritual things. I often think of my dear old mother in the gospel that sends so much strong consolation. I hope I shall hear from her soon. She lives in California. She says Ann L. Saltzman is her name. I long to hear from her. She seems to be right in the same road I am travelling—some distance ahead of me. I want to hear from her

often. She can express my condition and feelings much better than I can. I often think if I could only live near her so I could go to see her and hear her talk, it would do my soul much good. I have had only one soul-cheering conversation since I have been in the West—with one esteemed brother Culpt; I am so hard of hearing is the cause.

Brother Temple, we have some as fine Old Baptists in the West as you ever saw, but they are scattering; and you know, under such circumstances, they do not pay as regular attention as you do in North Carolina, owing to the high waters and bad roads in winter. But I hope the time will soon come when those difficulties will be removed.

I see, brother Temple, you speak of publishing brother Joshua Lawrence's Basket Fragments. I think I have seen it long since. If I am not greatly mistaken, it is a masterly piece—well worth the attention of any person that wants to be instructed in heavenly and divine things in a powerfully plain and reasoning way. You may set me down as one subscriber for the Gospel Fragments. And may God, of his infinite mercy and grace, spare and protect and guide over you, and assist and strengthen you by the power of his Might, to enable you to conduct and present the "Primitive" to your subscribers another year in a way that will redound to the honor and glory of God, and bring peace and consolation to your never-dying soul. Amen.

Yours, in love and tribulation.

A. BRUMMETT.

Tenn., 1860.

Not being justified in publishing the "Basket of Fragments" at the commencement of the year, I have postponed its publication till the first of May, by which time I hope to acquire the 2,000 subscribers.—ED.

PRIMITIVE BAPTIST.

Milburnie, N. C., Feb. 11, 1860.

In compliance with a request of my views on the 22nd ch. and 17th verse of Revelations, in my weakness I will attempt as plain an exposition of it as I can give. I shall first commence with the 15th verse: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." In this verse is described the anti-christian spirit, all of which is without the church of God. They are compared to dogs.—"As a dog returneth to his vomit, so a fool returneth to his folly."—Prov. xxvi. 11. The fool here is referred to again in 2nd Pet. ii. 22: "But it is happened unto them according to the true proverb, The dog is returned to his vomit again." Having reference to false professors—professing to be a believer in the doctrine of Christ,—and, apparently, did run well for awhile, but finally returned to his former notions which he held before he professed to be converted, which is carnal: tho' he at one time denounced it, he again returns to his own 'vomit' and again receives it into him as it were before. This is not very uncommon in our day: even so with the sow that was washed, to her wallowing place in the mire again. But they are further described: "Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to *their own way*, every one for his gain, from *his quarter*."

Dear readers, you surely do see this clearly verified in your day, so that you need not be mistaken who these 'dogs' are.—Some general agents for stipulative pay, some sent out as missionaries under pay,—home and foreign appointments,—some colporteurs, and some

professors at college, &c., &c.,—all of which are for gain from his quarter or sphere of appointments.—Some located to different churches at stipulative salaries—all for gain. They are 'greedy dogs that can never have enough,'—increasing their demand on the churches as greediness for gain,—laying unnecessary burdens on church members.

Dear brethren, this is not all,—they that put not in their mouth, they make war against. Do you not know that this is true? And who are they? You very well know who they are. Then have no fellowship with the unfruitful works of darkness, but rather reprove them. Sorcerers, enchanters and deceivers, with good words and fair speeches, deceive the hearts of the simple. And 'whoremongers,' yes, all honest til' found out! 'Murderers,'—killing off, if possible, the true witness of God as to character. 'Idolaters,'—worshippers of the works of their own hands,—the 'golden calf,' in all their institutions founded upon money, supposing that gain is godliness, from such turn away,—pride prompting them (which is idolatry) to build great and fine churches (or rather houses) to parade in, rejoicing in the sparks of their own kindling. "And whosoever loveth a lie." They are the worst kind of liars, and why? Because they lie against the word of God, saying, The Lord saith thus and so, when the Lord hath not said so, and they steal God's word to try to plaster up a lie: "and so they wrap it up."

Now some may not like to see them so nearly portrayed, and fall out with any person that attempts to hold them up to the public gaze; but, sir, you will see in the 16th verse what is said about it, which is as follows: "I Jesus have sent mine angel to testify unto you these things in the churches."—Then do not fall out with the servants

of God for testifying these things in the churches, by warning the church of God against those who "*love and make a lie!*"

"I am the root and offspring of David, and the bright and morning star." David, in several scriptures, is figurative of Jesus Christ: 'the root' may refer to the divinity of Christ: 'the offspring,' the humanity that the divinity upheld in all his trials, temptations, persecutions and afflictions. Hence we are taught that 'the root' bears the tree, and not the tree the root. Then 'the root of David,' I consider, bore him up and gave him support and direction through his office and usefulness of life, as it does all the children of God. As to 'the offspring,' it may be considered and understood that Jesus Christ came in humanity of the lineage of David, or in other words, came into this world through the church of the Living God, prefigured by his introduction into the world by the virgin Mary. "Behold, I lay in Zion for a foundation a stone," &c. 'Zion,' the church; 'the root,' the divinity; and all the offsprings of this 'root' were eternally in the 'root,' and in time the 'root' puts forth the branches or offsprings, which are supported by the divine sap of the 'root,' or the Spirit of God.

"And the bright and morning star!" This is what Jesus calls himself. Why, is he called "The Morning Star?" Because he is 'bright' and gives light and the token of the approach of day, by which the larger objects are discovered, literally; even so spiritually, by "the morning star" Jesus—gives life and light to the soul—the eyes are opened to see that it is a sinner, practically, and at some time not to feel that it is a sinner by nature. "The morning star" gives light, and yet it does not chase away the darkness around us entirely. Sometimes the effect of this

'Star' is felt in the morning part of natural life, and producing thoughts on their condition, and then seems to linger away, but again returns. Sometimes by visions or dreams, progressively until the day breaks and the approach of the sun removes the veil of darkness around, so that the light penetrates to the inmost mind to see that all the former works are nothing more than filthy rags in the sight of God—nothing but sin inwardly and outwardly,—a sense of the justice of God to damn for ever. All former plans are out of joint,—every prop removed,—and feel to be sinking down, down, before a righteous and just God! no other expectation than to be hurled down into everlasting punishment, where the worm dieth not, and their fire is not quenched!! Then there is a seeking with the whole heart,—with a thirsting and hungering after righteousness. The language is then, "Give me Jesus, or I die. God be merciful to me, a poor lost sinner! Lord, save, or I am gone for ever! O, Jesus, if it is possible, look in mercy upon me, a poor lost sinner! Appetite for food fails! water is too good for me; and in a little time I expect to be where not a drop of water can be afforded me to cool my parching tongue!" Away to Jesus it flies again, "God be merciful to me, a sinner! Lord, what shall I do! O, be merciful to me, or I am gone!" To such a soul as this is the language of our text addressed:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Jesus says to such, "Come unto me all ye that are weary and heavy laden, take upon you my yoke and learn of me; for I am meek and lowly of heart, and ye shall find rest to your souls."

This applied, and the Son of Righteousness arises with healing in his wings,—like the woman who felt that she was made whole by touching the hem of Jesus garment. Then I consider the invitations in the text are exclusively to those who thirst after righteousness and those who are made willing by the power of God to be saved upon His terms and way, and to no others. The Spirit and the bride, with one accord, say, 'Come, and take of the water of life freely,'—plentifully, without money or without price: it is the gift of God. It so effectually quenches the thirst! Eat, O friends! Yes, the 'bread of life' is freely received—it satisfies the soul and fills it so that it shall never die, nor thirst, for it is a well of water springing up into everlasting life: he that eats of this bread shall never hunger; and he that drinks of the water Jesus gives, shall never thirst. So then, brother Goodwin, you see that I do not consider that the invitations in the text are to any but such as are under the working and influence of the Holy Spirit.—Ed.

I again request that there be no money sent for the "Basket of Fragments," until I am sure we shall be able to publish the pamphlet. I will give due notice if we can publish it.—Ed.

Receipts.

Miss.	Henry H. Bardin for self for 60, and for 4 copies "Fragments," and David Evans for 59,	3 00
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BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
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Milburnie, N. C., Feb. 25, 1860

No 4.

COMMUNICATIONS.

For the Primitive Baptist.

ELDER TEMPLE:—

Under circumstances of great mercy and favor from Him who rules all things after the counsel of his own will, the Primitive Baptists have lived, as a denomination, contrary to the prophecies of their enemies, until this day; and their prospects are as bright in this country as at any former period of their history,—at least since I have known them; and, to my mind, they are the people characterised throughout the scriptures as every where spoken against. Not because they are not good citizens; not because they are not called honest in all their dealings; not because they are not as pious a denomination as their neighbors, for what they are, they are so much ignored and abused; but for their principles of faith,—for the doctrine they advocate. They in this country, as well as every where, have contended for the doctrine of "salvation by grace, through faith, and that not of ourselves; it is the gift of God,—not of works."

When and wherever they raise their voice, they sound the note, "BY GRACE ARE YE SAVED!" This rings in opposition to the 'popular theme,' "Do this, and get religion!"

It is plain to my mind that they (the Primitive Baptists,) are, sure enough, a

pest to those priestly minds, that put themselves up as a marketable commodity—to be hired to help God save souls! The Primitive Baptists stand upon original principles, and say, O God, "who hath saved us, and called us, with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." This quotation agrees so well with the experience they have,—and it so well accords with the scriptures of truth, as declared by Paul and others,—that they hold to it as an anchor of the soul. To their mind it is clear that if God has saved them, his work shall stand for ever; for which consideration the believer often says in his feelings, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us together with all spiritual blessings in heavenly places in Christ Jesus; according as he hath chosen us in him before the foundation of the world." And it is as equally true that he did all this that "we should be holy and without blame before him in love,"—that we should, as his children, love one another, for he (the Father,) has predestinated us unto the adoption of children, by Jesus Christ unto himself. And he did all these great, good and glorious things for us, and bestowed them on us and in us, according to the

good pleasure of his own will, which he purposed in himself.

And while we talk of "soul-saving" after this fashion, we, in this country, are charged of doing harm, and being a greater curse to the human family than the pale-faced Universalists: (to use their own words,) "that we encourage sinners in their sins, because we do not join them in their 'brimstone sling' to get the sinner into the church!"

Some of our younger Baptists (tho' they say they are the Primitive,) are getting very 'tender-footed,' and are bold enough to say in their sympathy, "that none can be saved out of the church." We venture to say that no spiritual-minded Baptist, of the Primitive Order, ever believed such a thing, much less teach it! Poor and unprofitable as we have been in the cause of our dear Saviour, we have baptized many who declared in the relation of their experience that the good Lord, by his Spirit, had given them good hope, through grace, fifteen years before they came to the church: many others, for years, were believers in the Lord Jesus Christ as their Saviour. These could come to the church as believers, and be baptized as such, according to the scripture.

God's spiritual-minded ministers have ever been an emigrating and travelling people: they have gone from Maine to Texas,—from Tennessee to Washington Territory to do the work and do the preaching to all the world. And it is emphatically true that they are all first in the field of labor. *Mr. Henderson* seemed much astonished when he learned that the Anti's (as he calls us,) had a preacher in Waishington Territory, while they (the Missionaries,) have none! The truth is this: the "Anti's" went as all God's ministers do—from deep impressions of soul,—impeled from the land of their nativity to the land of

his adoption by the working of the mighty power of *God*, "which worketh in me mightily," saith Paul.

Here, then, as well as in all or most countries, when Modern Missionism gets ready to go, they will find, as they have done, opposition to merchandising on the gospel; for it certainly is true, that it is a great marketable commodity in these days. While they are waiting, as they say, the call of the christian world to "come forth" as candidates to serve them, the call of the world is not so much as the call of a church that accompanies the call with the token of a few "c's!"

It may not be out of place to notice a circumstance that occurred this fall in our acquaintance.—A poor church with but few members having been destitute of preaching for a year or two, sent up to its Association for a presbytery for dissolution; but the Association thought best to make an effort to revive it,—and the body raised one hundred and fifty dollars to hire a preacher! No sooner said and done, than two preachers—being near the church—tendered their services, if they would settle the money on them or one of them!! They lived near by, and could have preached to them, but would not because they were too poor to pay them! Paul said, "the love of Christ constraineth us;" but here 'the love of money' was the main spring to action. These are facts that ought not to be overlooked; tho' we know it is very unpopular to expose error in 'soul-saving' by means, men and measures!

Dear brother, I have before me a *History of the Alabama Baptists* that I desire to examine in a series of letters, and publish them in the "Primitive," if you will allow. I feel that it does the Primitive portion of Baptists great injustice, for it casts on them all the most reproachful epithets that misrepresenta-

tion and false sneering can do. Self defence is the first law of nature, and I hold it just; for the Primitive branch ought to be heard for themselves on all questions of controversy, both from the Stand and Press.

May the Lord bless you with all the christian fortitude necessary for the arduous task of an editor.

I hope our people will wake up to their interest, and give their old organ a wider circulation.

Yours, in the bonds of the Gospel,
M. W. HELMS.

Abbeville, Ala., }
Jan. 8th, 1860. }

For the Primitive Baptist.

MONTGOMERY Co., ALA., }
DEC'R. 26, 1859. }

Dear Brethren and Sisters of the Primitive Faith and Order:

The time has now come that I think the Old Baptists should come out and contend for the faith once delivered to the saints. When we look around and contemplate for a moment the schisms and divisions, some say, "lo! here, and lo! there is Christ!" but, christian, believe it not. Our mind has fallen on a passage of scripture in God's Word, which reads thus:

"The hireling fleeth because he is an hireling, and careth not for the sheep."

Now, brethren and sisters, I understand that the word *hireling*, means some one that is hired to do a certain thing or piece of work; for he careth not for the sheep. Now we find the hireling laboring for his wages. Look, for one moment, at that man that you hire to labor for you; he is not interested any farther than his wages. Now we see that man leave home and forsake his family, and take the heat and cold, not for the sheep, but for wages. What! to sell the gospel to the heath-

en? Did they purchase it with gold and silver? When Peter and John was about to go in at the gate, when that unfortunate man lay at the gate to ask alms of them that went therein, Peter said, "Look on us; for silver and gold we have none, but such as I have give I unto you: In the name of Jesus Christ arise up and walk."

But we see these same men taking account of every sermon that they preach, and every exhortation, and every mile that they ride. Now, when the hireling returns home to his head-quarters to receive his wages, with his account made out, a fixed salary, the object of his year's labor, his heart's delight,—the great manspring of the hireling,—the only thing that can prompt the hireling to labor. For John said, in the 10th ch. 13th verse, that "he careth not for the sheep."

Let us see, for a moment, if this 'silver wheel' was taken out of the machine if it would work, and see if that silver wheel is the only thing that makes the machine work. Look, when one of the hirelings is called to attend a church,—that church must assert with her call the amount of money that she is willing to give for the hire of that man.—Just like the farmer does when he goes to hire a negro. But a short time since, there was a young man called to attend a church near me, and he only lived sixteen miles from the church, and when they made their call, they never said any thing about what they would give him; and before he would give them an answer, the church had to pledge him two hundred dollars.

Now, was it not for the sake of that two hundred dollars that he accepted the call? And if so, he must have been "an hireling." And I have not been able to see anything in the Bible where Christ hired the first man to go

and preach when he was here himself, neither does he hire men. Yet the Apostle Paul, when exhorting his young ministers, said to them "not to take the oversight of a church for filthy lucre's sake, but of a ready mind."

These 'hirelings' must undoubtedly be the men that the Apostle speaks of when speaking of men "daubing with untempered mortar." They are daubing the people with that untempered mortar: they cover up, as it were, the truth with error; they will not come to the light, for their deeds are evil. Some one, perhaps, if I were to stop here, would not know what I meant by this "untempered mortar." They are stuffing their heads with the doctrine that will suit the carnal mind; they are making that poor sinner believe that he can, through his own good works, merit eternal life. Do they teach them that it is by strict obedience to God's law through his or her believing sincerely in the Lord Jesus, by the eye of faith, in his name? The Bible tells us that "we must visit the widow and fatherless in their afflictions, and to keep ourselves unspotted from the world."

But this is not what the 'hireling' calls good works: it is to appropriate freely to these hirelings and to all their little institutions of the day,—such as the Missionary cause to send the Gospel to the heathens,—to support their Home Mission,—and, especially, to appropriate liberally to their hirelings at home. These are the works they hold forth as works of merit.

I feel satisfied, brethren and sisters, that this is contrary to every christian's experience. I see, by looking over their Articles of Faith, they give the individual all the power! And if they give him the power, they must give him the glory also; for whoever has the

power to save a sinner, they certainly must have the glory.

I must close this part of my letter. But, brethren, I have not said one half of what I want to say, but it will make my letter too long, and thereby crowd out better pieces.

I want to say something about the unanimity of the two Baptist churches. I cannot give all of my objections to it in this peice, if I did, it would be too lengthy. I thought once myself that it would do; but Christ said to his people, "Come ye out from among them; be ye separate as I am separate: and taste not, touch not, and handle not the unclean thing, and I will receive you." Now the time did come when it was necessary, for the true church of Christ was compelled to separate themselves from the hirelings. I believe, brethren and sisters, that it will not only be an advantage to the church, but to the cause of Christ to stay as we are; for Christ said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I have not been able to see any place in the word of God where the hireling is authorised to administer the ordinance of the house of God. Therefore we, as Baptists cannot receive their baptism. Brethren, I thought once that perhaps the old Baptists were rather too hard; but when I consider an hireling's authority for baptizing, I say, No. Brethren, keep up that bar that you have so long kept up. I want all the brethren that are in favor of taking it down to go and read the 10th ch. of John. Now if we cannot receive their institutions, we cannot receive their Boards; and, above all, brethren, we cannot receive that "untempered mortar,"—that doctrine which they preach. Brethren, let us be cautious, that we do not get in the quick sands of Arminianism, nor on

the rocks of fatality. If there are any who are bleating around the fold, open the door and let them come in; for Christ said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Let us not be inconsistent; if we declare any fellowship with part, declare it with all. Suppose all the denominations were to stop their paying machine for ten years, you would then see how many hirelings we would find—how many preachers there would be outside the Old Baptists, that would forsake home—that dear companion and those darling little ones—houses and land—to go and contend for that faith once delivered to the saints, and warn poor sinners to repent. If this was done, we would find out how many hirelings there were. But, brethren, oftentimes it is the case with your poor minister, when they are called to go out to warn sinners, who, generally speaking, are all poor, they leave their families who are depending entirely on them for their support, they are to be looked to as a father and as a husband. They are like that colt that was tied where two ways met. When he sees the claims of his family that rests on him and then his great responsibility that he is under to God, and he has committed a dispensation of the gospel into his hands. I have often thought, brethren, what little time I have been trying to preach, that if it had been left with me to my choice, I oftentimes would have staid at home; and I think this is the sentiment of all the ministers of Jesus Christ. O, the hours of trouble the poor minister has to pass through! Brethren, relieve the hands of your minister, and let him go.

A few words now to my ministering brethren, and I will close for the present.—My ministering brethren, I can-

not express my feelings to the brethren and sisters so they can understand like you the trouble; the poor minister has to pass through. Brethren, let us put our trust in God. Pray for me, brethren, that I may be able, by the help of God, to go forth in the power of God and contend for that faith once delivered to the saints; and that we may not daub with untempered mortar, but that we may hold forth that pure and genuine doctrine of the cross of Christ, that when we may be called to quit the work of life we may all, as one family, meet at the right hand of God.

I will drop my pen for this time, for fear my imperfect writing will crowd out better pieces. Brethren, write for the "Primitive, you who can; and may the God of Peace be with all the brethren and sisters. Pray for me and my family when it goes well with you.

So nothing more, but remain

Yours, in gospel bonds,

JAMES B. MILLER.

For the Primitive Baptist.

BROTHER TEMPLE:—

I thought of trying to write a few lines for the perusal of the readers of the "Primitive," though I feel unworthy to be called brother, or to have a seat with them. It appears to me if they knew my unworthiness and short-comings and leanness before God as well as I do, they could not fellowship me.

I will try to give a short sketch of my travails.—When I was a youth, and first began to take notice of people talking about religion, I thought it was a good thing, and I did not want to die without it; but I thought it did not become young people, but thought that after I had grown up, I would become more steady, and then I would get religion. I thought I had the power; I

had the way marked out. But when I was in my seventeenth year, a conversation took place about two young people that were to be baptized that day. While hearing the conversation, I hope it was the pleasure of the Lord to open the inward eye that sin had closed, and give me to see that I was a wretch undone, all unholy and unclean. I began to try to do something to recommend myself into the favor of God; began to try to do good, but the more I strove the worse I got, until at times the load seemed almost more than I could bear, and at other times not so heavy, until at length I was brought to see that all my works and good deeds that I had been trying to perform, was vanity in the sight of God. I gave up all for loss! All that I could do was to acknowledge the justice of God in cutting me off,—and fall before him and plead for his mercy to be extended to me, a poor unworthy worm of the dust! I had given up all for loss, when one night in this condition I thought I never should see day! I thought I was going to die, and my doom was eternal woe, and I was guilty and God clear,—just submitted myself into his hands to do his will with me. While in that condition, there was a light shined into my heart that appeared to illuminate the understanding of my heart to see by an eye of faith the way and plan of life and salvation, and these words came to me as plain as if some person had spoken them, "The Lord Jesus Christ is all the way given under heaven whereby sinners can be saved. He has got the power, and the will, and will save all that diligently seek him." At that time, the load that had been so long pressing me down, rolled off! I felt light; I felt glad that there was such a Saviour as that for mankind; for I

believed it as it appeared to me with all my heart.

My dear brethren, right here I want you to deal faithful with me, regardless of fleshly sympathies on my part. You need not be afraid of hurting my feelings, for if I am deceived, I want to know it. When my burden left me, as I above spoke of, I did not think of its being my sins forgiven. While I was thinking on the plan of life and salvation, it appeared like any body could see it. A thought came into my mind, Where was my burden? I thought I had been trying to seek the Lord, and there I was easy; my burden was gone, and I soon got in trouble again because I could not be troubled as I was before, though I have had many ups and downs to undergo since that time. Sometimes my hopes seem sufficient if I was called to die. Sometimes I get so low and in the dark, I almost lay it by. Such ups and downs as these call to my mind the lonely condition that the Apostles seem to have been in after the crucifixion of Christ; it appears that they were in a lonely and sad condition; it appears as if two walking together talking about the matter, when Christ drew near and said, "What manner of communications are these that ye have one to another as ye walk and are sad?" One of them went on to tell what had come to pass with Jesus of Nazareth: "but we trusteth that it had been he which should have redeemed Israel." Said he, 'Fools, and slow of heart to believe all that the Prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory?' He suffered these things for his people, and they are sure to receive the benefit of it. When we get cast down, and his presence seems to be withdrawn from us, then it is we feel sad, we hoped our life was secure in Christ, but now we have doubts and

fears and troubles to undergo. But when Christ draws near and banishes these troubles from our breasts, and enables us to see by an eye of faith our acceptance with God through him, 'tis then our breasts glow with love; 'tis then our hearts burn within us to hear his love and goodness spoken of; 'tis then we look forward with anticipation of enjoying that rest prepared for the saints of God to reign with Christ eternally!

Brother Temple, if this comes to hand dispose of it as seems good to you, and all will be right; if you publish it, correct all mistakes. I am sure if it looks as no account and scattering to you as it does to me, you will think it poor food for a sheep.

CALVIN RIDDLE.

Stoddard Co., Mo.

For the Primitive Baptist

DEAR BROTHER TEMPLE:

After getting through with the business part of my letter, there are some things on my mind yet, but whether it will be of any benefit to any person or not, I cannot tell. Some times I think I had better let them alone; then again the thought will come in my mind, Can't you say or write something? And all the time something saying, As face answereth to face in a glass, so doth the heart of man to man. So for a subject for what I may say, you may find it in Gal. 2nd chapter and part of the 20th verse: "I live by the faith of the Son of God, who loved me, and gave himself for me." I bless God on your behalf, that you rejoice in the truth of the gospel of Christ, and that you approve of this Christ as being the Way, the Truth and the Life. This glorious person is the life-giving and the life-unfainting head of all the believing souls, and he never forsakes the

work of his own hands. What he begins by his power, he carries on with his Almighty Arm. His very heart is love. His bowels are full of mercy; his name is Jesus, and he will prove himself to be an almighty and all-sufficient Jesus to all that put their trust in him for life and salvation. May we not, then, trust our all to him, and with him, and leave him to dispose of us in that way and manner which seemeth good in his sight?

My beloved, you well know that our natural ignorance, weakness and blindness are such that, without the teachings and guidance of Jehovah, the Spirit, we would soon lose our way, and fall into pits and snares, to our great hurt and to the dishonor of God. May the Holy Spirit be our sure and constant guide while in this dreary wilderness of sin; and may he also sweetly lead our minds into the mysteries of the cross, and round the cross may our souls twine like the tender tendrils of the vine; and there too, may we live, and feel ourselves at home. If we are thus lead by the Spirit, we should be sure to see and know, more or less, about the Eternal God also.

May the whole gospel become more and more precious, and refreshing to our immortal part, and in Christ Jesus may we confide, and of him boast, and of him sing. And likewise, may this sin-disordered world, together with all its troubles, cares and woes, and the whole of its dying interest, sink down low in our estimation, and we learn to rate it just about as its worth is, and indeed this shall we learn to do if we daily live by faith on the Son of God; for just in proportion as Christ rises in our esteem, the things of time will fade in our view. It is sure and certain, that no carnal object can satisfy desires of the mind; yet the fulness of Christ

can do it, and hence, may we become right well acquainted with Christ Jesus our Lord, by the teachings of the Holy Ghost. I greatly desire that divine light may shine brighter and brighter into our hearts. It is in and by this shining light that we shall be enabled to see the darkness of the day in general, and the darkness, too, which is now upon the true Church of Christ.

I am no preacher, brother Temple. Will you be so good as to give your views on Isaiah vi. 6, 7, 8? I add nothing more.

JUSTUS PARRISH.

N. C., Wake county, Feb. 20, 1860.

Mr. Temple :—I occasionally get hold of the Primitive, and it is so interesting to me that I send you one dollar for it for 1860.

I am not a member of any church, but when I go to hear the Old Baptists preach they express some of my feelings so plain that it makes me love them dearly.

A member of the Methodist church told me he thought I had more sense than to believe in the Old Baptists. I told him that God chose the foolish things of this world to confound the wise!

He also said that there were not many young men and women joining the Old Baptists, and when those that are now living die, they would be done.—But I do not think so. I think they have been here ever since Christ came into the world; and I think when he comes again, they will be preaching the same doctrine that they now preach.

As I fear I might weary your patience I will say no more this time, only,

Yours with great respect,

J. C. BARBOUR.

N. C., Wake county, Feb., 1860.

I think, friend Barbour, that your reply to the Methodist member

could not have been greatly better.—I hope the good Lord will soon reconcile you to his will, and when I hear from you again, that you may have joined our "little flock," and battling within the pales of the true Church of the Living God, in defence of his cause. I hope that you may be instructed and greatly edified by the Primitive.—Ed.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the Churches in union—Greeting.

DEAR BRETHREN :—We address you this year from this valuable text :—

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." (Rom. 5th ch., 21st verse.)

That we may proceed with greater clearness and certainty in our following inquiries, it is necessary to consider what is implied by the term GRACE! The primary and principle sense of the word is *free favor, unmerited kindness*. In this acceptation, it is most frequently used in the inspired Volume. And thus it is to be understood in the words of the Holy Ghost under consideration. *Grace*, in the writings of Paul, stands in direct opposition to *works* and *worthiness*,—all works and worthiness of every kind and every degree. This appears from the following passages: "Now to him that worketh is the reward not reckoned of grace, but of debt."—Rom. iv. 4. 16, "Therefore it is of faith, that it might be by 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."—Eph. ii., 8, 9. "Who hath saved us, and call us with an holy calling, not according to our works, but according to his own pur-

pose and grace, which was given us in Christ Jesus before the world began." 2nd Tim. i. 9.

As the word *mercy*, in its primary signification, has relation to some creature, either actually in a suffering state or obnoxious to it; so grace, in its proper and strict sense, always presupposes unworthiness in its object.—Hence, whenever any thing valuable is communicated by the blessed God to any of Adam's apostate offspring, the communication of it cannot be of grace any farther than the person on whom it is conferred is considered as unworthy; for so far as any degree of worth appears, the province of grace ceases, and that of equity takes its place. Grace and worthiness therefore cannot be connected in the same act and for the same end. The one must necessarily give place to the other, according to that remarkable text: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."—Rom. xi. 6.

From the Apostle's reasoning, it is evident that whatever is of works is not of grace at all; and that whatever is of grace, is not of works in any degree. In the Apostle's view of things, works and grace are essentially opposite, and equally irreconcilable as light and darkness. Besides, when Paul represents the capital blessings of salvation as flowing from divine grace, we are led to consider the person on whom they are bestowed, and only as having no claim to those blessings; but as deserving quite the reverse, as having incurred a tremendous curse and justly exposed to eternal ruin.

That grace, therefore, about which we treat, may be thus defined,—it is the eternal and absolutely free favor of God to man, infested in the vouchsafement of spiritual and eternal blessings

to the guilty and unworthy. Be it observed, that according to this definition, the grace of God is eternal, agreeable to the import of those reviving words, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."—Jere. xxxi. 3. It is divinely free and infinitely rich,—eternally detached from every supposition of human worth, and operating independently of all conditions performed by man. It rises superior to human guilt, and superabounds over human unworthiness. Such is the eternal origin—such the glorious basis of our salvation!

Hence it proceeds and is carried on to perfection. Grace shines through the whole. It is like the mercy-seat of the ancient tabernacle which was gold—pure gold—all gold throughout. It is this, which, in all that it does or ever will do for sinners, it intends to render everlastingly glorious in their eyes, and in the eyes of all holy intelligences. The indellible motto inscribed by the hand of Jehovah on all the blessings of the unchangeable covenant, is to the praise of the glory of his grace.

Hence, we may learn that if grace, in its own nature, and as it is exercised in our salvation, be directly opposite to all works and worthiness; then such persons are awfully deceived who seek to join them together in the same work and for the same end, however high their pretences may be to holiness.

It is plain from the word of God, and may, in some degree, appear from the nature of the thing, that they take an effectual way to ruin their souls for ever, except that very grace prevent, of which they have such false and corrupt ideas. For divine grace disdains to be assisted in the performance of that which peculiarly belongs to itself by the poor imperfect performances of

men. Attempts to complete what grace begins, betray our pride and offend the Lord, but cannot promote our spiritual interest. Therefore let us remember that grace is either absolutely free, or it is not at all; and that he who professes to look for salvation by grace, either believes in his heart to be saved entirely by it, or he acts inconsistently in affairs of the greatest importance.

Grace, in our text, is compared to a Sovereign. Now a Sovereign, considered as such, is invested with regal power, and the highest authority.—Grace, therefore, in its beneficent government, must exert and manifest Sovereign power,—must supercede the reign, and counteract the mighty and destructive operations of sin, or it cannot bring the sinner to eternal life: for the Holy Spirit has compared sin to a sovereign, whose reign terminates in death. As sin appears clothed in horrid deformity, and armed with destructive power, inflicting temporal death and menacing flames; even so grace appears on the throne arrayed in the beauties of holiness, and smiling with divine benevolence.—Touched with feelings of the tenderest compassion, and armed with all invincible power—fully determined to exert its authority, gratifying its compassion under the conduct of infinite wisdom, to the everlasting honor of inflexible justice by rescuing the condemned offender from the jaws of destruction: by speaking peace to the alarmed consciences of damnable delinquents: by restoring to apostate creatures a supreme love to God, and delight in the ways of holiness; and, finally, by bringing them safe to everlasting honor and joy! —“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.” —Isa. xxxv. 10. “But where sin abounded, grace did much more abound.”

—Rom. v. 20. 17, “And they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.”

Such a Sovereign is grace! Those who are delivered by it must enjoy a complete salvation! Those who live under its benign government, must be happy indeed!

Divine grace, as reigning in our salvation, not only appears, but appears with majesty: not only shines, but triumphs, providing all things—freely bestowing all things necessary to our eternal happiness. This matchless favor far from being satisfied with laying the foundation, rears the superstructure also. It not only settles the preliminaries, but executes the very business itself. Would we then view grace as reigning, we must consider it as the Alpha and Omega—the beginning and the end of our salvation; that the unrivaled honor of that greatest of all works, may be given to the God of all grace.

In conclusion, dear brethren and sisters, may the Lord enable us all to see eye to eye the riches of reigning grace, is our prayer for Christ's sake. Amen.

W. B. HUCKABEE, *Clerk*.

ELD. M. MCGRAW, *Mod'r.*

CORRESPONDING LETTER.

The S. C. Primitive Baptist Association in session with the Philadelphia Church, (N. C., 1859.) to her sister Associations with whom she corresponds, sends christian salutation.

DEARLY BELOVED BRETHREN:—We have abundant reason to praise that God in whom we trust for his goodness to us in blessing us with the delightful privilege of meeting and continuing together in peace and christian fellowship, not only among ourselves, but with your messengers who have

come unto us preaching and conversing in a manner which attributes salvation alone to the Lord by his grace, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;" communicated to us, we believe, independent of means or instrumentality: but by the Holy Spirit, sent of God into our hearts, crying, Abba, Father. "Not by might, nor by power, but by my Spirit, saith the Lord." Therefore we do not believe in the plans and institutions invented by men as means used to teach men to know the Lord; but we remember, with pleasure, the blessed promise of our God, referring to this gospel day, "I will write my law in their inward parts, and write it in their hearts. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jeremiah 8th chapter.

We have, with great delight, received your correspondence, and we feel desirous to pray and beg an interest in your prayers to God, that nothing may interrupt our peaceable christian correspondence.

May the God of all grace sustain you and us by his Almighty power and grace, through faith, ready to be revealed at the last time. Our next meeting will be held, if the Lord will, with the Beaver-Dam Church, Kershaw District, S. C.

W. B. HUCKABEE, *Ctk.*

ELD. M. MCGRAW, MOD'R.

"For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world."

PRIMITIVE BAPTIST.

Milburnie, N. C., Feb. 25, 1860.

REV. C. H. SPURGEON.

I hope the readers of the "Primitive" will bear with me while I notice an extract from Mr. Spurgeon relative to Slavery, which I clip from the "Biblical Recorder." It is not with an attempt to convert the "Primitive" into a political paper that prompts me to notice Mr. S. on this issue, but with feelings of love to my country and the great mass of people which he has deceived with his eloquence. After having won for himself a very large and profitable sale of his Sermons throughout the United States of America, and having acquired what he so successfully sought for, (money,) he has now concluded not to "spare our Nation in future" by withholding his black irritations and venomous fire-brands! Bitter as it may be to those from whom he gained such a reputation, yet by disclosing his sentiments on Slavery and coinciding with the mid-night murderer John Brown, who "in his heart he lives," I think that it is a manifestation of the want of the spirit of christianity, and that all good southern men will renounce his course for intermeddling in that which should not concern him. His language is:

"But I shall not spare your nation in future. . . . I will speak out quite severely enough, and perhaps more sharply than will meet with approbation. . . . I must see that there are some such things in the sermons, if not in England, at least in America."

Again he says:

"I do from my inmost soul detest slavery anywhere and everywhere, and although I commune at the Lord's table with men of all creeds, yet with a slaveholder I have no fellowship of any sort or kind. Whenever one has call-

ed upon me, I have considered it my duty to express my detestation of his wickedness, and would as soon think of receiving a murderer into my church, or into any sort of friendship, as a man-stealer. I shall remember that my voice echoes beyond the Atlantic, and the crying sin of man-stealing people shall not go unrebuked. . . . Finally, let me add, John Brown is immortal in the memories of the good in England, and in my heart he lives."

The Recorder says: "Mr. S. is also reported to have referred, not long since, at Park Street Chapel, to John Brown as a martyr in a noble cause, wished that he had succeeded in his attempt, and that three hundred similar Browns might spring up in the South to free the slaves, and said that it would be better that North and South should be rent asunder and the Union shattered into a thousand fragments, than that slavery should be suffered to continue."

Dear brethren and friends, great men are not always good men. Learning is a great blessing, rightfully applied; while learning misapplied, the effect of it, is a curse to any people or nation: and I am glad Mr. S. never professed to belong to the Old School or Primitive Baptist Church. I was also glad to find that the Editor of the "Recorder" had the independence to chastise him for his conduct. I consider that Mr. S. has, in his declaration, betrayed himself to the world that he is either no christian or that he has far strayed from the path of rectitude,—comparing his course with the Bible and finding no such traces of the landmarks of Jesus Christ our Lord. I have no doubt but the Holy Ghost had its eye upon Mr. S., as well as others in like capacity, when it moved Paul to write thus:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or

a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—(1st Cor. xiii. 1, to 9.

We readily admit that Mr. S. is a gifted man; but all gifts are not graces, which is shown by the above quotation. Gifts may abound to a great length, but without charity, it profiteth nothing, but is as sounding brass, or a tinkling cymbal—making a great fuss or sounding noise so as to draw the attention of the people to notice the ingenuity of hidden craftiness—many flocking to it: as the scripture saith, "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Does Mr. S., in his declaration, comport with this charity which "suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil?" Mr. S., for the want of charity, can suffer no longer to see us enjoy the peace and unanim-

ity of our governmental free institutions, and is puffed up and is unkind, and envieth the people of the Southern part of the United States, and thinks evil against them, rejoiceth in iniquity and hates the truths of the Bible concerning slaves for life. He cannot bear it, nor hope all things, nor endure all things. If he believes slavery to be wrong, he cannot wait nor endure for God, in Providence, to cause it to die out of itself. God is of long suffering,—Mr. S. is destitute of it,—but holds John Brown the murderer as “living in his heart!”

The law of God is, “*Thou shalt not kill!*” Mr. S., in his sympathy for Brown, recommends it, and wishes that he had met with success! Though his idol murderer has paid the infamous death which is due Murder, Treason and Conspiracy, still he “wishes three hundred similar Browns might spring up in the South to carry out Brown’s failure!”—among whom? Why, his missionary brethren, to imbue his hands in their blood!

He has an utter distaste against “manstealers!” while at the same time he holds in fellowship those who steal and rob men from their rightful owners. If Mr. S., individually, has not actually stolen, enticed and taken by force men and women, he is an agitator of the crime of “manstealing;” consequently is guilty with those that do steal.

Jesus said, “Is it lawful to do good on the sabbath days, or to do evil? to save or to kill?” Mr. S. says, in effect, kill on the sabbath, or any other days, the slaveholders,—not only in the day, but at night while they are taking repose in sleep; for John Brown perpetrated his daring incitement on the sabbath night. Awful indeed is it in *any person* to act with such atrocious and wilful wickedness, much more so for a

professed *preacher* to advocate and preach up such wicked doctrine. He certainly must have a commission from the wicked spirit to preach up ‘murder’ instead of gospel—or a little gospel and a great deal of murder—for the American people. But here he may be described: (John xvi. 2,) “They shall put you out of the synagogue: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” But why does Mr. S. hold it right to kill? Let the next verse tell: “And these things will they do unto you, because they have not known the Father, nor me.” Were there no other text in the Bible to prove that those who kill and advocate killing, for not living as they do without slavery, this is sufficient to prove gross hypocrisy, as its allusion was to false professors and false religions.

“God hath called us to peace,” but Spurgeon calls to murder, strife and sedition. In fact, the whole tenor of the Bible condemns his declaration.—Passages are too numerous to here mention to prove that Spurgeon is lacking in charity. It is the duty of christians to endeavor to keep the unity of the spirit in the bond of peace, instead of destroying it. But the tree is known by its fruit.

I am rejoiced to learn that there is not an Old School or Primitive Baptist North nor South, who is an Abolitionist: they are generally one people—“a peculiar people”—everywhere. I do not believe Mr. Spurgeon can find one Primitive Baptist, strictly speaking, in England who advocates the assertions which he has made relative to Slavery.

I repeat, dear brethren, that I hope you will not fall out with me for noticing Mr. Spurgeon in the manner I have, as I am for the Union upon our

Constitutional rights; and if this Republic falls, it will be through priestcraft. And if priestcraft can destroy our wholesome institutions, then it is certain that it will unite Church and State,—under which rule, all that will stand up for gospel truth and liberty must suffer as in by-gone years. Being thoroughly convinced of this, is what has moved me to write in opposition to it. The rule of priestcraft is the most tyrannical and oppressive of all rules, and is a curse to any nation. The United States are a great and powerful nation, and I believe Spurgeon is engaged in a plan to cause this Union to divide, and thereby destroy itself. I will close by using the words of Washington, "United we stand, divided we fall."

I have before me the Prospectus of weekly a paper bearing the name of "The Star of Freedom," to commence about the 10th of May next, if a sufficiency of subscribers are obtained at two dollars in advance, edited by Dr. J. J. Lawrence. Its principles will be Democratic, and will expose the encroachments of iniquity, hypocrisy, heresy, priestcraft, &c., &c., besides allowing free discussion on all subjects. Such a paper, strictly conforming to principle, will be of great interest, and worthy the patronage of all classes.

Dr. Lawrence being a grand-son of the Rev. Joshua Lawrence and J. C. Knight (both of whom were worthy and highly respectable members of the Primitive Baptist Church,) we hope that he will make a good editor, and a faithful exponent of despotism in its various shapes and forms. I wish him a liberal patronage, and that he may achieve many honors with his pen. Those desiring to have the paper, will address Dr. J. J. Lawrence, Wilson, Wilson Co., N. C.

MAIL COMPLAINT.

M. V. Wilson, of N. C., complains that he does not get his packet of papers; also, brother Samuel Hunt, of Ala., complains that he has not received a paper since last August; also, brother Tho's. W. Walton, of Va., complains that he has not received a paper this year, and there are some other similar complaints. Now, we know these papers are mailed—at Milburnie, then carried to Raleigh where they are, or *should be*, distributed and put en-route for their place of direction. The cause of complaint must rest with Mr. Cook of Raleigh, or some other Post-Masters at other post-offices; for we are certain they are mailed. We hope this matter will be sought into, and this wearisome aggrivance of our subscribers remedied. Will the post-masters be more compliable with their duty?—Ed.

Receipts.

N. C.	E. L. Godwin for 60,	\$1 00
"	David Hall for 60,	1 00
"	Lemon Edmonson for 60,	1 00
"	T. E. Chance for 60,	1 00
"	W. W. Purvis to Sept. 61,	1 00
"	C. B. Killebrew to April 61,	1 00
"	Q. A. Ward for 59,	1 00
"	John C. Fort to Aug. 60,	1 00
"	James S. Dawson for 60,	1 00
"	A. B. Scott for 60,	1 00
"	Wm. Lodg to Nov. 60,	2 00
"	Wm. N. Barnes for 60,	1 00
"	H. J. Pearson for 60,	1 00
"	Wm. Thigpen for self and L. B. Thigpen for 59,	2 00
"	A. P. Robertson for self and Eld. Robert Shreve for 60,	2 00
"	Eld. R. D. Hart for Priscella Thomas and Kenneth Everette to Feb. 61,	2 00
"	W. D. Jones for 60, and "Fragments,"	1 25
"	E. W. Airs for Hardy Bateman to Feb. 61,	1 00
"	James Highsmith for self and Raleigh Robuck for 60,	2 00

"	Eld. W. A. Ross for Henry Williams to Dec. 60,	5 00	S. C.	Burwell Cox for 59,-60, and C. of Faith,	3 00
"	R. M. Bartley for B. F. Wiley for 60,	1 00	Tex.	Henry Cook to Dec. 60,	1 00
"	Eld. John H. Daniel for Nathan Mattherson to June 61,	4 00	"	J. A. Handlev for self to Oct. 60, and Wm. Peter to Feb. 61,	2 00
"	Nathan Holomon to September 60,	1 00	Ark.	L. B. Stephens to Oct. 60,	2 00
"	Henry Stephens for Miss Amanda Williams for 60,		"	Stephen Raines for 60,	1 00
"	E. B. Britt and M. Penney for 59,-60,	5 00	"	Mithel Keed for 60, (by F. T. Harris,)	1 00
"	Benj. Fleming for self, Eld. Wm. A. Ross, Ivey Fleming, John L. Fleming and Henry Fleming for 60,	5 00	"	W. R. Knight for David Ray to Feb. 61,	1 00
"	Wm. Hamelton for self 60, W. S. Hamelton and G. S. Hamelton to Feb. 61,	3 00	"	J. Jones Davis to Feb. 61,	1 00
"	Geo. Howard, P. M., for Wm. E. Green for 60, and Mayo Worsley for 59,	2 00	Miss.	A. A. Weathers for 60,	1 00
"	Green Bridgman for Lydia Swindell for 60,	1 00	"	Manoah Mayo for 57-8-9-60-61,	5 00
"	E. R. Jones for self to Sept. 60, Nancy Wethiford to March 61, and Stephen Page for 60,	3 00	"	Dr. Thos. L. Cotten for Sarah Baily, Mary Cooper and Sarah Collins for 60,	3 00
"	Delilah Spicer to Oct. 59, (58 lost,)	1 00		The Receipts of Tenn., Gea., and Ala. are crowded out.	
"	Moses Joyner for self and Lemon Joyner for 60, and \$1 for "Fragments,"	3 00	APPOINTMENTS.		
"	L. M. Hardy for self to Dec. 60, Benj. G. Hardy to Nov. 60, T. H. Dawson to March 60, Eld. P. Mewborn to Oct. 60, Geo. Mewborn to Oct. 59, and Joshua Mewborn to May 61,—total,	5 00	<i>Bro. Temple:—</i> I want you to publish some Appointments in the "Primitive for myself and Elder John W. Purvis, beginning at Enoe Friday before the 1st Sunday in April, 1860. Saturday and Sunday at Mt. Lebanon; Monday rest; Tuesday at Upper South Hico; Wednesday at Harmony; Thursday at Lynch's Creek; Friday at Deep Creek; Saturday and Sunday at Bush Arbor; Monday at Gilliam's; Tuesday at Pleasant Grove; Wednesday at Lick Fork; Thursday at Country Line; Friday at the Mill Church; Saturday and Sunday at Stoke's Creek; Monday rest; Tuesday at the School House; Wednesday at Tar River; Thursday at Camp Creek; and Friday, Saturday and Sunday at Flat River.		
"	Benj. Simpson for Robert Simpson for 57,-8,-9,	3 00	Very Respectfully,		
"	James B. Woodard for self and Benj. Edwards for 60, and W. H. Skinner to Sept. 60,	3 00	J. H. DANIEL.		
"	Justus Parrish for E. Young, E. Pate and Jas. Williams for 59, Isham Parrish for 54,-5, and J. C. Barber to Feb. 61,	6 00	DIED.		
Fla.	S. A. Beauchamp for 60,	1 00	On the 26th of January, Braxter Parrish, in the 76th year of his age. He was a member of the Primitive Baptist Church 23 years. He was a kind husband, a pious father and a good neighbor, and no doubt was a good christian.		

JOHNSTON Co., N. C.

AGENTS.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. R. Croom, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Keneday, James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and Samuel Tatum, G. F. Nethercut, Ebenezer Morrow, Wm. Barnes, Simpson Latta, Matthew Wilder, S. Hassell, Jesse C. Knight, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bains, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, Sr. James B. Woodard, Hudson Stephens, Josiah Coats, Daniel Turlington, Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Morton, Justus Parrish, G. J. Green, K. L. Pender, Abram Wilder, Jeremiah Batts, Benj. Flemming, Wm. F. Bell, Alfred Horn, Wm. V. Wilder, Wm. E. Stone, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, John Stadlar, and James H. Sasser; E. G. Clark, James Carney, Wilson Tilghman, Jesse W. Leigh, Geo. Howard.

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ARKANSAS.—F. T. Harris.

TEXAS.—C. W. Dollahite, Jacob Mast, Jeremiah Day, Alfred Hefner, Isaac E. Wood, H. W. Anderson, Eld. Joseph Harman, John T. Childers,

FLORIDA.—T. H. Hurst, Isham H. Bazzel.

TERMS.

The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburne, N. C."

Job Printing

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BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., April 14, 1860.

No 7.

COMMUNICATIONS.

For the Primitive Baptist.

COFFEE CO., TENN., }
MARCH 7, 1860. }

Dear Brother Temple, Brethren and Sisters scattered throughout these several States:

You have given me a place in your excellent paper for my first communication—in that short and imperfect sketch of my travails and trials,—I hope you will also give me a place for this. I promised a continuance. Permit me to detail.

I left off at the church at a night-meeting with the Baptists. Now please permit me to say, for six long protracted months I never had one hour's rest, comfort or hope, save at some small intervals in great extremities. When the Lord by his Spirit visited me to comfort me or revive a drooping hope, my sorrow and great distress for sins, that shrouded me so entirely, seemed to fit me more for the grave than the church. But to make this part of this narrative short, I will say I never have been able, and I am conscious I never shall be, to describe the depths of the distress and sorrows I underwent for sins: and not for practical sins I had committed, but inherent sins. I had been a moral youth; but it seemed to be settled on my mind, that "by one

man sin entered into the world, and death by sin; so that death hath passed on all men, for that all have sinned." And this is the sin that was killing me, and as death had passed on all men, it had also passed on me—the death-binding sentence.

God's fiat had gone out from the high courts of heaven, and could not be revoked until it had brought me down to that point, when I surrendered up all my claims, all my doing powers, yea, even my hopes, which were small and faint.

In some of those deep extremities of distress, I have said the good Lord by his Spirit had visited me to comfort me, or to revive a drooping hope. Permit me here to specify at one time I went to the forest to mourn and try to pray: but the truth is, I could not pray,—I tried three times in a deep wood to pray, but my faith failed me, as all men's faith do them; I lacked the faith of the Son of God to guide and teach me how to pray. All my efforts on this memorable occasion failed me; and as I went home with my rifle-gun on my shoulder—which I had taken with me as a pretext for my absence,—I saw a yellow-hammer (a bird well known to Tennesseans,) sitting on a limb of a tree very innocently picking itself, or adjusting its feathers. At this moment I heard a voice near me speaking to

me, and said, "that is an unclean bird; kill it." I had thought before that I should not kill any thing, as they were innocent and better than I, and had not sinned. But at this moment he that had a right to say 'kill,' gave me the right to level my piece at the unclean bird; I did so, drew a bead on it, and was about to pull the trigger, and in that moment a dove lit down on the limb in close contact with the unclean bird, and mourned three times over the hammer, and seemed to be deeply distressed for the bird. At this time a saucy squirrel dashed up a tree and placed himself on a limb with his tail over his back, chattering. At this time again the voice said to me, "there is the ram, sacrifice him." I obeyed the voice, and drew a 'bead' on the fatted squirrel, and down he came on a clean, newly-cut stump, and bled it profusely. At this moment the whole narrative of Abraham's offering his son Isaac, and the voice that bid him 'stay his hand and offer the ram,' and the whole contents of the 22nd chapter of Genesis, were presented to my mind and made plain, and how it would apply its case to mine.—Here Jesus, the Lamb of God, mourning over sinners and even poor me, and how he was sacrificed in the flesh for sinners. I cried heartily over my squirrel and buried it by my little altar, and went home; but my sorrows and distress continued, I suppose, for my teaching.

On one other occasion, I went into the woods to mourn and try to pray. I tried three-times to pray, and could not; my faith was so faint and feeble I could not pray on this memorable occasion. I started home, and on the way a sudden glee of heavenly light shone around me! I shall not attempt to describe the glory of this scene: it was a clear, white, bright, lucid light; the trees, the leaves of the trees, and all

God's works seemed to praise him; the forest all seemed to be silvered over—mingled with isacles glittering in glory, praising God. This ever-to-be-remembered scene lasted but a few minutes, and closed up, and I was left to contemplate the wonderful works of God; but was still left to mourn and inquire—when shall I be able to say, My sins are forgiven me? But many trials and sore troubles passed with me both day and night; many a fervent prayer has been extorted from me and from my heart in deep sleep.

On one of those occasions of deep distress in my sleep, I was crying to God to have mercy on me, a poor sinner, before I should die,—repeating, 'have mercy on me, dear Lord; I feel so pressed, have mercy on me.' At this moment of extremity of deep desire, I heard a sound as a rushing wind, and I awoke from my sleep. When I had fully and clearly awakened to sensible understanding of what was passing, and still hearing the sound, a light shone in the room, and with the light the Lord appeared, as I thought, and still think. He appeared in a chariot of fire, surrounded with a rainbow with every color and hue of the rainbow, the wheels of which were running with great speed; and as he passed by, he spake and said, "Out of the light thy sins shall be forgiven thee!" I cannot restrain my tears now, while I am writing. He passed through the room, the ceiling and the wall, and passed away. The light of the glory of the scene remained in the room a few minutes, while I was left to contemplate the marvelous ways of God. Whether I slept any more that night or not I am not able to say. The words, "shall be forgiven thee," applied itself to me in the future. I could not receive the consoling promise of having passed from death to life in the Lord; but

some three weeks after this time, and near about the rising of the sun, that happy period, so long waited for, came! A peace,—a calm,—a heavenly frame of mind,—a joy unspeakable and full of glory that lasted me six days and six nights; after which a scene followed, you would perhaps like to hear.

(*To be Continued.*)

Yours truly, in the bonds of the gospel,

L. W. MARBURY.

For the Primitive Baptist

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

“Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

Bro. Temple:—The foregoing verses appear to be pressed upon my mind for some cause, God only knows, and it is the desire of my blessed Master that he will clearly open them to my view, so that comfort and consolation may be carried to some poor distressed saints of God.

The words were spoken by Jesus Christ himself in his sermon upon the mount, showing who are the ‘blessed,’ commencing at the 3rd verse, and so on down to the 12th.

In what I am going to say, is not for the purpose of hurting the feelings of any brother or sister upon the face of the earth; for my blessed Lord and Master has said, “Render good for evil, and not evil for good.” And in the same sermon, in the 6th ch. and 14, 15 and 16th verses, he says, after concluding his prayer, “For if ye forgive men their trespasses, your heavenly Father will also forgive you.” If ye have done this, “Rejoice, and be exceeding glad; for great is your reward in heaven.”

“But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.”

If you will not comply with this command, what are you like? Salt that has lost its savor, good for nothing but to be cast out of the militant church—trodden under foot; lamps without oil, clouds without water, trees without fruit, whited sepulchres—beautiful outside, within full of dead men’s bones,—sickly, good for nothing but to be cast out, and receive your just reward, “If ye will not forgive men their trespasses, neither will your heavenly Father forgive your trespasses;” and if you have been spoken evil of, “Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

The blessing pronounced upon this occasion, is the sweet anchor of the poor distressed saints of God; for this anchor,—it is in a sure place; it was made sure in the covenant. The cable to this anchor is not made of earthly materials, it was made in heaven by God the Father, the Son and the Holy Ghost. It was welded and cemented by the Son of God before the heavens and the earth were made; made sure in the covenant, purchased and Redeemed by the shedding of the blood upon the cross on Calvary. It has been tried by the persecution of the church. If you are in possession of this anchor, dear distressed soul, let the wars of the wildest of the imagination of man roll on with the fury of the mighty gale, and fear them not, for they will all fall harmless at your feet. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. “Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

If you are justly thrust out, or have thrust out yourselves, and are eating the husks that the swine were to eat, and no man give unto you,—you cannot complain, for you are not the persecuted souls of God, and cannot claim the blessing. The tree is to be known by the fruit. The out-cast is also to be known by its fruit. And if the love of God has been engrafted into his poor soul by the covenant, by redemption, by shedding of the blood of Jesus—although you may be in pearl, deep agony of distress,—you may be covered in clouds of mystery, surrounded by enemies, in dens of lions, in the furnace of persecution, beaten with the stripes of slander and sold into Egypt. Now, what will be the fruit of such? Poor in spirit, waiting for the ‘voice in the wilderness;’ praying for his enemies; do good to them that hate you, and persecute you; asking his blessed Master to show him the straight gate and narrow way; desiring to do the will of his Father in heaven; hungering after (his enemies? no,) righteousness. When the children of the Lord see these little streaks of light, although it may be weal under bushel, for if it is the true light you cannot hide it if you would, for it is not the light of men, but of God. The poor saints now ‘rejoice,’ and are ‘exceeding glad,’ that the good Shepherd has found the sheep in the ‘wilderness,’—“he layeth it on his shoulders rejoicing,” and when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance.” “Either what woman having ten pieces of silver, if she lose one piece, doth not light a can-

dle and sweep the house, and seek diligently till she find it?” What doth she do? “Calls her friends and neighbors together, saying, Rejoice with me, for I have found the piece which I had lost.” So it is, I think, brother Temple, when those who have gone astray, or are lying out of their duty, and begin to draw nigh to the fold of God; bringing their fruit with them, and it is pleasant and good in their sight. Then there is joy in the church, brethren and sisters rejoicing, ‘our sheep found in the wilderness,’ and sisters over the ‘silver,’ because both have been found, which were lost. Then it is that the brethren wish to kill the ‘fatted calf,’ and ‘put a ring on his hand,’ to show the love and to cast away all contention and strife that has been cast over the land. Now you will hear him; and, how penitent!—“Father, I have sinned against heaven and before thee; and I am no more worthy to be called thy son: make me as one of thy hired servants.” And you don’t here see the Father driving him away, “But when he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” But the son will waive it like the poor and penitent soul, “Father, I have sinned against thee; justice demands I should for ever be banished from thy sight.” But the Father will not give it up. “I have punished you; my Son has redeemed you, he has paid the full ransomed price for you.” “O! look here, poor soul, with an eye of faith, don’t you see these hands and feet where I was nailed to the cross? and look still further here at my side, see where I was pierced, “and forthwith came there-out blood and water.” Look here at my head, see the prints of the crown of thorns that I wore; taste of the vinegar and gaul that I drank; see the

drops of blood falling from his head and pouring from his side.' "Then said Jesus, Father, forgive them, for they know not what they do." If there are any doubting Thomases and weeping Marys out of your duty, why will you tarry? thrust your hand into his side. "Blessed are they which have not seen, and yet have believed." "Bring forth the best robe and put it upon him, a ring on his hand, and shoes on his feet." "Rejoice, and be exceeding glad: for great is your reward in heaven."

I say, brethren, let none be desirous of carrying things according to their own light. "He was not that light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," so that your life is hid in Christ. "Rejoice, and be exceeding glad: for great is your reward in heaven."

If any of you have been made to feel the mighty power of the oppressed hand of man to drive you from the fold of the visible church of God, and tried to make you feel that excommunication pronounced against you, has for ever shut the gates of heaven against you without cause, then you can claim the blessing, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. In all of this, remember not coldness, but "do good for evil." And pray, if you are wrong, "Turn me, O Lord, and I shall be turned." Lord, make me to know thee and myself: let me by faith see the "Star of the East;" let us follow it to Bethlehem; let us hear the song that was

sung by the angels to the shepherds; let us see the humble manger where Mary and her child Jesus Christ lay. Keep us from off the pinnacle where Satan is sure to find us. Let us for ever walk in the valley of humility, for he goeth not there.

"But if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses."

Brother Temple, here is the chart laid down in the 18th chapter of St. Matthew by himself to try offenders by, and it is the only one that the good 'old Ship of Zion' will have on board: she will not sail by none other. This chart is far preferable to all others, for there is no 'big I,' and 'little u' in it, with the latitude and longitude so well defined, and so plain you cannot fail to see it, commencing at the 15th verse, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

This is the chart that Jesus Christ brings into the world with him; he laid it down for his Apostles to go by, and gave it to the church to try offenders by: and none other has he given, and never will, for he is God and changeth not. Let us see what will be the result by sailing by the wrong chart:—Loss of ship upon some desolate shore, founded upon some rock, broken to pieces, fragments all floating about; the crew without food and clothing, or house to put your head in or to shelter you from the storm, and no place to take

bread and give thanks and break it, and none to hand you the cup after supper, saying, "This cup is the New Testament in my blood, which is shed for you."

That the marriage in Canaan of Galilee has taken place, and the mother of Jesus was there, and Jesus was there also, so I say to all the brethren and friends of the Primitive Baptists, and to all that have fallen out by the way,—if you believe in the Lord Jesus to the saving of your poor soul, if you believe that your sins have been forgiven, if you believe that the blood of Jesus has paid the ransomed price, that it is by grace that you are saved,—I say to all of you, let the marriage in Canaan of Galilee take place; let the mother of Jesus be there, and be sure that Jesus is there also, then you will have peace; then let the water-pots be filled up to the brim, then you can say that the good wine has been kept back till the last, and the love of God will ever flow from heart to heart and to God who gave it back again to poor souls, "For we love him because he first loved us." "Blessed is the man that endureth temptation; for when he is tired, he shall receive the crown of life, which the Lord has promised to them that love him."—James 1: 12.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to 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. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun

light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. 7: 13-17.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. 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."—Romans 8: 35-39. And here is the ground of the christian hope.

I will now bring this subject to a close. My mind is yet full. You will please to correct all mistakes, if you think it is worthy of being put in the "Primitive," if not, cast it in the fire. May the Lord bless you in your old age, and all of the brethren in love and peace.

And let us recollect that our resources are not in ourselves, nor in creatures, which wither like the herbage of the field; but in the King eternal, immortal, invisible; in the Father of mercies, and the God of all comfort. To him lift our hearts and pray he would greet you all according to the "riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted in love, may be able to comprehend with all saints what is the truth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that ye may be filled with all the fulness of God."

I must close, by signing
B.

N. C., Feb. 12th, 1860.

For the Primitive Baptist
 PITTSYLVANIA Co., VA., }
 MARCH 11, 1860. }

Dear Bro. Temple, and all the Brethren:—

I will say to you all, (not every person, but all the brethren; and when I say *brethren*, I mean sisters also,) that it has been a long time since you have heard from me: but I am here yet, and have been looking on and reading the "Primitive," and wondering where my old brethren are, or what has become of those who used to write for the "Primitive," and I thought probably there might be one somewhere that thought of me and wondered what had become of me. If there should be such an one, I will say to that one, that I am right where Moses was when his light was out,—then he was in the *dark!*—and so am I much in the dark, spiritually. But, brethren, I cannot blow it to a light again to save my life, for I think I have tried, and I have come to the conclusion—as it went out so it will come to light again; for I do not read that Moses put his light out. So you, my brethren, see that I cannot make it light nor darkness; and if you can, brethren, or one of you, pray tell me how it is done, for I confess I am in the dark, if you can make the light that Moses had. When it went out, then and there Moses was without light; so he was in the dark, and I believe he staid there until God gave him light again. But, brethren, if you are blessed with this light, and can travel faster than I can, I pray you not to throw any 'chunks' in the way, lest I might fall over them as I come along after you. For, brethren, I am determined, through grace, to go with you, or follow you as long as you follow Christ; for Paul says, "Be ye followers of me, even as I am of Christ." So, brethren, we must


not follow any body that does not follow Christ, for it is written that "you must not salute a man by the way," and Christ is the Way, the Truth, and the Life. Then, brethren, we should not salute any person as brother or sister that is not in the Way, or in Christ, for he is the way. Then we should treat them friendly, as neighbors or friends; but, brethren, do not salute them with a christian salutation if they are not in the Way, or in Christ. But says one, How can you tell whether they are in the way or not? "By their fruits ye shall know them."

Now I will notice a few of the christian fruits.—First, you must have faith, and then you must believe. This faith is the gift of God, and Jesus is the author and finisher of this faith. Then this faith will lead to good fruit, and without this faith it is impossible to please God. So you see, brethren, this faith is the first thing required to prove the man is a new creature. Then I say this faith gives the creature a desire to please God, and without it, it is impossible to please God. Then if they have this faith, they desire to please God; then they search his word to see what he has commanded. There they find that God, whom they wish to please, hath commanded them, or believers, to be baptized. Then they say, "Lord, I believe, help thou mine unbelief:" and this faith will bring them to be baptized,—not sprinkled, but baptized in the water like their Lord was. Then, brethren, we can salute them in the Way, or in Christ. But if you salute a sprinkler, you do wrong, for he is not in the Way, or in Christ, but by the Way. And our God has commanded us 'not to salute one by the Way,' which is Christ: and how can one be in Christ when he does not believe what he has commanded?

I will stop, for fear I may be in the way of better counsel. Brethren, I will say to you that we should pay for our papers, but I must acknowledge that I have not paid for mine in good time this year.

I remain your unworthy brother.
Farewell.

R. RORER.

 I feel highly gratified that this long silent brother has again given the brethren intelligence of him. Considering that you are so much in the dark, I think you are a noble writer. Try again, and keep trying, if you wish to have more light or brightness. The more you use the sword, the brighter it will shine. This, together with the discharge of other duties, is the best advice I can give you. Be not weary in well doing; for in due season ye shall reap if you faint not. Lying still is very apt to create rust.—ED.

For the Primitive Baptist.

ALA., MARCH 29, 1860.

Dear Editor:—Grace unto you, and peace be multiplied. Having to write to you on business, I thought I would drop you a few lines of my homespun Poetry for the perusal of your patrons. The subject is one which, in part, has been the travail of my mind in gone-by years, &c.

THE SINNER'S WARNING.

Come, sinners all, and pay attention,
While I address you as a friend;
It is a cross for me to mention
And warn you of your dismal end.

But since it has become my duty
To warn you of your dying day,
Then let me not neglect this duty,
But let me warn you of your way.

Your ways, they are mark'd out by nature
And they do lead to death and hell.
This is the doom of every creature
Who dies in sin—'tis there they dwell.

Where beasts and the false prophet
Are tormented night and day;
Where there is no relief to stop it—
In pain they burn eternally.

Oh! sinners, won't you be awaken'd
When of your dreadful end you hear?
Are you like Galio, unshaken'd?
For none of this you do not care?

Remember, death will shortly seize you,
And it will chill your flowing blood,
And you will then begin to view
The certain doom of all the dead.

Oh! then you'll see your friends and
neighbors,—
Your parents and your kinsmen too;
But they cannot, with tears nor labours,
Relieve you from the depths of woe!

'Tis then you'll think of the poor preachers—
Who warned of this dismal end!
How oft in tears they've been your
teachers—
And oft advised you like a friend!

To see a soul in such condition,
It ought to melt a heart of stone,
For, see it going to perdition—
Departing with a doleful groan!

The time has past it should repent'd,
And now it is too late to pray!
In sin too long it's liv'd contented,
And now it must depart away.

Oh! sinners, do not be offended
While I this solemn truth make known
To you this warning I've extended,
And I perhaps am near my home.

And if my time is nearly past,
And I from you have to depart,
Oh! let this warning with you last,
It's flowing from my very heart.

Believers all, on you I call,—
A word or two along with you:
Your earthly tent must shortly fall,
And you to time must bid adieu.

Oh! it is then you'll bid adieu
To sickness, sorrow, death and fears;
Your crosses here you've waded thro',
And Jesus wipes away your tears.

Then come, my brethren all, and sisters,
 Fresh courage take to serve the Lord;
 Still pray to Jesus your Assister,
 To guide you by his precious word.

And when it does go well with you,
 And happy seasons you do see,
 When you by faith your Christ do view,
 Oh! when you pray, remember me.

DANIEL DOZIER.

—His composure.

For the Primitive Baptist.

Elder Burwell Temple, and all the Brethren and Sisters who may read my scribble.

VERY DEAR FRIENDS:—Having had a passage of scripture on my mind for some length of time, and not having the privilege to discharge my mind verbally, I have concluded to write you a few lines for your inspection, if you feel a freedom to give it a place in your valuable paper the "Primitive." The passage you will find by reading the 66th Psalm and 16th verse:

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

It appears, friend Temple, that I must make use of a few words for an introduction before I can start in due form, if I do at all.

In the first place, according to my understanding of the scripture, God, from all eternity knew all things whatsoever comes to pass, from the least to the greatest, and that he knew man would fall from that state of happiness wherein he was placed as well before man was made, as he did after he fell. And, according to my understanding, there was a covenant or contract between God the Father and God the Son before man, or the world, was made, and that God the Father, on his part, gave to the Son, on his complying with the contract, all that ever was or ever will be brought to the knowl-

edge of the truth. For Paul says in his second Epistle to Timothy, 1st ch and 9th verse, "Who hath saved us, and called us with an holy calling, no according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Paul says again in Ephesians 1st ch. and first clause of the 4th verse, "According as he hath chosen us in him before the foundation of the world." David says in the 139th Psalm and 16th verse, "Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." And many other passages we could name, but let these suffice.

In the next place, I will try, in my weakness, to give a small sketch of my Experience from nature to grace, if I have any. Friend Temple, you know that no honest man marks sheep to make them his own, but he marks them because they are his own already. A hint to the wise is enough.

If the above writing be true, which certainly is according to my judgment of the scriptures, in the next place it becomes necessary for God, by his Holy Spirit, to teach his children who they are by nature, and what they must be by grace, before they can enjoy his peaceful presence. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him." So I proceed to tell my impressions of mind.—I was born in Chatham Co., N. C. the 28th of October, 1797. My father, shortly after I was born, moved to Anson Co., of the same State, where I remain to the present day. And I reckon that I was raised in as much ig-

norance as the most of the people in those days,—no meeting-house within seven or eight miles of where we then lived,—neither my father nor mother being professors; still I respect them both for the good advice they oftentimes gave me while under their care.

Friend Temple, I had three hard attacks of the Rheumatism in my growing up, which my father and mother thought would kill me; still so depraved was I that I did not think much about dying until I was in the 22nd year of my age, in the month of July, 1819, when a singular circumstance took place with me.

Draw nigh all you that fear God, and I will declare unto you what he has done for my soul. There arose a thunder cloud in the evening, and the lightning struck a large oak within about fifteen steps of where I was, and a large chunk of the tree struck me on my left side some four or five feet long, and hurt me badly for awhile—turned my flesh black for some weeks. Brethren, if I may call you brethren, I was never so shocked in my life. I think that I was brought to see my situation by nature, and how awful my situation would have been had it been the will of God at that time to have taken me from time to eternity. Dear friends, my feelings at that time, and for eighteen months afterwards, can be better guessed at than described. Many lonesome days, nights and hours did I see; many days watching and thinking the end of time would certainly take place in a short time; and sometimes I really thought it would be in a few minutes. And one day—I think that I shall remember while I have my proper senses and reason, it was a dark cloudy day, I thought more so than common, and my mind naturally was in a dark situation and burdened beyond description; in the evening my bur-

den increased so that I certainly lost my proper senses and reason,—I thought that in the north-west I heard a roaring as I never heard before in all my life: it appeared like I could not be still one moment; it appeared like my breast would almost burst. My burden was so great I spoke to my wife (having no children at that time,) and told her that I fully believed that in a few minutes we would see what we never saw before in our lives. And that alarmed her so much that she proposed to me that we should run to my father's, being about one mile. I cheerfully received the proposal, and we started and went as fast as we could. My wife being unwell, I had to wait for her, which I did with as much impatience as I ever done any thing in my life. But our running was to no purpose—the roaring ceased,—“The wicked flee when no man pursueth.” I thought that I should certainly hear of an uncommon storm passing north-west from where I then lived; but, to my surprise, I never heard of no wind nor gale of no description. About that time I had some very singular dreams that I have not room to relate; but I will write one, which arrested my mind much at that time.—I dreamed that I was standing on a ridge about a hundred yards from the house, with my face a little south of east, and that the day of judgment was then come; and I saw in my dream the line of distinction between the righteous and the wicked as plain as ever I saw any thing in my life. The ground was a little rolling: the righteous on the right hand, which was up-hill, and the wicked on the left; and I heard the sentence, “Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels,” and at the pronounciation, they (the wicked) moved off to the left hand backwards down the hill; and as they went, their

faces withered and gathered blackness, and became the most awful and frightful looking pictures I ever beheld, so much so that I awoke, and behold it was a dream. My mind was so distressed I could not rest day nor night: all the day long I was watching every little piece of cloud that I saw, which I thought was a preassage of destruction to poor me. When night came I could not sleep, my mind was so filled with awful apprehensions of death and judgment; I would get up and try to read my old Testament, and go out of doors and every thing was dark as pitch. I would think surely it never would come day, and that the world would be at an end before morning.

I continued in that situation through the year of 1820. And, to the best of my recollection, about the first of January 1821, I was going along by myself, and these words fell on my mind with an impression I had never felt before, and with such an animating sensation that I bursted out to singing by myself these words:

“Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly
there.”

My burden appeared to be gone, only at times I would have such awful feelings as I cannot describe. I expected, and told my wife that she need not be surprised at my dying suddenly, for I could not think that I should live long. I continued much in that situation, only at times, for I have thought I certainly was one of the most light-minded beings by nature I ever saw. I continued much the same in feeling until 1825, only for some cause. I frequently heard my name called as plain as if some of my fellow-beings had called me, and frequently asked my wife if she did not call me. I have lost many

hours of sleep by being awakened that way.

On Christmas day of the year 1825, I went over into South Carolina to a meeting-house that I never saw before, and there was a preacher there that I never had seen before, neither have I seen him since, for it was the will of God to take him home to rest a short time after I saw him and heard him preach. His name was Samuel Timmons, and he lived in Darlington District, S. C. He arose up and preached, and although I never saw nor heard him preach but the one time, I believe he was a gospel preacher. I think I shall remember his text as long as I have my proper senses and reason, which was in Paul's epistle to the Gal., 13th ch. and 29th verse, “And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” In his preaching he took great pains in telling the people the reality of true and vital religion, and the difference between a christian and an infidel; for said he, “if there is neither heaven nor hell, the christian is safe: but supposing there is both a heaven and hell, the christian is safe,—and what will become of the infidel?” I am not able to describe my feelings as the words dropped from his lips, but will just say that my mind was in much exercise about the situation of my poor soul, until about the middle of July, 1826. One Saturday night I lay down, and, so far as I can say, my mind was as it had been for some months past. I dropped to sleep, and these words appeared as plain to me as if some person had spoken loudly in my ear, “Do not neglect to seek salvation,” which awoke me wide awake. I lay meditating and tried to sleep; but, friend Temple, I cannot tell how many times those words were repeated in my ears that night,—no sleep for me. I got up next morn-

ing and went to meeting, and I came home that night worse off in mind than before I went off that morning. I sat up that night until my family were all gone to bed and asleep; then I went out of the house in the dark—walked off a piece to a fence side where I thought no mortal eye could see me, and ventured down on my knees to try to ask God to have mercy on my poor sinful soul. But, dear friends, you may believe me when I tell you that I could not open my mouth nor say a single word, and I really thought for such a miserable sinner as I was to ask God to have mercy on me, that he would send the Devil to take me. And, my friends, I cannot tell how long I staid there afraid to raise my head, for I thought that the old serpent was standing over me and I was afraid to lift up my head. From this time until the 4th day of September, in the evening, I am not able to describe my feelings only to say that my burden was of such weight it appeared that it would sink me down to torment, soul and body, for I did not think of a separation of soul and body at that time. On the 4th of Sept., while in the woods by myself, all of a sudden there was as much difference in the appearance of every thing round me as if the sun had shone from under a cloud on a dark day. Dear christians, I am not able to tell you my feelings, but my burden was gone, and I felt as clear of sin as if I had never committed a sin in all my lifetime. These words rolled through my mind at the same time:

"All glory to Jesus I now can proclaim.
Let heaven and earth join in praising
his name;
Let all the creation unite in the song,
And eternal ages the theme still pro-
long."

Although at that time there appeared such a change in my feelings, and I

thought without a mighty change in my mind I never should see any more trouble, yet in a little time I thought I was under a delusion; my burden was gone, and I had no hope to depend on. And if ever I prayed in my life, I prayed for my burden back again. On the next morning I sat down to breakfast, and I thought that I saw so much holiness in Christ and I so unworthy, I could not eat a mouthful, and I had to get up and leave the table and house. I went off two or three miles over into S. C., and on my way home, at a branch called Savanah, I was under such a burden I got off of my beast and knelt down under some red-oak saplings and tried to pray: and it was the will of God to manifest his love to my soul I hope in pardoning mercy; and I was constrained to rejoice there by myself, and on my way home I felt as light and as clear of sin as if I never had committed a sin in my life. But I soon was left to doubt again; and if I could not feel the sensible presence of Christ constantly with me, it appeared that I could not help doubting and crying to God for his sensible presence with me. And one evening I was in such distress of mind, that I went off by myself and tried to pray to God if it was according to his will, if I was deceived to shew me plainly, or if he had changed my soul from nature to grace, if it was his will, to make it plain to me. That the first thing I knew, it appeared plain to my view that I saw heaven and Jesus Christ sitting on the highest seat, and the holy angels walking and singing and praising God. Such beautiful singing I never heard before nor since, and I tried with all my power to learn the tune, but it was too high for me. The length of time that this view lasted, I cannot tell. So I close for this time.

(To be Continued.)

OBED H. SINCLAIR.

Anson Co., N. C., Mar., 1860.

PRIMITIVE BAPTIST.

Milburnie, N. C., April 14, 1860.

TWO SEEDS AGAIN!

Having had so many petitions for my views on the doctrine of Two Seed, I must, with some reluctance, answer those brethren, and I feel somewhat at a loss what course to pursue: as I have written more than once on that subject, it looks somewhat like a repetition to write on it again. But I hear, brethren, that there are divisions among you on that subject, and I write on it this time for the observation of those *new* subscribers who request my views and have never seen them before on the subject,—not to create controversy nor disunion, but for the great desire I have for a oneness and peace among you, brethren, I make the effort to unite under God the brethren, to bring about one mind, and that mind, too, which is in Christ Jesus, and to be of the same judgment, to live in peace, that the God of peace may be with you. As the sons of Jacob were admonished to “see that ye fall not out by the way,” so say I to you. Ye are brethren, and that of God are we in Christ Jesus of the same heavenly family, and heirs of God and joint heirs with Jesus Christ. Then let brotherly love continue. Honor our Heavenly Father by going as far as he hath revealed to us, and there stop, and be sure to let speculative views alone. We should be careful not to suffer ourselves to dote about questions whereof cometh strife and contention, which always have tendency to cool down brotherly love, and to cause the love of many to wax cold. Whatever that subject may be upon, if you will examine closely, you will find iniquity is there, and contention the effect of it. Then let us imprison old

Mr. high mind, self-importance, carnality, ‘big I,’ envy, byends, hatred, conforming to the world, and a host of other intruders upon our peace that Jesus bequeathed to us in his last will and testament. (An item.) “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, neither let it be afraid.” O, what a rich legacy is peace! it is worth abundantly more than strife, or all that we probably can gain by contention. Then let us “depart from evil and do good, seek peace and pursue it.” Then, brethren, make it manifest that “mercy and truth are met together; righteousness and peace have kissed each other.”

Dear brethren, you are told that “blessed are the peace makers: for they shall be called the children of God.” Then, brethren, you that are strong, bear the infirmities of the weak,—not destroy thy brother with thy meats for whom Christ died; forego the use of things rather than wound a brother. If thou hast faith, have it to thyself and God, rather than bring strife and confusion among the brethren; but rather attend to the things wherewith one may edify another. One may bring forward a text to prove his position, as he supposes, and apply it where it does not belong. We will do well to use a great deal of care to make correct applications of texts to prove any one position: for if wrongly applied, no good can come from it. Then, brethren, I pray you in Christ’s stead, be ye reconciled to God. To be reconciled to God, is to be reconciled to his word; to be satisfied with the extent of revelation, and be sure not to go beyond: for whatsoever is of more, cometh of evil.

I will now, in as condensed a form as I well can, give you my thoughts on

the doctrine of Two Seeds. First, I will try to find *one* 'seed,' and then the other. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here, then, is one 'seed,' and this 'seed' is the Church of the Living God, according to the promise,—made to Sarah or Abraham: and this 'seed' first was Isaac—figurative of Christ. "And in Isaac shall thy seed be called," pointing to the church of God given or chosen in Christ Jesus before the world was, as the promise was made to Abraham before Isaac was born, and this in him, not out of him. "In Isaac shall thy seed be called." Then we are to understand that the church is called no where else but in Christ Jesus.

Again: "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Now let us put on the cap-stone: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat and went his way." Here, then, is a seed called 'wheat,' and a seed called 'tares;' and they are not one seed, but two. The Saviour's explanation of these two seeds settles the point as clearly as can be: therefore it leaves no room for any speculation. "His disciples came unto him, saying, "Declare unto us the parable of the tares of the field." Now notice what the Saviour said: "He answered and said unto them, He that sowed the good seed is the Son of man; the field is the world; the good seed is the children of the kingdom; but the tares are the children of the wicked one; The enemy

that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels," &c. Who could ask for a plainer exposition than the Saviour hath here given us? Further proof of the second seed,—“The seed of evil doers shall never be renowned.”

I consider that the scripture referred to proves the doctrine of 'Two Seed' without further quotations, and I doubt whether there are any of God's children that will or want to deny it. Then suffice it to say that they are contented with it.

But as to Eternal Self-Existent Devil, we had as well let him alone: he does not so appear in revelation; therefore we should not strive with one another about him. God has not so revealed it in his word. Secret things belong to God, but revealed things belong to us and our children for ever. Nor neither should we contend about the Devil co-habiting with Eve, &c., &c., all of which is to no edification: we cannot edify one another with such arguments; we had better drop it, and strive for the doctrine wherewith we may edify each other, and promote brotherly love and union.

My brethren, God is not the author of confusion, but of peace, as should be in all the churches. But whatever doctrines cause confusion, you may know that they are *by* the way, and not *in* it, as there is no falling out *in* the way. We should remember that all of God's children are taught of him in the same school, and as he (Christ) is made unto them wisdom, and righteousness, and sanctification, and redemption, they are all taught and led by the same spirit; yet there are the different gifts by the same spirit, but profit withal to the edifying of the body, (the church of God,) and as God works in them to will and to do of his own good pleasure, we should be cautious to shun every doc-

trine calculated to produce divisions among us. I deem it unnecessary to say more on the subject.

EDITOR.

For the Primitive Baptist

At a meeting held at Gilliam's Church on the 17th of March, 1860,—the church being called to order, on motion of B. F. Morton, it was unanimously resolved, that,

Whereas, we the church, have heard with deep regret the death of our worthy and much-esteemed brother, Elder John Stadler,

Resolved, While we bow with humble submission to the will of an All-wise Providence, yet we deeply regret our loss of so able a minister of the gospel, who so boldly and fearlessly contended for the faith once delivered to the saints.

Resolved, That in his death we have lost one of the most significant stars and brightest ornaments of the Primitive Baptist church: but our loss is his eternal gain.

Resolved, That for the love and respect we have for him, that a copy of these resolutions be forwarded to the Editor of the *Primitive Baptist* with a request that he publish the same, and that the Editor of the *Raleigh Standard* copy; also, that a copy be forwarded to his family as a token of our love and respect for him, and that we deeply sympathize with them in their bereavement of a kind and affectionate husband, a loving and indulgent father, a good master, a good neighbor, a model christian, and a faithful minister of the Gospel.

By order of the Church.

B. F. MORTON, *Clk.*

Receipts.

Tex.	Thos. W. Riddle for 60,	\$1 00
"	Eld. A. Hefner for self for 60, and Thos. Branch to March 61,	2 00
"	Jere. Day for George W. Haynes, Lydia Lewis, Ez-	

ra Stephenson, John K. Robertson, Esther Lewis and Elijah Stephenson to

April 61, 6 00

La. John T. Ray to July 61, 1 00

Va. Thos. W. Walton for 60, 1 00

Balance Receipts crowded out.

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin L'oyd, author of the *Primitive Hymns*, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Books will continue to exercise their influence and assistance in our behalf.

Yours Respectfully,

NAOMI A. LLOYD.

**PRIMITIVE HYMNS,
CASH PRICES,**

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up my books, and send them at my own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD.

Greenville, Ala., Feb. 21st, 1860.

A G E N T S.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wader, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Keneday, James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Eddrhen et alid W. F. Sanders, G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Bearasley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bains, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, S. T. James B. Woodard, Hudson Stephens, Josiah Coats, Daniel Turlington, Green Bridgman, Edward W. Ains, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder, Jeremiah Batts, Benj. Flemming, Wm. F. Bell, Alfred Horn, Wm. V. Wilder, Wm. E. Stone, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, N. H. Wilde, and James H. Sasser; E. G. Clark, James Carney, Wilson Tighman, Geo. Howard,

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TEXAS.—C. W. Dollahite, Jacob Must, Jeremiah Day, Alfred Helmer, Isaac F. Wood, H. W. Anderson, Eld. Joseph Herman, John T. Chadders,

FLORIDA.—T. H. Hurst, Isham H. Bazzel.

T E R M S.

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BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., May 12, 1860.

No 9.

COMMUNICATIONS.

For the Primitive Baptist

DEAR BRO. TEMPLE:—

Brother James Chapman is dead, and I promised his widow to let you know it, and to stop his paper.

Not having any thing of much interest on my mind to write to you, I have concluded to send you an extract of a letter I sent to a Missionary brother of mine in Oregon, who had charged me of Popery and Infidelity, because I exposed Armenianism in a former letter:

"Ellis County, Texas, March, 1859.

"DEAR BROTHER:

"To give and receive instruction—to interchange views on so important a subject as religion, is pleasant, and very often profitable. But to misrepresent and vilify, is neither agreeable nor profitable.

"The spirit of your letter was one reason I did not answer your first letter; not because your arguments were unanswerable, (though as good as any of your belief.)

"Again, I have had a great many difficulties and trials to encounter with in this (to me, at least,) busy world; and, as you say, it is quite a task for me to write a letter.

"I was glad to get a letter from you, though we differ.

"I will here say, I do not think hard of you for your opinion. I was once just as sincere as you are in that belief as you are now. Then I could not harmonize my views with the Bible nor my experience, which some times made me say, there were difficulties I could not see through, nor neither could I find any one that could harmonize. But since I was compelled to leave some of my premises, my belief, my experience and the scriptures of Truth so completely harmonize to my mind, and appear so God-honoring, so safe and consoling to man, that I feel willing sometimes to bear the frowns of the world, and spend my life to declare the truth for the consolation of God's children. I know that it is God that must give us an understanding, that we may know Him that is true; and we are in Him that is true—the true God and Eternal Life.

"The premises I was compelled to leave, from the testimony of the scriptures brought to my mind, and a lack of testimony to sustain them, is, first, a "created Devil;" secondly, that "the Bible and the preaching of the gospel are designed to make christians." I have no doubt but my views from your foundation or premises look ugly. I have not yet forgotten how ugly the Predestinarian doctrine looked to me, when I believed as you now do. And

you may be sure that your doctrine looks very deficient, contradictory and God-dishonoring to me.

"I now view the devil as God's enemy, as the scriptures abundantly represent him to be; and that God will gain a glorious victory when he destroys the works of the devil, and saves his people—delivers them from the power of darkness. "The prey shall be taken from the mighty." Thus saith the Lord, "I will contend with them that contendeth with thee (Zion;) and I will smite thy children." "The strong man will pull down his palace until a stronger comes." Yes, "The ransom of the Lord (not part,) shall redeem them." Why? "They shall be all the righteousness of God." "I will put my fear into their hearts." "The dead shall hear the voice of the (preacher? no,) Son of God." (Does it say, *if they will?* NO!) For "thy people shall be willing in the day of thy power." We are, in nature, destitute of will and power.—But God works in us to will and to do, of his own good pleasure. We believe according to the working of his mighty power. I will both search my sheep and seek them out, and will deliver them from all places whither they have been scattered in the cloudy and dark day. He laid down his life for the sheep—not a part of them, nor the goats.—(See Isa. 53rd chapt.) "I give unto them eternal life." I might fill this sheet of paper with such—the sure mercies of David—and then only quote but a 'drop in the bucket' from the scriptures.

"Now this view looks vastly more glorious to me than my former idea, that God was the author of the devil, consequently of all the sin and confusion in this world—that his kingdom is divided—that Christ came to destroy his own works, and at last a large portion of God's creatures, which received

life, and being of him in heaven and earth, shall be banished to endless torment! Is it for lack of wisdom, will, goodness, or ability? Is the Lord, who is Light, and in whom there is no darkness at all, to suffer such loss thro' my necessity? "I am the true (not the false) vine." "My Father is the Husbandman; Ye are the branches." Are the branches of the good tree divided? or is there an evil tree? I know that Christ is the life of his people; but is he the life of the Devil's children? Has the good tree produced evil fruit? Christ says, it cannot.—Christ is the seed promised unto Abraham; for of him, and to him, and thro' him, are all things, (as you quoted, but not all bad things, brother, for out of the mouth of the Most High proceedeth not evil and good.) Also God's creation was good. 'In him should all fulness dwell. Now notice Col. i. 20: "And, having made peace through the blood of his cross, by him to reconcile all things unto himself." Again, Eph. i. 10: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him." Now if you speak of gathering your crop, you would not mean the poisonous weeds which you never sowed. On the other hand, (Matt. 13. :) "Gather out of his kingdom (not any of his kingdom) all things that offend, and them which do iniquity." I might here quote a host of testimony, but a word to the wise is sufficient.

"Peter says: The Lord is not slack concerning his promises—not willing that any should perish, but that all should come to repentance. Now, if God's will could be frustrated either by the devil or men, he would be conquered, disappointed, and miserable; having lost the objects of his love. But

Paul says, (1st Tim., ii. 4, 6:) He will have all men to be saved, (not are, only, in the present tense, but to be saved,) and to come unto the knowledge of the truth. "Who gave himself a ransom for all, to be testified in due time." "But where sin abounded, grace did much more abound."—See Rom. v. 8—10, 18, 21. Of course, this universal redemption and salvation does not embrace sin, the devil and his angels—the source and fountain of sin—the captivators and persecutors of God's people, which he came to save. Notice Mal. iii. 5, 3.: "He is like a refiner's fire, and like fullers' sope." Now the fire is not to make gold of dross, nor the sope to make another garment of the filth, but to separate, and save the gold and garment. "He shall save his people," which clearly implies others, which he did not come to save.

"The scriptures you refer to to prove the general atonement, as strongly prove the Universalian doctrine. But neither is truth; for not only is there a seed that shall serve the Lord, and be accounted unto him for a generation—see Isa. liii. 6, 8, 10, 12: "All we like sheep," (not goats.) "Who shall declare his generation," (not the generation of vipers.) "He shall see his seed," (not the tares, which are the children of the wicked one, &c.) For the Bible plainly declares that there is a seed of evil doers, which are the people of his curse.—See Ps. xxxvii. 22, 28. The Lord, when speaking to that old serpent, which is the devil and satan, (see Rev. xx. 2,) says, "I will put enmity between thee and the woman (the figure of the church,) and between thy seed and her seed."

"Dear brother, the doctrine of "two-seeds" or sources, is not the doctrine of the world nor, anti-christ. It is the doctrine of the Bible.

"But we are charged of believing that the devil is a creator, or that he has begotten some of the human family, which we deny. We do not contend that the devil made a field, but that he sowed the tares in God's field. The devil is a spirit, not human. It was God that said to the woman: "I will multiply thy conception." Adam knew his wife, and she bore Cain.—The Lord hath made of one blood all nations.—See Acts xvii. 26. But the curse or corrupt nature came from the wicked one. (Sin is of the devil.) The Lord is the *Potter*, who of the same lump, has made the vessels of wrath and the vessels of mercy, which he hath afore prepared unto glory.

"But I do understand, that in the Resurrection a complete separation will take place—"to every seed his own body." The Lord will lose nothing in all his works; the dross will complete the body of anti-christ.

"You quote Isa. xlv. 7. to prove the origin of the devil. Notice, the text is in the present tense: "I create darkness; I make peace; I create evil"—not *did* create evil in the six days; but as the great Over-ruler, brings calamities, evils and darkness on men for their wickedness in Isaiah's day. Is there evil in a city, and the Lord hath not done it. I thank thee, O, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent,—shut up under chains of darkness—and, still, the Lord works all things after the counsel of his own will.

"But the devil was a murderer from the beginning. All that God made was good. Notice, God's creation was all done in six days—sin or wickedness existed at that time—the devil sinneth from the beginning—the tree of the knowledge of good and evil proves the same.

"In the scriptures the creation of God is bounded in two respects. Not one of the texts you quoted speaks of under the earth or bottomless pit or any wicked thing. Now, you quoted, "Of him, and through him, and to him, are all things; and by him all things consist." Harmonize these with other passages. All that is in the world—the lusts of the flesh—the lusts of the eyes, and the pride of life, are not of the Father. The spirit that confesseth is not of God. "Ye are not of the Father, ye are from beneath, I am from above."—"Ye are of your father."—I refer to Peter and Jude, who were angels that sinned. Now, if a tree cannot bring forth corrupt fruit, and Christ says, Men do not gather grapes from thorns, nor figs from thistles. Then these were wicked angels, I would conclude, from beneath—if it was their own habitation (not God's,) they left. We read of an everlasting fire prepared for the devil and his angels. I have no fears of any of God's children or angels ever going there. Can God be disappointed in his object? or will any of the mansions which God prepared for his children from the foundation of the world, be left vacant?

"I will here try to express an idea in short, which Augustine of old more fully expressed: "We know that we are of God, and the whole world lieth in wickedness. He is the Propitiation for the sins of the whole world." The whole world, then, is the Church.—See Eph. v. 25. And the whole world hates the Church—the world that is at enmity, hateth the reconciled and saved world—that world which God in Christ reconciled to himself, which is chosen out of the hostile and condemned world.

"In your next show me the justice of God, as also his love to Christ, in his

bearing all the sins of Cain, Esau, Pharaoh & Co., in his own body upon the tree, which were long in hell bearing their own sins—or Judas, who was a devil. Since known to God are all his works, why bear the sins of any of the wicked, unless he were their near kins-man?

"As to what I shall answer the Judge at the last day for not preaching to sinners, I remark, (though lost and helpless,) sinners are the ones I try to comfort. The whole have no need of the Physician. Read Isa. xl. 1, 2, 3. The hungry are fed with good things; but the rich (Free-willer, manism,) is sent away empty.

"If our works are the test at the last day, we all will be in a bad case; for there is none that doeth good, no, not one.—Ecc. vii. 20—Rom. iii. 10. But if it is by grace, who shall lay any thing to the charge of God's Elect? It is Christ, the Shepherd, Husband, Head, and Life, that died; it is God that justifieth.

"As to my going to hell and taking my wife and children and hundreds of others with me by preaching the hard doctrine, let us look at it!—James Buchanan would make ten times as good a god as you have represented the Lord to be! He did not kill all the Missourians because the Anti-slavery societies hired men of the North to make a fuss in Kansas.

"But I do not see why our doctrine is called hard, unless it is for opposing the god of this world—Free-agency and Manism. It does not require us to buy heaven with money—that would be hard for some of us, poor ones—nor purchase eternal blessings with good works, when there is no good in us; nor to accept of terms, and use means without life. We believe God has done all things well. It becomes us to stand still and see the salvation of the

Lord; cease to do evil; trust and depend in God, instead of man; worship him instead of idols. "Great and marvelous are thy works"—not our works.

Dear brother Temple, cry aloud! and spare not! "Show my people their transgression."

I am pleased with the mild and kind spirit manifested in the Primitive, especially your closing epistle of last year and the introductory of this year; in fact all through the correspondence. It is not against persons we fight, but the spirit and principle of anti-christ. Therefore let humility and love be seen in all our communications. Let us come with a perfect heart to crown David (Jesus) King. And all the rest also of Israel were of one heart to make David King over all Israel. This is what makes me love to read the "Primitive."

I cannot see the difference between Romanism and Modern Missionism. If a few Rev. D. D's. can get up an excitement and make forty or fifty christians in a week or so, why not the Pious Pope and his learned Clergy pray souls out of Purgatory or pardon sins through penance and prayers? And, instead of praying to saints and worshipping images, Moderns pray and depend on Boards and managers—depending on money, popularity and the schools—for success, and worship the institutions of men. But I must stop for the present. Farewell.

SAMUEL CLARK.

For the Primitive Baptist.
RANDOLPH Co., N. C., }
APRIL 8TH, 1860. }

Dear Bro. Temple, Brethren and Sisters:—

I once more try to write you a few lines to inform you that I am yet living, and blessed with health. I have oftentimes seated myself to write, but

knowing my weakness, and feeling that it would be more weakening than strengthening, I would lay my paper aside and think I never would write again. But when I read the precious pieces from the brethren and sisters, and the editorials from brother Temple, it arouses my zeal and love towards brethren and sisters that I never saw, yet I love them: they feel near my heart, and I long to see them that we could speak face to face. And when one comes among us and feeds the sheep, I am made to cry out, "Bless the Lord, O my soul, and all that is within me bless his holy name," for bestowing such great blessings on as poor worms of the earth.

The merciful Lord has taken away many of our friends, and we are spared for a purpose unknown to us. Before another year rolls round, it may be that many of us will be numbered with the dead. Sometimes I feel that I can say, Welcome, death! I will gladly go with thee; at other times, I feel to shrink from it. Hearing that brother Stadler is gone to a world of spirits, I feel to mourn with the dear brethren and friends; but, believing him to be one of God's faithful ones, we ought to try and be resigned to the will of the Lord, and say, "well done, good and faithful servant, enter thou into the joys of thy Lord!" The last sermon I ever heard him preach, his text was in the 1st book of Samuel, 2: 6, 7, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up." And I hope the Lord will not leave us, but give us one to fill his place. When he was with us he told us not to grieve for him when he was gone, for the Lord would take him home when his work was done. But how can we help griev-

ing for one that was so kind and good to come through heat and cold to break the "bread of life to us?" I believe the Lord sent him, and he was willing to come, and I hope he will send another to fill his place. Our Lord said, "Pray ye the Lord of the harvest to send more laborers into the harvest." "If ye love me, keep my commandments."

We read in the 4th ch. and 10th v. of 1st Chronicles that "Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve thee! And God granted him that which he requested." Now, brethren, if we could all feel the same spirit to ask, don't you think the Lord would grant us our request?

Let us attend to all the Ordinances of God's house. The command our Lord has given to "wash one another's feet" has not been attended to for some years at old Sandy Creek. But, if the Lord will, the church will go into the ordinance the 4th Sunday in May. We would be glad to see our brethren and sisters come and join with us to honor our Lord and Master by obeying his command. Sister Nelson, how glad I should be if you and brother Temple and all the dear saints of God could be with us.

"Where two or three with sweet accord,
Obedient to their Sovereign Lord,
Meet to recount his acts of grace,
And offer solemn prayer and praise,

There, says the Saviour, will I be,
Amid this little company;
To them unveil my lovely face,
And shed my glories round the place."

I want to say a few words to brother Riddle, of Mo. When I read his experience I was rejoiced to hear him speak so plain that I could understand it.

Every word sank deep; he does not lisp. And if you are a son of Charles Riddle, and your mother a Caudle, we are brother's and sister's children. If it is so, please write to me. Direct your letter to Reed Creek P. O., Randolph Co., N. C.

Cousin Joseph Harman, of Texas,—please write to me your post office. Your friends in North Carolina want to write to you. I took your letter that was published in the "Primitive" to Bear Creek, and they all read it with pleasure, and requested me to write to you. I want you to write your experience.

I will say to cousin Isaac Teague, of Arkansas, that my father-in-law died the 2nd of December. He appeared to be resigned to death. He told me he longed for the time to come that he might leave this world of trouble and be at rest, where sickness, pain and sorrow are felt and feared no more. Cousins, tell me how you do,—does your love continue true? Are you waiting for your King, when he doth return again?

Brother William Ross, I have not forgotten the precious truths I heard at the Association at the Big Meadows. I want you to come to our Association the 4th Sunday in August next, about thirty miles west of Pittsboro', ten miles from the Big Meadows.

Brother Andrew Hall, we want to hear you one time more.

Brother Bodenhamer, I think the time long. I did not think you would forget to write for the "Primitive." Let us have some more of "the apples of gold," for they taste well. If you cannot come, do write.

Brother Hill, we want to hear about the faith of God's elect. Come to our Association if you can.

We hope our beloved brother Burnes will be with us at our May meeting.

May the Lord give to us all that wisdom which is first pure, then peaceable; gentle, and easy to be entreated; full of mercy and good works, without partiality and without hypocrisy.

Our beloved sister Susannah Fruit is gone the way of all the earth. She fell asleep in the arms of her Redeemer. She told me she was ready and was willing to go when He called for her. She told me, I think, that she had been a member of the Predestinarian Baptist Church over thirty years. She appeared to be steadfast, immovable, always abounding in the work of the Lord; for she knew her labor was not in vain.

Farewell, my brethren and sisters, one and all.

ESTHER REECE.

For the Primitive Baptist
THE LORD'S SONG.

"How shall we sing the Lord's song in a strange land?"—Psalms. 137: 4.

A few days since as we were reading the sacred Volume, we read the words of David, above-quoted, which caused the candle of our meditation to mount the sonorous summits of the morning, and let our flights reach distant lands, to see if we could make any discovery which would solve David's query,—and we found but one, with some little creeks, brooks and rivulets entering therein. We will now explain ourself with regard to the one discovery which would solve David's query.—That discovery is the proclamation of Jesus' merits upon Calvary.—Jesus' merits upon Calvary! Yea, his victorious achievements there!

Dear Fellow-Laborer, we entreat thee to tell of what great things Jesus did while he was groaning upon mount Calvary, "it is finished." "It is finished!" This implies complete Redemption.

Dear Sinner, dost thy meditations ev-

er travel the vicinity of Calvary? If they do, perhaps thou knowest something about pilgrimage—and, mayhap, thou canst tell something about the Lord's Song. "He giveth songs in the night;" "He giveth his beloved sleep," and in addition to these special benefits, he leads them off more than conquerors through him that loved them;—God teaches his laurels to become pilgrims and inures them to persecution. We recollect reading a quotation from Dr. Gill's writing concerning persecution, in which he observes, "None of these things move me, for I have been inured to these things from my youth up."

In our efforts to do good, we expect no remuneration from our earthly friends, but we write *probonopublico*, hoping that God will bless our labors *adlibitum*. You, dear old sisters, Jesus has led thus far, on your journey towards the Celestial City;

"Once in Christ, in Christ forever."

We ask you to-day the state of your soul,—are you leaning on your Well-Beloved, crying in the language of Jonah, "Salvation is of the Lord?"

Strange it is, that five words comprehend a mystery that the world, with all its acquirements, can never solve!—None but those who have realized the benefits of salvation by grace can rightly celebrate Jehovah's goodness in bringing prodigals to his Banqueting house.

We recollect last Fall, of a lady who was a near kinswoman of our's, who laid at the point of death at that very time, who desired finding out something more than she had ever been before made to know—about the system of life. And in our weak and feeble manner, agreeably to her request, we tried to tell her something about Jesus, at which time she put a handkerchief over her face and seemed to weep: we pointed her to the "Lamb of God, that taketh away the sin of the world."

We have since heard that she had fallen a victim to the King of Terrors, and expressed her eager desire, before leaving time, to see us. She has gone, she has gone! She has gone to a better country,—a country that our fathers are looking for!

APPLICATION.

"How shall we sing the Lord's song in a strange land?"

Response says—by God's aid,—by the application of a conclave of his benefits being applied to our hearts.

The great Apostle of the Gentiles, in speaking of the application of Christ's benefits, says of him, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1st Cor. 1: 30. God must make the application—He must put the song in your mouth to make it effectual. And then the language of David is fulfilled: "He also brought me up out of an horrible pit, out of the mirey clay, put my feet upon a rock, established my goings and put a new song in my mouth, even praises unto our God." See Psalms.

In the above quotations, we observe several 'copulative conjunctions,' uniting the benefits spoken of in order to show that there is perfect harmony existing between the precious words—*Righteousness, Sanctification, &c.*

Dear Minister, as you journey on your pilgrimage, when you arise upon the public stage to make an exhibition of the name of Jesus, point dear sinners to Calvary's cross; tell them that, without an interest in his blood, they are eternally lost!

O, for a thousand tongues to sing Jehovah's praise for the gift of His dear Son!

"Thy body slain, sweet Jesus shine,
And bathed in its own blood,
While all exposed to wrath divine,
The glorious sufferer stood."

It has been our good pleasure to-day to read several soul-cheering communications in the "Primitive."—* * * We also read an editorial of Eld. Purington, of Georgia, in the current Volume of the "Southern Baptist Messenger," No. 3rd, with which we were well pleased. It seemed to flow with gospel fertility!

Our space is nearly exhausted, therefore a word concerning the Lord's Song, and we have done. Let your song be about free grace, good Bunyan, Whitfield, Harvey, Top Lady, Owen, Gill, Rushton, Gadsby, Joshua Lawrence, —and all the ballance who have both written and preached in our modern dates. I have not said all that could be said about Severeign, Free, Unmerited Grace.

Tell about Jesus; tell what he suffered; every where you go, tell poor sinners that salvation is of the Lord, exclusive of your own merits.

"Go forth, ye heralds, and proclaim
Your great Redeemer's glorious name,
Go sound the gospel jubilee,
And spread the news from sea to sea."

A BAPTIST SCHOOL-MASTER.

Axton, Va., }
March 17, 1860. }

For the Primitive Baptist
GIBSON Co., TENN., }
APRIL 5, 1860. }

Mr. Temple:—I would like to read your "Primitive." I believe it is the best paper in the world. Every body ought to read it, for it is such pretty reading. It is almost the same as the Bible.—"Go ye into all the world, and preach the gospel to every body; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Some say that the gospel is the Word of God; but I say this

is a mistaken idea, in my humble opinion. We say that "this is the gospel of God," or, "the gospel of the Son of God;" "the gospel of the word of God." How can it be the 'word of God,' and the 'gospel of word?' For I hear St. John saying, "In the beginning was the Word, and the Word was with God, and the Word was God;" and also, in the same chapter he says, "The Word was made flesh, and dwelt among us," (as the glory of the only begotten of the Father, full of grace and truth.)

Now you see that the Word was the Son of God, and not the 'gospel of word.' But, "go preach the gospel (do not preach any thing else but the gospel, for all such is contrary to the commandments of Jesus Christ our Lord,) to every creature, 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," and do not teach any thing (the people to observe any thing else,) but what Christ has commanded you. Do not go to teaching after the manner of the cunning workmanship of men, whereby they lie in wait to deceive you; keep out of all such; keep your robes white by the using of the blood of Jesus. Does our Saviour recommend so many ways of worshipping? (I will not say him, for there is but one way of worshipping Jesus our Lord.) Then it is the way, but not ways. But people have many ways of worshipping—who? God? No,—the Devil. Has Christ more than one gospel? No! we will all admit that there is but one gospel. Why differ so from the Old School Baptists—because they obey the word of God? I can tell you the reason: they do not give unto worldly lust enough to suit them. Let them alone, for "by

their fruit ye shall know them." "Know ye not that if the blind lead the blind, both will fall into the ditch?" They will be captured most assuredly, and that by the Devil. The disciples of Christ did not preach for money, for this was contrary to their Master's will. But these Arminians cannot preach without money. There has never been a real christian that ever exacted any pay for declaring the gospel of Jesus, for he feels that it is pay enough that he is freed from his sins. This is what I think about the paying of the salary-money—to make many men, that are not on Christ's side, do much. They are preaching for money, not for the good their preaching will do: it will do but little, for I believe there is but little good done, unless it comes from pious lips: there certainly cannot be much piousness about a man that preaches for money. What does the Saviour say about sending his disciples out to preach? He did not like our Arminians do; they fill a man's pocket with money, and will say, "go to Africa and christianize the Africans." The Saviour says, "Provide for yourselves neither gold, nor silver, nor brass: neither two coats, neither shoes, for the workman is worthy of his meat." But "go preach the gospel to every creature." Can the Arminians stand off any longer, when they know that they are not a gospel people?

Little children, keep yourselves from idols; never get on the side of the world; go forward—preach the gospel, &c., as Christ has said.

May the love of God rest on each and every one of us, is my prayer.

Yours, in hope of eternal life,

ROBERT C. BROWNING.

Slight not good counsel, come from what quarter it may.

For the Primitive Baptist.

DEAR BRO. TEMPLE:

I am well pleased with many communications in the "Primitive," but there are some not very edifying. The "Primitive" is a little messenger whereby the saints of God can communicate messages of love, tell of their trials and tribulations, and where all their comfort must come from, and their experience of what they hope the blessed Lord has done for them. These things edify; but when we get to striving for the mastery—reaching after those things not revealed—our communications are not profitable, neither are they edifying to a little lamb of Christ.

Dear brother, I think one reason of this is, we do not see and feel ourselves as we are—poor and needy creatures, dependent upon God for all strength and all help; and when in this frame, we have nothing to boast of one above another. We frequently see and hear of much coldness and strife abounding through the columns of the "Primitive." Brother Temple, when this is the case, we are out of frame, for it will not do to tax God of being the author of confusion; his word denies it. He is the author of peace: and when we are in the right frame, we are actuated by the Spirit; and when this is the case, we abound in love and peace. God is love and peace. And because iniquity shall abound, the love of many shall wax cold." From this text we see where all this coldness originates. Now brethren, when this is the case, that we are cold toward our brother, and speak disrespectfully of our brother, we wound his feeling,—is it right? By no means; but is the fruit of iniquity. This makes "the love of many wax cold." We should love one another, as Christ gave us commandments. This

is a manifestation that we love God because we have love one for another.

Brother Temple, we often see a brother that transgresses treated wrongfully, by going and telling his faults to any body and every body before they ever tell him, and then try to kill him by getting the church in an uproar against him. Brother Temple, this is not the direction given by Christ, but is the fruit of iniquity. And here you see the love of many waxing cold,—and why? The reason is already assigned. But, brethren, when we take the word of God as the man of our counsel, and walk thereby, we obey his commandment, and that makes it manifest that we love the Lord, because we keep his commandment.

Dear brethren, let us examine ourselves, whether we be in the faith, and be not deceived, for God is not mocked.

Brother Temple, do with this as you think best, and I am satisfied. May the Lord bless you and yours, and enable you to stand upon your watchtower.

Yours, in gospel bonds,

B. J. POLLARD.

Onslow Co., N. C., }
March 6th, 1860. }

For the Primitive Baptist.

DEAR BROTHER TEMPLE, BRETHREN
AND SISTERS:—

After my best feeling toward all of you, I will say to you I am much delighted in reading your epistles of love written in the "Primitive Baptist." This is the third time I have attempted to write any thing for the "Primitive." I did not assign my name before, neither did I use the appellation of brother, feeling too unworthy to have my name inserted among your communications, and so I do yet. But I have a desire to write, and I must sign my name.

I shall now give some of my views on the Union between Christ and the Church. Now, I believe that the Church eternally existed in the mind of Jehovah, and that she stood complete in Christ in God's eternal mind before Adam's dust was fashioned to a man; for the scripture says, "the counsel of peace was between them both." That I understand to be the everlasting peace and happiness of God's dear children. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Jude says, "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." I understand this preservation to have been in God's eternal counsel: and I understand that 'call' that Jude here spoke of, to be to those "holy children" that the scripture speaks of that God's children are chosen, and called with an holy calling. "Chosen in Christ before the foundation of the world, when the plan of redemption was laid, when God the Father and God the Son covenanted together for man's redemption. And again, Jesus says, when conversing with the divine Father about God's people, "Thine they were, and thou gavest them me: and all thou gavest me shall come to me; and him that cometh unto me I will in no wise cast out, but will raise them up at the last day." "Thine they were." So it appears that God's children belonged to the divine Father in eternity, and he gave them to God the Son in the covenant of redemption. So Jesus paid the redemption price on the cross of Mount Calvary, when he poured out his life an offering for sin. Christ says, when speaking of his crucifixion, "To this very hour was I born: for this cause came I into the world," &c. Again the scripture says, "His soul was exceeding sorrowful, even unto death." And again, Jesus says, in

conversing with his people, "I in you, and you in me; I in the Father, and the Father in me. I and the Father are one." Again, says the scripture, in speaking of the children of God, "Because you are sons, God has sent forth the spirit of his Son into your hearts crying, Abba Father." And again, "Ye are not your own: ye are bought with a price. Ye are dead, and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall we also appear with him in glory." Dead to the love of sin, and to the reign and power of sin. They are "no more under the law, but under grace; kept by the power of God through faith unto salvation, ready to be revealed in the last time." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "For we are his workmanship, created in Christ Jesus unto good works, which God hath afore ordained that we should walk in them." "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and the sprinkling of the blood of Jesus Christ." And Jesus said unto the divine Father that "he prayed not for the world, but for those the Father gave him out of the world."

I will now bring my scribble to a close, praying God's blessings to attend what has been written, to purpose it to the edification of his children; and praying that God will enable all of his watchmen to take up the cross and follow him through evil as well as good report, in my prayer for Jesus sake.

J. C. BRUTON.

Nov. 17, 1859.

The above communication was placed among business letters and was overlooked, is the apology for its late appearance in the "Primitive."—Ed.

For the Primitive Baptist.

ELD. B. TEMPLE—DEAR OLD BRO. :

By this time you may consider I have the "big-head,"—assuming to myself the agencyship and calling you brother. As you are an old soldier, and have had many ups and downs, and learned to exercise a good degree of patience,—I humbly hope you and all the patrons of the "Primitive" will forgive me for thus acting. And if indeed you consider it will cause an offence, you will please tell me so, as faithfulness becomes the house of God. Of all the people, I think I love honest, faithful people the best.

I will now refer to some few items in a script I wrote in January last.—One is, I designed to say "a devil," and it is "a device." Another is, I designed to say "servant," and it is "serpent."

There is one more thing I wish to touch, as I left it rather mystified, with regard to the actual existence of God's children by virtue in Jesus, and as old as God, in a spiritual sense. And at the set time the world was made, and the children then being partakers of flesh and blood, being mortal creatures, sinful beings, being the issue of fallen parents. Therefore it became necessary for Jesus to represent them in a fleshly capacity, to pay all the demands of a righteous law. Therefore they are as free from the law as though they had never sinned,—Jesus being the end of the law for righteousness to every one that believeth.

Dear brethren and friends, I have just touched on this to clear my own breast, fearing that it might be attended with hurt as it was. And now let me entreat you, as I hope, in the fear of God, that there be no strife about words to no profit, which always gendereth strife.

Now, my dear friends, when we get into "father's tool-box," we should be

very careful how we handle his tools, least we might cut ourselves or some of the little ones. In handling of them lawfully, if you should 'hit' those 'big boys' 'a back-handed lick' that seem 'a head-and-shoulder higher' than the rest, I do not think it would be amiss, especially those who want to throw away some of his tools. It rather startles and arouses my feelings to hear a Missionary talk of a Revision of the Bible,—so much so, that they accuse me of being mad. But when I hear a person professing the Primitive Faith and Order, speaking in any degree lightly, it is mortifying. Have not you said, in your Articles of Faith, that you "believe the Old and New Testaments are the word of God, and the only rule of Faith and Practice?" Well, then, stand to it, and thereby be consistent people.

Now I must quit, as I am in great haste to get it off this mail. I will try to pester you no more with my trash, unless I feel like it. I have been trying to quit my folly for 25 years, and have not quite got through yet. Please try to get my meaning in this, though I am fearful it will pester you. My pen is bad, and my fingers are very stiff, as I am a hard laborer, and have been all my life. So fare you well. May God Almighty direct us all to speak as the oracles of God.

E. JORDAN.

MISS., 1860.

For the Primitive Baptist.

MY DEAR OLD BRO. TEMPLE :

I was requested by sister Reece to write out my experience and send it to you for publication; but I have not got time to write, as I expect to go to town to-morrow. So I will put it off till some other time. I will send you another one of my favorite songs, if you will be good enough to print it.—

A SPRING-SONG.

Awake, awake, Oh! Zion,
Put on thy glorious dress:
'Long time you've liv'd in darkness,
In coldness and distress.
The fig-tree is budding—
The summer doth appear,—
The gospel is spreading,
And many are made to hear.

The chilling winds are ceasing,—
The summer's coming on,—
The flowers now increasing,
The winter's nearly gone.
The birds so sweetly singing
Sweet harmony and love;
I am sure summer's coming,
I hear a turtle dove.

Thus kindly speaks to Zion,
And thus to her doth say,
"Come away, my love, my fair one,
Rise up and come away:
For lo, the winter's over—
The rain is past and gone;
The change we do discover—
The summer's coming on."

Bright clouds they are descending,
They arrive within our view;
Sweet floods they are pouring,
Like floods of morning dew. [ing,
With streams of lightning nimbly dart—
And it thunders all around,
And piercing guilt in sinners' hearts,
And smites them to the ground.

Pray on, my christian brethren,
The summer's come at last,
And all ye poor sinners come
To the gospel feast;
For all things they are now ready,
The invitation give;
Come, all ye poor and needy,
To Jesus Christ and live.

The present gates are crowded,
The flowers bow their heads,
The beloved is a feeding
Upon her spring beds.
We have come to gather lillies fair,
For now they are in their bloom;
It's in the garden doth appear,—
I am glad that summer's come.

JOSEPH HARMAN.

TEX., 1860.

MILBURNIE, N. C., }
MAY 11, 1860. }

To the Brethren and Patrons of the
"Primitive Baptist" in Alabama, con-
venient to the Town of Tuscaloosa,
or who may be pleased to favor me
with a visit to said place:—

My wife's brother, JOSEPH
WILLIAMSTON, lived and died in Tus-
caloosa, Ala., as I am informed; left
some estate, report says, to the amount
of between ten and twenty thousand
dollars. Now will any brother do me
the favor of searching the records to as-
certain the total amount of said estate,
if any, and write me informing me to
the amount of what he can ascertain?
I would address some particular person
if I knew of any who lived near enough
to visit that place. I send no paper
there. Any of you, brethren, who will
do me the above requested favor, I
shall feel to you grateful, and my
thanks ever due you.

Yours, in hope of eternal life,
BURWELL TEMPLE.

It becomes the Printer's duty
to state, that in consequence of the
sickness of the Editor, there appears
no Editorial in the present No. We
cannot rightly appreciate health un-
til we experience the reverse. We
hope his readers will find "a feast of
fat things" among the communications,
and that the Editor's sickness will only
brighten his "sword" to more effectual-
ly fight the "good fight" in his future
days.

The Editor of the "Star of
Freedom" has favored me with several
copies of his worthy paper for distribu-
tion among my friends. I take a de-
light in doing so, hoping those who re-
ceive a copy will avail themselves of
the pleasure of making known to their
acquaintances his patriotic and devo-
tional principles to civil and religious
liberty. When exhibited to observa-

tion, it will speak for itself. Its principles are meritorious of united support. It is not less marked with the conservative principles of the "Banner of Liberty," published in New York; and being published in the South, I hope every man who loves liberty and would have it permanently perpetuated, will forward to Dr. Joseph J. Lawrence, of Wilson, N. C., \$2 per single copy, and make the "Star of Freedom" a welcome herald to their fire-sides.—ED.

The brethren and friends will please see in this no. that brother Hassell's appointments are now filled out from Sandy Grove to Wilson. By the request of brother Latta, I have also made one for him at Durham's.

OBITUARY.

For the Primitive Baptist.

MARSHALL CO., MISS., }
MARCH 4, 1860. }

Bro. Temple:—I send you the obituary of my father, JESSE WINBORN. He was born the 24th of February, 1804, and departed this life the 3rd of December, 1859.

He was born in Northampton county, N. C., and moved from thence to Alabama, and from thence to Missouri, and from thence to this State. He professed a hope in Christ in his nineteenth year, and joined the Primitive Baptist Church, and was a zealous member—always contending for the truth. In the latter part of his life, he was wrought upon to preach the gospel; but he never did.—There arose a difficulty in the church, which prevented him, and caused him much trouble. When on his death-bed, he talked about it very often in his sickness. He was asked if he was afraid to die; and he said he was not, and said he would go right to heaven when he died. I have seen him as happy as I ever saw any person. He remained in his right mind to the last. He has left a widow and ten children and numerous friends to mourn over their loss. But we hope our loss is his eternal gain.

Brother Temple, brethren and sisters, pray for me and the rest of the family, that we may be prepared to follow him where we hope he is gone.

And, Brother Temple, I have lost my wife. She departed this life Feb. 12th, 1860. She was 26 years and 24 days old when she died. She lay sick with the Dropsy two months. She never had made a profession of religion; but she told me she was afraid to die when she was first taken, and said she was a great sinner, and requested me to pray for her. But some time after that I asked her if she was afraid to die; and she said she was not as much so as she had been. And she often talked with me about death, and said she was bound to die; and at other times said she wished she was dead and in her grave; and at another time she said she felt like she would meet her mother and sister in glory. A short time before she did die, she said she was bound to die, and I asked her was she prepared; and she said she was not as well satisfied as she wanted to be, but she said she was not afraid of going to hell. She has left myself and four little children to mourn our loss. But, brethren and sisters, pray that we may be prepared to meet her where we hope she is gone.

My loss is great to lose my mate,
I'm like the lonesome dove;
I'll go alone, and sigh and mourn,
My dear and absent dove.

My children cry—no mother by
To dandle on the knee;
The breach is great, it doth create
Much grief, as all may see.

But why should I lament my case,
Since God has thought it best
To take her soul away from hence,
To its eternal rest!

Since it is so, let sorrows go,—
My God hath sent his rod;
He doth his will, I must be still,
And know that he is God.

JOSEPH WINBORN.

* * "Southern Baptist Messenger"
please copy.

APPOINTMENTS.

ELDER C. B. HASSELL, is expected to preach at Durham's, Orange, co., on Saturday before the 2nd Sunday in June; Sunday in Raleigh, N. C.;—Monday at Bethel; Tuesday at Neuse, near Milburnie; Wednesday at my house; Thursday at Salem; Friday rest; Saturday and Sunday at Sandy Grove, Nash county; Monday at Healthy Plain; Tuesday at Contentnea; Wednesday at Upper Black Creek; Thursday at Lower Black Creek;—Friday, rest; Saturday and Sunday, (23rd, 24th June,) at Wilson.

I will try to meet brother Hassell at Bethel, and convey him on to Salem—from Salem the brethren and friends will please convey him to Sandy Grove, and from Sandy Grove to Wilson as the appointments may be arranged—and I hope some brother acquainted from Sandy Grove to Wilson, will immediately finish out the appointments and forward them to me, as well as to the editor of "The Star of Freedom," in Wilson, for publication.—ED. P. B.

ELDER A. N. HALL is expected to preach by appointment, on Tuesday, May 29th, at Sandy Grove; Wednesday, 30th, Sapponey; Thursday, 31st, Falls of Tar River; Friday, June 1st, Williams' Church; Saturday, 2nd, at Lawrence's Meeting House; Sunday, 3rd, Tawboro'; Monday, 4th, Cross Roads; Tuesday, 5th, Log Chappel; Wednesday, 6th, Spring Green; Thursday, 7th, Flat Swamp; Friday, 8th, Conetoe; Saturday, 9th, Sparta; Sunday, 10th, Old Town Creek; Monday, 11th, Pleasant Hill; Tuesday, 12th, Upper Town Creek; Wednesday, 13th, Wilson.— J. H. DANIEL.

ELDER P. HARTWELL and others are expected to preach in Johnson's Hall, in the city of Norfolk, Va., on the 3rd Sunday in May, commencing the evening previous.

ELDER H. F. PICKETT, the Lord willing, will preach at the following

churches at the time designated in the Ebenezer, Conecuh River and Antioch Associations, to-wit: beginning with—
 Mt. Pleasant church, Montgomery co., Ala., Thursday, June, 7.
 Bethel, Montgomery co., June 8.
 Shiloh, Lowuds " " 9.
 Bethlehem, Mtg'ry " " 10.
 Rest, " " 11.
 Cool Spring, Lownds " " 12.
 Harmony, " " " 13.
 South Water, Butler " " 14.
 Mt. Zion, " " " 15.
 Moriah, " " " 16-17.
 Rest, " " 18.
 F't Dale, Butler " " 19.
 Shiloh, " " " 20.
 Breastwork, " " " 21.
 Bethsaida, Wilcox " " 22.
 Cedar Creek, Lownds " " 23-24.
 Rest, " " 25.
 Strait Creek, Wilcox " " 26-27.
 Big Swam, Monroe " " 28.
 Harmony, " " " 29.
 Salem, " " 30, July 1.
 Union, " " July 2.
 Rest, " " 3.
 Antioch, Conecuh " " " 4.
 Ebenezer, Butler " " " 5-6.
 Maceonia, " " " " 7-8.

By WM. M. PURIFOY:

Receipts.

N. C.	Tho's Latta for 60,	\$1 00
"	Jeff. Horner to May 61,	1 00
"	Talitha Pippen to Mar. 31,	1 00
"	Fanny Clark to Apail 60,	1 00
"	Jas. G. Woodall to May 7, 61,	1 00
"	Tho's Latta for Daniel Dean to May 61,	1 00
"	Abram Wilder for Daniel N. Yates to March 61,	1 00
"	Joel Lee for Young J. Lee (of La.) to May 61,	1 00
"	James Carney for self for 61, and Miss R. A. Davis to May 61,	2 00
Ala.	Rawlings Talbert to June 62,	2 50
"	W. A. Vauter for self, C. Fulford and J. Gilmore for 60,	3 00
Ballance Receipts crowded out.		

AGENTS.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Keeday, James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and W. F. Sanders, G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bain, Wm. Welch, L. B. Bennett, Mrs. Esther Reece Albert Cartwright, Q. A. Ward, Wm. Thigpen, S. James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turkington, Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder Jeremiah Batts, Benj. Flemming, Wm. F. Bell Alfred Horn, Wm. V. Wilder, Wm. E. Stone, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D. Phillips, Wm. A. Ross, N. H. Wilde and James H. Sasser; E. G. Clark, James Carney, Wilson Tighman, Geo. Howard,

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitmā, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland Isaiah Parker and Prior Lewis; Isham Edwards, Wm. Brown, Wm. H. Hogsett, Eld. E. Rines, L. Phillips A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell.

ALABAMA.—Elders E. Holland, R. W. Crutcher, Henry Solomon, Joseph Daniel, Jeremiah Daily John Gray, S. Long, Daniel Dozier, F. Pickett A. Stone, Mrs. Sarah R. White, R. M. Josey, O. W. Horn, J. T. Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S. M. Matthews, Green Carver Wm. M. Parfloy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman, E. M. Amos.

MISSISSIPPI.—Thos. Young, David Harbor, Thos. L. Cotton, M. D., George Tubbs, B. H. Pace, John Francher Coleman Nicholas A. W. Herring, A. J. Coleman, J. Watkins, J. M. Reece, Ashley Weathers, A. Botters, Robert McFaron, James Carter, John Allen, N. Ward, Jordan, Joiner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vanersdel, R. Willis, Lvi W. Cobb, Edmond Jordan.

TENNESSEE.—Naum Powell, L. B. Stephens, Wm. McBoe, John Turner, Wm. Shelton, Wm.

Gilliland, Dennis Tatum, John W. Keedick, Thomas Pittis, Samuel Day, Jacob Butcher, E. G. Browning, Vincent Taylor, Anderson Brummett Joel Rushing, Wm. Swain, J. B. Reuger, Pete Smith, Dennis Springer, Samuel Thomas, C. J. Shelton, John W. Burge, John D. Matthews, L. F. Evans; Elders George Huffman, R. W. Fair, Wm. Hunt, John Parker, P. A. Witt, Hosea Preslar.

MISSOURI.—William Fewell, George Yoakum, Wm. H. Mahurine, John Patton, C. M. Colyear, Walter Bridgers, Wm. R. Evans, Henry W. Selakeman.

LOUISIANA.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

INDIANA.—Alston Wyatt, Eld. Geo. Brauson Milton Ballenger.

ILLINOIS.—John Aylesbury, George Waggoner Ohio—Eld. Hiram Allen, Andrew Cook.

KENTUCKY.—N. S. McDowell, Nicholas Darnald M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

VIRGINIA.—Rudolph Rorer, John S. Craddock Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Elders Nathan Thompson and Silas Minter

ARKANSAS.—F. T. Harris, W. R. Knight.

TEXAS.—C. W. Dohalite, Jacob Mast, Ezra Stephenson, Alfred Hefner I. F. Wood H. W. Anderson Eld. Joseph Harman, John T. Childers,

FLORIDA.—T. H. Hurst, Isham H. Bazzel.

TERMS.

☐ The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburnie, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUTED.

☐ at the Office of the Primitive Baptist, about nine miles East of of Raleigh. Persons who cannot make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct them to Editor Primitive Baptist, Milburnie, N. C.

☐ Charges will be moderate, and the work good

BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., May 26, 1860.

No 10.

COMMUNICATIONS.

For the Primitive Baptist

BROTHER TEMPLE:—

Paul, when instructing Timothy as a servant, said, "he must not strive, but be gentle unto all men; apt to teach; patient."

Teaching is to instruct and explain by opening of the scriptures and proving from them that Jesus is Christ, and that he accomplished what he came to do. And "what was written afore time was written for our learning." Therefore the instructions given to Timothy are binding on the servants of God now. Then it is the minister's duty to explain the scriptures,—and he must edify the saints of the Most High God. And he is to point out error and root out heresy wherever he may find it; for he is "a watchman upon the walls," and the watchman's duty is to give the alarm when he sees danger approaching. He must "cry aloud, and spare not: lift up thy voice like a trumpet, and shew my people their transgression." He must also speak 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.

In fact, he must make full proof of his being called of God to the work;

and he must not shun to declare the whole counsel of God. He must study to shew himself approved of God and not of man. And, to be approved of God, he must not teach for doctrine the commandments of men; but he must teach the doctrine of the Bible—as revealed unto him by the Spirit: for none can say that Jesus is the Christ but by the Holy Ghost, (spiritually.) And all of God's people are taught of the same Spirit—that man-kind, in a state of nature, is totally depraved and in bondage, and in the service of Satan, and loving of his service well. "For of whom a man is overcome, by the same he is brought into bondage," and their will is to remain in that situation and perform all the service their old master requires of them, for he has overcome them, and is the strongest. And he keeps his palace, (the heart,) and his goods are in peace, until overcome by one (the Mighty One,) stronger than he, for the unregenerate man has no spiritual life until born of the Spirit. He is dead to spiritual things, for they are foolishness unto him; neither can he know them, (the reason is,) because they are spiritually discerned. "For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The natural man is born in sin that is, he is a sinner when born. For David says, "Behold, I was shapen in

iniquity, and in sin did my mother conceive me." See also Job 25: 4. Certainly no one will pretend to say they were born better than David and Job. Then, to commit sin is natural, and their element that they live in, as water is the fishes' element. He then has no will to act but to sin, and that willingly; for his will is perverse to any thing that is good,—the tree is corrupt, and will bear fruit according to the nature of the tree. The tree must be made good before it will bear good fruit. So the natural man must be made alive before he will or can act to perform good works. And when made alive by the operation of the Spirit in his heart, he then can see the horrible situation he is in! He is then alive, for a person cannot, at the same time, be in two situations,—a man is either dead or alive. See Job 5: 25.

We read of but one half dead man: and I understand by that that he had natural life—no spiritual life—and he done nothing. A child crying, is always proof that he is alive, and naturally speaking, children are alive before they are born.

God's children, by nature, are children of wrath even as others. They are quickened by the Spirit and born of incorruptible seed, which is the Word of God, which word is Christ. See 1st chapter of John. This doctrine does not suit the worldian nor the nominal professor: for they are of the world, and the world received its own.

Brethren, for believing of this Bible doctrine, I hear it said, and have it thrown at me, If I (the character mentioned above,) believed as he (Job Halbert) does, I would take my fill of sin: "I would do as I please." My reply is, "No such, They have never been killed by the love of sin and made alive to holiness,—there is a slavish service through wear of the Devil. The heaven-born

soul hates sin not only in others, but in himself. "How can they that are killed to the love of sin, live any longer therein?" Paul says, "(as we be slanderously reported,) Let us do evil that good may come? whose damnation is just." Therefore the old Primitive Ministers get many hard names for preaching this God-honoring doctrine.

I will say to the old veterans of the cross, Though your heads may be frosted over with the frost of many winters, and you may have gone through summer's heat and winter's cold to proclaim the unsearchable riches of Christ and his love for his people without money or the promise thereof: be not dismayed, but cheer up, and listen to the voice of your Captain,—yes, that Captain who has made your salvation perfect through suffering,—

"Blessed are they which are persecuted for righteousness' sake."

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

"Rejoice, and be exceeding glad: for great is your reward in heaven."

The christians' reward is beyond this veil of tears: we are pilgrims here below. The christians' home is in heaven, where the wicked cease from troubling, and the weary are at rest. Our Master was called hard names for telling the truth. The servant is not above his Master, nor the disciple above his Lord. In all of their affliction he was afflicted.

Then, stand fast, brethren, and always be abounding in the work of the Lord; "for ye are his workmanship, created in Christ Jesus unto good works." As the Poet says,—

"The way may be rough, but it cannot be long:

Then smooth it with hope, and cheer it with song."

The same that is said of preaching can be said of writing. One that writes for publication ought to be capable of teaching and edifying the household of faith. I do not feel myself capable of teaching or edifying my brethren in any way; for I am slow of speech, of a stammering tongue and dull of comprehension, and feel to be least of all God's people. But by his grace I am what I am. And knowing, brother Temple, that you will not publish any thing that I should write that is contrary to sound doctrine: "for he that hath my word, must speak it faithfully," and if he does not, it is because there is no light in him. And it is only in him, Christ, we have light. Therefore I send you my belief concerning the setting up of the Gospel Kingdom on Earth.—The same Kingdom that Daniel said should be set up in the day of those kings.—Dan. 2:44.

A Kingdom, in a natural sense, signifies a country and people subject to a King. (See Deut. 3rd ch.) Then if there is a country subject to a king, then of course there must be a king to reign over them.

We read of one that was born in Bethlehem of Judæ—King of the Jews,—the same that was born of the virgin Mary. She was a virgin when the Holy Ghost overshadowed her, and a virgin when she brought forth her first-born son. (See 1st c. of Matt. 25th v.)

I will go back farther, and say that Christ was set up as a King from everlasting—from the beginning, or ever the earth was. (Prov. 8: 22-31.) And the Elect of God was given to him as early for a Bride; for we do not read of his (God's) choosing any person outside of him, (Christ.) The same that is the Bride's Maker, is her Husband. The Lord of hosts is his name. If there is a husband, there must be a wife. As Adam and Eve were one before Eve was developed, so Christ and his below-

ed are one before a manifestation is made; for all fulness dwells in him, and he "is the same yesterday, to-day, and for ever."

Now, at what time was the Kingdom or Gospel Organization set up? Was it before the day of Pentecost, or on that day? I believe it was set up before that day. Malachi says in 3rd ch. 1st v., "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple," &c.

This messenger was no other than John the Baptist, who came preaching, saying, "Repent ye: for the kingdom of heaven is at hand,"—and baptizing all that came unto him? No,—only those that "brought forth fruits meet for repentance," making ready a people prepared for the Lord: that when the Lord came, he might come to his temple.

A temple is a building of God, and is the Church of the Living God. (See 1st Cor 3: 16, 17; also, 2nd Cor. 6: 16.) John was sent of God to baptize. Then his baptism was of heavenly origin. For John says, "He that sent me to baptize with water, (the Greek says *in*, so English says,) the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." John certainly told those that he baptized that they must believe on him that was to come, that is, Christ. They had faith in the coming Messiah: John would not have baptized them without it, for he did not baptize all that came to him. How different the case in this day! Those that John baptized certainly were adults capable of faith exercising them, and they certainly were those that John baptized that Christ came unto and chose his disciples. For Luke says, in the 7th ch. and 30th v., "The Pharisees

and lawyers rejected the counsel of God against themselves, and was not baptized of him," (John.) He certainly did not choose from the last class. And those twelve he chose we find following and obeying of him, although one was a devil; he only carried the bag.

The Kingdom or Gospel Organization was set up in the day of the Cæzars, a name given to the Roman Emperors, as the Pharaohs was to Egypt. These are the kings, to-wit, Augustus, Claudius and Tiberius, that Daniel's prophecy refers to. The Kingdom was set up in the reign of these kings, for the gospel was preached and all the ordinances were put in practice and all law given to regulate it. "The law and the Prophets were until John, since that time the kingdom of heaven is preached," since the law and the Prophets, for John was not under the law. Then he was in the new dispensations for he preached the same gospel that Christ preached, and that he, as King, commanded his disciples to preach. See Matt 3 : 4 ; 4 : 17, also, 10 : 7.

Query : If John was not in the gospel dispensation, what dispensation was he in? And if the kingdom was not in existence, how could any one press into it? And if the church was not in existence, how could you tell any thing to it?

God set up this Kingdom, and instituted all the ordinances pertaining to it, for he is a Sovereign Prince and the only Monarch that has a right to give laws to govern it. This kingdom is not left to other people to set up; and it is to consume all other kingdoms, for it is built upon a "rock," and the gates of hell are not to prevail against it. Then walk about Zion: go round about her; tell the towers thereof, Mark well her bulwarks and consider her palaces. Salvation is appointed for walls and

bulwarks. There is not to be a stake moved nor a chord loosed.

We have the Kingdom set up, and how the subjects got into it. Daniel says in another prophecy that "the saints of the Most High God shall possess the Kingdom," and a saint is one that is preserved in Jesus Christ and called. They are initiated by an Ordinance, to-wit, Baptism; and an Ordinance is an institution of God. (See Lev. 18 : 4.) The first ordinance is Baptism. But the subjects must bring forth fruits meet before they can be admitted in this kingdom. They must first give satisfactory evidence that they have come by Calvary: the passage by mount Sinia won't do,—to be plain, they must come by Christ the door of the sheep fold. For, brother Temple, you certainly would not baptize any one that did not "give a reason for the hope that is within him." You must have fellowship for him—that he has been with Jesus, in other words, that he has been born again—passed from death unto life—before you would baptize him.

In entering of the Ark that Noah built, there was but one door; and every creature that went in, went by that one door. So it is with Christ as a door,—the rich and the poor, the noble and ignoble, the bond and the free, the king on his throne and the beggar on the dung-hill,—all have to come the same way; for Christ is the Way, the Truth, and the Life. When a person has given the satisfactory evidence, he is a proper subject to be initiated into the Kingdom on earth by a proper officer.

To illustrate a subject of some foreign power wishing to become subject to our Government—wants to become under the law of this Government that he may enjoy all the privileges and protection of the same,—he must renounce

all other kings or governments, and pledge himself to support this. He has to take an oath to that effect. He must take it before a proper tribunal, one that is authorized to administer the oath and at the proper place and time, which is in open court, otherwise it is of no account. He also must be of age, or at least capable of knowing what he is doing. Likewise there is but one way to initiate a subject into this gospel kingdom, and that way is by immersion *in* water, (not water to them,) and performed by a proper officer. And the subjects must be believers—adults, capable of exercising faith. For in this kingdom there is but one baptism, and into that believers, and no others but those that do believe, are commanded to be baptized. When the eunuch believed, he was baptized. The jailor believed with all of his house. “And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women,”—and children? No; stop,—children are not mentioned there nor no where else in connection with baptism. Any person that teaches that any other mode will do, and practices it on an unbeliever or an unconscious babe, is teaching for doctrine the commandments of men, and has no authority for it from the King for so doing. It is a Popish rite, and we see the mother, daughter and grand-daughter practising it. Ask them for “thus saith the Lord” for so doing, and they will say, ‘Jesus took little children in his arms and blessed them, and said, Such is of the kingdom of heaven.’ Well, I never read of him laying them down, and they are far, far better off in his arms than in a Pope’s or a Priest’s or any of his followers; for whom he blesses, he is blessed. I find them in his arms,

and there I leave them, knowing and believing that the Judge of the whole earth will do right. One that has not come in the way the King has proscribed, but has climbed up some other way, “is a thief and a robber,” and has no right to the privileges of the kingdom. They may be believers in Christ, but not followers, for one that is a follower must follow the example of the Leader, and go down into the water and be immersed, and then come out. Again, it is a burial under water, and by that act we show to the unregenerate that we have put on Christ by an open profession, and we intend to walk in newness of life, as we have been planted in the likeness of his death. No person is so ignorant as to believe that a handful of dirt thrown on a person’s head that is dead, would be burying him; or, that corn thrown on the top of the ground, would be planting of it. The great mass of the people are now like they were when Christ was here on earth,—they are looking at the rulers. The Jews asked the question of those that they sent to take Christ, “why did they not bring him?” Hear their answer, “Never man spake like this man.” Then they said, “Are you also deceived? has any of the rulers believed on him?” They were looking at their rulers. So it is now: they must take the epistix of some Rev. D. D., instead of the Bible and what Christ has taught therein for their only rule of faith and practice.

The second Ordinance is the Sacramental Supper, which we find first recorded by Matthew. In the 26th chap. of his gospel, 26th v. we read, “And as they (the disciples) were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and

gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for (all? no,) many for the remission of sins."

This institution was set up in the reign of the same King, and by the King of heaven and earth, and it is a new institution, for we do not read of it in the law nor the Prophets. Who partook of this ordinance? Those that were in the kingdom,—those that were capable of discerning of the Lord's body. Then I would say, they were all adults—believers in Christ. Some Persuasions say 'they have a right to invite all to partake of it that wish to amend their life,' and give as a reason that Judas Iscariot partook of it. I doubt very much whether he partook of the Sacramental Supper. He partook of the Paschal Supper, for in that supper there was grease; and when Christ gave him the sop then Satan entered into him, and he sought an opportunity to betray him in the absence of the multitude. Could Judas have gotten so large a crowd together as was on that night if he had staid and partaken of the Sacramental Supper? Another reason why I do not believe Judas partook of it, is from the language Christ uses on the occasion.—The 30th verse of the chap. says, "And when they had sung an hymn, they went out into the mount of Olives." Judas certainly did not go with them. 31st v., "Then said Jesus unto them, All ye shall be offended because of me this night." Judas surely was not offended. 32nd v., "But after I am risen again, I will go before you into Galilee." It is certain that Judas did not follow Christ into Galilee, because he, Judas, was dead and buried: therefore that plea will not do.

The third Ordinance is Washing of the Saint's Feet. We find this record-

ed by the beloved disciple John. In the 13th chap. of his gospel, read from the 12th to the 18th verse. He says he has given his disciples an example that they should do to one another as he has done unto them. Then, if we be followers of him, let us do as he has done, for he has certainly left us an example. It makes no difference to us what other denominations say or do about this matter,—what is that to us?—let us do as he told Peter when he asked, 'what this man should do,' (that is, John),—"What is that to thee? follow thou me?" We that love him, let us keep his commandments, for they are not grievous; they are easily borne. It is in the discharge of duty that we get the blessing. Then we ought to walk in all of the ordinances of the Lord blameless. We see the Kingdom set up and all the Ordinances instituted before Christ was crucified. Were there any more ordinances instituted after he arose from the dead? Then was not the Kingdom and all the Ordinances and Laws to govern it, in force before the day of Pentecost? And Peter, Matthew, John and the other Apostles were in the Kingdom; for I have proven they were Baptized, partook of the Sacramental Supper, had their feet washed and the rule given them how to deal with an offending brother.

If these Ordinances were not setting up the Kingdom, what were they? And have we any more ordinances or institutions given by the great Law-Giver than they had? If so, I would be thankful to some brother or friend to point out the chapter and verse. Man's 'say-so' won't do, for I am rather peculiar about these things; I must have "thus saith the Lord" for what I do and believe. We perceive this is an ancient kingdom, set up some eighteen

hundred years or more, in the days of the Roman Emperors, and is still in existence, and the land-marks are still plain so it can be pointed out and designated from all other kingdoms that have been set up of a later date. These are all of too late an origin to be that Kingdom or Church that God set up. We know that their setting up has been of man,—yes, the man of sin; for the mystery of iniquity commenced working in Paul's day, and will continue to work until he be taken away. These pretended organizations are all the offspring of the man of sin, and all have the mark of the beast some where about them. I shall not describe them, that is, all of them at this time, for every Bible student can detect these false teachers. But I will give one class that says they are the true gospel organization, a little of the old Jerusalem-blade, and if it cuts, they must not complain. And that class I will designate as the Missionary Baptists. They say they are the true church that was set up, and that our forefathers belonged to, and that we, the Primitive Baptists, have split off from them instead of they from us. If you are the true organization, you have added on some institutions that I cannot see "thus saith the Lord" for. First, there is your Biennial Convention which meets every four years. For what purpose is it? You say it is to raise means to send the gospel to the heathens. This convention creates officers with salaries to go among the people begging money to get his salary, who takes about seventy-five dollars out of every hundred he gets. That officer gets his pockets filled, while the poor heathen gets but little. And if you pay your other officers, the heathen will get nothing, for you have Presidents, vice-Presidents, Treasurers, Secretaries and Corresponding Secreta-

ries. Where is the authority in the scriptures for it? Did Christ or his Apostles set up any such a thing, or any thing like it? There is your Missionary Boards and auxiliary societies, with your life-memberships by paying of thirty dollars; entrance-fees that excludes the poor, but the rich hypocrite can come in and make "my Father's house a house of merchandise." And Temperance societies! yes, you must sign a pledge that you will not drink any more spirituous liquors. The church is not sufficient to keep you from drunkenness. Well! you ought to be turned out of the church. There are your Sunday-School societies, and every other society that the brain of man can invent, with your book-making without number, and your organ singing, and your money-begging schemes to build a mansion to worship in. And there is more said in some of your periodicals about money for the salvation of the people than there is about the blood of Christ: and you can't show from the Bible where Christ set up such institutions. Brother Temple, I could mention more, but I will stop, lest I weary you and your readers.

I do earnestly trust and hope that every one of the readers of the "Primitive Baptist" has the Kingdom of God within them, which is the love of God within their hearts, and is like an anchor both sure and stedfast, and "has entered into that within the veil, whither for us the forerunner hath entered;" and there he ever liveth to make intercessions for his people.

JOEL J. HALBERT.

Miss., April 18, 1860.

"How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger." Job.

For the Primitive Baptist.

DEAR BRO. TEMPLE:

Inclosed you will find one gold dollar to pay you for your little messenger, which has often brought me "good news from afar country." But, poor unworthy me, has no good news to write to my brethren and sisters; for we are in a cold, lifeless state, and sin and iniquity doth much abound, and the love of many has waxed very cold; and murder, theft, robbery, and almost all other kinds of wickedness are now carried on in this State, so that a man is never safe!

And, horrid to tell! one D. T. White, five years ago, a licensed preacher, highly esteemed, and after a while was called to ordination, and I was one in the Presbytery, and he was strictly examined, and answered all satisfactory, and was ordained, and in 1858 told a positive lie! and stood to it until it was proven on him! Then he made such acknowledgments that he was restored! And a while before our last Association, which was expected surely to split asunder, he went about telling lies, and accusing our leading ministers of preaching false doctrine! and when brought to trial, denied ever believing what he professed to believe at his ordination! and was excommunicated, and his credentials were called for, but he would not give them up. He has led off one church and some others with him.

White's conduct, with other similar circumstances, caused me to compose the following poetry:

When I see many turn away,
From the straight gate and narrow way,
That leads to life and liberty,
As thousands do in this dark day,
Me thinks I hear my Saviour say,
Will you also all go astray?

Then I ask my beloved Lord,
To whom or whither shall we go?

For we believe, and think are sure,
Thou art the Christ and Son of God,
That came by water and by blood,
According to thy ancient word.

Who died upon the Roman cross,
To save thy dear saints who were lost,
And shed thy blood upon the tree,
To wash their robes and make them clean.

And then receive them to thy throne,
To join with the angelic band
And sing God's praise in endless day,
For his rich, free, abounding grace;

Which is the fruit of that covenant,
Made by the Father and his Son,
And will save all from death and hell
The Father gave unto his Son.

Then fear you not, ye little flock!
Your God is Love, and changes not.
The work of grace in you begun,
He'll carry on, and bring you home.

Where you will join and sing the praise
Of God the Father and the Son,
And Holy Spirit—Three-In-One—
In that rich world, without an end.

Where sin and sorrow ne'er can come,
But peace and joy will ever reign,
And parting of saints ne'er will be—
That is enough for you and me.

When you examine this, if you think it worthy of insertion in your paper, please give it a place; if not, throw it by.

I am this day, May the 10th, 86 years old.

ISAIAH PARKER.

Stone Mountain, Gea.

We are truly sorry to hear of such news as our very highly esteemed and old aged father in Israel (brother Parker) informs us of. But we read of a "wolf in sheeps' clothing," which, after a while, will shed its borrowed wool, and show its deformity—Ed.

For the Primitive Baptist
 STANHOPE, N. C., }
 APRIL 24, 1860. }

Mr. B. Temple, Dear Brother:—I can inform you that I am very well at present, and have been ever since I left home. I have had a very pleasant time indeed among the churches of the Country-Line Association. Met good large congregations generally—some beyond my expectations. Good attention paid to preaching every where I went. Nine were baptized at our deceased brother Stadlar's church the two days that I was there. Several have been baptized at other churches in her bounds since the last Association. In one church seventeen have been baptized, and I believe a great many more will soon be baptized at different places.

It is said, "when Zion travails, she shall bring forth sons and daughters;" and I believe it to be true. And it is also said that "there is a set time to favor Zion," and there is no doubt but she is always favored in some portion of God's moral vineyard. It is also said that "thy people shall be willing in the day of thy power," and I do think that God's power is felt among the people in the Country-Line Association, and that many of his dear children will be added to his church here upon earth visible. My prayer is, that it may be realized among those churches in said Association; and not only there, but that the work of God may spread through the different Associations in our beloved State, and also throughout our vast country.

I will now close by saying, May grace, mercy and peace be multiplied among all the dear children of God.

J. H. DANIEL.

Quite cheering news from old Country-Line!—Ed.

For the Primitive Baptist.
 YADKIN Co., N. C., }
 MARCH 27, 1860. }

Dear Bro. Temple:—Through unmerited mercy, myself and family are in common health this morning, for which I want to be more thankful than I fear I am: and sincerely hope these few lines may find you and yours in like blessing. * * * *

Dear brother, I noticed in my last No. your beautiful and very savory exposition of that great imposter, Mr. Spurgeon, in which I agree with you in every word. I frankly acknowledge myself deceived in the man. I had just lately got hold of the 2d Vol. of his Sermons, and read them with care, and thought I never heard sounder doctrine, according to my weak understanding, than he advanced,—except in one sermon where he advocated very strongly the Sunday School system, which I had no use for at all. But true it is, the nearer the stripe and the smaller the miss, the greater the counterfeit.

We have just heard of the death of our beloved old brother and father in the gospel, John Stadlar, with whom I was well acquainted in the flesh, and believe I have seen him with an eye of faith standing as a glorious pillar in that building not made with hands eternal in the heavens; and, if not deceived, have had some pleasant moments of feastings under the sound of his voice. O, I cannot help the starting of tears when I think on those times that are gone! But, blessed be God, though he has left an aching void in our hearts, our loss is his eternal gain, to wear a glorious crown laid up for him in heaven from before the foundation of the world, together with all those who have gone before, and are left behind of the ransomed of the

Lord. O, my dear brethren and sisters—

“Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at God’s right hand?”

Yes, sisters, this is a query in my breast that often casts me down. I am here in a desolate part of the country, where the gospel is seldom preached. But my prayer to God is, that he will, if it is consistent with his will, send more laborers into his vineyard to preach the everlasting gospel to a dying people.

My love in christian bonds to all the brethren and sisters wherever they be.

Your unworthy sister, if one at all.

E. JENKINS.

For the Primitive Baptist.

WILSON COUNTY, N. C., }
MAY 2ND, 1860. }

Dear Bro. Temple:—I have closed the business part of my sheet, but it appears that I am not satisfied to quit writing and not try to say something to the brethren and sisters that read the “Primitive,” and especially to those that write for the press.

Beloved sisters, perhaps you are not aware how consoling, how comforting and soul-cheering it is to us that have never written any thing for publication to cast an eye at the assigner’s name and see that it was written by a sister! I suppose that the reason is that they write so seldom: but when they speak to us, they do not speak in a strange tongue, but the plain language of Zion, which is taught in the school of Christ. O, what a privilege for those who read the “Primitive!” Although many are strangers in the flesh, but heirs of God and joint-heirs with Jesus Christ, they can speak to one another of the good things of the kingdom, and see eye to eye and speak the same thing. We all can say, “If Jesus is my Saviour, he has saved me, not according to my

own works, but according to his own purpose and grace which was given me in him before the world began.” Let us be glad and rejoice that the “Lord works and none can hinder,” and “the Lord knoweth them that are his,” and all “his people shall be willing in the day of his power,” for “he will say unto the north, Give up, and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth; and they shall all come into the fold by the door, and sit down in his banquetting house where his food is sweet to their taste, and his banner over them is love!

I must stop writing, for fear of wearying the patience of the brethren and sisters with reading it.

However, I will say to the Ministering-brethren, we have no Pastor to the church at old Black Creek yet. We would be glad they would visit us oftener. You know we feel lonesome to meet at our place and sit there and look out with anxious desire at the rattling of every wheel we hear, hoping to see some of you coming to speak of His rich and free grace. If we glance any of you, the eyes of the little flock sparkle with joy to know that there is a shepherd coming to feed them. I hope we shall not have to say “no body,” when asked, ‘who preached to-day?’ as often as we did last year.

Brother Temple, do as you please with these imperfect lines: if you do not publish them, you will not hurt my feelings at all.

May the God of all grace sustain you and us by his Almighty Power and Grace, through faith, ready to be revealed at the last time.

ELIZABETH NEWSOME.

We hope some ‘shepherd’ will be drawn by the ‘bleatings’ of the ‘little flock’ at Black Creek, and will “Comfort my people.”—E. J.

PRIMITIVE BAPTIST.

Milburnie, N. C., May 26, 1860.

REMARKS ON LUKE XVIII. 25.

BRO. JOEL LEE:—You will please observe that "all scripture is given by inspiration of God," and is "profitable for doctrine,"—comparing spiritual things with spiritual; and that the carnal mind cannot discern the things of the Spirit. They are spiritually understood. The text under consideration is as follows:

"For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

If this text affords no spiritual doctrine, it affords an understanding to the carnal mind, that it means, "no rich man can enter into the kingdom of God," and there would be no use of asking my views or any body else's on the text, as all rational minds could understand that no rich man could be saved. But, dear brother, that will not do, it would be directly conflicting with the scriptures elsewhere; for they teach us that Abraham, Isaac and Jacob were rich as to the wealth of this world. And then there were David and Solomon who were rich with the good things of this world: and I presume no christian will deny that these men and many others that were rich were the servants of God, and entered into his kingdom. Then, there is a spiritual meaning to the text. And now, what is that meaning? is the question to be solved.

In order to show what kind of riches, spiritually, were meant in the text, I will commence with the 18th verse of the same chapter.—"And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?" Mark the question, "What shall I do

to inherit eternal life?" You at once see that this ruler was relying on his own works to inherit eternal life. As then, so it is now in our day, by an overwhelming majority. 19th v.,—"And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God." In this it is seen that the Saviour rebukes the ruler by telling him that there was none good but God; showing that the ruler was not good in himself, and that a corrupt tree could not bring forth good fruit. 20th v.,—"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." Here I will make a few remarks to the young and rising generation.—God says, "Honor thy father and thy mother." If parents wish their children to honor them, there is a duty devolved on them in early training. "Train up a child in the way he should go, and when he is old he will not depart therefrom." The way to prevent them from making you ashamed abroad is to prepare them at home to not only honor you at home, but to honor you from home. To honor father and mother, in the first place, is to obey and reverence them at home or abroad. Children, you should honor them with good behaviour. Good behaviour honors father and mother before others. When they see your chaste behaviour, they will conclude, "Ah! I expect he or she has been well trained, and therefore your parents are honored." But I pass on.

21st v.,—"And he said, All these things have I kept from my youth up." Here you will see what kind of riches he (the ruler) was possessed of,—in that of keeping the law, by which no flesh shall be saved in the sight of God. He, within himself, was rich in good works, as he supposed. 22nd v.,—

"Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come and follow me." This was more than the ruler could do; and, brethren, it was more than you and I could do,—to cease to depend on some of our own performances, until it was God's time to show us that all of our righteousness was nothing more than filthy rags in his sight. Literally, in most cases, riches increase or bring to view pride, and it is a hard matter to deny ourselves and take up the cross and follow Christ without grace in all the gospel ordinances. Riches and pride are so closely wedded together that the rich man can hardly enter into the kingdom of God: he confers within himself with his rich friends, "how they will look upon me with contempt for me to follow Jesus into the watery grave in baptism or immersion,"—making the cross so uncommonly heavy, more so than the poor, so that it is said by Jesus, "How hardly shall a rich man enter into the kingdom of God," or God's church in her militant state. Nothing but the grace of God can humble the soul to truly take up the cross and follow Jesus. But, blessed be God, the power of grace can humble the rich and the poor to own him, and not be ashamed to obey him.

23rd v.,—"And when he (the rich ruler) heard this, he was very sorrowful: for he was very rich." 23rd v.,—"And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!" Then comes in the text:

"For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

I do not understand by the text that a rich man cannot be saved or cannot enter into the kingdom of God,—that is, as regards the riches of this world,—but I do understand that it is impossible for a man to enter into the kingdom of God upon his own works, however rich in his own estimation in his works in attempting to keep the law, it is easier for a camel to go through a needle's eye than for a man to enter into the kingdom of God, by trusting to his own uncertain riches.

26th v.,—"And they that heard it said, Who then can be saved?" 27th v.,—"And he said, The things which are impossible with men are possible with God." With men it appeared impossible that a camel could go through a needle's eye.

I here beg leave to differ with some divines on this subject. A resort to explain this has been had to the "walls of Jerusalem"—to a *gate* said to be called *the needle's eye*, through which a camel might enter by stripping him of his burden! But, brother Lee, this idea would be contradictory to the language of Jesus, inasmuch as he said, "With men it is impossible." The text says, 'a needle's eye,' not 'the needle's eye,' which is definite, but 'a needle's eye,' which is indefinite. I have seen nothing brought forward in scripture to prove there was a gate in the walls called 'a needle's eye;' nor neither do I remember that there is any scripture to prove that there was a gate in the walls of Jerusalem, or any other city, called 'a needle's eye.' With men this is impossible, but with God all things are possible. If a man can get a camel through a needle's eye, then Jesus said wrong. These efforts of man's contriving to get a camel through a needle's eye, are in good keeping with the work-mongering efforts of our day. But

God, by his miraculous power, could make it possible to thrust a camel through a needle's eye, as well as to feed five thousand with a few loaves and fishes, and then take up twelve baskets full of the fragments that remained, or to calm the wind, walk upon the sea, raise the dead," &c. "The things which are impossible with men are possible with God." But with the rich and poor of this world to save themselves, or merit salvation in part or whole, is impossible. It is all of sovereign grace from first to last,—all of God, is my belief,—in the salvation of the rich and poor: and, as Dr. Watts said,—

"The tall, the wise, the rev'end head,
Must lie as low as ours."

Even so does the work of grace bring down the rich of this world as low as the poor at the foot-stool of sovereign mercy, under as deep sense of condemnation as any other, in an attitude of a real beggar of necessity.

"BASKET OF FRAGMENTS."

Having hitherto proffered to republish this noble and interesting work of Elder Joshua Lawrence, for a motive of comfort and confirmation to the brethren,—it is with reluctance that we have to state to the public that we cannot, without great loss, publish it.—There are only about 400 copies subscribed for, which would not near pay the Printer; and to attempt to publish such a heavy job with no assurance of disposing of more than 400 copies, would incur a serious loss upon us. We could not afford to commence the work, in justice to ourself, with less than 1,500 copies subscribed for. It was not pecuniary motives that induced us to make the proposition, but that the rising generations might have a *work of truth* to guide them in the days of cr-

ror. We only desired an income to clear us of any loss, and pay us for our trouble; and could we have thus been encouraged, our object in view would have been obtained, and we would have placed in the hands of its friends a work inferior to none save the Bible.

But to those who have vainly troubled themselves to procure a copy of the "Basket of Fragments," we return to them our christian love, and feel that their disappointment is lamentable. May light, wisdom and truth be diffused in their minds, and the love of God shed abroad in their hearts, so that error disguised may not deceive them nor the temptations of "the wicked one" overcome them,—that when the dissolution of body and soul cometh, we may go where Jesus hath gone and there meet Elder Joshua Lawrence around the Throne!—ED.

OBITUARY.

For the Primitive Baptist.

DIED, At the residence of Thomas J. Gardner, in Butler Co., Ala., on the 19th of December last, his beloved wife, Helena Gardner, in full triumphs of the faith of the glorious Son of God, after two years illness.

Dear brother Temple, I will here state that she received a hope in Christ while very young, about the 16th year of her age; but never united with the church of Christ until about the 31st year of her age, though often confessed she had that hope which centred in the Lord Jesus Christ, and often professed she was too weak a believer ever to come to the church of Christ. But in the 31st year of her life, she united with the people of God, and was baptized by Elder William Thomas on the 4th Sunday in August, 1848. She had strength after that to be an affectionate wife and a pious mother among her children—often admonishing them in the fear and love of God. She lived to see some of the fruits of her labor prosper in the hands of the Lord, and made to rejoice

to see some of her children come to the fold of God. Not only was she a good wife and pious mother, but was ready to administer to the necessity of friends and neighbors—to visit the sick,—and, I believe, lived a life devoted to the cause of Christ. She never uttered a murmuring word during all her affliction, but said often she trusted in Him she long had trusted in, and said she was willing to go, for she was going where the “wicked would cease from troubling, and the weary be at rest,” and where pain and sorrow would come no more!

Dear brother Temple, this is a world of pain and sorrow; and, as Job said, I would not loath to live away, for a man that is born of a woman is of few days and full of trouble: he is counted like a flower and is cut down, and fleeth like a shadow and continueth not.

Stoop down, my thoughts that used to rise,

Converse awhile with death;
See how a gasping mortal lies,
And pants away his breath!

His quivering lips bang feebly down,
His pulse beat faint and few;
Then speechless, with a doleful groan,
He bids the world adieu.

But Oh! the soul that never dies,
At once it leaves the clay;
Your thoughts pursue it where it flies,
And track its wanderous way.

Up to the courts where angels dwell,
It mounts triumphant there,
Or angels plunge it down to hell,
In infinite despair.

And must my body faint and die,
And must this soul remove?
Oh! for some guardian angel nigh,
To bear it safe above.

Jesus, to thy dear matchless hand
My naked soul I trust,
And my flesh waits thy command
To drop unto thy dust.

T. J. GARDNER,

[The husband of the deceased.]

April 25th, 1860.

Receipts.

N. C.	S. R. Harrel for 60,	\$1 00
"	Elder Wm. Burns for 60,	1 00
"	James Stallings for 55,	1 00
"	A. L. Braswell to Sept. 61,	1 00
"	Allen Brantley to May 61,	1 00
"	Henry Sandline for 58-9-60,	3 00
"	Mrs. Elizabeth Newsome to April 61,	2 00
"	Robert Campen for Wm. B. Voliva for 60,	1 00
"	G. J. Green for Tilmon Green to Sept. 59,	3 00
"	Robert Hatcher for Aden Brown to 1st Jan. 60,	2 00
"	S. N. Latta for Anderson Rhodes to May 61,	1 00
Gea.	Wm. H. Morgan for Union Green to May 61,	1 00
"	James Burns for Ed. & F. Brantley for 60,	2 00
"	Tho's. Vass for B. Orange B. Gill and John Hoccker for 60,	3 00
"	D. A. King for self and Henry Morgan for 60,	2 00
"	Eld. Ely Holland for 60,	1 00
"	Eld. Isaiah Parker for 60,	1 00
"	P. P. Hodges for B. M. Colson and J. P. Daniel to May 61,	2 00
Ala.	Wm. M. Purifoy for 60,	1 00
"	W. P. Jones to Nov. 61,	5 00
"	James J. Cook for H. Wise, Jr., to May 61,	1 00
Miss.	John Nuan to March 61,	1 00
Tenn.	James K. Williams to June 60,	1 00
Va.	Mrs. Elizabeth Cherry to March 61,	1 00
Ark.	S. T. Morgan to Oct. 60,	1 00
La.	James Purkins for 59-60-61,-2,-3,	5 00
Tex.	Tho's. Tincry to Dec. 60,	1 00
"	Bennet Possey for Cha's. Galloway for 56,	1 00
"	Wm. B. Griggs for Evan Morgan to May 61,	1 00
"	James B Stanley for self, Mary Snell, and Elenor Stanley for 60,	3 00

A part of the Receipts of N. C. are crowded out.

APPOINTMENTS.

ELDER C. B. HASSELL, is expected to preach at Durham's, Orange, co., on Saturday before the 2nd Sunday in June; Sunday in Raleigh, N. C.;— Monday at Bethel; Tuesday at Neuse, near Milburnie; Wednesday at my house; Thursday at Salem; Friday rest; Saturday and Sunday at Sandy Grove, Nash county; Monday at Healthy Plain; Tuesday at Contentnea; Wednesday at Upper Black Creek; Thursday at Lower Black Creek;— Friday, rest; Saturday and Sunday, (23rd, 24th June,) at Wilson.

ELDER A. N. HALL is expected to preach by appointment, on Saturday, 2nd June, at Lawrence's M.H.; Sunday, 3rd, Tawboro'; Monday, 4th, Cross Roads; Tuesday, 5th, Log Chappel; Wednesday, 6th, Spring Green; Thursday, 7th, Flat Swamp; Friday, 8th, Conetoe; Saturday, 9th, Sparta; Sunday, 10th, Old Town Creek; Monday, 11th, Pleasant Hill; Tuesday, 12th, Upper Town Creek; Wednesday, 13th, Wilson.— J. H. DANIEL.

ELDER H. F. PICKETT, the Lord willing, will preach at the following churches at the time designated in their Associations, to-wit: beginning with—

Mt. Pleasant church, Montgomery co., Ala.,	Thursday, June,	7.
Bethel, Montgomery co.,	June	8.
Shiloh, Lownds	" "	9.
Bethlehem, Mtg'ry	" "	10.
Rest,	" "	11.
Cool Spring, Lownds	" "	12.
Harmony,	" "	13.
South Water, Butler	" "	14.
Mt. Zion,	" "	15.
Moriah,	" "	16-17.
Rest,	" "	18.
F't Dale, Butler	" "	19.
Shiloh,	" "	20.
Breastwork,	" "	21.
Bethsaida, Wilcox	" "	22.
Cedar Creek, Lownds	" "	23-24.
Rest,	" "	25.
Strait Creek, Wilcox	" "	26-27.
Big Swam, Monroe	" "	28.

Harmony,	"	"	"	29.
Salem,	"	"	30,	July 1.
Union,	"	"	July	2.
	Rest	"	"	3.
Antioch, Conecuh	"	"	"	4.
Ebenezer, Butler	"	"	"	5-6.
Macedonia,	"	"	"	7-8.

By WM. M. PURIFOY.

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin Lloyd, author of the Primitive Hymns, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Books will continue to exercise their influence and assistance in our behalf.

Yours Respectfully,

NAOMI A. LLOYD.

PRIMITIVE HYMNS, CASH PRICES,

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up my books, and send them at my own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD.

Greenville, Ala., Feb. 21st, 1866.

A G E N T S.

N. CAROLINA.—Hesen Fountain, Isaac Wright Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry McJherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Keneday, James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhaner and W. F. Sanders, G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardsley, R. Ryals, Robert Hatcher, Henry Steppens, Josiah Houlder, C. T. Sawyer, A. B. Bain, Wm. Welch, L. B. Bennett, Mrs. Esther Reece Albert Cartwright, Q. A. Ward, Wm. Thigpen, S. James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turlington, Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Morton, Justus Parrish, G. J. Green, K. L. Pender, Abram Wilder Jeremiah Batts, Benj. Flemming, Wm. F. Bell Alfred Horn, Wm. V. Wilder, Wm. E. Stone, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D. Phillips, Wm. A. Ross, N. H. Wilde and James H. Sasser; E. G. Clark, James Carney, Wilson Trigluma, Geo. Howard,

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitman, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland Isiah Parker and Prior Lewis; Isham Edwards, Wm. Brown, Wm. H. Hogsett, Eld. E. Rines, L. Phillips A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Fellock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell,

ALABAMA.—Elders E. Holland, R. W. Crutcher, Henry Solomon, Joseph Daniel, Jeremiah Daily John Gray, S. Long, Daniel Dozier, F. Pickett A. Stone, Mrs. Sarah R. White, R. M. Josey, O. W. Horn, J. T. Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S. M. Matthews, Green Carver Wm. M. Parfroy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman, E. M. Amos

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TENNESSEE.—Naum Powell, L. B. Stephens, Wm. McBee, John Furner, Wm. Shelton, Wm.

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MISSOURI.—William Fewell, George Youakum, Wm. H. Mahurme, John Patton, C. M. Colyear, Walter Bridgers, Wm. R. Evans, Henry W. Selakeman.

LOUISIANA.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

INDIANA.—Alston Wyatt, Eld. Geo. Branson Milton Ballenger.

ILLINOIS.—John Aylesbury, George Waggoner Ohio—Eld. Hiram Allen, Andrew Cock.

KENTUCKY.—N. S. McDowell, Nicholas Darnald M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

VIRGINIA.—Rudolph Rorer, John S. Craddock Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Elders Nathan Thompson and Silas Minter

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FLORIDA.—T. H. Hurst, Isham H. Bazzel.

T E R M S.

The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburnie, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUTED at the Office of the Primitive Baptist, about nine miles East of of Raleigh. Persons who cannot make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct them to Editor Primitive Baptist, Milburnie, N. C. Charges will be moderate, and the work good.

BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., June 9, 1860.

No 11.

COMMUNICATIONS.

For the Primitive Baptist

(CONTINUED FROM NO. 7, P. 99.)

BROTHER TEMPLE:—

To you and your worthy correspondents and patrons, greeting.

The closing scene of my last communication finds me in one of those calm and happy frames of mind, that neither myself nor any other man, though he use the pen of "Ready Writer," can be able to describe; and which lasted me, as before stated, six days and nights: and on the seventh day I began to make deep inquiry into the character and powers of the Adversary of men, to see if it was possible that he could, with his cunning and malice, so deceive and ensnare a simple and unsuspecting mortal. In this inquiry I found that he had power to transform himself into an angel of light, and his ministers as the Ministers of Righteousness; that he was the Prince of the Power of the Air; that he was permitted to harass Job, and that he was the most subtle of all the beasts of the field, that God had created and made. I thought if all these powers were delegated to him for some purpose, that he was able to deceive me. This left me in doubt, not whether the many sublime scenes I had witnessed were so or not, but whether they were of God or not; and my anxiety increased. I desired to

know the truth. My distress and trouble continued to increase, nearly equal to my former troubles for sins. These perplexing inquiries and troubles lasted me some four weeks, when it was pleasing to God, in his own way, to confirm me in the belief that it was none other than the Lord—the Judge of the Quick and Dead; that he had condescended in mercy to visit and instruct me in the way and mysteries of his own sublime character.

As David said, so say I. Come hither, brethren and sisters—all you that fear God—and let me tell you what God has done for my soul! On this memorable occasion I never have nor never shall forget! Myself and my worthy consort visited a brother-in-law, who is one amongst the best of our race, and an old land-mark Baptist. We remained with him during the night, and sat up to a late hour, talking on mixed subjects, though I was in a poor mood for talking.—I was thinking of my condition. When the rest of the family and my wife had retired, I still retained my seat by the fire, meditating upon this all-absorbing subject. But before I retired to rest I went out and leaned on the garden palings, to ask God, in solemn prayer and supplication, if I was deceived, to undeceive me; that the cunning arch-enemy of souls should have no control

o'vrer me.—To be pleased, in much mercy and compassion, to visit me once more, and let me know the worst of my case; and whether I was under the care and keeping of Christ or anti-christ. Lord, it is a trying time with me—do help me! I wish to know the truth, and the truth makes men free—do let me know the truth!

When I closed my short imperfect prayer, I retired also. I fell into a deep sleep. Job says, God seals instruction to men in deep sleep—about mid-night—the time the destroying angel passed through Egypt and slew the first-born of the nation, from the King down to the Peasant and Captives in the Dungeon. I saw in a dream or vision, a bright gloe of heavenly light, which illuminated the room within, so that every object in the room was perfectly natural as day. I saw the two side-posts and lintel of the out-door were stained with blood, as if the prophet Moses had just been there with his basin of blood and hysops, and had stained the door, and for the same great reason he did on the delivering of Israel from bondage. I thought in my dream I was still sitting in my chair by the fire, with my face toward the door; and while looking at the door with an inquiring mind, what this could mean, the prophet Moses stepped in at the door! It seemed to me then, and does yet to this day, that I knew him on the very first sight and on the first blush, as well as I know any living man on earth. He came to me as though he walked on the air, and said to me, that he had come on a mission from God to me, to answer and explain the nature of my condition.—First, the blood is typical, and pointing to the blood of Christ. The house in which you are, as it was with the Israelites, pointing to the Church and the Covenant of Grace: so it is yet. And

when the destroying angel shall pass through Egypt or else where, and shall see the blood, not so much as a hair of your head shall fall to the ground; for they have the strong Arm of Jehovah to protect them. About this time the glory and power of the light increased, and the room filled full of light and glory—on earth nothing to compare with it.

About this time Jesus of Nazareth passed over the door that was stained with blood. The fact of its being Jesus fastened on my mind like a seal to a pass-port, and the impress so forcible that I was not able to doubt it—or the Angel of the Covenant, if you rather have it.

In the midst of this excitement I awoke out of sleep; and, lo, and behold! the room was still full of light and glory, as though Christ was still surely present with me, and seemed to commune with me in the following order:—"Cannot a man be asleep and be persuaded he is awake? If a man was asleep, could he move a hand, a foot, or bat his eyes, and know the visitor—the course and distance to your home? If you are surely awake, and yet surrounded with the glory and light of God, will you not confess with the heart and lips that it is a great condescension to visit and instruct mortal man?" My heart confessed it, though I was passive, in his hands.

You know, and so do many of my worthy brethren who read the little messenger, that no man under such circumstances can correctly compute time. But from my best judgment, after I awoke from sleep, the light and glory of the occasion remained in the room from three to five minutes.

Talking and reasoning with me, I mean, and wish so to be understood, as with the inner-man, that has eyes to see, and ears to hear, and a heart to

understand, as well as the outer-man.

I often overflow with tears of gratitude and thanksgiving, for such kind visits from my great Preserver. In this manifestation I was taught the force and meaning of the entire narrative recorded by Moses in the 12th and 13th chapters of Exodus. It was the Lord's passover then to Israel—it was to me also. It was to be a memorial to them—it was still so to me. It was the strong hand of God that brought them out of bondage—it was so to me, and is so to all others. He led them about, and instructed Israel—so he does with his people yet: "for all shall be taught of God," says the good Book. They were kept, then, and preserved by the power of God,—so they are yet.

On this memorable night I never closed my eyes for sleep any more—praising God!

After this I thought it was my duty to join the church. I looked around to see who I should join.—There were several denominations of people there that were moral, prudent, pious and devoted christians, as I thought. I was determined not to be in haste, but to be fully persuaded in my mind or convinced of my duty. I read much, and anxiously inquiring. I read the Testament through and again, and was not satisfied. I became troubled about this thing. I thought the New Testament would tell me all about sprinkling and pouring for baptism, but I could not find it. It is true, it seemed to favor baptism by immersion, but not as fully as I could have wished. I asked the Lord, in the sincerity of my soul, to shew me the way; for I desired not to be deceived or blinded by the god of this world, or pride, or worldly popularity, or any preference I might have. I simply wished to know which was Christ's church, and if I was a fit subject. But it was with me as it is with

many people—impossible to know the perfect will of God without spiritual teaching. I said to the Lord he had often favored me and answered my prayers, that if he could, consistently with his will and word, show me the right way, I would ever try to remember his kindness with thanks and constant gratitude to his name. If God did ever answer this prayer, as I think he did, it was in one of those extraordinary dreams or visions of the night, which I ask leave to give in as brief a manner as I can.—I was carried, as I thought, far out into the wilderness by the Spirit to an extensive house that contained every organization of professed christians in this world. First, and at the head of the list, stood the Baptist church, the Roman Catholic church, and all others that were or had been, were joined house to house to an immense extent, with the names of each church in large capital letters over each door, like a store-house, drawn by a skillful painter. They all had an open porch in front, with a clear, delightful creek in front of the churches at a convenient distance of the whole vast extent. The whole course of the vast range seemed to bear from east to south-west. After I had examined and duly considered of them all, I was still unable to arrive at any satisfactory conclusion as to choice.

I was deeply distressed in my mind in my sleep because I could not judge correctly. At this time of much anxiety, my good friend, the Prophet Moses, entered the open porch near me, in full view of very many of the churches and their sign-boards. He said to me that God had sent him to me to instruct me and make this thing plain. At this moment he looked up to heaven and called for a writing table, as though he was speaking to a friend in glory to send him a table. His call was imme-

diately answered by the table coming down in my view, and stood before the Prophet. I never shall, however, be able to describe the table. It seemed to be made of gold, silver and pearl, and nearly as transparent as glass. It was about three feet high, three feet long and one foot wide, and marked across the top somewhat like water-marks on good paper, and over each line was written in plain letters of every character, from the Emperor, King's cabinet, counsellors, senators, lords, knights and dignitaries of every sort and order, with their secretaries,—1st division. Next in order was the military from the Generalissimo, generals of divisions, colonels of commandment, majors, captains, lieutenants, ensigns, sergeants and soldiers,—2nd divisions. Next in order was the planting and mechanical divisions,—all written on the exquisit table, in their proper order, and the last word written on the table was the servant,—which comprehended all the world,—3rd division.

There is nothing on this earth to which this table could be justly compared. The Prophet said to the people, "they of every nation, language and people that could sing the song of Moses and the Lamb on this table without jargon or discord, are Christ's people." This gave me much anxiety. I anticipated the result, and thanksgiving ran through every part of me like oil and wine. Many persons of several of the churches tried to sing on the table, and could not; and those that could sing, sang imperfectly, or had some discord. I noticed a group of men standing off at some distance, more than ordinarily, holy, good-looking men: I supposed them to be the Apostles of our Lord. One of them came up to the table,—I thought it was John; he looked up to heaven as though he was asking for a choir of heavenly

songsters, and the music began in heaven. It seemed to me the whole heavenly host sang the song of Moses and the Lamb, and John at the table sang. They sang slowly, but melodiously. I have heard the same tune on fine church-organs, but never with such melody: no such music was ever sung by mortals on earth. If all David's fine band of men and women singers, with all their harps and symbols, had have been employed, it would have been poor music compared with that on that occasion. I have the ballad of most of the words of the song. I put it on paper in manuscript shortly after I saw the vision and heard the song.

After this scene closed, Moses asked me if I was satisfied. My heart and soul responded, I am satisfied they are the people of God. He then turned and pointed to the Baptist church and said, "They were of that church, and were the people of God and Christ's church, and those people baptize by immersion, and that if I choose to join those people and that church, I should be baptized. I said with all my soul and mind and heart, I wish to follow in his footsteps. The Prophet Moses took me then down to this beautiful creek I have before described, and baptized me by immersion; and when I arose out of the water, Moses vanished out of my sight, and I went on my way rejoicing and praising God for his wonderful works and marvelous kindness to me, for I thought the Law of the Spirit of Life in Christ Jesus had made me free from the law of sin and death.

About this time I saw a large assemblage of people,—some two or three hundred collected together. I went to them, fully convinced that I could convince them that Jesus was the Christ, and that baptism by immersion was the primitive and christian mode: and in

the midst of the excitement of preaching to the people, I awoke.

(*To be Continued.*)

L. W. MARBURY.

Coffee Co., Tenn., }
10th May, 1860. }

Brother Marbury will please send on his article of continuance early as possible.—ED.

For the Primitive Baptist.

WASHINGTON, CO., GEOR., }
APRIL, 1860. }

Dear Friend Temple, and, I hope, brother in the Lord:—

I once more take my pen in hand to inform you that I am in the land of the living, but still in bad health, &c. * * * But I must cut my epistle short, as I want to transcribe a piece and send to you which I wrote to the church I joined in 1847, but never had the courage of mind to read it to them. The church was in an adjoining county, about twenty miles off. I never was at the church before the time I went and was received, and was baptized by old father Archibald Oldham.

JAMES BURNS.

EMMANUEL CITY., PROVIDENCE, }
OCTOBER, 1847. }

To the Church of Christ—Dearly Beloved Brethren in the Lord:

It has been but two Sabbaths ago since I was received and adopted into your church by the ordinance of baptism,—in hopes that I have the true faith of our Lord and Saviour Jesus Christ that worketh by love. Although my faith appears weak and my experience small, still it has been strong enough to propel me forward to see and to hear what you would do for me. My experience was truly small,—it appears it was hardly worth relating,—but if it was the work of God it will do, for God

does his work well; and you, as the members and church of Christ, have received me into your body, and I hope you will deal with me and guide me aright. According to gospel discipline, I was baptized by immersion—an emblem or image of Christ while he lay in the sepulchre or grave, and I have a hope that God, for Christ's sake, has forgiven me all my sins both by transgression and omission, and that hope no man is able to give or take away—Thank God for it. Therefore, as I have such a hope, I hope that hope will save me and give me consolation in the trying hour of death, and save me on that great and tremendous day of the Lord when the secret recesses of all the hearts of the human race will be disclosed.

Dear brethren, as you thought me worthy to be admitted into your body by receiving and giving me the right hand of fellowship, although I at the same time acknowledging myself to be the least or most unworthy member that has received grace divine, I acknowledge in my heart before God, if I did not openly before you, that it is a great thing to become a member of the true church of Christ: for it must be the greatest and most glorious thing we ever have done, or can do in time, to become a servant and follower of such a great and glorious BEING as Jehovah—The Great I Am, &c.

But, dear brethren, as you thought me to be an heir, you could or would not reject me, for I am a lawful heir in your body; I am a joint heir with the Lord and Saviour Jesus Christ, and Christ is God's. Therefore as I am a weak uncomely member, if I am a member, I am necessary; and those members of the body which we think less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness.

So saith Paul to his Corinthian brethren. Therefore as I am young in your body or church, although I am old, I hope to be looked upon as a weak, uncomely member. As such, I hope to have the prayers and admonitions of all the true worshippers of the true and living God, as it is written, The prayers of the righteous man availeth much, but the prayers of the wicked, and the devices and desires of the hypocrite, availeth but little,—or if they had, what would have become of poor, afflicted, unworthy me? In the time of my embarrassments, afflictions and troubles, who was for me or spoke comfortable words to me? When false witnesses, time after time, would rise or come up and swear falsely against me, who stood by me or the thing that was just and right? My neighbors forsook me; my relations took a part against me; and my acquaintances reviled or abused me for my integrity and steadfastness in the truth and for contending for my just rights. O! deceptions, false-hearted men, what will become of you? Who disregards your solemn oath, and those who are clothed with authority to suffer such things in your judicial capacity, and likewise encourage the same by words and actions? The only wise God knows your final destination.—Could the prayers or desires of the enemies of truth and justice have prevailed, I should now be confined in the grave, penitentiary, or a vagabond upon the face of the earth. But, dear brethren, that all seeing Eye permitted them to go so far and no farther. They were forced to give up their prey they once thought was secure, &c., and you have received into your church one who the world did and does despise.

Now, dear brethren, I hope it is with me, in part, if not altogether, as David said in his Psalm of thanksgiving, in the

day the Lord delivered him out of the hand of his enemies and cut of the hand of Saul, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower, and my refuge, thou savest me from violence." Therefore, O Lord, be graciously pleased to give thy servant I trust, and my fellow-servants right apprehensions of thy great goodness and mercy towards us, that we may join in concert to render due praises to thy ever blessed name who is worthy of all praise. Therefore, O Lord, as thou hast saved me from my outward or personal enemies, be pleased to guide me and keep me in the path of righteousness and holiness, that thy faithful word may still shield me from ungodly men and women, and more particularly protect and guard me from my inbred enemies, such as seducing spirits, the lust of the flesh and eye, pride, covetousness, &c., the personal or outward enemies, with all the reproaches, troubles and losses they cause, or are able to inflict on my poor sinful body, are nothing in comparison to my natural or inbred enemies. O, Thou searcher, observer and discerner of hearts, teach me to know my own depraved nature. O, give me power and will to subdue my sinful inclinations and wicked imaginations or the thoughts of my debased or impure heart. O, that thou wouldst be pleased, if consistent to thy will, O Father of mercies, to cause me to know myself and take heed to myself as I ought or as thou wouldst have those to know themselves who worship thee in spirit and truth. O Lord, be graciously pleased to prepare my stubborn heart to feel and receive sensibly and spiritually the things or favors I petition or implore thee to give,

O, Lord God of Israel. As I have faith to believe thy gracious spirit fell upon me when I was in a deep sleep, when I was coming from North Carolina to Georgia with my eldest daughter with me, a few miles from the Big Pedee, the tenth chapter of Daniel was plainly shown to me in this way,—with the letter X and the word *k-e-y* exactly over the X, as I have tried to show you; and it was made known to me that that chapter was an explanation of my dream, &c., and the travail of my soul, and the death of three of my children,—the eldest and the youngest died one the 23rd and the other the 24th of August, and the second child the 29th. The eldest and the youngest were both put in one coffin,—only lacked a few days of twelve months after my dream. So you must believe, if you don't know, my troubles and trials have been great: but the Lord of hosts is able to deliver me out of them all. Therefore, O Lord, for a dear Redeemer's sake, I hope and trust thou didst hear me or my words from on high, as thou saidst thou did in the chapter that was so plainly shown to me in my dream: there thou said thou didst hear my words, and for my words did come unto me. Therefore if thou wilt be graciously pleased to hear my words, my request is not for a long life, neither the riches of this vain world; but my request is, if it be consistent to thy divine will, that thou would grant me the power and a submissive will to be an humble follower of our Lord and Master Jesus Christ: then thy commandments would be obeyed with a cheerful resignation to thy heavenly will. I should have that brotherly love for all the followers of the Lamb of God. Wilt thou, in thy tender mercy, be pleased to hear and grant, if it be agreeable to thy heavenly will, that I may live in union and communion with

all the true worshippers of thee and thy dear Son, Then when thou, in thy great goodness sees fit to take down this earthly tabernacle and draw out my spirit from its enemy—the house of clay—then, O then, will be the trying hour of need! Nothing of this world's goods will then give comfort or allay my fears but a well-grounded hope in the merits, both of the death and resurrection, of the Lamb of God who died for our sins and rose for our justification,—viz.,—especially all who truly believe and repent of their sins. Then, O heavenly Parent, when my soul is on the brink of Eternity, may it please thy benign will to send thy blessed Spirit or guardian Angels to stand by and hover over and around my dying sinful body in the last moments of life, to bear up and soothe the passage of my poor, helpless, never-dying soul to the abodes of Eternal bliss. Amen.

JAMES BURNS.

For the Primitive Baptist.

TUOLUMNE Co., CAL., }
MARCH 18, 1860. }

Dear Bro. Temple:—I now take my pen in hand for the purpose of trying to address a few lines to you and all the rest of the dear brethren and sisters into whose hands they may fall, though I have not words sufficient to express my feelings in this matter.

In the first place, I will inform you that myself and family are in reasonable health,—(thank God for his tender mercies,)—and I do hope that this may find you and all enjoying good health of body and mind. As for my part, I cannot say that my mind is at rest. There appears to be a wishing and a looking for which often, very often, keeps my spirits low, and causes me to think that surely no one's sorrows are like unto mine: and it is my own imperfections,

for when I would do good evil is present with me, nor do I live as near my blessed Lord and Saviour as I wish to do. And now it seems that the shifting scenes of life have placed me truly in a land dearth; and I now send this, my petition to any and all of the dear Ministering brethren that are in the bounds of their travels, to visit and preach for us. Yes, dear brethren, if ever there was a place that needed sound doctrine and the true spiritual meaning of the scriptures held up and set forth, it is here; for there is every thing else, I think, taught to the people, and the most of them think that all that is required is to "do and live," and some are so perfect that they will not even "do!" I do not go to any of their meetings, "for what is of the flesh is fleshy." There cannot be but two motives in going to meeting, and if we do not go for a good one, it must be for a bad one. So I expect to live a lonesome life, for I have no dear Baptists to spend the ballance of my few remaining days with. I now wish to send my love in christian bonds to all my dear distant brethren and sisters in tribulations.

I heard a man at Diamond Springs, California, say that he would not give a cent for what is called experimental religion—a change of heart! St. Paul was not only under the influence of the Spirit of God in writing, but he had an experimental knowledge of the teachings of God on the human heart in changing it from the love of sin to the love of holiness—from the power of Satan to the power of holiness—without which none can see the Lord. This change is wrought in the heart—in the new birth—as Jesus himself said, "Marvel not that I said unto you, You must be born again." In being born again is to produce a change—a change from

something to something they do not possess by nature. We are condemned, condemned already, because we believe not in the only begotten Son of God, consequently not in a justified state, "for the carnal mind is enmity, (not at enmity,) against God," for God and sin are antagonistical in that principle, and we, while in the love of sin and condemned, cannot see the face of God in peace; and as faith is the produce of evidence, and as the evidence is so is the faith, consequently if works produce the faith, our confidence will be in our works. But if it is of works, then it is not of grace: "but by grace are ye saved, not of works—lest any man should boast."—Paul. In this condemned state, evidence is wanting, "therefore God hath sent forth the spirit of his Son into our hearts, crying, Abba, Father," and leads into all truth. The evidence is against us while under the law, "for he that sins shall die," says the law. But when Christ comes, who is our suity, and says, "I have died; I have satisfied the law," the evidence is all afforded,—faith lays hold,—peace flows into the soul, and joy in the Holy Ghost. Therefore being justified by faith,—the faith of the Son of God, because it is his works,—the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.

USEBIA M. BRIDGES.

I've wander'd from my native home,
And from a gospel land;
With a sad heart I now resume
My pen in trembling hand,
To drop a line or two to you,
My precious pilgrim friends,
To let my humble brethren know
With what I've to contend.
I've tribulations, more or less,
Alone here to endure:
I'll flee to Christ, my righteousness,
His help he will assure.

Oh! christians, will you pray for me,
That I may travel on,
And serve the Lord of Righteousness,
And wear a starry crown!

I have no precious Baptist friends
To tell my secrets to;
On Christ, my Saviour, I'll depend,
Who keeps me as I go.

Now I am in this desert land,
And ever may remain,
Far from the blessed christian band,
Still love my heart constrains.

I have some precious parents dear,
Back to my native home,
Their christian love my heart doth
cheer,
And oft disperse my gloom.

Composed by

U. R. BRIDGES.

For the Primitive Baptist

SUMPTER DIS'T., S. C., }
APRIL 1, 1860. }

My Dear Bro. Temple:—Though I am not a member of the church, yet I hope you will allow me to address myself to you as a brother. I have, for a long time, been desirous to communicate my feelings to you since I left North Carolina; and when I think about it I feel too unworthy to be called a brother by the dear saints of the Lord. But permit me to say, at the outset, that I entertain a hope that I am one of the elect of God.

I will give some of my experience.—I am living at this time where there are none of the Primitive Baptists, though I am in the habit of attending church where they are paid to preach.—(I had liked to have said the gospel.) I get the dear little "Primitive" once a fortnight, which is always a welcome visitor to my humble 'shanty.' There is a beloved sister in Darlington, (a widow lady and her daughter,) that I have had frequent opportunity to call on, who

were always ready to give consolation to the distressed soul. I always loved to call on her, she was so kind and seemed so very sociable like home-folks, (I mean the Old Baptists.)

Brother Temple, when I was loaded down with many sorrows on account of sin, I was often recommended to pray and give up my whole heart to God, and to have faith in the blood of Jesus Christ, and many other like things, by the "hirelings" of other churches. But I find in the 6th chapter of John, the 44th verse, where Christ says himself, "No man can come to me except the Father which hath sent me draw him." &c. Again, in the 2nd chapter of Ephesians, 8th and 9th verses, I find these words, "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 after all my hard trying to make myself better, I found I had to leave the conversion of my soul to God.

Brother, I have not time and space here to say all to you I wish to say, but I hope I shall shortly have an opportunity to talk with the church of the Most High; and if they think me worthy to become a member among them, I shall feel greatly rejoiced.

My dear brother, if you are scarce of matter you can dispose of this as you see proper; but if I shall never hear from it again I shall only love you the more. When it goes well with you, remember me at a throne of grace.

I am your brother in great tribulation,

HIRAM HOLLEMAN.

UNION MISS., APRIL 15, 1860.

Eld. B. Temple:—Enclosed you will find seven dollars for the following names, &c. * * * I received the little "Primitive" yesterday as I went

to church. The brethren and friends seemed well pleased with its contents. No doubt there could be many more added to the number by a little effort. You need not thank me for this, as the brethren all seemed anxious, and I can assure you they are all lovers of the doctrine of salvation by grace through Jesus Christ our blessed Saviour, and we humbly hope that will be its theme to the last number—earnestly contending for the faith of God's elect, together with the Ordinances of our blessed Master. And if any comes, denying the ordinance of Feet Washing, or any thing else we find thus written by our Master, take the admonition of Paul, "hold him accursed," let him be ever so tall; yea, an angel from heaven is not to be excused.

Dear Sister Nelson:—I was well pleased with your courage. I hope there is a few more that will stand or fall with you on this most solemn and delightful occasion. If this is the principle of the Primitive Baptists, they have well done to get clear of me.

I will now turn my course, as I wish to say a few things to my dear and affectionate sister, Ann L. Saltzman. I cannot tell you how glad I was when I saw your name attached to the little "Primitive." This may seem strange to you.

Now, my sister, I will tell you some of my "faults."—I cannot love all that are called Baptists alike. Well, says you, what grounds have you to place any extra estimate on me? Well, I will try to answer that question.—I have in my possession, a letter you addressed to sister Hassell as a private letter, whilst you lived in Bectown, Wisconsin. In the midst of your afflictions, surrounded by a gang of self-righteous pharisees, and how firm you stood, being sustained like Job, by the

power of your blessed Master. I suppose you know that your sister had the letter published in the "Primitive," which is the way I came in possession of it. I often read it for refreshment, which hardly ever fails to melt the hardest heart of any poor being, and causes the briney tear to trickle down; and I do hope I shall live to hear from you again, for I am persuaded that you have the same God in California as you had in Wisconsin.

Dear sister, I earnestly desire an interest in your feeble petitions to that God whose power was so manifestly displayed in your protection in Wisconsin, and through all your journey of life. As David said, I feel satisfied that you know you cannot pray unless the Lord indites the same, which I believe he has and will continue to do. I do hope that you will not think I am acting in formality. I am in an afflicted condition, and feel the need of the prayers of all God's poor afflicted ones; yes, that prayer that brought Peter out of prison and caused the iron gate to open unto him.

I do not know why I am so troubled about my Master's vineyard whilst yet in prison. It would have been a welcome message to my poor heart, if my impressions could have been excluded from my heart also. Well, it has taught me this much,—the worth of christian privileges. No human knows the worth of *bread*, as those who know the need of it. So let this be a caution to you all. Whatsoever He has said unto you Do, do it. Israel has ever proven the worst enemy to herself by disobedience,—which caused the man of God to cry out and say, "O, that they were wise, that they did fear God and keep his commandments, for this is the whole duty of man."

So I will quit for I have far exceeded what I thought when I commenced.

I beg pardon for assuming the relationship I have. I fear my previous communication is somewhat unsavory. I wish to be correctly understood, and my meaning fairly set forth.

Yours, in tribulation,

E. JORDAN.

For the Primitive Baptist.

Caldwell Co., Texas, April 8th, 1860.

DEAR BRO. TEMPLE:

According to my parents' record, (and I believe it to be true,) this is my birth-day, and am fifty-five years old.

But, as you and all others very well know, our days of trouble are not past by old age, while we are in this tabernacle.

Well might the old servant Job say, Though affliction cometh not forth of the dust, neither doth trouble come up out of the ground; yet man is born unto trouble, as the sparks fly upwards. But there is a glorious prop, that though the afflictions of the righteous (or God's people) be many, yet the Lord will deliver them from them all.

My dear brother, it is now a time of great gloom and heaviness with me; and though we are at a great distance apart in the flesh, yet I hope we are near in the spirit. So I desire that you and all the dear brethren and sisters who love our Lord Jesus Christ, to pray for me and my dear wife and children.

I have heard but one sermon preached since our last Association, on the 3rd Lord's day in last Sept. We have now only four preachers of our faith and order in the bounds of our Association, and the nearest one to us is about 50 miles off—two others about 60, and the other about 90 miles.

One of our most able and much beloved preachers died, I think, on the 14th day of Nov. last, to-wit: Elder Garrison Greenwood, formerly from Ill.

Brother Temple, the 5th No. of the *P. B.* came to hand last night. This morning I sat down to examine its pages, and found something consoling and edifying on every page. The first, a very sublime question:

"What makes mistaken man afraid
Of Sov'reign grace to preach?

The reason is, (if truth be said,)

Because they are so rich."

And on the same page, 2nd column, is a verse that fits my case so well, that I must repeat it:

"If tears, or faith, or prayer,
Or mourning night and day,
Were the conditions of our peace,
We'd sink in black despair."

But how precious are the expressions of the Angel to Joseph: "And she shall bring forth a son, and thou shall call his name JESUS; for he shall save his people from their sins."—Matt. i. 21.—*Three SHALLS* in one verse!

What an unbounded field of doctrine! adapted to the feeling, comforting, and edifying all of God's people.

The 1st—"She shall bring forth a son."

2nd—"Thou shall call his name Jesus."

3rd—(The reason why,) "For he shall save his people from their sins."

For it was not consistent with the economy of the Father, or the doctrine of Election and Predestination, that Jesus should conquer death, hell, and the grave, without partaking of a body of flesh and blood—"He, himself, likewise took part of the same, that he might destroy him that had the power of death"—that is, the devil.

Again: "For it became him, for whom are all things, to bring many sons unto glory—to make the Captain of their salvation perfect, through suffering." "For both he that sanctifieth and they who are sanctified are all

one. For which cause he is not ashamed to call them brethren."

By which we learn that Christ and his people are all one—of God—which agrees with the Saviour's language when speaking to the Jews, who believed on him.—St. John viii. 31. To prove they were not of God, he says, (44th ve.) "Ye are of your father, the devil, and the lusts of your father ye will do." 47th ve.—"He that is of God, heareth God's words. Ye, therefore, hear them not, because ye are not of God."

Now, as we have stated above, the 3rd "shall" shows the reason why he, Christ, will save his people from their sins. It is because they are of God, as he is of God. Now, the Father promised that she should bring forth a son, and it was so; and that his name should be called Jesus, and it was so; and that he should save his people from their sins, and it was also done; and all that remains to be done, is for the Spirit of Adoption to manifest the heirs of promise; and the Father has promised that the Son shall save his people from their sins; and the Son says, All that the Father giveth me, shall come to me, and he that cometh to me, I will in nowise cast out. Now when the love of God—or *shall come, &c.*, overtakes the heir of promise, it comes from the Father through the Son to the heir of promise; and when born of the Spirit, it is a manifest heir, and gives God all the glory thro' the Son, "for the great love wherewith (as Paul says,) he hath loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)"

Brother Temple, may the Lord enable you to abound more and more in the great work assigned you, both in feeding the sheep and lambs of our dear Redeemer's Kingdom, and con-

ducting all your affairs to the honor of His great name.

Yours, in bonds of affliction,
W. P. MAULDIN.

PRIMITIVE BAPTIST.

Milburnie, N. C., June 9, 1860.

REMARKS ON ROMANS V.: 7.

Brother P. P. Hodges, of Gea., has requested my views on the following passage:

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die."

I hesitate a little to make the attempt to give my views on the above quoted text, lest I mistake the true meaning thereof: this I would very much dislike to do. But such ideas as have offered themselves to my mind; I will try to give, though I expect they will be in a somewhat disconnected manner; but I hope brother Hodges and the brethren generally, will be able to put them together, so as to enable them to separate the bad from the good, and cast away the bad, and hoard up the good, if any, to their own benefit and the glory of God.

The Apostle, in the preceding chapter, treated on the doctrine of Imputed Righteousness, which some people call 'imputed nonsense;' but I believe it is imputed righteousness as well as imputed wisdom, sanctification and redemption from condemnation of the law by reason of sin; without which there could be no pipe nor stem through which the grace of God could ever be conveyed from Christ to man. But the Apostle proceeds with the introduction of the 5th chapter, thus: "Therefore being justified by faith, we have peace with God through our Lord Jesus

Christ: By whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God." Now take away the imputation of the righteousness of Christ, and you have no channel through which the benefit to man of Christ's obedience to the law,—his suffering the penalty due to our crimes,—his resurrection and ascension,—could possibly pass. Indeed, it amounts to no salvation for man by Christ, unless it could be purchased by man, and the Apostle puts this to flight in the following language, "Even so then, at this present time also, there is a remnant according to the election of grace." "And 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." Again, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remissions of sin that are past, through the forbearance of God; To declare I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." "Blessed is the man to whom the Lord imputeth righteousness without works." "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." All the Arminians in the world cannot make it otherwise than what the above quoted texts make it. Believing this we have hope in God, "And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

All is graciously given without works

of righteousness which we can do. Every one that has this grace given them, the love of God is shed abroad in them to love the truth, and not be ashamed to own it, in hope of eternal life which God hath promised, that cannot lie. I know that men, in nature, are not apt to own this doctrine, much more love it; but I do really believe those who love the doctrine of grace are born of God, and none others can love it, tho' some may confess it and yet not love it: he that loves it is not ashamed of it, for it is spiritual food that the world knows not of, nor is reconciled to it.

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die."

In this text, I consider the great contrast is drawn between God's plan of saving sinners, and man's notions of salvation. Jesus Christ is the "righteous," and he, through the Prophet Isaiah, said, "I have trodden the wine press alone; and of the people there was none with me." None of the Prophets nor Apostles dared to die for him in the atoning act.—He died to redeem his people from sin and all iniquity: and had any other died, or attempted to have done so to reconcile sinners to God, it would have been of no avail; for, for this cause Jesus came into this world.

There are two kinds of righteous people in this world.—The righteousness of God, revealed from faith to faith, is not, in the general, respected and loved by the self-righteous world. The righteousness of the Pharisees is diametrically opposed to the righteousness by imputation, and we need not expect them 'scarcely' to die, or make any great sacrifice to relieve them, but to the contrary. Jesus says, "If they have hated me, they will also hate you; If they have done these things in the green tree,

what will they do in the dry?" But I consider the following to be the meaning of the text more particularly: that some would rather do like some people in this world—would rather assist those that need no assistance than those that do. But how different from human religion was Christ's mission into this world! "He came not to call the righteous, but sinners to repentance." Hence you see that worldly religion runs this way: do good to them that do good to you. But now notice in the 8th verse of the same chapter, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." 9th v., "Much more then, being now justified by his blood, we shall be saved from wrath through him." 10th v., "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

This 10th verse holds forth the doctrine of Eternal Unconditional Election on the creature's part,—reconciled in the purpose of God, and saved,—hence there is no need of our attempts by works to reconcile God to us—God was eternally reconciled,—and what is necessary to be done, is to reconcile the sinner to God by the operation of the Holy Ghost through the word of reconciliation which we preach. Then it was for bad men that Jesus died, and not for good men, in the estimation of men, but for sinners that were predestinated to be conformed to the image of his Son, to make manifest the riches of his grace to every one of them in due time, and all the ingenuity of men and devils combined can never prevent it. "For all that the Father giveth me shall come to me, and him that cometh to me I will in nowise cast out." His sovereignty is still further set forth, "No man can come unto me, except the Father

er which hath sent me draw him, and I will raise him up at the last day."

We have received the 1st No., of the "National Crisis," published at Washington City, New-York and Philadelphia, and edited by Theophilus Fiske, at 25 cents per copy, until the Presidential election. Mr. Fiske is eurdite, and makes a strong defence of reason for Southern institutions,—fearless in the cause and powerful in his reasonings,—devoted to the Union and the rights of the South and an unyielding advocate for the prosperity and perpetuity of the same.—Ed.

Receipts.

N. C.	John Loftin to March 61,	\$1 00
"	Maj. C. L. Hinton to April 61,	1 00
"	John Vaughan to April 61,	1 00
"	E. C. Belvin to June 61,	1 00
"	J. W. Arnold for Henry Rasco to June 61,	0 88
"	Hudson Stephens for A. Gowers for 60,	1 00
"	Seth S. Hicks to June 1st 60,	1 00
"	John G. Oliver to June 1st 61,	1 00
"	Tho's. O. Dozier for self, Britler Sawyer, Joab Rice, Carey Squires, Sarah Sawyer and Eld. John L. Brinson to May 61,	5 00
"	Albert Cartwright for self to March 59; Silby Cuthrel, Samuel Sadler and J. S. Sawyer for 58; and Samuel Baun to Oct. 59, and N. B. Neal to May 60—total,	8 00
"	Mrs. Elizabeth J. Williford for self to Dec. 60, and Eld. John R. Moore up to and for 58,	8 00
"	John Atkinson for self to Sept. 59, Mrs. Mary Jones for 59, and H. B. Balance for 60,	3 00

The Receipts of other States are crowded out.

APPOINTMENTS.

ELDER C. B. HASSELL, is expected to preach at Durham's, Orange, co., on Saturday before the 2nd Sunday in June; Sunday in Raleigh, N. C.;— Monday at Bethel; Tuesday at Neuse, near Milburnie; Wednesday at my house; Thursday at Salem; Friday rest; Saturday and Sunday at Sandy Grove, Nash county; Monday at Healthy Plain; Tuesday at Contentnea; Wednesday at Upper Black Creek; Thursday at Lower Black Creek;— Friday, rest; Saturday and Sunday, (23rd, 24th June,) at Wilson.

ELDER A. N. HALL is expected to preach by appointment, on Saturday, 2nd June, at Lawrence's M.H.; Sunday, 3rd, Tawboro'; Monday, 4th, Cross Roads; Tuesday, 5th, Log Chappel; Wednesday, 6th, Spring Green; Thursday, 7th, Flat Swamp; Friday, 8th, Conetoe; Saturday, 9th, Sparta; Sunday, 10th, Old Town Creek; Monday, 11th, Pleasant Hill; Tuesday, 12th, Upper Town Creek; Wednesday, 13th, Wilson.— J. H. DANIEL.

ELDER H. F. PICKETT, the Lord willing, will preach at the following churches at the time designated in thei Ebenezer, Conecuh River and Antioch Associations, to-wit: beginning with— Mt. Pleasant church, Montgomery co., Ala., Thursday, June 7. Bethel, Montgomery co., June 8. Shiloh, Lownds " " 9. Bethlehem, Mtg'ry " " 10. Rest, " " 11. Cool Spring, Lownds " " 12. Harmony, " " 13. South Water, Butler " " 14. Mt. Zion, " " 15. Moriah, " " 16-17. Rest, " " 18. F't Dale, Butler " " 19. Shiloh, " " 20. Breastwork, " " 21. Bethsaida, Wilcox " " 22. Cedar Creek, Lownds " " 23-24. Rest, " " 25. Strait Creek, Wilcox " " 26-27. Big Swam, Monroe " " 28.

Harmony, " " " 29.
Salem, " " 30, July 1.
Union, " " July 2.
Rest " " 3.
Antioch, Conecuh " " " 4.
Ebenezer, Butler " " " 5-6.
Macedonia, " " " " 7-8.
By WM. M. PURIFOY.

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin Lloyd, author of the Primitive Hymns, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Books will continue to exercise their influence and assistance in our behalf.

Yours Respectfully,

NAOMI A. LLOYD,

PRIMITIVE HYMNS, CASH PRICES,

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up my books, and send them at my own expenses, by mail, to any Post Office in the United States or territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD, Greenville, Ala., Feb 21st, 1860.

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A G E N T S.

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INDIANA.—Alston Wyatt, Eld. Geo. Branson, Milton Ballenger.

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T E R M S.

The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburne, N. C."

Job Printing

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BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol 24.

Milburnie, N. C., June 23, 1860.

No 12.

COMMUNICATIONS.

For the Primitive Baptist

PITTSYLVANIA Co., VA., }
APRIL 6, 1860. }

Dear Bro. Temple:—I have an extract of one of Mr. Spurgeon's letters before me that I shall transcribe in full, and then reply to the same. The extract I shall copy from "The Democratic (Danville, Va.) Appeal," which reads as follows:

"SPURGEON ON SLAVERY."

"As some of our readers may be curious to know the cause of the wide spread indignation at the South towards the famous English divine, Mr. Spurgeon, we copy the following extract from a letter addressed by him in January last to the editors of the Boston Christian Watchman and Reflector. He says:"

"I do from my inmost soul detest Slavery anywhere and every where, and although I commune at the Lord's Table with men of all creeds, yet with a slave holder I have no fellowship of any sort or kind. Whenever one has called upon me, I have considered it my duty to express my detestation of his wickedness, and would as soon think of receiving a murderer into my church, or into any sort of friendship as a man-stealer.

Nevertheless as I have preached in London, and not in New York, I have very seldom made any allusion to A-

merican slavery in my sermons. This accounts for the rumor that I have left out the anti-slavery passages from my American edition of sermons.

This is not true in any measure, for as far as my memory serves me, I cannot remember that the subject was handled at all in my printed sermons, beyond a passing allusion, and I have never altered a single sentence in a sermon, which has been sent out to my American publishers beyond a mere correction which involved words and not sense. However if any think me capable of such double dealing, I doubt not that they judge me by themselves, and from such persons esteem is not desirable. I do not therefore, regret the loss of it.

"I have this much to say to all who respect me in America: I do not want to be blaming you constantly, while there are sins enough in my own country; but I shall not spare your nation in future.

"I shall remember that my voice echoes beyond the Atlantic, and the crying sin of a man-stealing people shall not go unrebuked.

"I did not know that I had been so fully adopted a citizen of your republic; but finding that you allow me to be as one of yourselves, I will speak quite severely enough, and perhaps more sharply than will meet with approbation.

"Finally, let me add, John Brown is immortal in the memories of the good in England, and in my heart he lives."

I am yours most truly,

C. H. SPURGEON.

REPLY.

It is with lamentation of heart and grief of soul, that I shall reply to the extract of the celebrated hero's letter. I have long since extolled the cause to which I thought Mr. Spurgeon espoused; in my pamphlet on Water Emblematical of Grace, I spoke of the wonderful hero. I was highly gratified with his doctrine, his language and style of address: and, alas! to my surprise, after the circulation of his sermons over this expansive Union, hear him now:

"I do from my inmost soul detest slavery anywhere and everywhere!"

Supposing our slaves were made their own agents, where would their interest be? Put out your slaves and tell them to transact their own business, and what kind of transactions would they perform?

Mr. Spurgeon terms slave holders "man-stealers." I know of many Missionary Baptists, Methodists and Primitive Baptists, who are all in possession of a great many slaves, and their slaves doubtless are better satisfied than they otherwise could be; so then Mr. Spurgeon is upon absurd extremities, and no just cause for his broad, flat-footed expressions. My grand parents were in possession of slaves, and truly their slaves were well cared for; and they were both in the Old School Baptist church.

As a general thing, our slaves are in much better circumstances under masters than they would be, left to themselves. If Mr. Spurgeon could get Wilke's Expedition and peruse it, I think that he would think our slaves are much happier than those poor savages who have no person to provide for them.

It is something remarkable that our celebrated English divine should forget Oligarchies, Monarchies, Aristocri-

ties and other wicked servitudes, rebuke slavery before rebuking the wicked servitude of other nations; when they are certainly equally culpable with the most tyrannical devices.

Mr. Spurgeon, doubtless, flatters himself with the anticipation of the acquisition of immense popularity in this nation; but I think that he has touched the wrong note for popularity in this intelligent nation of people. He says, "but I shall not spare your nation in future."

Very well! Our nation has been passing immense eulogies upon him, whereas they will not spare *him* in future!

We must deal with such men as the celebrated English divine, Mr. Spurgeon, like we do with affected apples. It is generally an adage among the people, "when you get hold of a rotten apple, if there is any sound, cut off the rotten part and throw it away, and keep or eat the sound part;" and so I will proclaim to the world abroad, that I have and do approve of many of Mr. Spurgeon's sermons, but for the sentiments for which he contended in the above extract, I have no fellowship.

Paul himself spake of servants and masters, and, too, without using the opprobrious language of our hero—"man-stealing." Mr. Spurgeon reminds me of a certain stag of which I heard a few days since, about which I shall tell you by-and-by.—The stag fell in company with a pack of hounds; they all 'put out' after him, and he immediately left them with rapid speed. After getting entirely out of the noise of the hounds, he stopped at a watering-place, and seeing his image in the water, commenced the following soliloquy:—"I have a noble pair of horns, but oh! these long slender legs of mine, they spoil me: if I just had as noble a set of legs as I have of horns, I should so

much admire them!"—Thus he stood still for some time criticising the uncomeliness of his legs. Finally he heard the dogs coming in full paece: he again set out for a long chase, and left them and was soon out of hearing. Alas! to his surprise, he undertook to run through a very bushy place, and the bushes had a great deal of brush attached to them, and after entering the thicket, the brush caught his horns and held him fast. He then exclaimed, "Oh, what my pride has done for me! I was treating my legs with so much contempt a few minutes ago, and admiring my horns, and now I see they have brought me to my ruin! if they could have rendered me the service of my slender legs, I should have saved my life!" By this time the hounds had overtaken him, and he again exclaimed, "See what pride has done!" The dogs then clinched him, and he lost his life!

Thus you see in the fable a good idea conveyed. The very admiration of the stag brought him to a speedy dissolution.

Mr. Spurgeon's chief admiration will bring him to the fatal disapprobation of all the pious in America. He says, that "John Brown lives in his heart." If Brown lives in Spurgeon's heart, I am in hopes that he will continue in Europe, because I had just as lief a viper would live in my heart as John Brown; for I should be certain that either Brown or the viper would envenom my whole system.

A generation of poisonous vipers
Would our hearts defile,
And make us all ugly pipers,
And our characters beguile.

We are a God-fearing people,
Bold, and very brave—
Like some high, tall steeple,
And very good to a slave.

Some say, Let them be free!
Others say, O! not,
For they'd without protection be,
And their welfare forgot!

Oh! sir, a master they want,
A good obedient peer,
To go without good clothing they don't
And a good over-seer.

Southern people are brave,
And human too,—
They to freedom cleave,
Which is opposed by few.

At all events, says our divine,
Let slavery be done away,
And every thing in that line,
For it will not pay.

Ah! sir, he's pious and politic,—
Too much for our clime,
A precious and eminent critic,
And not very sublime.

He is very finitely specific
In charging us with error,
But not very prolific,
In shocking us with terror.

No fellowship has our divine
For a slave-holder;
It's all a brave ensign
To its beholder.

He might as well defy
The snowy rocky-mountains
As our rights—his aim to ply,
All from impure fountains.

Let false notions and designs,
Like old Babel fall,
With all their infamous witty schemes,
With anti-slavery squall.

Thus I have suggested a few ideas in poetry. It is seldom that ever I get upon controversial points, but when necessity requires it I deem it expedient to fight the good fight, and equip myself with valiant honors.

Mr. Spurgeon speaks of his voice having echoed this side the Atlantic. His fame has echoed this side the Atlantic, but in future a prefix will be attached to it which will signify "to slander,"—that prefix will read defame.

I will inform my brethren over this expansive Confederacy, that I have nothing in view but the glory of God and the advancement of Zion's Kingdom. I have recently written brother Temple several letters for publication, and have made mention of Spurgeon's name several times in those letters, if memory serves me aright; from the fact that I thought that he was a man of God: but alas! I am fearful that I have been eulogizing an imposter! But O, in future, should he be reclaimed and brought back into the sheep-fold, we will then rejoice with joy unspeakable and full of glory—to think that God has reclaimed a back-slider.

Mr. Spurgeon should remember that we are a people who have long since sought liberty, and, by God's blessing, obtained it,—and truly it was a great attainment. God raised up a mighty Washington, who opposed tyrannical oppressions and wicked servitudes; and it really seemed that God blessed him similarly to an ancient Moses, and the pleasure of the Lord prospered in his hands.

How heinous is the crime! the agitation of strife and confusion! whereas on the 4th day of July, in the year 1776, the glorious "Declaration of Independence" was declared and our rights and civil liberties recognized, and the fortunes and lives of eminent men pledged in defence of the "Declaration of Independence!"

If Mr. Spurgeon were to peruse Benedict's History of the Baptists, he would doubtless ascertain that the principles of the Baptists through every age of the gospel church, have been to contend earnestly for their Bibles and to be let alone by others, and also to enjoy freedom of sentiment. They are a liberty-loving and God-fearing people.

A friend of Mr. Spurgeon might add, "He's a young man,—he knows no bet-

ter." So am I,—several years younger than he,—but nevertheless I reply to his extract with as much fortitude as I should at the age of fifty, if God be my friend. It affords me grief to think that the celebrated hero of London one day should be resting upon the summit of celebrity and the next day his fame fall in the bog of irretrievable desolation and ruin! Alas! fame once echoed from land to land and from sea to sea: where now is the reverberation of his fame among the pious and good in America? It has taken its flight into the unfathomed pits of oblivion.

"O! popular applause, what heart of man,

Is proof against thy sweet seducing charms!"

Should Mr. Spurgeon be a child of God, the Spirit will reclaim him, and as such he will be made to solemnly lament the broad absurdities upon which he is now predicating his anti-slavery views:—thanks to the Great God. The voice of Graves perhaps will touch the key-note of Mr. Spurgeon's anti-slavery views. Should the Beebes of the North take up Spurgeon's anti-slavery views, they will make them appear just as they are—diminutive.

The fame of so great a man,

Like an ephemeral insect,
Will so sink with its plan

As to perish with a dismal prospect.

By way of bringing my remarks to a close, I will only suggest that I have been laboring under many disadvantages since I commenced this REPLY. I have been very much afflicted with a pulmonary disease for a great while, and therefore it is an arduous task for me to have the patience to write a lengthy article.

Dear old heralds of the North, East, South and West, I assure you that it has been through the best of motives that I have written these lines.

Henceforth I will add that I will reply to all such extracts as the foregoing, however painful it may be. If any wish to hear from me upon the same subject any where in the United States, they can give me their address, and address me either at Bachelor's Hall, Axton or Gladys Fork, (either of the two latter post offices preferable,) all of the three post offices in Pittsylvania county, Va.

Brother Temple, I am far from wishing to make your little messenger a medium of unfriendly controversy; but nevertheless, erroneous fallacies ought to be exposed any and every where.

May God add his blessing to truth, and pardon error.

Most obediently yours to serve in the Gospel,

W. D. HANCKS.

N. B. Bro. Editor, I mentioned Eld. Graves' name so as to convey an ambiguous idea. I will inform your readers of my meaning.—I meant that I believed that Graves would contend against Spurgeon's erroneous anti-slavery views,—inasmuch as he is an eminent hero of American liberty and a contender against spiritual wickedness in high places.

W. D. H.

For the Primitive Baptist.
Texas, Bee County, }
May 21st, 1860. }

DEAR BRO. TEMPLE:

Being situated far West for the last three years—about 120 miles beyond where the good Lord has yet established his standard among the people of my profession in a church capacity,—I feel as a stranger having no abiding place here, and I acknowledge that in this wilderness where gross darkness covers the people, I have come far short: lived very unbecoming and

wandered far from my Father's house; instead of being an example for professors, I have, as it were, been a stumbling block; instead of holding up the blessed Jesus as the Way, the Truth, and the Life, I turned my back on him. And what was the consequence? I fear that too many of the brethren and sisters know the consequence.—The result was, that He also turned his back on me.

O, brethren and sisters, pray for poor unworthy, sinful me. Confusion now began, the judgments of the Most High God began to fall upon me; one peal after another, What hast thou done? O, God, I am guilty, thou art righteous! But what shall I do in this awful dilemma? if I turn my eyes to God whom I have slighted, behold he frowns upon me! in wrath he has hid his face from me! "go on now and take your fill of sin!" O, my God, if thou canst permit a rebel like me to call thee mine, I am satisfied; I have taken my fill now. I began to come to myself, to reflect and to meditate in bitterness of soul; deep horror and thick darkness overwhelmed me, and seemed to obliterate every vestage of that smiling face of the blessed Jesus that had filled my soul with rapture in days past and gone! What now? I turn my eyes to my wicked companions, (for there was no others around me to associate with,) not with a view to partake with them of the mirth and vanities of this life, God ever forbid, for that which had appeared a little previous like food, had now lost all its substance, and I well knew that I could not live on the husks: so there was no peace to look down, no comfort to look around, no consolation to look up.

Ah! what shall I do now? why, bless the living God, I never had entirely forgotten that he was kind and

gracious! I am going to him now. What for? Because I can go no where else, and he told me that "he that walketh in darkness, and hath no light, (which was precisely my condition,) let him trust in the name of the Lord and stay upon his God." But how can you go? his frowns still hang over you, and whenever you make an attempt to approach him, he kicks you off and will not suffer you to come into his presence. Why, I will bless and praise the name of God for his justice, for he is doing right to kick me off. I am now willing to be cast off, and sit in silence, without a murmuring word under his wrath and sore displeasure, until his indignation pass over; for I know that his power is infinite and his mercy great. Therefore I cry aloud in anguish and deep distress of soul, Let me now fall into the hands of the Living God; Let thy judgments come upon me; Let afflictions come on me from thy hand; Let distresses and sorrow overwhelm me from thy chastening rod! But O, my God, let me not fall into the hands of those that would rise up unjustly against me! and now, O God, the power is thine, deliver me. I have sinned against thee,—thou art well acquainted with all my transgressions,—be pleased now to deliver me from this load of guilt and distress, or else if it be pleasing in thy sight, take away this vain life that I may be at peace in the grave!

Thus would my troubles sink me down! no peace day nor night for several days. At length when it seemed that I could not well bear up much longer under the great weight that pressed me down, God was pleased to remove it in part; and then my sufferings would return upon me morning and evening, when it seemed I had greater power and strength to pour out my soul to

God. Thus at length, in some two or three weeks; my trouble began to abate, and yet to this day, though thirteen months have passed away, I yet have my troubles to return. And yet after two or three months I could call upon God as my heavenly Father without that remorse and scringing and dodging which seemed to hinder all my endeavors when I first came to myself. So after I was enabled to feel reconciled to God as my heavenly Father, the next severe trial was my brethren and sisters. Though they be 120 miles distant, and though I have a letter, the great question is, Have I got their fellowship now? That people which I had stood before and proclaimed the name of Jesus as the only sure foundation on which our faith and love must center and abide,—and the only name that can give us a sure and safe passport through the gates into the city of bliss,—does that people, I say, love me now as a brother? (for evil news must go to and fro over the earth, while good news is permitted to rest at home: and God forbid that I should ever secret evil in myself.) No! the question is plain—their feelings are wounded; shame must come upon them and consequently reproach upon the church, the pillar and ground of the truth.

Thus you see when my troubles were apparently at an end, they begin anew. I have now brought trouble on that people that I love above all the people on the earth. Did you have a just cause to bring this trouble on your brethren? No! I plead guilty. Therefore it grieves my very soul. O! wretched conception in my breast, that should be so often multiplied, that should conceive vanity and lust after foolishness, while my better judgment was asleep. Where do you stand now? can you get up and face a congregation in any part

of the habitable earth with this stigma upon yourself and your brethren? Can you wound the body of the blessed Jesus and then stand up guiltless? No! forbid. O God, help me, stand by and strengthen me, teach me what to do.—“Go to thy brethren, and be certain to tell them the worst that thou hast done.” Too much to bear! it gets me now from my knees prostrate in the dust, with my face to the earth from whence I came. Must I now go because I am wounded afresh and wound that people afresh for my transgressions? O, blessed God, lay it all on me; give me strength to bear it with patience, fortitude and resignation. I am guilty but they are innocent. If I could only go with a clear conscience to proclaim to them the good news of salvation through Christ, then could I go with a light and joyful heart. But to go a long distance to tell my best friends that news that will pierce them to the heart and bring tears of sorrow from their eyes and that for my misbehaviour, is too much to bear; is there no other alternative? No; you must either go or lie dormant in silence under their censure and disapprobation, and continually under the frown of that Jesus who stands as the Head of that people whose cause you have disgraced and whose mercies you have slighted. And if so be it that they forgive, absolve and release you on the same ground which you formerly occupied, all will be well; and if not, you must remain as you are. What! is it come to this pass, that after I do all I possibly can, it is a haphazard at last? O, my God, will this thick darkness ever pass over? will this deeply seated burden of grief ever be removed? can I, O, can I remain as I am? O, no; much better would it be for these shattering limbs to be mouldering in the

dust and my poor disquieted soul be at rest. When I come to think of the amazing love and joy that has filled my soul from time to time for ten years past, in standing and defending my Master's cause; when unmistakeable love from my soul to their's, and from their's to mine—all coming from the blessed Jesus—standing in our midst as our ensign, holding up the standard bearing the banner of love; and not only coming from him, but all returning to him, and centering on him as the foundation of all our mutual comfort and happiness,—I say, when I think of these things and then think of perpetual silence, the scene is entirely changed,—for joy you must have grief, and instead of that pleasure you must have pain; I say death itself seems preferable. Then I will arise and go to my brethren and deliver myself into their hands, fully believing that the Spirit of my Master is in them, that their Captain will stand by and give me directions, either for the acquittal or the condemnation of the unjust servant, if a servant at all. It may be that the Lord may have compassion on me, for very great are his mercies, and I now feel determined to do what is suggested to my mind as being right, and leave the result with God. Also, I have full confidence in God that he will do right; as such, I feel resigned to his divine will.

Finally, coming to these settled conclusions, I went forward, relying on God for help, to the church. And now, brethren, I give way to gaming with unconverted men for past time: don't understand me gambling, for thank God I bet nothing at any time, neither did I ever play with those that were betting. But being alone, i. e., without brethren to associate with, I forsook the path of duty and went into this unbecoming of.

fense, wicked project. And now, brethren and sisters, if the grace of God will sustain and uphold me, I never will act so no more, but if left to myself I cannot tell what I may do.

With this acknowledgment and promise, my brethren seemed entirely willing to forgive and place me in my former position: since then, which was in August last, my theme has been to try, in my weak way, to preach Jesus; and I thank God I have had four-fold the liberty I ever had before, and it might seem that shame would be upon me where these things have happened, yet I feel as if I could face the world, knowing it is to my own Master I stand or fall. Now, be the crime great or small, I can say I have not exaggerated on my trials and troubles, but have fallen short in giving the awful horror and darkness to which I have been exposed, and I do pray that the good Shepherd may so watch over and preserve the sheep of of his pasture as to keep them from falling into condemnation and the snare of the Devil. May we ever remember if we forsake him he will forsake us for a season. If we wound the feelings of his people he will wound our feelings; if we disobey his commands, he will chastise us with many stripes. So, then, if any thing arises like trouble, or distress, or affliction, or persecution, let no one do like poor me in applying to the broken cistern; but come to the fountain at once, and don't be backward: come to where relief may be obtained, and come boldly in due time, and drink, yea, friends, drink abundantly.

Yours, in bonds of love,

JESSE DAVIS.

"Where no counsel is, the people fall; but in the multitude of counsellors there is safety."

For the Primitive Baptist.

DEAR BRO. TEMPLE:—

"And 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." Rev. xii. 7, 8.

There appears to be different opinions among the Old Baptists as to where the war was: some say that it was in ultimate glory where God dwells with all his fulness. But I must beg leave with my brethren who differ with me, for I contend that nothing imperfect never was in *heaven*. When I say *heaven*, I mean the New Jerusalem above.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered."—Rev. xii. 1, 2. Who was this pained to be delivered? Mary, the mother of Jesus. Was it in ultimate glory? No; it was in the Jewish heaven, for Jesus was of Jewish parentage, born in Bethlehem of Judaea. So we understand the war above spoken of, took place in the Jewish government, and has been going on ever since. But thanks be to God who giveth us (the church) the victory.

I now design, God being my helper, to show from the above, that the war in heaven spoken of has reference to Christ and his church, and anti-christ and his church on earth.

Brethren, we could go back into the garden of Eden and show that this war took its origin there when there were only two persons, speaking after the manner of men; but our limits forbid, and say, when Christ made his advent into the world, as promised by God that

cannot lie, and who (Christ) was spoken of by all the Prophets, Even from Moses to Malichi; and that he (Christ) made his appearance just as it was said through the Prophets by the Spirit of Almighty God, and went about the work assigned him to do, and immediately we discover all the powers that the *Prince* of the bottomless pit or of the air, so to speak, were hurled against the Son of God, and all manner of evil that could be said and done were heaped on the Son of God by the anti-christian power,—for they were busily engaged in waging on the war against the Son of God and his professed followers. They accused him of every thing that was mean and detestable—that Herod or the Devil could invent from the depths of wickedness. I hold it good that Herod the great, the king of the Jews, does testify the dragon the old Devil, so to speak, for he (Herod) used all manner of device that could be invented by the wicked one to destroy the Son of God, for he slew all the children in Bethlehem and in all the coasts thereof from two years old and under, which we infer from that he thought thereby to destroy the great King of heaven. Though no doubt he looked upon the Prince of Peace as of earthly origin in toto, as many do in the present time, if they believe as they say. Then I understand the war alluded to above to be between the true church and the false church; that Gog and Magog are as much now engaged in gathering their powers against Christ and his, as they ever were, and will continue while time shall remain. But thanks be to God, who giveth us the victory!

Then if I understand any thing about the subject under consideration, it is this: that John the revelator had a view of things before time, through time, and after time,—that is, he (John) had a

full view, as it pleased God to give him, of the plan of salvation, also of the persecutions, troubles and trials and wars the church had to pass through in this world of wickedness, and also a view of the joys that await the people of God in the heaven of eternal repose. For we learn from the Book of books that there are "fears within and wars without," but thanks be to God our weapons are not carnal, but mighty through God to the pulling down of the strong holds of the wicked one.

Then, brethren, let us never, for once, think of laying down our warring implements, but have them buckled on, both sword and shield, that we may meet the enemy at every point; for what God has entrusted to his people, let them defend with the Spirit, which is sharper than any two-edged sword of human origin. We may seem to be hedged in upon all sides, as the children of Israel were on several occasions, but our God will deliver, and that right shortly.

I now wish to appeal to my brother soldiers, who have been drafted into this army of "King Emanuel."—If you are at your post doing your duty as subjects true to their Sovereign, you are engaged in one of the most glorious battles that ever engaged Almighty God or poor frail man. Then let us, as becometh the children of God, confront the enemy on every hand, and put to flight the enemies of our God by the Spirit of TRUTH, knowing that our God has delivered, does deliver, and will continue to deliver until all his enemies are put down.

We want now to bring our minds to the inroads that have been made in the Baptist Denomination in the last fifty years by the diabolical schemes and inventions by the dragon and his subjects; for surely all plans and inventions that

could be thought of by wicked men or devils, have been put in motion to upset the church of Jesus Christ. "But the gates of hell shall not prevail!" We understand those gates to have allusion to the institutions gotten up by men and generated by devils for the evangelizing the world that has caused this war to rage more fiercer among the Baptists than it otherwise would.— Churches once so happily united in love, now torn asunder; Associations in battle-array against each other. Our enemies have prophesied for our extinction from the earth until they have become ashamed, and are making, occasionally, signs that they would like to unite with us by making some compromises, and the church making some!

Brethren, never let it be said once, that the church of Christ has any compromises to make with the anti-christian church, but have a "thus saith the Lord" for all that we do. Esteeming the reproaches hurled at us, for Jesus' sake, as honor not to be compared with this world's trash; for our God will bring us off more than conquerors through the Beloved: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then let us serve our God in truth and love, that when we come to die we may have a happy admittance into the Kingdom of God. Amen.

RILEY S. MEEKS.

Green Co., Ala., 1860.

No, brother Meeks, we have no compromises to make with error or the anti-christian church. We believe our faith, our principles, our discipline, are preached upon "thus saith the Lord," as such we will relinquish no principle, take no bar from our pass-way, for the sake of letting the 'wolf' come into our 'house'

with sheep's clothing on his back for a pretense of innocence, wherewith to accomplish his design of division and then flee again into his native wiles of wickedness to content and solace himself with the destruction of our peace and unity. Keep the bar up, and the door secure; make no yieldings for compromise nor show the 'wolf' no quarters! But he that cometh without asking compromises, with the 'hope of life' dwelling in him, with a confession of the same, desiring baptism, him let us receive into the "house-hold of faith," wherein dwelleth many sweet things for his soul's nourishment.—Ed.

For the Primitive Baptist
HYDE CO., N. C., }
APRIL 28, 1860. }

My dear Brethren and Sisters, (if you will permit me to address you thus:—

Such a poor unworthy worm as I am, one so weak and feeble and short of every thing that is good, seats herself to write to you. I oftentimes think of one of old, "if I am a saint, the least of all." If I am a 'piece' ever to belong to the house of God, the smallest 'crack' will certainly be my place. I cannot express my feelings, weakness and nothingness. I oftentimes have to go back over my little travail to see if there is any thing that can comfort me or remove that cloud of darkness which hangs so heavy over me, and fills my soul with despair. But when I come to the place where I was called and answered with this blessed word "here!"—the blessed word "here" that Annanias answered with when he was told to go to Saul,—I can rejoice, for it appears like I can hear the sweet sound in my ears. Oh! what joy and bliss to answer "here" to a dear Redeemer, a condescending Saviour to speak peace to poor sinners!

was in my fourteenth year when I first felt myself a sinner, and felt that I had ought to pray to God to have mercy on me and teach me with his divine grace. I did not know how to pray; I did not know a prayer to save my life, nor I did not feel like learning one from the prayer-book. I thought what little I said should come sincerely from my heart. So I could only say, "Have mercy on me and teach me how to pray, that it may be acceptable with the Heavenly Father. I would read in my Testament when I thought no one would know it, to see if I could find any thing there for me; but it was all dark and hidden to me. So I went to work, promising to do better, but would soon do something worse than I had done before. I would promise again if my heavenly Father would forgive me, I would do better; but I still done worse all the while: it grieved me to think I could not do no better.

I went on in this way five or six years. At last it appeared like something said to me, "You do not only sin, but lie to God,—always promising to do better and continually doing worse!" I left off promises and thought I would do as I could: if I sinned I would not lie about it. My heart became so heavy and full, nothing could revive me; I wanted to be alone, where no eye could see, no ear could hear. My dear companion was no pleasure to me, for I could not tell him of my ups and downs, for I thought he knew nothing of such feelings as I had. He would sometimes say he believed that I was always mad or something the matter. To this I could not reply; my heart then ready to burst with grief. I had one of the dearest fathers, who could sooth me in my greatest troubles. I thought there was nothing too great for him to sooth in my heart; if I was sick, his presence was better than physic; his

tender kindness would remove all pain and distresses with me; he was the 'bright shining star of my life;' I thought without him I could not live. What was my grief when I found he could not remove this burden which had filled my heart so full! He was very fond of talking about the scriptures—the way and plan of salvation. But I could not tell him of my feelings about this subject; so I had to bear my afflictions in silence. When I went to preaching, many times I wished myself at home; when I met with the brethren my heart would ache, though glad to see them; my weary bosom full enough to burst. I could not tell why I should feel so full,—my heart beat so fearful at the sweet pressue of their hand, which I so much wished to get hold of. I became so I could not read the scriptures, nor open my lips in prayer,—I felt like I should be damned for evermore if I dared to take my Saviour's name on my sinful lips.

I was in this way a long time: it appeared like all my prayers were nothing—they had never reached as high as my head. At length these words relieved me some,—

"If I perish I will pray,
And perish only there!"

Here was a little comfort, I could pray and remember the sweet promise, "Ask, and you shall receive!" Oh! could I receive by asking? could this be for such as I am? No; it was for better ones than I! I could not sleep!—night after night I would lie there and could not sleep. At length I thought I should be sick, or something would happen to me; I would feel of my pulse,—I had no fever; I would shut my eyes,—they would fly open,—I could not keep them shut. I felt like I was as large as the bed: my hands so heavy I could not move them. While I was lying in this condition thinking

of what would become of me, I heard my name called. I answered the very moment, "here!" I looked towards the other bed where my husband lay: I thought it was not him, for he never calls my name when he speaks to me. I saw he was asleep,—I could see his face,—the whole room was light,—the brightest shining light that ever I saw,—it appeared brighter than the sun at noonday. I could see every thing around the room,—all looked new and bright. I saw a figure walking towards me,—its raiment as white as snow, and the sweetest countenance ever I saw: it reached out its hand towards me and said, "Peace to you!" Oh! such peace and joy as this! I lifted up my hands and eyes to heaven to give thanks! I felt so light—the bed so soft—and every thing was so beautiful—I was almost translated! I turned my eyes again to see that beautiful figure so sweet, so divine, and all that is lovely, the fairest among ten thousands,—it was not there! the light was gone! every thing was still! I looked and lay awake, in hopes to see that sweet face again, but could not. I thought if I could see it again, I should be satisfied. But this thought came in my mind, I was like one of old, I could not be satisfied with what I had seen; I wanted to see and feel again. Here I was, in this way two years,—could not make an open profession. Sometimes I was persuaded all this was nothing—I was deceived. I thought I would not offer with all these crosses. These words worried me continually, "If you love me, keep my commandments." "How long will you disobey, you stubborn heart?" But when the time came, there was nothing in the way; I felt like I could soar away with Noah's dove to realms of bliss. I was received and baptized by brother A. B. Swindell July 18, 1858.

Yours in love,

ELIZA J. BAUN.

For the Primitive Baptist.

ELD. B. TEMPLE:—I have a great many troubles and hard trials to contend with in this unfriendly world; and if it was not for one passage of old Paul's writing, it seems sometimes like I hardly could get along. He says, "All things work together for good to them that love God, to them that are called according to his purpose." The psalmist David says that "God is a very present help in trouble," and I believe both Paul and David. So, friend Temple, I have composed the following lines:

I will rejoice! my King declares
He is my Sovereign Head!
He will control my enemies,
And strike my foes with dread.

For every vain and slanderous tongue
That doth conspire my death,
Shall be condemned by Zion's King,
And blasted with his breath.

Although ambitious hosts arise,
And death and hell engage,
Yet I shall still securely stand,
And smile at their rage.

Those weapons form'd against my life
Shall all abortive prove;
My God will plead my righteous cause,
My God whose name is LOVE.

Securely I hope to abide,
Nor dread their wrath nor skill;
Jehovah is my strength and shield,
Who governs at his will.

Although afflicted here on earth,
And by temptation tried,
I hope with Jesus I shall be,
When he takes home His Bride.

Altho' cast off by former friends,
With scorn on me they look,
I hope to find my worthless name
Recorded in God's Book.

Robes of imputed righteousness
To Zion's sons are giv'n;
And when I've pass'd this vale of tears
I hope to shine in heav'n.

OBED. H. SINCLAIR.

We also subjoin another letter from friend O. H. Sinclair, which may be of much interest to the readers of the *Primitive*:

ANSON CO., N. C., }
MAY 31ST, 1860. }

Eld. B. Temple, and all the Brethren and Sisters:—

I have had the *standing* and *privilege* of a Gospel Church on my mind, also the *independence* of a Gospel Church, ever since 1851, and as I went out to-day to try to work and found the land too wet, I have concluded to write a few lines for the "Primitive."

Friend Temple, if you do not think me in the way of better counsel, I will give my views on the standing, privilege and independence of a gospel church.—Each church of Jesus Christ, according to my understanding of the scriptures, is a separate organization, competent in itself, and of itself, to exercise all the functions of a church. It can receive members: Rom. xiv. 1. It can exercise discipline: 1st Cor. v. 1, 13, by expelling or suspending members. It can restore them upon repentance: 2nd Cor. ii. 1, 11. It can reject false teachers, and cast out those who teach false doctrines: Titus iii. 10; Rev. ii. 14, 15, 20.

A church can elect its own officers: Acts vi. 1, 7; also, xiv. 23. It can ordain and send out preachers or evangelists to found other churches which, when established, shall be as independent as itself: Acts xiii. 1; and it can do all that in the scripture is predicated of any church of Christ. But while it is independent of all other churches or federations in its organization and, and the exercise of its functions, it is so absolutely dependent on Christ, its Lord and King, that it can make no laws, but only execute the laws which Christ has made; and it can exercise no authority but such as was delegat-

ed to it by Christ. It is simply and only the executive body to which Christ has entrusted the administration of his kingdom according to the constitution and laws which he made for its instruction and government.

We think, according to our understanding of the scriptures, that, after a church is constituted according to gospel order, for one church to nullify the acts of another, founded on the same principle, is out of gospel order, and nothing better than trying to lord it over God's heritage, and is nothing less than spiritual tyranny, and would better comport with the arbitrary spirit of Popish Councils than with that meekness which distinguishes the true disciples and humble followers of the lowly yet adorable Jesus.

The Apostles, elders and brethren, who composed the first christian counsel, presumed not to impose their conclusions on the churches in such a lordly manner, but prefaced their determinations with this modest prologue, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."—Acts xv. 28. For further instruction, read the Baptist Discipline, 29th page. The Philadelphia Association was the first that was constituted in the United States: and, even at that time, 1707, they were more cautious of disorderly men calling themselves preachers than some of the churches are at the present day.—They cautioned their churches against letting any ascend their pulpits only such as were in good order; they had no use for none other, as say they, "a self-made preacher, a quack doctor, and a petty-fogging lawyer are three animals that the world would do better without than with."

O. H. SINCLAIR.

N. B. In my last communication where it reads 5th c. of Isa., it should be 58th c. and 1st v. O. H. S.

OBITUARY.

For the Primitive Baptist

EDGECOMBE CO., N. C.,
APRIL 20TH, 1860. }

Dear Bro. Temple:—The subject of the following short Biographical notice was born the 15th of June, 1776. His father, John Nettles, was one of the members in the Constitution of the Church at Old Town Creek, Edgecombe county, N. C., the 7th day of September, 1780. He lived to a ripe old age, enjoying the privilege of residing near where he could hear the Gospel of our Saviour proclaimed by able ministers of the New Testament. His son, Allen Nettles, the subject of this notice, became convinced at an early period of his life that neither the precepts of kind and godly parents nor any of his own good works would entitle him to a blissful immortality beyond the grave; but that if permitted to the peaceful presence of his God, it must be in and through the merits of his adorable and ever blessed Jesus *alone*, and nothing that he had ever done or could do. At what particular time the Lord was pleased to reveal himself to him the hope of glory, is not known to the writer of this: but the record shows that he gave a satisfactory evidence of the pardon of his sins to the church at Old Town Creek on Friday before the 2nd Sunday in August, 1811, and on the following Sunday, together with eleven others, followed his Lord and Saviour into the liquid grave. And from that day to the day of his death, he ever pursued a straight-forward and upright walk, and died, leaving perhaps, as few enemies as any man in this section of country.

He was twice married: first, to a Miss Ruffin, and afterwards to a Miss Moy. His first wife bare him five children,—three sons and two daughters,—two of whom (one son and one daughter,) only survived him, the others having died in their infancy.

He was a kind and affectionate husband and father, a lenient master and good neighbor, as the people in his vicinity can abundantly testify, and with-

all, an honest man, which is said to be the noblest work of God.

His last disease was said to be that fell destroyer of the human race known as the Dropsy, and from which he suffered beyond the power of my pen to describe. In the last stages of his disease, and after he had measurably lost his mind, he was frequently calling upon those around him to carry him home. And we hope and believe that he has now reached that home not made with hands, eternal in the heavens. He suffered with his complaint about nine weeks, the most of the time being confined to the house,—during which time he kept getting worse until half after 7 o'clock, a. m., Saturday, 14th of April, 1860, when his spirit left its frail tenement of clay, and, as the writer of this believes, was carried by angels to Abraham's bosom, where he will surround the throne of God and the Lamb for ever.—Aged, wanting one day and two months, eighty-four years. On Sunday the 15th, his remains were committed to the tomb, amid the sobs and tears of his numerous relatives and friends.

His family has sustained a great loss, which, in all probability, will not be replaced; his neighbors a kind and obliging neighbor; and the church at Old Town Creek one of its brightest ornaments,—one who rarely absented himself from their meetings: but, as we do verily believe, our loss is his eternal gain.

Yours,

T. A.

Receipts.

N. C.	Matthew Wilder for 60,	\$1 00
"	James H. Johnson for 60,	1 00
"	W. W. Armstrong for 60,	1 00
"	Isaac Weeks to May 61,	1 00
"	L. D. Bailey to June 61,	1 00
"	Tho's. Griffin to March 61,	1 00
"	Mrs. Elenor Ruff to April 61,	1 00
"	George D. Carrowon to July 61,	1 00
"	Henry Stephens for Jesse Stephenson to Aug. 60,	1 00
"	Richard Bynum for Mrs. Mary E. Bynum to A	

	April 61,	2 00
	Aaron Little for self, T. B. Little, J. G. Little, Armstead Little, George W. Little and John E. Austin to June 61, and Wilmon Green to Sept. 60,	6 00
	E. W. Airs for self to 60; Elizabeth Mizzell, Tho's. L. Latham, and Wm. L. Bowen for 60; Johnson to May 59, James Freeman to Oct. Wilmon Harrison to Jasper Lewis to and Mary A. to 61, (Rho-	8 00
		1 00
		1 00
		2 50
	and J. Harp and W. B. Wheeler to May 61,	4 00
Gea.	Wm. Collis to July 60,	1 00
"	L. W. Dozier to Sept. 61	1 00
Ala.	Jeremiah E. Johns for 60,	1 00
"	Abel Strickland to April 61,	1 00
"	A. T. Matthews to June 1st, 61,	1 00
"	Mrs. Sarah R. White for self, Colen Magouirk, Jno. Stinson, W. B. Stringer, A. M. Jackson, Edmon Head, Tho's. T. Moore and John T. Williamston to July 61; Elvy J. Moore to Dec. 61; Mrs. Mary M. Beck to June 61; and Margaret J. Gibson for 55-6-7-8-9,—total,	16 00
Miss.	B. Howard to Sept. 60,	1 00
"	J. N. P. Harder to June, 9, 57,	1 00
"	Henry H. Bardin for Z. Payne for 57-8-9-60-61,	5 00
"	L. W. Harvey for J. B. Harvey to June 1st, 61,	1 00
"	Henry Tater for self, James Herndon, E. Herrin, S. G. Herrin, J. M.	

	Herrin and R. M. George to Aug. 61,	5 00
La.	Col. Moses Johnston (S. F. Ray, P. M.,) to April 61,	1 00
Mo.	Wm. R. Evans for self to April 61, and Frances Morgan to June 61,	2 00
Ark.	H. C. Green for 54-5,	2 00
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"	John Edrington to Dec. 60,	1 00
"	Tho's. Moss for Tho's. Norman to May 61,	1 00
Tex.	B. R. T. Stanton for 60,	1 00
"	Isaac F. Wood to May 61,	1 00
"	Eld. James Beaver to October 60,	1 00
"	John T. Childers for Calvin J. Scott and John B. Moore to June 61,	2 00
Va.	Tho's. W. Walton for James M. Reynolds to June 61,	1 00

There appears no Editorial in this No., on account of an indisposition of the Editor for writing, himself and family being sick.

PRIMITIVE HYMNS,
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We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD.

Greenville, Ala., Feb. 21st, 1860.

AGENTS.

N. CAROLINA.—Bisca Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Woods, R. Hill, Josiah Smith, John H. Daniel, J. H. Kennedy, James Wilson, W. M. Rushing, R. D. Hart, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Buchanan and J. Anderson; G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Boulder, C. T. Sawyer, A. B. Bains, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, C. A. Vard, Wm. Thigpen, S. James, B. Woodard, Hudson Stephens, Josiah Coats, Dana Purington, Green Briggman, Edward W. Ains, Samuel Smith, B. W. Morton, Justus Parrish, G. J. Green, K. L. Tender, Abram Wilder, Jeremiah Patis, Benj. Fleming, Wm. F. Bell, Alfred Horn, Wm. T. Wilder, J. M. Stone, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Vm. A. Ross, N. L. Venter and James H. Sasser; E. G. Clark, James Carney, Wilson Tilghman, Geo. Howard,

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VIRGINIA.

Charles T.

Miller, T. E.

ARKANSAS.

TEXAS.

Johnson Alfred, Wm. W. Anderson, Eld. Joseph Farman, John T. Childers,

FLORIDA.—T. H. Hurst, Isham B. Bazzel.

TERMS.

☐ The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any persons at any one Post Office. Current price lists of us will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburne, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUTED
 at the Office of the *Primitive Baptist*, about nine miles East of Raleigh. Persons who can not make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct to Editor *Primitive Baptist*, Milburne, N. C.
 ☐ Charges will be moderate, and the work good.

BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., July 28, 1860.

No 14.

COMMUNICATIONS.

Since the following letter of sister Hassell's was written, we have received permission to give it publication. We are gratified to publish consecutively also two others,—one from brother C. B. Hassell and the other from sister Tempe Hassell, (servant,) sent us by "S. H."—hoping all of them will elicit much interest to the readers of the *Primitive*:

For the Primitive Baptist.
Williamston, N. C., }
June 6th, 1860. }

DEAR BRO. TEMPLE:

As the stillness of night is encircling me, among my lone wanderings of mind, my thoughts seem in part to centre on you and the cause in which you are engaged—in seeking to encourage and strengthen God's dear scattered people. It has often been suggested to my mind to write to you, but as often I have tried to banish the thought,—and for what cause?—a deep sense of my *inability* and *nothingness*. And now, brother Temple, I wish you to understand that I have not now taken up my pen to write for the *public eye*, but just to remind you that I am not altogether unmindful of you in your labors of love.

When I think of the many pens that lie dormant, and the minds that are

prepared to use them in bringing forth things new and old for the edification of the afflicted of Christ's fold, and the strengthening of the feeble knees, I feel that I cannot come forth. Yet my heart is sometimes touched with a warm and heavenly influence, and I cannot well refrain from speaking and exposing my weakness. And my heart even now pants to know more of that feeling which would lead me not to be ashamed of the gospel of the blessed Son of God. To know something of the love Christ which passeth knowledge, which will prepare us to comprehend with all saints what is the height, length and breadth of His love. The saints now only sip at the streams,—the foundation is yet to be realized by all the redeemed of God, from every nation, tongue and tribe.

O! the *wonderous plan of salvation!* the scheme to rescue fallen man. It is not fixed upon a *precarious foundation*, but it is laid in oaths, in promises, and blood: a plan which required the wisdom of the Great Three One. Who, that by the Holy Spirit has been led to see and feel his lost and helpless condition by nature, does not rejoice that his salvation does not rest and turn upon the *pivot* of his *precarious free will*? Glory to God that salvation alone is through the atoning blood of the Lamb! Grace, and grace alone, can have the glory.

But, my dear brother, I must forbear penning my wandering thoughts; you may judge it is best when you remember the dating of my letter (written 9 o'clock at night.) I hope you will excuse me for these few hasty lines. Should the Lord be pleased to warm my cold heart with the enlivening influences of His Spirit, thereby shedding abroad his love in my soul, perhaps you may hear from me at more length at some other time.

Ere this reaches you, you will, most likely, have met with my dear husband, who is expecting to be at your house in a few days from this. I should like to be with him there to enjoy the company of brother and sister Temple, together with others of the dear saints. Please excuse haste, and remember my kind, christian regards to sister Temple and all the faithful.

Your affectionate sister in Christ,

M. M. HASSELL.

For the Primitive Baptist.

Williamston, N. C.,
27th June, 1860.)

BROTHER TEMPLE:—

This is to inform you of my safe arrival home yesterday, after an absence of 26 days. The Lord has been kind to me, enabling me to fill all the appointments originally made, with a few additional ones. My health and strength held out very well to the last, which now appears to me to be something remarkable.

I have endeavored to preach, during this absence, to various churches and preaching places in eight counties in this State,—from Orange to Martin,—including churches belonging to four Associations—viz.,—Country-Line, Little River, Contentnea and Kehukee.

My visit did not extend this time to the upper bounds of the Country-Line, where there have, for sometime past,

been considerable ingatherings; but I found the churches in the lower bounds in a very sound and interesting condition in which was misunderstood; some few persons attended in the forenoon, but many more in the afternoon, as I understood, owing to some of the city papers having published it for 3 o'clock, p. m., of which I had not been apprised. I am in hopes to have another appointment there at some future day, when I shall probably have a better turn-out.

Of the four days I was with you it is unnecessary to say much, as you are cognizant of the circumstances. But I must express my gratification had with the brethren and friends at Bethel, Neuse, your own house and at Salem. I shall often recur with pleasure to those four days, while under your charge, and especially the time spent at your house, in the midst of your quiet and interesting family. Their kindness to me touches a tender cord in my bosom, and will not be soon forgotten. May the Lord continue to smile on you, brother Temple, and bring more of your children and grand-children, both at home and abroad, to the knowledge of the truth as it is in Christ Jesus our Lord.

After getting below Earpsboro', the congregations were larger as a general thing, particularly might be mentioned those at Sandy Grove, Upper and Lower Black Creek and Wilson. It was remarkable to witness the attendance of so many persons at these meetings in the month of June and in the midst of wheat-harvest. It certainly declared the interest which the brethren and friends felt in hearing the word preached. The brethren and friends were very prompt in taking me from place to place,—not a failure occurred.

Another thing worthy our attention is the fact that well-wishers to the cause of Zion abound in considerable numbers round about all the churches that I visited; and this thing I have noticed for a long time both at home and abroad. Many of these are as regular in attending church meetings, as zealous for the cause of Christ, as much concerned either at the prosperity or adversity of Zion, as members themselves; and I have frequently thought they out-numbered those within. Now when the set time to favor Zion arrives, what do you think will become of these people. I think they will be gathered into the fold, for the most part—with believers be enrolled, with believers live, love and die.

This state of things always exists, I suppose, though we cannot at all times see it so plain. And this may acquaint us with God's method in continuing his visible kingdom on earth.—He always has a reserve corps or band of men who are to be put forward as soldiers when the front ranks have fallen. His enemies are praying for the downfall of his kingdom, and vainly imagine it to be coming to an end. They suppose if those whom they see and know to be visible members of the church, were all to die off, or, by some process, be swept from the earth, that there would be a final end of all things in relation thereto, including believers, their faith and practice. But in such case, what of these outsiders? what would become of them? Certainly they would move forward and take the places of those who have fallen, and when they in their turn fall, the Holy Ghost has another army in reserve to take their places, and so on *ad infinitum*. Here lies the secret and that mystery which the world does not understand; and precisely in this way it is that the hand of persecution is always defeated.

The Holy Ghost is ever preparing materials for this building of mercy, but in such a quiet and unobtrusive way that the green-eyed vulture, persecution, cannot discover them, until by public profession their principles become apparent; therefore he always leaves off killing before his work is half done. And the oftener he renews his power for the carnage, the oftener he sees this kingdom still rising up, and the impossibility of exterminating it.

Suppose our laws were so repealed as to allow the clergy of North Carolina and their adherents to let slip the dogs of war upon the sheep and lambs of Christ's fold within our borders, as they have done a thousand times when they had the power in ages by-gone; suppose our pastors and people were now being hailed to prison and to death, as they have been heretofore: what would become of these out-siders then? They would rally to the rescue by putting their own lives in jeopardy, and such a cry would go up from all parts of our commonwealth as would make the very ears of tyranny herself to tingle, and cause her to pause a little in her mad career.

Our warning, exhortation and reproof are oftentimes unavailing, because God's set time to favor Zion has not arrived; but when he makes his people willing, not only to receive the blessings of his salvation, as in the pardon for sin, but also to publicly espouse his cause and go boldly forth in all his ordinances and commandments. Then it is an easy matter; the word is profitable to those who hear: they are exceedingly blessed, and God is honored and glorified.

The Lord be with thee. Yours, in hope of eternal life,

C. B. HASSELL.

For the Primitive Baptist.
Williamston, N. C., }
June 30th, 1860. }

ELD. B. TEMPLE—DEAR SIR:—For insertion in the columns of the "Primitive," I send you the Christian Experience of an aged servant of my father. She made a profession of faith some thirty years ago, and has ever since remained unwavering in her fidelity to the church of her adoption. With unessential verbal differences, the subjoined is altogether her dictation.

Respectfully, yours,

S. H.

The Experience of Grace of Tempe Hassell, designed particularly for her children to read after her departure.

From my youth up I have always had a religious turn of mind. Even when young I thought continually of the "Better Land." I would kneel to my God in prayer, and arise with renewed promises and resolutions; but, having only poor human nature to assist me, I fell from them again and again. In this manner did I spend the years of my girlhood. Now when I arrived at maturity, I did not leave off my attempts to become a christian. But, while in this situation, a sense of the deepest guilt overwhelmed me. I prostrated myself with greater zeal than ever at the throne of grace. I felt my utter nothingness and unworthiness—I felt that the morality of my past life was wholly unable to advance me a step towards the "Brighter World,"—I felt that the sentence of endless ruin and perdition would be pronounced against me, and with justice. A mysterious voice, bidding me "Fast and Pray," rang continually in my ears; it was repeated by day—it was repeated by night—and the morning sun rose to hear it repeated again! The heavenly

monitor assured me that "you shall be holy through Jesus Christ our Lord—that joy is reserved in heaven to comfort your soul, and that the offering, the sacrifice for sin, had been already made." The burden of sin, which had weighed down and oppressed me so heavily before and which had seemed to stagger me as I walked, was suddenly removed. Oh, how unspeakably happy I felt in that blissful moment! Oh, how I longed for the wings of the dove to fly away to those radiant mansions of eternal rest, which our Saviour taught us were prepared for the sanctified in heaven! These words then came forcibly upon me: "Now your soul shines bright in the sun. The wings of faith shall carry you home, where you will weep no more and God's soft hands shall wipe every tear from your weeping eyes!" The voice continued, "The first shall be last, and the last shall be first." I could not at once understand this, but at length saw that I, who was the last of my mother's issue, was the first of them all to embrace the faith as it is in Jesus—to be born of the Spirit into the new life. "Your soul," I was admonished, "is sealed with ninety-nine seals in Christ. You have enlisted under the banner of King Jesus. Rejoice, and tell your neighbors around what the Lord has done for your soul."

When the valley of the Shadow of Death throws its gloom across my pathway, do Thou, blessed Lord, Thou who hast heard me in the hour of mine affliction, Thou who hast redeemed me by the agony and death of Thy crucified Son, extend Thine arms of sovereign mercy, and receive me into the mansions of blessedness above.

TEMPE HASSELL.

A word fitly spoken is like apples of gold in pictures of silver.

For the Primitive Baptist.
Pittsylvania Co., Va., }
May 24th, 1860. }

DEAR BRO. TEMPLE, BRETHREN AND
 SISTERS, ONE AND ALL:

I have thought for many years that I would try to write a communication for the Primitive; and did write something about eight years ago and mailed it to brother Temple, and have never heard from it since. I have suffered fear that it contained some errors or inconsistencies, such as would be calculated to do harm instead of good, and that your better judgment thought proper not to publish it, or that it never reached you; many years have passed between. I, on a more mature reflection, have seated myself to write, as I hope, a few lines to the children of the Highest, whom I shall never see in the flesh, but hope I love in the Spirit of God's only Son: believing that all of his elect that are in heaven and that are on earth, and all that are not yet conceived and brought forth by natural generation, were wrapped up in God's eternal mind and purpose before he commenced the wonderful works of creation.

Now, brethren, concerning the condition of the Church in its fallen state. We read in the scriptures of divine truth that the creature was made subject to vanity, &c. Now, brethren, good and evil were placed before him. Take notice, we do not read that our fore-parents had any inclination to partake of the good fruit. Some say that Adam was made in possession of power to stand and liable to fall. This idea is not taught in the word of God. All short of God's suffering these things to be, that he might bring light out of darkness, and strength out of weakness, and good out of seeming evil, and thereby manifest his own glory, is all guess-

work, and, I fear, is done by graceless professors that know not God and obey not the gospel of our Lord Jesus Christ. The church (when I say church, I do not mean, as some foolish people do, the meeting-house; no, I mean the Lord's chosen, his elect people,) was chosen in Christ before the world was, and saved there in the eternal purpose of him who worketh all things after the counsel of his own will. The time came when God a people should have their existence on the earth. The wise man Solomon in representing the Son, says, "his delight was with the children of men; always rejoicing in the habitable parts of the earth," &c. The Apostle in speaking of these things, says, that "as his children were partakers of flesh and blood, he himself likewise took part of the same." Now, the word of God teaches us that they became "children of wrath, even as others."

Now we have three important things before us, (*viz.*) the *Covenant*, the *Fall* and the *Remedy* prepared for these children, that they may receive their adoption into the family of heaven. Now, brethren, as little sense as we have, have you not got medicine in your houses to relieve such diseases as your family is incident to? This looks like wisdom in you in so doing. Well, God has got a family, and they are alienated from him by wicked works. Time and space will not admit of our describing what the fall has brought on his people. In a word, they are totally depraved, and, in other words, they are dead. Well, did God wait, like a poor mortal man, to see what man would do, and then prepare a remedy? Answer, No; Christ was set up from everlasting to everlasting, from the beginning or ever the earth was,—for what?—to redeem his people from the curse of the law. Yes, and was ordained be-

fore time, and was as a Lamb slain from before the foundation of the world,—not to cure the diseases of the body, but to restore the dead to life, and that to eternal life. Therefore “the ransomed of the Lord shall return and come to Zion,” &c. Now we believe that as we are ignorant of the things of this life before we are born, so, in like manner, we are of the things pertaining to the kingdom of God until we are born of the Spirit. Thus we may well say,

“He saw me ruined in the fall,
Yet loved me notwithstanding all.”

Now we will try to see how these things can be. Well, God has given us a member among the rest called an ‘eye,’ and at the approach of light we behold objects far and near,—natural sight and natural objects, also natural understanding of pain and pleasure. Paul, having reference to the enlightening of the soul that is dead in trespasses and sins, says, “God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Now we see that by natural light we see natural things, and by spiritual light we see spiritual things, and are made susceptible of divine impression, and made to feel the damning nature of sin, which we had no power to make that light shine, or to hinder it from shining. Marvel not at this thing, “The wind bloweth where it listeth,” &c.

Let us take notice of a few things in the Saviour’s own language; first, the Prodigal Son. I read that he was a son before he went into a far country, also a son when he came to his father’s house; Now, until it is proven that he went away a son of the ‘bond-woman’ and changed himself to a son of the ‘free woman,’ (which Paul says is Jeru-

salem above,) I shall ever contend for salvation by grace.

E’er since by faith I saw the stream,
Thy flowing wounds supply:
Free grace alone has been my theme,
And shall be till I die.

Saved by grace, I live to tell
The wonders of Emanuel;
‘Saved by Grace’ I hope will be
My song in eternity.

For through him we have redemption, even the forgiveness of sins.

A few words to those who were saved before time, called with an holy calling in time, and have received their adoption, and have felt that this salvation has been made manifest to you through the operation of the Spirit of God: I would say unto such, Where are you this dark day?

An’s.: I have thought that I could say that I am my beloved’s, and my beloved is mine.

What sort of times did you see then?

I was led by the still waters of comfort, rejoicing all the day long in God my Saviour, doubting nothing but what I should always find manna for bread, and quails for meat; as for water, in me was a well of water springing up into everlasting life.

What did you say in those days of uncommon plenty?

My sins are forgiven; my heart is fixed; my will is determined; my God is reconciled.

How, then?

Why, I actually thought that I was waiting on the Lord, for it is written, “They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.”

What did you think of Israel’s God before this?

Why, I verily thought that he would

be merciful to my unrighteousness so soon as I could get ^{to} righteous. But alas! if this had been so, he never would have been to me the "fairest among ten thousand, and altogether lovely."

What makes him look thus?

Because he is merciful to my unrighteousness.

Well, well, well! no marvel at this! He leads the blind by a way they knew not. Here you learn that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore it is of faith that it might be by grace to the end, that the promise might be sure to all the seed. But, says you, Why am I so cast down and so often?

It is necessary, as all scripture is given by inspiration of God, and is profitable for doctrine, &c., that you should know that faith works patience, and patience experience, and experience hope. This is a great mystery, but I speak concerning Christ and the Church.

Farewell.

WM. S. McDOWELL.

For the Primitive Baptist.

Monroe Co., Ala., }
May 21st, 1860. }

DEAR BRO. TEMPLE:—

I hope you will pardon my first attempt, and perhaps my last one, to let you and the dear brethren and sisters know a little of my trouble. When I look back at my life and see where I am and how I live, O friends, I do not know that I ever have been born again. But when I go back to that spot where I lost that load that I carried so long, O how it cheers my heart for awhile. Yes, brethren, I go back there often, and I have tried to get it back so that I could see how it

went, but all in vain. Brethren, I feel like I am the least of all and am not fit for nothing; O, is it so with any one else? I hope not. It does not look to me when I see others who have put on Christ, that they ever feel as I do. O, doubts and fears!

Brother Temple, I was born in Dallas Co., Ala. My father died when I was two years old. I was raised by a good and pious old mother, who was an Old Baptist. She was not able to give her children but little education, having five with myself, and what I know I learned at home; so I hope that you will look over my bad spelling, as I felt like I wanted to write to you and ask your prayers for my poor soul.

Brethren, I have heard old brethren and sisters tell their first start towards seeking the Lord, and they would have some cause,—some from hearing preaching, and some from sickness or reading; but it was not so with me, for I cannot tell any cause unless it was from hearing my old mother and one of the neighbors tell their feelings and troubles. I left them and went out to the well to draw some water, and all at once there came upon me a bad feeling. I cannot tell how I did feel, but I felt desolate and distressed,—I knew not what ailed me. I was in this fix all that evening, and I thought that I had got clear of such bad feelings; but O, they returned the next day. Brother Temple, I cannot tell how I felt, but I had those feelings for some time. At last I thought I was not going to live long, and that was the cause of it. So I thought I would try to pray: I thought I could do that, but O, it made me see where I was and what I was. I had oftentimes thought and said to myself that I was as good as any one, for I did not sin. But O, my dear friends, I there

felt I was a sinner, the worst of all. Now to work! I thought I could do something,—I commenced trying to pray, but found no relief. Sometimes I thought I was clear of my troubles, but they would return again. And I continued in this way about three months, if not longer; sometimes better and then worse,—trying every way that I could, but all in vain. It appeared that I could not live long in this situation,—I was getting worse and worse every day; the more I tried to do good the worse I got. So one day I went off to try to pray, but, my dear Lord's children, I could not do nor say one word, for right there I thought that I should die; I felt that there was no chance for me to be saved, and that it was nothing but right. Here, my dear brethren and sisters, I gave up to die! and all at once my burden was gone, and I felt light and happy. O, brethren and sisters, I loved every body. I thought that I would tell my mother, and some others that I thought loved God like I did; but O, it was not long after before I thought I was deceived, and then I tried to get that burden back again so I could see how it would go the next time. Then I could not tell my old mother my feelings. Sometimes I could rejoice, and then sometimes I would weep. And then the next thing I felt like I wanted to join the church and be baptized. Now what to do I knew not, for I had heard mother say so often that she did not believe that any of the churches were right but the Old Baptists. The split took place when I was small, and there were no Old Baptists about, and my dear old mother held her letter until she died. I was living near to a church that believed in a little water, but I could not see as they did. So I would not join the church, though I felt it my duty

to be in the church. So after awhile I married and moved close to a Missionary church, and I attended it once a month. My duty was still before me, and kept getting heavier and heavier, and it caused me to see a great deal of trouble. I still stood back and would not join. But after some time I went to church one day, not thinking of joining the church, but the first thing I knew I was up, and then I joined and was baptized. And, brethren, if I ever was happy it was when I came up out of the water. Now I thought that my doubts and fears would then leave me; but not so, for that was about twelve years ago, and my doubts and fears are more or less the same. What? says you, a Missionary writing to me? No, brother Temple, not so; but I jumped in with them, but I was not of them and did not believe in them by no means, neither did I believe that they were right, but there were no church near of the Old Baptist Order. I believe that it is right to wash the saints' feet. And the worst of the Missionaries do believe any one can work themselves to Christ; but it is not so, for I tried that. They do not take the Bible for their guide, which is not right.

I am living this year near a church of the Old Baptists, and I have been there a time or two to join with them to serve the Lord; but I have so little confidence in myself that I do not think that I am fit, though I love them above all others. And O, if I thought that I could give them enough evidence for them to have fellowship for me as I have for them, I would have been with them before now. But if I could live like I think God's children ought to live, I could rejoice; but evil is with all I try to do that I think is right. I feel like it is my duty to go to the Old Baptists, and am willing to be baptized by them, and I

think I will try it; and if I could have these same feelings all the time, I know it would not be long, but doubts and fears come. O, is it so with any of you, my brethren and sisters? My hope is so little! but small as it is I cannot throw it away; no, I have tried it, and thought if I could get a better one I would not mind going to the Old Baptists, but it is that little hope or none.

Now I will close until next time. Pardon and forgive my bold attempt. This is of my own composing which I did while my husband was off on a preaching tour, being left at home with my four little babes.

Nothing more at present, but remain your sister in christian love until death.

MARY A. MILLER.

For the Primitive Baptist

Thomas Co., Ga., }
May 30th, 1860. }

DEAR BROTHER TEMPLE:—

I now take my pen in hand to write you, or any of the preaching brethren, a few lines by way of inquiry. If there should arise a difficulty between two brethren of the same church, and one of them should be a public speaker, and the difficulty has not been dealt with as the word of God directs, and the parties have never tried to settle the difficulty; but the one goes to meeting and before preaching commences inquires of the pastor of the church if the case is in order to come into the church, and the pastor tells the brother it is not, but the pastor goes right into the house and does not invite this preaching brother into the pulpit because this other brother had told him there was a difficulty between him and this preaching brother, but the difficulty has never been brought into the church. This being on conference day, the church sets

in conference; and nothing being said about the difficulty, the church meets on Sunday morning and the pastor of the church tells the brethren that the time of day for preaching is close at hand, and then tells the brethren for a committee to make the arrangement. The committee goes out, and the lay-member that has reported the matter to the pastor is one of that committee, and when this report is made, this same preacher is left out again.

Now this is the inquiry that I wish to know: Whether this preacher has been treated with a christian spirit or not? and also, whether he would be considered in good standing in the church or not? and, whether a lay-member was right or not in telling this matter to the pastor when the case had never been brought into the church in no shape, whatever?

If these proceedings are right, it does seem to me that it is taking away the liberty of the church, and one man ruling. But if I am wrong, I wish to be set right by you or any other brother; for I cannot see for my life how any church could stop a brother from preaching when there is no charge brought against him in the church, for, if I mistake not, the word of God declares that the Prophets may all prophesy one by one, and I understand we are not to "lord it over God's heritage." And we are told in the 18th chapter of Christ's gospel, recorded by Matthew, that, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

But now I will say to you, brother Temple, right here I am on the inquiry

again, and I want you or any other brother or sister that feels a willingness to do so, to answer my inquiry. I wish to know, when we go out with a brother to try to settle a difficulty, and take with us one or two more, and when we get there one of these two has got more against one of the brethren that is already at variance, whether this is a proper brother to go out on the case or not to try to settle the first difficulty? I, for one, think it is best to try to settle one difficulty at a time.

Brother Temple, it has been some time since I have written any thing for publication, but I wish you to publish this letter, if you think it will do no harm, as I am now on the matter of inquiry: and if I am wrong I wish to be set right, for I do not wish to hurt the feelings of any of God's flock. For I am one that believes that all things work together for good to them that love God, to them who are the called according to his purpose. And I am one that believes that God calls and qualifies whom he will to preach, and sends them forth and says, "My word shall not return unto me void, but it shall accomplish the things whereunto I hath sent it." And I am one that believes that God has all power both in heaven and in earth. And I am one that believes that there was a covenant between the Father and the Son before all worlds were, and that the Son agreed to come down into this lower world and take on him a body of flesh to suffer, and bleed, and die, for his people, who are the Bride, the Lamb's wife. And I am one that does not believe that he died in vain, but that the Lord knows where all his children are, and that he was tempted like as we are: therefore he knows how to succor them that are tempted. And I am one that believes that God saved all of his people with an everlasting salvation; there-

fore we are enabled to say, "The Lord is our Righteousness." And I am one that believes that if I am saved at all it is for nothing good that ever I did or ever can do; for I found myself ten thousand talents in debt and not one cent wherewith to pay. And I am one that has no good works to offer, for I am like a poor old negro that I heard of once—the Lord done all the good, and I done all the bad. And I am one that believes that prayer is the breath of God in man returning from whence it came. And I am one that believes that where the Lord begins a good work, he will carry it on till the day of Jesus Christ. And I am one that believes if you turn one of God's poor little lambs out of the church militant here below, he will still contend for the truth and love the people of God. And I am one that believes that the Lord will never leave nor forsake one of his poor little lambs that he shed his precious blood for; for Jesus says, "I will never leave thee, nor forsake thee:" and I believe he will be as good as his word.

ASA McCRARY.

As the foregoing inquiries are not more directed to me for explanation or information than to any other brother, I respectfully refer them to some other brother. But, however, I will say, that where a difficulty arises between two brethren or several brethren, immediate proceedings should be taken to settle it, if possible, between the offended and offender individually,—pursuing the rule laid down in the 18th c. of Matthew. For if it is permitted to remain unsettled, the aggrieved brother must either refrain communion or commune with that which he is not reconciled to or has not the proper spirit of fellowship for, which is not indeed a communion in brotherly love. And in the settlement of these difficulties, it is

of great importance that every step towards reclaiming the offending brother be actuated by a spirit of love and forbearance, lest you also become culpable for dealing with him impertinently and unkindly. Churches have been ultimately split asunder by allowing the passion of rage to govern instead of gently considering and reasoning the matter in such cases. Then when these difficulties arise, let us act through love and not harshness, remembering that "soft words turn away wrath."—ED.

For the Primitive Baptist
Wilson Co., N. C.,
May 27th, 1860. }

DEAR BRO. TEMPLE:

Having to send on my remittance for the Primitive, I will endeavor to write you a few lines; but feeling my weakness and inability so sensibly, I am almost fit to decline. But thanks be to God, for he has been with me, and I trust he is still with me; and I hope I am one he has promised to be with to the end. Though he has bereft me of my kind and loving husband—the object of my earthly love, and I have to mourn as do the lonesome dove in the grove,—yet I trust that God is still with me. Yes,

Here I have to weep and cry,
Yet I believe He still is nigh.

For he has given me strength to toil for my children—my five little girls—and he has furnished me with bread for their support ever since the sudden death of their most dear father: and is not this a great blessing, even if this were all? And, brother Temple, I have faith to believe that my kind Father in heaven who has conveyed me through so many distresses, will, ere long, take me to that happy mansion above where I may join in singing ceaseless and undivided praises to God. And God grant that I may meet my

dear companion and children at that mansion-house above where all our sorrows will be over, and where He himself shall wipe all tears from our eyes.

I must drop a word to my dear old uncle Redding and aunt Eley Croom, of Lenoir Co., N. C. I often think of you and of the happy hours that I have spent at your house when I was motherless and almost friendless. How happy would I be to see your lovely faces! I would not have much to tell, but we could talk of the goodness of God, and that would be a plenty for us. * * *

Brother Temple, pray for me, and may the God of heaven direct you in all things.

ELIZ: J. WILLIFORD.

Cala., June 16th, 1860.

DEAR BRO. TEMPLE:—I take the opportunity of addressing you, and as I do not know that I ever shall hear another sermon, I will subscribe for the Primitive. I do not know of any preacher in this State, if I did I should write to him to come if he was in the bounds or reach of me; for it appears that I would give any thing to hear another sermon delivered by some of the Old Primitive Baptists. I am living in a place unknown to the servants of God. There are some money-hunters that visit this place occasionally, but I have not visited their meetings. I am a daughter of one of your subscribers by the name of Wm. Owen, and my husband is a son of the Rev. Walter Bridges. We started last Spring from Missouri and came across the plains. The Lord was with us on our whole journey. When I look back at the dangers that we past through, it makes me more firm in the belief that God was with us to protect us through the whole journey.

Yours, in hope of eternal life,
H. M. BRIDGES.

PRIMITIVE BAPTIST.

Milburnia, N. C., July 28, 1850.

THE PRESLAR DIFFICULTY.

John D. Matthews—Dear Brethren:—

Your communication of June 3rd is at hand, and has been for some time, and why I have delayed a notice of it is, I have been upon a stand whether to publish it or not. I have published a letter each on both sides, and it is not satisfactory; and if I publish a third time it will likely call for the fourth, and I know not when and where it would end. Upon the whole, I do not think the "Primitive" is the proper place to settle the affair alluded to. I think it most proper to try to settle it where it sprang from.

What has been published through the "Primitive" leaves the brethren in the dark, as to the cause of the disturbance, or rather the subject or doctrine upon which the parties disagreed. It might have been proper for both parties to have agreed upon the cause, and then the brethren might have judged of the matter; and without it the brethren can never come to a decision.

As to brother Wm. M. Rushing, he belongs to an Association in North Carolina, and Elder H. Preslar to one (or formerly belonged to one) in Tennessee. Elder Rushing was in possession of a Minute of the one in Tennessee, which declared Elder Preslar excluded from the church's fellowship. Now I do not see how Elder Rushing and his Association could have done otherwise than what they did,—allowing the Predestinarian Association in Tennessee to be an independent body to transact her own business. Then the Bear Creek Association in North Carolina had no right to enter into an investigation or deliberate upon the business of a church's

enactment, or the Predestinarian Association in Tennessee. The result might have had a tendency to widen or enlarge the wound, and finally might have destroyed the fellowship between the two Associations. The fact of one Association attempting to overrule the business enacted by another, could have no good effect. Whether Elder Preslar was wrongfully or rightfully excluded, it seems to me remains for the consideration of the church and Association in Tennessee to attend to, and not the Bear Creek Association.

I do hope the brethren will try to settle it where it started, it being, in my judgment, the proper place. But to pursue the course started will probably never reach fellowship again. As I know nothing about the charge preferred, or the cause upon which the difficulty arose, I hope to be considered as not acting partially. I do not know whether Elder Preslar was excluded rightfully or otherwise, as I have not been furnished with the charge. I think, if I know anything of my desire, it is for peace. We are exhorted to confess our faults one to another, and to forgive one another, even as God for Christ's sake hath forgiven us. To confess our faults is not enough, but we should forsake them.

Dear brethren, you remember that Christ said, "My peace I leave with you; my peace I give unto you: not as the world giveth give I unto you." Seek peace, and pursue it; never destroy thy brother with thy meet for whom Christ died. Let Christ be the peace when the Assyrians shall come in our land. We are told to Live in peace, and the God of peace shall be with you. You are a peculiar people—a holy nation—that you should show forth the praise of him that has called you out of darkness into his marvelous light. If we desire to die in peace,

let us try to live in peace: "Blessed are the peace-makers: for they shall be called the children of God."

Then, brethren, try to make peace upon the ground of peace, as laid down in the scriptures of truth. Always, brethren, be careful to guard against being a peace-breaker; esteeming other better than yourselves. "Beloved, let us love one another: love is of God; and every one that loveth is born of God, and knoweth God."

I remain your poor unworthy servant in Gospel bonds, I hope,

EDITOR.

OBITUARIES.

For the Primitive Baptist
EDGECOMBE CO., N. C., }
JULY 14, 1860, }

* *Bro. Temple*:—Expecting some brother or friend who was more conversant with the early history of the subject of the following biographical sketch, (and consequently better competent to do the subject justice than the writer of this has any pretensions to,) would, ~~at this~~ time, write out and have published a history of the life and services of the deceased,—is the cause why this has not been sooner sent to you for an insertion in your paper, the "Primitive Baptist." Inasmuch, however, as no other person has thought proper to undertake the task, the undersigned, not willing that so prominent a member of the Old School or Primitive Baptist church should pass from the church militant to the church triumphant without some notice, for the benefit of posterity of his services, both as a member of the church and as a citizen, has induced the writer of this, however meager and feeble the attempt, to send you the following for an insertion in your paper, if you think it worthy a place:

JESSE C. KNIGHT, the subject of this notice, was born the 23rd of February, 1794; but the name of his parents or the place of his birth is unknown to the writer of this, nor does he know any thing of the history of his life until a-

bout twenty-five years ago. The family record however shows that on the 31st of Dec., 1812, he was united in marriage to Edith Wilkinson, who still survives him, and who bore him six children—three sons and three daughters,—three of whom only survive him, one son and two daughters. At what period of his life the Lord was pleased to convince him that he was a sinner by nature as well as by practice, or at what period He was pleased to reveal Himself to him the hope of glory—as the chiefest among ten thousand and altogether lovely,—the writer of this knows not; but the church record shows that on Saturday before the 2nd Sunday in Feb., 1824, he gave to the church at Old Town Creek, Edgecombe Co., N. C., satisfactory evidence of the forgiveness of his sins, and on the following day, together with his bosom companion, followed his Lord and Saviour into the liquid grave.

The deceased was a man of an energetic and comprehensive mind, and during his life, by his industry and perseverance, accumulated an ample fortune, which he liberally bestowed upon the needy and afflicted, particularly upon those of the Old School or Primitive Baptist faith or persuasion, and whose door was ever open to the ministers and destitute of that Order. He, in his lifetime, filled several important stations of a civil nature,—among others, that of one of the Special Court of his County for a number of years previous to his death. But the place in which his usefulness was most conspicuously displayed, was in the church of Christ, having filled the station of church-clerk for the church at Old Town Creek for a number of years before his death; and he also acted both as reading and principle clerk for the CONTENTNEA BAPTIST ASSOCIATION for a number of years and until disease forced him to relinquish the important trust.

He was afflicted for some time before his death with rather a complicated disease, the name of which is unknown to the writer of this, and with which he lingered until Friday the 28th of Oct., 1850, about 1 o'clock, p. m., when his

spirit took its flight from its earthly tabernacle of clay to that God who gave it, after being confined to his bed for thirty days, and, as the writer of this verily believes, is now and will continue to be engaged in chanting forth doxologies and praises to the Triune God for ever and ever. Amen.

In the death of brother Knight his family has sustained a loss which, in all probability, will never be repaired in this world, the community at large a useful member, and the church at Old Town Creek one of its brightest ornaments; but we trust and believe that our loss is his eternal gain.—Rev. 14: 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

Yours, &c.

A.

For the Primitive Baptist.

JOHNSTON CO., N. C., 1860.

Dear Bro. Temple:—It becomes our painful duty to send you the obituary of our beloved sister, CLAY K. RYALS, the wife of William Ryals, who departed this life the 29th of June, 1860. She was about 68 years old. She died with Dropsy.

And as for her christian deportment, I cannot describe it. She bore as much patience in all her deportment as any I ever saw. She left a husband, three sons and several other children, and the church to mourn their loss; but we feel that our loss is her eternal gain. "Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." She made a profession of her faith in Christ in her youthful days, I suppose, the writer of these lines does not know when. She stood as a member in our first acquaintance, and that has been for years. Her deportment was so chaste and discreet at home that her oldest son, Ransome Ryals has told me the first of his conviction was in hearing his mother talk one morning.

She supposing the family all out of her room, spoke these words, "O, for a nearer and closer walk with God!" These words were spoken when he was small, but she lived to see him manifest a hope in Christ and manifest that her chaste behavior overcome him, so that it yet overcomes him, or often thinks of it. And I must confess that her deportment is an estate of great riches to be desired for all the daughters of Sarah. Her practice was such that though she be dead she yet speaks. [Done by request.]

JOSIAH COATS.

Receipts.

N. C.	L. A. Whitfield to 60,	\$1 00
"	Aaron Jenkins to July 61,	1 00
"	Dr. H. M. Whitley to July 60,	1 00
"	W. B. Bass for Jennett Worrell to July 61,	1 00
"	Jesse Arledge for self and Mrs. Eunice R. Steele for 60,	2 00
"	Josiah Smith, Jr., for Elder Josiah Smith, Job Smith and J. C. Hewett to May 21st, 61,	3 00
Tenn.	Sarah Hicks to July 61,	1 00
"	E. S. Leggett for 59,-60,-61,	3 50
Gea.	Mark Rowe for self, Moses Brown and William Brown for 60; and John Pearson and W. H. Morgan to May 20,	5 00
Miss.	R. D. Hardy for 60,*	1 00
"	John Harlin for 59,-60,	2 00
"	David Worsham to July 61,	1 00
Mo.	A. B. Hyatt to June 61,	1 00
"	A. Tobin for 57,-8,-9,	3 00
Tex.	A. W. McKenzie to April 60,	1 00

INFORMATION.

N. C.—To Brother Josiah Coats:—Please write us again, and give us the names your five dollars were to be applied to. We have no recollection of its arrival to us.

Fla.—To Brother T. H. Hurst:—
Your letter of March last, containing seven dollars, came to hand. The receipt stands thus: T. H. Hurst to Sept. 60, Mrs. Rebecca Surles for 58-9, and A. Cone for 58,-9,-60.

ASSOCIATIONAL NOTICES.

The Little River P. B. Association will be held with the Middle Creek Church, Wake Co., N. C., about 18 miles South of Raleigh, commencing on Friday before the last Sunday in September, 1860.

The Kehukee P. B. Association will convene with the Church at Cross Roads, Edgecombe Co., N. C., about nine miles south of Tarboro', on the road leading from Tarboro' to Williamson, commencing on Saturday before the 1st Sunday in October, 1860.

The Contentnea P. B. Association will, by appointment, convene with the Church at Bear Creek, Lenoir Co., N. C., some mile or two from Mosley Hall Station, on the Atlantic R. R., commencing on Friday before the 2nd Sunday in Oct., 1860.

COUNTRY-LINE ASSOCIATION

Will be held with the Church at *Gilliam's*, Alamance county, N. C., 12 miles N. W. from the *Company's Shops*, on the North Carolina Rail-Road, on the 18th, 19th & 20th days of August, 1860, in a good neighborhood and a plenty of most excellent water.

We invite the brethren and sisters generally to come to our Association. We would say to those who wish to come by Rail-Road, that if they will drop me a line in time I will meet them at the *Company's Shops* at 12 o'clock on Friday before the Association commences and convey them to my house within three fourths of a mile of the Association and send them back to the *Shops—free of charge!*

We hope that the Ministering brethren will come and see us and preach for us. For further particulars, address B. F. Morton, Morton's Store, N. C.

B. F. MORTON.

Persons writing to me on business, and desiring an answer by letter, will please enclose a stamp to pay postage. And no letter will be returned unless such person desiring return of letter pay the postage on the same.—ED.

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin Lloyd, author of the *Primitive Hymns*, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Books will continue to exercise their influence and assistance in our behalf.

Yours Respectfully,

NAOMI A. LLOYD.

PRIMITIVE HYMNS, CASH PRICES,

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD,

Greenville, Ala., Feb 21st, 1860.

AGENTS.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Keneday, James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and W. F. Sanders. G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardsley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bain, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, Sr James B. Woodard, Hudson Stephens, Josiah Coats, Daniel Turlington, Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder, Jeremiah Batts, Benj. Flemming, Wm. F. Bell, Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Cerney, Wilson Tilghman, Geo. Howard,

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitmit, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland, Isai ah Parker and Prior Lewis; Isham Edwards, Wm. Brown, Wm. H. Hogsett, Eld. E. Rines, L. Phillips, A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell.

ALABAMA.—Elders E. Holland, R. W. Crutcher, Henry Solomon, Joseph Daniel, Jeremiah Daily, John Gray, S. Long, Daniel Dozier, F. Pickett, A. Stone, Mrs. Sarah R. White, R. M. Josey, O. W. Horn, J. T. Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S. M. Matthews, Green Carver, Wm. M. Parifoy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman, E. M. Amos.

MISSISSIPPI.—Thos. Young, David Harber, Thos. L. Cotton, M. D., George Tubb, B. H. Pace, John Francher Coleman, Nicholes A. W. Herring, A. J. Coleman, J. Watkins, J. M. Reece, Ashley Weathers, A. Botters, Robert McFeron, James Carter, John Allen, N. Ward, Jordan Joiner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vaneradel, R. Willis, Lvi W. Cobb, Edmund Jordan.

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BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

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COMMUNICATIONS.

For the Primitive Baptist.

ABSOLUTE PREDESTINATION OF ALL THINGS.

"When the morning stars sang together, and all the sons of God shouted for joy?"—Job 38: 7.

Strange that one should use this sublime text in commenting upon the above subject.

Many of our brethren, as they stand promiscuously scattered over this broad domain, are contending for the doctrine of the Absolute Predestination of all things; but, my brethren, I do not believe it, from the fact that I believe God's word in preference to that doctrine: nevertheless I believe that there are good old servants of God contending for it.

I will assign a few reasons from Divine Inspiration why I do not believe in the Absolute Predestination of all things.—Hear the great Apostle of the Gentiles: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5: 19.

Ah! "For as by one man's disobedience many were made sinners." Well, did God decree his disobedience? I answer in the negative, No!

Did not God inform old mother Eve of the fatal consequence of partaking of

the forbidden fruit? Certainly. Did he not tell her that, "in the day thou eatest thereof thou shalt surely die?" He did. Did he tell her that she should not partake thereof? Nay. Did he tell her that she should partake thereof? Nay.

At that era she seemed to have been a moral agent, but by yielding implicit obedience to the nefarious policy of Satan, she destroyed all her ability to any longer keeping the law. so

Should God have decreed that A-cord should have sinned, then he could have punished him or any of his r it terity for disobedience. Why priv- Why, because Adam would have bAl- acting in accordance with the mind for the Deity's own unchangeable purpose.

Adam did not go into the transgression ignorantly, but because he loved his Bride. Christ did not go into the extremity of assuming the payment of his Bride ignorantly, but because he loved her with an everlasting love.

Man is the author of his own destruction; if not, what gave rise to the following declarations?—"O Israel, thou hast destroyed thyself; but in me is thy help."—Hosea 13: 9. Our Lord does not say that he has destroyed Israel, but says he, "Thou hast destroyed thyself."

It is very reasonable to suppose that

God did absolutely prepare a remedy for a portion of Adam's fallen race ere the wheels of time did move. He foresaw from the annals of eternity, that Adam would sin, and consequently involve his posterity in sin and ruin, and therefore he gave up his only begotten Son, upon covenant principles, to suffer, bleed and die for the redemption of his Elect-Lady. "Ah!" says one, "if God foreknew that Adam would sin, what does he punish him for? or any of his posterity?"

Why, my dear sir, does God's foreknowledge of the fact have any influence upon the accountability of man? Does his foreknowledge exculpate man from being amenable to God for the acts committed by him in words, thoughts, actions and deeds? I respond, No.

Lest we digress too far, let us come back to the subject under consideration, Absolute Predestination. We do not speak of the Lord's having ordained any of Adam's family to eternal ruin; but we speak of his having ordained some to eternal life, "As many as believed were ordained to eternal life."—Acts 13: 48. Decree, foreordination and predestination, are synonymous terms. Supposing my dearly beloved brother, that you were standing before two men, neither of those men have ever done any thing for you, but to the one on your right you give a five-dollar note, do you do the one on your left any harm? O, no; certainly not.

My impression is, that God is not the Author of confusion, but brings order out of confusion. And consequently he has not absolutely predestinated all things, but every occurrence that should ever transpire from the beginning of creation until the final dissolution of all things, were embraced in his prescient wisdom or foreknowledge; yea, from before the creation of all worlds!

I believe that God permits wicked things to occur, but I do not believe he decrees their occurrence. I do not believe that their occurrence could transpire without his permission.

Old John Brown, you know, last Fall undertook to mar the peace of Virginia, and all the Southern States for aught we know. Well, God permitted it, but I do not believe that he absolutely decreed or predestinated it; if he did, why of course Brown was acting in accordance with the absolute decree of God. I believe that God decrees good out of evil. I hope that no lover of divine truth will cavil at God's righteous decrees.

God doubtless decreed to punish sin, and consequently does punish it, and will through ages *ad infinitum*.

I have not written these lines as a standard or criterion by which to govern any, but simply offer them as the product of my feeble mind. I wish them well ruminated, and hence I think the readers of the "Primitive" can discover that a poor afflicted youth has been honest in setting forth his views upon Righteous Predestination *versus* Absolute Predestination of all things. O Lord, keep me aloof from the quick sands of Antinomianism.

Dear old father, examine my remarks. I am feeble, I am poor and needy, *aloof*, it seems, from friends battling in the campaign of the gospel of Jesus. I have the Consumption almost in its worst stage, and am still laboring in some respect, almost continually. If I need any thing in this life, I have just to do as I can! So much for embracing the religion of Jesus.

I am this morning writing at Sonora school house,—generally known as Hancks' school house.

APPLICATION.

"When the morning stars sang toge-

ther, and all the sons of God shouted for joy?"

I have thought that this era was when there was a glory between the Father and the Son ere Adam's dust was formed from its original chaos. We read of a glory that the Son had with the Father before the world began. I think this was the blessed era.

O! dear sinner, Jesus at that blessed era engaged as a surety for you and me!

Dear brother Temple, as your hoary locks present themselves to your view, do you never think what great things Jesus has done for your poor unworthy soul? Does your soul bask in his praise at mid-night? Are you constantly supplicating his rich throne of grace? If you are, remember me.

Brethren and sisters, (the readers of the Primitive,) pray remember me at a throne of grace.

Dear sisters, you are faithful, you are steadfast in the footsteps of Jesus.

Brethren in the ministry, although you may have as great a burden upon your back as John Bunyan's Christian, yet press forward, there is a reward for you.

I read of the most remarkable instance of christianity yesterday that I ever did read of before. A young gentleman of the State of Iowa professed religion not long since, who is only sixteen years of age. His letter was one among the greatest productions that I ever saw in my life,—i. e.—from the juvenile department. His name is Peter W. Sawin. Brother Sawin is a remarkable youth and will doubtless stand as a tall cedar in Israel. I am glad to see such a production of genius in the Old School Baptist church. Jesus has blessed the church with one more memorable instance.

I am yours, most truly,

W. D. HANCKS.

Axton, Va., 1860.

For the Primitive Baptist.

BELOVED ELDER B. TEMPLE:

For various considerations of mind, I feel inclined to pen down a few of my thoughts for you to give me advice upon, if it does not put you to too much trouble to peruse these few lines, and does not conflict with any worthier matter of yours,—as I look upon you as a teacher sent from God and capable of teaching me whether I can pronounce the word *Shibboleth* aright or not.

Having the fear of God before my eyes, it is with diffidence I attempt to give you the subject for consideration; but being prompted only through the sincere desire of the heart to express my feelings to you on the subject of Religion, as it seems to be my greatest theme at home and abroad, both day and night. And I take my Bible to be the man of my counsel: in it I read so many precious promises left on record for the people of God to read and examine for themselves. I consider it quite a blessing for me to have the privilege of examining for myself. Although I fear there is no promise for me to claim, yet my heart so fondly clings to some left on record that I cannot finally give over to despair.

Christ said to Nicodemus, while on earth, "Ye must be born again." And when I come to reflect upon past occurrences in life, it appears to me that I am a different man from what I once have been, though it may be from bad to worse. I have seen the time when I made an expression that I hoped God would never suffer me to believe what I now love and earnestly contend for. During that time the Bible was a sealed book to me, and the many promises left for the children of God I then thought was left for any person who would have them. And the first time I found the

Bible to read different from what I once thought, my attention was attracted to a portion of Paul's writing,—“According as he hath chosen us in him before the foundation of the world,” &c. “We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. It put me in amazement to think that I had had my Bible so long and had never learned, “It is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God.”

I lived to be twenty-eight years old before the first impressions of the Holy Spirit (as I take it to be) seized upon me. It happened to be on the Sabbath or Lord's day. As I was walking in my field one Sunday morning, Oct. 1857, to look around and make arrangement about what to commence working on Monday, when all of a sudden these words rushed in my mind, “Remember to keep the Sabbath holy;” and it came with such force or influence that I turned to go back home and obey the command, for it appeared to me that tomorrow belongs to God and not to man. On arriving home I picked up my Bible to see if I could find anything relating to the subject. I read some in different portions of the Bible, but I could not find anything that would give me light upon the subject; therefore I closed my book, thinking that it was all imagination.

Some time after that I had a dream different from anything I had ever thought. It seemed that a set of men came to my house, and first I knew, they had crossed my hands behind me and had fastened them with a cord, which rendered me helpless as to resistance, and there was no friend at the house to look up to for protection. I thought they intended killing of me, and my only hope was in God, thinking

that he would not have me dealt with wrongfully. They placed me upon a table in a lying posture with my hands uppermost. I happened to cast my eyes around and saw a man that had on a different suit from the others. Something within me said, It was Christ. He had on a loose dress or robe, and came up to me and loosed the cord from around my hands, and I got up forthwith, which awoke me, and I found it was only a dream, which rendered me quite uneasy to think that I did not so much as thank him for what he did for me.

Sometime after I had another dream. I thought I was in a field near some trees, and, casting my eyes up, it looked like a whirlwind in the trees, which came down to where I was and took me off the earth and carried me some distance and left me. It put an awful feeling on me, which awoke me, and I found it a dream.

Also, in a short time I had the same dream again with the same feelings. I did not know what to think of it. Sometime after, the same dream appeared again. I was carried as before and left. As it passed off something within said, ‘Holy Ghost!’ I then thought I could see what was the Three in the Trinity—to make one God.

This caused me to reflect upon past occurrences that are different in nature but of the same Spirit.

Sometime after, I was aroused from sleep by some person, as I first thought, coming to the door and knocking. I thought I would wait for the second knock before I answered. As I was thinking about it, this passage of scripture came to my mind with force that I never had done before, “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” I could not help from thinking that it

was the same Spirit, and consequently I opened the door of my heart, and asked of Him that is able to give and bestow on me such as I was in need of.

Sometime after I was reading in Revelations where Christ was speaking, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in unto him, and sup with him, and he with me."

At another time it appeared as though God was watching over the people on earth, and at his own good time he would touch one with the finger of his love and cause him to turn from his sinful ways, which he could not before see, and exclaim with amazement, "What wondrous love is this!" Even when dead in sin God loved them!

One day I sat down on a log in the woods and was led to this train of thought: Christ commanded his followers to come out from the world, and be a separate people; and what I thought was their duty to do. And while meditating upon it, these words rushed into my mind, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes."

Dear old father, tell me whether I be the one to wear the stripes or not, as it lies on my mind with much weight; and whether you think there be a promise left for me.

When I see the saints, as I take them to be, meet together to worship God, they look so lovely and happy I wish I could get on the sunny side of their mountain with them and enjoy the refreshments, to feed with them in the green pastures of love, where they go in and out and find rest.

I subscribe myself as one cast down on account of my sins, and waiting on the Lord for his love to know.

INQUIRER AFTER TRUTH.

For the Primitive Baptist.

"COME OUT OF HER, MY PEOPLE."

Through the mercies of a blessed Redeemer, the time has come when I am permitted, with a heart of gratitude and thanksgiving, to write through the "Primitive" to let all of the dear brethren and sisters know something about a poor unworthy brother, if a brother at all: and whether a brother or not, I am delighted to read the communications of those that write in the "Primitive." I have been thinking for the last four or five years that I would write on the subject of Religion; but fearing that it would be imposing myself on as good people as I believe them to be, has kept me from writing.

Inasmuch as I believe the brethren will bear with me, I will give a short sketch of my Experience. I was born in North Carolina, Burk county, Oct. 24th, 1808. My father moved to Tennessee in 1812, and in 1813 he departed this life, leaving my mother with ten children—seven boys and three girls. I was raised a poor boy, and had no one to give me education; and when I became a man I could not read a chapter in the Testament, nor write my name. But I hope that the Lord gave me some knowledge of the worth of learning, and I commenced trying to read the Bible, in which time I hope the Lord commenced a work with me. And I commenced trying to pray, and instead of getting better I got worse, and wandered far away, though a part of the time I thought I was as good as any one, till the year 1841, when I hope the Lord broke the yoke of unbelief, and shewed me that I had a sinful heart and that I was condemned by the righteous law of God. And I thought I was going to die, and to die in the state I

was in my soul would be most miserable for ever. And O, brethren and sisters in the Lord, I commenced praying with a broken and a contrite heart, I hope: and I tried my own prayers and found I got worse and worse, until I lost all hopes of myself. But on the 14th of Sept., 1841, I hope the Lord showed me that without some relief I would not live but a short time; and as I was riding along the road by the side of a dear cousin of mine, the load of guilt rolled off or was gone, and I commenced crying, laughing and praising the Lord! And O, brethren in the Lord, I never have felt the same weight of guilt since, and I thought my troubles were all gone, and then it was that I believed that Jesus died for me. So I never shall be able to tell my feelings fully. But when I returned home, my wife and three little children and friends did not appear like they did before. But in a few days my troubles returned! And O, brethren and sisters, I thought I was deceived, and I commenced trying to pray, but I could not pray as I did before. So I went out to pray one night in an old field that had grown up in hog-weeds, and I fell on my knees to pray, and it appeared to me that something asked me "if I was praying for that that I already had." And that moment I arose with exultation and praising the Lord, and then I thought I never would doubt it again. So in November I joined the Old Baptist church at Mud Creek, Franklin county, Tenn., and, brethren, I have been getting along the best I can. So, by the grace of God, I am what I am.

Now I wish to drop you a few of my thoughts on a text of scripture to be found in Romans 8: 2,—“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

Now here are two laws spoken of in the gospel day, and neither of them has any allusion to the Mosaic law, and to tell the difference between them is a nice point. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” So I will try to give you my views on that subject. I understand the first law to be the Spirit of Christ that lets the prisoners go free, and the soul is that that leaps as an hart and the tongue of the dumb sing; and the “law of sin and death” is that that quickens the soul and makes alive the dead soul of the individual and causes it to mourn upon the account of sin. And this is what I understand to be the law of God, that kills every thing to which it is sent; “for he that is dead to sin cannot live any longer therein.” Here you find the prodigal son and the free in the hands of the mighty, which is the Devil. There is the same one that comes to Zion with songs and everlasting joys upon their heads: they shall obtain joy and gladness; sighing and sorrowing shall flee away and return to the dust. This is the state of all the dear children of God that die with an interest in the blood of the dear Saviour. The “law of sin and death” is what I understand to be the thunder of God’s law upon the soul crying, “Guilty, guilty, before the eyes of a righteous God!” So he travels on in this way until he works out his own strength, until he or she finds Christ; for Christ is the end of the law for righteousness to every one that believeth,—to the Jews first and also to the Gentiles. For, by the shining forth of this law, is the knoweldge of sin; “for by the law is the knowledge of sin,” and never until then.

Does any one know that he or she is a sinner until enlightened to a sense

of their awful condition before God? Now, this "law of sin and death" I believe to be the same law that Christ was made under; for Christ says that he "was made of a woman made under the law, to redeem them that were under the law." Now if this was the Mosaic law, all would be saved, for he will accomplish what he came to do: so he will save all that are found under the "law of sin and death" with an everlasting salvation, world without end.

Brethren, we are at peace among ourselves.

Brother Temple, if you publish this, correct all mistakes, for I never studied through the spelling book nor Bible, consequently there are many errors.

B. H. GILLIAM,

Hopkins Co., Tex., }
May 23rd, 1860. }

RANDOLPH, N. C. JULY, 1860.

My much esteemed Bro. Temple:—By the permission of an All-Wise, Supernatural Being, I address you again. In the first place, to send you my remittance for this year for the "Primitive,"—a paper that I have been receiving and reading for the few past years. It has contained some excellent communications, and the editorials have been pleasing and refreshing to me. I hope you may be enabled to continue its publication until you have completed the work your Lord and Master has assigned to you in his vineyard." It seems to me very necessary that we should have an editor of such a paper as the "P. B." that is fearless and able to defend the truth as it is in Jesus. For Jesus said of himself, "I am the Way, and the Truth, and the Life." And again, "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." So then, "it is not of

him that willeth, nor of him that runneth, but of God that sheweth mercy."

Yours, affectionately,
JESSE ARLEDGE.

SMITH CO., MISS., JUNE, 1860.

Dear Bro. Temple:—I have seated myself this morning for the purpose of writing you a few lines. Enclosed you will find one dollar to pay for the Primitive Baptist, which I am taking, and can say to you that I get it regularly, and the contents are heartily received. Often have I been made to rejoice while reading the precious communications written by different and strange brethren and sisters to me in the flesh; but I am in hopes experimentally we are not strangers to each other,—I know we are not if we are what we profess to be,—though we may be in different places, yet the Lord has but one way of calling his children to that inheritance which is incorruptible, undefiled and fadeth not away, which he has in reserve for all them that love him.

In the section of country where I live, the Primitive churches are far apart, so that I seldom hear them preach the unsearchable riches of Christ. The most preaching I hear is through your little messenger, the Primitive. I hope the dear brethren and sisters will still continue to send on their precious pieces, and that you may be still enabled to carry on your editorials as you have done in days that are past and gone. When reading the experiences contained in your little messenger, I have thought that I would write out mine and send it on for publication, but have fears that it would crowd out abler communications; so I have not done it. I shall never forget my travail from nature to grace while I keep my senses.

Yours, affectionately in the gospel,
B. HOWARD.

NEWTON Co., Mo., JUNE, 1860.

Very Dear Bro. Temple:—At length I take the opportunity of addressing you a few lines to let you know, first, that I am yet alive, and, through the tender mercies of God, blest with tolerable health both myself and my family; and we do hope that the God of all grace is still with you in the preservation of your life, health and strength, both of the inner and outer man; and that he may enable you to set forth the truth (as heretofore) as it is in Jesus Christ our Lord, both in the pulpit and through the press. For I can assure you, my dear brother in Christ, (that notwithstanding I have been somewhat neglectful in sending my remittance to you,) I still desire to take and read your little messenger of truth, the "Primitive Baptist," for it is to me like good news from a far country. Enclosed you will find one dollar, &c.

A. B. HYATT.

CABARRAS Co., N. C., JUNE, 1860.

Dear Bro. Temple:—I am yet alive, but in very feeble health: I have not been able to do much work since last March. The ballance of my family are all in common health. I am badly afflicted with a cough and hurting in my breast. I have to sit and lie about the house the most of my time, which makes me feel very desolate and lonesome.

I have taken the "Primitive Baptist" one year, and have read it with satisfaction and pleasure, because I could hear from people I never saw. I send you one dollar, and want you to send me the "Primitive" one more year if I live that long. I never expect to see you in this life, but I desire you to remember me,

Your poor unworthy brother,
AARON JENKINS.

PRIMITIVE BAPTIST.

Milburnie, N. C., Aug. 11, 1860.

Dear Bro. E. W. Ains:—You request me to give my views on the 2nd Epistle of John and the first clause of the first verse, which reads as follows:

"The elder unto the elect lady and her children, whom I love in the truth."

The Apostle's expression concerning himself as to title, differs materially from many in our day and time. The Apostle uses the appellation of *Elder* instead of *Reverend*—a title no where to be found in the Bible, and as little belongs to the human being. *Reverend* is a title which more properly belongs to God, and not man. To apply the word *Reverend* to man is the effect of human pride, having no example for it in the scriptures of truth, and therefore should be avoided by all God's children who delight to honor him.

But to the text: "The elder unto the elect lady and her children." I shall first attend to the word *Elect*.—This is a word frequently found in scripture. *Elect*, and *chosen*, are synonymous terms. *Elect* is to choose from two or more: and this *elect*, in theology, is to choose the object of mercy to eternal life, and this choice is eternal, and inaugurates or adopts into the family of God in accordance with his will and purpose in his own way and time, and none can prevent it. In the first place, there is an inseparable connection between electing the head from the body to represent you,—and Jesus Christ is the head of the church, and the church is his body and is of the date of his election. Christ and his church have an eternal date. First, Christ is the *elect*: "Behold my servant, whom I uphold; mine *elect*, in whom my soul delighteth. I have put my spirit upon him;

he shall bring forth judgment to the Gentiles. Then Christ is the elect of God—as the life of the church—to be given or made manifest in due time to the heirs of promise, who were chosen in him before the world began.

1st Pet. 1: 2,—“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.” This proves the election of the church of God, and in what manner they are saved—“through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.”

I said that the election of Christ is inseparable; I quote again,—1st Pet. 2: 6, “Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” Here you cannot help seeing that Christ is connected with the building and that both Christ and his church are the elect of God,—Psl. 33: 12, “Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.” Psl. 105: 6, “O ye seed of Abraham his servant, ye children of Jacob his chosen.” Mark 13: 20, “And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened those days.” Eph. 1: 4, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” 2nd Thes. 2: 13, “But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth.”

Then the doctrine of election is the truth, and that truth, the chosen of

God, is chosen to the belief of eternal election—and unconditional on the creatures’ part—but alone of the sovereign grace and mercy of God. To believe this doctrine, and to love to believe it, too, is, I believe, a true characteristic mark of God’s dear children, and they thereby have the faith of God’s elect. See Paul to Titus 1: 1, “Paul, a servant of God and an Apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness.” But those who believe not this doctrine, and never believe it, nor do not love to believe it, as adults, are not the chosen and elect of God; for the children of God are chosen to the faith of God’s elect, and to a belief of the truth.

The ‘lady’ John spake of in the text I understand to allude to the believers among the Jews. The Jews were a chosen people, with whom God was pleased to first place his name among as Israelites, and through their lineage Jesus Christ was to make his appearance, “for he went unto his own, and his own received him not.” Thus I consider the Jews were elected, first, as a nation peculiar from others; 2nd, among them were those who were elected spiritually as a component part of his church. Hence it is said, “Jerusalem, which is above, is the mother of us all;” likewise as the promise were unto Abraham and his seed, and that he should be called, “The father of many nations.” Then the Apostle, I think, had an allusion to the Jewish part of the church when he mentions the ‘elect lady,’ and ‘her children,’ means the Gentile part of the church of God. To the elect lady and her children, in conjunction together as one body. If this is so, then it is consistent with his epistles which are general to all the churches of God. You will please notice the heading of his first epistle, “The first

epistle general of John." Then his epistles are general to all the churches—both Jews and Gentiles,—for they are all one in Christ Jesus, and there is no difference. All have the same call, all have the same godly sorrow, all have the same gift of repentance, all have the same love, all have the same gift of faith, all have the same hope that maketh not ashamed, all have the same Father, all eat the same food, all drink the same water of life, all are clothed alike, all favor their "elder brother," all have their tribulations, all will wash their robes in the blood of the Lamb, all have the same inheritance, all will finally wear the same victorious crown laid up in heaven for them that love him and look for him,—and there will be no difference.

OBITUARIES.

A Biographical Sketch of Elder Joseph R. Croom.

Elder Joseph R. Croom was born at the old Family Mansion, known by the name of Brick House, on Neuse River, Lenoir Co., N. C., on the 4th of April, 1807. His father's name was Lott Croom, and his mother's maiden name was Elizabeth Rasberry, both of whom were members, in good standing, of the Predestinarian Baptist Church several years before their son Joseph was born. Joseph was married to Nancy Hardie the 27th of January, 1829. Was baptized the 16th of April, 1843, by Elder Benjamin Bynum. He commenced preaching the Gospel on Saturday before the 4th Sunday in January, 1854, from Hebrews 10th ch., 28th & 29th verses. He died the 23rd of March, 1860,—lacking 11 days of being 53 years old. His disease was a Cancerous Tumour on the left temple, which commenced coming about the time he commenced preaching. He was twice operated upon by a skillful Surgeon in having the Tumour cut out, and tried almost every remedy known, but to no

effect. His sufferings were greater than language can express, which he bore with great christian fortitude. His wife died suddenly the 1st day of Sept., 1859, being 6 months and 23 days before he died,—leaving three sons and two daughters to mourn their loss.

The deceased was a kind husband and father, a good neighbor and master, and was one of the noblest works of God—an honest man. He was one of our ablest preachers, and shunned not to declare the whole counsel of God. He travelled and visited a great many churches during his short ministry. He was firm in the Apostolic doctrine, and contended earnestly against all the monied schemes and isms of the day. In all his severe afflictions he expressed great concern for his church, his neighbors and Zion's prosperity: and that his faith in the doctrine which he had preached grew stronger as his bodily afflictions increased. He has set a good example for his children and dear followers. O! what a glorious thing it is to be faithful unto death!

The Experience of Elder Joseph R. Croom.

For many years my mind has been exercised about divine things. My parents were both baptized, and taught me when quite young the doctrine of future rewards and punishments. They were both zealous in their profession, and often gave their children wholesome admonition, both as regards their duty to God and to man. Notwithstanding their tuition, and also that of the Bible, at one time I was nearly carried away with the doctrine of Universalism. But it was pleasing in the sight of God in or about the year 1840 to open the eyes of my understanding and to shew me the exceeding sinfulness of my heart, and that without the interposition of divine clemency I could never enter into his presence in peace. I could not see how God could be just and the justifier of such polluted creatures as I was. The very thoughts of my heart were foolishness and my best performances mixed with sin, and

therefore all unclean. This, the true nature of my case, was sealed upon my inmost parts by that solemn declaration, "For the great day of his wrath is come, and who shall be able to stand?" Universalism gave way, for I viewed myself as having been judged and righteously condemned by the law of God! I saw no way for my escape, and hence labored under awful apprehensions that the time was rapidly approaching when the wrath of a sin-avenging God would be poured upon my guilty head without a mixture of mercy; "For the great day of his wrath is come," was by day and by night sounding in my ears! I felt as though I was sinking to rise no more, but cried, "Lord, save, or I perish!" And just in time I heard him say, "My grace is sufficient for thee!" And again, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself!" &c.

Now, instead of calling upon the rocks and mountains to fall on me, and hide me from the face of Him that sit teth on the throne, and from the wrath of the Lamb, I was made to rejoice in the God of my salvation, who delivered me from so great a death. Thus I was led from a state of desperation to joy and peace in the Lord Jesus Christ.

The three first chapters of Ezekiel next seemed to be engraved upon my mind. Declarations set forth therein made an impression on my mind that I could not eradicate. In them my duty in future life seemed to be marked out. The words, "Arise, go forth into the plain, and I will there talk with thee," came with power, but I could not read it, and I was much perplexed. But where God begins a good work, he will perform it to the day of Jesus Christ. And blessed be his name, he did enable me to read 'the Lord's high-way,' 'the way of truth,' 'the way of holiness,' 'the way of duty,' in every sense of the word, and hence the way for those that

are born of God to be found walking in, for it is there and there only, that they have the promise of the Father that he will talk with them.

I now believed it to be my duty to be baptized and become united with God's people in a social compact, as a manifest token of the remission of sin through and by virtue of the sin-aton-ing blood of my Lord and Saviour Jesus Christ. But there was a difficulty yet in the way: I could not discriminate between Christ's kingdom and that of anti-christ's—the kingdom of light and that of darkness.

I lay to therefore, until some time during the year 1842, praying that I might be able to discern between truth and error, for I could not bear the idea of enlisting under the banner or banners of anti-christ, lest I should be found waging war against Jesus, the sinner's friend. And I believe that God led me by the right way, that I might go to a city of habitation. The 16th of April, 1843, I was baptized by Elder Benjamin Bynum, where there was much water, (so then I am a much-water Baptist,) and went on my way, as did the eunuch, rejoicing. But this was of short duration,—Satan's artillery was leveled against me; trials and temptation came upon me as of the rushing of a mighty wind: but the Lord delivered me out of them all; and, as Paul said, "I continue to this day witnessing to small and great, the wonderful things of God." In the fall of 1845, the church at this place (Sandy Bottom,) became a divided people—for causes not necessary to name here,—which caused much distress among the brethren and sisters, and wrought powerfully on my mind. But God is able to bring peace out of confusion, and strength out of weakness, &c. One wing of that division soon organized and commenced house-keeping again. Eight years since have passed away, and the church has been able, by the upholding arm of our God, to meet and sit together from time to time as in heavenly places in Christ. We felt our poverty however, for it frequently happened at our meetings that there

was none to preach for us. This caused us to raise our feeble petitions to the Most High God, that he would once more light up the candle of his love among us, and let us not entirely be left without a preached gospel. Sometimes when our petitions were lifted up that God would call, qualify and send forth laborers into his vineyard, that much good might be done in the name of the Holy One of Israel, it would seem as if I heard him say, "Whom shall I send? and who will go for us?" and I would say, "Here am I: send me;" and he said, "Go." And as soon as the command came my strength gave way; sin revived, and I died. So I was without will or ability. I now saw more defects in my person than I had ever before seen.

So I began to look among the churches, and thought I saw brethren better qualified to feed the flock of God than I was, and I tried to ask the Lord to excuse me and send them, for I have more need to be taught than to be a teacher in Israel. God was pleased to bring to my aid his precious word. "Son of man, stand upon thy feet, and I will speak unto thee, and thou shalt speak unto them. Be not afraid of them, neither be afraid of their words. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, &c., though they be a rebellious house."

And again the plain was presented to my mind as a field of battle,—the field the Apostle Paul had been in when he said, "I have fought a good fight," &c. And it was said again to my understanding, "Go, contend earnestly for the faith once delivered to the saints." And now, circumstances rolled on which made me submissive and willing that God's will should be done in earth as it is in heaven. But I was still fearful that perhaps I was a deceived creature, and I wanted a sign by which I might know all of this was of the Lord. Well, I believe he gave me a sign for good, with words accompanying the sign,—*"He shutteth, and no man can open; he openeth, and no man can*

shut." These words show forth the mighty power of God in working all things after the council of his own will, and if he has called me to stand in the defence of his truths, I believe he will be with me alway, even to the end, by whom I shall be able to witness that salvation is of the Lord.

J. R. CROOM.

[Here follows a lengthy summary statement which brother Croom made of the number of sermons he preached, and the number of individuals he baptized, which we must leave out, for the following reasons: first, it is not customary; 2nd, it would edify none save the family connections; and, thirdly, it would consume too much room in our paper. The sum and substance of it is this: Preached 299 times, and baptized 10 individuals. To give a statement of the places he preached at, would incur such a repetition on the churches he regularly attended that would render it uninteresting, we fear, to our readers generally. Brother Croom was an able preacher, and bravely "fought the good fight," and we hope he is now wearing his "crown of glory" which God has promised unto all them who "love his appearing."—ED]

For the Primitive Baptist.

"Heav'n has confirm'd the great decree,
That Adam's race must die;
One general ruin sweeps them down,
And low in dust they lie."

Almighty God, in His wisdom and mercy has seen fit, for a purpose best known to Himself, to visit and remove from us by death MISS BETHANY ELIZABETH WHITLEY. The medical aid of two distinguished physicians could not drive from her vitals the relentless Typhoid Fever until it had sped its agonizing course. On the 17th of July, 1860, death laid her cold in his iron arms, after an illness of about four weeks. She was aged 22 years, 11 months and 17 days,—just entering the prime and meridian days of life. But

the monitor of death beckoned to her, and cut short her enjoyments in this terrestrial world. She left a kind mother and step-father, three affectionate brothers and one sister, many relatives and acquaintances to mourn their deplorable and irreparable loss.

During the whole course of her sickness she suffered considerably, but did not murmur against it; no, her sufferings were borne with fortitude and resignation. Notwithstanding pain overcame her proper sensibilities and rational powers, it made her none the less tranquil. And if she was conscious that death was stealing her senses, and that his pallors were shading her once glowing cheeks with his ghastly vestige,—it presented no horror to her mind: but she was undaunted, and not the least affrighted.

In this much-beloved but now departed girl, were to be found many prominent characteristics which are essential to, and which constitute, a life of virtue and morality.—Courteous and affable in manners, gentle and pleasant in speech, benevolent and mild in disposition, interesting and entertaining in her social intercourse—combined with other requisite qualities of refinement—were the paramount principles which won the esteem and adoration of all who became acquainted with her. Ingenious, artful and persevering in her domestic affairs, facilitated a great respect from the industrial class: while her regard for character, civility and refinement won from the noble, the gay and intellectual—the rich and the poor—a name “better than precious ointment.” Throughout her general deportment she had no rival, for such a train of noble and praiseworthy qualities are but rarely found in the possession of any one person. But notwithstanding death has made a terminus to the *action* of these qualities, yet they speak and set forth examples which are worthy of emulation and should be engraved on the hearts of her survivors.

And though she had never professed a hope in the death and resurrection of Jesus Christ,—that in his atoning and cleansing blood she was made free from

the bondage of sin and Satan,—yet she has been apparently affected and deeply concerned about the future and everlasting welfare of her soul: and, giving way to the emotions of her heart, the penitent tear has often been seen trickling down her cheeks, while the glorious gospel was echoing in her ears. And on the 3rd Sunday in June, (Sunday before the fever prostrated her on Tuesday,) after listening attentively to an able, warm and impressive sermon delivered by her step-father (Eld. B. Temple,) she told the unworthy writer of this sketch, that “she felt very curious in time of preaching, and that she never felt so before;” and when returning home she cheerfully engaged in singing this, her last song,—

“Amazing grace, (how sweet the sound!)

That saved a wretch like me,—

I once was lost but now am found,

Was blind but now I see.”

And we can but trust that, in her inspiring moments, when pain was raging its last fury upon her, Jesus stood by her “chiefest among ten thousand, and altogether lovely,” and that he made her dying bed

“Feel soft as downy pillows are!”

She often expressed a partiality favoring the Primitive Baptists, and believed that they were the contenders for the truth. In them she took an interest that was truly remarkable, and manifested such an alacrity of movement in providing for their comfort that verified her best wishes for their prosperity.

But alas! she is gone! That gentle voice that was so soothing to sorrow is silenced in death to be heard no more, while her once comely form of beauty but now of lifeless, inanimate clay lies low beneath the green foilage above to moulder, petrify and decay in its grave. But that spirit! we hope Jesus reserved for himself to glorify in his kingdom with others gone long before,—that he hovered over her in her last agony and held out that most glorious of all invitations to her embrace, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,”—and that her spirit has

been wafted through the ethereal skies to bounden glory of everlasting bliss. While over her peaceful grave the birds may interchange their chanting and merry music of glee, yet when we gaze upon that memorable spot, our eyes spill the tear of sorrow while we sing sacred to her memory the sad requiem of "Thou art gone to the grave! peace to thee, loved one, in thy grave so low!"

But may our sorrows and deplorings be sanctified to our everlasting good,—that our loss may be impressed vividly and weightily on our hearts and minds that the messenger of death is menacing our corporeal sphere, and that we too must soon follow the "way of the world," and be wrapt in the oblivious winding-sheet of death! May it make us more considerate, and be the means in the hand of God of fitting and preparing us for ultimate glory, so that when death snatches life from us we may there meet our beloved Bethany basking around the Throne, and there to ascribe all praise, all honor, all glory for the saving grace and matchless mercies of a Wonder-Working God in a world that shall never end, where parting and sighing, death nor pain, will be felt nor feared no more again.—Amen.

"Life is a span, a fleeting hour,
How soon the vapor flies!

Man is a tender, transient flower,
That e'en in blooming dies.

Death spreads his withering, wintry arms,
And beauty smiles no more;

Ah! where are now those rising charms,
Which pleased our eyes before?

That once lov'd form, now cold and dead,
Each mournful thought employs:
We weep, our earthly comfort's fled,
And withered all our joys.

Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more.

Cease, then, fond nature, cease thy tears;
The Saviour dwells on high:
There everlasting spring appears,
There joys shall never die."

N. W. P.

Receipts.

Va.	Mrs. Pricilla Robertson for self, Lydia A. Pritchett and Henry D. Hines to July 61,	3 00
"	Wm. C. McDowell for George W. Giles and Elizabeth Giles to July 61,	2 00
Tenn.	Asa Griffin to June 61,	\$1 00
"	Abner Lawler for self to April 20, and S. R. Carver to Sept. 60,	2 00
Gea.	Wm. W. Hoggsett for self for 59-60, and for M. McCormack for 58-9-60,	5 00
"	John L. Dryden for self, Isaac Minshew, Abram Jordan, Henry Jordan and Jacob Minshew to July 26, 61,	5 00
Miss.	Samuel Moore for 59-60,	2 00
"	O. W. Ezell for Elizabeth Ezell to July 61,	1 00
Ala.	John Ball to Aug. 61,	2 00
Ark.	D. F. Coker for Isaac Milum to Aug. 61,	1 00
"	B. M. Cowling for Robert Biggs to Aug. 60,	1 00
N. C.	Mary Russell to July 61,	1 00
"	A. Davis to May 61,	1 00
"	Solomon Hassell for 60,	1 00
"	Wm. A. Thigpen for 58-9-60	3 00
"	Sarah Fleming to Aug. 61,	1 00
"	Theo. Atkinson to June 61,	1 00
"	Gray Andrews to July 15, 61,	1 00
"	Hudson Stephens for Pinkney Partin to Feb. 61,	1 00
"	S. N. Latta for Tho's. Proctor to July 26, 61,	1 00
"	Mrs. Rebecca F. Phillips for Mrs. Nancy Huff to Nov. 59,	1 00
"	B. P. Pitt for H. D. Little for 60,	1 00
	Ballance receipts of N. C. crowded out.	

The \$2 sent by brother B. M. Cowling for H. C. Green last spring came to hand, and pays him up to '57.

Brother John Hall (of Miss.) will please be informed that his \$5 came to hand, and pays him up to '62.

ASSOCIATIONAL NOTICES.

The Abbott's Creek Union Baptist Association will convene with the church at Brush Creek, Randolph Co., N. C., 15 miles east of Ashboro', and 4 miles south from Marley's Mills, on Brush Creek, to commence on Saturday before the 4th Lord's day in August, 1860.

Brethren of the Primitive Baptist Faith and Order are respectfully invited to attend, especially the brethren in the Ministry. JESSE ARLEDGE.

The next meeting of the Centre Creek Association of Regular Baptists, will be held with Providence Church, Newton county, Mo., at the Round Grove, Oliver's Prairie, to commence at 11 o'clock, on Saturday before the 4th Sunday in Sept., 1860.

The Little Black Association has appointed to hold its next meeting with Mount Pleasant Church, Choctaw county, Miss., 3 miles north of Bankston, on Friday before the 4th Sunday in October, 1860.

It was resolved that the next meeting of the Bear-Creek Association be held with Liberty Hill Church, Stanly Co., N. C., to commence on Saturday before the 4th Lord's day in Sept., 1860,—on the road leading from Morgan's Mills to Albemarle, nine miles from said mills.

The Little River P. B. Association will be held with the Middle Creek Church, Wake Co., N. C., about 18 miles South of Raleigh, commencing on Friday before the last Sunday in September, 1860.

The Kehukee P. B. Association will convene with the Church at Cross Roads, Edgecombe Co., N. C., about nine miles south of Tarboro', on the road leading from Tarboro' to Williams-ton, commencing on Saturday before the 1st Sunday in October, 1860.

The Contentnea P. B. Association will, by appointment, convene with the Church at Bear Creek, Lenoir Co., N. C., some mile or two from Mosley Hall Station, on the Atlantic R. R., commencing on Friday before the 2nd Sunday in Oct., 1860.

COUNTRY-LINE ASSOCIATION

Will be held with the Church at *Gilliam's*, Alamance county, N. C., 12 miles N. W. from the *Company's Shops*, on the North Carolina Rail-Road, on the 18th, 19th & 20th days of August, 1860, in a good neighborhood and a plenty of most excellent water.

We invite the brethren and sisters generally to come to our Association. We would say to those who wish to come by Rail-Road, that if they will drop me a line in time I will meet them at the *Company's Shops* at 12 o'clock on Friday before the Association commences and convey them to my house within three fourths of a mile of the Association and send them back to the *Shops—free of charge!*

We hope that the Ministering brethren will come and see us and preach for us. For further particulars, address B. F. Morton, Morton's Store, N. C.

B. F. MORTON.

We will publish other Asso. notices if sent us in time.

PRIMITIVE HYMNS,
CASH PRICES,

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD.

Greenville, Ala., Feb 21st, 1860.

A G E N T S.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Keneday, James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and W. F. Sanders. G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardsley, R. Ryns, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bain, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, Sir James B. Woodard, Hudson Stephens, Josiah Coats, Daniel Turlington, Green Bridgman, Edward W. Ains, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder, Jeremiah Batts, Benj. Flemming, Wm. F. Bell, Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Carney, Wilson Tilghman, Geo. Howard,

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitmit, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland Isaiah Parker and Prior Lewis; Isham Edwards, Wm. Brown, Wm. H. Hoggett, Eld. E. Rines, L. Phillips, A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell.

ALABAMA.—Elders E. Holland, R. W. Crutcher, Henry Solomon, Joseph Daniel, Jeremiah Daily, John Gray, S. Long, Daniel Dozier, F. Pickett, A. Stone, Mrs. Sarah R. White, R. M. Josey, O. W. Horn, J. T. Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S. M. Matthews, Green Carver, Wm. M. Parifoy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman, E. M. Amos.

MISSISSIPPI.—Thos. Young, David Harber, Thos. L. Cotton, M. D., George Tubb, B. H. Pace, John Francher Coleman, Nicholas A. W. Herring, A. J. Coleman, J. Watkins, J. M. Reece, Ashley Weathers, A. Botters, Robert McFeron, James Carter, John Allen, N. Ward, Jordan Jciner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vanersdel, R. Willis, Lvi W. Cobb, Edmond Jordan.

TENNESSEE.—Naum Powell, L. B. Stephens, Wm. McBoe, Jehn Turner, Wm. Shelton, Wm.

Gilliland, Dennis Tatum, John W. Reddick, Thomas Pittis, Samuel Day, Jacob Butcher, E. G. Browning, Vincent Taylor, Anderson Brummett, Joel Rushing, Wm. Swain, J. B. Reager, Pete Smith, Dennis Springer, Samuel Thomas, C. J. Shelton, John W. Burge, John D. Matthews, L. F. Evans; Elders George Huffman, R. W. Fain, Wm. Hunt, John Parker, P. A. Witt, Hosea Preslar.

MISSOURI.—William Fewell, George Yoakum, Wm. H. Mahurne, John Patton, C. M. Colyear, Walter Bridgerts, Wm. R. Evans, Henry W. Selakoman.

LOUISIANA.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

INDIANA.—Alston Wyatt, Eld. Geo. Branson, Milton Ballenger.

ILLINOIS.—John Aylesbury, George Waggoner.

OHIO.—Eld. Hiram Allen, Andrew Cock.

KENTUCKY.—N. S. McDowell, Nicholas Darnald, M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

VIRGINIA.—Rudolph Rorer, John S. Craddock, Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Elders Nathan Thompson and Silas Minter.

ARKANSAS.—F. T. Harris, W. R. Knight.

TEXAS.—C. W. Dollahite, Jacob Mast, Ezra Stephenson, Alfred Hefner, I. F. Wood, H. W. Anderson, Eld. Joseph Harman, John T. Childers,

FLORIDA.—T. H. Hurst, Isham H. Bazzel.

T E R M S.

The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburnie, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUTED at the Office of the *Primitive Baptist*, about one mile East of of Raleigh. Persons who can not make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct to the Editor *Primitive Baptist*, Milburnie, N. C.

Charges will be moderate, and the work good.

BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., Aug. 25, 1860.

No 16.

COMMUNICATIONS.

For the Primitive Baptist.
Williamston, N. C., }
July 24th, 1860. }

DEAR BRO. TEMPLE:—

The words of the Psalmist are often on my mind,—“Keep my tongue from evil, and my lips from speaking guile.”

This may well be the desire and prayer of every soul who knows the blessedness of peace and who has the fear of God before his eyes. This is the language of one of the eminent servants of God who had known and felt the sad effects of an evil tongue.—Whoso keepeth his mouth and tongue, keepeth his soul from troubles. He that hath a perverse tongue, falls into mischief; but the tongue of the wise issueth knowledge aright, but the mouth of the fools poureth out foolishness. A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit.

The proper use of the tongue may well be a subject of meditation; it has engaged many of my thoughts through life. And I have often felt most sincerely to adopt the language of David as above referred to. How much injury and sorrow has one unguarded word brought upon the soul! The tongue, by the Apostle, is said to be an unruly member, which should be held in by bit and bridle.

The Psalmist inquires, “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor. In whose eyes a vile person is contented; but he knoweth them that fear the Lord.”

How much less misery and unhappiness would be realized were it not for unguarded tongue—*an evil tongue!*—Envyings and evil-speakings and backbitings are to be expected in the world, as these are the sad effects of sin. But such things ought never to be named among those professing godliness, yet here we sometimes find the sad effects of an evil, or unguarded tongue,—at some unwatched-for moment its unhalloed influences have been felt in the household of faith.

But may not this evil often be found to arise from the bitter root of envy and jealousy?—They are both so nearly allied to each other that they can hardly be separated.

The proper use of the tongue is a great blessing,—it is a gift from Heaven. “How forcible are right words!” The tongue of the just is as choice silver. A word spoken in due season, how good it is. “A word fitly spoken is like apples of gold in pictures of silver.”

David says, "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me. Set a watch, O Lord, before my mouth, keep the door of my lips." This may well be our prayer.

The Lord declares, "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."

O, my brother, my soul pants for that purity of heart which would lead me to think no evil, and speak no guile, ever to be circumspect as one that professes godliness. But so much imperfection do I see dwelling in my nature, that I wish to fly away from myself and take shelter alone in the bleaching arms of the Redeemer,—ever remembering the glorious riches of that grace which has brought me, as I humbly hope, to rest and trust alone in the Rock of Eternal Ages.

Dear brother, when I took my pen in hand, it was to quote the passage referred to at the commencement of my sheet, and ask you to write a short exposition on the words of the Psalmist, "Keep my tongue from evil, and my lips from speaking guile." I will, however, send you my request just as it is, trusting you will pardon my wandering thoughts, remembering who it is that is now addressing you,—one who feels to be less than the least of God's dear people, if one at all.

Your affectionate sister in Christ,
M. M. HASSELL.

For the Primitive Baptist;
MISS., JUNE 17, 1860.

Dear Bro. Temple, and all the Brethren who take the Primitive Baptist:

Brethren, my heart was grieved when I received my last Primitive and learned in it from brother Temple that he had only about 400 subscribers for the "Basket of Fragments!"

Now, brethren, it does depend on us whether we will have the "Fragments" printed or not. Brother Temple cannot afford to print that pamphlet for nothing; and if he was willing to do it for nothing, he ought not to do it. I am satisfied that he did not design making the printing of the "Fragments" a lucrative thing.

Now, brethren, how many out of the 400 that have subscribed will join me and say to brother Temple that they will subscribe \$5 (five dollars) for five copies of the "Basket of Fragments?" And you who cannot go five dollars for five copies, go four dollars for four copies. Some can go three dollars for three copies; some two dollars for two copies; and let all the rest raise their subscription to one dollar per copy,—and in this way it may be that we can raise money enough to justify brother Temple to reprint the work. He must not work for us for nothing and board himself and find all his printing materials.

There may be objections raised to this proposition, saying that they do not want so many copies: neither do I, but I will pay for so many rather than that valuable work shall be lost; for I want it handed down to posterity. And further, I want brother Temple to superintend the printing of the "Fragments" while he lives, because I believe he will do it faithfully.

I would say more, but I think it useless at this time. I will only say to the brethren, Come up, one and all, and let us have the "Basket of Fragments" reprinted, so that our enemies in a future day may not get hold of it and claim it as their work, by changing it to suit themselves or purposes.

Your unworthy brother,

B. R. WADE.

We hope our brethren and friends will not consider that we are converting the "Primitive" into a political medium by publishing the following Discourse on "The Relation of Master and Servant," delivered by Elder John Clark. This question has called forth the merits of the greatest talents of our country time and again, but only to increase and enrage strife, and has resulted in the dissolution and severance of the fellowship of all denominations North and South, except the Primitive Baptists, who stand united in principle and love throughout the United States. The *servant* and his *master* are recognized and sanctioned by the Scriptures of Divine Inspiration and by the Constitution of the United States. It has existed throughout the antediluvian world, and exists to the present day: and the place where evil consequences resulted from it, and where it is forbidden, as being a sin, or a transgression of the law of God, is not to be found recorded in Holy Writ; neither is it denounced by any other than the traditions of fanatical authority. Our Religious and Political liberties came hand in hand. Our religious privileges are protected by our political government, and we, as religionists, enjoying the privilege of "worshipping God according to the dictates of our own conscience," do claim a promoting interest to the power that guarantees the same to us. That which has a tendency to destroy the present political government and our institutions, will have the same tendency to usurp, ignore and destroy our religious freedom. The latter is sustained by the former; and when the former is annihilated, the privileges of the latter must inevitably be crushed with it.

The scriptures are plain on this subject, and by holding in our possession servants or slaves, we are not under any

condemnatory law of our God nor of our Country, but on the contrary sustained in it. We will add no more, but invite a careful perusal of brother Clark's discourse, which embraces such comprehensive reasoning and scriptural testimony, that the mind cannot err in the decision of his correctness:

Discourse of Elder John Clark, upon the subject of "The Relation of Master and Servant."

(Delivered at Stafford Court House, Va., April 29, 1860.)

BRETHREN AND FRIENDS:

I appear before you to-day at the solicitation of some of my fellow-citizens, and also, in consonance with my own views of propriety in the present juncture of affairs in the Commonwealth, to address you upon the subject of 'THE RELATION OF MASTER AND SERVANT.'

I am pleased to see such a full attendance of both classes, as it shows that they feel mutually interested in the investigation of that subject. I have nothing to say to the servant that I am unwilling for the master to hear, nor anything to the master, which I would hesitate to publish upon the house tops.

The passage of scripture which I propose as a text to-day, will be found in the 14th verse of the III chapter of Luke: "And what shall we do?" This interrogatory was propounded to John the Baptist by the soldiers. Had John been a Quaker, he would have directed them to disband and return home, that it was highly improper to take up arms in defence of their country, &c.; but instead of that he said unto them, "Do violence to no man; neither accuse any falsely; and be content with your wages." In the context we find that the *people* and the *publicans* asked him the same question, which he in like manner answered wisely, and altogether consistent with his Divine character.

It is certainly, my friends, a question of the first importance that we should

know what we should do in all the relations of life that we sustain to each other, and it is the part of wisdom for us to inquire to know what God would have us to do. What is his will in relation to us? And the answer to that inquiry, as it relates particularly to masters and servants, I propose now to seek from *The Book* of which the Muse of Zion thus sweetly sings:

"What glory gilds the sacred page!
Majestic, like the sun,
It gives a light to every age:
It gives, but borrows none."

It is not my purpose to attempt to exhibit the views of any political party, either north or south, upon this subject, but to inquire at the fountain head of truth, upon this and every other question interesting to mortals here below, the infallible revelation that God has given to men. What it teaches as doctrine we must receive as truth, and what it enjoins upon us in precept we are under obligation to observe; and all that is not expressly commanded therein is forbidden. In interpreting the Scriptures, I am to use a political phrase, a *strict constructionist*, and therefore must conform to the motto that "Whatsoever is not expressly commanded is forbidden." The Apostles themselves were restricted by the commands of Christ, the head of the Church, and King in Zion, in the commission he gave them, in the words following:—"Teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii, 20.) Beyond this they were not at liberty to go; and that accounts for the fact that none of them were abolitionists; and let us not presume to tread where the inspired Apostles of the Lamb dared not venture!

The institution of Slavery, or involuntary servitude, existed under the old dispensation, and the God of Abraham gave laws to his ancient people by which it was to be regulated, embracing its origin, and instructions both to masters and servants.

First—*The origin of servants as bondmen.*—Gen. ix. 25, 26, 27: "And he said, (that is, Noah,) Cursed be Ca-

naan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

I have but a word or two upon this point.—From these three sons of Noah, 'were the nations divided in the earth after the flood,' (32 v.) and, as I understand it, from Shem came the Jews, from Ham through Canaan, his son, the negroes, and from Japheth, the Gentiles. Japheth was to dwell in the tents of Shem, which has been accomplished nationally and religiously, and Canaan was to be a servant of servants to both of them, which is also true.

Secondly—*Servants were bought and sold under the Mosaic economy: Of whom bought; and who were left by their masters, as other property, as an inheritance to their children.*

God in renewing the Covenant with Abraham—the Covenant of Circumcision—commanded him, saying: "He that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised. * * * And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money. * * * And all the men of his house; born in the house, and bought with money of the stranger, were circumcised with him." Gen. xvii, 12, 13, 23, 27.

* In giving instructions upon the subject of purchasing bond servants, or slaves, their own kindred were excepted and purchases made of the heathen and strangers.

"And if thy brother that dwelleth by thee, be waxen and poor, and be sold unto thee, thou shalt not compel him to serve as a bond servant; But as an hired servant, and as a sojourner he shall be with thee, and shall serve thee unto the year of Jubilee; and then shall he depart from thee, both he and his children with him, and shall return unto

his own family, and unto the possession of his father shall he return. For they are my servants which I brought forth out of the land of Egypt; they shall not be sold as bondmen. Thou shalt not rule over him with rigour, but shall fear thy God."

"Both thy bondmen, and bondmaids, which thou shall have, shalt be of the heathen that are round about you, of them shall ye buy, bond men and maids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession."

"And ye shall take them as an inheritance for your children after you to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour." Lev. xxv. 39—46.

Thirdly.—THE DISTINCTION BETWEEN SERVANTS BOUGHT WITH MONEY, AND HIRED SERVANTS. Ex. xii. 44, 45.—"But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. (The Passover.) A foreigner, and hired servant shall not eat thereof."

In the Sep. the word rendered *Man's Servant*, in the above quotation is *Oiketes*, which is defined a slave, or servant, a domestic. And the word for *Hired Servant* is *Misthotos*, a hireling, servant, a mercenary.

But I am aware that it has been affirmed in high places, that while all this was true, it related exclusively to a former dispensation, which has been abolished with all its rites, and that a new dispensation has been inaugurated and a new era introduced, in which the element of domestic slavery was not incorporated. As christians, we rejoice that our Lord Jesus Christ has come as the ante-type and substance of all types and shadows of the old dispensation, which were "shadows of good things to come," and that "he taketh away the first that he may establish the second;" (Heb. x, 9,) nor would we "tempt God

to put a yoke upon the disciples, which neither our fathers nor we were able to bear;" (Acts xv, 10,) and so of the "better things" which have been "provided for us," in comparison with what Abraham and the prophets saw, we can sing:

"As by the light of opening day,
The stars are all conceal'd,
So earthly objects fade away
When Jesus is reveal'd."

BUT THAT HAS ONLY BEEN ABOLISHED OF THE OLD DISPENSATION WHICH IS NOT INCORPORATED IN THE NEW. Let us then, turn to the New Testament and see whether the relation of master and servant is recognized under the CHRISTOCRACY as it was under the THEOCRACY. If it is not, we are bound as Christians, to protest against it, and labor to abolish it. It is admitted that many of the rituals of the Old Covenant were purely Jewish, and have no binding force upon us; indeed, were not enjoined upon the Gentiles in those days; but the institution of domestic slavery was not among those things which were abolished and nailed to the Cross of our Lord Jesus Christ, and which the children of Israel could not look to the end of, because their eyes were blinded.—2 Cor. iii. 13, 13.

When Christ came, which was in the fullness of the time, and according to all that the prophets had written of him, for they spake of him coming and the glory that should follow, he found the institution of Slavery in existence; and although he never failed to reprove the people for their sins—all manner of sins—and in the severest terms, yet there is no case on record where he ever protested against slaveholding as a sin, or that he ever commanded that it should be abolished; but on the contrary he sanctioned it, as will appear clearly to every unprejudiced mind, in the case of the Centurion, which I will briefly notice.

The history of this case is recorded in Matt. viii, 5, 10, 13—and Luke vii, 2, 10. I will read from the former book. "And when Jesus was entered into Capernaum, there came unto him

a Centurion, beseeching him, and saying, Lord, my servant (Gr *Paisma*, servant, attendant, slave,) lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord I am not worthy that thou shouldst come under my roof; but speak the word and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man Go, and he goeth; and to another Come, and he cometh; and to my Servant Do this, and he doeth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. * * And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

What a favorable opportunity was here presented, if the abolition of slavery had been embraced in the Lord's Mission to earth, for him to have instructed this Gentile, this descendant of Japheth, upon the subject. But not a word of reproof or censure was uttered by the Saviour to this slave holder, for "holding his fellow-mortals in bondage" as some who profess to be his followers in our day, readily do under similar circumstances, but on the contrary he bore witness to his character, as a righteous man, and possessing greater faith than he had found even in Israel, among the chosen nation and highly favored children of Abraham.

This Centurion was rich, as he had built the Jews a synagogue, according to the account recorded in Luke, and no doubt owned many servants: and in the earnest solicitude manifested in behalf of the one that was sick, and his readiness to do everything in his power and seek for all remedies within his reach to alleviate his sufferings, he has set an example worthy of the imitation of all masters. In Luke it is said that his servant "was dear unto him," and he uses a term in speaking of him—*Pais*—which is sometimes rendered, a

child, thus showing the tender regard he entertained for him.

See also the case presented by our Lord in Luke xvii, 7, 8, 9, as illustrative of the relation we sustain to him, and of the obligations we are under to him; and what is there said of the servant and his master is, in some form, of every day occurrence wherever the institution of slavery exists. "But which of you having a servant ploughing, or feeding cattle, will say unto him by-and-by, when he is come from the field, go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I trow not."

I will now turn to the record of the Holy Apostles of the Lamb, who followed Christ in the regeneration, and therefore they sit upon twelve thrones judging the twelve tribes of Israel; (Matt. xix. 28,) who have delivered to us what they have received of the Lord Jesus, (1 Cor. xi. 23, xv. 3,) and as they followed Christ, so were we under obligation to follow them. 1 Cor. iv. 16, xi. 1, Phil. iii. 17, Thes. 1. 6.

I will read at length the apostolic instruction delivered upon this subject, and I beseech you, both masters and slaves, to attend strictly to it. Remember that it is God that speaks to you, by his son, who is a Prophet mighty in word and deed; and of whom it is written: (Acts iii. 23,) "every soul who will not hear that Prophet, shall be destroyed from among the people." 1 Cor. vii. 20, 21.—"Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be free, use it rather." See also 22 and 23 verses. Eph. vi. 5—9,— "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of

God from the heart; with good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." Col. iii. 22—25. iv. 1. This is substantially the same as what I have just read in the Epistle to the Ephesians. 1 Tim. vi. 1, 2,—“Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.” Titus ii. 9, 10,—“Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.” 1st Pet. ii. 18—20, “Servants, be subject to your masters with all fear: not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”

It is written that, “In the mouth of two or three witnesses shall every word be established,” and I have presented the testimony of the Apostle Paul in his letters to the churches and to the ministers of the Gospel, and also of the Apostle Peter to the saints of God, in which this relation is recognized, and explicit instructions given to the parties respectively; and, of course, it is consistent with the christian economy. In the same connection instructions are given to husbands and wives, parents and children, and as long as these rela-

tions shall endure, which will be as long as the world stands, or until “time shall be no longer,” so long will there be masters, and servants, otherwise that portion of the Bible would be obsolete; but that shall never be with anything belonging to the new covenant, and the gospel dispensation; and, therefore, I would as soon think of laboring to abolish the conjugal and parental relations which God has established, as to abolish slavery.

They all exist by the same divine authority, and the laws of Christ are alike binding upon each, and so will remain while his Church is upon earth. Job, speaking by divine inspiration, contemplated no discharge from this but in death. There, “the servant is free from his master,” iii. 19. There is no escape, then, from this conclusion but in downright infidelity: and modern abolitionism is, consequently unmasked infidelity, and of the worst type, which might be easily demonstrated, if this was the time and the place for such an exposure.

My comments upon the authority cited shall be brief. In the paragraph read from the Epistle to the Church at Ephesus, which was composed of Gentiles who had been converted to God, we learned that some of the members owned servants who were members with them in the Church, and the Apostle commands that the servants shall obey their *masters, according to the flesh*, in all things, evidently showing that he did not mean their Master in heaven, who was also their master's Master; and this service was to be rendered as being due to Christ, because he enjoined it upon them, and in fear, *doing the will of God from the heart*. Let the masters also consider the admonition given; *to do the same things to them*, that is, to serve them, or attend to them, in the capacity of a master, who also has a Master in heaven, to forbear threatening; for whenever a threat is made which is not performed, (as is often the case, where they are freely indulged in,) the master is lowered in his dignity, and

in the same ratio the servant will lose respect and reverence for him.

In the passage in Timothy, the Apostle instructs the Minister to teach the servants that are under the yoke, (of bondage or slavery,) to count their own masters worthy of all honor, &c., so that as they were professors of the religion of Christ, the name of God and his doctrine would not be blasphemed by any act of disobedience and rebellion. It is remarkable that the Apostle in the 3, 4, and 5 verses that follow here has very fully and distinctly described a spirit which is abroad in the land at the present day. Hear him,—“If any man teach otherwise, (that is, contrary to what is stated in the next,) and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”

This picture which the Apostle drew with the pencil of inspiration, finds its original, in spirit and in letter, in the Abolition party of the 19th century.

I will only notice one item in the passage quoted from Titus: “Not purloining,” that is, *stealing*. From the connection in which this is found, it is very clear to my mind that the Apostle designed to teach servants that they *should not steal from their masters*. Not that they were at liberty to steal from others, but being forbidden to steal from their masters, of course they had no license to steal from others. The wise man says, “Men do not despise a thief, if he steal to satisfy his soul when he is hungry;” Prov. vi. 30,) but a case of such necessity rarely, if ever exists among us, and hence the most of the pilfering is to buy spirituous liquors, which is a decided injury to them. That they do not, as it is supposed, get half the value of what they steal and barter for whiskey is, perhaps, the best feature in the system, so far as the servants are

concerned, as the less they have of it the better for them. Nothing is said either in Tim. or Titus to masters.

Peter, in the passage quoted from his epistle, makes a strong case. He enjoins subjection on the part of servants not only to their masters who are *good and gentle*, but also to the *froward*; or what may be called *hard masters*; and even if they are buffeted after having done well, they should take it patiently according to the example of Christ, which is presented for their pattern.

I have not time now to take up the case presented in Paul's letter to the slave-holder, Philemon, concerning Onesimas, his runaway servant, whom Paul sent back to his master. The Apostle addresses this slave-owner as “our dearly beloved, fellow-laborer;” and says to him: “Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints,” &c.

Of Onesimas, the servant, he says: “Whom I would have retained with me;” that is, would have owned him as his servant, but without the mind, or consent, of his master, would not do it.

There are two kinds of bad masters in our country. One class are those who maintain no discipline either in raising or management of servants, who suffer them to rove about much of their time in idleness, and by nights and on Sundays visiting tipling shops, where they indulge in rioting and dissipation. Such servants are a pest to the community in which they live, as they must of necessity be badly clothed and fed, and consequently are under temptations to steal, and which, in many instances they willingly yield to; and it would be a wise provision to take their masters under a writ of lunacy, and hire out their servants for their support.—The other class are such as press them hard in their work—lay heavy burdens upon them, and feed and clothe badly. To the credit and honor of the people of our State, there are but few of that class within her borders.

I notice in the congregation some of the descendants of Ham, who do not come legally under the head of *bond servants*, but who, as a general thing,

are in a much worse condition than their kindred who are favored with good masters. They are called *Free Negroes*. What a perversion of terms is it, in many instances! They have the name, but, alas, that is all of true freedom that they know any thing about, except to indulge their appetites and passions in brutal excesses when an opportunity is presented to them, and for which they are often made to suffer the penalty of the law. There is not, as far as my observation extends, one in a hundred of that class but what would be elevated considerably by being brought under masters who would feed and clothe them well, and make them work; and I would earnestly urge such to seek that promotion, to lose no time in securing masters who will provide for them what they have never been able to obtain in their ideal freedom.

These, my brethren and friends, are the views which I entertain upon this subject, and I may add, without any design to disparage others, that they are peculiar to us as a denomination, for I have travelled in sixteen States of this Union, including my own dear native Virginia—ten slave States and six free States, as they are called, and have mixed freely with religionists of all creeds, and especially with Old School or Primitive Baptists, and I have never seen one who had any standing in the Church, or any character for orthodoxy, who was an abolitionist. Upon the principle that we interpret the Scriptures, he cannot be an abolitionist, and if any should appear in our churches, they would be as summarily expelled, as if they were guilty of theft, or any species of wickedness. The notorious *Anthony Burns*, who belonged to a citizen of this county, was a member of a church of my care when he ran away—I baptized him—and we excommunicated him for absconding from his master.

It is true, that some bearing our denomination cognomen, both *cis* and *trans*-atlantic, have been found abolitionists, and prominent among them on the other side of the water is C. H.

Spurgeon. I call your attention to the following letter from him. Some of his peculiar friends in the Southern portion of this Confederacy, who have for several years been singing his praise, since the appearance of this letter, have made bonfires of his books; but we are under no such necessity. We have but few of his books, and we never owned him as being of our faith and order; never considered him sound either in doctrine or church polity; nor do our brethren in England acknowledge him, and therefore we are not responsible for anything he has written or may write upon that or any other subject. His egotism in this production is disgusting in the extreme. He has been puffed until he has vainly conceived, it appears, that a word, or a line from his pen, is sufficiently potent to change the order of churches; and also the governments of the earth. In this letter, which is but little over three squares in the column of a newspaper, he uses the prominal I thirty times! Alas! how has the mighty fallen! He has been lifted up with pride, and according to the word of the Lord (1 Tim. iii. 6,) has fallen into the condemnation of the devil. He would as soon think of receiving a murderer into his church, or into any sort of friendship, as a manstealer, he says. I know of no organized band of manstealers in the United States but his own party, the abolitionists, and therefore if he carries out that rule, *John Brown* could not live in his heart: but enough.

[Here brother Clark read Spurgeon's letter, which was addressed to the Editor of the "Watchman and Reflector." We omit publishing this letter a second time, but refer the reader to No. 12 of the present Vol. of the "Primitive Baptist."—ED. P. B.]

Although I have protracted these remarks beyond the limits prescribed for myself when I commenced, I cannot resist the impression to present in contrast with such stuff, such undisguised infidelity, as I have just read the following extract from the *South Western*

Baptist, which I most cordially and heartily endorse, as being the only correct Scriptural view of the subject, and with which I close:—

“No man who believes slavery to be an evil can honestly defend it—he is a hypocrite who attempts it—and hence emancipationists are as dangerous to the South as abolitionists, the only difference being in the remedies they propose for what both claim to be a social and political and moral evil. The moment a man admits any thing to be a moral evil, he is bound as an honest man to oppose it, to extirmination, and if he does not, it is *prima facie* evidence of his own corruption.

“We defend slavery because of our honest conviction that it is socially and morally right. This is the true Southern platform, and it is as Scriptural as it is Southern.

“Many anti-slavery men defend our rights under the Constitution, but they can go no farther, they contemplate the question from a purely political stand point—they defend the Constitution, not Slavery: this however does not meet the whole question, nor even the most important half of it. Constitutions ought to be adopted to the eternal rule of right; while, however, we would most gladly co-operate with the conservative men of all sections in maintaining the Constitution, the South has a most important work to do for herself in creating and preserving a healthy public sentiment upon this subject.”

For the Primitive Baptist

THE DOCTRINE OF THE CROSS MADE EASY.

All man-kind are naturally opposed to the doctrine of the Cross, because it takes from them all the honor and glory in the business of their salvation, and gives it to God their Creator; hence, they stand opposed to God and to all who contend for the doctrine of the Cross. They therefore call that a hard doctrine, and however ingenious

a preacher may be, if he preaches that doctrine he will more or less meet with the same opposition the Saviour met with when he was in the world. God, however, has given, and does give to his servants a mouth and wisdom which all their adversaries are not able to gainsay nor resist; but still the opposition is in their hearts against the truth. But I propose to show how this doctrine can be, and is made easy, without changing or altering it; but I shall not give this power to man; God, therefore must do it, if it is done at all;—and I say it has been done in my own case, (for the time has been when I was, perhaps, as much opposed to God as any man.) and now I do believe that every thing God does or ever did, is right. Now the way I believe this matter is brought about is, in the first place, God quickens the soul by his Spirit, or makes them alive by grace, and slays the enmity that was in their hearts against God, and thereby convinces them that they are sinners against him. He opens their eyes to see that God is just and righteous, and that they themselves are transgressors. Then, instead of murmuring and complaining against God and his word in which the doctrine of the Cross is taught, they are made to loathe and abhor themselves in dust and ashes before him. Now the sinner becomes poor in spirit,—he has no righteousness of his own, and feels that without he can be accounted righteous before God, he must be lost,—for ever lost! Here his mouth is stopped and he becomes guilty before God! He feels to be a poor helpless beggar, and he begs for mercy, but not for works of righteousness which he has done. He is made willing to be saved upon God's term, and made willing to give him all the honor and glory arising from his salvation too. Thus he unites in the song:—“Not un-

to us, not into us, but to Thy name, O God, give the glory!!”

Thus the sinner is brought to believe Jesus died for him, and that he, as an individual, is interested in his death. Thus a good hope through grace springs up in his soul, and he rests on Christ as his Rock! He loves Christ, his word, his people, his cause and every thing that pertains to him; yea, he is to that soul the chiefest among ten thousand, and altogether lovely. Let others murmur and complain as they may against him,—that poor soul can boast in and of him, and say, “My Beloved is mine, and I am his!”

Now, I think that every one who is thus taught, can glory in the Cross and in the doctrine of the Cross. You may call it Election or Predestination,—you may call it the Doctrine of the Cross, or of Discriminating Grace,—or you may call it the Doctrine of God’s Sovereignty,—it is all the same thing, for it all centres in the Immutability of God. Hence it exalts God’s holy name and blasts all human glory; and, on the part of man, excludes boasting, save in the Cross of Christ, and that is enough for me.

Brother Temple, these have been some of my thoughts to-day, and I thought I would commit them to paper and send them to you. And if you dispose of them to your own satisfaction, I shall be suited as to that. I have been afflicted for the last 12 days with a hurting in my breast and side so that I could not work but little; but I expect to start to the Country-Line Association to-morrow, if the Lord will.

Yours, truly,

JAMES WILSON.

Raleigh, N. C., }
Aug. 15, 1860. }

“Comfort ye my people.”

For the Primitive Baptist.

EDGECOMBE CO., N. C., }
AUG. 8, 1860. }

Dear Bro. Temple:—May Grace, Mercy and Truth be multiplied and abound with you and all the dear children of God scattered abroad throughout the world, so that they may be enabled, by grace divine, to lay aside every weight and the sin that doth so easily beset us, and run the christian race that is set before us, looking unto Jesus the Author and Finisher of our faith.

I am persuaded if all the dear saints of God could at all times be looking unto Jesus, they would be abounding in love to one another and the cause, which they have espoused, esteeming each other better than self. Self is a mystery to me: I have been trying to find him out thirty-five years, and yet I only know him in part. He is but a little thing at best, and is reckoned as grass that flourishes in the morning, and before night is cut down and is withered away. He is so little I have no confidence in him. His way leads to death,—he puffeth himself up—strives for the mastery—speaking great swelling words, and dispute about words to no profit—wants to be the great man and do the works of God,—and hence the inquiry, “What shall we do to do the works of God?” “Jesus said, This is the work of God, that ye believe on him whom he hath sent.”

Brethren, if we could always be abounding in the work of God, we should always be believing in Jesus whom he hath sent into the world, which is the work of God. For it is God that worketh in us to will and to do of his own good pleasure, and reveals Jesus a Saviour able to save to the utmost all that come unto him.

Dear saints, cast all your cares on him,—he is able and willing,—and

whatever your needs are, ask the Father in his name, and he has promised to give it.

Here I will say a few words to brother Asa McCrary's inquiries.—Such as I have, give I unto him. Dear brother: for us and the Church of God in the world to do right is, to believe in Jesus whom God hath sent into the world. Jesus taught his disciples to love one another,—to watch and pray,—and has given his church rules to be governed by. A departure from anything taught by him and his Apostles, is proof of a denial of his doctrine, and is not of the Lord.

Matthew 18th ch.:—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church," &c.

A departure from this rule by a christian is denying Christ and the doctrine taught by him and his Apostles, and surely will cause him or her to weep like Peter—*bitterly*. You see from the above that my opinion is, if one brother has aught against another, and fails to go to him *first*, and shall tell it to others, he is guilty, and therefore sins against Christ. If a lay-member has aught against a preacher, he should just go to him in love, tell him, and if no reconciliation, and it is known to the church, then the church should act according to the rules given by our Saviour. And I am persuaded in such cases, the *christian*, whether deacon, or preacher, or layman, will bring their gift before the altar (church) and lay it there until it is restored by the church. And should one fail to do it, and still go on travelling and preaching before

such difficulty is settled, that such an one will be in disorder, if he was not before.

In North Carolina we have no Committees to say who shall, or who shall not preach at our meetings: it is generally left with the preachers when there are more than can preach on the same day. At our Associations, and sometimes at the Union meetings, when we have more preachers than we have days for them to preach, we ballot for a certain number to preach on Sundays.

Now, if our custom were like yours—to have a Committee to say who should preach—I do not think it would be a wise policy to put any brother on said Committee who has aught against his brother preacher; nor do I believe said preacher ought to go about preaching until the matter is settled between them.

Such are my opinions. If they are worth any thing, you are welcome to them; if not, cast them aside,—and may the Lord give us all understanding to know the Way, the Truth, and the Life, and enable us to walk therein, to the glory of God and comforting of each other.

Yours, in tribulation,
WM. THIGPEN.

Our apology for the appearance of so few communications in the present No. is, that Bro. Clark's "Discourse," as will be seen, has occupied the most of the space allotted to correspondents. We hope those who have communications now with us, will bear with us, and consider that they are only excluded from the present No. In our next issue we will give them hearing, and hope to interest our readers with "good things" from many sections of the country, and that this notice of them will the more "sharpen the appetite" to receive the "wholesome diet."—Ed.

PRIMITIVE BAPTIST.

Milburnie, N. C., Aug. 25, 1860.

BROTHER GEORGE HILL—

Dear Sir:—Yours, of Aug. 1st, is before me, and, according to your request, I will give such views as I have on the subject.

You state, that you have a sister, who has moved into a section of country where there is no Old School Baptist church near her; but that there is a missionary church near by, and sometimes she has an idea of joining them; but fears she would not be satisfied or feel at home with them, and therefore desires advice on the subject, being an Old Baptist.

Dear brother Hill, my advice is, that she had better keep herself from idols, as the Missionary Baptists have set up several idols, which they serve, without any example set by Jesus Christ or his Apostles, to "help God evangelize the world." All of which they are destitute of a "thus saith the Lord."

The Missionaries, in so doing, would seem to deny that the Scriptures were sufficient for our rule of faith and practice, and therefore must make up the 'deficiency' which Christ and his Apostles "failed to do." Such conduct would seem to charge God with imperfection.

Then I consider all the societies gotten up by men, predicated upon money, to be so many idols, which they worship, being the works of their own hands—altogether uncalled for by the Great Head of the Church, and is dishonoring of him.

Hence, the Apostle says, "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, abounding therein with thanksgiving.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. ii. 6, 7, 8. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."—2nd Thess. ii. 15. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2nd Thess. iii. 6. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers."—1st Peter, i. 18. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men."—Mark vii. 7.

With all this testimony before us, and seeing how exactly the Scriptures point them out, we should keep ourselves from idols. Instead of the Lord bidding us to join them, he says,— "Come out of her, my people," &c.— "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

As the Scriptures do not make manifest the various institutions of the Missionary Baptists as scriptural, then they are the works of darkness. For whatever makes manifest, is light.

In conclusion, I will say to the sister, rather than join them remain as you are; for you say, you do not believe you would enjoy yourself or feel to be at home. Just so I think too, if you are a christian. Then wait upon the Lord: for they that wait upon the Lord shall have their strength renewed. It may be that the Lord will hear your groaning and come down from heaven to deliver you—he may, in his providence, send one of his servants to preach

to you the unsearchable riches of Christ, redounding to his glory and your benefit. May God grant it if it is his blessed will, and to all his children thus situated, is my desire.

OBITUARY.

ON Monday, 23 April, 1860, COLEMAN NICHOLS, resident of Madison Co., Miss., yielded to that universal law to which all organic creation is subject, and his once active and manly form ceased to be controlled by those corruptible laws which constitute and support this uncertain existence: and hence, temporarily speaking, the GOOD OLD MAN is no more!

He was born in Columbia Co., N. C., sometime in the year 1796; joined the Baptist Church in the year 1823, (precise dates not at hand.) He stood a firm and an unflinching defender of salvation by grace alone, amid the great struggle with the anti-christian supporters of human agencies among the Baptists; came out from among them about the year 1846, and with a few others of like faith, was constituted a church known by the name of Cross Roads, near his residence, and lived and died a much-loved and highly-honored member of the same. And the writer is made to pause with tears in his eyes and inquire, Can his children, his grand-children, or his numerous friends feel deeper remorse or more unfeigned regret, than his poor, weak and disconsolate brethren, especially those of Cross Roads Church!

Eulogies, either written or spoken, upon the life of such a man, can be of but little service, especially to them that knew him,—as his virtues and mental and moral worth are more indelibly printed upon their minds than can be depicted upon paper, even by the most fanciful writer. But an abiding hope, based upon reliable scriptural evidences of a happy immortality after death, is a consolation to the living that surpasses all earthly considerations; and as a sure foundation for our hope relative the future happiness of our

venerable old friend and brother, we have the evidence that he fought the good fight of faith, and that he kept the faith once delivered to the saints. He allowed human agencies no part nor lot in the plan upon which his hope of salvation was based. His entire trust was in the Lord, in whom is everlasting strength. Hence, all his friends, relatives and brethren may feel confident that Coleman Nicholes will not be found in that "great day of accounts" among those that have "prophesied in His name, and in His name cast out devils," taught Sunday-schools, saved heathens, built fine churches, established great theological schools, revised the Bible to suit the age, and many other wonderful works too tedious to mention. Hence we are not as those who hope in or from those things which, in the humble judgment of the writer, is no hope at all.

T. L. C.

Receipts.

N. C.	Wm. R. Cox to Aug. 61,	\$1 00
"	Alfred Reed to Aug. 61,	1 00
"	Hargis Farthing for 38-9,	2 00
"	Samuel Baunn to Oct. 62,	3 00
"	James R. Young to July 61,	1 00
"	B. Creech for 52-3-4-5-6-7,	6 00
"	Wm. V. Wilder for self to Aug. 60-1, and Elizabeth Wyatt and James Evans to Aug. 61,	4 00
"	H. Galleg for self for 62-3-4; Isaac F. Forbes for 61, and James M. Woodhouse to Aug. 61,	5 00
"	Josiah Coats for E. Stuart and Wm. K. Jernigan to Aug. 61,	2 00
"	Jesse Fulgham for self for 61, and Wm. Peelle, Josa Peelle, Duncan Flowers, Raymon Catman, and William Boykin to July 26, 61,	5 00
S. C.	Jasper Hembree to June 61,	1 00
Gea.	John W. Harris for 60,	1 00
Tenn.	Joseph Yeadan for Tho's.	

	Walters to Aug. 61,	1 00
Ala.	Mrs. S. G. Morgan for 60, (and \$2 to assist in sending charity papers.)	3 00
Va.	Elder Silas Minter for 60,	1 00
Ky.	Henry Sasser, Peter Lut- tle and David Yeadon to Aug. 60,	3 00
Ark.	Eld. Stephen Berry for Eld. O. Weaver and Tho's Cotton to March 61,	2 00
Tex.	Tho's L. Rhodes for 58-9,	2 00

ASSOCIATIONAL NOTICES.

The next meeting of the Centre Creek Association of Regular Baptists, will be held with Providence Church, Newton county, Mo., at the Round Grove, Oliver's Prairie, to commence at 11 o'clock, on Saturday before the 4th Sunday in Sept., 1860.

The Little Black Association has appointed to hold its next meeting with Mount Pleasant Church, Choctaw county, Miss., 3 miles north of Bankston, on Friday before the 4th Sunday in October, 1860.

It was resolved that the next meeting of the Bear-Creek Association be held with Liberty Hill Church, Stanly Co., N. C., to commence on Saturday before the 4th Lord's day in Sept., 1860,—on the road leading from Morgan's Mills to Albemarle, nine miles from said mills.

The Little River P. B. Association will be held with the Middle Creek Church, Wake Co., N. C., about 18 miles South of Raleigh, commencing on Friday before the last Sunday in September, 1860.

The Kehukee P. B. Association will convene with the Church at Cross Roads, Edgecombe Co., N. C., about nine miles south of Tarboro', on the road leading from Tarboro' to Williamston, commencing on Saturday before the 1st Sunday in October, 1860.

The Contentnea P. B. Association will, by appointment, convene with the Church at Bear Creek, Lenoir Co., N. C., some mile or two from Mosley Hall Station, on the Atlantic R. R., commencing on Friday before the 2nd Sunday in Oct., 1860.

Persons writing to me on business, and desiring an answer by letter, will please enclose a stamp to pay postage. And no letter will be returned unless such person desiring return of letter pay the postage on the same.—Ed.

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin Lloyd, author of the Primitive Hymns, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Books will continue to exercise their influence and assistances in our behalf.

Yours Respectfully,

NAOMI A. LLOYD.

PRIMITIVE HYMNS,
CASH PRICES,

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD.

Greenville, Ala., Feb 21st, 1860.

AGENTS.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Daniel, J. H. Kennedy, James Wilson, W. M. Rushing, R. D. Hartl, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenbaner and W. F. Sanders, G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Pain, Wm. Welch, L. B. Fennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, Snr, James B. Woodard, Hudson Stephens, Josiah Coats, Daniel Turlington, Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder, Jeremiah Batts, Benj. Flemming, Wm. F. Bell, Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Carney, Wilson Tighman, Geo. Howard,

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitmire, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland Isaah Parker and Prior Lewis; Isham Edwards, Wm. Brown, Wm. H. Hogsett, Eld. E. Rines, L. Phillips, A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell.

ALABAMA.—Elders E. Holland, R. W. Crutcher, Henry Solomon, Joseph Daniel, Jeremiah Daily, John Gray, S. Long, Daniel Dozier, F. Pickett, A. Stone, Mrs. Sarah R. White, R. M. Josey, O. W. Horn, J. T. Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S. M. Matthews, Green Carver, Wm. M. Parifoy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman, E. M. Amos.

MISSISSIPPI.—Thos. Young, David Harber, Thos. L. Cotton, M. D., George Tubb, B. H. Pace, John Francher Coleman, Nicholas A. W. Herring, A. J. Coleman, J. Watkins, J. M. Reece, Ashley Weathers, A. Botters, Robert McFeron, James Carter, John Allen, N. Ward, Jordan J. Ciner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vanersdel, R. Willis, Levi W. Cobb, Edmond Jordan.

TENNESSEE.—Naum Powell, L. B. Stephens, Wm. McBea, John Turner, Wm. Shelton, Wm.

Gilliland, Dennis Tatum, John W. Keddick, Thomas Pittis, Samuel Day, Jacob Butcher, E. G. Browning, Vincent Taylor, Anderson Brundmetz, Joel Rushing, Wm. Swain, J. B. Reager, Pete Smith, Dennis Springer, Samuel Thomas, C. J. Shelton, John W. Burge, John D. Matthews, L. F. Evans; Elders George Huffman, R. W. Fain, Wm. Hunt, John Parker, P. A. Witt, Hosea Preslar.

MISSOURI.—William Fewell, George Yoakum, Wm. H. Mahurine, John Patton, C. M. Colyear, Walter Bridgers, Wm. R. Evans, Henry W. Selakeman.

LOUISIANA.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

INDIANA.—Alston Wyatt, Eld. Geo. Branson, Milton Baitenger.

ILLINOIS.—John Aylesbury, George Waggoner, Ohio—Eld. Hiram Allen, Andrew Cock.

KENTUCKY.—N. S. McDowell, Nicholas Darnald, M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

VIRGINIA.—Rudolph Rorer, John S. Craddock, Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Elders Nathan Thompson and Silas Minter, Arkansas—F. T. Harris, W. R. Knight.

TEXAS.—C. W. Dollahite, Jacob Mast, Ezra Stephenson, Alfred Hefner, I. F. Wood, H. W. Anderson, Eld. Joseph Harman, John T. Childers,

FLORIDA.—T. H. Hurst, Isham H. Bazzel.

TERMS.

The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburnie, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUTED at the Office of the Primitive Baptist, about one mile East of Raleigh. Persons who can not make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct to the Editor Primitive Baptist, Milburnie, N. C.

Charges will be moderate, and the work good
BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., Sept. 15, 1860.

No 17.

COMMUNICATIONS.

For the Primitive Baptist.

DEAR BRO. TEMPLE:—

May the Lord uphold you by the right hand of his power, and shield you under the shadow of his wing; and may you long continue, through your paper, to expose error and spread truth abroad. May it (the "Primitive,") still contain that rich variety of gospel truth which it has hitherto contained. While many articles have contained strong meat for the strong,—and often a bridle for the ass, as well as a rod for the fool's back,—many others from the dear brethren and sisters have been full of milk for babes.

As I believe you know how to bear with the weak and simple, I hope you will bear with me this time. Unworthy as I am, being least (if a chosen vessel at all) of all God's household, yet I desire to claim relationship to all God's chosen ones who are made manifest by being born again, and walking in all the commandments and ordinances of the Lord blameless. It is my happy privilege to have a name and a place in the house of the Lord and among his saints, though a rebellious creature.

O! well do I remember yet,
The worm-wood and the gall;
For I was made to drink it up—
To crown him Lord of all.

Brethren, pray for me, that I may adore the doctrine of God my Saviour in all things. This one thing do I desire of the Lord, that I may dwell in the house of the Lord all the days of my life—to inquire in his temple—to see the King in his beauty.

To spend one sacred day
Where God and saints abide,
Affords more real joy
Than all the world besides.

But I am often deprived of attending church, being none of the Primitive Order here. Nevertheless, the Lord has not left me without a manifestation of his tender care and loving kindness; for he has blessed me with a Bible, which I read for myself, and pray to Him to give me more wisdom and knowledge in it, by which I have been oftentimes refreshed.

I presume you feel and know that earth is a tiresome place—with all its gaudy show,—and we need oft refreshing while passing through this dreary desert land. Bless the Lord, O my soul, and forget not all his benefits. Through the unbounded goodness of my Heavenly Father, if I could hear some such sermons preached as I used to hear in N. C.,—hearing the unsearchable riches of Christ proclaimed by his servants, which were to me as the dew and rain to the parched earth,—in such society as this my weary soul could find rest.

It is to me a state of bliss,
When Jesus is a guest.

O, my dear brother, the unity of the brethren is like the precious ointment poured on Aaron's head,—as Hermon's dew, and as the dew shed on Zion's mountains. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." But again, "If a man say, I love God, and hateth his brother, he is a liar: for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—I John iv. 20.

We are commanded—if we have been taught the truth as it is in Jesus—to put away lying, speak every man truth with his neighbor, and to put away hatred, envy, anger and evil speaking with all malice, and be kind one to another; forgiving one another. It is vain to cry, "Lord, Lord," and do not the things he has commanded. Judas said, "Hail, Master," and kissed him; and Joab to Amasa, "Art thou in health, my brother?" but there was a weapon in his hand! May the Lord deliver us from all such.

While we are in this dreary veil of sin and sorrow, we must expect trials, opposition, persecution, fears within and conflicts without; but, at last, we shall be more than conquerors over all—through him that died for our sins, was raised for our justification,—who holds the keys of death and hell, and who is able to present us faultless before the Throne,—who is God, blessed for evermore. I feel the seeds of death growing daily in this mortal body, and am well assured that, ere long, the silver cord must be loosed—the golden bowl broken—and the cistern wheel cease to flutter,—

When awful death with weapon keen
Cuts off the thread of time,
Eternity at hand is seen,
Disclosing dread sublime!

O, may bright seraphs' round me stand,
And angels hover o'er me,
To bear my soul to that blest land,
Where Christ has gone before me!

There to bask in the refulgent beams of immortal bliss with the heavenly host of angels and the spirits of the just made perfect,—when this mortal shall put on immortality, and death be swallowed up in victory, and God be all in all,—then, with all the redeemed of the Lord, I hope to be crowned with an eternal weight of glory, and for ever sing in the highest key the everlasting song of salvation,—glory, honor, power, might and dominion unto Him that sitteth upon the Throne, and unto the Lamb for ever,—who, by Sovereign Grace, will bring us thither.

I close, with christian love to you and all the dear brethren and sisters in Christ Jesus.

B. R. T. S.

For the Primitive Baptist.

SELLING THE WORD.

There was a man in days of old,
For filthy lucre his Master sold,—
And thousands in the present day
Sell His word in the same way.

For money Jesus was betrayed,—
By crafty men the plan was laid,
And Judas, for a small reward,
Pointed out to them the Lord.

And Judas taught them just such knowl-
edge,

As now is taught within the college,—
That Jesus was an extra man,
Tho' could not execute his plan.

We learn that Judas did repent,
And gave up his money—every cent:
But now they lay it up in store,
And urge the people to give them more.

And since the 'mission plan' was laid,
Jesus hath often been betrayed;
And thousands have their fortunes made
Since preaching has become a trade.

in heart, and you shall find rest to your soul." Do you say, "All my righteousness is but as filthy rags?" and, "My soul is standing bare before the angry frown of a sin-avenging God? here is a garment, yea, "fine linen, clean and white," "the best robe," the robe of Jesus' righteousness, wove out on Mount Calvary, and it fits every soul that comes to God by him, and adorns the soul so richly that the all-seeing eye of God cannot see spot or wrinkle through it. "Remember now thy Creator in the days of thy youth." "Seek the Lord while he may be found, and call upon him while he is near."

May God crown this feeble effort with unremitting success, to the strengthening and edification of his children, and to the comfort and encouragement of mourners, and the keen conviction of sinners: and, through the agency of God's Spirit, may it produce a copious harvest to the honor and glory of God in the great day of accounts, is my prayer for Christ's sake. Amen.

M. MCGRAW.

S. C., Oct. 27, 1860.

For the Primitive Baptist

Person co., N. C., Sept., 1860.

BROTHER TEMPLE:—

As I am surrounded by Roman Catholics, in principle, *alias* Missionary Baptists, I feel stirred up in my mind to write one time more to the brethren and sisters of our faith, which is called the faith of God's elect, upon the subject of the religion of our Lord Jesus Christ. I am boarding with Elder A. N. Hall, teaching a common school: it will terminate about the first of October, and I will be glad of it; not on his account, but on the account of the doctrines taught by the Missionaries.

These Missionaries say they want a new translation of the Bible; the old

translation, they say, is wrong. I have been creditably informed that they say that about two-thirds of the present translation is wrong. I do not go to hear them, because what is not of faith is sin.

These Reverends, when they baptize, do not use the ceremony for baptism as other denominations do. They say,— "We *immerse* thee, my brother, (or sister, as the case may be,) in the name of the Father, Son, and Holy Ghost," instead of using the ceremony as usual,— "We *baptize* thee in the name of the Father, Son, and Holy Ghost." According to their faith, we have a wrong translation. Previous to the 19th century, we have been taught wrong, and therefore believed wrong,—so that the Primitive saints are all lost. Let us run the analogy a little farther, and to listen to the dictates of reason and common sense. Let us hear what the Apostle Paul, who was an inspired writer, says about believing or what is faith which is tantamount. Leave Paul, if you please, let me hear from you, for I feel somewhat troubled about what I have believed,—I have an immortal soul, which will ultimately be saved or damned. I have been a professor of religion for the last twenty years; and, according to the Missionary revelation, I will finally be damned, because I have believed a lie. Oh! miserable man that I am! For the last twenty years I have been reading a false translation! all of my prayers, tears, troubles, difficulties, and trials have been lost!

Do not fret and trouble yourself so much about this recent revelation of the Catholic Baptists. You say that you have been a professor for about twenty years,—and then to be pestered by them,—why you are old enough to eat strong meat, much more to be troubled about them. I would not have thought

strange of it if babes had been in a strait about this new discovery, because they are young and only capable of receiving milk; but for a man of your age, it is somewhat strange, for you are old enough to eat strong meat. As I am an inspired man, so are all the other Apostles, Evangelists and Prophets of both the Old and New Testaments, who were taught by the same Spirit, who believed alike and contended for the same faith. I will inform you on the subject.—Do not mingle and commingle law and gospel together when you read the Old and New Testaments, but discriminate one from the other,—draw a line of demarcation.

Paul to the 2nd Thes. 2nd ch. and 2nd v.,—“But we are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation through sanctification of the spirit and belief of the truth.” Again, Eph. 4th ch. and 5th v., “One Lord, one faith, one baptism.” Again, Jude 3rd v., or part of it, “Earnestly contending for the faith, which was once delivered to the saints.”

As Paul and Jude have laid down the great Magna-Charter of heaven, let us see if we can deduce the true principles from it, and to know what is the “belief of the truth” of the religion of our Lord Jesus Christ, and to be in the possession of the “faith of God’s elect,” or that faith once delivered to the saints. The Old School Baptists take King James’s translation of the scriptures as the man of their counsel. They experimentally know them; they have been taught to know them, and that by revelation. They every day see the fulfillment of them. The Old School Baptists, believe in the doctrine of Unconditional Election on the creature’s

part. The New School Baptists and all other Arminians, hate it. And to confirm it, our Lord Jesus Christ has said in the 6th ch. of John’s gospel, “All that the Father giveth to me, shall come to me.” So you see that no other person can come to the Lord but those given him; so they are a *given* people, not a *bartered* people.

Our Lord has informed us that, “No man can come unto me, except the Father, which hath sent me draw him.” Our Missionary friends deny this: they contend for an Indefinite Atonement, but a special application. Paul says in the 2nd ch. of Eph. and 1st, “that we are dead in trespasses and sins.” The Old School Baptists, who are the Apostles’ successors, say the same. The Missionary Baptists have rejected King James’s translation, and they say that the word *baptize* should read *immerse*; and that there are many other errors in the present translation, and in future they will have a new one.

Heretofore they have said, “for the want of money, many souls have gone to hell! Give them money, and they would evangelize the world!” and instead of ‘evangelizing’ the world, they have ‘devifized’ it.

According to analogy, all previous to this crisis, have been lost, because we have had a wrong translation; therefore we have been taught wrong, and so our faith is vain.

Which time shall we believe these moderns? before this new revelation or at the present? I will answer for myself: I say, neither time. Paul advertised these false teachers 1800 years ago. Acts of the Apostles, 20th ch. and 29th & 30th vs.,—“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

earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." I understand this Book of Life to be the wisdom of God or his eternal purposes. Rom. viii. 28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." 30, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience," &c.

Now, brother Campen, I believe that the whole plan of salvation was complete in the wisdom of God even before the world began; and, speaking after the manner of man, God knew as well before Adam was fashioned out of the dust of the ground who would believe, as he will at the consumation of all time things; and that with God there is no *ifs* nor *ands* about it. But such as he knew would believe are as sure to believe as if he had decreed that they should believe. But we learn that it was not by decree that sin entered into the world; but it was "by the disobedience of one man that sin entered into the world, and death by sin," &c. I also learn that God is a God of purpose, and that he works all things after the counsel of his own will. We also learn that it pleased God, by the foolishness of preaching, to save them that believe,—not by foolish, vain jangling, striving about words to no profit; but by preaching the word of God or the gospel of Christ in purity and in simplicity. Paul the Apostle, in speaking of

his ministry, Col. i. 27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labor, striving according to his working, which worketh in me mightily." We also learn, Rom. x. 13, "For whosoever shall call upon the name of the Lord shall be saved." 14, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" 15, "And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" 16, "But they have not all obeyed the gospel, &c.

It seems to be the duty of the preacher to preach, whether they will hear or whether they will forbear. The commandment is, to "sow the seed in the morning, and in the evening withhold not thy hand, for thou knowest not whether shall prosper," &c.

Brother Campen, I do not wish to be understood to mean that the mere proclamation of the gospel is to save sinners; but it seems to be in accordance to the will of God to bring on judgment by warning the people of their sins and calling on them to repent. It seems that Noah warned the people one hundred and twenty years before the flood, but they refused to obey, and the world was destroyed by the deluge. And God could have caused the people of Ninevah to have repented without the preaching of Jonah as well as with it, but it was not his plan. But it was his will to send Jonah, saying, "Yet

forty days and Ninevah shall be overthrown," &c. And the king laid off his robe and was clothed in sack cloth and ashes; and it seems that they repented, and Ninevah was not destroyed. And now the commandment is, "Go ye in all the world, and preach the gospel to every creature: and he that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned." I might extend farther, but deem it unnecessary.

Brother Campen, I see in your Inquiry you speak of my speaking of the different Baptists. You then refer to a Two-Seed Baptists and what I say about their doctrine, &c. I can but deny the use of the gospel only in feeding the flock of God, &c.: and to call the children of God into the church militant," which should have been, "and call or gather *actual believers* into the church militant."

Brother Campen, you then say that "you understand me to convey the idea that all the posterity of Adam are left to their own will to be saved or lost," by quoting two texts of scripture which read thus:—"The scriptures speak of a time of ignorance that God winked at, but now commandeth all men every where to repent." And Peter said, "Repent, and be baptized, every one of you."

Now, brother Campen, is it the scriptures you find fault of, or is it me for quoting them? I only intended to show the necessity or the legality of warning sinners and calling on them to repent. But it is God alone that can give the understanding heart or the hearing ear. I agree with Jonah, that "salvation is of the Lord;" but I still hold it good that the proclamation of the gospel is to 'every creature;' but it is the Lord that applies it to the understanding, and that the gospel is to be preached in all the world for a witness,

&c. The reason that I brought up these arguments is, there is a people that are called Baptists, or Baptist preachers, that say that "they do not believe that the preaching of the gospel is any part of the means in the hands of God to awaken sinners!" And there is great distress in this country about the "Two-Seed doctrine," "the use of the gospel," and "the practice of the church," &c. While some seem to think the practice of the Baptists for the last twenty years has been just right, others seem to think that these scriptures well apply.—Rev. ii. 2, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3, And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. 4, Nevertheless I have somewhat against thee, because thou hast left thy first love. 5, Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Eph. 5th, after giving many admonitions, he saith, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," &c.

You also want to know "whether I believe all men every where, or all the Adamic family were created in Christ Jesus before the world began, or only the Bride, the Lamb's wife; or, have they, the children of God, got to begin the work of regeneration?" To the last I answer, No! that is entirely the work of God; but he uses such means as seems in him good to effect his own purposes. To the other inquiry I answer, That I understand that the church of God consists of Adam's family, and that they are all alike contaminated in

ungodly,"—lying in wickedness—that God brought the flood on the Antediluvians: so will he pour out his firey indignation on them that obey not the Gospel of God.—Ed.

RE-BAPTISM.

"Is it right to receive members of the Missionary Baptist Church without Re-Baptism?"

In answer to this query put to me by a certain brother, I will say, I believe it is right to receive them to baptism or not at all, unless they were baptized before the split took place among the Baptists.

You, perhaps, are ready to know the grounds why I thus view the matter as expressed above: if so, I am ready to gratify your anxiety.

I. It requires three things to constitute a legal baptism; 1st, the administrator must be a believer in the doctrine of grace alone, making salvation of the Lord; 2nd, he must be called and qualified of God to preach His gospel, instead of being taught it by man or men, "but by the revelation of Jesus Christ;" 3rd, he must be in fellowship with the Primitive Baptists.

II. The subject for baptism must also be a believer in the Lord Jesus Christ, being born again of the Spirit, having repented of their sins, and a manifestation of the forgiveness of the same.

III. The subject must be baptized by immersion as the only mode of water baptism.

The Missionary Baptist preachers have denied, in effect, that the scriptures do afford a sufficiency for our faith and practice: therefore they have adopted measures or plans to supply the "deficiencies" Jesus Christ and the Apostles omitted to give us—to the dishonor of God,—and of course have produced a non-fellowship with us.

They have hewn out cisterns—broken cisterns—that can hold no water.

They have not continued in the Apostles' doctrine: but have adopted Missionary Societies—no where found in the Scriptures as being the practice of the Apostles—predicated upon money,—such as the following: State Conventions, Missionary Boards, Theological Seminaries to educate men to preach, Bible Societies, Tract Societies, Home & Foreign Mission Funds, and Temperance Societies, falsely so called. The main-spring of the whole of them is money.—Hiring agents and colporteurs at certain salaries to carry about their spurious print, deceiving and being deceived; some stationed at depots, wharves and on ships, compassing land and sea to make one proselyte, and when they have made him they make him two-fold more the child of hell than themselves; appointments for protracted meetings; have anxious benches—leading and pulling up people to be prayed for; telling them frightful things to get them up to be prayed for; parents leading up their children to get religion, and children in effect their parents,—some slapping their hands, some shouting aloud; some exhorting, some singing, some trying to pray, some telling those on the anxious benches 'they have got religion—rise and shout:' up they get, shouting aloud, running about to find 'pa' and 'ma' brother or sister—hugging, laughing, crying, &c. &c. In a little time the preacher hurries them into the water before the converts have time to cool off, and baptizes them. All such, and much more unorthodox proceedings, and then we Primitive Baptists, if we receive them into our churches without experience and baptism, it goes to say that we endorse such doctrines as they hold and practice, as described above. The work is well done, and we bid them good speed.

—Well done, faithful servants, &c. To do so, we, the Primitive Baptists, in effect, would deny our own position and adopt theirs, or hold both, which would be as diverse from each other in their elements as fire and water, and ultimately attended with evil. I have not spoken with a design to make mad or wound feelings, but of good will to man and regard to God's cause. Our motto is, "Come out of her, my people." From this, I infer that God has a people scattered among the anti-christian church or society, as they could not "come out" if they were not in,—for which I am an advocate. But, my dear brother, we need not make a sacrifice of what is right, to purchase members to the Primitive Baptist Church: for if God shows to any among the Missionary Baptists, or other denominations, that the Primitive Baptists are right, they will come and comply with their regulations; for I do believe that heaven-born souls desire, if wrong, to be right. But if there come any suing for fellowship, who have come from improper motives, whether to get clear of the iron hand of priestcraft or to accomplish any worldly object, they are apt to draw back nine times out of ten from being baptized again as they call it.

We have no more right, strictly speaking, to receive a member from the Missionary Baptist Church without baptizing him than to receive one from the Methodists or any other denomination.

Question: Could you commune with the Missionary Baptists? If you say No, then the reason, in part, why you could not, would apply to the objection why you could not receive without experience and Re-Baptism.

We have received orders for several copies of the "Basket of Fragments," and hope the brethren will continue to send on their orders.

TO OUR DELINQUENTS.

With indulgencies far beyond reason, we have waited in vain to receive information and orders from many of our delinquents. The year has nearly rolled through with its many days, and yet we find many names on our books that will be indebted to us at the beginning of a new one. And now, after many days of hard labor for their welfare and benefit, we make an earnest appeal to them for what, we believe, is justly due us.

The publication of newspapers is not without great expense.—Printers' wages, paper, ink and many other little necessities, are very high. We cannot afford to publish a paper for nothing when printing materials cost something.

The most of newspapers have strictly adopted the CASH system, with, we presume, great advantage to their interest,—who print for pay, and forward after receiving. But we, when a person orders the "Primitive" with the promise of paying "when convenient," cannot hesitate in sending it; and then, perhaps, suffer their accounts to remain unpaid three or four years, or never pay, but still suffer it to come to them without informing us anything about it, whether they want it continued or not. Now, the proper way is, to never suffer the subscription time of your paper to expire without informing the Editor whether his paper is longer desired or not; and if not wanted, and you are in arrears, pay up and order it discontinued. For when otherwise, the Editor loses both his labor and money. Let all patronizers of papers strictly conform to this rule, and then the Editor gets what he labors for.

Would our delinquents remit the amount of their indebtedness to us, with it we could purchase new printing materials entire for an office, hire printers to publish it twelve months, pay for a lot of paper, pay all little necessary

perverse things, to draw away disciples after them."

I accompanied brother Hall to the Country-Line Association, where we met with brethren from the mountains to the sea-board. The preaching was the same,—all of a piece,—and the ministers of God contended for the faith earnestly,—that we were saved by grace from first to last. The impressions that were made upon my mind will never be obliterated in time. O! how happy it is for brethren to dwell together in unity. During the three days of preaching, my soul was upon wings. My soul was made happy, to think that the Lord had sent his ministers from the lower and upper part of the State, also from Virginia, to feed my poor languishing soul. I was made to shed tears of joy, and to rejoice in the Lord. It was a feast of fat things to me, well refued upon the lees. I believe that a great deal of good was done, in general; the congregation seemed affected very much. The inhabitants of the Rock were made to sing and shout from the top of the mountains. The saints of God seemed to be very happy, and some of them shouted aloud.

The electing love of God was contended for, the christian experience, and the final perseverance of the saints also. Oh! how Jesus's children loved one another; Jesus, their elder brother, knew it: there were no "big I's" and "little you's;" they esteemed each other better than themselves; they preferred their brethren; they condescended to men of low estate; they did not mind high things; all were made humble, and lay at each other's feet. The grace of God teaches us to be humble, to esteem each other better than himself, and to prefer the brethren.

Brother Temple, I long to see you; I have thought of you many a time since

I left you in 1853, which is seven years ago. You have been very kind to me. Elder John Stadler is no more! Oh! how we miss him; he was a great man indeed. A great man has fallen in Israel, to be sure. The sheep have been made to bleat a great deal since his departure. Elder A. N. Hall is a great sheep-feeder; his gift seems to lie in that way. Sometimes I go out to hear him, and when I hear the lambs bleating around the fold, I am made sorry; but when I see the little lambs sucking and waggling of their tail, I am made to cry for joy. Jerusalem is our mother; we suck the breasts of her consolation; we are borne upon her sides, and dandled upon her knees.

Being mindful of your tears, if God spares me, I intend to visit you, also the lower section of N. C. I want to see brethren Hassell, Daniel, Ross, Purvis, Wilson, Hyman and others,—to hear them preach the eternal and electing love of God, which feeds my soul,—to hear them expose the modern Missionary plan, which I hate and abhor from my inmost soul, to expose anti-christ in all of his ramifications. I want to hear them contending for the faith once delivered to the saints.

Christ has said, "Upon this rock (meaning himself,) I will build my church, and the gates of hell shall not prevail against it." The Apostolic Baptists contended for the doctrine of Unconditional Election on the creature's part, and so have the Primitive Baptists in all ages of the world. The church of God is a unit,—nothing can be added to it, nor nothing taken from it; God will have his tithe, his tenth, and no more than his tenth. They are the travail of his soul—those that he prayed for,—and no more than he prayed for, those for whom he is now making intercession. Christ's oath, blood and

covenant stand engaged for the salvation of his people. God has sworn with an oath, that all the heirs of promise shall be saved; and if he does not save them, he will perjure himself; and I defy earth, hell, or heaven, to confute it.

The Primitive Baptists contend, that by nature we are under a covenant of works, and that is a natural consequence we know nothing of the grace of God. We are wedded to the covenant of works, because we are born under it: therefore we know nothing of a new creation, for it is not our element. But when we are delivered from under the curse of God's law, then we understand the riddle, and not before. The new birth is a riddle to all men in nature. Sampson told the Philistines, "if they had not plowed with his heifer they would not have found out his riddle." Sampson was a type of Christ: his heifer, the gospel kingdom. "Except ye be born again, ye cannot see the kingdom of God."

These poor Missionaries are to be pitied, with all other Arminians; they know nothing of the new birth; they are under the curse of the law; therefore I feel sorry for them. Oh! that God would open their blind eyes, and quicken the faculties of their dead hearts! and then they would be willing to have the present translation of the Bible, and not before.

I used to be opposed to the doctrine preached by the Primitive Baptists as much as they, and would have been there yet, if God had not taken me in his hands and saved me in spite of all the devils in hell and out of hell and myself to prevent my conversion. So you see God first made me willing, and that too, at his appointed time, appointed place, and appointed way.

This hurrying will not do. Abraham and old Sarah had a great deal of

trouble in consequence of hurrying God. Instead of an heir of promise, they begat a bond-son—an Ishmaelite.

Q. A. WARD.

For the Primitive Baptist.

N. C., Sept. 12, 1860.

FRIEND TEMPLE:—Please hear me of thy clemency while I say a few words about the Law of God and his Grace. (I belong to no profession, nor never did.) The law came by Moses, but grace and truth by Jesus Christ.

Rom. vii. 9, "For I was alive without the law once: but when the commandment came, sin revived, and I died." 10, "And the commandment, which was ordained to life, I found to be unto death." 11, "For sin, taking occasion by the commandment, deceived me, and by it slew me." 12, "Wherefore the law is holy, and the commandment holy, and just, and good." Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." So much to the law workers. A word to the wise is enough.

The woman was deceived, and not the man: I believe Adam partook of the forbidden fruit with his eyes open. Through love he (Adam) eat the fruit. Suffer me to say, then, friend Temple, that our Saviour's eyes were open when he agreed with the Father to come to this earth and die for such creatures as I. He knew full well it would cost him his life. 'Yes,' says one, 'but did he not pray That this cup might pass from him?' Yes, he did; but does that prove that he was deceived? No, sir, it does not. He prayed, "Thy will be done,—not mine." He dreaded death in the humanity, and not in the Godhead. He knew he would be nailed to the rugged wood before he came to this world. He knew they would crown him

The Contentnea P. B. Association will, by appointment, convene with the Church at Bear Creek, Lenoir Co., N. C., some mile or two from Mosley Hall Station, on the Atlantic R. R., commencing on Friday before the 2nd Sunday in Oct., 1860.

Receipts.

N. C.	Isaac Braswell to Novem- ber 24, 61,	\$1 00
"	Eld. Wm. M. Rushing for Joel Baker (of S. C.,) to May 61,	1 00
"	Wm. P. Williams for 59-60,	2 00
"	Allen Warren for Jas. B. W. Norville to Sept. 61,	1 00
S. C.	W. B. Huckabee for self to July 28, 61; John Warren for 60-61; Mrs. Mary A. Bowen for 59- 60; Sarah A. Bell (of Ala.) and Joseph Mur- phey to Sept. 61,	7 00
Tenn.	William Gilliland to A- pril 60,	1 00
Gea.	Isaac Woodard for self for 60; J. J. Hancock and Willis Coson for 59-60,	5 00
Ala.	Eld. Daniel Dozier for H. B. Hundley and Isaac Taylor to Sept. 61; Wm. Taylor to April '62; J. W. Carter and Wm. C. Jones to June 61,	5 00
Miss.	Eld. Alfred Ellis to Feb- ruary 61,	2 00
Mo.	John Leachman to Nov- ember 60,	1 00
Tex.	Martin A. Poer up to and for 59,	2 50
"	Eld. A. W. McKenzie to April 61,	1 00
Va.	Sarah Griggs to Sept. 61,	1 00
Fla.	Narcissa Williams to June 61,	1 00

Brother Wm. M. Rushing (of N. C.) complains that his papers nor Joel Baker's do not come regularly. They are all sent from this Office.

Brother Josiah Coates will please be informed that the five dollars he sent have been rightly applied to the proper names on our books.

Persons writing to me on business, and desiring an answer by letter, will please enclose a stamp to pay postage. And no letter will be returned unless such person desiring return of letter pay the postage on the same.—ED.

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin Lloyd, author of the *Primitive Hymns*, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Books will continue to exercise their influence and assistance in our behalf.

Yours Respectfully,

NAOMI A. LLOYD.

PRIMITIVE HYMNS, CASH PRICES,

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD.

Greenville, Ala., Feb 21st, 1860.

AGENTS.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Bassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Dame, J. H. Keneday, James Wilson, W. M. Ruehing, R. D. Hart, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and W. F. Sander, G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Bassell, L. P. Beardley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Boulder, C. T. Sawyer, A. B. Bain, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, Sir James B. Woodard, Hudson Stephens, Josiah Coats, Daub. Cunningham, Green Braggman, Edward W. Ains, Samuel Sadler, D. W. Morton, Justus Parrish, G. J. Green, R. L. Fender, Abram Wilder, Jeremiah Davis, Feby. Fienning, Wm. F. Bell, Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sch. r. Allen, W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Carney, Wilson Thigman, Geo. Howard,

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TERMS.

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BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., Sept. 29, 1860.

No 18

COMMUNICATIONS.

For the Primitive Baptist.
Pollocksville, N. C.,
Aug. 21st, 1860.

DEAR BROTHER TEMPLE:—

I not long since received from one of my cousins living in Florida, a very rough letter, in which letter he says: "I this day saw a communication which you wrote to the 'Primitive Baptist,' dated 'Pollocksville, N. C., Sept. 19th, 1855,' and I thought I would pen you some of my views in regard to said communication." Instead of my cousin penning me his views in regard to said communication, he jumped on to 'Hard-Shell' Baptists,—as he says they are called out there,—and penned me his views or opinion of Hard-Shell Baptist preachers, and of the doctrine that they are preaching. He said but very little about the communication he alludes to: the only part he said he 'knew was wrong,' is what I said in regard to Know-Nothings destroying the Constitution of the United States. I suppose he thinks the balance is wrong also: he does not say positively. Brother Temple, I send you a copy of what I wrote to my cousin in reply to his letter, which you may publish in the *Primitive* if you think it will be of any benefit to the readers thereof. If you think the Know-Noth-

ing part ought not to go in the *Primitive*, you can leave it out and publish the first part, or none at all, just as you think proper.

Yours, sincerely,

JOB SMITH.

Pollocksville, N. C.,
Aug. 21st, 1860.

"DEAR COUSIN:—I received your letter dated June 8th, 1860, and was glad to hear that you and all of our relations out there were well, and were doing tolerably well; but was sorry to find from the contents of your letter that you are still in that "way which seemeth right unto a man." You seem to be offended at my coming to the conclusion that the Methodists are doing the works of the Devil, and say in your letter, "they that live in glass houses should not cast stones."

Now you ought to have thought of this when about to cast stones yourself; for if any body is living in a 'glass house,' it must be you. I have a hope that I am living (spiritually speaking) in the house or church of Christ; and if I am, I am in that that the gates of hell shall not prevail against. At any rate, I can say to you that the stones you cast at me have not done me any harm; they have only knocked off some of the 'rust,' and caused me to feel like casting more stones, and you

had better look out for yourself, and take care that they do not hit again.

I have come to the conclusion that the Methodists are doing the works of the Devil. And you say in your letter,—

“If any set of preachers on this grave earth are doing the works of the devil, in my humble opinion, it is the Hard-Shell Baptists, as they are called out here; for they preach and pretend to believe that God before the foundation of the world elected a certain number of men and angels to eternal life, and passed by all the rest to be lost.”

Again you say, “You and your church, as you call yourselves, say that Christ died for a chosen few. Hence, in my opinion, if the devil has any preachers, in my humble opinion, your preachers are the men.”

You also say, “You and your church, as you call yourselves, say by your preaching that God is unjust, as he died only for a few.”

Now, the best way to find out who is right is, for us to go to the Bible, as I am willing to show you fair play. I will take a text that will do for us both to try our opinions by.—“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”—2nd Epistle of John, 9th v.

Now I defy all the men in the world to take my Bible and prove that Christ ever preached such doctrine as you Methodists pretend to believe and preach, or that he ever taught such a system of salvation as you Methodists are trying to hold forth. You are trying to hold forth a plan of salvation that connects grace and works together,—a plan that says to the people, “God has done his part, and now you must do your part!”

In the 63rd ch. of Isaiah, Christ said by the mouth of the Prophet, “I have trodden the winepress alone; and of the

people there was none with me:—And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.” Again, Isaiah lix. 16, “And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.”

Christ preached himself the Way, the Truth, and the Life. Christ never preached the doctrine of “falling from grace.” He never taught the people that infants came into the world holy: he said, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” Again he said, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

For proof that infants do not come into the world holy, read Psalms li. 5. Christ never taught infant baptism; he never taught the people that sprinkling and pouring would do for baptism;—he himself was baptized by John in Jordan, and that by immersion. Christ never preached that he laid down his life for all men,—he said, “I lay down my life for the sheep.”—John x. 15. All men are not Christ’s sheep, for he said unto the unbelieving Jews, “Ye believe not, because ye are not of my sheep, as I said unto you.”—John x. 26.

You, in your letter, have quoted some scripture to try to prove that Christ died for all.—Your first text reads as follows: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.” Your second text I cannot find in my Bible;—you have quoted thus: “God so loved the world that he gave his only begotten Son, that he,

by the grace of God, should taste death for every man." I find, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Your third text reads, "And the times of this ignorance God winked at, but now commandeth all men every where to repent."

Your first text is in Hebrews ii. 9. Now the reading of the 10th verse will show that Paul did not intend to convey the idea that Christ tasted death to make an atonement for the sins of every man. The 10th verse reads thus: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Now it looks to me if Paul had intended to convey the idea that Christ tasted death to atone for the sins of every man, he would have said, "For it became him, for whom are all things, and by whom are all things, in bringing every man to glory, to make the captain of every man's salvation perfect through sufferings;" but it does not read so. Then it must be that Christ, in laying down his life for the sheep, tasted death for every man, so far as a common salvation extends, and no further. To prove that there is a common salvation, read the epistle of Jude, 3rd verse; also, the 44th v. of the 13th ch. of Matthew.

To preach that Christ died to atone for the sins of all, and then deny all being saved, would be saying what you say Hard-Shell Baptists say by their preaching. How is that? say you. Why, if Christ has died to atone for the sins of all, and all are not saved, will not God be getting double payment for the sins of those that are lost? Christ has been punished for their sins,

and then they must be punished for their sins! This cannot be, for Justice will not payment twice demand. So, then, instead of its being Hard-Shell Baptists that say by their preaching 'God is unjust,' it is you Methodists that say it by your preaching. O, not say you, the atonement is made for all men,—'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish,' and God has commanded all men every where to repent, and men are "free-agents;" they can repent and believe, or they can let it alone: if they will not repent and believe, they will not receive the benefit of the atonement! Now you have made the matter worse, for if the atonement is based on the sinner's free will to repent and believe, according to the scriptures all will be lost. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

If I had time I could refer you to many passages of scripture that would prove that men, when left to themselves, are prone to go from God; but I think enough has been said to prove that you Methodists are the very men that say by your preaching 'God is unjust,' and that he is disappointed also. For if God has made provision to save all the human family, and all are not saved, God will certainly be disappointed; or, if he has made provision for some, and all are lost, he will be disappointed.

Hard-Shell Baptists, as you say they are called, cannot see how God could be just in punishing Christ for the sins of any only through a covenant of grace between the Father and the Son. Would it not be unjust in God to punish the innocent for, and in room of, the

guilty unless the innocent had previously agreed to be punished for, and in room of, the guilty? Recollect the text,—“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”

Now, unless you Methodists can prove (and I defy you to do it,) that you are abiding in the doctrine of Christ according to the text, you have not God among you; and if you have not God, then it must be that you are under the influence of the Devil, as there are but the two—God and the Devil—Christ and anti-christ.

You say in your letter, “If any doctrine in the world can please the Devil, is it not the doctrine that says to the people, Peace, be still: you can do nothing towards your salvation?” I say, No!—the doctrine that says, Peace! peace! when there is no peace,—is the doctrine that pleases the Devil. Christ preached the doctrine that says, Peace, be still: you can do nothing towards your salvation! Take care, my dear cousin, that you do not prove yourself to be doing the works of the Devil in accusing Hard-Shell Baptists of doing his works, when they are preaching the same doctrine that Christ preached himself. You are indirectly, if not directly, accusing Christ of preaching the doctrine that pleased the Devil. Remember what Christ said unto the ancient Pharisees when they accused him of casting out devils by Beelzebub, the prince of the devils. Take care, my dear cousin, that you do not prove yourself to be of the family of the ancient Pharisees.

To prove that Christ preached the doctrine that says, Peace, be still: you can do nothing towards your salvation,—read the four Evangelists, Matthew,

Mark, Luke and John. The doctrine that says, Peace, be still: you can do nothing towards your salvation,—is a blessed doctrine. It brings good news and glad tidings from away back in eternity,—“grace given us in Christ Jesus before the world began,”—“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”—Matt. xxiv. 31. This is not all that Christ has said about the elect: read 22nd and 24th verses of the same chapter; also Luke xviii. 7. Paul speaks of “elect angels;” 1st Tim. iii. 21. So you see that ‘Hard-Shell Baptists’ do not get out-side of the Bible when they preach that God has ‘elect men’ and ‘elect angels.’ All the Apostles preached the doctrine of Eternal and Unconditional Election.

I must make use of more scripture to prove that Christ preached the doctrine that says to the people, You can do nothing towards your salvation!—“No man can come to me, except the Father which hath sent me draw him.”—John vi. 44. Again, “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.”—Luke xviii. 17. Can a little child do any thing towards his salvation? You know not. Again, “And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”—Matt. xviii. 2, 3. Oh! what a good doctrine this is that says to the people, You can do nothing towards your salvation! It takes in little children—poor, pitiful

objects—that can do nothing towards their salvation!

Dear cousin, I feel satisfied that it was the Devil that influenced you to believe that the doctrine of Election gives ease to the minds of people. I know it to be a lie from experience, for when I was awakened to see my sinful state, the doctrine of Election rendered me very unhappy, whether you know it or not. I believe the devil knows that it is best for him to keep people from believing the doctrine of election as long as he possibly can. For if ever a sinner gets convinced that the doctrine of eternal and unconditional election is a Bible doctrine, he will no longer put any confidence in self works: he will see that if God does not save him he will not be saved at all. And if he has any feeling for the welfare of his soul, he will feel like begging God to have mercy upon him; and whenever he prays to God with his whole heart to have mercy upon him, a poor, lost, hell-deserving sinner, the devil will have to leave the palace.

“Can Jesus hear a sinner pray,
Yet suffer him to die?”

No! he never will permit the soul
That fain would see his face,
To perish at his feet.”

The devil, going about like a roaring lion, seeking whom he may devour, is ready to tell the poor sinner that feels uneasy about the welfare of his soul, ‘You must not go to hear them. Hard-Shell Baptists preach; they will set you down on a stool of do-nothing! They preach the doctrine that says to the people, Peace, be still: you can do nothing towards your salvation!’ ‘Oh! what a dangerous doctrine,’ says the devil, ‘go hear the Methodists preach; they will tell you what to do!’ Away the poor fellow goes to hear the doctrine that says, Peace, peace, when there is no peace! The preacher gets

up and tries to mix up a ‘mess’ of works and grace together, and, perhaps, tell some great tale about some poor fellow dying, and saying on his death-bed, ‘I wish I had done better when I had the chance of it; now I must die and to hell I must go!’ By this time the poor sinner begins to feel alarmed, not knowing how soon death may overtake him. All that the preacher has said in his ‘mixed-up mess,’ and the great tale he has told about the poor fellow dying, go to strengthen the poor sinner’s belief in the way that seemeth right unto him to be saved by. ‘He thinks he must do something towards his salvation, and the preacher tells him he must; so he goes up to be prayed for. The preacher tells him ‘you must pray too, if you do not, my prayers can’t do you any good.’ So he prays, and the preacher prays! After awhile, if his conviction for sin is not fastened on him like a nail in a sure place, it will wear off, and the poor fellow thinks that God has heard his prayers and has given him peace. His conscience is lulled to sleep, and the devil is still in his palace! Now for stuffing him, with pride and prejudice! In a little time he is ready to thank God that he is not as other men,—not even as the poor publican, that could only smite his breast and say, ‘God, be merciful to me, a sinner!’ He becomes prejudiced against the doctrine of election, and is of the opinion that them that are preaching that doctrine are doing the works of the devil!

You say in your letter, ‘I do not say, nor neither do the Methodists to which I unworthily belong, that we can work ourselves to heaven; but we do say we can work when God works with us, for we are commanded to ‘work out our salvation with fear and trembling.’”

From where did you get ‘God works with us?’ I cannot find it in my Bible.

I find, "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."—Phil. ii. 12, 13. Was Paul speaking to every body when he wrote this? Read the commencement of the epistle:—"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The scripture that says, "Work out your own salvation with fear and trembling," is applicable only to those that God worketh in. It cannot be that God is working in you Methodists, for that would not agree with the text,—“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.”

You say you "have been trying the Methodists for the last 30 years, and have been unable to find old Babylon with them; but think you often find your heavenly Father with them." I think you must be mistaken about this, for it would not agree with the text for you to find God with the Methodists. As I read, "Satan himself is transformed into an angel of light," (2nd Cor. xi. 14,) perhaps it was Satan you found among the Methodists, with his white dress on, and you, being deceived, took him to be your heavenly Father; or, it might have been a delusion. I read of some not receiving the love of the truth that they might be saved, And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Now, if you are taking pleasure in unrighteousness, such as trying to mix grace and works together, and accusing of Hard-Shell Baptists (as you say they are called) of doing the works of the devil,—it is very likely it was a delusion.

As you say "you have been unable to find old Babylon with the Methodists," I will try to help you find it with them. *Babylon* signifies confusion or mixture; trying to mix grace and works together. Is Babylon holding open communion,—mixing in with all sorts of religious denominations? Is Babylon going into the secret orders, mixing in with all sorts of people—religious and irreligious—drunkards, swearers, &c.? Is Babylon getting into a great confusion like you Methodists sometimes do at your protracted meetings? some preaching, some praying, some crying, some laughing, some singing, some hugging and squeezing one another, some shouting, some patting the feet,—this is Babylon.

You seem to have a hope of going to heaven, and say in your letter, "Oh! may I meet you there!" but I suppose you have no idea of seeing me or any Methodist there, as you think we are all the children of Babylon."

Dear cousin, I feel it to be my duty to say to you that if all the Methodists are of the same that you are in regard to the doctrine of election, and live and die in that opinion, I never expect to see one of you in heaven. If I should be permitted to see you at all, I expect to see you stand on the left hand among the wonderful working people. I never yet have expressed the belief that all the Methodists are the children of Babylon. I have expressed the belief that the Methodist Church is one of the daughters of Mystery Babylon. I have a hope that God has yet a foreknown people in Mystery Babylon, from the fact that the command is given, "Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God hath remembered her iniquities."

Dear cousin, if you are not acting hypocritical, you are a poor, deceived mortal, and it may be that you are one of the foreknown people of God, and that God will yet undeceive you, and bring you out of Babylon. Oh! that I could hear of its being the case, for then I should have a hope of meeting you in heaven.

You say, "If God died only for a few, is it not likely that you, even Job Smith, Jr., is left out of the atonement? For I see no reason why he should die for you of the White Oak church, and leave out the people of Lee's Chapel."

I presume you thought by casting this at me, you would hurt me very much; but I can say to you that it is a consolation to me to think that I have felt the weight of this, and have a hope that the Great Physician of souls has healed the wound that it inflicted on me. Well do I recollect when it appeared to me that I was left out indeed, and Oh! my soul, my tongue can never express, neither can my pen describe the distress of mind that I was in on the account of it; night after night was I afraid to close my eyes in sleep, for fear that I should wake up in hell. I could see no reason why God should save me, but I could see a plenty of reason why he should damn me; and I felt that I must praise him in hell for his justice, neither can I yet see any reason why God should save me only the reason that Christ gave, "even so, Father, for so it seemed good in thy sight."

You say, "Tell me what God means when he says, 'He is no respecter of persons; but in every nation he that fears God and (mark) worketh righteousness, is accepted with him.'" You then say, "I thank God, I hope, that lets me in." There is a wide contrast between you and the Apostle Paul.

You thank God that 'you hope *your* righteousness lets you in!' Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him, not having my own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith."

Now I must say to you, that if you are depending on your righteousness, either in part or in whole, to get you into heaven, you will never get in: you will find yourself to be like the one spoken of in the parable that had not on a 'wedding dress.'

You want to know what God means when he says 'He is no respecter of persons; but in every nation he that feareth him, and (mark) worketh righteousness, is accepted with him.'" As you have marked *worketh righteousness* so particular, I presume that is the main thing you want attended to. Well, let us see if we can find out what kind of righteousness Cornelius was working when he sent for Peter—whether it was the righteousness which is of the law, or that which is through the faith of Christ, the righteousness which is of God by faith. Cornelius, no doubt, was one of the elect, and God had prepared him for the reception of the gospel before he sent for Peter. "The preparations of the heart in man, and the answer of the tongue, is from the Lord."—Prov. xvi. 1. Peter's vision also proves God had cleansed Cornelius. Now you see that Cornelius was prepared to work righteousness acceptable to God, that is, he was prepared to believe God. It is said, "Without faith it is impossible to please God." Cornelius proved his faith by his works; for

he sent for Peter according as he was directed by the angel, and it was counted to him for righteousness. For Paul says, "Now to him that worketh is the reward not reckoned of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." So you see Cornelius's righteousness was the righteousness which is of God by faith, for he believed what the angel said unto him, and sent for Peter accordingly.

To say that "God is no respecter of persons," in no sense of the word, would contradict the scriptures. "And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect."—Gen. iv. 4, 5. Again, "Yet I loved Jacob, And I hated Esau."—Mal. i. 2, 3. God is no respecter of persons as regards what family or nation his people are of. "I will take you one of a city, and two of a family, and I will bring you to Zion."—Jer. iii. 14. God made use of Cornelius, together with Peter's vision, and them that were assembled at Cornelius's house, them which heard the word on whom the Holy Ghost fell,—to convince Peter, with the rest of the Jewish brethren, that it was his purpose that the gospel should be preached to the Gentiles as well as to the Jews. For proof of this, read Peter's defence when accused of going to the Gentiles. After rehearsing the whole matter unto the Jews that were contending with him for going unto the Gentiles, he says, "What was I, that I could withstand God? When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles given repentance unto life."

[Here brother Smith makes a few very deliberate remarks in reply to the political Know-Nothing part of his cousin's letter, which we refuse to publish. But, notwithstanding we deem them inexpedient matter for our columns, we believe they are true (politically speaking) to the Union and the principles of our government.—Ed.]

Show this communication to your Methodist brethren: tell them that it is not their persons that I hate, it is the false way by which they are trying to get to heaven, as David said, "I hate every false way."

Give my love to cousin Narcey: accept of the same yourself.

Your cousin,

JOB SMITH.

For the Primitive Baptist
McKenzie, Texas, }
June 10th, 1860. }

DEAR BRO. TEMPLE:—

Enclosed please find one dollar which ought to have been forwarded long time ago, although I regret that I have not received one half of the No's. of your interesting little paper. Once in a while it makes its appearance, and always is welcomed. It affords sweet refreshments to the hungry, weary pilgrim in this desert land. "As cold water to the thirsty soul, so is good news from a far country." How pleasant those interviews we have with the old soldiers of the cross! although we never saw each other in the flesh, and never shall, yet we seem to be well acquainted, having travelled the same way, religiously. O! how it warms up my poor soul to read in the "Primitive" those soul-stirring experiences of our dear brethren and sisters in different parts of our beloved country! They all speak the same language,—all being taught in the same school.

My dear old brother Temple, I am well pleased with your views about the "eternal Devil." I acknowledge I am only a school-boy in that part of Theology, and I always expect to be until God sees cause to make a new revelation, as He has not seen fit to tell us much about it in our old Bible. And I think like you and some others,—there is enough revealed to employ our minds, and our pens too, without diving into those abstruse mysteries which God has not thought proper to reveal. Indeed, it does not give me one single anxious thought to know whether the Devil was created or not. It adds nothing to my enjoyment here, and I am sure it will not in heaven.

I have many things to write, but cannot now: I hope to have more time after awhile.

I am happy to inform you, my brother, that I am now stationed on the walls of our beloved Zion of the true Church of Jesus Christ,—the old Regular Baptist Church. And I am happy to preach the doctrines of the Bible, untrameled. It does me good to hear it, and it also does me good to preach it.

May God bless you, my brother, and give you light and understanding to publish the truth, the whole truth, and nothing but the truth,—and all the true ministers of the gospel to proclaim it abroad without favor or affection; but still, may we all possess the spirit of Christ.

So farewell, my brother: May God bless you, and may He bless all our dear brethren and sisters in Christ. I will write again, if you see fit to publish my scribbling.

Your brother in Christ Jesus our Lord.

A. W. MCKENZIE.

"A gift is a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth."—Prov. xvii. 8.

For the Primitive Baptist.

Drew Co., Ark., Aug. 4th, 1860.

VERY DEAR AND BELOVED BROTHER
TEMPLE IN THE LORD:—

Enclosed you will find two dollars, to be placed to the credit of Eld. O. Weayer and Thomas Cottom. * * * I am of the opinion that in this country many are awaking to the scriptural duties that are so strictly adhered to by the Old Primitive Baptists: and I hope that I shall be able to send you the names of many more for the "P. B." I can only speak from my acquaintance and the general information I get from reading the publications of the day,—that the Primitive Baptists are gaining ground. Long experience is teaching the world that they are the only denomination that is following the examples of Christ, and contending for the faith and doctrine as it came from the Lord; on account of which, they (the Primitive Baptists,) have suffered sore persecutions, with Christ Jesus the Lord.

The Missionaries are opening wide their doors,—admitting every thing into their connection, with all their man-made institutions,—which, to the natural man, is pleasing; it gives him a chance, as he believes, to immortalize himself by uniting with them. Thus they seemed to flourish and widen out till, by their own weight, that great effort begins, like an old man, to fail,—(one) prescribing one thing and another something else.)—Their zeal has caused them to admit what their judgment told them was wrong.

These suggestions, together with many strong reasons that could be brought to bear upon our minds, prove that they want to get back upon Primitive principles.—Some of them contending for 'old land-mark doctrine,' as they call it, others contending against Conventions,

because the President and Directors, with the other officers, are *eating up the money*, while the life-members are the owners of all that is left! Their last struggle now is, to bring this great Missionary work back into the church as the proper organ to carry it out.

Now, dear brethren of the Primitive Baptists, if the scriptures be true, a house divided against itself cannot stand. Hence, the Missionaries are bound, by the word of God, to give way.

Dear brethren and sisters of the Primitive Baptist Faith, listen to what I now say.—In my last scribble, brother Temple, with many fears and unworthy feelings, I launched my boat in *Exhortation*, which you saw fit to publish. The dear brethren, sisters and writers of your valuable messenger have passed by in silence, as a matter that but little interested them,—which brings me to the Red Sea where Moses brought the children of Israel. My way, like theirs, appears to be totally eclipsed. But having laid the foundation in my foregoing remarks, I will launch my boat again to the wind, and let her drive.

Dear brethren of the Primitive Baptist church, why should you be cast down, or complain of your doubts and fears? Is there any word of comfort for you? Though you are few in number, and looked upon as being little, very little,—so much so that none never comes to take shelter under your banner but those who are born again and drawn by the Father to this little band, their love becomes so united to them that they are willing to bear all things to be with them,—remember what the Lord said by his servant Luke, (xii. 32,) "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." What comfort for the heirs of the kingdom!

Now there cannot be a kingdom without subjects and without a King to rule over them. Jesus Christ is your King,—you are his subjects. As all kingdoms have a law to govern them, so have you. This law is written in your hearts, imprinted in your minds, and, by inspiration, left on record to bear witness with your experiences that you should obey the laws of the kingdom.

Then, brethren, be satisfied with what is therein written. It would have been as easy for your King to have given different laws had they been necessary. Then, be content, brethren, If others desire to live under anti-christ and add to the word (men-made institutions,) and favor them among their subjects as laws to govern them,—it is no reason why you should fear, for it was the good pleasure of your Heavenly Father to give you the kingdom.

Let me exhort you to bear in mind the law your Heavenly Father has given to rule his workmanship. The bee has a king that rules them and laws to govern them: without a king they cannot do any thing. The little *ants* also lay up their bread in summer for winter. The *conies*, though they be a feeble folks, build their house in the rock. Your King is not like earthly kings, that you should fear that he might fail. He is King Eternal, Immortal, and ever lives. He comes to you and takes up his abode with you; and the life you live, is Christ the hope of glory. Then *eye* his cause; live humbly; let your light so shine by your orderly walk and godly conversation, that others, beholding your good works, may be constrained to glorify God, and say, of a truth, There is a reality in Christianity.

Brethren, see that you fall not out by the way. Has not your King put up a sign by the way—that glorious high

way? and though a fool, you shall not err therein. But travel by these way-marks of your King until you arrive on Canaan's shore, where doubts and fears are felt no more.

Yours, if at all, in the bonds of Exhortation,

STEPHEN BERRY.

For the Primitive Baptist
Stewart Co., Ga., 1860.

DEAR BRO TEMPLE:—

The book of Revelations is very mysterious to me. But having some impressions on my mind, I must draw the bow at a venture in attempting to give my views on Revelations 22nd ch., and 1st verse:

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.”

If I understand the Apostle John, on the Isle of Patmos was shown great and marvellous things pertaining to the government of God's power, wisdom and character in relation to the church of Christ. John, it appears, was in the Spirit, and the Spirit was in him, and the things that he saw were spiritual things, which no power but God could make known, or show unto him.

After having a view of the new heavens and the new earth,—setting forth the church of Christ in her perfection under the covenant,—and seeing the Holy City descending down from God out of heaven, and taking a view of her glory and her light and high walls, her pearly gates and foundations, her precise and definite dimensions,—he then is shown by the same Almighty power, “a pure river of water of life.” The source from whence this water proceeds, indicates that it is not only pure, but that it is lively water,—neither stagnates nor dries up. It is “the water of life.”

I wish to bring to view the whole system of salvation through Christ without any unholiness in it. God has not appointed his people unto wrath, but to obtain salvation through Christ Jesus our Lord. I presume the foreknowledge, or decrees of God, is not the cause of any wicked act being committed by men; for then how could God judge the world? (Rom, iii. 6.)

“The throne of God and of the Lamb,” is the seat of power, wisdom, goodness, love, truth, justice, holiness and boundless knowledge, immutability, and all the divine perfections of the holy Godhead,—not only as displayed and manifested through Christ unto his saints, the hidden secrets of God which belong to him alone. This ‘throne’ being the seat of perfections of God and of the Lamb, is beautifully described as a great white throne, embracing purity. And such is the glory and majesty of HIM who sits upon his throne, that before his face the earth and heaven fled away; and there was found no more place for them.” (Rev. xx. 11.)

I presume, then, every thing pertaining to the government of the world, and the salvation of sinners, as indicated by the “pure river,”—is pure and holy, while it flows from such a source as the throne of God and of the Lamb. All gospel truths are embodied in the “pure river of life;”—they all “proceed out of the throne of God and of the Lamb.” It is impossible that any sinner can be saved apart from the everlasting love of God. Love is embraced in the “pure river of water of life.” God loves his people, as they stand related with Jesus Christ, with an everlasting love; and therefore with loving kindness he draws them. “He so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.”

The foreordination is embraced in this "pure river," and there is nothing impure, but all things are pure, and all unto life,—all that pertains unto eternal salvation is of God, and in Christ, who is the Way, the Truth, and the Life. None, no, not one, comes to the Father but by Christ. If any man thirst for the "water of life," let him come unto Christ and drink. The "water of life" that he gives them shall be in them a "well of living water, springing up into everlasting life." Christ Jesus was verily foreordained before the foundation of the world to give eternal life to as many as the Father hath given him. Christ died to redeem them from the curse of the law. So he (Christ) abolished death and brought life and immortality to light through the Gospel. That life was in himself for all the heirs of promise.—"Who-so-ever believeth, shall be saved."—But who are they that believe? The scriptures inform us that "as many as were foreordained unto eternal life believed."

This is "a pure river of life!" No mortal is injured by it, though many are made to pass from death unto life by it.

This is the "river" whereof makes glad the "City of God." Thousands of poor, perishing, thirsty souls, have been made to drink at this fountain! This fountain is opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness. It washes away sin, and cleanses from all iniquity! It is living water that is gone forth from Jerusalem,—half of them towards the former sea, and half of them to the hinder sea. It flows freely to the "elect of God"—from righteous Abel to the last one that shall be called by grace.

The church of God is in this "river!" He has "chosen his people in Christ before the foundation of the world, that

they should be holy and without blame before him in love."

Election is unto life, and not unto death. So, brethren, it is of God.—"Proceeding out of the throne of God and of the Lamb," pure and clear as crystal,—results in making a guilty sinner without blame before God in love. It is God-honoring, soul-cheering! Happy is he that drinks of this "water"—"living water!"

If it be that God is pleased to show it unto us as he did unto John, we would think it to be a most delightful and heavenly stream of life!—Love, joy, peace and comfort to the hungry soul!

Dear brethren, the world knows not God in the pardoning of their sins. The foreknowledge of God is only attainable by those who have received the gift of eternal life by a direct revelation from God. "No man knoweth the Son but the Father; neither know any man the Father save the Son; and he to whom the Son will reveal him."

I must close. Correct all mistakes. I feel to desire the prayers of all God's people.

Yours, in hope of eternal life.

L. W. DOZIER.

For the Primitive Baptist.

W. D. HANCKS:

Dear Brother—If I dare claim the relationship:—I noticed in the "Primitive Baptist," vol. 24, no. 12, a communication over the signature of W. D. Hancks, in which the writer expresses to have formerly entertained a high opinion of the Rev. Mr. Spurgeon, also of Elder Graves. You say, "I have long since extolled the cause to which I thought Mr. Spurgeon espoused. I was highly gratified with his doctrine, his language, and style of address."

Now, brother Hancks, with due regard for your motives, I hope, I pro-

pose to ask you a few questions, (viz. :)

Why is it that you have been so much taken up with Mr. Spurgeon?—Have you ever had a true evidence of his being a sound Old School or Primitive Baptist, both in faith and practice?—Or who claimed him; the Primitives or Missionaries? And which of the two denominations have you supposed would suit best for him to live with?

Also Mr. Graves: How, or wherein, is he a contender against "spiritual wickedness in high places?" What religious sect is he connected with—those old despised Baptists, who are every where spoken evil against, or the modern popular sect, with their craft and unscriptural institutions? Do you not think some men wear religion for a cloak—"holding with a hare and running with a hound?" And of such men do you not think their object is gain?

Should you be hard to decide on the last query, just put sandals on their feet and ruddy clothes on their backs and send them out to preach without the promise of a *dime*, and methinks this will test their zeal.

We have some such Rev. divines in our country, who the Missionaries brag on as being as hard as the Primitives; and so they are, in their doctrinal discourses; but they wind up with an Arminian exhortation.—And they are connected with the whole train, and *would deceive the very Elect if it were possible*. But what is not of faith with me is sin; and the way is so plain that a wayfaring man, though a fool, cannot err therein.

Your friend and professed brother in Christ,

W. M. DAVIS.

Ark. Union co., July 28, 1860.

"O praise the Lord, all ye nations; praise him, all ye people."—Psalms.

OBITUARY.

For the Primitive Baptist.

Johnston Co., N. C., 1860.

It has become our painful duty to request the publication in the "Primitive" of the death of our much-beloved and highly-esteemed sister; HARRIET RYALS,—consort of Right Ryals,—who departed this mortal life on the 21st of July, 1860.—Aged 43 years and 18 days. She was afflicted a long time with a heavy cough, which terminated in Consumption and Dropsy. She was confined to her bed with the same disease in 1856-57, and, it was thought by all who waited upon her, that it was unto death. She manifested a great deal about not being baptized, and whether she was a fit subject or not. She requested the company of several members of the Primitive Church, and would talk about her condition, and wished an interest in their prayers. It was the will of God to raise her; we humbly hope, for his own glory and her benefit and satisfaction—to herself and her bereaved family, relatives and friends—an ornament to the church. As soon as she was able in body, she went to the church at Hannah's Creek and was received on Saturday before the 3rd Sunday in August, 1857, and was baptized by Elder James Wilson, our beloved Pastor, on the next day.

She manifested, during her remainder of days in this life, kindness and love to all the church. She was at our last June meeting at Hannah's Creek, (though quite unwell—her residence being near to the church.) She there told me and my wife she could not live here much longer, and requested us to come to see her. On that we parted to our respective homes; and the next time we heard from her, she was down under sore afflictions; and from then till her departure, we and many others of the brethren and kind neighbors visited her. She seemed to have a remarkably strong mind, and manifested much praise and thanks to God for raising her to comply with the ordinance of baptism and other duties, and be with the church in fellowship

as she was. And in all her last and sore afflictions, which terminated in her death, she was so mild in her deportment towards her brethren and sisters in the church, or her family and neighbors, it reminded me of Sampson, who slew more at his death than in his life. If a neighbor seemed to neglect coming to see her, she seemed to fear it was through hard feelings, and would ask them for water and say, when they gave it, "I thank you, honey: we should show love by deeds as well as words."

She told us that she hoped she was going to a better world than this, and requested her husband and children, which sympathized in her suffering condition, not to grieve for her, and wanted them to be prepared by the grace of God to meet her where parting would be no more, (or to that amount, as near as we understood it;) and for her good neighbors and friends to manage her old and decaying body in that way that would keep it submissive, although it was suffering. She would often break out in praises to the Lamb of God that was slain on the cross for sinners. One morning after all hopes were gone of her speaking again, she seemed to revive, and sung a part of a verse concerning Christ being crucified;—and what a terrible feeling it put on her! When the children of God sees that their salvation comes through the death and suffering of Christ, it grieves them, and makes them hate their sins which caused him to suffer and die; and none but the children of God can grieve or feel for the bitter cup that was rung out when Christ was crucified;—

Death! that narrow sea divides
That heavenly land from ours," &c.

* * * * *

But when from the dead he raised his
Son,

And call'd him to the skies;
He gave our souls a living hope,
That they should never die.

What! though our inbred sins require
Our flesh to see the dust,
Yet as the Lord our Saviour rose,
So all his followers must,

There's an inheritance divine
Reserv'd against that day,—
'Tis incorruptible, undefil'd,
And cannot fade away.

JOSIAH COATS.

The Editor must again beg the forbearance of his readers for sending them another No. of the *Primitive* without his leading editorial. There have been several contingencies of a domestic nature to prevent him from occupying the editorial chair. Besides, the corresponding brethren have nearly filled his copy sanctum with many rich communications, which he is desirous to publish as fast as the columns of his paper will admit. He hopes the present No. will give general satisfaction to its readers, and that their considerations for his complying with the requirements of his other imperative duties, will excuse—*minus* editorial.

The length of Bro. Smith's letter has crowded out Bro. Greaves' communication from this No., which, also, is quite lengthy.

Receipts.

N. C.	Richard Peacock for 60,	\$1 00
"	Seth Woodall to June 61,	1 00
"	Abram Bann to Oct. 60,	1 00
"	Berry Woodard Esqr. for Mrs. Z. Whitley for 60,	1 00
"	Arthur Thompson for self for 60-61, and Nathaniel Thompson (of Miss.) to Dec. 60,	3 00
"	John J. Bunn for self to Oct. 61, and Mrs. Drew- cilla Mullen to Sept. 61,	2 00
Va.	Wm. S. McDowell for Wesley Griggs to Sep- tember 61,	1 00
Tenn.	Joseph Yadon for Jacob Butcher to April 61,	1 00
Gea.	James Highsmith (by James Harris of Raleigh, N. C.) for self and John Ammons to May 61; and Jeremiah E. Johns for 61,	5 00

Ala.	Hiram Allen for 60,	1 00
Ark.	T. J. Foster for Wm. C. McDonel to June 60,	2 50
La.	Daniel Shaw to Sept. 61,	1 00
Tex.	S. M. Matthews to Sep- tember 61,	1 00

MARRIED,

In Johnston county, N. C., on Sunday morning the 12th of Aug., 1860, by Wm. B. Wall, Esqr., Cader Brannen (in the 84th year of his age,) and Martha Price, (aged 54.)

* * *Standard* and other City papers are requested to copy.

The South Carolina Primitive Baptist Association will be held with the Beaver-Dam Church, Kershaw District, S. C., 10 miles north-west of Camden, commencing on Friday before the 2nd Sabbath in October, 1860.

The White-Oak Association will hold its next annual session with the Newport Church, Carteret county, N. C., in the village of Shepardsville, directly on A. N. C. R. R., commencing on Saturday before the 3rd Sunday in Oct., 1860.

The Little Black Association has appointed to hold its next meeting with Mount Pleasant Church, Choctaw county, Miss., 3 miles north of Bankston, on Friday before the 4th Sunday in October, 1860.

The Kehukee P. B. Association will convene with the Church at Cross Roads, Edgecombe Co., N. C., about eight miles south of Tarboro', on the road leading from Tawboro' to Williams-ton, commencing on Saturday before the 1st Sunday in October, 1860. Those expecting to visit it by public conveyance can be taken to Tawboro' by the branch rail-road which intersects with the Wilmington & Weldon at Rocky Mount; and from Tawboro' to the Association they will be taken by private conveyance.

The Contentnea P. B. Association will, by appointment, convene with the Church at Bear Creek, Lenoir Co., N. C., some mile or two from Mosley Hall Station, on the Atlantic R. R., commencing on Friday before the 2nd Sunday in Oct., 1860.

Persons writing to me on business, and desiring an answer by letter, will please enclose a stamp to pay postage. And no letter will be returned unless such person desiring return of letter pay the postage on the same.—ED.

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin Lloyd, author of the Primitive Hymns, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Book will continue to exercise their influence and assistance in our behalf.

Yours Respectfully,

NAOMI A. LLOYD.

PRIMITIVE HYMNS,
CASH PRICES.

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD.

Greenville, Ala., Feb 21st, 1860.

AGENTS.

N. CAROLINA.—Hesha Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Danie. H. Keneday James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and W. F. Sander G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houder, C. T. Sawyer, A. B. Bain Wm. Welch, L. B. Fennett, Mrs. Esther Reece Albert Cartwright, Q. A. Ward, Wm. Thigpen, Sir James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turlington. Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder Jeremiah Batts, Benj. Flenning, Wm. F. Bell Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Carney, Wilson Tilghman, Geo. Howard,

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitmir, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland Isaah Parker and Prior Lewis; Isham Edwards, Wm. Brown, Wm. H. Hoggett, Eld. E. Rines, L. Phillips A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell.

ALABAMA.—Elders E. Holland, R. W. Crutcher Henry Solomon, Joseph Daniel, Jeremiah Daily John Gray, S. Long, Daniel Dozier, F. Pickett A. Stone, Mrs. Sarah R. White, R. M. Josey, O. W. Horn, J. T. Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S. M. Matthews, Green Carver Wm. M. Paritoy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman, E. M. Amos

MISSISSIPPI.—Thos. Young, David Harber, Thos. L. Cotton, M. D., George Tubb, B. H. Pace, John Francher Coleman Nicholas A. W. Herring, A. J. Coleman, J. Watkins, J. M. Reece, Ashley Weathers, A. Botters, Robert McFeron, James Carter, John Allen, N. Ward, Jordan J. Jciner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vanersdel, R. Willis, Levi W. Cobb, Edmund Jordan.

TENNESSEE.—Naum Powell, L. B. Stephens, Wm. McBae, John Turner, Wm. Shelton, Wm.

Gilliland, Dennis Tatum, John W. Reddick, Thos. Pittus, Samuel Day, Jacob Butcher, E. G. Browning, Vincent Taylor, Anderson Brunmet, Joel Rushing, Wm. S. S. J. B. Keager, Pete Smith, Dennis Springer, Samuel Thomas, C. J. Shelton, John W. Burge, John D. Matthews, L. F. Evans; Elders George Huffman, R. W. Fann, Wm. Hunt, John Parker, P. A. Witt, Hosea Preslar.

MISSOURI.—William Powell, George Yoakum, Wm. H. Mahurine, John Patton, C. M. Colyear, Walter Bridgers, Wm. R. Evans, Henry W. Selakeman.

LOUISIANA.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

INDIANA.—Alston Wyatt, Eld. Geo. Branson Milton Ballenger.

ILLINOIS.—John Aylesbury, George Waggoner

OHIO.—Eld. Hiram Allen, Andrew Cock.

KENTUCKY.—N. S. McDowell, Nicholas Darnald M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

VIRGINIA.—Rudolph Korer, John S. Cradock Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Elders Nathan Thompson and Silas Minter

ARKANSAS.—F. T. Harris, W. R. Knight.

TEXAS.—C. W. Dollahite, Jacob Mast, Ezra Stephenson, Alfred Hefner I. F. Wood H. W. Anderson Eld. Joseph Jarman, John T. Childers,

FLORIDA.—T. H. Hurst, Isham D. Bazzel.

TERMS.

THE PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburne, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUTED at the Office of the Primitive Baptist, about one mile East of of Raleigh. Persons who cannot make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct to the Editor Primitive Baptist, Milburne, N. C. Charges will be moderate, and the work good.

DURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., Oct. 13, 1860.

No 19.

COMMUNICATIONS.

For the Primitive Baptist.

Ala., Aug. 22nd, 1860.

DEAR EDITOR:

Having to write to you on business, I have concluded to give you and your patrons a sketch or narrative of three District Meetings this Summer,—two of the Conecuh River Association, and one of the Clay-Bank. The first convened with the Shilo church, Covington county, Ala., Friday before the 5th Lord's day in July last. The Introductory Sermon was delivered by Elder J. Davis. After a recess of thirty minutes, preaching was resumed at the stand by Elder M. McClain,—while the brethren delegates repaired to the house, together with the visiting brethren in the ministry, and "set in order the things that were wanting" with that peace, harmony and brotherly love that characterize the christian deliberation. And, truly, we beheld "how good and how pleasant it is for brethren to dwell together in unity!"

We had in attendance the following ministering brethren, (viz.,) A. B. Miley, H. F. Pickett, S. Long, A. Driskill, M. McClain, J. Davis, W. B. Stringer and E. Head, together with the writer, all of whom exercised, in their turn, by prayer, preaching, exhortation, &c., from day to day to a large and well-or-

dered assembly. The preaching seemed to be all of a piece; much to the edifying of those that desire to know and love the truth. On the Sabbath there was much feeling manifested by saint and sinner, and I truly hope that much good may result from the meeting to the glory of God and the advancement of the Redeemer's kingdom on earth.

The next was of the Clay-Bank Association, which convened at Evergreen church, Coffee county, Friday before the first Lord's day in August. The Introductory was delivered by Elder G. Bryan; and after a recess of thirty minutes, brother Joshua Davis and myself occupied the stand, while the delegates of the meeting "set in order the things that were wanting" at the house. The following brethren in the ministry were in attendance, (viz.,) Elders G. Bryan, C. Curry, A. Driskill, A. B. Miley, W. B. Stringer, E. Head, J. Davis and M. McCain, the four last all licentiates, together with James Mosley, E. Fendley, Wm. Simmons and the writer. The door of the church was opened on Saturday evening by Eld. A. B. Miley the supply of Evergreen church, whereupon one blessed lamb of the fold came forward and was received, and was baptized Sabbath morning by Eld. A. B. Miley. The stand was occupied on the Sabbath as follows: J. Davis, and A. B. Miley in the forenoon; Wm.

Simmons and the writer in the afternoon. We hope and pray that much good may be the result of the meeting—to the glory of God and prosperity of Evergreen church and its vicinity in the cause of the Redeemer, &c.

The next meeting was of the Conecuh River Association, which convened with Union-Spring church, Pike county, Friday before the 3rd Lord's day in August. The writer being called on, delivered the Introductory. After a recess of thirty minutes, the messengers and delegates proceeded to arrange and attend to the business of the meeting. The meeting was one of peace and harmony and love, throughout. An oneness seemed to prevail in word and deed, and many were heard to exclaim like Peter of old, "It is good for us to be here," &c. The ministering brethren in attendance were Elders W. J. Pouncy, Moses Paul, Cary Curry, Wm. Hursey, Wm. Galiway, W. B. Stringer, E. Head, H. F. Pickett and the writer. On Saturday evening the door of the church was opened by Eld. Wm. Galiway, the supply of the church, whereupon seven precious sisters came forward and were received to baptism. The meeting then adjourned to meet at the bridge on White-Water, near Slip-up, at 9 o'clock on the Sabbath: at which time and place a large concourse met. Organized by singing; opened the door for the reception of members, whereupon two came forward—one by letter and one by experience—and were cordially received, and one had been waiting for baptism heretofore. Thus 9 were baptized by brother Wm. Galiway, the administrator, who, I thought, was as happy a man as ever I looked upon in the discharge of duty. We then repaired to the house, and the stand was occupied by the following brethren in the order of their names: Elders Wm. J. Pouncy and W. B.

Stringer in the morning: H. F. Pickett and the writer in the evening, to as large and well-ordered a concourse of people as perhaps has ever assembled on such an occasion in that vicinity. The door of the church was again opened, and one more came forward by experience and was received to baptism—making 11 in all. Thus ended one of the most pleasant meetings I ever witnessed, for I heard many old soldiers of the cross say they had never seen such a meeting before. On taking the parting hand a greater excitement of feeling I never saw before,—when those old fathers and mothers in Israel, the heralds of the cross, with the mourner in Zion, the weary, heavy laden sinners were mingling their sympathy and tears together! The scene can be better felt or imagined than described. When faith was in full exercise, looking forward to the time when we all shall meet on the banks of eternal deliverance! where the congregation never breaks up, and the Sabbaths never end; where the wicked cease from troubling, and the weary are at rest! Oh! that the set time to favor Zion may come—when her gates may be crowded with converts, is the prayer of one of the least, if a saint at all.

To all whom this may come, greeting,—when it goes well with you remember me.

Yours, &c.,

DANIEL DOZIER.

For the Primitive Baptist

Walker Co., Tex., Aug., 1860.

MY DEAR BROTHER:—

I see from the two last No's of the "Primitive," July 14 & 26, that my little dollar reached you in good time; and I also see that I am yet behind with you, but I hope you will receive this as safe and in as good time as you did the other dollar, and then I will be up.

am more and more delighted with the little 'Primitive,'—little in size, yet it is sweet. * * *

I live in a very destitute region of country for preaching, especially by the Old Baptists. The church where I have my membership is forty miles from me, and but few members there; and it is seldom I see a brother or sister. I am poor as to this world's goods, and my opportunity is bad to go and preach the unsearchable riches of Christ, as I feel it to be my duty to do. I cannot attend my own meetings as regularly as I desire. But I have the consolation of knowing 'the Lord is every where,' and 'his eyes are over the righteous, and his ears open to their cries,'—that 'he will not leave them nor forsake them,' and 'he knoweth them that are his.' They are his by creation, and they are his by purchase or redemption; and they are his by regeneration and preservation. Though they may be scattered far and wide in this world, and only one or two in a place, and poor and persecuted,—yet they are no less his: and 'he will bring them from afar, and they shall all be taught of the Lord, and great shall be the peace of his people.'

My mind is burdened with the weight of preaching the everlasting gospel! O, how I long to be employed actively and entirely in my Master's vineyard,—to feed the sheep and nurse the young and tender lambs,—to warn the unruly, and comfort the disconsolate and doubting,—and, to point sinners to the Lamb of God, "the Way, the Truth, and the Life!" O, what a great work for a poor feeble worm, yet how important to be done! I am willing to forego all other comforts—to renounce all other engagements—so I may do my duty and finish my course with joy. I have been long silent, lying still, waiting as it were for the direction of divine Prov-

idence, and yet my way is dark and hedged up, and it is as fire in my bones consuming me! What shall I do? O, Lord, direct me in the path of duty. O, my brethren, can't you advise me in my doubtful condition? The work is great, and I am ignorant; and it requires a great sacrifice, and I am poor and needy. This 'way' is every where spoken against, and I am timid and of a fearful disposition. I am willing to forego the labor and privations if I could find the field of usefulness, the place in the Master's vineyard where I could be useful. But surely this is not the place for me. This, my lamentation, will not ease my burden; it lies heavy on me yet. The 'milk-and- cider preaching' I hear among the *Baptists* here, does me no good. It keeps back part of the price, and leaves the sinner in a worse dilemma than it found him. It tries to compromise the world, and brings the terms of salvation on a 'half-way ground' for the object, to gain popularity and keep on easy terms with all mankind. But that sort of preaching will not do. God will not own any thing but the truth, and that is all that will do good.

O, my brother, were it not for the consoling doctrines of the gospel, I do not know what I would do in this wilderness of sin and iniquity! So far from home, from my Father's house, "where my best friends, my kindred dwell!" I mean the fundamental doctrines—Predestination, Election, Effectual Calling, Final Perseverance, (or security of God's people,) for every one that was chosen in Christ before the world began, (elected) no matter when nor where they lived—whether great or small, bond or free—all, every one, will be, and has been, regenerated by the Holy Spirit; born again, sanctified, preserved and saved by grace with an everlasting salvation. For they are in Christ,

and Christ in God; therefore they are as safe as Christ himself, as secure as God, "For ye are dead, and your life is hid with Christ in God; And when Christ who is our life shall appear, then shall we also appear with him in glory."

I ask, What can be more secure than the christian? There is no power on earth that can touch them, none in hell, no, nor none any where else: therefore they will all be saved.

My dear brethren and sisters, though I may never see your faces in the flesh; yet if we are christians in heart we shall all meet on the sunny banks of deliverance, where we, too, shall be one in him! In this world we have tribulation, but in him we shall have peace. Yes, joy for our sorrow here, pleasure for our pain, health for our sickness, love for our hatred,—“for we shall be hated of all men,”—and life for our death! O, is it not enough for us to have his precious promise for these things! Can't we cheer up and be happy, even here, when we are sure such inheritance is ours, and is reserved for us, ready to be delivered at the right time! Yes, and more, “for eye hath not seen, nor ear heard,” &c., the things laid up for us. His precious, chosen and redeemed ones will all be there, without the loss of one,—every one by name;—and if our names are written there, brother Temple, we shall see each other and be well acquainted there, and rejoice together for all our toils, labors and persecutions. It will be enough then to know that we are like our Lord, and, like him, we have been persecuted in this world. But O, how great the joy to know that we shall be persecuted no more, nor suffer no more for ever, but be as we now desire to be—clear of sin,

These things ought to comfort the dear tempted followers of Jesus Christ, and will all along the journey of life. Our enemies outnumber us now, but the Lord is on the side of his people. He will arise in his strength and give us the victory at last.

May God bless you, my brother, in all your labors of love, and make you abundantly useful, is the sincere prayer of

Yours, in Christ,

A. W. MCKENZIE.

For the Primitive Baptist.

Marion Co., Ark., June, 1860.

DEAR BRO. TEMPLE:—

I must confess my fault of ungratefulness to you in not writing to you sooner and expressing my gratitude to you for sending me your valuable little paper, the “Primitive,” which is a favor unmerited by me; for, when I come to take a view of myself, I can say with Paul, “If a saint, the least of all.” But feeling it my duty, I return my thanks for your kindness, hoping that God will bless you abundantly with all spiritual and temporal blessings for this your kindness.

Bro. Temple, Brethren and Sisters: The time has come when every lover of Zion should stand at his post and contend for the faith once delivered to the saints; and, as a watchman placed upon the walls of Zion, I feel it to be my duty to sound the alarm when I see the enemy approaching. And the subject I shall take is, Rev. 21st ch. and the latter part of the 9th v.:

“Come hither: I will shew thee the Bride, the Lamb's wife.”

John here saw the church *triumphant*, in her glorified state, all complete in Christ her head. But let us take a view of her with John in her *militant* state, and see if we can point her out

according to the golden rule of faith and practice.—The time and space would fail us to trace her through all ages as the alone church of Christ. Daniel says, "And in the days of these kings *shall (not may)* the God of heaven set up a kingdom which shall never be destroyed: it shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Christ came in the fullness of the time to carry into effect and to finish all that was purposed and contracted in the covenant between himself and the Father before the world was, and he says, "Upon this Rock I will build my church (not churches, 'for my dove is but one, the only one of her mother, the chosen one of him that bare her,') and the gates of hell shall not prevail against it." The Arminians tell us Christ never set up his church, but left it to be done by some one else,—the Pope, Calvin and Wesley, and thus contradict Christ's own assertion. What did the Pope do? He, in the third century of the christian era, set himself up as head of the church. But Christ says, "I am the head, and you the body; and my glory will I not give to another." For we are members of his body, of his flesh, and of his bones; and God has tempered the body together as it hath pleased him, that in every part she should appear comely and a glorious bride, without spot or wrinkle.

Is the Pope the head of the church? I think not. Let John say what he is head of, (Rev. xvii. 3, 4,) "And I saw a woman (a church) sitting upon a scarlet colored beast, (the Pope—her foundation,) full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a

golden cup in her hand full of abominations and filthiness of her fornication." And her daughters are still crying, 'Give, give more of the metal of our mother's cup!' Cursed children! what a cross family they are! "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." The Episcopal church is her first daughter,—Christ's denominated harlot,—and Wesley, out of her, and by her, beget Methodism—her first daughter and grand-daughter of Mystery, Babylon. Can any of these claim to be the Bride, the Lamb's Wife? The angel says No, and says 'she is that great whore,' for she co-habited with John Calvin, her son, and conceived and brought forth her second daughter, and called her name *Presbyterian*,—a base begotten child by her own son.

Can she claim heirship? Not by law; for they are all drunken on the wine of her fornications, and with the blood of saints and martyrs of Jesus Christ, and follow her pernicious ways of sprinkling of infants; which is a mark of the beast on which she sits. And the whole family is as so many gates of hell, opened against the church of Christ, but cannot prevail. For we are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone,—her Head and Husband—she the wife.

Now let us see her obligations to him in marriage. She is to forsake all others and keep herself unto him, and him alone; to reverence and obey and serve him in all his commands,—not other men's, nor the traditions of men, bishops priests nor popes,—for Christ is the law giver in Zion; and she, as his obedient wife, is to obey him. "If you love me, keep my commandments."

Will she do it? Yes! What is his commandments? "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Teach them they are sinners, and must be renewed by the grace of God, or eternally lost. When they are regenerated and born of God, teach them to make it known to the church, the bride the Lamb's wife. Baptize them,—not sprinkle water nor pour vanities,—but plant them together in the likeness of Christ's death. Bury them in water baptism with him, in the likeness of his death, burial, and resurrection; planted together into the mystical body of Christ the bride, the Lamb's wife; "For by one faith have we all been baptized into one body." "One Lord, one Faith, one Baptism." Teach them that are baptized to observe and obey whatsoever I (Jesus) has commanded you, and nothing else. Teach them it is their duty to come to the communion table as his bride, his wife; and, in remembrance of that memorable night in Jerusalem before his death, to commemorate his death and sufferings. And *supper* being ended, lay aside your garments, gird yourselves with a towel and wash one another's feet. For, says Jesus, "You call me Lord and Master, and ye say well, for so I am. If I your Lord have washed your feet, ye ought also to wash one another's feet." "Behold, I have shown you an example, which if you do, you shall do well." But because he did not say, "If you do not you shall go to hell," some say it is no command to us and is a useless practice, and ceased with the Apostles because he did not say 'you and your successors!' Just so with baptism and the commission of preaching given to the Apostles: he did not say "your successors." They must cease, all

cease, at one and the same time; and that will be at the end of time, when Christ will call his watchmen all from the walls of Zion to reap their reward, with their flocks, to meet the Chief Shepherd—the Head of the Church—the Bride, the Lamb's Wife. And every member of her body will be there, and she will be most glorious in her apparel; clothed upon with the righteousness of Christ, a golden crown, palms of victory, a seat at the right hand of her Husband!—a glorious bride! She will no more weep nor mourn; all tears will be wiped from her eyes!

Then, walk round about Zion; view her bulwarks; cry unto her, and tell her that her warfare is accomplished!—And shall I be one of those members, remembered in the covenant of peace and reconciled by Christ? Or, after I have preached to others, I myself should be cast away? I feel sometimes, and at this time, that my time is short here. My ministerial course will soon end, which has only been six years, and am in the 35th year of my age. I was born and raised up in this country at an early age, and had not the advantage of a common education; therefore you must excuse me for using my plain, home language, for I cannot speak with eloquence nor with wisdom. So farewell.

I remain your unworthy, tho' thankful, brother in gospel bonds,

D. F. COKER.

For the Primitive Baptist
Cooke Co., Tenn., 1860.

DEAR BRO TEMPLE:—

As I am not very well, and am now seated by my fire-side—and though my body is still, yet my mind is often travelling,—I feel like dropping you a few lines. Eph. i. 4,—“According as he hath chosen us in him before the

foundation of the world, that we should be holy and without blame before him in love." And also, 2nd, Tim. i. 9,—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." And Paul said in Ephesians,— "By grace are ye saved through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Why, brother Temple, if God's people were "chosen in him before the world began," surely they are not time-children, in the spirit of things. And if he "saved" his people before he "called" them, he only called them to reveal that grace and love that was treasured up in himself, before the world began, to them in time. When we were yet sinners, Christ died in due time for the ungodly. Paul said to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke with all longsuffering and doctrine." There are some of our Old Baptists, or, rather, call themselves so, who want all God's children to be time-children; but if they are time-children in spirit, it is out of my sight. So no more at present, but remain your unworthy brother until death.

B. BRYANT.

Brother Bryant will be informed that we could not publish the "Basket of Fragments" at the price we proposed, for want of enough subscribers to justify us. Some of the brethren have made some very liberal propositions to have it re published, but others have not acceded to them.—Ed.

For the Primitive Baptist.

Forsyth Co., N. C., July, 1860.

DEAR BROTHER TEMPLE, BRETHREN AND SISTERS:—

Suffer a poor unworthy sister to address you with a few lines. And as you have not had a line from me in some time, perhaps some of you are ready to think that your old sister has gone off after some of the "new plans of the day." But I will say to you that I hope, through God, I stand on the same foundation that I was placed on by grace some thirty odd years ago. Perhaps you would say farther back than that, if you are on the Old Primitive foundation. That is what I wish to stand on and contend for, as it is Bible doctrine; and all ways devised by men will surely fall to the ground. And so, dear brethren and sisters, trust in God; walk after his commandments; speak often one to another; love one another; let that therefore abide in you which you have learned of Christ from the beginning,—and this is the promise, That he hath promised us even eternal life. I hope we may be found clothed and sitting in our right mind. None but Jesus is able to renew our sin-defiled nature. We are as nothing, and less than nothing, comparatively speaking, to his Almighty power. But for his own glory he has chosen a people to bear witness for his great NAME. And I am one that believes that he will not be left without a witness: and though anti christ may heap to himself his thousands, there will be, according to grace, a remnant saved, whose names are written in the Lamb's Book of Life.

Dear brethren and sisters, write freely for the "Primitive," for it is consoling to me to read your savory communications, and those editorials from my much-esteemed brother Temple. I sincerely desire the prayers of all the chosen of our Father. Farewell.

REBECCA F. PHILLIPS.

For the Primitive Baptist.

Fla., Aug. 29th, 1860.

DEAR BROTHER TEMPLE:—

I know that it is time for me to send on again for the "Primitive," for I do not wish to do without it while I live and can get it. I was sorry to find out that you did not get subscribers enough to enable you to print the "Basket of Fragments," for I do wish to see it. And I propose, that as many of the Old School Baptists that want it, and are able, will give enough to enable you to print it. My means are very limited, but I will pay for eight or ten copies, and let all but two copies be sent to brethren and sisters that would like to have them. I wish this proposition of mine to be made known to the readers of the "Primitive."

Dear brethren and sisters, let us try to get that "Basket." If I am a child of grace, there will be food in it for me: but I often fear I am not; I am so prone to evil, so prone to wander. I often think of the words of the Poet,—

"None brings less honor to Thy name,
Or yields the meaner fruit than I."

Your sister, in hope of eternal life,
NARCISSA WILLIAMS.

For the Primitive Baptist

Miss. Aug. 29th, 1860

BRO. TEMPLE—And all the Brethren and Sisters who may see this—especially those of my old acquaintance—Grace, mercy and peace be multiplied.

Though nearly twenty years have past away since I have had an interview with any of you, yet the scenes through which we have passed are yet fresh in my memory; and though many of my old acquaintances, as I learn, have gone the way of all the earth, yet I am a spare monument of the mercy of God, and am, to some extent, a participater in the joys and troubles of this

world. The state of religion in the circle of my acquaintance is not very flourishing, though I suppose it is as much so as the King of Zion wills, or it would be otherwise; for we are told "his pleasure shall prosper in his hand."

I think we have the gospel preached in its purity here: but Paul may plant, and Apollas water, but God must give the increase. I have attended two Union Meetings during this month and one three-days' meeting. The congregations were generally large and attentive, but no ingatherings. We have different isms or denominations around us (of the Arminian order,) and their protracted meetings are as yet without end. What their success may be I know not, but I do think the servants of God should contend earnestly for the truth, or the faith once delivered to the saints.

ALFRED ELLIS.

For the Primitive Baptist.

Anson Co., N. C., Aug. 26th, 1860.

ELDER TEMPLE AND ALL THE BRETHREN AND SISTERS WHO READ THE PRIMITIVE,—VERY DEAR FRIENDS:

On the 1st Sunday in May, being at home by myself, while eating dinner these words rolled through my mind with great weight:

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me."—[Lamentations of Jeremiah, 1st ch., first clause of the 12th v.]

I see at once that the length of a communication will not near disclose what I have on mind; so I will just give a sketch of a few things. First, I will give a sketch of my natural sorrow.—I was born Oct. 28th, 1797, as you may see by reading the 24th Vol., No. 7, p. 105 of the "Primitive." Nothing took place with me, as I know of, more than is common to children until March 1811, when I had a sorrowful sight

indeed,—I saw a house burned up, and one of my brothers were also burned to death in it! I saw him when he was caught on fire, and saw his hair blazing, and saw him fall! Oh! there was heart-rending sorrow, such as I hope no other person in modern times never saw. Oh! dear friends, I never can tell you the depth of my sorrow on that horrible sight!—a sorrow that will be a sorrow while I live and have my proper sense and reason.

Next, I had a little sister who died in the fall of 1818, which was a sorrow, but not to compare with seeing a brother burned to coals!

Next, in 1819, in the month of October, I had a brother that died who was about grown. At the same time we had a little boy infant, that died, and both graves were open at the same time. And there was sorrow to be felt!

I see that I shall have to curtail my communication; so I will simply say that myself and companion lost four children in their infancy, and two grown sons! Friend Temple, that is sorrow long to be remembered, and never to be forgotten in life.

My father died Feb. 12th, 1824. My mother died Aug. 22nd, 1853; and it was my lot to see them both breathe their last breath!

Primitive readers, it appears to me while I am writing, that mine has been a life of sorrow upon sorrow. But so it is! God, for some purpose, has spared my life to see this present Sabbath day, and that through many dangers already seen, and perhaps will spare me to go through many more unseen; and if my treacherous heart does not deceive me, I feel this day that I have great cause to be thankful that it is no worse with me. I will here drop the subject so far as it concerns my natural sorrow.

“Behold, and see if there be any sorrow!” All those who have read the 24th Vol. No. 8, p. 1st of the “*Primitive*,” will learn that I joined the Baptist church in December, 1826. Nothing took place, as I recollect at this time, to mar my peace, as a church-member, more than is common to poor, depraved human nature until 1836. (I can this day say, Oh! poor, depraved human nature!) In 1836, in the month of February, there was a falsehood told that was greatly calculated to injure my character as a citizen as well as a church-member. I at first thought I would pass it off and not pay much attention to it, for I knew it was an audacious falsehood, and was told by one of the most irreligible men that I ever became acquainted with,—had been a member of the Baptist church and committed an error which was out of order. And it so happened that I was a witness against him, and himself and family did what they could to hurt my feelings and character, and others joined in with them. That I never could account for. And it was construed in such a way, and by those, too, in whom I had so much confidence, that it appeared like I should go into mental derangement. The deacon of the church gave me good advice, but it appeared that I could not help having such feelings as I never had before. Sometimes I thought I would pass it off, and then I would hear something else which I had never thought of before, and was said by some person for whom I had much respect, and neither did I know how far the falsehood had gone among respectable people: so I was almost tempted to put an end to my existence. It appeared to me that God was about to make a public example of me in spite of all I could do. And here I am going to write a few words which I have never told any person in my life, as I

recollect.—In the month of June, 1836, one morning just before day it appeared like every thing that had been said against me, with a great weight of other matter, was all laid on me at the same time. And I can tell you candidly, Elder Temple and christian readers, I never had such a feeling before nor since. It appeared to me that I was obliged to put an end to my existence; and there were two long knives presented to my view with glittering edges. I never was scared as bad before nor since. I jumped out of the bed with a hard-shaking ague, and it seems to me that I had as hard a wrestle with God as Jacob did with the angel at the ford Jaboeh. Jacob prevailed; and so I hope I, through the grace of God, prevailed. That day about 12 o'clock, I was standing at the north door of my house with my face turned a little upward, as it was cloudy, rainy weather, thinking why it was that I had so many enemies, these words relieved my mind,

“Though many foes beset your road,
And feeble is your arm,
Your life is hid with Christ in God,
Beyond the reach of harm.”

I cannot tell you my feelings, but I can tell all that, unworthy as I am, those words buoyed me up and have made me feel strong several times since then; and even at this time, although it has been 24 years ago, I feel some moving of inward strength this Sabbath evening.

“Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me.”

One circumstance more and I must close, as my sheet is most full.—On Saturday before the 3rd Sabbath in May, 1851, was the time of the church meeting where my membership then was. There was a petition from another church for ‘helps,’ as one of her

members had gotten into an error, and went off, wrote and sent back his acknowledgment and professed forgiveness, and begged of the church forgiveness and restoration if they felt that they could receive his acknowledgment. The church where my membership was, delegated myself and two others to go and sit with the other church as ‘helps.’ I went according to the request of the church, and only one of the other two delegated by the church attended.— There were members from two other churches there also to act with the church as ‘helps.’ The members from the three different churches that attended as ‘helps’ formed themselves into a committee; took the written acknowledgment that was sent to said church, and retired to themselves. After reading the acknowledgement over several times, also the 18th ch. of Matthew’s gospel, and meditating on them, we unanimously agreed, as a committee, that the written acknowledgment was a christian acknowledgment; went to the house and recommended it to the church as satisfactory; sometimes deliberating upon it. We recommended the church to grant a letter in full fellowship. The church, then in conference, unanimously agreed to do so. [This done on Saturday before the 4th Sabbath in May, 1851.] On Saturday before the 3rd Sabbath in June was our church-meeting day. I was called upon out of doors to tell how we (the ‘helps’) and the church acted on the above case. I thought it no harm to tell. The member that was delegated to go and failed to attend and the man that supplied the church as pastor, appeared much dissatisfied with the way we (the helps) and the church had acted. But it lay until July meeting; then the same man that appeared so much dissatisfied, told me that ‘the church ought to have called on me to give an account of the way

we had acted at the other church as 'helps.' I told him I never heard in my life before of members of a church being sent as helps to another church and then dealing with them for doing the best they could, according to their knowledge and ability. He then said all committees were bound to report. I told him that we did not go from that church as a committee,—that we went from that church as 'helps,'—and, that after we got to the other church, the helps from three churches formed themselves into a committee by the request of the church that petitioned for helps, and that the helps agreed unanimously. He and the preacher both insisted upon my telling in conference how we acted. I did so, and the church took up the case and nullified the act of the other church, and sent up a query to the Association and wrote wrong in the query and got the case into the Association: and such trouble and sorrow and distress I never knew before in my life in a church case. And it is not ended yet, and God only knows when it ever will be. The man that requested forgiveness, and to whom a letter was granted, I am told, is doing well in Alabama.—It is said that he is Clerk of the church where his membership is, and is also Clerk of the County Court. The church also is received into the Association. But there are other difficulties existing, that are very uncertain as to when, if ever, they are settled satisfactorily.

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me."

Elder Temple, I crave the prayers of you and all God's people. Please pray for me and my companion, that we may live more upright and more holy. Also, pray for my children. So, farewell.

OBED: H. SINCLAIR.

PRIMITIVE BAPTIST.

Milburnie, N. C., Oct. 13, 1860.

PERNICIOUS WAYS!

MY views are requested by brother J. B. Green, (of Texas,) on the following passages of scripture:—

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."—[II Peter, ii. 2, 3.]

The Apostle Peter was here writing his second Epistle to the churches of God by the revelation of the Holy Spirit,—foreseeing what the transformed ministers of Satan would introduce in the world, in direct opposition to the doctrine of Christ. This Spirit that revealed these things is the same Spirit that revealed to the Prophets before the introduction of the Gospel Dispensation; "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved upon by the Holy Ghost." As it was then, so it was in Peter's day; and as it was in Peter's day, so it is in our day.

To understand the mysteries of the gospel of God, we must be moved upon by the Spirit to make us spiritually minded, as "the carnal mind discerneth not the things of the Spirit; neither can he know them, because they are spiritually understood." This being the case, the carnal, nominal, teachers consult carnal reason; and as they are carnal, they cannot understand the things of the Spirit: they could not in the days of the Prophets—they could not in the Apostolic age—and they cannot now with all their acquirements of literature. Hence, the Apostle introduces this chapter thus: "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." Upon this text I might dwell at some length, but the text proposed will admit of taking notice of their heresies.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

I shall now attempt to point out some of their evil ways,—1st, in doctrine. They have a form of godliness, but deny the power thereof.—These false teachers that are among us in our day, acknowledge there is a Supreme God—a God who has all power in heaven and earth,—and that he is a God of love—that he loved his people with an everlasting love,—and that this love had its origin in *time*, fixed on the sinner when he turns from the evil of his ways,—and that upon the act of the sinner is the pivot upon which God's love turns. Some of them teach the doctrine of election from before the foundation of the world—that they were chosen in Christ Jesus upon the foresight that the sinner would do good works; therefore the choice and election turns upon the works of the man.

Now let us see if this is not a damnable heresy.—To the Book: "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." This proves that the sinner is saved by grace, and not of works.

If the sinner is saved by virtue of works foreseen, it would be upon the same principle as that of works by the sinner done in time. Now let us see whether or not this is damnable heresy. See Rom. xi. 6, "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. iii. 27, "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Then it is not of works of righteousness which we have done, for by his mercy he hath saved us. A thousand more proofs, but I must pass on.

They (the false teachers) teach and acknowledge God as a God of power,—who will do all his pleasure, works and none can hinder,—yet they deny his power in their doctrines, and say that Jesus Christ made a universal atonement, fulfilled the law to a jot and tittle in that atonement, and that God has done all he can do towards saving sinners, and that he is willing to save all sinners, and calls all equally alike—holds out the golden sceptre, wooing and beseeching sinners to be saved; and they say that the Spirit strives alike with all mankind, but that some sinners will not strive with Him, and thereby grieves the Spirit, and it takes flight for ever, and the sinner goes to hell that might have been saved if he would have striven with the Spirit!

These are 'pernicious ways,' which I will try to show by the highest authority. In the first place, Jesus says, "Thine they were, and thou gavest them me." "So all Israel shall be saved with an everlasting salvation in the Lord." "And the ransomed of the Lord shall return and come to Zion." "The redeemed of the Lord shall come to Zion." "And thou shalt call his name JESUS, for he shall save his people from their sins." "Thy people shall all be taught of the Lord, and great shall be the peace of thy people." "Thy people shall be willing in the day of thy power." "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure." "The hour is coming, and now

is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "I will take away the stony heart, and give thee a heart of flesh." Much more, but I deem the scriptures that I have already quoted sufficient to prove that those who teach otherwise are false teachers.

I do not know that it is right to say the Holy Spirit strives with sinners to save them, for He is a God of Majesty; and where the voice of a King is, there is power. He speaks, and it is done; he commands, and it stands fast. His counsel *shall* stand. What poor worms are we, that we should out-do the Spirit when it has the power and will to save us.

But these 'false teachers' report us as preaching a doctrine that "God takes people by the hair of the head and carries them to heaven, whether they will or not." This is a slanderous report, for God first gives them the will, and while willing to be saved, they are anxious to be led in the right way, that they may go to a "city of habitation." I declare to you, brother Green, that I do not believe the Devil, with all his subtilty, with the aid of all men combined, can ever prevent the Lord from saving them that he loved with an everlasting love: and whosoever teaches to the contrary, fails to acknowledge as much truth as did Satan himself and his legion of devils; for they acknowledged that Jesus had the power to cast them out when they (the legions) asked permission that after they were cast out of the wild man they might enter into the swine. This legion of devils was conquered by one Jesus Christ. Again, they acknowledge his supreme power over them when they said, "Art thou come to torment us before the time?" Away with such heresy! I might write volumes upon this subject. I will ust briefly cite you to some other her-

esies, and pass on,—such as denying God's predestinating power to predestinate his children to be conformed to the image of his Son; effectual calling; the gift of repentance; the gift of faith as the fruit of the Spirit; the changing of God's ordinance of baptism to sprinkling or pouring.

"And many shall follow their pernicious ways." That truth, you must see, is verified in our day,—many following their pernicious ways, "by reason of whom the way of truth shall be evil spoken of." It has come and is coming to pass, as every impartial observer can see. Not only 'the way of truth is evil spoken of,' but all those who preach and hold to the truth.—"Through covetousness shall they with feigned words make merchandise of you." This leads me to speak of some of the false teachers—covetousness, affected with feigned words.—Covetousness is in opposition to our Lord's direction. "The love of money is the root of all evil," and while some covet, they pierce themselves through with many sorrows. Covetousness is the base upon which all the monied institutions stand, and full-well they reject the counsel of God by their traditions. That covetousness has brought into existence the Missionary societies of the day—Theological and Sunday schools, Bible and Tract societies, State Conventions and Temperance societies; for all of which there is nothing in the rule and regulations laid down to sustain them; consequently it of itself demanded the denying of the doctrine of Christ to be consistent, making the ground upon which support could come depend upon feigned words.

"To make merchandise of you."—That which is *feigned* is to invent or imagine to form an idea or conception of something which is not real; to make a show of; to pretend to assume

a false appearance; to counterfeit; to represent falsely; to form and relate a fictitious tale; to dissemble; to conceal. All this is as clearly to be seen as the sun at noon-day. The Holy Ghost has so completely brought it to light that any person who can see, need not be mistaken; and "if the blind lead the blind, both fall into the ditch." All this feigned love for souls is to make merchandise of you by buying their merchandise—buying memberships into these institutions for so much. All these lackeys, colporteurs, are using feigned words to deceive. In effect, they have gone so far as to tell men and women of wealth how they should make their wills. They are like the troubled sea—cannot rest—but is continually casting up mire and dirt: and if one thing fails, they get up another.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

This is an experienced truth among the Primitive Baptists, which stand for them as strong evidence that they (the P. Baptists) are the people who hold the truth of the gospel of God our Saviour. It brings home to us the truth of our Saviour that, "If they have persecuted me they (the false teachers) will also persecute you." Then, the judgment that hangs over these false teachers "lingereth not, and their damnation slumbereth not."

"Whose judgment now of a long time lingereth not, and their damnation slumbereth not."

"Whose judgment now of a long time lingereth not."—To *linger* is to weaken, waste away and decline, to lose vigor. This will not be the case with the judgment that hangs over those false teachers that lead others astray into their heresies,—the judgment will always be fresh and vigorous; and although our God is a God of

long forbearance, yet "know ye not that God will bring you into judgment?" He will never forget your conduct, and will, most assuredly, bring down his wrath upon you.

So in like manner "their damnation slumbereth not." It is always awake, and time wearies or weakens it not, or makes it more uncertain; but will most assuredly come with full justice meted out upon the false teachers, I believe, without a mixture of mercy.

Very Respectfully,

EDITOR.

OBITUARY.

For the Primitive Baptist.

Obituary of Mrs. Mary Purifoy and Children.

The subject of this Obituary was born the 29th of May, 1817, in Bulloch county, Georgia, and died the 18th of June, 1860, at the residence of her husband, in Wilcox county, Alabama, after a very painful illness of twenty-four days and a half,—being forty-three years and nineteen days old. She came to Alabama when she was but a child, with Elder William Harrod her father, a Baptist minister of the gospel.

She was united to her husband by marriage the 3rd day of April, 1831, in Pike, now Barbour, county, Alabama, a few miles from Clayton, the seat of justice of said county, and the next year she came with her husband to this vicinity, where she lived until her decease.

She was the mother of twelve children,—five sons and seven daughters. Three of the daughters preceeded her in death. Our second child, Eliza Mailda, died the 15th day of August, 1835, being one year and fifteen days old.

Our third child, Amanda Elizabeth, died the 9th of September, 1836, at Calbert, Mississippi, while on a visit to her father, being eight months and six days old.

Our eldest and first child, Sarah Jane, died the 13th of November, 1847, being fifteen years, five months and eighteen days old.

Nine children and her bereaved husband are left to mourn her decease.

Mrs. Purifoy professed a hope in Christ Jesus, and on the 1st day of September, 1843, made a public manifestation of it by presenting herself to Bethesda church of Primitive Baptists, and was received into its fellowship, and was baptized by Elder Thomas Trowell.

The messenger of Death has come,
Commission'd by the King;
And call'd my worthy consort home,
Where pilgrims rest and Gabriel sings.

Nature has ebb'd and flow'd her last,—
Her soul with pinion'd spirits rise;
The parting pangs of death are pass'd,
And low in dust her body lies.

Like her, our spirits soon shall fly
From this unfriendly house of clay,
To kindred souls above the sky,
And be as bright and blest as they.

WM. M. PURIFOY.

Snow Hill, Ala., }
Aug. 3rd, 1860. }

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N. C.	John Flowers to July 61	\$1 00
"	W. A. Myatt to Oct. 61,	1 00
"	Eld. A. B. Peacock for 60,	1 00
"	Merit Woodal to Nov. 61,	1 00
"	Wm. Lasater for 61,	1 00
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N. A. LLOYD.

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 Charges will be moderate, and the work good.
BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

“COME OUT OF HER, MY PEOPLE.”

N. W. POOLE,
PRINTER.

Vol. 24.

Milburnie, N. C., Oct. 27, 1860.

No. 20.

COMMUNICATIONS.

For the Primitive Baptist.

Thomas Co., Ga., Sept. 17, 1860.

BROTHER TEMPLE:—

I have been thinking of late that I would write out my views on *Church Discipline*, as that has been a subject that has occupied my mind a great deal since I professed to have obtained a hope in the Lord Jesus Christ.

I shall begin with the manner and form of dealing with members, as I have often thought we should write out our views concerning this very thing, and, perhaps thereby prevent difficulties arising through prejudice.

We are commanded to “let brotherly love continue.” And you will find in the 18th chapter of Matthew,—“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.” And then you have used brotherly love! “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church.—You are not to tell it to the pastor of the church, nor to any other brother or sister, but go and tell it to the church. And then you are

not to bring the charge against the offending brother yourself, but the church should first inquire if there have been gospel steps taken in the case; and if there have, then there should be first a move, and seconded, to take up the case. If this is done, then there should be a vote taken in the church to see if the majority in the church are in favor of taking up the case. If there is, then I understand the case is debatable; and I understand the Moderator is to keep order,—and if any of the members get out of order, the Moderator is to, or should, call him or them to order. And if there is a decorum, I think either party is at liberty to read the decorum if they wish to do so. And I do not think the offender has any privileges in the church only to defend himself; and I think the church should give him a fair and impartial hearing, and treat him with brotherly love, knowing that we are all liable to err—and not try to drive him off, but try to convince him of his error, if he has committed one, and try to bring him back, that there may be rejoicing in the church.

And I do not think that it would be advisable to bring a charge into the church against a brother which could not be proven. And I have thought, perhaps, sometimes, this is done through prejudice; and when prejudice gets up in a church against a brother, it is apt

to end with ill consequences. For, as I understand, we are professing to be trying to keep house for the Lord, and we, if we are what we profess to be, should know that it would be useless to try to hide from the eyes of this world, knowing that God knows whether we are dealing fairly with our brother or not; and we, as a church, should try to deal with our members in a way that will not condemn us in the eyes of the world. But we should try to "let brotherly love continue," knowing that we have but a short time to remain in this unfriendly world. And the scripture tells us that "it must needs be that offences come; but woe to that man by whom the offence cometh!" "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And I am awfully afraid sometimes that it is "big I and little you," and we see, sometimes, churches are split asunder by prejudice arising among the members, when we should all try to use brotherly love. And "Ye may know that ye have passed from death unto life, because ye love the brethren." "God is love," as I understand, and it is the love of God that constraineth us to love one another; "for by grace are ye saved," (which is nothing more nor less than the love of God shed abroad in the heart,) "through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast." "Ye are his workmanship, created in Christ Jesus unto good works," and good works only justify us, as I understand, in the sight of men and of angels, and are an evidence of our gracious state. "For without faith it is impossible to please God," for we must believe that he is—for he is "a rewarder of them that diligently seek him." Now faith is the substance of things hoped for, the evidence of

things not seen. So, as I understand, we walk by faith, not by sight, "for hope that is seen, is not hope; for why doth a man hope for that he seeth? But if we hope for that we see not, then do we with patience wait for it."

"Let brotherly love continue,"—looking unto Jesus who is the Author and Finisher of our faith; and see that ye fall not out by the way, seeing all ye are brethren: for God is not the author of confusion, but of peace. Therefore we should all try to live as seeing Him who is invisible; knowing that we have but a short time to remain in this unfriendly world; then we shall have to go

The way from whence no traveller returns,

And may I its great importance learn. And my prayer to God is, that we may all live the life of the righteous,—so that when the summon comes we may have nothing to do but to die.

ASA McCRRARY.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:—

'They that feared the Lord spake often one to another; and the Lord hearkened and heard it.' Although we are separated and scattered abroad in this world of sin, sorrow and death, and cannot see each other in the flesh, we can converse together through the 'Primitive' and kindred sheets. It is written, 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' What a pleasant thing it is *now* to visit a church and find all dwelling together in unity! It makes my soul rejoice in me; and what a pleasing thing it would be to see all professing Jesus steadfast in the Apostles' doctrine! In the days of Christ and his Apostles the brethren "continued steadfast in the Apostles' doctrine, and in fellowship, and in pray-

er, and in breaking bread." It was so beautiful, that it brought the words, "behold, &c." It was in that day as a city set on a hill, which cannot be hid, giving light to the world—its light was seen—and now, behold them in unity! Let us be found now in the 19th Century walking in their foot-steps, striving to keep the unity of the spirit in the bonds of peace; for it is a beautiful thing indeed to see brethren steadfast in the apostles' doctrine, for the world to look upon; and what a beautifully shining light it would give to those outside of the city!

Dear brethren, trim your lamps and let your light so shine that others may see your good works and glorify our Father who art in heaven.

Let us look at the other side of the picture. Peter denied his Lord, which caused him to weep bitterly; and in like manner, if we go astray, we shall fare no better. Seeing and feeling that divisions and dissensions being nothing but distress and weeping, let me say to you, put away all divisions from among you, and let brotherly love continue.—Let not sin reign in your mortal bodies to obey it in the lust of the flesh—to bite and devour one another. Strive to keep the unity of the spirit in the bond of peace; and do unto others as you would they should do unto you.

Where is the blessedness we knew when we were brought to know Jesus in the pardon of our sins? Were we up on the mountain's top in self-esteem, or were we in the valley of humility? Were we boasting of our great powers, or did we see ourselves helpless and undone? Were we up yonder* on the mountain's top of perfection, looking for perfection in others and trying to hurt feelings? Were we striving about words to no profit, and trying to seek into the hidden things of God which no

mortal man can see? Were we striving to be the *great man* above our fellows, and looking for the mastery? Were we running after the commandments of men, or seeking to build ourselves up at the expense of others? Were we for Paul or for Apollas or Cephas—disputing about men or condemning the church,—or were we for Christ? Did any of us feel like criminating or recriminating his brethren?

We answer, No! We say—if we are what we profess to be—instead of being exalted we were in the valley of humility pleading for mercy; and when God, by his Spirit, revealed his Son in us the Way, the Truth, and the Life, he was then formed in us the hope of glory: and right here, in place of mourning, we commenced praising and giving glory to God in the highest.

Now, then, as you have received Christ Jesus the Lord, so walk ye in him,—walk in his ways, yielding yourselves servants of righteousness, obeying his word, that you may abound in good works,—and so "work out your own salvation with fear and trembling."

Now, then, being made free from sin, you have your fruit unto holiness, and the end everlasting life. Your souls' salvation is complete in Christ; the atonement is made; Christ has died and said, It is finished; the debt is paid, and salvation is complete in Jesus.

This being so, shall we continue in sin that grace may abound? God forbid! And we say Amen to the glory of God, and bear testimony with the Apostles and Prophets that "salvation is of the Lord," and in him we trust, and wait for his coming again without sin unto salvation, ready to be revealed in the last time.

Therefore, let us lay aside every weight, and the sin that doth so easily

beset us, and run with patience the race set before us; looking unto Jesus the Author and Finisher of our faith.

Yours, in hope of eternal life,
WM. THIGPEN.

{ For the Primitive Baptist
Pittsylvania Co., Va., }
Aug. 30th, 1860. }

DEAR BRO. TEMPLE:—

I have just returned from the Country-Line Association in N. C., and also from the Pig River Association in Henry Co., Va. I was gone from home fourteen days. I returned home on the 27th of August and found all well, for which things I feel thankful.— I was riding out the day after I arrived home, and was thinking of the wonderful works of God in creation, and such a display of his divine power to the children of men, (even in creation.)—I, by contemplation, thought I, in part, could understand the things that are not seen by the things which do appear. Thus my thoughts ran on the works of God, and the preparation he hath made for man, “whose life is but a span,”—raining on the just and unjust. While thinking on these things as they revolved through my mind, there was a peculiar people, that have never been reckoned among the nations, brought to my mind, as they often are. (See 1st John iii. 1.)

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

Dearly beloved, there is a false notion that is extant in the world (not in the church,) that there is a period in time when these people become the sons of God. But we are persuaded better things of you, and things that accompany salvation, though we thus speak. Those that think that they are not the sons of God until they believe, have

been handling the word of God deceitfully, or reading all kind of Arminian ‘stuff,’ and are taught all they know of these things systematically. See Gal. iv. 6,—“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

‘Well,’ says the Arminian, ‘what did he fix it on this plan for?’

Because it seemed good in his sight: and it is none of your business to say what or why doest Thou?

‘Ah!’ says the self-worker and the self-righteous, ‘I thought he loved me because I loved him.’

Not so; the Apostle says, “We love him because he first loved us.”

Now you see the right side is up. See here! we could not have chosen him, for this was done before time began,—“that we should be holy and without blame before him in love.”

“Behold, what manner of love!” O, mysterious plan! “I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee,” saith the Word. Thus saith the Poet,—

“Here am I, and those with me,
Loved with love beyond degree,
Long before the father’s fall
Blest in Jesus,—one and all.”

“O! for such love, let rocks and hills
Their lasting silence break,
And all harmonious, human tongues
The Saviour’s praises speak!”

“Behold, what manner of love!”—Loved us in eternity; loved us in time; loved us when dead in sins; loved us when quickened by the Son, who is the second Adam, the Lord from heaven.

So, dearly beloved brethren, I exhort you (and beloved sisters too,) as a stranger and pilgrim upon the earth, abstain from fleshly lust, which war against the soul. When God’s everlasting love is made manifest to the heirs of promise, they then become the passive recipients.

of the love, mercy and grace treasured up in Christ Jesus before the world began; but is now made manifest by the appearing of our Lord Jesus Christ, who hath abolished death and brought life and immortality to light through the Gospel, which is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. They both believe through the faith of the operation of God, and through the same power which he wrought in Christ when he raised him from the dead. Therefore we conclude with safety, that as God raised the Head of the Church from the grave, so these long-loved members of Christ's body must be raised from a state of sin and death to walk in newness of life, as he hath appointed them. "For God (says Paul,) hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ."

Says one, 'This is a hard saying: who can hear it?'

Well, we can't help that, neither should we search to know any thing above what is written, lest we be found "wiser in our own conceit than seven men that can render a reason."

The mystery among the Gentiles is, Christ in them the hope of glory.—(Read,) "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Now I want the reader to understand that God loved the world, but they are them that believe that are to have eternal life.

"Behold, what manner of love the Father hath bestowed on us, that we"—hell-deserving wretches, in a state of sin and death,—“should be called the sons of God!” Behold! “And if sons, then heirs of God through Christ.” Behold! “and it doth not yet appear

what we shall be: but we know that, when he shall appear, we shall be like him.” Behold! “predestinated to be conformed to the image of his Son.”—8th c. of Paul to Romans, part of the 29th v. (We can't help this!) Who shall change these vile bodies, that it may be fashioned like unto the glorious body of Christ. (1st John, iii. last part of the 2nd v.,) “For we shall see him as he is.” (Why, and how?) “For we now see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known. Now abideth faith, hope, and charity: but the greatest of these is charity. Charity suffereth long, and is kind, is not puffed up,” &c. “Behold what manner of love!”—Just think for a moment!

“He saw them ruined in the fall,
Yet loved them notwithstanding all;
He saved us from our ruin'd state,
His loving kindness, O how great!”

This people that have been a wonder through all nations, and every where spoken against, when they receive this love that has no end nor knows no bounds, and that passes all understanding, it makes these sons of God see, eye to eye, and speak the same thing—their hearts being knit together in love. So we read of two brothers: one slew the other,—for what?—because one's works were evil, and the other's were righteous. (12.) “Marvel not, my brethren, if the world hate you.” (13.) “In this the children of God are manifest, and the children of the devil.” (10.)

Now I am about to leave you for the present. Read the 2nd ch. of the same Apostle, 15th v.,—“Love not the world, neither the things that are in the world: If any man love the world, the love of the Father (from whom all this love comes,) is not in him.”

I think I have seen vessels of mercy containing this everlasting love while visiting the Country-Line and Pig River Associations. This was seen by their loving their brother, whom they had seen, as a manifest token that they loved God, whom they had not seen.

Adieu, fellow-citizens of the saints.

WM. S. McDOWELL.

CIRCULAR LETTER.

Sept., 1860.

The Ministers and Messengers composing the Bear-Creek Association, convened at Liberty Hill, Stanly county, N. C., to the churches they represent, grace, mercy and truth be with you.

DEARLY BELOVED BRETHEREN :

Through the tender love and mercy of God, we are again permitted to meet together, and to address you again by an epistle.

The scriptural relation between church and pastor is not regarded by us as it should be. Our ministers do not teach the churches their duty towards themselves. Human pride constrains them to shun to declare the whole counsel of God on the subject, because so many are preaching at fixed rates per sermon per month or year. They forego their just rights, as ordained of God rather than seem like such as these, who have not only caused the way of truth to be evil spoken of, but our ministers to deviate from the line of duty. The plain commandments and exhortations of the Lord have been left unpreached until some of our churches (judging from their conduct,) have forgotten that these duties are enjoined on them in the Bible. This deviation is mutual—it is difficult to say which party is most blameable. One fails to teach and exhort, and the other to perform. When the Word of God is plainly, faithfully and frequently

preached, it will bring forth fruit in circumcised hearts.—Matt. xiii. The gross and palpable neglect of pastors in teaching their flocks the plain precepts of the Bible, revealed by the Holy Spirit and recorded by the Evangelists for their benefit, is the cause of so little fruit from that division of the word of the Lord, abounding to the credit of our churches. This must be the cause, unless they have not ears to hear when they are taught.

But there are surely doers of the word in our churches—all are not hearers only. It would be uncharitable to complain exclusively of the churches—the pastors are equally blameable. If all hearts are under the dominion of mammon and none under grace, then, and then only, can all be hearers only, and none doers of the word. No fruit, this being the case, can abound to the credit of the churches, or advantage of the minister, however faithfully he may declare all the counsel of God on this subject.

This relation between pastor and church is everywhere violated, at least in degree. Where is a pastor, who faithfully and constantly preaches the duty of the church to her pastor? or the church that fully and perseveringly discharges her duty towards her pastor? Let him and her report themselves. But observe, the exception will not be admitted merely on account of what they may have done, unless the work accords with the precepts and example of the New Testament. Such an instance, I fear, cannot be reported.

How appropriate and necessary is the interchanging of spiritual and temporal things, as instituted by the Lord between the pastor and the church.—This temporal relation is lost. I will not merely refer to the texts in point, but quote them: "Even so hath the

Lord ordained, that they who preach the gospel should live of the gospel."—For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn; but he that plougheth should plough in hope: and he that thresheth in hope should be partaker of his hope."—"Who feedeth a flock and eateth not of the milk of the flock?" These texts have died away from our pulpits like the obsolete words of our language, and are forgotten by the churches. I admit, that under some peculiar circumstances, the preacher has a right to decline his rights, and to suffer all things, lest he should hinder the gospel of Christ. But, observe, he has no right to shun this part of the message of God to the churches in his preaching.

Alas! are our churches in such a mammonic state, that their pastors cannot insist on their just scriptural claims without hindering the gospel of Christ? Is the gospel hindered by cavilousness? which is idolatry or worship of mammon. Let us see.

Many of our worthy preachers are thus gagged and muzzled while sowing spiritual things. They get not the carnal things, or the "milk of the flock," as ordained by the Lord; nor can he with safety demand them. The pastor sows the spiritual things on which the church of God must feed, according to the commandment, but the church withholds her carnal things; which we may justly fear has become in her hand the mammon of unrighteousness, even covetousness, which is idolatry.

The preacher does not become a beggar until his wages exceed Bible rights, nor a hireling until his demands go beyond the scriptures. While defending and maintaining his just pastoral rights, he is no beggar with cap in hand beseeching his brethren for some poor pittance or other; but a dignified, independent asserter of his just claims, and

should be so regarded by all who have ears to hear the commandments of the Lord, or a heart to practise them.

How many debts of this kind, with accumulated interests rest at this time as so many dark spots on many of our churches!—their payment would loosen many pastoral hands, that are toiling five days in the week without time for reading or studying to preach. Too many hearts that are now burdened down almost beyond endurance under a sense of the neglect of brethren, who would be made joyful by their compliance with scriptural duties, and the way of pastoral duty would no longer be the way of domestic loss and neglect. The only time which many of our preachers have to read and study the word of God, is after a hard day's work, when they should be asleep. If they neglect to provide for their families they are accounted worse than infidels. If they do not study to show themselves approved, they are badly received.

What straits! and how little regarded! Many worthy pastors are in this condition, and many brethren, who seem otherwise worthy, appear not to have eyes to see this state of things—the fruit of their neglect.

To all such I am constrained to say, go, and read the 9th chapt. of 1st Cor.—read the entire chapter—read it attentively, sincerely, and with a prayerful heart—and if you can, after its perusal, lay the Holy Volume down with a good conscience, unless in pauper circumstances, you must be a worshipper of mammon and not of God; or a reader and not a doer of the word.

Whenever a church receives, of her own free-will and choice, a pastor, she brings herself under scriptural obligations to him, and it is as much her duty in degree at least, to render unto him carnal things as it is his to sow spiritual

al things for her benefit. This obligation is mutual, and extends in like manner to all gospel preachers and honest hearted hearers. When a pastor's ministry is hindered, or in any way embarrassed for the want of carnal things, has he not a right to demand them of his flock? And, if he has, should the church complain when such demands are urged in a right spirit and wholly accord with the precepts of the Word of God?

The New Testament has no fixed rates; but only plain precepts. Gospel charity, which is love, will assess high rates: covetousness, which is idolatry, low ones, if any at all—perhaps reproaches only, should these just claims be demanded. This unscriptural gag must be resisted before the muzzle will be taken off. Preachers must speak out on this subject—not on their own authority, but on the Lord's: not in their own words, but in the plain and strong ones of the Bible: not as religious beggars of the day, but as faithful pastors.

The correction of this error (now causing so many hearts to mourn,) must, after all, begin in the pulpit, which, I affirm, can be done, if there be grace among the hearers.—Isa. 55: 11. Acts 16: 4.

Some of our churches are small, and the brethren poor in this world's goods, consequently not able to contribute much; yet they are for the most part able to pay their pastoral debts; for where they are equally borne in proportion to each one's means, they do not amount to much. But the misfortune is, these contributions are made only by a few—a few only, seem to discharge this duty, and consequently is both unequal and discouraging.

This subject requires plain dealing and a thorough opening, such as it seldom gets. Our ministers must speak right out, and take up the cross, and declare all the counsel of God on the

subject. What if the churches do complain and reproach; their commission admits of no such contingency.— Shall they become enemies because the truth, and the whole truth, is preached? When a deep and painful sense of neglect of the church is entertained by the pastor, let him ask his own suffering heart the question: Have I zealously and prayerfully expounded to her these duties, the neglect of which now on her part, both pains me at heart and falls with domestic weight on my own family?

Ministers cannot excuse themselves by saying, the brethren can read their duty in their Bible, and there is no necessity for preaching them; for in that way many excuse themselves for not preaching any other truth therein recorded.

Therefore, in conclusion, I would say to you, brethren, stand fast in the truth of the gospel, and do all that you do with an eye-single to the glory of God and to the comfort of Zion; and may the God of peace be with you. Amen.

—♦♦♦—
Moringo Co., Ala., 1860.

DEAR BROTHER:—I send you *three dollars* in gold,—one for myself this year, and the other *two* I want you to retain, gratuitous, to aid you in sending your paper to so many poor brethren and sisters who are not able to pay for it. I think we ought to feel it our duty to throw in our little 'mite' for such purposes. It must be rather hard for one, these 'hard times,' though if all would contribute to such, the burden would be indeed very light. Dear brother, remember me and mine at a throne of grace. May the Lord bless you, both in this and the world to come, is my prayer for the Redeemer's sake.

I remain, I hope, a sister in Christ,
S. G. MORGAN.

PRIMITIVE BAPTIST.

Milburnie, N. C., Oct. 27, 1860.

A Warning to the People!

DEAR BRETHREN AND FRIENDS:—
I see in the *N. C. Christian Advocate*, (a Methodist journal published in the City of Raleigh,) a oneness of three denominations in a move, (if I understand it correctly,) purporting to so alter the Constitution of North Carolina as to admit Ministers of the Gospel as eligible members into our Legislatures.

This is a move, in effect, to unite Church and State. I have warned the people against it and its dreadful effects some years ago, both privately and publicly,—that such a move would be made at some time. But the fulfilment of that move was nearer than I expected, for I did not expect to live to witness that time.

I have before me the *Advocate*, from which I learn the *Biblical Recorder*, with others, approve of the alterative movement. This article is headed, "*Political Disabilities!*" I will here extract a few lines from it:—

"The *Biblical Recorder* copies our article under this caption, and thus endorses it:—"(*Advocate*.)

"We (the *Recorder*) also agree with the *Advocate* in the principle of its opposition to that feature of State Constitution which excludes Ministers from the Legislature. It is, like the other feature already noticed, in conflict with the cardinal principle of religious freedom, and also against the universally received theory of a divorce of Church and State. While it professes the principle that the Church shall not control the State," &c.

Now, readers, I believe the framers of our Constitution of North Carolina well understood what they were about, and also the wrecklessness of religious

bigots, with all the oppression of priestcraft. Instance their conduct in Virginia, and some of the New-England States.—They knew the same spirit, (possessing the power,) that afflicted Roger Williams with punishment, and a host of others would do likewise. Then their patriotic souls would not suffer them or the Church to rule the State: for be ye well assured that in a union of Church and State, the Church will ultimately grasp the reins of Government, and give it the direction that will best suit their hellish designs.

The rule of priestcraft is the most unrelentless of all rules. There has been more bloodshed under the rule of priestcraft than all other rules combined; and the same cause will produce the same effect in the future wherever the priests have the power to rule the State. Then, let us be vigilant in knipping it in the bud in every move tending that way.

Turn your attentions to the New-England, North and North-Western States, and what will you behold?—Why, the fanatical priests fanning the flames of discord and division that have already brought our glorious Republic well nigh the vortex of everlasting ruin. (I say 'everlasting ruin' because, according to my knowledge of the history of all Republics, not one that has lost her liberties has ever regained them,—and the same cause the same effect.) Then I say, KEEP SEPARATE CHURCH AND STATE! Never prop any religious denomination by law! Too much of this has already been done in North Carolina. Give them an inch and they will expect an ell. If any denomination of religionist has not virtue enough to stand without being proped by law, let it go down. To protect all in this manner of worship by law, so far as is not tending to endan-

ger our equal rights and liberties, I have no objection to; but give no exclusive power to any.

I repeat, I have been expecting the move alluded to above for several years. But you, perhaps, will say, There is no danger, for each denomination will serve as a check upon each other. Here you may be badly and awfully mistaken.—This move appears to be confederated by three religious denominations. Then where is the check? It does not require abolishing either of their names while the principle is the same,—the same object to accomplish. Always, in all such movements, lucrativeness is at the bottom of it. The love of money is the root of all evil, and that love is hard to satisfy; and there is a faith that works by that love—that believes it is right to oppress to get money, so beloved.

Those that are under the Satanical influence are of the family of the two daughters of the horse leech, who cry, "Give, give, give," and never say, "Enough." And I have no doubt but the love of money is the root from whence this move is concocted.

Anti-christ, who is now rising up out of the earth, is working all manner of deceivableness to get money. He lays deep schemes—"some distance ahead,"—and this move is one of them,—having an eye to the time when they will have more preachers than can be employed by the churches at a price suitable to their wanton feelings, or greediness for filthy lucre, than can be paid by agencies or colporteurs.

Hence, the necessity of so altering the Constitution of North Carolina so as to let preachers be eligible to a seat in our Legislatures, where they may be more successful in paving the way to a union of Church and State. But the *Recorder* says, "*Abjuring Church and State!*"

Let this take place, and our Legislatures will soon have preachers enough to turn the wheel of fortune to their own liking; while the men of the world, however capable they may be, cannot be elected unless he pledges himself to favor their wicked designs. When this is done, sufficient power is obtained to alter any clause of the Constitution so as to grant exclusive privileges. Then, away goes liberty and equal rights!—Down goes our Republican form of Government—never more to rise again! Far surpassing Adam's 'gag law' for wickedness. The people will be so completely priest-ridden that "they that killeth you thinketh they doeth God service."

Dear brethren and fellowcitizens, if you value liberty as a satisfaction to you, do not trust them; for the rule of priestcraft is the most oppressive, usurping and unfeeling of any rule tolerated by any Government under the heavens.

The Church of Christ has a republican government to set in order the discipline of his church;—that is, each church or branch is an independent body of itself to do her own business. But the denomination to which the Editor of the *Advocate* belongs, (Methodist,) as I am informed, has not that privilege to do her own business, (as lay members,) but the discipline is in their Elders or higher officers. Consequently we might expect a desire in *them* to make our Government to correspond with *their* religious government;—that is, for a minority to rule! But the Editor of the *Recorder*, it seems, though somewhat different in this discipline, is alike with the *Advocate* in another respect.—In collecting members to his church, he is not very material as to quality, but quantity—to increase popularity, so that at some day they may accomplish the power at the ballot box,—looking to a union of Church

and State. They remind me of the blacksmith forging out his plough-hoe, —when he gets it shap'd to his own liking, he puts on it 'a sparkling heat,' and then thrusts it into the water in this heated state. So is the likeness of the Missionary Baptists to the blacksmith, —in much hurry to get those who they have forged out in two or three days, into the water before the heat of excitement gets off, —gives them no time to "examine themselves, whether they be in the faith or not," but thrusts them into the water; and the effect is, in most cases, to harden, —and their last state is harder and worse than their first—more hard and rigid than they were before towards the Church of God. I believe these smiths are called *copper-smiths*.—"Alexander the copper-smith hath done me much evil: the Lord reward him accordingly."

I will now more particularly address our Legislators.—I, as a lover of liberty and equal rights, admonish you by all that is politically sacred, to nip every thing in the bud proposed before you in your Legislative capacity that has the very least appearance of a union of Church and State, either directly or indirectly. That Spirit is so full of cunning-craftiness—with good words and fair speeches—that it may deceive you, as in the latter days there will be many deceivers in the world. Gentlemen, with due respect and regard I have for you and consistency, I am informed that, in your last Legislature, there was a member of that body who was a Methodist preacher—perhaps elected in Chatham county—who was suffered to retain his seat, by reason of his "not having the care of a church, or had not been ordained!" Some years ago there were two Baptist preachers in the Legislature—neither of whom had been ordained, nor had the care of a church. That Legislature vacated

the seats of both of them, which I believe was rightly done. Then, "Feed all out of the same spoon," and there need be no grumbling,—you remain justified in so doing. "Let every man abide in the calling wherein he is called:" if he is called to preach, let him abide in his call to the ministry, —and let others, who may be qualified, attend to the 'things that are Cæsar's,' and let the preachers attend to the 'things that are of God.'

I will here state the names of those Baptist preachers whose seats were vacated by the Legislature, —to-wit:—Elder Josiah Crudup and Elder Jesse Adams, —one an Old School, the other a Missionary Baptist, neither having the care of the church or were ordained; while the Methodist preacher, who also had not the care of a church or was ordained, was permitted to retain his seat, when the seats of the Baptist preachers were vacated. This looks like exclusive privilege, I suppose, upon the ground of the Methodist discipline, and not Constitutional ground. The Constitution makes no provision to suit the various church discipline. Then, "Feed all out of the same spoon," as the common saying says. My opinion is, that all persons who claim to be gospel preachers, should ever be excluded from our Legislatures. Paul had not the care of one particular church, yet the care of all the churches "came upon him daily," and so is it, more or less, to this day, whether ordained or licensed—having the pastoral care of one or more churches. The practice of admitting unordained ministers to a seat in our Legislatures is a bad example, the effect in process of time will leave the churches bear of pastoral supply—preferring the Legislative halls; and as man is but man, it will ultimately lead to a union of Church and State. Then farewell to liberty and equal rights,

and in its place will be an ecclesiastical government,—which is the worst of all governments.

Dear brethren and patrons of the *Primitive*, I see dangers approaching on every hand—fought with persecution to the church of God,—and if the lengthiness of this warning has wearied your patience, I hope you will bear with me nevertheless. If I see the sword coming, and warn not the people, I am guilty. But if I warn them, and they take not heed, and the evil overtake them, then am I clear. I am not writing on the principle of any hope of living myself to see the fulfillment and accomplishment of a union of Church and State; but merely warning the people for the good and prosperity of our children and children's children—to the last posterity. For I know that our liberties to worship God and to sit, as it were, under our vines and our fig-trees, much depends upon the maintaining of our present free institutions. I know something else—that, should our free institutions give way to priestcraft, all those who will not bow the knee to Baal, will be the first sufferers,—the Old Primitive Baptists I mean. They never have, and they never will, bow the knee to the images of the beast,—no, they did not to the first beast that rose up out of the sea; and they will not to the second beast, who is now rising up out of the earth. But, dear brethren, if we suffer let it be for well doing: and finally you will get the victory over the beast, and over his image, and over his mark, and over the number of his name.—Stand on the “sea of glass”—having the harps of God—and sing the song of Moses, the servant of God, and of the Lamb, saying,—“Great and marvellous are thy works, Lord God Almighty: Just and true are thy ways, thou King of Saints.”

EDITOR.

A CHARITABLE DEED.—Sister S. G. Morgan, of Ala., has sent us *two dollars* to somewhat lighten the burden on our shoulders in sending the *Primitive* to some of our poor brethren and sisters who are not able to pay for it. In accepting of it as such, we feel very grateful, and must acknowledge that it bespeaks untarnished love for the brethren and sisters, and is truly christian-like and charitable.—ED.

OBITUARY.

It is with a sad heart, and yet, I trust, with a resigned will, that I write the following notice of my much esteemed but deceased brother, Eugene.

Mr. Eugene E., son of Elder Benjamin and Mrs. N. A. Lloyd, was born May 26, A. D., 1838, and died at his mother's residence, near Greenville, Ala., July 4th, A. D., 1860: aged 22 years 1 month and 8 days.

When death enters our doors and takes from our arms our dearest friends, notwithstanding the consolation christianity affords, nature will melt into tears. In the abodes of sorrow Rachels are mourning, and too often refusing to be comforted because their children and friends are not. For Eugene we “weep not as those that have no hope.” He was next younger than myself, and truly was a dutiful son, a kind and affectionate brother. And although he never attached himself to any church, yet for several years previous to his death he oftentimes seemed much concerned in reference to his future welfare. I have often seen the penitential tears chase each other down his youthful cheeks. For several months previous to his illness and death he was a close student of the Bible. He was moral *all* his life, but for the last year of his life particularly—I suppose a more perfect pattern of morality never lived. We have a very strong hope that he is now in heaven. During his illness of 4 weeks he often seemed meditative, and made remarks which led us fully to believe that he was prepared to depart. A very short time before

his dissolution, that mother, who had so often prayed for him and who had taught him when a child to pray, bowed by his bed-side and prayed with and for him; and when she arose from her knees, he exclaimed, "Bless the Lord this night!"

Brother Eugene had a mind well stored with useful knowledge. Having been a student at college for several sessions, and subsequently a teacher, he had become familiar not only with the high branches of an English education, but with the classics also.

His station in life, his vivacity, and amiableness promised his family and friends many consolations for days to come. But, alas! the blast of death has converted hope into calamity. His body is committed to the grave. O, grave! why didst thou receive that noble form? We are not accustomed to commit so precious a treasure to thy custody. Thou hast received an illustrious deposit; for death hath shown that he "loves a shining mark." My beloved brother, *farewell*— BUT NOT FOREVER! Thou hast fallen in the vigor of youth, but with thine armor on!— Thou hast fallen, beloved, by thy family and friends.—Indeed, none knew thee but to love thee. We see thee no more in the walks of life, but we *shall* see thee again. Jesus thy Saviour and ours says, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."— Thou shalt live again. Thy body, so recently interred, will be reanimated and fashioned like the Redeemer's glorious body. The ransomed of the Lord will come up from the grave invested with the glories of incorruption and sing in triumph, "O, death! where is thy sting? O, grave! where is thy victory?" Thanks be unto God, "who giveth us the victory through our Lord Jesus Christ."— *Victory through Christ*—that is enough. God grant that we who yet live may meet thee, our father, brothers, and sisters, in heaven, and be a complete family in the realms of bliss.

J. L. LLOYD.

[From the Minutes of the Country Line Association.]

A BIOGRAPHICAL SKETCH OF
ELDER JOHN STADLER,

Who was born in Granville county, North Carolina, on the 6th of August, 1792, of poor but highly respectable parents. His father having been drowned, he became an orphan while yet an infant, and upon his mother depended the onerous duty of rearing a large family of children; how nobly she performed that sacred duty, the deceased is a living example. But her physical ability was unequalled to the laborious task which had devolved upon her, and necessity compelled her to hire out his brother and himself to obtain the means of support for the younger members of the family, thereby preventing the deceased from enjoying those opportunities of acquiring an education, which are offered to the poorest of our people.

He attended school for one month only, but an All-wise God had provided a better instructor for him than the mere works of men.

The subject of this memoir was married on the 12th of December, 1812, in his 21st year, to Miss Nancy Arnold, who, also, was of poor but respectable parents, with whom he lived to the day of his death, and by whom he had thirteen children, all of whom they raised to be men and women. Though poor and laboring hard to support his family, yet the Lord had a greater work for him to perform.

God was pleased to awaken him to a sense of his lost and ruined state, and he made a profession of a saving interest in Christ, on the 5th of November, 1820, and joined the church together with his wife at Bush Arbour, in Caswell county, at their May meeting, 1821, and continued to be an orderly member and leading one until death.

He commenced his glorious career as a minister of the Gospel at the fountain on the morning of his baptism, and was ordained on the 11th of November, 1822.

He soon became known far and near, proclaiming the riches of divine grace as often as his situation would admit of.

The Lord seemed to look with a fa-

voering eye and to bless his labors both in the ministry and his worldly affairs.

He soon became a great and useful preacher, many becoming alarmed under his preaching, many were confirmed in their hopes, and the sheep were fed. Traveling far and near, he preached the unsearchable riches of Christ the Redeemer. During his ministry the missionary God was introduced, creating divisions and dissensions among the Baptists. He remained firm and no one raised his banner against the false God sooner, or opposed it with more unyielding firmness than he, admonishing, with true eloquence and convincing arguments, his brethren to beware of the new God, and to flee from it, as from the evil one.

Though without the benefits derived from an education, yet his appeals in behalf of the Saviour's undying love were so heartstirring, his eloquence so moving, his arguments so firm and unanswerable—his reasoning so convincing, that none could gain-say or confound his doctrine. Having the scriptures at command, he used the sword of the Spirit with power and effect.

He was called to the pastoral care of four churches, Lick-Fork, Bush-Arbor, Gilliam's and Deed Creek, and in that capacity he served the churches faithfully and satisfactorily to his death.

The greater portion of the older brethren, who called him to this charge have long preceded him to that *bourne* whence no traveler returns, and the present members are the fruits of his ministry. He was chosen Moderator of the Country-Line Baptist Association in the year 1822, which honorable position he filled with so much credit to himself, and satisfaction to the Association, that he was annually re-elected until death. If ill-feelings and dissensions raised their hydra-heads in any of the churches within the Association, he it was, who poured the Holy Oil on the agitated waters and restored good will and brotherly love among the brethren.

He was likewise ever ready to assist the sister Associations in reconciling

their differences, and his efforts were ever crowned with success.

Conscious of his declining years and shortness of his days, and knowing that the "harvest was great and the laborers few," he preached more, if possible in his old age than in his youth, and his efforts were more successful. He increased his travels preaching the Holy Gospel and warning his hearers to flee the wrath to come, and strengthening the brethren and entreating them to remain firm in their faith. He seemed to be the favorite and was generally selected to preach their funerals, and always complied with this request by paying the last tribute to the dead.

His labors were incessant, and burdensome; but when entreated by his friends to spare his health by desisting from his labors, his invariable reply was, "I prefer wearing myself away to rusting away," and that he wanted to die preaching; it seemed that a kind Providence granted both of these wishes. He preached at Lick-Fork on Sunday preceding his death, from 14th chapter of the Gospel by John, 6th verse, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the father but by me," with as much power and zeal as I ever heard him, and all who heard him, felt that the Lord was with him.

Immediately after church he felt the cold hands of disease seize upon him, the following night he spent with an old sister in the Gospel, when he grew worse notwithstanding all the efforts to relieve him, they wished to call in a physician, but he objected, saying, he would return home to die with his nearest and dearest friends on earth.

The next morning he hastened home to die with his dear wife and children, whom he continued to exhort, with all the friends who visited him, to prepare for the life to come.

He departed this life on Thursday, the 8th of March, 1860, and I think that he might adopt the language of the Apostle: "For I am now ready to be offered, the time of my departure is at hand: I have fought the good fight; I have finished my course; I have kept

the faith: henceforth there is laid up for me a crown of righteousness."

APPOINTMENTS

ELDER PARROT MEWBORN, according to appointment, will preach on Monday, Nov. 26th, at Union, in Johnston Co.; Tuesday, 27th, Rehobath; Wednesday, 28th, Fellowship; Thursday, 29th, Middle Creek, Wake Co.; Friday, 30th, (at night,) Raleigh; Saturday, Dec. 1st, Neuse; Sunday, 2nd, District School-House, one mile east of the *Prim. Baptist Office*.

Receipts.

N. C.	Festus Mitchiner for 60,	\$1 00
"	John May, Sn'r, for 60-1,	2 00
"	Miss C. S. Jones for 59-60,	2 00
"	James Carney for Amos Mayo for 59-60,	2 00
"	G. F. Nethercut for Daniel Herring to Nov. 60,	1 00
S. C.	John Till for 60,	1 00
Gca.	J. H. Hawkins for self to Sept. 15, 61, and Jacob Mathis to Sept. 15, 60,	2 00
"	H. M. Hurst, P. M., for Rev. J. McCann for 61; Curtis Carroll to Aug. 61; Wm. N. Milton and L. B. Milton to Sept. 61; M. Burk and H. H. Hurst to Nov. 61,	5 00
Ala.	G. W. Albritton to 63,	5 00
"	J. B. Miller for Mrs. Sarah A. Daily and Gipson Middleton to Nov. 61,	2 00
"	James J. Cook for self for 60; P. S. Bishop, H. Brown, W. M. Burt and S. McGinty to July 61,	5 00
Miss.	John Watkins for 61-2,	2 00
"	Mrs. Sallie B. Ward for 58 9-60-1-2,	5 00
"	B. L. Wiggins for Wm. McWaperta to Oct. 20, 61,	1 00
La.	John McCain for John Lankford to Sept. 62,	1 00
Mo.	Leonard Williams to Oct. 20, 61,	1 00
Ark.	Elijah Lewis to April 61,	1 00
"	Wm. Davis for J. J. Staples to Aug. 61,	1 00

Tex.	F. G. Lundy for 60-1,	2 00
"	Thos. L. Rhodes for 60-1,	2 00
"	John Duke Matthews to Sept. 60,	1 00
"	Henry Cook and Tho's. Tinerv to 1st Dec. 61,	2 00
"	Eld. Wm. S. Smith for W. J. Fleming to Oct. 61,	1 00
"	James McNely for self for 60, Charles Mendinghall and H. Savage to April 61, and Hugh M. Fuller to Oct. 61,	4 00

INFORMATION.

Fla.—Sister Narcissa Williams will please be informed that her remittance came to hand, and that we have mailed all her papers to her.

Ark.—George K. Waggoner, New Agent.

Persons writing to me on business, and desiring an answer by letter, will please enclose a stamp to pay postage. And no letter will be returned unless such person desiring return of letter pay the postage on the same.—Ed.

PRIMITIVE HYMNS, CASH PRICES,

Plain substantial Binding, Single copy, 75 cents; Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

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Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD,

AGENTS.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Danie J. D. Keneday James Wilson, W. M. Rushing, R. D. Hart, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and W. F. Saunders G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Eeoursley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Baing Wm. Welch, L. B. Bennett, Mrs. Esther Reece Albert Cartwright, Q. A. Ward, Wm. Thigpen, Sur James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turlington, Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Motion, Justus Parrish, G. J. Green, K. L. Pender, Abram Wilder Jeremiah Batts, Benj. Fleming, Wm. F. Bell Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Carney, Wilson Tighmen, Geo. Howard,

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TERMS.

☐ The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburnie, N. C."

Job Printing

☐ OF ALL KINDS, PROMPTLY EXECUTED at the Office of the *Primitive Baptist*, about 10 miles East of Raleigh. Persons who can not make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct to the Editor *Primitive Baptist*, Milburnie, N. C. ☐ Charges will be moderate, and the work good.

BURWELL TRM 1, E

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol 24.

Milburnie, N. C., Nov. 24, 1860.

No 24. 23

COMMUNICATIONS.

For the Primitive Baptist

To the Elect of God, scattered abroad, who are tempted, tried, and persecuted, "cast down, but not destroyed."

My soul has been led out on a passage of the Word of God, and I feel disposed to say a few words on it for the comfort of all God's children, and especially for those who are, or have been, or may be of the above described characters, hoping it may be a word of comfort to them.

In the 22nd Ps., from the 1st to the 24th verse, we find that the soul of David was wonderfully led out by the Spirit of God, giving him a view of the forlorn and suffering condition of Jesus immediately before, and at the time of his crucifixion. And as his children are one, "Him the head and them the body," he says, "If these things be done in the green tree, what shall be done in the dry?" We believe that all the suffering and distress endured by him, is endured by his children, in proportion to his strength and their strength. "As thy days are, so shall thy strength be." "Where much is given, much is required, and where little is given, little is required." Hence, under the severest chastisement, we (the weakest as well as the strongest) have great reason to hope and believe

we are the children of God, if we bear those chastisements as children; but if we do not, we have great reasons to fear they are the awful forbodings of God's righteous wrath, and final hot displeasure. "Whomsoever the Lord loveth he chasteneth; and he scourgeth every son whom he receiveth." "Say ye to the wicked, it shall go ill with him, for the reward of his hands shall be given him." "The face of the Lord is against the wicked."

Ps. xxii. 1: "My God, my God, why hast thou forsaken me?" Thus we see the great agony of Jesus when the God-head forsook the man-hood, so that satan, through his instruments, (the children of men) could vent his hellish spite in putting him to death—"The just for the unjust, to bring us near to God." And where is the child of God, in his first espousals, that has not been left in doubts, fears and darkness, which would not make him cry out in the same words, "My God, my God, why hast thou forsaken me?"—And as they "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," their faith, hope, love and patience is so severely tried that they are often driven to use the same language, and add, "Why art thou so far from my roaring?" And no soul but he that has been in the same condition can form any idea of the soul-

distress which he passes through.

2nd verse: "O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent."—Is there one child of God on earth whose soul's desire has not been raised to God day and night, and yet he says in his heart, Thou hearest not? And the reason is stated in the 3rd verse: "But thou art holy," and he views himself so defiled by sin that a holy and just God cannot hear his cries.—But in the same verse springs up a gleam of hope, "O thou that inhabitest the praise of Israel"—as if the Psalmist had said, O thou whose habitation is love, mercy, justice and truth; who has treasured up in Jesus Christ every reason why thy spiritual Israel should praise thee, their Redeemer. And in the 4th and 5th verses he shows the reason of his hope: "Our fathers trusted in thee:" "they trusted in thee, and were not confounded." Here was great encouragement to him to trust in the Lord, and we have the very same encouragement; and we will say for the encouragement of the children of God, there never has been a case where a child of God cried unto him in the sincerity of his heart but what was heard and answered, "though he bear long with them." For the word of God is positive, "Ask, and ye shall receive." "He that trusteth in the Lord shall never be ashamed." "Who is there among you that feareth the Lord, that obeyeth the voice of his servant: that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God."

In the 6, 7, 8th verses he shows the reason of his doubts and fears: "But I am a worm, and no man; a reproach of men, and despised of the people.—All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord

that he would deliver him: let him deliver him, seeing he delighteth in him." And we see these things fulfilled at the crucifixion of Jesus, for "he was holy, harmless, undefiled and separate from sinners." "But he bore our sins in his own body on the tree." How meek and humbly the Lamb of God submitted to the scoffs and derision of men! He was "tempted in all points like as we are, yet without sin: that he might know the better how to succor them that are tempted." He suffered all this and much more, for "the great love wherewith he loved us, even while we were dead in trespasses and in sin."—And how many of the poor saints of God do we read of that suffered the same things as nearly as their strength would admit, for the love of God and the testimony of Jesus. And if our enemies had law-power they would become the agents of satan and vent their diabolical malice against us to the utmost of their power, by false accusations; whether it might be to death, fines, whipping, imprisonment or banishment; for they thirst for gain as a wolf for blood. Solomon says, "There is nothing new nor old under the sun, the thing that has been is that which shall be, and the thing that is, is that which has been."

John Bunyan was compelled to lie in prison about twenty-one years because he preached Jesus and him crucified; but the word of God is not bound, but is as a fire in his bones, and he cannot forbear; for he turns an eye of faith to his God, and trusts in him; he cries to him, for he is all his hope. The prophet says, He that trusteth in his own heart is a fool." They that wait upon the Lord shall renew their strength; they shall mount up as on eagle's wings; they shall run and not be weary; and shall walk and not faint.

And he says with David, 9, 10, 11 verses: "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near, for there is none to help." Thus we see the language of David in reference to Jesus, and his people being one with him; we have a view of the strength of "that hope which is as an anchor to the soul! both sure and steadfast, and that entereth into that within the veil," and of the efficacy of "that faith which works by love, and purifies the heart, and overcomes the world,"—enabling him to view his destiny fixed by the Almighty power, love, mercy and wisdom of his God before he came forth of his mother's belly. And the Almighty power of his God being manifested in his protection from his enemies, temporal and spiritual, from his birth to the present time, lays the foundation for an argument that God should not be far from him when danger is near. And notwithstanding his hope is so strong, his faith and love so invigorating, he sees the danger approaching, and in the 12th and 13th vs., he breaks out in the anguish of his soul, and says, "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and roaring lion."

Thus we see the wicked priests (though flaming professors,) the Levites, Jews and Gentiles compared to "many bulls," yea, to "strong bulls of Bashan." As Bashan was among the best and richest pasturage of Canaan, the bountiful and rich supply of the food made the bulls that fed thereon very strong and ferocious in a fight with their enemies; and being covetous for gain of pasturage, they thought that none had

a right to feed on their pasturage but those that would bow to them and their notions of the pasture.

Thus we see the high priests among the Jews became so fat on the very rich pasturage of the gifts and sacrifices of Israel, and, indeed, when Israel would not give, the priests would force it from them, (and so it is to the present time,) "And he that putteth not into their mouth, they even prepare war against them." And the priests being the sole expounders of the law, they are termed "strong bulls of Bashan;" and the Levites, Jews and Gentiles are termed "many bulls." And at the trial of Jesus, they could find no accusation against him worthy of death, and they had to resort to the wicked course of getting false witnesses to accomplish their wicked design, (and so it is to the present day,) not remembering that "all liars shall have their part in the lake that burns with fire and brimstone." No wonder their "witnesses did not agree!" and after all their false swearing, the Governor declared, "I find no fault in him." And now the "many bulls, the strong bulls of Bashan, gaped upon him with their mouths, as a ravening and roaring lion," saying, "Away with him, away with him; crucify him, crucify him: and the voice of the people prevailed."

And what was all this for? "He was delivered by the determinate counsel and foreknowledge of God" for this very purpose, and to fulfill the eternal covenant of grace, and manifest "the great love wherewith he loved us while we were dead in sin," and "suffer the just for the unjust, to bring us near to God," and thereby "redeem to himself a peculiar people zealous of good works." "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from

your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you."

Second. The high priests having the law in their own hands, and living in pride and splendor, "loving the praise of men more than the praise of God;" and being made fat on the tithes and sacrifices of the people, and claiming to themselves the sole right to the pasture of the priesthood, they preferred it to the pasture of the glorious gospel of the Son of God, which is enjoyed by the "faith of God's elect." And do we not see the fruit and effects of all this in the present day? Paul says, "For I bear them record that they have a zeal of God, but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God, which is by faith of Jesus Christ." And although the priests were so expert in the law for their own gain, when Jesus came into the priesthood by the door of all the Prophets, "when he came to his own, his own received him not, but to as many as did receive him, to them gave he power to become the sons of God."

We have good and wholesome laws in these United States, securing liberty of conscience to all denominations to worship God as his word and their conscience dictate, therefore we cannot find a case to fit the foregoing *precisely*, but if they had law-power, we believe there would be many sufferers in a short time. It always has been, and is now, where the enemies of the Cross of Jesus had law-power, the children of God were massacred in the most brutal manner: and human nature is human nature, the world over, and I cannot see

that we have any right, as a nation, to claim pre-eminence over any other people. But view a case where there is law-power, and if he should be innocent of crime against his God, the horrid false witness is borne against him, as it was against Jesus, and he is chained down in silence, in the dark dungeon; he cannot exercise in his religious office, which was, and would be at all times, his soul's delight; his comforts are almost gone; his prospects for this life are gone; and "the souls of the people (of God) are discouraged because of the way:" while his enemies say, "Away with him, away with him; crucify him, crucify him," and by the world at large, he is sacrificed on the altar of public opinion, but, in reality, his life is taken in the most brutal manner that men and devils can invent. May he not say with David,—“Many bulls have compassed me: strong bulls of Bashan have beset me round?” And he is ready to say, “Shall the prey be taken from the mighty, and the lawful captive be delivered?” And his faith answers him, “Because I live ye shall live also.” And he says with David,—19, 20, 21, 24 vs.—“But he not thou far from me, O Lord: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.”—And he says, “God is my strength and my shield; I will not fear what man can do unto me.” “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Thus, “The flesh lusteth against the spirit, and the spirit against

the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."

Thus we see that under our wholesome laws, every child of God has their own trials to encounter, for "he that will live godly in Christ Jesus, shall suffer persecution." We cannot say that every child of God has to endure the same degree of trouble and persecution, "where there is much given, much is required, and where little is given little is required." Hence we believe, according as the gifts and graces of God are bestowed on the soul, so trials, persecution and distress are set over against them, "that every mouth may be stopped, and all the world become guilty before God;" "that no flesh should glory in his presence." We believe the weakest saints think they have as much trouble as they can bear, while the most favored of the Lord, who has a thousand-fold more soul-distresses to contend with, is enabled to bear up under it till death,—“As thy days are, so thy strength shall be.” And Jesus says to all his children, “Because I live ye shall live also.”

These afflictions keep every child of God in the low valley of humility and self-abasement, and “works together for their good.” But one great comfort is, these trials and troubles are short and fleeting: the time will soon come when we shall lay down these vile bodies of flesh, and if we are what we profess to be, all our sins, temptations and persecutions will be for ever done away,—“If in this life only we have hope, we are of all men most miserable.”

But faith looks beyond the grave, and says, O happy time! O happy day of eternal rest!—when all sin and sorrow shall be for ever wiped away, and the blessed Redeemer shall present his children to “his Father and their Father,” saying, “Behold I and the children

which God hath given me!” And Jesus says, “Father, I will that those which thou hath given me, be with me where I am, that they may behold my glory.” “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he doth appear, we shall be like him, for we shall see him as he is.”

Under such views as these, no marvel if the children of God should exult in hope of eternal glory; where their immortal eyes and ears will never be vexed again in seeing and hearing the ungodly deeds of the wicked, which they have ungodlily committed: neither will their immortal tongues be induced any more to speak rashly of any. Their eyes, ears and tongues will be eternally employed in gazing on the beauties of the reconciled smiles of God, and the Lamb, and in hearing and joining with the blood-washed throng above, and in singing the endless praises of God and the Lamb while eternity endures. O, happy employ! O, happy day! “When the angel shall stand with one foot on the sea and the other on the land, and raise his right hand to heaven, and swear by Him that sitteth on the Throne that time shall be no longer!” then the voice of the Arch-Angel and the trump of God shall awake all slumbering nations, and call them home to judgment! Then shall the sun be darkened, and the moon be turned to blood, and all created matter, the human family only excepted, be on one general conflagration of fire! Then shall the bodies of saints appear who have slumbered in the dust for thousands of years! and they shall all sin, sorrow, toil and pain be done away, for “this mortal shall put on immortality,” and their blessed Redeemer shall escort them home to glory,—soul and body reunited, and capacitated to “bear up under a far more exceeding and

eternal weight of glory." O, happy time! O, happy day of eternity!—when the mouths of all enemies shall be stopped, and all the saints of God shall be at his right hand, and they shall hear that welcome applaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" And, "The Lamb which is in the midst of the throne, shall lead them and feed by fountains of living water, and God himself shall wipe all tears from their eyes," and place crowns of glory on our heads, and palms of victory in our hands, and we will sing that triumphant song, "O, death, where is thy sting? O, grave, where is thy victory?" Stretch your imagination to its utmost reach of time, and then it is only a beginning! This glorious time, this happy day of eternity, continues while God is God, and sits upon his throne."

Beloved in the Lord, seeing these things are so, "What manner of persons should we be, in all holy conversation and godliness!" We should take to ourselves the whole armor of God, fight the good fight, finish our course with joy, and be crowned in eternal glory, where one moment will more than compensate us for ages of keenest suffering here.

St. John v. 28, 29,—“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

Awful meditation! distressing thought! but it is true,—that all the world—our nearest friends and our bitterest enemies, which have not obtained repentance toward God, and faith in the Lord Jesus,—will hear his voice, and come forth unto eternal condemnation.—“Ex-

cept ye repent, ye shall all likewise perish.”

Dear brethren and sisters, pray for sinners; pray for your enemies,—“for them that curse you, and despitefully use and persecute you,”—that God would open their blinded eyes to see their awful condition, and that Jesus, who is “exalted a Prince and a Saviour to give repentance to Israel,” may give them “godly sorrow, which worketh repentance unto salvation, not to be repented of, but that leadeth to life eternal,”—that the awful judgment of “coming forth unto the resurrection of damnation,” may be averted from their poor souls.

O, sinner! this is your condition! You must obtain the favor of God,—“the Spirit of God bearing witness with our spirit that we are the children of God,”—or we must realize this dreadful “resurrection;” “He that believeth not is condemned already.” “Turn ye, turn ye, for why will you die, O house of Israel.” O, sinner! pray for yourself; and if you feel that you are “living without God and without hope in the world,” and see your great need of a Saviour, we would say to you, Come boldly to a throne of grace; come just as you are; plead the name and righteous merits of Jesus Christ for the remission of your sins; put your whole trust in him, and cast your whole care upon him, for he careth for you: every thing the poor returning sinners need, is treasured up in Jesus Christ, and he is standing with open arms his returning prodigals to receive. Do you “hunger and thirst after righteousness?” here is the bread and water of eternal life to satisfy your raging thirst, and Jesus says, “You shall be filled.” Are you “weary and heavy laden?” here is rest,—“Take my yoke upon you, and learn of me, for I am meek and lowly

with thorns. He knew they would give him gall to drink.

Friend Temple, I believe that by the deeds of the law no man can be saved. I tried that once, if not deceived. The law is good, but it does not give life; it is, "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."

Dear sir, if Abram Baun is saved, it will be all of grace. Jesus is a *whole* Saviour,—an all-sufficient Saviour. If ever my sins were pardoned, it has been over two years ago. "It is a faithful saying, and worthy of all acceptance, That Christ Jesus the Lord came into the world to save sinners, of whom I am chief," says Paul. And if the word *chief* was out, it would hardly do for me,—I sin every day, and it cuts me to the heart too, believing as I do that I have been pardoned, and then still live in sin.

Friend Temple, remember me in your petitions, if you think me worthy. My troubles in this world are as many as I can bear. There are about ninety members belonging to this church,—three-fourths of them I know personally,—and I believe they are the sons and daughters of Zion in deed and in truth. * * *

Yours, in hope of eternal life,
ABRAM BAUN.

I hope to sing a song of grace,
In that glorious hiding-place,
Where angels wear their glit'ring crowns,
Where peace, and hope, and joy abounds.

Where there is one eternal day!—
O Lord, I pray draw me that way!
For we shall meet around the throne,
Crying, Christ is the Holy, Holy One.

When we meet around that board
Where the bread is break'd—the wine
is pour'd,—

From our eyes no tears will run,
There's God, the Father, and the Son.
A. B.

Beloved Brethren and Patrons of the Primitive:

I hope to see your requests to the brother Editor to republish the "Basket of Fragments" at 50 cts per copy, or even at one dollar, if he cannot get enough at 50 cts: and I am fully of the opinion that all that have ever read any portion of the old brother's writing, will say to the Editor, REPUBLISH! Brethren, I want it for my children to read after I am gone from this world. I want the rising generation to see what kind of Baptists there were and what kind of doctrine they tried to expose in days that are past and gone. And, dear brethren, it will be interesting to you throughout. He came so near pointing out the course that would be, and has been, carried out by the modern isms. Brethren and sisters, who have never read it, if you should get and read it, you would say your dollar was well spent.

Your unworthy brother,
S. M. MATTHEWS.

Tex., 1860.

Dear Bro. Temple:—I will take for myself and brethren ten copies of the "Basket of Fragments." If you publish them, we are willing to pay you what is right, or what would *well* pay you for your expense and trouble. I presume the brethren would be willing to pay you in proportion to the worth—say strike six or eight hundred copies. I believe the brethren all surely would be willing to pay a good price. The work should not be lost, for it is an invaluable work. If you conclude to publish it, let us know, and we will send you our proportional part for ten copies, (I mean the money.) From a derangement in the mail, or some other cause, we have lately failed to get our papers.

Your brother in the bonds of gospel truth,
JOHN MCCAIN.

La., Oct., 1860.

PRIMITIVE BAPTIST.

Milburnie, N. C., Nov. 24, 1880.

REMARKS ON REV. XII. 7.

(BY REQUEST.)

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

The Apostle John commences this chapter thus: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." I think it necessary to make some remarks on this text in order to throw some light on the text proposed. The 'great wonder' that appeared in heaven—a woman clothed with the sun,—I understand, first, to allude to the mother of Jesus; (Mary.) 2nd, She being a figure of the church of God from Abel to the close of time, or from the church in Adam, the first, to the completion of her in the second Adam, the Lord from heaven, when he shall have delivered her to the Father. 3rd, This 'wonder' appeared in heaven. This 'heaven' I understand to be the *Church of the Living God*, in the church-enjoyment of the grace of God in newness of life in Christ Jesus by faith, precisely according to God's purpose. 4th, Her being "clothed with the sun," may prefigure the church clothed with the righteousness of Christ by imputation. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," &c., meaning the church of God as clear as the Son of God from all sin; for, "If the Son therefore shall make you free, ye shall be free indeed," for it is the blood of Jesus Christ, his Son, that cleanses us from *all* sin.

5th, "The moon under her feet."—The law of types, shadows and ceremonies had its blemishes, for it could not make the comers thereto perfect. "He taketh away the first, that he may establish the second covenant. The old covenant was as a school-master to bring us to Christ, or to lead us to the gospel dispensation, which had all the types, shadows and ceremonies summed up in the substance that produced them, consequently not obligatory to attend to them any longer, as no flesh can be justified by the deeds of the law. And as the 'moon' was to rule the night, or rule by night, so does the moral law rule to a great extent, and spreads its influence of morality over the world, but does not produce regeneration,—yet it is good if it is used lawfully. But he that is born of the Spirit is no longer under the law, but under grace: which makes us free from the law of sin and death. "For the Spirit of life in Christ Jesus hath made us free from the law of sin and death," so that "sin hath no more dominion over us." And as Christ will reign until he puts all things under him, so will the church reign in life by Christ Jesus, so that all the allurements of this world will be put under the feet of the church of God. All the wisdom of this world,—all the human inventions, clothed with the appearance of humility,—will be put under the feet of the church, and ultimately perish.

"And upon her head a crown of twelve stars." Christ is her Head, and he is crowned King of kings and Lord of lords in the gospel dispensation, with "a crown of twelve stars,"—the twelve Apostles of the Lamb, chosen for that purpose, preaching the substance of the types and figures that were pointed to in the first covenant; so that the body of Moses is never more found unto this day.

2 v., "And she being with child cried, travailling in birth, and pained to be delivered," which I understand to be Mary; and 'she being with child,' was the child Jesus.

3rd v., "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." This 'dragon' I understand to allude to Herod. Why is he said to be in 'heaven'? because he was nominally so by his religious profession. This is infered by his inveterate hatred to the doctrine of the gospel of Christ and those who promulgated it; even so with the high priests, as you may see by the scriptures, that they were the most fierce persecuters. Even so in our day.

Why was he called "a great red dragon?" Because of his power as king, and his disposition to blood-shed, especially among the children of God. The 'seven heads' signify seven kings,—which is a round number, including the whole: and the 'ten horns' are significant of their powers, whether they be kings or emperors.

4th v., "And his tail drew the third part of the stars of heaven, (the ministers of God,) and did cast them to the earth." His tail I understand to be his heresies—false doctrines—by which the world was readily enlisted against the saints to persecute the church of God. As then, so it is now. "And the dragon stood before the woman (Mary) which was ready to be delivered, for to devour her child as soon as it was born." This, you will see, was the position of Herod. At the birth of Jesus, there were angels that bore tidings to the wise men of the east, "that this day is born unto us in the City of David a Prince and a Saviour." There was a star that went before the wise men to conduct them to the babe of

Bethlehem. Herod required of them to return and let him know where the young child was—that he might go and worship him! This induces me to believe that Herod was some sort of a professor of religion. This is manifestive that he (Herod,) represented the devil—that old serpent—as the 'red dragon,'—his motive was not to worship the child Jesus, but to put him to death: for none but a devil would have acted as he did. The wise men returned another way instead of complying with his request. Here the devil showed himself: he, to make his design effectual in destroying the Saviour, had all the children put to death from two years old and under. But he failed in his scheme! for the angel warned Joseph to take the young child and its mother and flee into Egypt for refuge from Herod. Then comes in the text:

"*And there was war in heaven.*" Now I do not understand that this war was in the "heaven of heavens;" but I understand it to mean the church,—which is called "sitting together in heavenly places in Christ Jesus,"—which has been going through every dispensation of the church militant. This war waged through the Prophetical dispensation, in which "war" many of the 'stars of heaven' fell. So awful did this 'war' rage that Elijah said unto the people, "I, seven I only, remain a Prophet of the Lord: but Baal's prophets are four hundred and fifty. And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" "And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Balaam.

Dear brethren, some of you, as well as myself, have suffered greatly in this 'war' which is being kept up in our day.

We have been charged by our modern Ahabs of troubling Israel: but we as repeatedly told them that charged us of troubling Israel, that they themselves were the ones, who were following Balam, who loved the wages of unrighteousness that they were gone in the way of Core. This 'war' is kept up by those who profess to be in heavenly places. Such have been through all the 'war' our most fiercest persecuters. I never have been so severely persecuted by the world as by some who profess to be christians, and are not. These may be considered officers in the devil's army—called his angels. But, dear brethren, never fear as long as you have Michael as your leader. Michael, I understand, means Jesus Christ. His angels, God's called and qualified ministers, and all that contend earnestly for the faith once delivered to the saints. The 'dragon' is the devil.—His angels are his transformed ministers—ever learning, and are never able to come to the knowledge of the truth,—heady, high-minded, lovers of pleasure more than lovers of God, supposing that gain is godliness. And they that oppose their unrighteous craft, and put not into their mouths, they make 'war' against. Hence they have 'fought' as the devil's angels through all the war, and have slain thousands, and yet they prevail not: while the angels of Michael conquer,—though they die, yet shall they live, and be brought off more than conquerors through Jesus the Captain of their salvation.

Dear brethren in the ministry of the gospel of Christ, take courage under your great spiritual Leader. He will deliver you. Remember your aged fellow-laborer in the gospel, who, in this warfare, fought with the beast at Ephesians, if I mistake not. Remember he said, "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 which the righteous judge shall give to me at that day: and not to me only, but unto all those who love his appearing." Yes, brethren, be faithful unto death, and a righteous crown will be given you. Endure hardness as good soldiers. Remember you are ministering spirits, sent forth to minister to those who shall be heirs of salvation. And, dear brethren in the laity, remember to hold up the hands of those who are fighting for you.

In conclusion, brethren, let me say to you, You have this 'dragon' to fight in the flesh, who is warring against the law of your mind to bring us into captivity. Therefore, place a strong guard at your mouth-gate, ear-gate and eye-gate, in order to keep out the enemy from defacing the "little city" with bruises and sore bones, all the days of our lives.

Brethren R. W. Hill of Stokes, Parrott Mewborn and L. M. Hardy of Greene, and James Wilson of Wake, were at Neuse Church on Saturday, (31st Nov.,) and took shelter under our roof on Saturday night. Feeling happy of the privilege of entertaining the brethren who may pass through this section, we hope to see many of the ministering class call upon us. Old age, regardless of the desires of its victim, has crept upon us and bound us with many afflictions, so that the hope of visiting some of the more distant brethren is changed into despair,—and therefore we hope the "old soldiers of the cross" will have convenient seasons to call upon us, feeling assured that afflictions are but little thought of when these "comforters" gather around us.

Persons desiring us to change their Post-Offices will please state where *from* as well as to what *place*. A neglect of this often causes us many troublesome minutes.

Receipts.

N. C.	Mrs. Esther Reece for 60,	\$1 00
"	Wm. Cox to Nov. 61,	1 00
"	Green Bridgman for 60,	1 00
"	B. C. Ashcraft for Minutes,	11 00
"	Justus Parrish for Wm. Benson to Nov. 1st, 60,	1 00
"	Theophilus Atkinson for Dempsey Gary to Aug. 61, (lost,)	(1 00)
"	Wm. Peacock for self for 60-61, and B. R. Hood to Nov. 27, 61,	3 00
"	Geo. Howard for John A. Purvis to Oct. 61, and John W. Purvis and Britton Howell to June 61,	3 00
"	Robert Campen for self, C. W. Hammons to Nov. 61, W. B. Volivor for 60, and N. W. Ireland to Oct. 61,	4 00
Tenn.	David Little for 60,	2 50
Gea.	John Rowe to Nov. 61,	1 00
"	Isaac Woodard (corrected) for 61,	1 00
Ala.	Wm's Cox for self for 61, H. N. C. Farrior to Nov. 61, A. Stone, and W. J. Day to Oct. 60, and Eld. S. Chandler to Nov. 61,	5 00
Miss.	Joel J. Halbert for self to July 60, and James Hackleman and L. F. Carrington to July 61,	3 00
Tex.	Jacob Mast for self to March 60, and B. M. Hall to Feb. 60,	2 50

INFORMATION.

Brother Robert Campen, of N. C., will please be informed that the one dollar sent by him for Wm. Potter last August came to hand and was receipted, and we have been sending the paper to him at two places,—Goose Creek Island and Washington, as we suppose, and therefore will stop one—say, at Goose Creek Island.

Wm. Cox, of N. C., is authorized to act as Agent for the "Primitive Baptist."

☞ We think friend Abram Baun, from his sentiments in this No., is living out of his duty. To join in a church capacity is the place for a christian.—Remember, friend Baun, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes."

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin Lloyd, author of the *Primitive Hymns*, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Books will continue to exercise their influence and assist us in our behalf.

Yours Respectfully,

NAOMI A. LLOYD.

PRIMITIVE HYMNS,

CASH PRICES,

Plain substantial Binding, Single copy, 75 cents
Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama

N. A. LLOYD,

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N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Danie J. H. Keneday James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and W. F. Sanders G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardsley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bains Wm. Welch, L. B. Bennett, Mrs. Esther Reece Albert Cartwright, Q. A. Ward, Wm. Thigpen, Snr James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turlington, Green Bridgman, Edward W. Ains, Samuel Sadler, D. W. Morton, Justus Parrish, G. J. Green, K. L. Pender, Abram Wilder Jeremiah Batts, Benj. Flemming, Wm. F. Bell Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Carney, Wilson Tighman, Geo. Howard,

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Job Printing

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BURWELL TABLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 24. *Milburnie, N. C., Dec. 29, 1860.* No 24.

COMMUNICATIONS

For the Primitive Baptist.
Texas, Oct. 25th, 1860.

BROTHER TEMPLE:—

I am requested by brother John D. Mathis, of Tenn., to give my views on the subject of ADOPTION. And he defines his questions thus:

I. Who or what is it that is adopted?

II. And what are they adopted to?

III. And whose were they before adoption took place?

Who or what is it that is adopted?

I answer,—It is poor, sinful, defiled, degenerate man—possessing both soul and body—that is adopted. And this part of the doctrine of Predestination, called to that to which they were predestinated to, and predestinated to be that which they then were not, (notice the 4th and 5th vs. of the 1st ch. of Ephesians,) and that was that "we should be holy and without blame before him in love,"—and, in the 5th v. see how it runs through the sanctifying influence of the Spirit,—“unto the adoption of children, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

Dear brother, here I will remark, if the Eternalists be right, what use have we for such language as this which the Apostle uses? We are willing to admit of the eternal purpose of God, (3rd

ch. 11th vs.) and that the choice was in Christ Jesus our Lord, and that this choice was made before the world was; but the objects chosen were prospective in the world. The world was prospectively, with all created matter: and if there is any thing about man but created matter, I would be pleased to know it. The first man was of the earth.

From this, brother, you can comprehend my views,—that the choice was made in Christ, but the objects were in the world. There was grace given us in Christ Jesus to affect an after-work, which is to bring us out of the world by the sanctifying influence of the Spirit of God upon the souls of the objects predestinated, chosen and called to be saints, &c. By this a-principle of life is implanted in the soul; and in consequence of which the body is reckoned or considered to be dead in sin, or, because of sin.—But the Spirit is life because of holiness. In this the soul is made obedient to the death and sufferings of Christ. The body is only made conformable, and in its nature is unreconciled. This creates the warfare;—“For as many as are led by the Spirit of God, they are the sons of God.” Surely the Apostle is addressing men in the flesh, but not walking after the flesh.

I will now notice your 2nd query:—
“And what are they adopted to?”

I answer,—to an inheritance which is incorruptible, undefiled, and that fades not away, which is reserved in heaven for you, who are kept by the power of God through faith unto salvation, which is to be revealed, &c. Here we receive an “earnest of the inheritance” in the work of regeneration.

You know, my brother, an *earnest* of anything is a part of the thing promised—give ^{an} *earnest*, and this is that good part the Saviour said should not be taken from Mary. And Paul having received it, caused him to desire the ballance,—which was the redemption of the body,—and he gives us the history of how this is to be done, and that is by the same Spirit that raised up Jesus from the dead, which is the earnest of our inheritance,—that he will quicken our mortal body, and will fashion it like his glorious body.

Here the warfare will cease—the flesh against the Spirit,—and the body that is so contaminated with sin—composed of flesh, blood, bones, sinews and skin—will be as pure as the Spirit by which it is brought into this great inheritance.

I will now notice your third proposition:—“And whose were they before adoption took place?”

I understand it, my brother, that they were Jesus Christ's by *gift*, but the Devil's by *possession*. And for this very reason Christ was manifested, that he might destroy the works of the Devil, which works were in the transgression. He (the Devil) gained the victory in the fall, and the law clinched and sealed it good: “for the law is the strength of sin, and the wages of sin is death.”

The first work of the Saviour was to fulfill the law. In his death he did this to a jot and tittle,—he was delivered for our offences. He now enters in-

to a single combat with death in the grave, (“when he shall make his soul an offering for sin, he shall see of his seed,” &c.) But on the third and memorable morning he conquered the powers of death and procured to himself the keys of death and hell.

A word to our deluded Non-Resurrectionists.—What is to hinder the body of the saints from rising? as death is destroyed and Jesus has the keys. Answer, if you can.

I say they are Jesus' by gift,—“Thine they were, and thou gavest them me,” &c. “All that the Father giveth to me shall come to me,” &c. And again “He (the Father) hath given me power over all flesh, that I might give eternal life to as many as the Father had given me.” These are the property of the covenant, which is called The Everlasting Covenant, &c., and were given to Abraham by promise, and confirmed in Isaac. And I will leave it with you to say whether Ishmael was included in the covenant or not.

Now the Apostle runs it back,—“If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” The promise takes its rise out of the covenant: and this is the word of promise, “At this time will I come, and Sarah shall have a son,”—not that she has had a son,—and thus is called a promised-child. The word *promise* signifies an unperformance on the part of the promised.

We come now to close our remarks by showing that these were the Devil's by possession.—First, “He came to his own, and his own received him not; but as many as did receive him, to them gave he power to become the sons of God.”

Now we ask you to say whose they were before they became the sons of God?

Mark the expression, "he came to his own," and out of his own he gave some power to become the sons of God. Paul makes this plain,—he says, "We are all the children of God by faith in Christ Jesus." And again, "If any man have not the Spirit of God, he is none of his." Again he says, "I have manifested thy name unto the men thou gavest me out of the world," &c. From this we conclude they were of the world before called to a knowledge of his grace.

Yours, &c.,

JAMES BEAVER.

For the Primitive Baptist

DEAR BROTHER TEMPLE:

I attended the 35th annual session of the Buttahatchie Association, on Friday before the 2nd Sunday in October last. There was a good attendance of the preaching brethren present—14 Ordained Ministers and 2 Licentiates. The Introductory Sermon was delivered by Elder S. C. Johnson, from the 2nd chapter of James and the latter clause of the 23rd verse: "And he was called the friend of God." He shew who was the friend of God, and how he was made so; and that very clearly that it was not by works that he had done. But God was his friend, and had called him out of Chaldean, and had given him an inheritance, as well as his posterity after him. Then it was Abraham's duty to do whatever was commanded him of God, and so it is our duty. See John xv. 14.

Elder Johnson is a man very much beloved by his people. He has been the Moderator of the Association for a number of years, and gives satisfaction. All the preaching that I heard was like the silver trumpet—all of a piece. The trumpet, when blown, gave the same sound. The true ministers, when blown or spoken through, gives the

same sound, which is grace given in Christ before the world began. They preach Christ Jesus the Way, the Truth, and the Life. Christ is the Way of salvation, for there is no other way that falling beings can escape the wrath of a sin-avenging God but by his obedience and sacrifice. He is Truth Himself; for in Him centres all the types, shadows, promises and prophecies of the Old Testament. They are all accomplished in him; and, in a word, He is the true way against all false ways of man's devising. He is the Shiloh that was to come. Yea, more, He is the Messiah that did come, and was cut off, but not for himself.

Then the great question arises, who was he cut off for? The Armenians of all orders say, that he was cut off for the sins of all Adam's posterity; that he suffered for all alike, and it is left with man-kind whether they will be saved or not; placing salvation on a precarious foundation, or man's ifs and buts, instead of Jehovah's shalls and wills. Let us hear that evangelical prophet, to-wit: Isaiah:—"All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." The Armenian is ready to say, that "the iniquity of all" Adam's posterity was laid upon him, and by bearing the iniquity, he has made a way whereby all the human race can be saved if they will from eternal death,—placing salvation optionary with the creature. If that was the case there would none reach the climes of eternal glory. Let us examine the word "all." It is an ambiguous term—it does not mean every creature when it says 'all' in the scriptures. It is *all* of a certain class. See Isaiah 37th chapt. 36th ve.: "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five

thousand: and when they arose early in the morning, behold, they were all dead corpses." Now if the angel had smitten all of the Assyrian army, would there have been any to arise in the morning? The word "all" has allusion only to those that the angel smote, and the rest arose in the morning, and found a hundred and fourscore and five thousand dead corpses. See Matt. 3rd chapt. 5, 6th verses: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins." The word 'all' here does not mean every body. Read the 7th verse and see.—

"But when he (that is, 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?" The reader will perceive that John did not baptize every body round about Jordan. There are certain denominations extant in this country that would have baptized those Pharisees and Sadducees, and have called them christians. He baptized all those round about Jordan that brought forth fruits meet for repentance, and they are the 'all' that the word 'all' alludes to.

Third place, Luke ii. 10. When the angel appeared unto the shepherds who were keeping watch over their flock by night, said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." I will just ask my Arminian Universalist friends (for all denominations who contend for a general atonement, are Universalists, let them be called by what name they will,) a question, which is this: Was it good joy of great tidings to every body? If it was, why was king Herod and all Jerusalem troubled? The word 'all' does not mean every body in this place. It is

good tidings of great joy to all of his people—the word "all" includes ALL of his people whom he came to redeem. In the mouth of two or three witnesses every word shall be established. Have I not established who the word 'all' means? Then the Messiah was cut off for the transgression of his people.— Then who were his people? All that the Father gave him in the covenant of grace before time was. Their natural life was created in Adam, and became partakers of flesh and blood, and in the flesh they sinned; for sin is the transgression of the law. They sinned in Adam, and became the children of wrath by nature even as others, and could not by any works of righteousness of theirs restore themselves into the favor of God. They had become corrupt, and were not capable of doing good works. The fruit is in accordance with the nature of the tree—make the tree good, and the fruit will be good also—not the fruit making the tree good. The tree must be good antecedent to its bearing good fruit. The All-wise God, knowing and seeing that his people would sell and destroy themselves for naught, provided a ransom before they did transgress. For we read of a counsel of peace between them both, and in that counsel Christ the Husband became surety for the Bride. The Bride becomes involved, and is taken captive, and is in bondage, under the power of darkness, and is polluted in her own blood, and cannot extricate herself. Then the surety comes forward and says, Take me, Justice, and satisfy all demands against her. Oh! friends, was there ever love like that of our Saviour's! that he would become a suffering man and acquainted with grief, for the sins of his Bride? Oh! the love of the lovely Jesus, and the love he had for his people! Oh! my soul, honor and adore

Him for his abundant goodness towards the children of men.

He saw us ruin'd by the fall,

Yet lov'd us notwithstanding all.

They fell in Adam, but he did not cease to love them. They did not fall beyond his love, for he loved them beyond the fall. Justice takes the surety and punishes him. He assumes her nature to redeem her from the curse of the law, by taking of flesh and blood, and for sin condemn sin in the flesh, and brought in an everlasting righteousness for the Bride. For he has blotted out the hand-writings of ordinances that were against her, which were contrary to her, and took them out of the way, nailing of them to his cross. There is no condemnation to them that are in Christ Jesus; who walk after the Spirit and not after the flesh. The curse is removed from his people, for Christ is made a curse for them, and that more than eighteen hundred years ago, when he expired upon the Roman Cross, and said, It is finished! Man's redemption was completed, and the sins of all God's Elect are put away by that sacrifice. Therefore there is no more offering for sin.

I am not one that believes that Christ is often suffering for sin; for after he had offered one sacrifice, he for ever sat down on the right hand of God. "And by that one offering he hath perfected for ever them that are sanctified. For both he that sanctifieth and they who are sanctified, are all of one."—Paul.

All of the elect are brought to a saving knowledge of the heirship by the operation of the Spirit of God in their hearts, which kills them to the love of sin and makes them alive to holiness, and they lose all confidence in the flesh. They rejoice in nothing but Christ Jesus, and trust alone in his righteousness for salvation; and he gives them "eter-

nal life" at regeneration, which was in store in him before the world began, "and they shall never perish," and whosoever teaches otherwise contradicts Holy Writ, yes, Jehovah himself; for it is not his will that one of his little ones should perish. It certainly is derogatory to the sufferings of Christ, and not according to the justice of Jehovah to say one of his members shall, or ever will, suffer in torments after the surety has suffered in its stead. That issaying God will have payment twice, I contend for the justness of God.—He never took the payment from the Surety—the Husband—and then claimed it again off of the Bride. Never! no, never!

Christ is represented in scripture as the Head of the Body—the Church.—He is the Elect head of the Elect Body, and a man's body is just complete with all its members. If there is an eye, or hand, or foot, or any other member missing, it would not be complete nor full,—it would be a mangled body, with spots and blemishes. So it would be with Christ's body—the church,—“For we are members of his body, and bone of his bone,” and there was not a bone of his body to be broken. The whole body is to be presented to Him glorious—not having spot or wrinkle or any such thing.

Then I contend and say that all “the ransomed, and all the blood-bought hosts of the Lord, shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Oh, blessed day! O, happy hope! my soul leaps forward at the thought, when I shall meet the Lord my Redeemer in the skies; then sorrow and sighing shall flee away; then I will be forever blessed! Then let my tongue, pen, time and talent (if any) be spent in render-

ing praise and adoration unto Him that loves me and gave himself for me.

May the good Lord bless his people abundantly by an out-pouring of his Spirit. Amen.

JOEL J. HALBERT.

Miss., Lounds county, Nov. 3rd, 1860.

For the Primitive Baptist

Huntsville, Ala., Nov. 22, 1860.

DEAR BROTHER TEMPLE, BRETHREN
AND SISTERS—GREETING:

In the beginning, "God created male and female,"—first the man, then the woman, seeing it was not good for the man to be alone. God solemnized the rites of matrimony between them, saying, "They shall be no more twain, but one flesh," to carry out the divine arrangements of God, "multiplying and replenishing the earth." By-and-by this purpose of God was affected, and thus came up the relationship of parents and children. This relation of "husband and wife" continued and continues to increase as husband and wife and parents and children, as people continue to increase upon the earth. Finally, wickedness began to increase upon the earth until the "Lord looked down upon the earth to see if any done good." The result,—*"None, no, not one."* God determined to destroy man from off the earth. "Noah" was the man pitched upon by God who created the earth and established it, introduced the relation of husband and wife, parents and children. Noah prepares an ark for the saving of himself and family. Husband and wife continued to increase until the day Noah entered the ark, still after the flood, the tie of husband and wife, parents and children.

Now comes up another relation.—Noah, though a good man and a preacher of righteousness, drank of the fruit of the vine—got drunk. Ham, his son, saw his nakedness, and instead of cover-

ing the nakedness of his father, exposed him. His other two sons covered the nakedness of their father. For this thing God (Noah only pronounced what the Holy Ghost dictated to him as the mind of the Lord,) set a curse upon Canaan the son of Ham. See Gen. ix. 20, 29, "Cursed be Canaan: a servant of servants shall he be unto his brethren." It looks hard to us poor creatures, but God Almighty done it; and Paul says "he cannot lie." We see this tie of master and servant continued on down through the Abrahamic days. Abraham was the father of the twelve Patriarchs: what I mean by this is, he received the promise first that his seed should possess the land. Servants after awhile became transferable from parents to children,—property for ever. Gen. xvii. 12; also, xx. 8 to 35; xxiv. 35, 36. And in Leviticus xxi. 18, "he that hath a flat nose," (significant of the Negro race,) 22, "he shall eat the bread of his God, both of the most holy and of the holy." He could not offer it, he was servant to a higher power,—inferior race. Leviticus xxv. from 6 to 48. The difference between bond-servants and hired-servants, see Job's day, 1st ch., another good man. "If Daniel, Noah and Job were here, they could save neither son nor daughter." These three seem to be among the most prominent characters in the old Bible. Thus we see, through the old Bible God carried out his purposes, and sustained the relationship of husbands and wives, parents and children, masters and servants.

When we come to the New Testament,—the gospel day, the day of Jesus Christ himself on earth, and giving commands to his creatures, to his children and to his church, set up by himself, which church should stand for ever,—prophesied of—Dan. ii. 4; Matt.

xvi. 18, "and the gates of hell shall not prevail against it," and to this church servants could become members,—Jesus Christ himself does not reprove masters for owning servants, much less not to liberate them nor recommend the liberation of them. But he exhorted the master to "do his duty to his servant," and to servant to "obey his earthly master." Hence we see the relative tie of husbands and wives, parents and children, masters and servants, kept up throughout the New Testament. See the 6th ch. of Paul to the Ephesians; also 5th ch.; 1st Pet. ii. 18, iii.; Col. iii. from 18 to 25, iv. 1. See also Paul's conduct towards a run-away servant,—Philemon,—and also Rev. xviii. 13, &c.

St. Paul exhorts his son Timothy "to pray for kings, and all that are in authority, that we may live a quiet and peaceable life," 1st Tim. ii. 1. Why does he do it? Because it is the will of God, and God has promised to hear his children that cry unto him. Hence it is their duty, with a blessing promised. How, then, can they expect to enjoy the blessing only in the path of duty? By observing these things, we have fellowship with Timothy as a servant of God.

Again in Col. 3rd ch., "If ye be risen with Christ, seek those things which are above." The promises are with God; he is above all. Seek them in his own appointed way, which is the only way we can obtain them—not by money nor by price. The christian never wants to be hired to tell the truth, nor to get him to do duty, "because he is not his own," "he is bought with a price," even "the blood of Christ." "Ye are dead, and your life is hid with Christ in God." "If ye be risen with Christ," "then put off all these, anger, wrath, malice, seeing that you

have put off the old man with his deeds." Anger, malice, blasphemy, filthy communications, &c., belong to the old man, and not the new. Hence, "we are to walk in newness of life," by crucifying the flesh, "and to admonish one another in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord," for this is acceptable unto the Lord. Now the Apostle comes to personate, "Husbands, love your wives, and be not bitter against them," because you have the physical power over them do not exercise it, but to treat them tenderly in love; remember that she was not taken out of the foot, that she should be made a foot-ball of. And remember, wives, you were not taken from the head, that you should rule over him; but you were taken from the side, that you should be a side-companion.—"Wives, submit yourselves unto your husbands, as it is fit in the Lord." "Mothers, teach your daughters to love their husbands." The law of God and the law of the land knows no other principle, as a legal principle of marriage, but reciprocal affection,—he to love her, and she to love him.

"Children, obey your parents in all things, for this is well pleasing unto the Lord." Remember, children, that to be obedient unto your parents is the first commandment, with promise, "that your days may be long in the land which the Lord your God has given you." It used to be if boys could get a nice suit of "home-spun"—dress up clean and nice on Sabbath morning,—they were in "trim" to go out to church. But now in this enlightened day of improvement, they cannot go unless they are dressed—*from 'town'*—from 'tip to toe.' That would not be so bad,—but a 'revolver' in one pocket and a 'bottle of liquor' in the other and a 'pack of

cards' in another, before they are dressed to go out in company, is too ridiculous! The good Lord save us from such *improvements*! Children, how can you break and tramp the hearts of your poor old grey-headed parents under your feet? Think when you were poor, little, helpless things—could not take care of yourselves—how they would watch over you and dandle you on the knee of their affection! Oh! may the good Lord seal instruction on your heart.

“Parents, provoke not your children to anger, lest they be discouraged.” Do equal justice to them. Christian parents, pray for your children; learn from the ant—carry them in your mouth to a throne of grace.

“Servants, obey in all things your masters according to the flesh,” &c. “Masters, give unto your servants that which is equal and just,” &c. Masters, feed and clothe your servants, instruct them in the things of the Lord: there is a reciprocal duty from you to them, and from them to you. “The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the appointed time of the father.” Solomon says, “He that spares the rod spoils the child;” so also the servant. Which of these ties is the easiest to dissolve?

These “things are the Lord’s doings, and they are marvellous in our eyes.” Are they for the good of the children of men? Are they calculated to advance the happiness of each of the human family? or, to produce confusion and destruction? Judge ye. The neglect to observe any of these ties, produces destruction: the observance of them, peace, quietness,—the best interest and happiness of the children of men and of each party.

I have not room to show the relative duties laid down in the New Testament, and exhort the observance of those duties in this short epistle, and yet perhaps already too long; but if you think this is not derogatory to the Bible, to the peace of God’s children, nor to Jew nor Gentile,—for I do not wish to do any thing wrong or give offence, but to edify the people of God, and to build up the saints in the most holy faith; yet I feel I am too unworthy to do any thing, or to write for the public gaze,—do as you think best with this.

May the good Lord help each and every one of us to observe all these relations, for his glory and our good, is the earnest prayer of

Your brother in the Lord,

R. W. CRUTCHER.

Tuolumne Co., Cal., Oct. 28, 1860.

DEAR FRIEND B. TEMPLE:—And all the Ministering friends that advocate the Primitive doctrine, (though I do not want this published except you have a surplus of blank columns, and think it would do no harm:)

I was brought up by a good and pious old father and mother, possessing but very little of this world’s goods.—They were able to give me but a very common education; but took great care to impress upon my mind the Primitive doctrine. But I will say here that I cannot claim the promises as mine, for it has never yet pleased God to reveal his Son in me; though I have a peculiar liking for the cause; and, as it is written, “the prayers of the righteous availeth much,” I ask an interest: for I believe that that doctrine is the same that was once delivered to the saints by the ancient Apostles. I believe that God foreknew all things, and I believe that all that ever have or ever will come to a knowledge of the truth, were saved

before the world was; for I read, "It is not of him that willeth nor of him that runneth, but of God that sheweth mercy." Then I believe I have no power to save myself, for "No man cometh unto the Father but by me;" and "No man cometh unto me except the Father which sent me draw him." My mind is daily employed in thinking on this very important subject.

I see a piece written in the *Primitive* last summer in regard to the "reserved crop the Lord has," [by Eld. Hassell.] It described my situation better than I could, although I can find no promises for such beings as I am. It is where Christ said, "Other sheep I have, which are not of this fold." Now, if you do not publish this, please give your views on that passage just quoted. I read where the Apostles on a certain occasion preached, "And as many as were ordained unto eternal life believed." It appears to me, then, that it is impossible for them to believe that were not ordained to eternal life. I suppose I have said enough for the present, unless it was more to the purpose, and conclude by subscribing myself
AN INQUIRER AFTER TRUTH.

APPOINTMENTS.

ELDER JAMES WILSON, God willing, will preach at Neuse M. H., on the 3rd Sunday (20th) in January, 1861, Monday 21st, Salem; Tuesday 22nd, Sandy Grove; Wednesday 23rd, Sapponey; Thursday 24th, Falls of Tar River; Friday 25th, Pleasant Hill; Saturday 26th, Upper Town Creek; Sunday 27th, Wilson; rest Monday; Tuesday 29th, Lower Black Creek; Wednesday 30th, Upper Black Creek; Thursday 31st, Contentnea; Friday 1st Feb., Pleasant Plains; Saturday and Sunday, 2nd & 3rd, Beulah.

Appointments sent by

A. B. BAINES, JR.'R.

Dec. 14, 1860.

PRIMITIVE BAPTIST.

Milburnie, N. C., Dec. 29, 1860.

CLOSING ADDRESS:

VOL. XXIV.

DEAR BRETHREN, SISTERS AND PATRONS OF THE PRIMITIVE BAPTIST:

Through the mercy of God I am spared to see the closing of another year, and greatly desire to feel thankful that it is as well with me as it is.

This volume of the *Primitive Baptist* is now closing up, and I repeat, that I desire to feel thankful that there has been as much unanimity of doctrine existing through the columns of the *Primitive* as perhaps in any other volume since I have had the care of the *Primitive*. I have endeavored to keep out unpleasant controversy, having an eye-single to the peace and continuation of brotherly love. Yet there may have been some things that some may have objected to. Nevertheless, we should exercise the spirit of long forbearance, bearing each other's burdens, knowing that we are all but imperfect creatures, at best, and very liable to err.

I desire to do right, and if I have failed to publish the communications of any of my correspondents, you may attribute it either to an oversight, or to my fears of hurting some of the brethren's feelings, or the stirring up strife. This I desire to avoid; not on account of any personal dislike, or looking upon such with contempt, but alone for peace sake.—And I do hope the brethren will allow me this privilege without suffering their feelings wounded with me.

There has been as much, I believe, and, perhaps more, increase of subscription to the *Primitive* this year as was last year; but the remittances seem to

be considerably diminished. I desire more paying subscribers; but if all our present ones, or as many as are able, would be punctual in remitting, the *Primitive* would be in a healthy and prosperous condition. There are a goodly number owing on our books for several years back, which we now need and would be glad to have to defray the expenses of the office. It would give us a little consolation to even hear from them—to hear that they were alive, well, and doing well, and would send on their pay soon.—There are some that we never hear from after they subscribe under five or six years, and then, perhaps, we hear from them through their Post Master, that they are either dead, removed to parts unknown or refused to take the paper—and to stop it! This is poor consolation indeed. Now we believe Old School Baptists indeed are an honest people; therefore we only attribute the noncompliance with the terms of the *Primitive* to their negligence or inconvenience.

Remittances have come in more scarce this fall than usual. I know not the cause, unless it is owing to the present panic. But my friends should remember, that it produces a manifold burden on me to bear the effects of the panic than for many.

Owing to the present condition of the country, I must remind those of my subscribers living out of this State to try to remit in N. C. bank notes, as notes out of this State will not be at par here, and thereby I may suffer less. If N. C. bank notes cannot be had, please try to remit in gold.

I take this occasion to thank my brethren, sisters and friends who have been so kind and punctual in sending on their remittances and rich communications, which have so greatly aided me in the publication of the *Primitive*.

This looks like really “helping to bear one another’s burdens.” I feel under lasting obligations to them, and desire and ask a continuance of the same; for, in a great degree, it is in and through them that the “great wheel” of the *Primitive* rolls. May the Lord continue to bless them, as well as others, with all necessary blessings, both temporal and spiritual, and new courage to “run the race set before them, looking unto Jesus the Author and Finisher of their faith.”

I also feel under obligations to those who have been so thoughtful and kind as to send me money extra from their arrears, for the purpose of aiding me in sending the *Primitive* to those Old Baptists who desire to read it, but do not feel able to pay for it. This looks like helping “to bear one another’s burdens” indeed again. I hope such benevolent brethren, sisters and friends will never live nor die any poorer by it.

Let us try to be at a throne of grace for each other, that God may prosper our way in peace. Let us labor to edify one another in spiritual things.

I thank you again, patrons to the *Primitive*, for past favors, and hope a continuance of the same through the ensuing year, 1861, with renewed courage to circulate the *Primitive*. ALL YOU CAN.—ED.

“An Inquirer after Truth” desires my views on John x. 16: “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd.”

The Evangelist John commences this chapter with the direct language of Jesus Christ, thus: “Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a

thief and a robber." The "door" here I understand to be the door of prophecy respecting the advent of Jesus into the world, or gospel dispensation, as no false prophet could come into the sheep-fold according to prophecy; consequently the false prophets were invariably engaged in climbing up some other way more congenial to human views in carnal reasoning. Thereby they are brought to view as thieves and robbers.—Thieves, because they steal God's word.—Steal, is to take by slyness from another that which does not belong to him by gift or purchase—to quote the scriptures and mystify them for the purpose of substantiating false doctrines, is not only stealing, but robbery; as taking the children's bread and casting it to dogs—perverting the right way of the Lord—robbing God of his glory and honor in the salvation of sinners—enjoining on sinners to do that which is the exclusive work of the Spirit of God, &c.

2nd verse.—"But he that entereth in by the door, is the Shepherd of the sheep." Entereth in by or according to prophecy, is Christ Jesus into the sheep-fold; the gospel dispensation infolded therein, is the Church of the living God, and Christ with them, there to uphold and support them through all their pilgrimage here below.

3rd verse.—"To him the Porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." To him the Porter openeth." The Porter here, I understand to allude to John the Baptist, sent of God to bear witness of the true light of the Gospel of God, or Christ himself. Then the door of the gospel dispensation the Porter openeth; as the law of Moses or the prophetic dispensation had closed as soon as Jesus passed through it. The Law and the Prophets were until John, &c. "And

the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out." Then I understand this call was Christ through John, and his sheep heard the call, by reason of the Holy Spirit operating upon the ear to hear the voice of the Son of God. "For the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live." The sheep are called with an holy and effectual calling, and the power of God is in the call to open the deaf ear to hear it. They are called into life from death in sin,—called to godly sorrow, called to repentance, called unto a belief in the Lord Jesus, called to be saints, called to holiness of Spirit unto obedience in following him in his ordinances, and called unto good works.

"And leadeth them out."—Leadeth them out of a trust in the law of Moses—out of a trust in their own works; leadeth them out from false doctrines unto a belief of the truth and to know the truth,—the voice of their great Shepherd, and follow him. 4th, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." 5th, "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

The sheep of Christ are taught in the school of Christ to know the truth, and can distinguish between the doctrine of God and the doctrines of strangers. These strangers know not the truth, and cannot speak the language of Canaan. They will try hard when among a collection of sheep to bleat like them, but they cannot do it—they will betray their own selves before they quit upsetting and contradicting what they may have said. Their carnal code of doctrines is something like the whirlpool,—they will border around and around it as though they were trying to keep out of it, and sometimes the sheep will hope he will get through clear, but

alas! before he quits, down he goes into his natural element,—his bell rattling ‘Do and live, do and live, is the gospel plan; God has done all he can, and you must do your part, and He will meet you half way, and you will be saved!’ The sheep hold up their heads and listen,—“Ah! that is not my bell,” and at once they will flee from him, for they know not the voice of strangers—a goat bell.

But how does the sheep bell rattle? “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 unto 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 also we have redemption through his blood, the forgiveness of sin, according to the riches of his grace. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.” “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

‘That’s my bell,’ says the sheep, ‘and I know his voice; experience teaches me that is the voice of my Shepherd. But the goat bell, being full of flaws, rattles thus, ‘If that be so, “why doth he yet find fault? for who hath resisted his will?”’ But the sheep bell rattles thus, “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of

the same lump to make one vessel unto honor, and another unto dishonor?” Then it is by grace ye are saved—sovereign grace—from first to last.

As my limits forbid me to dwell on each verse down to the text proposed, I will come to the text without showing the acts of the thieves, whose disposition is to kill and destroy; as many of you have seen and felt the effects of their purpose, as well as myself, in attempting to kill off God’s ministers out of their way, and have torn many of the churches to pieces by good words and fair speeches,—creeping into houses, leading captive silly women astray, &c.

“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

My understanding of this text is as follows: These ‘other sheep’ spoken of in the text by our Saviour are the Gentiles—a part of the church of God. That although they were not brought into the gospel fold, yet they were called ‘sheep’ by Jesus, and I consider them given to Christ by his Father, and that he has a right to them by redemption. And why were they called ‘sheep’ before being brought into the fold, is, as I believe, founded upon his right to them and the certainty of their being saved actually, as no power could frustrate the purpose of God,—they being saved from everlasting in and by the covenant of peace between them both, virtually. The middle-wall of partition was as early purposed to be thrown down as the salvation of his people. The Jews (believers) among whom he stood, was one parcel of sheep, and the ‘other sheep,’ the Gentiles, were to be brought into the gospel-fold.

“Them also I must bring.” O, dear brethren, what a clean sweep this makes upon the “climbers-up of some other way.” Jesus said, “*I must bring,*”—mark that as running all through the gospel plan of salvation. Notwithstanding Peter was not at that time sent to the house of Cornelius, yet it was purposed; and yet Peter was not to bring these sheep into the gospel fold. But

you will observe that the Holy Spirit went to Cornelius before Peter, and made Cornelius a devout man. Then is the Saviour correct in saying, "them also I must bring, and they shall hear my voice," notwithstanding when this transpired Jesus had arisen from the dead and ascended on high; yet they should hear his voice, that is, as I understand, they heard his voice through Peter preaching Jesus to them: and so, dear brethren in the Ministry of God, saints and sinners through you hear the voice of Jesus, and are brought nigh by his blood in its efficacious nature, even into the one fold—gospel fold—and not by our own righteousness, which is nothing but filthy rags in the sight of God, as to the flesh. But yet Christ's righteousness is made ours by imputation. One Lord, one Faith, one Baptism belongs to all the sheep, whether Jew or Gentile. One God and Father over all is this one Shepherd. He is the good Shepherd, who gave his life for the sheep. He is a good shepherd, because he loveth the sheep with an everlasting love. He is a good shepherd, because he has all power in heaven and earth. He is a good shepherd, because he is ever mindful of the flock of sheep day and night. He is a good shepherd, because he gives them the bread and water of life. He is a good shepherd, because he leadeth them forth by the still waters, and in the right way, that they may go to a city of habitation. He is a good Shepherd, because he will be with the sheep in the sixth trouble, and in the seventh he will not forsake them. Hence, the sheep or children of God may exclaim with David, "The Lord is my Shepherd, I shall not want." O, brethren, praise the Lord, for his mercy endureth for ever, and will finally take you home to himself to enjoy the rest prepared for you, and you will be like him, and will be with all the blood-washed throng, to praise him for ever and ever.

Adieu for the present year.

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A LIST OF LETTERS.

The following statement will show the number of letters, when received and the total amount for the month of December, 1869:

NORTH CAROLINA.	
One from Robert Campen, 3rd,	\$4 00
" " Rippen Ward, "	3 00
" " Green Bridgman, 8th,	1 00
" " Emily Jenkins, "	1 00
" " K. L. Pender, "	1 00
" " Hosea Fountain, 17th,	1 00
" " Edward Haswell, "	1 00
" " Mills Smith, 20th,	3 00
" " P. m. for J. Nelson, "	1 00
" " Eliz. H. Page, 25th,	1 00
" " Robert Campen, 29th,	1 00
" " O. Alderman, "	1 00
" " Mrs. F. Williams, "	1 00
" " Isaac Aycock, "	1 00
" " C. J. Watkins, 31st,	2 00
TENNESSEE.	
" " John A. Tuley, 6th,	2 00
" " James Hendrix, 29th,	2 00
GEORGIA.	
" " Darling Creed, 20th,	1 00
" " Wm. Shaw, "	1 00
ALABAMA.	
" " John H. Capps, 6th,	2 00
" " J. B. Miller, 31st,	1 00
MISSISSIPPI.	
" " M. W. Tucker, 6th,	5 00
ARKANSAS.	
" " William Davis, 20th,	1 00
CALIFORNIA.	
" " A. L. Saltzman, 29th,	1 00
Total amount, - - - -	
\$38 00	

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TERMS.

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Job Printing

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BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 25.

Milburnie, N. C., Jan. 12, 1861.

No 1.

COMMUNICATIONS.

For the Primitive Baptist.

Thomas Co., Ga., Nov. 28, 1860.

BROTHER TEMPLE:—

As I am at leisure at this time, I thought I would write you a few lines to let you know that I am still in the land of the living and enjoying good health, for which I feel thankful to the Lord; for it is through the goodness of God that we receive all blessings through the whole course of our unprofitable lives. And as the scripture tells us, "all things work together for good to them that love God, to them who are the called according to his purpose," and I am one that believes that if I am a child of God, all things work together for my good all through the whole course of my life; although I am like other human beings,—sometimes I would like for things to work different with me from what they do,—and why am I in this situation? I think it is because the old man thinks he knows best. But we should all remember that if we are what we profess to be "old things are passed away, and behold, all things have become new." Therefore we should try to put off the old man with his evil deeds, and make not provision for the flesh to fulfill the lust thereof. "But as ye have received Christ Jesus, so walk ye in him," "for

there is no other way given under heaven whereby men can be saved," only in and through the Lord Jesus Christ. For old Jacob tells us that "the Lord found him in the waste howling wilderness," and that "the Lord led him about and instructed him." So old Jacob, in all of this, ascribes no honor to himself, but says the Lord done it all. And again, David tells us that "the Lord found him in an horrible pit, and in the mirey clay," and says "the Lord took him out of this pit and set his feet on a rock, and put a new song in his mouth, which is praise unto Almighty God." And now we see again that David says the Lord done all of this, and we see that he does not ascribe any honor to himself, but gives God all the glory. And now let me say right here, that if I or you, brother Temple, have ever been taken out of this horrible pit and mirey clay, it is the Lord that has done it for us and all others that have been taken out of it. For all the men and money that are in the world are not sufficient to take one individual out of this horrible pit and mirey clay of sin: for, if I mistake not, you will find in the 2nd chapter of Ephesians and 1st verse, "You hath he quickened, who were dead in trespasses and in sins."

And now, while I think of it, let me ask the question, Is a dead person able to work? I for one, say he is not.

And again, "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." "Ye are his workmanship, created in Christ Jesus unto good works." And now I will refer you to the 5th chapter of John and 25th verse, "Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." There is no "ifs" nor "ands" about it—the dead *shall* hear, and they that hear the voice of the Son of God *shall* live." And I am one that believes that it takes nothing shorter than the power of God to quicken the dead faculty of the soul to bring it to life; for, as we understand, they have eyes and see not, ears and hear not, and hearts and do not understand, so by the operation of God they must have eyes to see spiritually, and ears to hear spiritually, and hearts to understand spiritually. For we profess to walk by faith, and not by sight: and "faith is the substance of things hoped for, the evidence of things not seen." Therefore, as I understand, it is all of grace from first to last,—not a part of grace and a part of works,—but God must have all the glory from first to last. Now I must refer you again to the 2nd chapter of Ephesians, and latter clause of the 4th, and first part of the 5th verse, "For his great love where-with he loved us, even when we were dead in sins," and God loved his people "with an everlasting love, therefore," says he, "with loving kindness have I drawn thee." And again, "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," and I believe the Lord will be as good as his word.

I desire an interest in the prayers of my brethren and sisters at a throne of
grace.

ASA McCRARY.

For the Primitive Baptist.

CAMDEN, MISS., NOV. 16, 1860.

Eld. B. Temple,

Dear Brother:—I know not that it is agreeable to you for me to use the appellation of *brother* in addressing you,—not that I have doubts of you, but I fear you have of me,—nevertheless I can but think you would have the frankness to tell me if so be that I am without the bounds of faith; for, in the name of my Master, I crave nothing more for myself and my brethren than to be right upon the great and fundamental truths of my Master's kingdom. But, my dear old and reverend brother, I am made to shudder at some things I see, and hear, and read of among the old Primitive Baptists almost every where—here, as elsewhere. They have got to laying off their Associations into Districts, and appointing in each, by Associational authority, what they call *Union Meetings*; and at those meetings they preach what they call "the milk of the word!" But, O, my God, if it is not '*Blue John*' from top to bottom, I am deceived. They cry, 'Poor sinners! poor sinners!' but nothing said about poor lambs, poor sheep, and as for poor children that are branded '*Parkerism*!' And they wind up their meetings by dragging into the temple, **AHAS-LIKE**, that 'little altar' unknown in the plan of salvation, but called by the school of anti-christ *mourner's bench*,—and calling upon the poor sinners to 'come up and receive comfort and consolation from a great and efficacious sacrifice,' in the shape of an eloquent prayer. And the first thing I hear when I fall into one of these neighborhoods is,—“O, what a time we had at our Union Meeting! So many were stricken down; so many joined and were admitted to baptism! And O, brother, such an one got 'clear

out of himself, and just walked the isles and exhorted the sinners until he was exhausted!' &c, &c.

O, my God, if it be possible let this cup pass; nevertheless, not my will, but thine be done. I have felt in by-gone days that my cry was from the belly of hell, but little did I think when I struck dry land that I should so soon have to prophesy the overthrow of Ninevah; but alas! alas! it is my unhappy lot. But O, my prayer to God is, that she may repent in sack-cloth and ashes, that the vengeance of Almighty God come not upon us. There is no danger of final destruction, as a great many suppose; but in my humble, and weak judgment, an overthrow is inevitable if the 'city' does not repent and turn away from those cursed idols which have bursted things asunder again and again.

Brother Temple, my dear old father in Israel, can you not speak a word through your paper to the 'city?' peradventure God may have mercy and save the 'city.'

But O, am I alarmed without a cause? God grant it! But when I look back 20 or 25 years, and take a retrospective view of what then passed through the 'city,' and now see the same infernal beast making his unscriptural track up and down almost every 'street,' I can but cry out, *God help the lambs while THEY are taking care of the GOATS!*

Your brother in hope and tribulation,

THO'S. L. COTTEN.

I do not know of any Old School Baptist Union Meetings of the "dragging up" kind in this State. And if there be any elsewhere (as you, bro. Cotten, say there are,) let the incidence of old Sarah, when she brought forth the bond-son, teach them a lesson that

God will do his own pleasure at his own appointed time, and cannot be hurried by man. Let some 'plant' and some 'water,' but trust in God alone to give the 'increase.'—ED.

For the Primitive Baptist

Snow Hill, Ala., Dec. 29, 1860.

ELD. B. TEMPLE:—

The year has nearly passed away. 1860 will soon be in the past, that once was, but is no more. Many events have taken place, and incidents occurred, during the year, of a serious character, and some not so serious, and they too are numbered with the past; some of them, however, will not soon, perhaps, be forgotten, especially by those who have been bereaved of dear companions by the ruthless hand of death, and of children and friends.

With the old year, has passed away many human beings, who were in life at the commencement of it,—some being afflicted were expected to pass away, and did, while some of that class are yet alive to enter upon the scenes of the new year. Some who were in blooming health at the commencement of the almost expired year, and who bid fair, to all human appearances, for a long, prosperous and happy life, have passed away unexpectedly, causing gloom and melancholy in the family circle. Such are the vicissitudes of life.

But what their condition in the spirit land is we know not, but hope that to many (yea, we could wish all,) the change was a desirable and happy one, and that they are now with Jesus and the holy angels. While upon the other hand, some have departed this life for whom we had no hope or evidence of their future happiness, which is a sad reflection. It behooves us who should be permitted to enter upon and survive the new year, 1861, to cherish and practise the virtues and good deeds of

those who have fallen by death, and to forget, if they had any, their follies, and let them repose in peace in the tomb, remembering that we also are human and have our follies too, and that before the close of the new year, perhaps, many of us who are now alive and in health, will be called away in some manner or other from time, as there exists much political strife in our beloved country which no human eye can foresee the end of. Fanaticism at the North has assumed such gigantic proportions, and hostile feelings exist against the South, that the Union is greatly endangered.

There does exist between the two sections of country such an alienation of feeling and hatred towards each other, that a separation seems now to be inevitable. We suppose that our brethren at the North do not sympathize with the Abolitionists and Black Republicans, and have no desire to molest our rights here in the South. I have seen an editorial of Elder Beebe, of New York, in the "Signs of the Times," (his paper,) on the Slavery Question, that was well pleasing to me, and I am bound to think, to all of our Southern brethren; and I regret the condition of the country, which makes it probable that there will be war, and some of our Primitive-Baptist brethren will be drafted into the army of the Federal Government, to fight against us. How can this be? Can brethren of the same faith and order be compelled to fight each other? God forbid it, I pray.

But the Union which cost our patriotic sires many years of toil, treasure, hardships, suffering, blood and death, is about to be sundered, and a new state of things inaugurated,—a new Southern Republic to sustain, which may cost us the same as it did our patriotic heroes in the American Revolution: if so, ma-

ny of us who are upon the stage of action, and are about entering upon the new year, perhaps, before the end of it will fall in battle and find bloody graves. Such a state of things, I say, is lamentable indeed. But, then, if the will of God be so that we should be compelled to repulse an army of the old Government, I say then, brethren, let us do it with all our might, relying upon Him in all things, for we must be subject to the powers that be; and if our country, my brethren, demands our services to protect and defend our institutions here in the South, our homes, our wives and children, our honor and rights, we will obey the call. Would to God that body politic was in a more healthy condition, and our Government be administered in strict conformity of the fundamental law of the land, the Constitution of the United States, and equal justice meted out to every portion of the Union.

But let us review the past, my Father's children, and try and avoid, if we have erred, those errors and inconsistencies we are subject to, in the future. And in reviewing the past, if any make the discovery that they have done nothing to regret during the year, I hail you happy as being able to live righteously. If the thoughts of foolishness were not sin, and men did not have to give an account in the judgment of every idle word they speak, then I think I, perhaps, could live very near up to the line of duty. But I am made to mourn for my great imperfections, for it seems to me I can never control my mind, and keep it free of foolish thoughts—they will steal in ere I am aware of them; and then to control the tongue I find hard to do. So, my Father's children, I beg you to pray for me. And the Lord bless you all, and be ever present in the time of your need.

Your brother in tribulation,

WM. M. PURIFOY.

For the Primitive Baptist
S. C., Nov. 19th, 1860.

DEAR BRO. TEMPLE,—Beloved Brethren and Sisters in Christ Jesus our Lord—Grace be unto you, and peace from God our Father and the Lord Jesus Christ:—

We will call your attention, on the present occasion to the 13th chap. of St. Mark and 37th verse, which reads as follows:

“And what I say unto you I say unto all, Watch.”

This we understand to be a charge given, or a command, by our divine Redeemer unto his disciples. We notice in the commencement of this chapter, that upon one occasion the Saviour and his disciples, when leaving the temple, one of the disciples calls the attention of the Redeemer to “view what manner of stones, and what buildings are here.” Very true! We must conclude the stones were beautiful and the buildings splendid. Our limits will only allow us to make a few remarks. God, ever being mindful of his people, always provides for them a sufficiency of comfort according to his own mind, and will, and purpose. He brought Solomon, the son of David, to sit upon the throne of David his father—a King to rule over his chosen Israel.

Solomon’s desire and prayer to God was, that he might be blessed with *Wisdom*, that he might rule well. God blessed him with wisdom exceeding all men that were before him, and there should be none after him to equal him. God’s purpose in thus blessing Solomon is now made manifest unto us: it was in the heart of David his father to build an house for God; but God’s purpose was that Solomon should build him an house. And according to God’s own purpose Solomon did begin and complete this house for God; and all this

building, from the foundation to the completion thereof, was according to God’s own purpose. This building is called the Temple of Jerusalem. It exceeds all buildings for grandeur beneath the sun.

This Solomon we view to be a very lively type of our Lord Jesus Christ. This temple we also view to be a type of the church of Jesus Christ. The workmen engaged in building this temple possessed more than ordinary skill. Under the direction of Solomon all the workmen, employed in different places, prepared the whole material to the nicest fit. So perfect was the rule in this work in rearing the building, there was not the noise of an iron tool heard,—a complete fit throughout. Outwardly it was adorned with precious stones; inwardly it shone with gold: the hangings within and curtains were rich and exhibited great beauty. There we behold the mercy-seat and ark, with the cherubims’ extended wings. (To bear the order throughout, our limits will not allow the whole.) In short, when completed, when dedicated by Solomon, it was filled and crowned with the glory of God. Many, very many, pleasant seasons were here seen by ancient Israel.

But alas! alas! with all the rich and precious blessings that God crowned these people with—the Prophets that he sent to them from time to time, pointing them to the true and living God,—they became wise in their own conceits above what was written! False teachers proved successful with them; human traditions were originated, and the people gladly embraced them and rejected the truth.

What was the state of things and the order of this house when God viewed them in a human body, and made his appearance? Basely engaged in money matters. Hear the cutting reproof

that Jesus gives them.—“It is written,” says Jesus, “My house is a house of prayer; but ye have made it a den of thieves.” He, Jesus, scourges them, overthrows the tables whereon the changers had their money, and drove them out. Oh! awful, to be driven out of the house of God! Oh! to be driven from his presence as the very basest characters, that of thieves—not of christians, but that of thieves and robbers. Now he, Jesus, tells his disciples when they shew unto him the stones and buildings, “not one stone shall be left upon another.” And he continues on to shew unto his disciples that heavy calamities should fall upon this highly-favored people. The judgments that should be visited upon them should exceed any that ever had been before, and there should never be such in time to come,—all of which we see was fulfilled.

Dear brethren and sisters, the foregoing is but a very slight touch of the ancient order of things in the religious world under the Levitical Dispensation which stands on record for our instruction; by which, if we attend to them, will be to our benefit. We know very well when Christ the Redeemer came, all the rights and ceremonies under the Levitical Dispensation, were done away—all the rites and ceremonies came to an end; all the rites and ceremonies, sacrifices and offerings, which pointed to that which should be more noble when Jesus made his appearance, were abolished. All of these were shadows that lead to better things. All types and shadows gave way when the great Antitype appeared. The spiritual Solomon was now come; a spiritual temple or kingdom was now to be set up. Since then we see Jesus selecting his workmen and sending them forth to prepare material for this spiritual building or kingdom. And from that time to the

present, the workmen are employed under the direction of this spiritual Solomon, and the building is in grandeur. All necessary rule for good order in this kingdom is laid down, and is to be observed by all the subjects of this kingdom.

How is the watch-word given? By King Jesus himself,—“What I say unto you I say unto all, Watch.”

Dear brethren and sisters, this applies just as well to us now, as it did to the disciples; and if we neglect this duty, the consequence will be distressing. In the first place, it is our duty to watch our own selves; in the second place, it is our duty to watch over each other in love; in the third place, it is our every duty to watch over the church collectively, to see that all things are done decently and in order, fulfilling the solemn covenant we have entered into. As a church constituted upon the Primitive Faith, it is our every duty to attend our regular church meetings to aid and assist in transacting the business of the house of our God. If we neglect this duty, we cannot be watching. It is the duty of every gospel church to watch their ministers. This duty, among all others, is very important. Here at this point is where false teachers make inroads in the churches, bringing in false doctrine. A neglect of duty in watching at this point is fatal in every instance. In every age the church has suffered more or less on account of neglect of duty at this point.

Dear brethren, watch, and every gospel minister will rejoice to find you at your post watching at this point; for the want of a strong watch at this point, just see the confusion now pervading the religious world! They cry, Lo, here! and, Lo, there! this institution! that institution! and contribu-

tions are called for on the right, and on the left! No good can be done to souls without money! give us money, and we will go; if you don't, we can't go.

Dear brethren and sisters, there never was a time when it was more incumbent on the friends of Jesus than the present, to 'watch.' We see on the right hand and on the left, the most zealous professed religionists striking hands with the world. We see the man that is the most profane swearer, and the professed child of God, associated together in the various societies, originated by man, as brethren.

I must leave the subject. Pray for me and mine, that we may be found 'watching.'

I withhold my name because I do not wish to be made public in religious matters.

A READER OF THE "PRIMITIVE."

For the Primitive Baptist

MY DEAR BROTHER:—

I hereby send you a copy of a treatise written by a Methodist preacher, which I chanced to find, and also certify that I am personally acquainted with the man, and know these to be his sentiments; yet he does not come out so bold in regard to the indecency of immersion, but acknowledges it to be valid baptism.

It is not my design to edify any of the brethren by having this published; but that they may see how *they* would pervert the right way, and deceive the people by wropping up the truth with false doctrines—teaching for doctrine the commandments of men, which is giving heed to seducing spirits and doctrines of devils. We do not consider it a strange thing that is come to pass, for we have fair warning of these things. We are told in the Scriptures that these things should come to pass, which indeed have already come. We are told

that many false prophets shall arise and shall deceive many. But we have one consolation left us on record in the said Scriptures: there is an Elect, which it is not possible for them to deceive.—Then, if we should be those people, we need not be alarmed; only let us watch and be sober—be steadfast, unmovable, always abounding in the truth.

You can publish this if you think proper, if not, you will not offend me by casting it aside. But I think the Methodists will be ashamed of such a treatise on Baptism as that of Joseph Stephens'.

I remain yours a stranger in the flesh, but I hope not in Spirit,

G. W. KEITH.

Grayson co., Tex.

INFANT BAPTISM.

Men that proclaim so loudly against Infant Baptism, surely never read ancient Authors. Origin says, "shaped in iniquity and in sin did my mother conceive me;" showing that none was free from sin, though his life be but one day. Again, in his sermon on Luke he says, "Infants are baptized for the forgiveness of sins;" and again, in the 5th book of his Commentatives on Romans he says, "In the law it is commanded that a sacrifice be offered for every one that is born a pair of turtle doves or two young pigeons, of which one is for a sin-offering and the other a burnt-offering." And again, he says, "It was not only the custom to baptize infants, but the Church received an express order from the Apostles to baptize infants."

Origin and Irenius were both of Christian parents. Origin's father was a martyr for Christ in the year of the persecution under Severus, the year after the Apostles. Eusebus assures us that his forefather had been a christian for several generations. He was born in the 85th year after the Apostles, and was 17 years old when his father suffered martyrdom. He was a very learned man, and could not be ignorant of the

usages of the churches, amongst most of which he had traveled. He was born at Alexandria, and had lived in Greece, Rome, Capadocia and Arabia, and spent the most of his time in Syria and Palestine. And furthermore, about 150 years after the death of St. John, there was an assembly of 66 Bishops, who spoke of infant baptism as a well known ordinance, and an established and uncontested practice.

Ambroes, in commenting on the 1st chapter of Luke, plainly speaks of infant baptism in the Apostles' day, and makes John, in baptising them, resemble Elias.

Austin, in treating on infant baptism, says, As the thief who, by mystery, went without baptism, was saved by faith, so when baptism is had, though the party go without faith, yet he is saved.

Again: Justin Mastys who wrote about 40 years after the Apostles, in his Dialogue with Trypho the Jew, and says: "Several persons among us of both sexes, 60 or 70 years old, were disciples to Christ in or from their childhood." (Please to observe,) that Justin Mastys' word *discipled* is the very same word that had been used by St. Matthew in expressing our Lord's command: "Disciple all nations," and it was done to those persons, Justin says, in or from their childhood. And he wrote that apology within 40 years of the death of the Apostles; and 70 years reached back from that time will reach into the midst of the Apostles' days.

Ireneus, who was born about the time of St. John's death, in his treatise of Christ, says, "He came to save all persons by himself who are regenerated unto God—infants, little ones, children, youths and elderly persons."

Dr. Watts has largely shown that the word *regenerate* does particularly, in the writings of Ireneus, and the usual phrase of those times, signify baptism. He mentions some places which expressly declares that Christ was regenerated by John, meaning that he was baptized by him.

Near the time that Ireneus wrote the

above treatise, Clemens Alexandrinus wrote his Pedagogue, wherein he expressly says the word *regeneration* is the meaning of baptism. Ireneus says, the revelation made to St. John was but a little while before his time, and that revelation was 5 or 6 years before St. John's death—in an age so near the Apostles time, the Church or Christians must have known the mode and subjects of baptism.

I never heard of any of the advocates of immersion being in favor of infant baptism; and from the above, with other circumstances, I conclude there were no Immersionists in the Apostles' days. History informs us that for the first 400 years after Christ, there was but one man that advised the delay of baptising infants—no set of men so thinking and practising. So in the next 700 years there was not so much as one man to be found that either spoke or practised such as we see in our days; but all of the contrary opinion. About the year 1100 there was a sect amongst the Waldenses who declared against infant baptism, while the main body of those people rejected their opinion. So they soon dwindled away and disappeared. Then there was no more heard against baptising of children, the proper subjects, till the rising of the general Anti-pedo Baptists in the year 1522. So we find that those Immersionists, who claim themselves to be the regular succession from John, have to stride backwards over the rise of 1500 years. Then away with immersion! with all of its indecency!! It is anti-scriptural, I do believe from my heart!!! I think the Scriptures abundantly prove that infants were baptized. The Israelites were all baptized—Iyidia and all her household—the Jailor and all of his household—Stephanus and all of his household. Now it is passingly strange if there were no children among all of those people—no body can think so. And, again, you can't find immersion in the Bible, nor any thing like it, in more than two places, according to my view of the subject.—One of them is where the Egyptians attempted to cross the Red Sea after the

Israelites, and were overwhelmed; and the other was when Christ cast out the Demon, and the Demon requested Christ to suffer him to enter into the herd of swine, and he suffered him, and the Demon ran them all into the water and drowned them. Now I know it is said John baptized in Jordan because there was much water. Well it took much to do such a concourse of people and beasts. And again, last summer many persons flocked to Stephens well, because there was much water, compared to the country, though at times not six inches deep. And again, it is said, Phillip immersed the Eunuch, for they both went down into the water, and both came straight way up out of the water. So, according to the showing, if one was immersed so was the other; both of equal depth. "Well, what good can it do to baptize a child? he don't know any thing about the use." Neither did they when they were circumcised; yet God commanded it.—What good can it do to give a child medicine when sick? he don't know what it is for, yet he will die without it.—And you are accountable to God, so you are for his body training, when, if you have faith in God, show it by giving him your children in holy baptism. Bring them up in the nurture and admonition of the Lord.

ANONYMOUS.

For the Primitive Baptist.

Ga., Nov. 11th, 1860.

"Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto you, but my Father which is in heaven."

*Dear Bro. Temple, Brethren and Sisters, generally:—*I feel inclined to pen down a few thoughts in connection with

the above passage of scripture for the consideration of the household of faith; and I will say in the outset, that I claim for myself but a very limited understanding in divine things, and would hope that brethren who are blessed with more extended views of the subject than myself, will bear with my weakness. And should any brother think that any position I may take in an investigation of the subject is not sustained by the word of God, I would suggest the propriety of his addressing me a private letter (at Warm Springs, Ga.), pointing out my error; then, if I have arrived at erroneous conclusions, I may be as effectually corrected in this way as any other. And, on the other hand, if I have failed to use language that would convey my real sentiments, and as a consequence misunderstood, I would have an opportunity of explaining myself, either in a public or private way, as the occasion might require. Now, it appears to me, that if the brethren, generally, who write for publication, would adopt this course, there would be less public controversy among us, and less striving about words to no profit, which gender strife rather than godly edification.

With these remarks, I will now proceed to pen, as near as I can, such views as I have of the subject above quoted; and, in the first place, notice the variety and diverse opening relative to the character of our Saviour.—Some said "he was John the Baptist; some, Elias; and others, Jeremias," &c.

Now it is evident that John the Baptist, together with the rest of the Apostles and the Prophets, considered merely as men, were creatures of like passions as ourselves; see Acts xiv. 15. And notwithstanding the many miraculous displays of the God-like power of the blessed Saviour in healing the sick, casting out devils, raising the dead, &c.,

yet men in their natural state, however enlightened they may have been in regard to temporal things, they were incapable of forming any more elevated opinions of the character of Christ than they did of the Prophets—being destitute of the revealings of the Spirit. They considered his claims to be the Son of God as mere assumption and blasphemy. And I will here say, that from the days of Cain and Abel to the present day, no man has been able, by his natural rationality, to comprehend or believe in him as the God-man and Mediator: “for the natural man receive not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—1st Co. ii. 14. This fully accounts for the many vague and contradictory notions relative to the character of the Messiah; not only when he was here in the flesh, but also in our day. Men who believe and teach that the design of Christ in filling his mediatorial office was to accomplish the salvation of all Adam’s race, and at the same time admit that the greater portion of them will be finally lost, must have a very irreverent opinion of his majestic power and Godhead, and also of his word, which says, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”—John vi. 37.

Such men are not blessed with the internal revealings of the Spirit of God which enabled Peter to speak in faith, and say in the language of my subject, “Thou art the Christ, the Son of the living God;” and consequently, when they speak of Jesus Christ or the plan of salvation—having nothing but a defiled mind and conscience to direct their thoughts—their opinions are as contradictory as their sects are numerous.

Then surely it was a great blessing conferred upon Peter when God had called him by his grace and revealed his Son in him. Nor is it any thing short of divine revelation that enables the saints of God in this day to believe in him, and know him in the power of his resurrection; for “no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”—Matt. xi. 27.

Then, may I not, with propriety, apply my subject to the saints, even in the 19th century, and say, “Blessed are ye, children of the Most High, who have followed Christ in regeneration; for your faith does not stand in the wisdom of men, nor in your power to exercise, but it stands in the power of God?” And hence Zion’s children can say in faith and joy, with reference to the Saviour, that “Thou art the Christ;” “thou art the anointed, thou hast been set apart to bear the sins of all thy chosen,” for “the Lord hath laid on him the iniquity of us all.”—Isa. liii. 6.

Oh! what a glorious plan of salvation hath God provided! Well might David say, “There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.”—Psa. xlv. 4. Now, the iniquities of Israel being, by transfer or imputation, laid upon Christ, the result was, that he might suffer the consequence, for the law never overlooks sin. And hence it is said, “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.”—Zech. xiii. 7. “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are heal-

ed."—Isa. liii. 5. He was obedient unto death, but blessed be his name, he said he had power to lay down his life, and power to take it again, which he did, and thus triumphed over the last enemy of Israel. As he said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction, &c.,—Hosea. xiii. 14, surely with our God there is plenteous redemption: and the redeeming of any thing, signifies the removing (by payment) of all the enthrallment which hangs over it. And if Jesus Christ has not paid the sum total of all the debt of sin which his people owed, he has not redeemed them at all. But if he has paid the whole debt, why, then, it follows that justice demands no more, save only that the Redeemer shall be put in full possession of the ransomed.

The popular notion that God's wrath has been partly turned away from sinners by the sacrifice of Christ, and that he is fully reconciled to them by their good works, comes in contact with the very idea of redemption, and is setting up a system, which, if true, would encourage rather than exclude *boasting*. But God's plan of salvation is full and complete—redemption in Christ,—and connected with it, regeneration and persevering grace,—all of which is predicated upon God's eternal purpose and his everlasting and electing love. And according to God's irrevocable decree, these graces are conferred upon the heirs of promise in time, and that by effectual working of the Spirit of God in their hearts; and so far from puffing them up with vanity, pride, deceit and boastings, it humbles them down in the very dust of humility, and fills their souls with love, wonder, admirations and praise to God for such a glorious provision of grace provided for

such sinful mortals as they view themselves to be, and that before they knew any thing of their need of such grace. Then it is that they can sing with sweet delight,—

"Amazing grace, (how sweet the sound!)
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

And by the revealings of the Spirit, showing them the cause of their repentance and gracious state, they sing with the understanding,—

'Twas grace that taught my heart to fear,
And grace my fears reliev'd;
How precious did that grace appear
The hour I first believ'd.

Dear brethren and sisters, what shall we render to the Lord for all his benefits toward us? Surely we should endeavor to praise him for his goodness by walking in obedience to his precepts and commands: and if we do so, we shall be found striving together for the faith of the gospel, endeavoring to keep the unity of the Spirit in the bond of peace. And may God guide his children in the way of all truth, and make known unto them the mystery of his will, is my prayer.

Your unworthy brother,
JOHN ROWE.

APPOINTMENTS.

ELDER JAMES WILSON, God willing, will preach at Neuse M. H., on the 3rd Sunday (20th) in January, 1861, Monday 21st, Salem; Tuesday 22nd, Sandy Grove; Wednesday 23rd, Sapponey; Thursday 24th, Falls of Tar River; Friday 25th, Pleasant Hill; Saturday 26th, Upper Town Creek; Sunday 27th, Wilson; rest Monday; Tuesday 29th, Lower Black Creek; Wednesday 30th, Upper Black Creek; Thursday 31st, Contentnea; Friday 1st Feb., Pleasant Plains; Saturday and Sunday, 2nd & 3rd, Beulah.

Appointments sent by
A. B. BAINES, JR.
Dec. 14, 1860.

PRIMITIVE BAPTIST.

Milburnie, N. C., Jan. 12, 1861.

DEARLY BELOVED BRETHREN AND SISTERS OF THE "PRIMITIVE BAPTIST."

The year 1860 is now past and gone with its many scenes, to return again no more, and the new one has made its approach. We have a knowledge of many transactions of the past, but few have revealed themselves in the present year; and what scenes may unfold themselves to us is beyond our comprehension. It may be that the year 1861 will close the days of existence for many of us in this world, and, if we are what we profess to be, we may enjoy that happy existence which this world has not to give; and it may be that some will depart without the hope of future bliss, who will leave their happiness in this world and launch into one of everlasting woe. Therefore, considering that "it is appointed unto man once to die, and after this the judgment," and as the time is unknown to us, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith.

The present year, dear brethren, from its introduction, does not flatter us with the tranquility of the past. (I do not allude to the Old School Baptists and their doctrine as advocated through the columns of the "Primitive," but to the political crisis of the day.) In regard to the times which, from present appearances, are significant of evil—war, bloodshed and destruction—I have my sorrows; but I rejoice at the fact of the oneness of doctrine and discipline that exists North and South among those who are truly Primitive Baptists,—

they are undivided, and may they remain so. But reflecting upon that awful shadow of dissolution of those United States,—reflecting upon the overthrow of the grandest and the best constructed government in the world,—reflecting upon the awful disasters and distresses that must follow such,—it causes my heart to be filled with sorrows and my mind to be shaded with gloom and despair.

Priestcraft, as I have said in years past, would be the down-fall (if fall it should) of this government; and it does seem, by tracing the matter to its origin, that Abolition Priests in the free States are the cause of the present state of things in our beloved country,—who have spread their influence from the pulpit to the press, and from the press to their schools, and from their schools to the ballot box, until the peace of the whole country is greatly destroyed; and though we, dear brethren, had no hand in bringing this great evil to bear, yet we must be partakers of its sufferings.

I will try to draw some faint likeness between the government of our fathers, and the government of God given to the Church of Christ.—The Government adopted by our fathers, was one of equal rights to all free white men to act in their States as sovereigns, —guaranteeing equal rights and freedom to all,—and that the Federal Constitution was an instrument created by them and for their benefit as a compact in general. Yet these States that formed the Federal compact held the sovereignty over the Federal Constitution to amend as they thought proper, while that Constitution held no power to alter a State Constitution: showing that the States never invested their sovereignty in the Federal Constitution, but held the right to manage their internal affairs and to amend the Feder-

al Constitution when necessary, knowing that man at best is imperfect.

But all laws made by a State that conflict with the general law of the Government are inconsistent, and should be nullified by the General Government. Any Territory forming itself into a State, having a Constitution conflicting with the Federal Constitution, is not to be received into the compact of States because it does not bring with it a principle of *union* towards that compact. Here is something of great importance:—a State cannot be received into the compact of States without bringing a Constitution agreeing with the Federal Constitution. Then, if a State comes into this compact with an agreeable Constitution at the time she enters it, but, after she is received, said State enacts laws conflicting with the Constitution and departs from the agreement made by the compact of States,—what course is to be pursued towards the offending State for deviating from the law of the land? None yet has been pursued! Why? Because no federal provision is made in the Constitution to act towards that offending State,—and thus great distress is created in the family of States.

Now, would it be right to amend the Federal Constitution so as to cut off that offending State from the Union that enacts laws contrary to the Federal law of the land? and that the General Government be no more responsible for the conduct, and receive no representation in Congress from such a State? Had provisions been made to reclaim such States peaceably, if possible, instead of coercing by arms a free and sovereign State into measures, we should have escaped the present crisis.

That moment a State passes laws contrary to the Constitution of the United States, I consider her virtually out of the Union on her own accord;

and yet not the first step is taken to whip that State into submission!

Those States that have passed laws to prohibit the recovery of stolen or runaway slaves, remind me of an old expression, "Whom the gods intend to destroy, they first make mad." It does appear strange that any rational beings that are fed and clothed, to a great degree, by slave labor, should be so hostile to slavery. Some of the Northern States have become so *righteous*—in devilishness—that they cannot bear the idea of slavery, while they have made fortunes by speculating on the product of slave labor. It is neither just nor right that a State or States should pass laws derogatory to the Constitution of the United States, and then attempt to compel other States to submit to it at a great sacrifice and dishonor.

I will next refer to God's great spiritual law as laid down in the Bible. But first, I would ask, Is God's law right, or wrong? The Abolitionists, of course, deny that it is right, in practice and doctrine, consequently I have to pronounce them Heretics, both spiritually and politically. God, in his law, has established slavery. The Abolitionists deny it by a law setting aside God's law, being "wise above what is written." Now who will you believe? God's law says, "Thou shalt not steal."—The Abolitionists steal by keeping and concealing our slaves from their lawful owners, and when found, prevent the recapture by mobs and "personal liberty bills." God's law says, "Thou shalt not kill." The Abolitionists have killed innocent, unoffending human beings, and contriving to kill more.—God's law says, "Let every one be fully persuaded in his own mind." The Abolitionists say, No, you shall not; you must be of my mind, or you shall be killed. I might advert to many

things, showing the difference between God's law, and the law of the Black Republicans, and point to the texts that prove that slavery is of God; but it has lately been so abundantly proven in the columns of the Primitive, I forbear.

God's Government given to his Church is good and unalterable. The various branches or individual churches are the component parts of the one body, although each branch is an independent body, to transact its own business; yet they all have the same general law of God to govern them in the transaction of their own business.—“One Lord, one Faith, one Baptism.”—That faith which was once given to the saints. These all have the same faith, the same mind and judgement, and speak the same things. They form Associations to advise and counsel, as did the Apostles, Elders, and the whole Church, to determine on the subject of circumcision, as an Advisory Council. They wrote letters to the churches, carrying their advice or decision on the subject. Their labor was for the good of all the churches of God. The Associations imbodyed are composed of the separate individual churches; even so was the Federal Compact of these United States, composed of the separate sovereign States, agreeing to live together under one constitution, as one family living under one roof, but in separate departments—all living for one, and one for all. This constitutes a union, in which is great strength, but out of it is weakness. As with the churches, so with the United States: “Divided we fall; united we stand.”

There is an anti-christian spirit that haunts the Church of God, and has done for all time, and will continue to do so as long as God has a church on earth. Just so is it politically in all Republics. There are the true repub-

licans and anti-republicans; and although these may live together awhile, yet the anties are not reconciled to a republican form of government, and ere long will show it. So in the church; the anti-christians may live some time in the church with God's children; but now and then you may discover a little here and a little there leaking out, which shows they are not of the same faith; and if ever there should come along a preacher of their own belief, they will show discontent to live under God's institution, and will soon begin to create distress in the church. Just so it is now in America. Anti-christ is at the bottom of the present crisis, religiously and politically. A republican form of government is delightful for a child of God to live under, while the same government does not give satisfaction to anti-christ.

The very first step towards the abolition of slavery in this country, was of the spirit of the devil himself, under the garb of preachers, with an eye single to the upsetting of this republican form of government, in order to set up one more congenial to their love of filthy lucre and aggrandizement; to fatten faster on the labors of the unsuspecting part of the community. Under this government of freedom they cannot so effectually tie down the people to gratify their lusts.

But, my dear brethren, these crises are only the beginning of sorrows.—The time is coming that will “try men's souls”—will make manifest who is a republican, and who are the children of God. Therefore prepare yourselves, under a trust in God, to bear hardness as good soldiers of Jesus Christ.

My views on this subject have been asked some time ago, but I have refrained until now. The times seem to urge me to come out, let the consequences be what they may.

I am in favor of the Union on the strict principles of our Constitution; and if the Southern States, in their sovereign capacity, shall be debarred of their just and equal rights, I am for secession as the last resort—though I much prefer the Union, if it be indeed a Union of rights, interest and honor.

By this, dear brethren, you may know where to find me. If I was not born a republican in principle, I know not when I was converted to it.

It may be that I may lose some subscribers by taking this decided stand: if so, I cannot help it. My liberties are held higher with me than all I ever have, or ever may obtain in a pecuniary point of view, by the publication of the Primitive.

Pray for me, and for one another, that grace may be given us equal to our several needs.

I publish the treatise of "Anonymus" in this number by request of brother G. W. Keith, in order at least, to show some of the corruption in that denomination. I think that treatise is as corrupt as any "religious" piece I have ever known pulished or advanced by any man. I expect to say something about it in my next issue, as I am crowded out in this.—ED.

Receipts.

N. C.	K. L. Pender to Oct. 60,	\$1 00
"	Mills Smith to Nov. 60,	3 00
"	Isaac Aycock for 61,	1 00
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"	Eld. D. Phillips for John Thompson for 60; Joseph Woodard, Willis Woodard, Arthur Woodard, Jesse Thompson, D. Thompson, M. Smith, Jerusha Jernegan, Mrs. P. Collins, Jacob Braswell and Albert Smith for 61,—total,	11 00

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BUWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 25.

Milburnie, N. C., Jan. 26, 1861.

No 2.

For the Primitive Baptist.

Wilmington, N. C., Dec'r. 30, 1860.

Within this letter I will fold
One dollar of the purest gold,
Which you can place to my account,
And send the *Primitive* to that amount.

It serves the gospel to extend—
It serves the gospel to defend,
But the Pharisee will it refuse,
It's foolishness to Greeks and Jews.

Some writers rebuke, and some reprove,
And some admonish—but all in love—
And some so tender I almost fear
They do not their own conscience clear.

Some prophesy to the dry bones,
Some bring milk and honey-comb,
And some have brought with them
strong meat,
And some almost too strong to eat.

Some have told my feelings through
So plain I know it must be true.
They tell my thoughts, and how I feel,
And that which I try to conceal.

Some have travelled with me far,
And then have left me to despair;
For when they get without a hope,
I have to give the journey up.

For without a hope how could I beg,
If I had no hope of being fed?
If I have no hope I can't believe,
And no promise that I shall receive.

The lame man that was used to beg,
Would from the streets, no doubt, have
fled,—

But for a hope he should receive
Some alms that would his wants relieve.

The leper man to Jesus came,
With all his load of guilt and shame;
And no doubt he felt both poor and mean,
Tho' hop'd that he should be made
clean.

The woman which was diseased twelve
years,
No doubt was full of doubts and fears;
But yet her faith and hope was such
She ventured his garment's hem to touch.

Behold a ruler to Jesus came—
He hoped his coming was not in vain,—
He worship'd and besought the Lord,
In hopes his child would be restor'd.

Behold, two men who were both blind,
Came running and follow'd close behind,
In hopes they should receive their sight,
And none of their hopes were ever
gone, quite.

Those things sometimes comfort me,
When others with me disagree
And say that they have seen a time
When hope was banish'd from their mind

Some writers tell my doubts and fears,
And some have told my wants and cares,
Others tell the wanderings of my mind,
And yet I fear I'm left behind.

Sometimes my mind gets some ease
After writing such lines as these;
But tho' these feelings do not last long,
For fear that I have written wrong.

If I should sit and write a week,
And not stop to eat nor sleep,
I could not half my feelings tell,
So I will stop and bid farewell.

Yours truly,

ABRAM WILDER.

COMMUNICATIONS.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:—And all the brethren and sisters, composing the Church of Christ, and all that call on the name of Jesus Christ our Lord, both theirs and ours.—To all with whom I have had personal acquaintance:

I inform you that I am in common health—yet a spared monument of the Lord's mercy on earth.

I would be glad to hear from all of my friends in Virginia and North Carolina. Cannot brethren Walton and Rorer and Elders Hodnet and Lovelace and Angel let me hear from them through the Primitive, and as many more as can? I would like to hear from Union, Chapel, Fairfield and Banister churches, how, or whether they flourish. I would also like to hear from brother Hill, of N. C.

“Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of Stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life”—2nd Cor. iii. 1—8 inclusive.

The question is asked in such a manner as to make it a negative. “We do not commend ourselves.” The question may be asked, why? The answer is

given below, “we are not sufficient of ourselves, to think any thing as of ourselves;” for of ourselves every thought and imagination of the heart are only evil continually; not inclined to seek after God, and know not God; but as the “vessel” moved in the hand of the potter, that is unprofitable, and of itself has no control of itself. So were we; and we know the way of man is not of himself to direct his steps; but it is God, who hath wrought all our works in us; and if any man be in Christ Jesus he is a new creature; “old things are passed away, and behold, all things are become new”—not some things are passed away, but all things are passed away, and behold, all things are become new. And we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Therefore the work is not of us, but of God. For ye were sometime darkness, but now are ye light in the Lord. Then walk as children of light; for we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. In these things “ye are our epistle, written in our hearts,” (not guessed at,) “read and known of all men.” “For by this shall all men know that ye are my disciples indeed, if ye have love one for another.” “Forasmuch as ye are manifestly declared to be the epistle of Christ,” written not in tables of stone, but in fleshy tables of the heart. Written: that is, unalterable, the work of the Spirit of Christ. If any man hath not the Spirit of Christ, he is pope of his. And if Christ be in you, the body is dead, because of sin; but the spirit is life, because of righteousness. Then, if dead, I know nothing. For when we were in the flesh, the motions of sin did work in us all manner of concupiscence; for without

the law sin was dead: but when the commandment came, sin revived, and I died. For the law is holy, just, and good; but I am carnal, sold under sin: as it is written, Ye have sold yourselves for naught; but (blessed be God,) ye shall be redeemed without money. Thou shalt call his name Jesus, (that is, Saviour,) for he shall save his people from their sins. And ye being dead in your sins, and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses: blotting out the hand-writing of ordinances, which were contrary to us, and took them out of the way, nailing them to the cross; and having spoiled principalities and powers, he made a shew of them openly; having triumphed over them in it, and came and preached peace to them that were far off, and to them that were nigh.—“And ye, who sometimes were far off, are now made nigh by the blood of Christ,”—not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is in Christ, “who also hath (not *let us be*, but) *made us able* ministers of Christ; and hath also given us the earnest of the Spirit, that the excellency of the power may be of God, and not of us. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.” Yes! Christ the appointed, the appointed of God, Jesus the Saviour, the Mighty God, the Everlasting Father, the Prince of Peace. He came out of Zion and turned away ungodliness from Jacob his chosen.—“Jacob have I loved, but Esau have I hated.” The man Christ Jesus, the Mediator between God and men, the Lord that is Ruler, makes us able ministers, and purifies unto himself a peculiar people zealous of good works.—For **he is Lord of lords, and King of**

kings,” “the Alpha and Omega, the beginning and the ending,—the Almighty.” He has consigned the fearful, and abominable, and unbelievers, whoremongers, and all liars to have their part in the lake that burns with fire and brimstone. But the objects of his love—“who have come out of great tribulation,”—shall march to the throne of His glory, and be made like the Son of God.

These are they who came out of great tribulation. O' brethren, how great was the tribulation when the poor sinner, who had been dead in sin, heard the voice of the Son of God and saw the Lord seated upon a throne dispensing his judgments upon the ungodly! Now he cries, “Woe is me! for I am undone; for mine eyes have seen the Lord of hosts; and I am a man of unclean lips.” All hope forsakes the poor soul! tribulation truly is great! “Yea, many are the afflictions of the righteous, but out of them all hath the Lord delivered me,” said David. When the poor, helpless, lost soul is in expectation of God's judgments being executed, the Mediator, the man Christ Jesus, in his suffering, died the just for the unjust; he put away sin by the sacrifice of himself, and made an end of transgression, and brought in an everlasting righteousness for the rebellious now being born again, “not of corruptible seed, but of incorruptible,” by the word of God which liveth and abideth for ever,—their garments washed clean and made white in the blood of the Lamb. Of such is the kingdom of God composed, and such are the inhabitants of the City of God: and God has appointed salvation for walls and bulwarks, and has commanded to open the gates that the righteous nation that keepeth the truth may enter in, and keep them in perfect peace,—whose mind is stayed on him, **because he trusteth in him. Trust ye**

in the Lord for ever: for in the Lord Jehovah is everlasting strength.

God has established his kingdom here on earth. His subjects are called, and chosen and faithful. It was organized at Jerusalem, and shall grow and become a great mountain, and fill the whole earth. His kingdom is in the world, but is not of the world; and I pray God to keep it from the evil. It shall stand for ever, and the saints of the most high God shall possess it for ever. Though the kingdoms of this world and all the kings of this earth set themselves against the Lord and against his Anointed, yet God's throne stand's firm; his kingdom is kept in peace and safety: a quiet habitation—a tabernacle that shall not be taken down. No weapon that is formed against it, shall prosper; and every tongue that shall rise against it, shall be condemned. This is the heritage of the servants of the Lord: And their righteousness is of me, saith the Lord.

When nation shall rise against nation, and kingdom against kingdom, and gog and magog shall gather together to battle; when the earth shall pass away, and the elements shall melt with fervent heat, and the heavens shall be rolled together as a scroll, and destruction upon destruction is cried, and the hearts of men fail them through fear; yet the saints and the kingdom of God are safe and secure; for God is their strength and their salvation. In him they trust, and in him they shall be secure.

GEORGE BRANSON.

Howard county, Ind., }
Nov. 21st, 1860. }

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" David.

For the Primitive Baptist

Dear Friend Temple:—I raise my pen for the purpose of writing a few lines to you and the readers of the "Primitive,"—not that I feel calculated to write anything of great importance,—but, feeling my nothingness, and almost less than nothing, if possible, it causes me to doubt the reality of my own heart, and I fear I am doing wrong to even raise my pen on such a cause. But I have a desire of some sort to write a few of my feelings, and while I attempt this, I feel to hope that the Lord will take possession of my poor sinful heart, and guide me in all truth; and, if it is his will, may it be constrained upon all christian people to pray for me, that I may be guided alone in the right way. I do not expect to give a full sketch of my case, for I have not room nor language to describe the troubles and trials through which I have passed.

About eight years ago, these words rolled through my mind, "The soul that sins, it shall die," and I became burdened on account of sin, for I felt sorry that I ever had sinned: but, as I had lived a moral life, I thought I had not committed many bad sins. Then my attention was turned to examine myself for something good, and not one act could I find but what was sin! I think I saw my sins sufficient to sink the whole world, if no other person had never sinned at all.

After I saw I was so vile a sinner, I believe I felt a willingness and desired to suffer all that my poor body could bear. I have been saying I suffered for sin, and was sorry for sinning; but the question is, Is it a godly sorrow, or not? For I am compelled to doubt the sincerity of my own heart. But while this burden was on me, I was desirous to know what was the matter

with me. Sometimes I would think I was going to die, and at others would think I was going distracted, and then think there was nothing the matter but self imagination. There was hardly any comfort for me day nor night. For many nights before sleeping have I desired to be permitted to dream something that would give me some satisfaction; but, instead of comfort, it was apt to be trouble upon trouble: and many nights have I awaked myself crying out to the Lord to have mercy on me, and to show me the right way, if it could be his will; but not a word of comfort could I gain in that way.—But while I was so much troubled about dying, this sentence came to my mind, that, “if it was a good work it would be finished;” and the fear of dying seemed to rather wear off; but I was still burdened with a heavy weight in my breast, and tempted in the severest manner to evil practices, such as I always spoke against. My temptations were so great that I had no resisting power,—it appeared that I did not *quite* perform such an act as I was tempted to do. It appeared that I was troubled about what I could bear on that occasion, and viewed myself worse than the out-breaking sinner; for I thought they were what they pretended to be, and I was only wrapped in deceit. But after a long time it appeared, as I was walking through the field, that the burden of sin left me; but that light and rejoicing feeling that I hear others talk about never appeared to me. I wanted my burden back and thought it would return, till one day my attention was turned to notice that sin had no bearing on me; but still that desired feeling, that light and rejoicing time did not come like others appear to witness. And that causes me to greatly doubt that there is a reality in any of this

—that it is nothing but the works of self and Satan, and never will be any benefit to me; but I feel like I have to live in trouble the remainder of my days.

It does appear to me that I am left in the loneliest situation of any poor soul in the world, for my desire seems to be almost continually to know what I am, and if I am deceived, I desire to be undeceived; and if I am changed, for my good I desire a more clear manifestation of it. But it appears that I cannot decide the question for myself. Some rather think it to be my duty to join the church, but surely if they could know how sinful my heart is, and how unworthy I feel, they could not think so.

If any of the readers of this, who have obtained a hope that they have been born again, have ever been in such a situation as I am in,—I would like to hear from them, if they can afford to plague themselves with such trash as I am. I know it is impossible for any of you to change my situation; but if any of you who have obtained a hope in Christ have ever witnessed what I have written above, and I could know it, it might give me a little encouragement. But I feel to believe that there is *ONE* who is able to change the vilest heart, and to calm the troubled mind if it was His will: and it is Him, the All-wise God, to whom I look for comfort if I ever obtain it; for I think I have tried my own power and found it to fail. I do not believe that man has any power in the saving of his soul, like some claim to have; for I do believe the work is alone of the Lord. If I have any hope at all it is in Him, and not in self.—And I will say here, that of all people I think I love the Primitive Baptists best, for it looks to me they are all the true church there is, and it seems that

my greatest desire is to see the way clear so that I could be united with them in the right way.

There is one thing more I would like to say before I close, and that is about hearing my name called.—I cannot tell the times I have heard my name called, and I hear no other word only the first part of it, and what the meaning of that is I am not able to tell. There are several things I would say, but if I was to write my life-time it appears I could not tell all my feelings.

I feel that I want to say a few words to my friend COMPLAINER who wrote in the "Primitive" of date Oct. 9th, 1858. My dear Sir,—I desire to hear from you again, if you can feel a willingness to write, for you expressed my feelings better than I could myself.

And now, my dear friend Temple and all the readers of this, I feel that I have used all the sincerity in the above that my poor sinful heart would allow. Friend Temple, after looking over this, if you think it will not be disgraceful to the cause, nor be in the way of other writers, you may publish it; but it looks so imperfect, like I feel myself to be, that I feel ashamed for it ever to be seen.

I must close, for the night is passing away. I will again ask your prayers in my behalf, that I may be brought out of my troubles and guided in the right way, if it can be the Lord's will. So farewell.

My name is not worthy to be seen, so I will subscribe myself

A LONESOME TRAVELLER.

I would advise my friend "A Lonesome Traveller" to come out from behind the bushes. Put not your candle under a bushel; but come out with it, and let it shine, and guide you to good company, where you will not be so lonesome.—Eo.

For the Primitive Baptist

Oglethrope co., Ga., Dec. 29th, 1860.

DEAR BROTHER TEMPLE:

Having, after some delay, to make a remittance to you, I have concluded to give a few thoughts on the following text: (Rom. vi. 14, 15.)

"For sin shall not have dominion over you: for ye are not under the law, but under grace."

"What then? shall we sin, because we are not under the law, but under grace? God forbid."

This text has its application immediately to saints in a state of warfare, because all that which was born of the flesh remains flesh, with every evil and carnal propensity that ever belonged to it: while that which was born of the Spirit remains spirit, with all the holy and heavenly qualities it ever possessed. The one is natural, of the earth earthy; the other is spiritual, heavenly and eternal. The last doth not sin, 'because his seed remaineth in him, and he cannot sin, because he is born of God.' The first is a tabernacle or dwelling-place for the other to remain in from the time it takes up its abode there till that earthly house of its tabernacle is dissolved or falls in death. Then it will soar away to that building of God not made with hands eternal in the heavens. One is called the 'old man;' the other is called the 'new man,' created after God in true righteousness and holiness.

Men and women possessed of these two distinct antagonistic principles are fit subjects for the church of God in her militant state, but not yet fit for the church in her triumphant state, because flesh and blood cannot inherit the kingdom of God. Hence the necessity of these bodies falling in death—to be eventually raised up spiritual, immortal bodies like that of Jesus': then they will be prepared for the celestial

world of glory, and not before. Then I conclude that no mortal is fit for the church of God in her militant state until born, not of corruptible seed but of incorruptible by the word of God which liveth and abideth for ever; and then not fit for the church triumphant until the natural body falls in death and is quickened and raised from the dead by the same Spirit that dwelt in it here in warfare.

It is a pleasing reflection to me that the church of God, spiritually, in life and immortality, is one in and with our Lord Jesus Christ eternally, in whom all his people were chosen and given to him by his Father, "whose eye did see his substance, yet being imperfect; and in his book all his (Christ's) members were written, which in continuance were fashioned, when as yet there was none of them." This certainly has reference to the men and women of Adam's race—chosen of God to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will: Eph. i. 5.

Therefore I conclude that while Christ and his church, spiritually in life and immortality, is one and of course eternally united, the members of his body were in Adam in a fallen state, "children of wrath even as others,"—men and women of Adam's race,—but chosen to adoption, and never will be spiritually united to Christ till in their resurrection they shall be fully in their bodies conformed to the image of God's dear Son. This, at first view, may startle some of the feeble saints; but let such reflect and determine how much they have or what there is about them that is united to Christ or reconciled to God,—is any thing but what was communicated to them in regeneration? Do you not feel to say with Paul, "The carnal mind is not subject to the law

of God, neither indeed can be: for the law is spiritual, but I am (not was) carnal sold under sin?" The saints are, in their experience as men and women, reconciled to God and united to Christ only by faith and are saved by hope,—as the following texts plainly show: Rom. viii. 15, 16 & 17,—“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ.” Again, Gal. ii. 20,—“I am crucified with Christ: nevertheless I live yet; yet not I, but Christ liveth in me: and 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.” Also, Gal. iii. 26, “For ye are all the children of God by faith in Christ Jesus.” Rom. viii. 23, 24,—“And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what man seeth, why doth he yet hope for?”

These texts, with their connection, show that the Spirit of Christ in sinners reveals through faith a fruit of the Spirit, to them their totally depraved condition, and then reveals the way of salvation through Jesus Christ, and hope springs up that will continue as long as they live in the flesh. “For now abideth faith, hope, charity, these three: but the greatest of these is charity.” Then faith looks to the righteousness of Jesus Christ, and hope anticipates its full enjoyments beyond this world of sin and sorrow, and poor sinners are the subjects of these excellent graces. And

though all that was born of the flesh remains flesh, with all its evil propensities,—grace reigns to keep in subjections the evil dispositions (to some great extent,) belonging to human and fallen nature: while such poor sinners live in hope that one day they shall be delivered from these bodies of death, and when Jesus shall appear they shall be like him—appear first to take their spirits or souls in the new man, his righteousness and likeness, to himself to remain till the morning of the resurrection. Then God shall bring with him all them that sleep in Jesus.

When the body of a saint falls in death, the spirit or soul, I conclude, is changed and made ready for the celestial world of glory, for which the body is to be prepared in the resurrection. In anticipation of this, one of the saints anciently said, "All mine appointed days will I wait till my *change* come." If the change affected in regeneration was as some suppose—that the spirit or soul was made holy and sinless—surely the thoughts and actions of the whole man would all be of the same character. But it is experimentally true, that "the flesh (or all born of the flesh) lusteth against the Spirit (of God or of Christ,) and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." In the believer in Jesus there is, as it were, a company of two armies: but the stronger having taken the palace or heart—having bound and cast out the strong that once had the palace, and his goods were in peace,—now grace reigns, and will finally take all its subjects home to glory; so that "sin shall not have dominion over you: for ye are not under the law, but under grace,"—and no one in this condition will take latitude to sin, but feel in their heart to say, "God forbid!"

Yours, in love,

D. W. PATMAN.

For the Primitive Baptist.

MY DEAR BROTHER:—

You will find one dollar inclosed to pay for my paper. I beg you to forgive me for my negligence.

I will write a few lines to my dear relatives in Tex., Ark., and Mo., and to the brethren and sisters generally, of the same faith and order. I love to read your sweet communications, and brother Temple's editorials. I will tell you, if I never see your face, I love to hear from you, and how you are getting along in your churches and associations.

I will relate to you about the affairs of our Association, on the fourth Sunday in August. The Introductory Sermon was delivered by Elder P. Snider from the 32nd chapter and 9, 10th verses of Deut.—"For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." Then the Delegates repaired to the house. After singing and prayer, the letters from the several churches composing our Association, were called for, handed in, and read. I thought, How good it was for brethren to dwell together in unity! It appeared to me that it was none other but the gate of heaven, and that the Lord was there by his Holy Spirit, and I did not wonder at their using the words, "dear brethren." On Sunday brother N. Norwood preached from this text: "As Jonah was a sign to the Ninevites, so shall the Son of Man be to this generation."—Brother Burns followed and preached from this text: "For there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. P. Snider followed from this text: "Come unto me, all ye that labour, and are heavy laden, and I will

give you rest."—Matt. xi. 28. On Monday Wm. Burns followed from this text: "I have surely seen the affliction of my people which are in Egypt," "And am come down to deliver them."—Exo. iii. 7, 8. A. Peacock followed from this text: "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."—Gal. xiii. 11.

Brethren and sisters, I must tell you something about our meeting at Sandy Creek, where my membership is, on the fourth Sunday and day before in July. Our beloved brethren N. Norwood and Wm. Burns and Jos. Murror preached for us. Two deacons were ordained; the table was set to commemorate the death and sufferings of our Lord and Master Jesus Christ, and then we arose and gave each other the right hand of fellowship. Dear sisters, I cannot express my feelings to you; but it was a blessed day. But sorrow came when we gave the parting hand; yet the Lord blessed us again to meet in Sept. After taking the sacrament, we washed one another's feet.

We have had more preaching this year than we have had since the Missionaries went out from us, that "it might be made manifest that they were not all of us." Peace and fellowship seems to abound among us.

I must begin to draw to a close, wishing to be remembered by my dear sisters Rebecca Phillips and Emily Jenkins, and brethren Preslar and Bodenhammer.

Finally, brethren and sisters, farewell. Write as often as you can for the Primitive.

Brother Temple, please give your views on 1st Samuel xiv. 30. May the Lord bless you with health, and give

you a fruitful mind in the scriptures, and may your last days be your best days. This from one that loves you for your work's sake. Farewell.

ESTHER REECE.

Randolph county, N. C., Nov. 11., 1860.

For the Primitive Baptist.

BROTHER TEMPLE:—

According to a communication recently mailed at my office, it is reasonably to suppose that you will expect ere long the money for brother R. M. Childress's paper, the P. B. I herein cheerfully remit it to you.

I feel disposed, if the Lord is willing, to try to cheer the "little flock."—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Well, first, we discover that God authorized some one to address the "little flock," or has so done himself; for this reason: We find the above passage in the scriptures, and we learn that all scripture is given by inspiration of God. Therefore a finite being could not have made this address if it (the address) be scripture, because it must, of necessity, come by inspiration of God. Man can use the words of this address, since it was made, and after he has used them, he has not power to prevent the "little flock" from fearing, nor to give them "the kingdom."

Right now I am disposed to try to explain what I believe God has enjoined on me to do, and that is this: When the Father gave the kingdom, he gave the flock also; because we do not find in any place where the flock and kingdom were ever separated. Therefore let us conclude that they are yet together.

What are we to learn from the term "little flock?" That it means Christ's sheep. O yes. Well, then, he has laid down his life for his sheep, that they may never perish, but that they shall have eternal life. Well, then,

"fear not, little flock," in giving you eternal life you were not separated nor withheld. When were they (or it, the kingdom,) given?—At least as long ago as it has been since grace was given them in Christ before the world began. O, says one, how can that be, when I thought that they did not belong to Christ until he gave up the Ghost? That is the way I think, and so I always talk. (Why, how?) He commences in the middle of the subject, blind, and consequently he cannot see neither end. If the "little flock" did not belong to Christ before the crucifixion, what was he talking about when he said unto his Father, "Of all that thou gavest me I have lost none, save the son of perdition?" and he died that he might go to his place. According to his own purpose, and grace, which was given us in Christ before the world began, he saves us. In the gift of grace we see that we were in Christ, for it was given us in him. O, says Mr. I Think, they, the heirs, were only virtually in Christ. Here is more of Mr. I Think's blindness. The testimony informs us that He that sanctifieth, and they that are sanctified, are all of one. Of one what? might be the inquiry. Of one and the same spirit.—Now, if I had said, of one and the same flesh, then Mr. I Think would have been my coincident; because he understands the sanctified to be the seed of Abraham. Well, let us examine another witness in this case to ascertain whether or not the sanctifier and they that are sanctified be flesh. The first man Adam was of the earth earthly; the second man is the Lord from heaven—a quickening Spirit. And furthermore, the letter killeth, but the Spirit maketh alive. The carnal mind is at enmity with God, and is not subject to the law of God, neither indeed can be. As the children partook of flesh and

blood, I, Christ, likewise also took part of the same. Now, is it not clear, that there were children in spirit before they were in flesh and blood; standing in seed and in generation in Christ, when grace was given us in him before the world began?

Again, to prove that flesh was never sanctified, the testimony informs us that flesh and blood cannot inherit the kingdom of heaven. Again, the kingdom of heaven is not meat and drink.—Christ said, My meat and drink is to do the will of him that sent me. If I mistake not, therefore, I conclude that his nourishment and his strength abode in the will of his father.

Brethren and sisters, all, in a word of conclusion to you, individually consider that your meat and drink is in doing the will of him that sent you. The question might here be asked, who sent us? Why, did not Christ send you out of the mirey pit, wherein is no water? O, yes; I recollect it now. Well, then, take courage from these words: "They that wait on the Lord, shall renew their strength," day by day, if my memory serves aright.—Says one, how shall we serve Christ? Why, all that nameth the name of Christ, let them depart from iniquity. Neglect not the assembling of yourselves together, as the manner of some is. Pray with and for one another, and for me in particular.

WM. SHAW.

Walker county, Ga., Dec. 25th, 1860.

EXTRACT. Brother Temple: I am a poor and afflicted old man, and do not feel worthy to call you brother; but if not mistaken, I have been made to know the truth as it is in the Lord Jesus Christ. Please remember me at a throne of God's grace, that I may never dishonor his cause, which I have embraced upwards of 40 years. If I live I shall soon be 67 years old.

MATTHEW CALDWELL.

Ga., Jan. 5th, 1861.

PRIMITIVE BAPTIST.

Milburnie, N. C., Jan. 26, 1861.

"ANONYMOUS!"

According to promise made in last issue, I now will notice the *Treatise on Infant Baptism* over the signature of "Anonymous." Its sum and substance was of a nature so corrupt, that I at first hesitated to publish it; but, after reflecting upon it as running into and trying to destroy one of the fundamental points of the gospel of Christ, I thought I would lay it before my readers and let them know something of the fallacies and traditions of "false teachers." Truth has nothing to lose by investigation,—and it is my duty as a "watchman" to ward off, if possible, every attack upon truth and the flock of Christ. I shall endeavor to show by scripture that it is erroneous in its course, and the fountain from whence it sprang is corrupt.

The gentleman would have us to understand that he was advanced considerably in other men's lights, in which he almost solely confides, instead of Holy Writ.

Mr. "Anonymous" first says, "Origin says, 'Infants are baptized for the forgiveness of sins.'" "And again, he says, 'It was not only the custom to baptize infants, but the Church received an express order from the Apostles to baptize infants.'" But, alas! he fails to quote that order, and I believe the cause of his failure is, that there is no such order. In all my searches and researches I have never found the "express order," neither has he, nor he never will find such an order from the Apostles: I challenge him to show it.

In the 2nd paragraph he offers the following as proof: "Origin and Irenius were both of Christian parents. Origin's father was a martyr for Christ in

the year of the persecution under Severus, the year after the Apostles."—Now, who wants better proof of infant baptism than this?

He further remarks to confirm infant baptism, that, "Eusebus assures us that his forefather had been a christian for several generations." One might suppose that Eusebus was a very old man to live out "several generations!" But he farther says, "He was born in the 85th year after the Apostles, and was 17 years old when his father suffered martyrdom." Another proof of infant baptism! But he further says, "He was a very learned man, and could not be ignorant of the usages of the churches, amongst most of which he had travelled. He was born at Alexandria, and had lived in Greece, Rome, Cappadocia and Arabia, and spent the most of his time in Syria and Palestine."

Is not this conclusive proof in behalf of infant baptism? But lest you may not receive what he says, he goes farther to confirm the fact: "And furthermore, about 150 years after the death of St. John, there was an assembly of 66 Bishops, who spoke of infant baptism as a well known ordinance, and an established and uncontested practice."

Does not that hit the nail on the head? But fearful that what has been said would not be received, he goes on thus: "Ambroes, in commenting on the 1st chapter of Luke, plainly speaks of infant baptism in the Apostles' day, and makes John, in baptizing them, resemble Elias."

This also is offered in proof of infant baptism; but we have no "thus saith the Lord" to establish none of the above quotations. Why did not the writer quote from Luke the verse in favor of infant baptism? and wherein does John resemble Elias in baptizing infants? I deny that John ever baptized little

children but such only as brought forth fruits meet for repentance,—and I demand the proof when and where he ever did.

Again, "Austin, in treating on infant baptism, says, As the thief who, by mystery, went without baptism, was saved by faith, so when baptism is had, though the party go without faith, yet he is saved."

Then it appears that "Anonymous" rests alone on what the different authors of Methodism say, and not upon what God says. This is too much the case in our day—trusting in man's wisdom, which is foolishness with God, instead of looking out of their own eyes, they look out of the eyes of others, and thereby bid defiance to God's word.

Mr. Anonymous, in the above, makes baptism the second birth and the salvation of the soul,—contradicting the word of God. Simon Magus believed and was baptized, and yet he had neither part nor lot in the matter; but still you say he is saved by baptism—without faith.

Again, the writer says, "Justin Martyr who wrote about 40 years after the Apostles, in his Dialogue with Trypho the Jew, and says: 'Several persons among us of both sexes, 60 or 70 years old, were disciples to Christ in or from their childhood.'" Now, I do not deny baptism to be a part of discipline to Christ. He refers to Christ's commandment in Matt xxviii. 19,—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you,” &c. Now, sir, the very text you refer to reminds me of David taking Goliath's sword and cutting off his head. The text says, “Go ye therefore, and teach all nations,” &c. Here you see *teaching* goes before *baptism*, and the charac-

ters to be taught were capable of being taught. Of course, then, he (Christ) commanded them to teach those that were capable of being taught, and not little infants. Then the text does not prove infants to be the subjects of baptism—by reason of their not being able to be taught.

Again, Mark xvi. 15, 16,—“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Here you see faith is required to believe the gospel—as a pre-requisite to baptism,—consequently the baptizing of little infants is not in the commission by Christ given to his Apostles, unless little infants are capable of being taught and made to believe the gospel that his disciples were commanded to preach. This no rational person can believe. Then away with your infant baptism. Your own text selected condemns you, to all intents and purposes.

1st Pet. iii. 21,—“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,)” &c. Now, does any sane man or woman believe the little infant, by being baptized, receives the answer of a good conscience towards God? Certainly not, even were they baptized by immersion.

Again, the WORD says, “Repent, and be baptized, every one of you.” Were these words spoken to little infants, or to adults? To adults, of course, as little infants are not susceptible of repentance. Here you see repentance is required before baptism. In fact, no person is entitled to baptism but those that repent and believe the gospel of God. “Whatsoever is not of faith is sin,” and I believe baptizing infants without faith is sin to the administrator.

Among all that came to John for baptism, not one word is said about his baptizing infants; but he baptized unto or upon a confession of repentance. Peter baptized those that received the Holy Ghost, and not infants.

I cannot follow Mr. Anonymous in every objectionable point without extending this editorial to an unusual length, consequently I must pass over some of his heresies.

I will next notice one of the most daring falsehoods and most God-dishonoring doctrines that ever fell from the lips of man, which Mr. Anonymous seems to endorse, (to-wit,) that *Baptism is regeneration*.—"Near the time that Irenius wrote the above treatise, Clemens Alexandrinus wrote his *Pedagogue*, wherein he expressly says the word *regeneration* is the meaning of baptism," and mentions some places which expressly declares that Christ was regenerated by John,—meaning that he was baptized by him."

Now let us see what *Regeneration* is.—In *Theology*, it is the new birth by the grace of God,—that change by which the will and natural enmity of man to God and his law is subdued, and a principle of supreme love to God and his law, or holy affections, is implanted in the heart. This should precede baptism, and not baptism regeneration.

What is baptism? It is to dip, plunge, a burial, a planting,—being buried with Christ in baptism; being planted with Christ in the likeness of his death.

The *mode* of baptism demands my attention at present.—Mr. Anonymous is entirely in the dark as to the mode of baptism, as well as the proper subjects for baptism. Sir, when you refer to the Egyptians being baptized by immersion in the sea while attempting to pursue the children of Israel, you are

destitute of any scripture to prove the fact. You can prove that the children of Israel were baptized there, but not the Egyptians. If you hold that the closing up of the water on the children of Egypt was baptism, you contradict yourself.

But to the Book: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, And were all baptized unto Moses in the cloud and in the sea." This was baptism in a figure pointing to the mode to be practised in the gospel dispensation,—immersion. But you cannot prove that the Egyptians were under the cloud that overshadowed or in which the Israelites were baptized; but you may prove that the dark side of that cloud was towards the Egyptians and the light side was towards the Israelites: and you may share the Egyptian fate in attempting to destroy the counsel of God by your traditions.

I now will leave the figure and come to the gospel mode of baptism. I shall not rely on poor unworthy man's 'say-so' for proof, but will rely on scripture evidence, which is the most reliable testimony that can be produced. I commence with John's baptism.—Mark i. 5, "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." In this text there are two things that demand my attention: 1st, baptizing them in the river of Jordan; and, 2nd, confessing their sins. In the first place, 'in Jordan' does not mean *by* or *to* Jordan, but *in* Jordan.—Not in the meeting-house,—not by using a little water from a bowl or pitcher as baptism by sprinkling or pouring,—but *in* Jordan.

Mark i. 9, "And it came to pass in those days, that Jesus came from Naza-

reth of Galilee, and was baptized of John in Jordan." Here you see that both Jesus and his disciples were baptized in Jordan,—not *at* or *by*, but *in* Jordan,—which agrees with the figure in the cloud and in the sea. The disciples were baptized upon a confession of their sins unto repentance. Here you can see that John did not baptize infants, because they were incapable of repentance and confession of their sins. Then, when you or your authors upon whom you rely, say John baptized infants, you lie against God, and the plagues named in the Bible will be added unto you, because you add to the scriptures.

The 10th v. of Mark says, "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." Here, then, is a sanction from heaven that Jesus was rightly baptized in the river of Jordan, who came up *out of the water*; and it is not reasonable to conclude that he could have come up out of the river Jordan if he had not been in Jordan. Mr. A., do your baby sprinklers go down into the water to sprinkle or pour? If they do not, they do not follow "go down into the water;" they fail to come up to the example, and all your baptism is mockery and not valid.

Again: "And John was also baptizing in Enon, near to Salem, because there was much water there." The mode and the reason both are here given—"because there was much water there." Now, if a little water in a bowl or pitcher would have sufficed, then it would not have been necessary to have given the reason—because there was much water there.

I might cite to many passages to prove the mode of baptism; but suffer me to refer to one other evidence in favor of immersion as the right mode of baptism. Acts viii. 38: "And he commanded the Chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. (39.) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing," having received the answer of a good conscience towards God—by being sprinkled or poured upon for baptism, either adult or infant? If there ever was a consolation by being sprinkled or poured upon, or laying a wet hand upon for baptism, it was towards the deluded administrator, who deceived them, and not to God.

Having proven, I think, sufficiently from scripture, the rightful subjects for baptism, (believers in Christ,) and God's mode of baptism, I deem it unnecessary to notice Mr. A's. foolish absurdities any further, and will conclude by noticing one more item in his treatise, which is this: "I never heard of any of the advocates of immersion being in favor of infant baptism; and from the above, with other circumstances, I conclude there were no immersionists in the Apostles' days." What inconsistency! what foolishness! yea, more, what blasphemy towards God, or sin against the Holy Ghost, that hath never forgiveness, in this life nor that which is to come! He says, "I conclude there were no immersionists in the Apostles' days!" This is so absurd that it needs no comment. Reader, you will see that I have proven *from and in the Apostles' days* that immersion did exist, and was practised.

I would like to have had space to have made some remarks on Mr. A's. reference to Lydia and her household; the Jailor and Stephanus and their households. But read for yourselves,

and you will not find proof that in these households were any infants baptized; but such as heard and received the Word, of which infants were incapable.—Ed.

Receipts.

Tenn.	Amzi Anthony to June 61, (lost)	(\$1 00)
"	Mrs. Sarah Hall to Aug. 61,	1 00
"	James Hendrix for Mrs. S. Hendrix for 61,	1 00
"	Z. Roberts for self to April 61, Mary Green for 60-61, David Thronebury to May 61, and J. E. Haggard (of Ill.) to May 61,—total,	5 00
"	Eld. Wm. B. Hunt for self for 59, and A. J. Morgan for 61,	2 00
"	B. C. Headrick for self for 61, Sarah Stewart for 60, and Hannah Barnard to March 61,	3 00
Gea.	Asa McCrary for 61,	1 00
"	Wm. Shaw for 56, 7, 8, 9, 60,	5 00
"	John Barwick for 61,	1 00
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"	Darlin Creed to July 61,	1 00
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"	Eunoch Phillips for Levi A. Bean (of Ark.) for 61,	1 00
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"	Joseph Daniel for self, Jas. Daniel, Isaac Thompson, B. H. Harrison and Erastus Boykin for 61,	5 00
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Ark.	Wm. Davis for 61,	1 00
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"	Ivey Herring for 60-1, (and \$3 to assist the publication of the Basket of Fragments,)	5 00
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"	S. N. Latta for Anderson Rhodes to May 62, and H. C. Dollar for 61,	2 00

Mrs. S. N. Lane will please see how she stands on our books in this No. of Receipts.

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BIRWELL TEMPL

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

“COME OUT OF HER, MY PEOPLE.”

N. W. POOLE,
PRINTER.

Vol. 25.

Milburnie, N. C., Feb. 10, 1861.

No 3.

For the Primitive Baptist.

DEAR BROTHER TEMPLE, BRETHREN
AND SISTERS—GREETING:

As I have to write on business, I do not desire to send a perfect blank—therefore I conclude to drop you a few lines for my brethren and sisters in the Lord scattered promiscuously over the land; though my mind is very much torn up at present on account of my misfortune. On the 17th day of June, 1860, my houses were consumed by fire, and all that we had in them, which did not even leave us with a sound shirt to our backs, and nine of us in family: and all of us were taken sick, and remained sick until cold weather; and have not got into a house yet.—But, thanks be to God, we are tolerably well at this time. If we have lost \$2000, and have to live hard on the account of it, “All things work together for good, to them who love God; who are the called according to his purpose.”

Dear brethren, if I did know that I loved God as I ought, I would know that all things worked together for good to me. Sometimes I think I love God with all my heart and with all my soul; and at other times I fear and have my doubts.

Dear brethren, I feel like quoting a passage of scripture for a foundation for what few remarks I may try to

make, which was given by inspiration of God to his Church, which you can find by consulting Holy Writ, which is this: “Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.”

It appears, brethren, that what gave rise to the text, were false teachers; and it is said, that these men overthrew the faith of some men; and God the Father through Revelation to the Church, makes use of this text to comfort and console the believer to have faith in the Lord Jesus Christ—that faith that works by love and purifies the heart. The faith which men can overthrow, is the faith of men and devils, which is historical faith, which is not the faith of God’s elect, and will not stand in the day of Judgement.

But to the text. Fear not, my brethren, what the world, the flesh and the devil may or can do, for the works of the devil have to fall. God and his work will stand; for God is a Spirit, and seeketh them that worship him in spirit and in truth. God is the same, yesterday, to-day, and for ever—no change in Deity. God saw the end from the beginning, and said his counsel should stand, and he would do all his pleasure. The foundation of God is Jesus Christ. To the law and to the testimony—God, by the mouth of the prophet. “Behold, I, God the Father,

lay in Zion for a foundation a stone, a tried stone, a sure foundation." The apostle Paul, in personating Jesus, says, "To whom coming, as unto a livingstone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Now, brethren, Jesus eternally lay in the eternal Zion of God the Father, for he was brought up with the Father from everlasting to everlasting; and was always rejoicing in the habitable parts of his earth; and his delight was with the sons of men. But God said, "I lay in Zion for a foundation." We believe that he had reference to the Zion here on earth, the Church, and he is the foundation for the Church to be built upon; he is a sure foundation: for in him dwelt the fullness of the God-Head bodily. In him we are complete. "And ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief coner-stone;" and "having this seal: The Lord knoweth them that are his." The Lord, which is Christ, having the seal of the covenant, which was entered into between the Father and the Son, he named them that the Father gave him. For he said, "Thine they were, and thou gavest them me." And Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will: that all that he gave me shall come to me; and he that cometh, I will in no-wise cast out." All of them are numbered—even the hairs on our heads are numbered—and grace was given them in Christ before the world was. Jesus bore their sins in his own body upon the tree of the cross.

Now, brethren, Jesus is the founda-

tion of God, and he is the Christian's hope. Having the seal of the Spirit, he saves them that are his. He, Christ, is the Way, the Truth, and the Life; and by a covenant plan or agreement, became her Head and Surety-ship.— He assumed the payment of the church, and suffered in her room and stead, and paid the debt of Divine Justice, and rose a Mighty Conqueror over death, hell, and the grave, and is seated at the right hand of the Father.

Now, dear brethren and sisters in the Lord, being built upon a sure foundation, that the gates of hell cannot prevail against it, may we live to the honor and glory of God the Father, who saved us and called us with an holy calling. I must come to a close.

Brother Temple, I enclose one gold dollar for your paper for the year 1861, which is near at hand. I want it one more year and longer, if I can pay for it.

Now may the good Lord bless you, and enable you to be a blessing to the dear children of God, and them to you, is my prayer for Christ's sake.

F. T. HARRIS.

Ark., Conway co., Dec. 18, 1860.

For the Primitive Baptist

BROTHER TEMPLE:—

It being time to send on my remittance for 1861, I send five dollars for myself and club. Send all to the same post office as directed. * * * *

Myself and family are enjoying the blessing of health, and I hope that when this scribble comes to hand, you and yours may be enjoying the same.

I would write something for the brethren and sisters if I thought I could write to edification; but I feel my imperfections so sensibly, I fear I would not comfort any of them. But I believe that God will save his people in spite of all of the works of the devil

and his angels, and without the help of the institutions of men to help him: for in him dwelleth all the God-Head bodily. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. I believe that God will in his own time and will, bring his children to that that after they have done all that they can, that they are then nothing but poor sinful creatures at best, and without the help of Jesus must be lost for ever. But when the child of God has done all he can, and has given all up for lost, he then can pray with his heart, God, be merciful to me, a sinner! For we read, The thoughts of foolishness is sin, and we cannot help having them. And when we see and feel that they are nothing, compared with other crimes we have been guilty of all our lives, we have to throw all our works away, and say, If thou savest me, it is an act of thy mercy; and if thou damnest me, it is just! About this time some small voice speaks to the soul, and all at once, in the room of praying, he is rejoicing in his Jesus; that his burden of guilt is gone, and all is peace within. He then feels that all is well within until doubts and fears come on. Then he thinks he is deceived, and prays for his burden again. But he cannot get it back with all his prayers.

I will close my scribble. Excuse my ignorance and awkwardness; and if you think it worthy of room in your valuable little paper, correct all mistakes, and if not, do as you think best, and I will be satisfied.

MOSES W. TUCKER.

Miss., Tippah co., Nov. 26, 1860.

The natural man, in his wicked career, does not serve the law of God, because sin or Satan keepeth the palace or soul till He that is mighty cometh.

For the Primitive Baptist

Nevada Co., Cala., Oct. 27, 1860.

DEAR BROTHER TEMPLE:

I sent you a letter not long ago which I expect has reached you before this time. When I wrote that letter—being so lengthy—I did not intend writing soon again; but since writing I have received two Nos. of the "Primitive Baptist," and each No., has a letter in them dated in California, which letters have led me at this time to write. I knew not whether any one in California took the Primitive except myself until I saw brother Bridges' letter. I rejoice to know that the Primitive is finding its way into Cala.

In No. 11 of Vol. 24, I see a letter written by brother Usebia M. Bridges, dated "Tuolumne Co., Cala., March 18, 1860;" and in No. 14, I see one written by sister H. M. Bridges, dated "Cala., June 16, 1860."—Whether brother and sister Bridges write from the same place and are both one family, I know not, but am inclined to think that they are not one and the same family.

With your permission, brother Temple, I will say a few words to brother and sister Bridges. I would not trouble you, my brother, with this, but I do not know the post-office address of either brother or sister Bridges.

Dear brother Usebia M. Bridges,—your gospel epistle written in California, dated March 18, and which appeared in the Primitive of July, 1860, has been read with much interest by me. It was truly refreshing to me here in my loneliness to see a communication in the Primitive from one of my Father's children in California. By your speech I am constrained to believe that we are children of the same Father, and have been taught in the same school—Christ himself being our school-master. O,

my brother, Christ teaches as man never taught; he teaches his schollars to know him, whom to know is life eternal. I have at times a hope that God for Christ's sake hath forgiven my sins, and hath freed me from the law, under which I were held in consequence of sin. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

It is twenty-eight years this month since I united with the Baptists, and often I feel too unworthy to have a name among them. I am a poor, imperfect, sin-polluted creature, the least of my Father's house.

Brother Bridges, you speak of your loneliness—having no Baptist company—none to tell your joys and sorrows to. I do truly sympathize with you, my dear brother in your privations. I have long since been brought to know by heart-felt sorrow what it is to be deprived of the society of the dear saints of God and the privileges of his house. I have been living here four years lacking six days. There were no Baptists of the old Order living here in the mountains where I live, until a few months ago; there is now a precious brother and sister living some five miles from me,—they have visited me a few times. They are the first Baptists of the old School or Primitive order, except one, that I have seen here in the mountains. Our meeting together was one of joy. They are sound and strong in the faith of God's elect. I trust that we shall yet enjoy many pleasing seasons together. I have knowledge of a few Baptists of the old Order, who are scattered here in these mountains. Some of them have gone with an Arminian church, with the promise of the church that when there will be a Baptist church here of their own Order, that then they shall be at liberty to go with the Bap-

tist church again! O, what a pity! that any of the dear children of God should be so caught in the snare of anti-christ. Nothing but grace, my brother, has kept you and I from the snares. O, may the word of the Lord be a lamp unto our feet and a light unto our path, that we may walk in the light and not stumble.

Eld. T. H. Owen, of Suisun, has visited us once, spent a few days with us, and preached one sermon while with us. That is the only sermon that has ever been delivered by an Old School or Primitive Baptist preacher in these mountains.

I have twice, in the last two years, visited some of the brethren and sisters, some of them living sixty and some a hundred miles from here,—was at their monthly meeting while with them, and heard several glorious gospel sermons preached by the Lord's called ministers. My visit with them revived me much, but the distance is too far for me to go often.

Many lonesome weeks and months, my brother, have I passed through since being here! How I long for the society of the dear saints of God! My longings and desires are great and many. O, my brother, language fails to tell the anguish of soul that I at times feel; but I have great reason to bless and praise the blessed Lord for his mercy and goodness toward me, a poor unworthy worm of the dust. Though I sorely feel my afflictions, sorrows and privations, yet there is a sweetness mixed with them that at times sweetens and strengthens my weak hope, and makes it strong as a mountain; but it does not retain its strength long at a time. Of myself, I am perfect weakness; in the Lord only have I strength. He is the strength of his people; he gives and withholds as seemeth him good.

You say, my brother, that you have tribulations more or less to endure. I rejoice to know, my brother, that you, in all your tribulations, look to Christ for help, for in him only is help to be found. He is a very present help in trouble: cast your burden upon the Lord, he will sustain you. The Lord will never leave nor forsake them that put their trust in him. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Tribulations, more or less, is the lot of every heaven-born child of God while travelling through this world of sin to that celestial city—to that kingdom—which God hath in reserve for all the heirs of promise. Christ to his disciples said, "In the world ye shall have tribulations, but be of good cheer, I have overcome the world;" and, as he has overcome the world, so shall all his children with him overcome the same. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

You say, my brother, that you expect to live a lonesome life, for you have no dear Baptists to spend your remaining days with. Don't despond, my brother; no doubt but what the Lord has placed you where you are for a purpose of his own glory and your good. The day may not be far distant when you shall again enjoy the society of the dear saints of God and the privileges of his house. You are not alone in your privations; there are many of the saints of God scattered through California, and, like yourself, feel their destitution to be great. Though it may be a time of famine with you—not of bread nor of

water, but of hearing the preaching of the gospel,—the Lord hath said "he will not let the soul of the righteous famish." The harvest is great, and the laborers are few. Let us bear in mind the admonition of the Saviour, and pray the Lord of the harvest that he will send forth laborers into his harvest.

May the Lord comfort you in all your privations, and give you grace to run with patience the race set before you, ever looking unto Jesus who is the author and finisher of our faith,—is the prayer of your unworthy sister, in the afflictions and consolations of the gospel.

ANNE L. SALTZMAN.

P. S. In your letter you send your petition to the ministering brethren that are in the bounds of their travel, to visit and preach for you. I doubt whether any of our Baptist preachers in California saw your petition. As far as my knowledge extends among the Baptists of California, none of them take the Primitive, and the most of them have not so much as even seen the paper. They take the Signs of the Times and Southern Baptist Messenger. If you are a reader of the Southern Baptist Messenger, you have a knowledge of all the Old School Baptist churches in California, and also the proceedings of the Old School Baptist corresponding meetings. If you have no knowledge of these meetings, let me know by sending me a few lines to Rough & Ready, and I will inform you.

A. L. SALTZMAN.

Dear Sister H. M. Bridges:—Your letter of June, 1860, published in the Primitive Baptist of July 28, 1860, is now before me. Your language is that of one who has tasted the gospel of the grace of God. "The gospel of Christ is the power of God unto salva-

tion to every one that believeth." The gospel is food to the believers in Christ; it is their meat and their drink. They who have never felt the power of the gospel, have no desire to hear an old Primitive Baptist preach.

Your anxiety, my sister, to hear the preaching of the gospel, has drawn out my sympathy toward you.—You say that you do not know of a preacher in this State, that, if you did know of one, you would write to him to come and preach some for you. I readily suppose that you have direct reference to a Baptist preacher of the Primitive order; therefore, for your gratification, I will give you the post-office address of some of that order.—There are four preachers belonging to the Old School Baptist corresponding meeting of California—two of them ordained, and two licensed.—Eld. Wm. Kendall, (post-office,) Sacramento, Cal.: Eld. T. H. Owen, Suisun City, Solano co., Cal.

Cast your care upon the Lord, my sister, for he careth for you; to him direct your prayer. God, that comforteth those who are cast down, may ere long comfort you by the coming of a Titus, who will preach to you the glorious gospel of the Son of God, to the honor and glory of God and the good of yourself.

Keep aloof from the false ways of anti-christ. Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. "If Christ therefore hath made you free, ye shall be free indeed."

I would be pleased to have a line from you, (direct to Rough & Ready, Cal.) Tell me the name of the place where you live, also the name of the county. I would like to know if you have any Baptist company. "As ye have there

fore received Christ Jesus the Lord, so walk ye in him."

May grace, mercy and peace be with you, and abound. My sheet is full

ANNE L. SALTZMAN.

For the Primitive Baptist.

DEAR BRO. TEMPLE:—

I have again let the time pass when I should have sent on my remittance for the valuable little messenger, the "Primitive Baptist." But I hope you will excuse me, as I have become so near-sighted that I cannot write myself, and have to depend on getting some other person to write for me, when, if I could write myself, I should write many times when I can't get no person to do it for me. Enclosed you will find \$5 00 for myself and others, &c.

Now, brother Temple, I am still well pleased with the "Primitive." May God Almighty stir up the brethren and sisters to write more and send on their remittances, so as to sustain you in circulating the same. My soul is often refreshed in hearing read the sweet communications of the brethren and sisters. I would say to sister Saltzman, of Cal., write oftener. May God Almighty aid her, and enable her to bear up under lonesomeness, and grant her desires. I have received her communication of June 2nd, 1860, and it is one of the sweetest communications to my soul that I have heard in some time. Brethren, one and all, write on. May God assist you to write and ably contend for the faith which was once delivered unto the saints.

Brother Temple, if you publish the "Basket of Fragments," myself and sister Green will take 6 or 8 copies, and probably more. So I will now come to a close for the present, by subscribing myself.

Yours, in tribulation.

ZEPHANIAH ROBERTS.

Tenn., Jan. 6, 1861.

For the Primitive Baptist.

BROTHER TEMPLE:

By your permission, I will, imperfect as I am, address the readers of the "Primitive Baptist," a large majority of whom, I presume, are members of the Primitive Baptist church, and servants of "Zion's King," "scattered abroad" over the United States of America,—some in church covenant having no "pastors," and some, perhaps, isolated so as to have no church privileges and immunities; but "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace be multiplied." "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Peter.

The inspired author of the above scripture was fully taught the doctrine of salvation by grace, and I apprehend that he could have said as did the Apostle of the Gentiles, Paul, that he did not receive it from men, neither was he "taught it, but by the revelation of Jesus Christ." Peter was indeed taught by the same power, "that God was no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with him." And thus he was prompted by the same Spirit to address "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia, Elect," &c.

Now, God saw the end from the beginning, and nothing is new nor old

with him: but not so with man,—every day is new to us, and new events occur daily which man, being finite, could not know until they actually take place; but God is infinite, and looked into the vista time, and beheld the end, and the church, and all that pertains to it, and to time things as well as eternity, and ordained things to take place in time which are incomprehensible and mysterious to finite minds,—such as uniting the "God-Head" with the humanity of Jesus Christ, and making him "God-man;" "for in him dwelleth all the fullness of the God-Head bodily," "and ye are complete in him, which is the head of all principality and power." And although they are elect and precious, and grace given them so they could rejoice greatly, but "for a season they are in heaviness through manifold temptations," (of diverse kinds,) "that the trial of their faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Let us take courage then, brethren and sisters, and trust the Lord for what he has promised, and submit to the providence of God without murmuring, and "humble ourselves in the sight of the Lord, and he will lift us up," for "God resisteth the proud, but giveth grace unto the humble."

The Prophets, being under the influence and direction of the same Spirit which actuated the Apostles to write and to preach Christ and him crucified to the people as the only way of life and salvation,—enabled them to prophesy before-hand with remarkable precision the birth, life, sufferings and crucifixion of Christ for "his people," the church, "and the glory which should follow, with the Holy Ghost sent down from heaven, which things the angels desired

to look into," (but I do not find that even they could comprehend it,) that their testimony cannot be doubted by any child of grace. Then, my Father's children, take courage, despond not nor falter by the way, though you may be surrounded with many difficulties on your pilgrimage which may appear to be insurmountable, you have the promise that you shall not be left comfortless." For Christ, who we have not seen, we love him though we have not seen him, but "believing we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls; of which salvation the Prophets have inquired, and searched diligently, who prophesied of the grace that should come unto us; searching what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." "Begotten us again" according to the "abundant mercy" of God "unto a lively hope by the resurrection of Jesus Christ from the dead."

And here is another mystery to the finite mind; but the resurrection cannot be doubted if the Scriptures are the word of God, (and all christians believe they are,) though it may be ever so mysterious and an incomprehensible thing to the carnal mind. For if Christ had not have risen from the dead, the plan of salvation would have been frustrated, and there could have been no well-grounded hope in Christ if he had remained in the grave, and all would have suffered "the vengeance of eternal fire." But such was not the case. The grave could not hold him one moment longer than the "eternal God" had designated; but he rose a mighty conqueror over death, hell, and the grave, and put them all under him and ascended upon high, and is now seated on the

right hand of God in his throne, and sits there as Mediator for his church, where "all power in heaven and on earth is given unto him," and the church is secure in him, for "none is able to pluck them out of his hand." "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." You see the declaration is emphatic, and coming as it does from the Lord, there can be no doubt about it.

We have great consolation, my Father's children, and we should take courage and live as near up to our duty in all things as well as we possibly can; for the plan of salvation is not frustrated, although "a great stone" which was "rolled" "to the door of the sepulchre" by the good "man of Arimathea," was sealed and "a watch" set, so as to make "the sepulchre sure," as they thought, to prevent 'his disciples' from stealing 'him away,' or Christ from rising from the tomb; yet, in spite of all this, Jesus did rise and ascend to his Father and our Father, to his God and our God, to make "intercession for the saints according to the will of God." "Precious in the sight of the Lord is the death of his saints."

"To an inheritance incorruptible."—In the management of estates, legatees or legal heirs might be cheated out of their rights in this world by those who have the custody of them, and such indeed is the case sometimes; but the inheritance of the saints is "incorruptible and undefiled, and that fadeth not away, reserved in heaven for them." Being thus reserved, the elect are sure of it: it being treasured up in Christ the Head of the church, they are sure to be put in possession of it at "the appointed time of the Father," even our God. "Meth nor rust" cannot "cor-

rupt" it, "thieves" cannot "break through nor steal it."

Being "kept by the power of God through faith unto salvation," my Fathers children should always praise him while tabernacling here below, that he is so mindful of us, that we are not left to ourselves to keep; "wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be given you at the revelation of Jesus Christ," who hath redeemed us with his "precious blood" as of a lamb without blemish and without spot," "that our faith and hope might be in God," who "according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." So we see that our hope in Christ is not in vain.

And now, if we "will love life, and see good days," let us refrain our "tongue from evil," and our "lips that they speak no guile;" let us "eschew evil, and do good;" let us "seek peace and ensue it; for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." But this hope all the children of grace have when grace is given them, and the promise confirmed "by an oath," that "they which are called might receive the promise of eternal inheritance," which is reserved in heaven for them. God being unchangeable, there can be no doubt about it.

Well, let us see: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have 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, made a high priest for ever after the order of Melchisedec." Paul.

"A glorious high throne from the beginning is the place of our sanctuary," and "the glory of the Lord shall endure for ever." Consequently the happiness of the saints will be for ever, and many are entering every year into that blissful state, and many more, from all appearances to human vision, who are now with us, will soon join in with the happy throng; and are no doubt wishing that the warfare was over with them, that they might enter "into that rest that remaineth to the people of God," and "that they may rest from their labors" in that "city which hath foundations, whose builder and maker is God." "For here have we no continuing city; but we seek one to come," even "the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect," &c. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"Jerusalem, my happy home,

O how I long for thee!

When will my sorrows have an end?

Thy joys—when shall I see?

"Thy walls are all of precious stone,

Most glorious to behold;

Thy gates are richly set with pearl—

Thy streets are paved with gold.

Thy garden, and thy pleasant greens,

My study long have been;

Such sparkling light by human sight
Has never yet been."

O, the place! the happy place—
The place where Jesus is!
The place where christians all shall
meet
In everlasting bliss.

WM. M. PURIFOY.

Show Hill, Ala., }
Jan'y 8th, 1861. }

For the Primitive Baptist

Thomas Co., Ga., Jan. 17, 1861.

BROTHER TEMPLE:—

It is through the goodness of God that I am one of the spared monuments of his mercy, and I feel thankful to him that he has continued his goodness and mercy to me until the present moment; for if I know any thing about myself, I am nothing but a poor worm of the dust at best. "But God who is rich in his mercy for the great love wherewith he loved us, even when we were dead in trespasses and in sins," sent his own darling son down into this lower world to suffer, bleed and die for his chosen people, chosen in him before the foundation of the world. For Jesus Christ says, "My sheep hear my voice, and I know them; and they follow me, and I give unto them eternal life, and they shall never perish." O, no; there is not any danger of any of Christ's chosen people ever perishing; for God says, "I have loved thee with an everlasting love,"—an everlasting love has no end to it,—“therefore with loving kindness have I drawn thee.” Jesus says, "No man can come unto me except the Father which hath sent me draw him," "and him that cometh unto me I will in nowise cast out." O, no; when the Lord does his work, it is done right; and all the devils in hell cannot upset it, because the Lord says, "I will do all my pleasure, and my counsel

shall stand." And when the grace of God is implanted in the heart, it cannot be obliterated,—and why is it? Because it takes nothing short of the power of God to quicken the dead faculties of the soul and bring it into life; for people, while in a state of nature, have eyes and see not, ears and hear not, hearts and do not understand. And if I know any thing about spiritual things, the carnal mind is enmity against God, not subject to his law, neither indeed can be. Just so is it with all the human family while in a state of nature: If natural things are preached up to *obscure nature*, then they swallow it down as good, wholesome doctrine. But just tell natural men and women about spiritual things, and it is foolishness unto them; for spiritual things are spiritually understood. It never was intended that natural people should understand spiritual things: for God intended that his name should be glorified in the redemption of his people. This, as I understand, was the errand of the Lord Jesus Christ down into this lower world—to suffer, bleed and die in their law, room and stead. The Son of God paid the debt on Calvary which we, his people, owed, who are the church of the first-born, as I understand. And the Lord's chosen people will all eventually be regenerated and born of the Spirit, for there will be a final perseverance of the saints; so there will be none of them finally lost. Though there may be some of them turned out of the church militant here below, but if they were ever sheep, they are sheep still. And if there should be one of God's poor little lambs turned out of the church through prejudice, why, we may depend upon it, that God knows where this poor little lamb is, and Jesus says, "I will never leave thee, nor forsake thee." God knows all our dealings with our brethren and sisters, and I,

for one, think we should try to deal faithful with them, and try to bear each other's burden,—knowing that we have but a short time to remain in this unfriendly world; then we shall have to go the way from whence no traveller returns. Then, if we are what we profess to be, we shall hear the joyful news, "Child, your Father calls, come home!" Then, as I understand, we shall see Jesus as he is, and be like him. We see now as through a glass darkly; but then we shall see face to face, and we shall know as we are known! Then we shall bid farewell to sickness, sorrow, pain and death!

Brethren and sisters, let me say to you, that through floods and flames the passage lies, and you must expect to meet with difficulties and trials while travelling through these low grounds of sin and sorrow. But you should remember that Jesus sits at the helm, and is a present help in every time of need, and he says, "I have redeemed thee without money and without price." God says, "I am God, and change not; therefore ye sons of Jacob are not consumed," "the same yesterday, to-day and for ever." Therefore we should look unto Jesus, who is the author and finisher of our faith.

Remember me at a throne of grace.

ASA McCRARY.

For the Primitive Baptist.

Whitesburg, Ky., Dec. 28, 1860.

BROTHER TEMPLE:—

Enclosed you will find five dollars, for which you will give the following receipts: Jesse Bates, Wm. A. Caudill, Wm. M. Jenkins, Samuel C. Caudill and J. S. Fairchild.—The ballance of your money for others of the club will be sent on soon. Those who have subscribed and have received the little messenger, are well pleased with its contents, and others desire it very much.

As for my part, brother Temple, I am highly pleased in forming acquaintance with the communications of that people that are every where spoken against, yet I believe that the people you defend are the people of God.

The time has come when it is the duty of all God's people to come out with their faith and principles. Believing, then, as I do, that God commands all men every where to repent, then believe,—which is the gift of God,—then to be baptized,—then, in the commission it says, "they shall be saved." Suppose they prefer baptism without a change of heart—will that do? I answer, No! The golden rule includes all under sin. Then, all that are saved must and will repent. Then there is "repentance toward God, and faith in the Lord Jesus Christ." The soul that was dead *in* sin, is now dead *to* sin, and alive to God. Then we love God and his people. This was the first time in all my life that I thought the Old Baptist people were right. They then seemed to be the loveliest people in the world. Being thus changed, old things were passed away, and all things seemed to become new. Then it was I began to follow the teachings of the Spirit.—The Spirit led to the old Baptist Church, but the flesh to public opinion. I began to read the scriptures, and found that "if ye live after the flesh, ye shall die;" but "if ye mortify the deeds of the body, ye shall live by the Spirit." As life is the object of those that have been changed, they feel the law in their hearts, and it is imprinted in their thoughts. They are taught of the Lord, and great is to be their peace. They are led and instructed in the way of peace, if obedient; if not, the chastising rod of the Lord is laid on them. If they be faithful and obey, they shall eat the good of the land; but if ye refuse, sin lieth at the door.

I believe in a growth in grace and in the knowledge of the truth. In following the commandments, there is a promise at the end of every command.

Baptism is the answer of a good conscience toward God in the resurrection of Jesus Christ—being planted together—that we might walk in newness of life.

Next is to come to the Lord's Table with a proper design.—The mind expanded, the knowledge of the Lord is revealed to his children,—doubts and fears are removed in eating the Lord's body and drinking his blood, by way of commemoration; and supper being ended, then girding a towell on, and pouring water in a bason and washing each other's feet is a duty, and when complied with shows that peace and union is abounding. Then it is that the Bride is looking for the Groom the second time to take her to the place prepared for her.

Brethren and sisters of the Primitive saints, being the Bride and Wife of the Lamb, let us obey all his commands.—Go nothing over, stop nothing short. Let us let our work praise him in the gates. Men may change, and means may change; but the words of our God will not change.—Christ has bound up the testimony, and sealed the law to his disciples. Then, as his Wife, let it be our pleasure to do his will while on earth,—looking and hastening for the blessed hope and the glorious appearance of the Son of God, who is the beginner and finisher of our faith.

Brethren, our past communication has been sweet. O, may it continue to be in the future! While sects are dividing, both political and religious, may the Baptists people, on her republican principles, march forward united, unshaken and unalarmed, praying for the elect lady and her children, that they

of Ky., in the bound of New Salem Association, might prosper in the Lord's hand, and elsewhere, until the last lamb of the fold is brought in, or the bones of Joseph are landed safe in Canaan.

May God bless your year's labor that is past. May he enable you to continue in future, and may sons and daughters be added thereby, is my prayer.

Yours truly in the Lord.

B. E. CAUDILL.

CIRCULAR LETTER.

The Ministers and Messengers composing the Abbott's Creek Union Baptist Association of the Apostolic Faith and Order: To the several Churches they represent,—Greeting:

DEAR BRETHREN AND SISTERS IN THE LORD:—According to the act of our last association, perhaps you will expect a Circular attached to our Minutes, though the one appointed feels unworthy to write to a people that are superior to himself. But I will offer you a few thoughts by way of remembrance. And well might the Prophet say:—Then 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.

Beloved, we believe that this is one of the means God has ordained for us to hold communion together. And although we are a little flock, and promiscuously scattered over the different parts of the earth; yet by the means of pen, paper and ink, we can speak to each other. And if we speak according to the oracles of God, the Lord hears us. And a book of remembrance is written in our hearts, and, dear brethren, we should endeavor to keep the unity of the Spirit in the bond of peace; that God in all things may be glorified. Shun every appearance of evil. Let

your light so shine before men, that they may see your good works and glorify your Father which is in Heaven. Give no occasion for the adversary to speak reproachful of us, but let us try to live in the way that becometh the household of God. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceable with all men. If any of the children of God has got out of the way, and strayed from the fold, we say unto you, Return, return, O backsliding children, for in the Lord Jehovah is everlasting strength. Come out of her, my people, that ye be not partakers of her sins.

Beloved, if any of us are living in neglect of known duties; such as not attending our church meetings, in consequence of a little hardness that has taken place between some of the brethren, and neglect to adhere to the scripture discipline, we may expect coldness and barrenness of soul.

We are aware that the enemies of God and truth are pointing the finger of scorn at us. But let us search the scriptures, and attend to the holy injunctions therein contained; and never let it be said of us, when we are persecuted, that we are buffeted for our faults.

If we are persecuted, and all manner of evil spoken against us falsely, we then can claim the promises of the gospel. But if we do wrong and give occasion for the adversary to speak reproachful of us, we need not expect the blessing of God to rest on us.

Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Be ye therefore followers of God as dear children; as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Although we are a little flock, and many hard things said about us; a people that is every where spoken against, if the Lord is on our side we need not fear, for the Lord has always been with his people to deliver them. Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us.

For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

Yea, though we walk through the valley of the shadow of death, we will fear no evil; for thou art with us; thy rod and thy staff comfort me.

In conclusion, dear brethren, let us pray for our enemies, and as far as in us lies, live in peace with all mankind, and watch over ourselves daily, and we hope the Lord will enable us to live in the discharge of our several duties, is our prayer for Christ's sake. Amen.

The Editor, through indisposition, fails to occupy any space in the columns of the present No. of the *Primitive*. Believing that his editorial could not add anything to the merits and interest of the matter contained in it, he declines writing, and hopes that many may be edified and comforted, and that none will have cause to complain. In the next issue he would desire to meet his many brethren and friends in health and strength, with his armor girded on and sword in hand, to do battle and service for the cause of his Master, and that his correspondents may continue to send on their epistles of love whereby the *Primitive* is made a sweet messenger to many.

OBITUARIES.

For the Primitive Baptist.

The Obituary of Geo. Mewborn

The subject of this Obituary was the son of Elder Parrott & Mary Mewborn. He was born Dec. 26th, 1824, and was married on the 29th Feb., 1848, in the 24th year of his age, to Nancy Hardy, with whom he lived nearly 12 years, and had seven children.

He professed a hope in Christ in September, 1850, and joined the church at Mewborn's Meeting-house on the 23rd of Sept., and was baptized the 24th, by Elder Parrott Mewborn, his father. Soon after that he was chosen Clerk and Deacon for the church, which offices he faithfully attended to until the time of his death. He made several attempts to preach, and bade fair to make a faithful and useful Minister. He attended carefully to his family duties, such as having prayers, or praying for his sick family and neighbors. The writer of this has no recollection of ever seeing him eat a meal of victuals, after he professed religion, without asking a blessing. He was careful to attend preaching, and uncommonly so to provide for his family. He was a kind and affectionate husband, a loving and attentive father, a good and careful master, and an obedient child. He was truly an example for his friends and neighbors. He kept himself unspotted from the world, and was often found in a "godly conversation."

He was afflicted about four years with a disease of the stomach, which he bore with the fortitude of a christian. He was confined to his bed, and suffered what tongue cannot express about six days before his death, which took place Nov. 3rd, 1859. He left a father and mother, a widow and six children, brethren and sisters, and a number of friends to mourn their loss: but we do not grieve as those who have no hope beyond the grave, though the writer can never forget the object of her love. But we feel thankful that we are blessed with the hope of his eternal happiness. I think the last words he was heard to utter was, "I trust in

my Saviour!" He always appeared to worship God in an humble manner, not only at the meeting-house, but when there was no one present but himself and I and our children; then it was he appeared the most humble and obedient. Blessed are they that serve and obey God! and, Blessed are they that die in the Lord, for, The Lord giveth, and the Lord taketh away, and blessed be his name! Oh! may we be enabled by grace divine to live the life of the righteous, and may our end be like his, who hath died in the Lord.

Dear as thou wert, and justly dear,
We will not weep for thee;
One thought shall check the starting tear,
It is, that thou art free.

And thus shall faith's consoling power,
The tears of love restrain:
O, who that saw thy parting hour,
Could wish thee back again!

Triumphant in thy closing eye,
The hope of glory shown;
Joy breathed in thy expiring sigh,
To think the race was run.

Thy passing spirit gently fled,
Sustained by grace divine;
O, may such grace on us be shed,
And make our end like thine.

Yours, in hope of eternal life,
NANCY MEWBORN.

Greene Co., N. C.,
Dec. 26, 1860. }

Obituary of Emily Walton.

Emily Walton, daughter of Thos. W. & Nancy Walton, departed this life January 1st, 1861. She was about 16 years of age. She was a lady well beloved by all who knew her. But alas! we trust that death has relieved her from all pain and affliction and transplanted her soul beside the waters of the river of life in heaven.

BY WILLIAM L. GALLOWAY.

Mourn not for her, she sleeps in peace,
Her clay is here, her spirit's flown;
Her goal is gain, the world's released,
And heaven's eternal joys are known.

Death called, she shrank not from the call—

Whose presence makes a fearful quail;
For Christ, her guide, her light, her all,

Cherish'd her through that gloomy veil.

As friends around her weeping stand,
To see her call'd so soon above;
Thro' faith she view'd that Holy Land,
Where all is peace, and all is love.

No earthly tie can equal this,
The love of friends or children dear,
Must all recede to nothingness,
As God's eternal joys draw near.

Then mourn her not, tho' loss to you,
To her the gain 's beyond compare;
A few short years to struggle through,
And you'll be call'd to meet her there.

BY W. D. HANCKS.

Farewell, dear father and mother,
No more shall I see you in time;
Farewell, dear sisters and brother,
For I'm bound for another clime.

My soul doth magnify the Lord,
Was the little maid's impression;
Heavenly climes are my reward,
With heaven's noblest expression.

From a dull tenement of clay,
To millions of saints in glory;
She's gone to an eternal day,
To tell grace's immortal story.

She's bid farewell to this vain world,
And ascended to worlds on high,
Where glory and joy are unfurl'd,
And comfort and love never die.

Dear parents, wipe away your tears,
And give up little Emily;
Brother and sisters, dry your tears,
And rejoice with saints extremely.

Heavenly crowns adorn thy saints,
And robes of righteousness are found,
Robes of vic'try without constraints,
Are found upon this heav'nly ground.

W. D. HANCKS.

WM. L. GALLOWAY.

Axton, Va., Jan. 18, 1861.

The Obituary of sister Wilder of Tenn., is crowded out of this number; but in our next, we will lay it before our readers. May God comfort bro. Wilder in the bereavment of his most dear of earthly companions.

Also, the Receipts are crowded out of this No.

A CIRCULAR TO THE PRIMITIVE BAPTISTS.

DEAR BRETHREN:

Previous to the death of my husband, Elder Benjamin Lloyd, author of the Primitive Hymns, he requested that his Hymn Book business should be carried on for the accommodation of the Primitive Baptists. His family will carry on the Book business just as it was during his lifetime. We will continue to have the Books published, always keeping a full supply on hand, so that our Agents and friends can order them at any time, and we will be thankful to meet their orders promptly. We hope that all the brethren and friends who have heretofore been acting as agents for the H. Books will continue to exercise their influence and assistance in our behalf.

Yours Respectfully,

NAOMI A. LLOYD.

PRIMITIVE HYMNS,

CASH PRICES,

Plain substantial Binding, Single copy, 75 cents
Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expense, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama;

N. A. LLOYD,

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Job Printing

OF ALL KINDS, PROMPTLY EXECUTED at the Office of the Primitive Baptist, about five miles East of of Raleigh. Persons who can not make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them; or direct to the Editor Primitive Baptist, Milburnie, N. C.

Charges will be moderate, and the work good

BIRWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol 25.

Milburnie, N. C., Feb 24. 1861.

No 4.

COMMUNICATIONS.

For the Primitive Baptist

Stokes Co., N. C., Feb. 1st. 1861.

DEAR BRETHREN:—

In the P. B., Vol. 23, No. 1., you have seen a letter from me calling your attention to the Report of W. J. W. Crowder, "General Agent of the American Tract Society for North Carolina." The Editor of the "North Carolina Christian Advocate" took a short extract from it, (my letter.) "Father Bayle,"—it should have been Boyle, (the Catholic Spanish Missionary.)—Why did not *that* Editor publish my letter in full in his *Advocate*? I leave him to answer it, and the reader to judge.

I see another Report from Mr. Crowder, dated March, 1859. Said Report was published in the several political newspapers in the State. I have seen it in six papers—all political save one, the "Spirit of the Age."

Since March, another Report comes forth dated June 1st, 1859, and signed W. J. W. Crowder, Gen. Ag't, &c., for N. C.

"General!" The Captain of our salvation, Jesus Christ, never assumed such a name; but he bears the title of "King of kings, and Lord of lords," (Rev. xix. 16,) yet those zealous Colporteurs hold him forth as a poor, dis-

appointed, confused, and dependent being, venting his mournful cries to the world for help!—The constant cry is, *Give and help*,—thus, "Help me, ministers of every name and order! *help* me children! O, strong arm of the world, help, (money-power!) organize quickly—form societies, many, and *then* sustain them, especially the great American Tract Society,—and so keep the kingdom of Christ from falling into shame and everlasting contempt!" This is, in substance, the cry of these prophets of Baal.

Brother Temple, you were right, I should not have noticed Crowder's reports had I not seen them in political newspapers,—“standing where they ought not,” as it seems, “in the corners of the street,” conspicuous places, “to be seen of men.” Now I ask, respectfully, What are the leading motives of those human-devised worldly *Institutions* with the name Benevolent in their faces? What do they want to effect? the salvation of the *world*, and the glory of God? They say so! But it is numbers, money, and power. They have the will to do many wonderful works, and give them *power* equal to their will, and *Zion*, the beloved Bride (church) of our Lord Jesus Christ, will soon be enveloped in eternal darkness, and that, too, in a short time.

What! such zealous-praying men as W. J. W. Crowder & Co., working a-

against the Bride, the Lamb's Wife? They are, and their works are proof sufficient,—the *elect* church they despise, and their fathers before them have, in every generation past, sought the ruin of God's people, and these, their children, are *now* engaged in the same wicked and abominable efforts,—i. e.,—they wish to destroy the *doctrine* of our Lord Jesus Christ and those who love that doctrine,—that is, the doctrine of *Election* and *Predestination*,—these two pillars of doctrine they hate and wish them never mentioned.

These men have read the Holy Bible, *some*, and they must be a little acquainted with the letter of the Bible.—I would ask them, Can you show me when and where the *chosen* people of God,—my of them, the Patriarchs, Judges, Kings, Prophets and Apostles,—set up such institutions as these *helps* of yours? such as the several "Benevolent Institutions" (as you vainly call them,) as means or helps to advance the Redeemer's kingdom? Such *Babels* were never built by God's people since the confusion of tongues, (Gen. x. 1-10) and you must remember that that Babel (confusion) was commenced by the children of men in unbelief, and ended in confusion. But I will here observe that *some* of Israel of old were joined to Joab for a time, and so were the churches of Galatia led off from the gospel ordinances to observe days, months, &c.,—and so some of God's chosen may be led to listen to the flatteries of such men as Crowder & Co.

I know that their several institutions are of the world, consequently they are in no way connected with the church of Christ. Any person of mature judgment must know that this world has been, and yet is, in a state of confusion ever since sin entered into the world. But not so with God's beloved and chosen Zion. What! Zion not in a confus-

ed state? Not for God said that he would extend peace to her like a river. "I will dwell in them, (his children,) and walk in them; I will be their God, and they shall be my people." Yes; these the Lord commanded the blessing, even life for ever more. They shall sing the praises of God on the Mount Zion.

I will here ask those zealous Agents and their many supporters, Are you standing on the Rock—the foundation of the Apostles and Prophets—with harp-singing the praise of God the Father, Son, and Holy Ghost? No; you are not. You have been, and are yet, standing on your earthly mound which you have thrown up, singing praises to all your "Benevolent Institutions," which you say have been so "successful in advancing the Redeemer's kingdom, in a great degree."

Our Lord said to his disciples, "All power is given unto me in heaven and in earth; Go ye, 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 alway, *even* unto the end of the world." (Matt. xxviii. 19, 20.) So all who are, or have been called to the work of the gospel ministry, should consider their holy calling and go in obedience to the Almighty's command, and fear not; "I am with you," is enough to move them to go forward.

But in this day of much polish and refinement, Almighty power and *imperative* command is very little regarded, and less talked of by those zealous agents and patrons. It seems that the god of those men of Satan is sitting in some remote dark corner covered as with a cloud of confusion, and filled with grief, like a poor convict within the prison walls, bound with chains and guarded with wicked men and de-

vils,—he can't get lost; if he could he would work wonders; and they call *this god* the Saviour of the world! Yes; like Napoleon Bonaparte, he fought many battles, gained many great victories; but alas! he was carried to the Island of St. Helena and guarded by his enemies until death removed him from time! And so, (*from what these men tell us*) our Lord Jesus Christ has gained many victories over sin; but, of late years, he, Christ, has been *failing* in many of his great purposes—losing many victories—his cause needs help—and, as afore hinted, the strong arm of earthly power has been called in to support his *once immoveable* but now weak and sinking kingdom! and unless earthly power lends its aid, the devil will come off *victor* at last—after all that has been done! This is the awful sentiment of the whole Armenian world of blind guides; and on this *sand bank* is the dwelling-place of Mystery Babylon the Great. But their house, built on the sand, will fall, and great will be the fall of it!—what an awful sight! to see the smoke of *her* torment rising!

Death and judgment and despair,
Reign in eternal darkness there.

I wish the reader may seriously consider on this awful subject. I am an enemy to *no man*,—I wish you may escape the wrath of a sin-avenging God.

Before closing this imperfect letter, I will call your attention to some of W. J. W. Crowder's remarks, and judge ye. He, Crowder, says,—“God's hand seems to open my way at almost every step, so as to give success.” What! carry your little gods about and confess to an overruling and special Providence? So might have said Mahomet while in his cave,—so might John Jacob Astor, Stephen Gerard and many others—men of wealth. If we should hint in Crowder & Co's. presence that we do believe

in a *special* Providener in nature, and *grace* more especially, he would say, *Fatalism*. Fatalism!

Again, Mr. Crowder says, (listen at *him*, please.) “During the year, in 42 counties I was enabled to make 1922 visits to 1490 families,—conversed on religion, or prayed with 1807, of which 216 said they did not attend preaching once in three, six and twelve months, and many families had not heard a sermon in several years,” &c.

Now I appeal to the rational minds of all Bible readers,—don't it seem clear that Crowder & Co. have been preparing themselves to say, *Lord, Lord, have we* not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (Matt. vii. 22.) This man Crowder has penned down many of his “wonderful works.” Among other things, he was hedged up by “*a fatalism* which seemed to be fastened upon the minds of hundreds, that *they* can do nothing,” (!) and sure enough, he, C. says. “The fatalism was recently exhibited by the earnest expression of an aged man to me who said, ‘I would continue to read tracts, but they make me have such thoughts and feelings as I fear will cause me to seek religion before the Lord's time to give it to me; our minister preaches to us to watch against tracts, for they are written so as to make cry and feel bad.’” But Crowder “prevailed on him (the aged man) to take a few tracts, and soon was concerned about his soul.” (!!) I should like to know that *aged man*, and that preacher. I reckon he was an *Iron Side Baptist preacher*, such as Crowder has no use for.—They are a dangerous set of men. Mr. Crowder, you had better keep away from them.

This Colportage seems to Crowder “to be a kind of John the Baptist, Aaron and Huzz helper to the living ministry.” Strange, indeed, that God has

never brought in this latter day light until 1842! John the Baptist, Aaron and Huz helper! So if Crowder has told us the *truth*, the gospel of our Saviour Jesus Christ has needed some thing, and no living being knew what *that* something could be until 1842 years past away. Yes, this wonderful *wheel* rolled upon earth in 1842! Be astonished, O earth! and cry, O wheel!—(Eze. x. 13)

God is a God of order, and works all things after the counsel of his own will. None can stay his hand, or say what doest thou? But the cry is, Means! Means!! and every thing which carnal men have thought and invented has been brought into the "church" as helps to advance the Redeemer's kingdom, and some of the most corrupt and blasphemous things ever known upon earth. We cry against them, yet they will revolt more and more. Now we know that God has ordained *means* to accomplish ends, and all the means which God has ordained in ages past, have been ready to serve his purpose in due time; never too soon—never too late; whether great or small purposes, all shall certainly be fulfilled. But a question: Can any of God's purposes be considered as small? I think He is great, and all that he has ever done or will do, must be called great.—Great and marvellous are thy works, Lord God Almighty! who shall not fear thee, thou King of Saints?

God can make a world as easy as He can create a gnat,—He only has to speak, and it is done; to command, and it stands fast. God has never done any thing but what he purposed should be done. His purpose goes before—His work is before him,—so from the creation of the world (and before) to this time the purposes of God have been fulfilling, every one of them, and will con-

tinue to fulfill until time shall be no more; and I have not a doubt that saints and angels have rejoiced, and do continue to rejoice in the established belief that sin, devils, death and hell can never frustrate the great purposes of God, which he hath purposed in himself, which is his glory and the eternal salvation of all his beloved, chosen, and redeemed children. Amen.

In concluding this imperfect letter, I am, in conscience, bound to say that the church of our Lord Jesus Christ has never invented, formed, or set up and nursed such little gods (worldly institutions) as Crowder & Co. have been carrying about with them in North Carolina and elsewhere. No; never! Only see them exhibiting their little *gods*, even little *pictures* in the child's *book*—all gods that can save *some*. But *big god Colporteur* stands in the middle to aid the weaker!—John the Baptist, Aaron and Huz supporter—helper! So it seems that *their 'church'* is resting on their seven invented pillars, and Colportage is chief—born in the year 1842! and ever since his *birth* he has been crying, Give, give, give! Help, help, help! I know these things are true to the letter.

I know one thing, if no more, and I will tell my dear brethren (and Crowder & Co. also,) that the sons of Dagon cannot stand before the ark of the covenant of God Almighty. (1st Sam. v.) To be plain, you (Crowder & Co.) cannot endure sound doctrine. You *may* carry occasionally and sell a sound book. Let me ask you, Have you *General Agents* ever carried and sold "Booth's Reign of Grace," Huntington's Works, the Dialogue of Devil's, by McGowan, Toplady's, James Osbourn's, and many other sound doctrinal works? I doubt it,—I do! Sound, able, doctrinal and experimental works those children of

the bond-woman cannot endure,—I have not seen one that could. Their business is to wage war against the church of our Lord and Saviour Jesus Christ; I know this to be so. Look at Crowder's *Fatalism!* any one of common sense can see where Crowder & Co. stands—on that *sand-bank*, waging war against *Zion*. Well, go on, ye great Generals,—spread abroad your fame and “mighty works” in all the political newspapers of the day! But stop! remember MYSTERY BABYLON THE GREAT will fall to rise no more for ever!—Then, O! then, how will those great men feel, (you that have traded by sea and land,) when you see your anti-christian kingdom fall under the wrath of God Almighty?—Gone! and gone for ever! Listen to the Poet,—

“What! to be banished from my life,
And yet forbid to die;
To linger in eternal pain,
And death for ever fly.”

—An awful thought indeed!

Beloved brethren, the foregoing was written by me in the fear of God. I have no ill will nor malice against any person; though I have said some *hard things*, but what I have said is true,—I know it. Many of my near kindred and relatives are *now* under the banner of Mystery Babylon, fighting against the church of God—I feel awful at times on their account,—and I am compelled to be faithful to my God, and give them warning. Here is a mystery: The anti-christian powers are zealous to form a union with *Zion*; yet, if such thing was about to take place, they would be much, yes, awfully alarmed. Only see! look travelling west—you see a little band of poor, ignorant, despised and persecuted pilgrims marching slowly along. They have been surrounded, hedged up, imprisoned, whipped and put to death in many awful ways. Yet, thanks be to a

kind, indulgent and merciful God, a *remnant* is yet seen slowly on the march. Wonderful indeed!

Again: While the christian church—the *Old Baptists*—have been marching on to the New Jerusalem above, all the other so-called christian denominations will keep in sight of us. They can't bear the thought of losing sight of us. This is true, and I know it. Well, brethren, we can only admonish pity, and pray for the poor deluded beings, and say, Lord, turn them, and they shall be turned.

Brethren, remember, in your petitions to God,

Your poor unworthy servant,
R. W. HILL.

For the Primitive Baptist.

Nash Co., N. C., Jan'y 12, 1861.

DEAR BROTHER TEMPLE:

Having to send on my remittance for the “Primitive” for 1860, I feel like I want to say something to you and the dear brethren and sisters in Christ on the all-important subject of *the revealed things of the Spirit of God*; but I do not know what I am going to write. I must draw the bow at a venture, and hope the good Lord will direct my pen aright. Then it seems that I would cite your attention to the 1st ch. and 1st v. of Christ's gospel by John, and try to give you some of my scattering views on that text, as it seems to be the most weighty on my mind.

God tells us by John that “In the beginning was the Word, and the Word was with God, and the Word was God,” as much as to say that, in the beginning of creation was the Christ, and the Christ was with God, and the Christ was God. Solomon says that “Christ was as one brought up with the Father;” and Isaiah says that “Christ was set up from everlasting, or over the

earth was." So we understand that Christ saw the condition in which his people would be involved in this world just as well before he spoke the world into being as he does now, or ever will; for there has no new thing happened under the sun in God's account. So I look upon it that it is one eternal now with God,—nothing new nor old. Then "known unto God are all his works" from the foundation of the world; for his "work is before him, and his reward is with him." Yes, brethren and sisters, "he (that is, Christ,) shall save his people from their sins," and sin is the transgression of the law; and inasmuch as God's law is holy, just and good, nothing that I conceive in the scriptures, or from experience, can ever satisfy that law but Christ. Then we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man; and Paul says that Christ not only died for us, "but rose again for our justification." Then, brethren and sisters, I do not see any other way for us to be saved but for God to clothe his Word (that is, Christ,) with flesh; and that flesh consisted of blood, for "without the shedding of blood there is no remission of sin." And here I wish I had time and space to write something about the quickening powers of the Holy Spirit or the Almighty hooks of conviction that seizes hold on the hearts of the Elect of God, those he foreknew, to quicken them into life from the dead. O! brethren, this gives me great satisfaction to believe that God, of his infinite goodness and of his loving kindness, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, unfeigned, and that fadeth

not away." And what more can I say than this,—“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.” “Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Yes, brethren, Christ paid the debt of his church (or the elect) at the time of his resurrection; yes, for Abraham and Isaac, and are not we, that believe now in the go-pel day, Jacob, the same spiritual Israel that was chosen in Christ before the world began—sanctified thro' the Spirit—loved with an everlasting love—called with an holy calling, that we should believe the truth? God hath revealed these things to us by his Spirit.

And now, brother Temple, after correcting mistakes and excusing bad spelling, if you see proper you can put this to press; if not, all will be well with me. I must stop, for fear I shall be in the way of abler pens than mine. I want to write more, but I forbear at present.

Yours, in hope of eternal life,

J. B. BRANTLEY.

For the Primitive Baptist.

DEAR BRO. TEMPLE:—

It seems that it falls to my lot to write again. I am, at this time, very feeble, but the subject of religion seems to bear very heavy on my mind at this time. O Zion, beloved of the Lord, for the sake of Jesus we are counted fools by the world: but if we are fools, it is for Jesus. Therefore, brethren, let us be scandalized before men, and not before God; for it is better to be hated

by the whole world and feel clear in the presence of God than to please men: for I do not find salvation in any other only Jesus,—and he is the 'way' and the 'door,' and no man can go to the Father but by him. He is the life of the christian, he is the christians' hope, he is their glory, he is their praise, he is the true vine, ye are the branches: every branch that abides not in him withers away, and if we abide not in him we are none of his. I think that the church militant is the true vine, or we might term it the whole church of Christ; and if we abide not in Christ we are one of these that withereth away. Every plant that my Heavenly Father has not planted, shall be rooted up. The tares are to be gathered into bundles and cast into the fire, but the wheat is to be gathered in barns. The tares are the seed of the wicked one, but the wheat is the seed of the Son of God. If we feel small, it hinders us not from being a seed, for a seed is a very small thing. Therefore, if we can be one of these seed that the Son of God sowed, what a glorious thing will it be. But John the Revelator saw that some had professed to be Apostles, and were not, and were liars: and it seems as though we have some among us now,—for were there not ten virgins? and recollect they all had one name, and all slumbered and slept together, and all had lamps, and when the cry was given that "the bridegroom cometh," it appeared as though they all arose and trimmed their lamps: but we find only half of them had oil in their lamps, and it appears as though they had just found it out, and then beckoned to the five wise to give them of their oil. But they said, "Go rather to them that sell," and the five wise were invited in, and the door was shut; but when the five foolish came and

knocked for entrance, the Lord's word to them was, "Depart from me, ye that work iniquity, for I never knew you!" It seems, brethren, that we all have one name here among ourselves; but we know not how many of us will be invited in when the bridegroom cometh. It is a hard thing for us to know who are or who are not christians. Nevertheless the foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his.

I must come to a close for the want of room. Pray for me, brethren. Let us pray to our Father that we may be found with oil that will constitute us happy when we have to change worlds. O, that the great Giver would grant we might be found clothed in the robe of the righteousness of our Lord Jesus Christ.

Brethren, perhaps this is the last time that you ever will see a communication from me. I pray to the Father that we may meet in full communion to part no more; and when it goes well with you, remember them that are in afflictions.

W. B. WILLIAMS.

Elgecombe Co., N. C.,

Jan. 17, 1861. f

For the Primitive Baptist.

DEAR BRO. TEMPLE:

I, for the second time in life, have concluded to write a few lines for publication. The subject is,—"*Sow unmixed seed in thy field.*"

In order to immediately arrive at what was meant by these words, we should notice who *spoke* and who was *spoken* to. Let it suffice to say that God either directly or indirectly addressed a *sower* as a second person, and third and lastly let us notice the subject. Well, this much being understood, let us understand who the *sower* is. Well, I have

no better understanding than to believe that it is the *Reaper*, for we understand in Sacred Writ that "if we sow unto the flesh we shall of the flesh reap corruption," and, to the reverse, "if we sow unto the Spirit, we shall of the Spirit reap life eternal."

It being understood, then, that the two are one,—to-wit, the sower and the reaper,—let us proceed to ascertain what the "unmixed seed" is. My understanding is, that it is the Word of Truth, or the Gospel. Says one, you believe that the minister is the sower and the reaper. Yes, and the plowman, too, for you recollect the command is "preach the word." Says one, tell us more concerning the "unmixed seed." Well, as I understand the word to be the seed had in reference, I understand in the word (if my memory serves me aright,) that the wrath of God is poured out without mixture. And the question might arise relative to what did the wrath of God center upon. Let it suffice to say that it will ever abide upon the objects of its hatred. What is the objects of his hatred? Well, I suppose they are those which the good Master ordereth to be bound in bundles and burned, to wit, the children of the wicked one. What or who are they? says one. Are they men and women? They are of their father the devil, and his works they will do. Well, says one, you have not told whether or not they are men and women. If you, Mr. Inquirer, will tell me how much flesh, blood and bone is required to form a constituent or child of the kingdom, or one of the 'good seed,' I then feel under absolute obligation to tell you. But, if I have to express my understanding upon that portion of scripture, I would say that all of the children of the wicked one have not flesh, blood and bone enough to out-weigh the ram that Abra-

ham slew and sacrificed upon the altar instead of Isaac his son.

I cannot finish my views as elaborately as I desire in the narrow limits of a single communication, therefore I will try to sketch them off in the best way that I can in the distance. For the minister to "sow unmixed seed in his field" would be, in my humble opinion, to rightly divide the word of truth, giving each their portion of meat in due season; and in so-doing, he will have to answer a fool according to his folly, and not cast the children's bread to dogs, and feed the lambs with the sincere milk of the word,—feed the fat and the strong with judgment.

I understand the phrase, "give each their portion of meat in due season," to mean rightly divide between truth and error, requiring not the duties of church-members to be performed by the world, nor give the admonition that belongs to the children of wisdom unto those whom he should answer according to their folly. Why, how can he do that? Why, require the unregenerated and wicked worldlings to neglect not the assembling of themselves together, and praying with and for one another, and to take the sacrament and wash one another's feet, and many other duties, the requiring of any or all of which duties I consider casting the children's bread to dogs, and "sowing mixed seed in thy field" when such duties as are above mentioned are required of the world.

It being understood who the *sower* is, and what the *seed* is, let us proceed to examine what the term *thy field* signifies. I understand it to mean that the minister's field is the extent of the dispensation which is given or committed unto him: and that he, to the extent of the gospel knowledge given him, is not to mix his doctrine, but that it must be consistent and in accordance with the

word; not only in accordance, but that he is required to preach the word,—and while he is doing the command, I consider that is 'sowing unmixed seed in his gospel field.'

Well, as I said something relative to him (the minister) as being brought to view under the character of a *plowman*, it may be requisite to explain a little on that point of the subject. It is considered necessary when seed is sown, to plow a little sometimes: consequently let us see what the Book says on the subject,—it is something nearly if not exactly like this, "When thou putteth thy hand to the plow, look not back;" and he is commanded also to "sow in the morning and withhold not his hand in the evening, for thou knowest not which shall prosper, this or that." Why, says one, his hands seem to be very closely engaged. Well, we see from the foregoing scripture that he was not commanded to sow with more than one hand, and when he put his hand to the plow, we have no account of his putting two. So we see that he had no more occupations than hands to perform with; so we cannot count God unjust yet. And he also is required to "cry aloud and spare not." He can do this also, for he has a mouth.

"Sow in the morning." I understand this to require the minister, when he is called to the work, to confer not, but to go to work immediately. And 'withhold not thy hand in the evening.' I understand by this last quotation that there is no excuse in consequence of benighted and cold seasons nor age. It might be said that old age is what is meant by the term 'withhold not thy hand in the evening.' If so, we find no excuse for not sowing in the evening or decline of life; therefore, young-days-man, wherever you be, sow on, and sow

bountifully, that you may reap copiously. Sow on, old fathers, that you can say as old Paul, when dull mortality must lie down to rise no more, "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 glory, and not for me only, but for all those who love his appearing."

Plow on—look not back to the fanciful objects of this world, in which there is no solid comfort; but plow in the gospel field, and plow deep, and bring out of that treasure which was hid therein to the edification and consolation of all of the good seed that was sown therein, or, in other words, children of the kingdom.

Brother Temple, I have an object of compassion before me to-day, it being the 2nd Lord's day in December. This object is a fellow-man that rode up to my house just as I had finished dinner. His humble condition rendered the scene very solemn indeed to me, for he had but one eye and not a hand: he had some remains of fingers on his right arm and could not use them, for they were stiff and very decrepid. The particulars of the scene with me is untold. In the first place he said he had a wife and eight children to support, and that he had to go night and day, pretty much, to get his living. His apparel was humble and thin for the weather. I asked him to get down and take dinner; he, with all thanks, humility and humbleness, did so; but before he complied with my invitation, he said that he had not met with any one so kind for a considerable length of time. Brethren and sisters, I hope that he has not been denied any comfort by any Primitive Baptist; and if any such should come your way, I admonish you to never let them pass by empty. This poor man said that he has had men in his

travels to stick their hands into his pocket and pull out a half dime for a sheaf of oats for his horse to eat. Brethren and sisters, take not the money of such, for "it is more blessed to give than to take." This poor man cannot give, but they do take from him.—That which elicits this notice, especially, is the awful solemnity which prevailed while I was breaking bread for my humble guest, for I was necessarily compelled to break it into small pieces in order that he might eat it. He could use his fork by squeezing the handle into the space between his little thumb and the remainder of his hand, but could not grip it nor let it go. The solemnity with me was, that in breaking this bread my mind was directed from this worldly repast unto a sacramental scene,—and God knows how unworthy I felt, for I had to hasten and turn from the scene and walk away until my feelings were controlled, or shed tears in his presence in consequence of my unworthy sensation. This poor victim stated that his calamity was caused by getting blown up by an explosion in the copper-mines. His name is Brooks.

Brother Temple, you can see that it has been several days since I commenced this scribble.—High water prevented our mail, and I was negligent about it.

Brother Temple, if there is any thing herein that you think is hurtful, leave that sentence out if you wish to publish the residue, and if you deem it discreet to dispose of it otherwise, all will be well with me. Enclosed you will please find my arrears for the "Primitive Baptist, &c."

May God enable you to fight through storms and calms—to feed his sheep and lambs.

Yours, in hope of eternal life,
W. M. SILAW.
Walker Co., Ga., Dec. 2, 1850.

PRIMITIVE BAPTIST.

Milburnie, N. C., Feb. 24, 1861.

CHARACTERISTICAL PROOF OF THOSE WHO ARE REGENERATED BY THE SPIRIT OF GOD.

DEAR BRETHREN AND SISTERS:—Many subjects of a divine nature have been treated upon through the columns of the "Primitive" with the object of edifying and establishing the children of God while on their pilgrimage here on earth,—attending to those things wherewith one may edify another. I also feel a willingness to cast in my little mite at this time with others to the same object, while in these days darkness is prevailing and is so prevalent in our land, agitated by those who are spoken of in Holy Writ that "should bring in damnable heresies, and deceive the very elect if it were possible."

I am aware that the children of God are desirous to know whether they are what they profess to be, or whether they are born of the Spirit, as they all desire to be. I will begin or approach my subject by commencing with those who are quickened into life from a state of death in sins. I believe that the moment the sinner is quickened, he or she is regenerated; and in the application of that quickening power, a divine principle or nature is implanted in the soul, although it may not have a knowledge of it at the time.

But I will give the wherefore of my belief.—The Holy Spirit is the spirit of holiness; hence the sinner desires holiness, or desires to be holy. The Spirit of God is a righteous spirit, and when applied the sinner feels it desirable, and is kiled to the love of sin, which creates in the soul a desire to do right. The Holy Spirit is diverse to sin; the sinner feels it, and is kiled to the love of it. The

Holy Spirit opens the eye of the understanding; the sinner sees the heinousness of sin and abhors it, though he has no knowledge of its being in reality the work of God. The Holy Spirit takes away the stony heart and gives a heart of flesh, that is, a softened, tender heart, prepared for the gift of repentance; and the sinner repents, not before men, but before God.

The Holy Spirit is the spirit of love, and the sinner feels it; so that the practices he once loved he now hates, and the people in whose company he once hated to be confined, he now holds in high estimation, and desires to be as good as he believes them to be. "We know that we have passed from death unto life, because we love the brethren." This love is in the quickened sinner while he feels justly condemned under the righteous law of God. He sees a beauty in holiness and righteousness; hence he cries in the bitterness of his soul to God for mercy, yet he sees nothing in himself to recommend him to God for mercy. He hungers and thirsts for righteousness.—"Blessed are they that hunger and thirst after righteousness: for they shall be filled;" not that they must first 'hunger' and 'thirst' to be 'blessed' and 'filled,' but being already blessed it leads to hungering and thirsting after it. So, by 'mourning,'—being blessed, mourning is a necessary consequence. Thus the sinner feels lonely and low in spirit, dejected and forsaken of God and man, saying in his heart, 'Lord, what shall I do! O, Lord, have mercy upon me, a poor, lost, justly condemned sinner!' He looks back upon the life he has led, and hates it with perfect hatred. "O, that I had ever been born!" Like the woman that spent all that she had on physicians and rather grew worse, I fear this is only the foreboding of God's intention to kill me and send me to hell!" Afraid

to sleep if he could, lest he awake in hell! "God, be merciful to me, a sinner!" He leaves his house, his family, his work, and retires to some retired place to try to pour out his plaintive cries to God for mercy, not thinking of the Saviour retiring to himself in the garden, to bow on the ground to pray to his Father.

Instead of the sinner feeling at great liberty to pray, he is almost dumb before God,—“surely he is angry with me, and will not hear me!” He is humbled down before the Lord in perfect abasement—too unworthy to call on God to have mercy on him. He looks around upon the beasts of the field, and creeping things of the earth,—“O, how happy are you! O, that I could change situations with you!” comparing himself to a dead dog.—Weary and heavy laden—without strength or might to deliver. Brought just where God would have him to be, humble, that he might exalt him to acknowledge that it is all of grace from first to last.

The time of deliverance was not expected when it came, but all unexpected the burden and weight of sin is removed independent of any effort of the sinner. He feels light and new and sweet, and full of love, joy and peace beyond expression.

“If any man be in Christ Jesus he is a new creature, old things are passed away, and behold all things are become new.”

If you have witnessed this newness of life as is expressed in the text, then you have the witness of the Spirit of God bearing witness with your spirit (your experience) that ye are born of God; for Jesus said, “The words that I speak, they are spirit and they are life.” Yet our old fleshly nature is not changed, and thereby that heavenly new sensation is not all the time enjoy-

ed: hence, doubts and fears arise that perhaps it was all a mistake, and fearing that Satan had deceived him,—and to what does the child of God resort? Why, to try to get back his former distress—try to pray for it back,—don't feel like it has suffered enough to be a christian, and becomes much distressed about it.

But here comes an explanation of your case, and witness for you or with your experience.—“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit.”

I will next notice FAITH. “One Lord, one faith, one baptism.” If your faith is the fruit of the Spirit, it is the gift of God, and it draws on the soul to follow him and to obey him in his command. Such souls as are under the drawing of the Spirit, are impressed on to be baptized like their Saviour. “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.” When I speak of baptism here, I mean baptism by immersion, as there is but one water baptism, “one Lord, one faith, one baptism.”

There is a growth in grace and in the knowledge of the truth. Young lambs at first may be misled; but “woe unto him that cause my people to err.” But growth in the knowledge of the truth will, sooner or later, produce some uneasiness about their baptism—that it was not baptism—and they will never rest satisfied until they are baptized in water. Short of this, they never have the answer of a good conscience towards God, as the Holy Spirit makes the above impression on the mind. At this time I will not quote scripture to prove the mode of baptism.

In this growth of grace and the knowledge of the truth, there is a growth

in the knowledge of God, as far as revealed, that he is eternal, self-existent, all-wise, the same yesterday, to-day, and for ever, and that he chose us in Christ before the world was and grace given us at the same time, and the doctrine of Predestination to the adoption of children by Jesus Christ unto himself according to his will, and in due time is manifested to the heirs of promise. The doctrine of special, holy and effectual calling of the Spirit teaches them in the school of Christ to receive, and that in the love of it. In fact, there is no real fellowship short of believing and continuing in the Apostles' doctrine, and that in the love of it. To confess the scriptural doctrine, and not in the love of it, is not continuing steadfast, and affords no food to the soul if the love for it is absent.

The doctrine of the Final Perseverance of the Saints is a doctrine that none but the children of God can receive in the love of it; many may confess it, but it is one thing to confess it and another thing to receive it in the love of it. Those that love this doctrine, it is food to the soul while they serve God in the Spirit of truth. It is a doctrine, in its spirit, that is hid from the mere nominal professors, and consequently the final success rests upon themselves instead of the grace and power of God. All the scripture that goes to prove this doctrine they pervert, twisting it to suit their own carnal inclinations, which goes to prove they are not reconciled to God. Those who receive it in the love of it are reconciled to God, and have all the advantages of serving from the spirit of love instead of servile service, which is no service to God at all. They are acting under the old covenant of works, nationally, instead of grace.

I will now proceed to notice some of the scriptures that go to insure the Fi-

nal Perseverance: Isa. xliii. 2,—“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” Prov. xviii. 10,—“The name of the Lord is a strong tower; the righteous runneth into it and are safe.” John x. 27, 28, 29,—“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.” Col. iii. 3, 4,—“For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” 1st Pet. i. 5,—“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” Rom. viii. 38,—“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.” I need not refer, at present, to any more proof of the Final Perseverance of the Saints of God.

Those who receive the above doctrine referred to, in the love of it, receive God’s word, and are sealed the heirs of eternal inheritance, reserved in heaven for you, where moths do not corrupt, nor thieves break through nor steal.

I hope, dear brethren and sisters, though many of you are strangers to me in the flesh, to meet you in glory ere long, in the full enjoyment of the rest reserved in heaven for us. Pray for me, that I may realize to the full of my hope in God, where we shall all appear,

having on the wedding garment—the righteousness of Jesus—and, like Paul, a crown of glory, bearing palms of victory in our hands, and to sing the song of Moses and the Lamb for ever and ever.

EDITOR.

OBITUARIES.

For the Primitive Baptist

A Biography of the life and Death of Mrs. Clarisy Wilder.

VERY DEAR BROTHER TEMPLE:

The Lord has taken from me the dearest earthly friend I have ever had; but he first gave her to me, and surely he had a right to take her to himself whensoever it pleased him, and it is wrong for me to murmur. But O, brother Temple, the ties of nature are so near who can, when looking back, help from grieving?

Clarisa Wilder was once Clarisa Vincent, daughter of John & Nancy Vincent; born in the State of Maryland, Charles county, and then moved to Virginia, Frederick county, where they staid ten years, and then moved to N. Carolina, Caswell county,—proving an ornament to her sex. In the year 1806 the Lord fixed my eye on her, and we agreed to marry, and was married the 1st day of March, 1807, in the 29th year of her age. We lived together 54 years, and raised two sons; and when we had become old so that we could not get our living by our own labor, both of us agreed to break up and move to Tennessee and live with our youngest son, who, with his wife, received us with heart and both hands open.

Sometime in the year 1820, the Lord arrested her soul by the operations of his Holy Spirit, and shewed her the powers of sin and what it was doing for her. I saw her distress, but did not know what was the matter. She seemed melancholly for a long time, but was all the time seeking justification by the deeds of the law, by which no man can be justified: for if there had been a law given that could have given life, veri-

ly righteousness would have been by the law; for what the law could not do, God sending his Son in the world condemned sin in the flesh, that every mouth might be stopped, and every man stand guilty before him. She had no confidence in the flesh from the first time she was brought to see Jesus standing with out-stretched arms to receive her. She was made to put all her trust and confidence for life and salvation in his merits, which continued to the last. But alas! she is gone!—her soul to praise Him, while her body is mingling with the pale nations of the earth!

Oh! brother Temple, often have you conversed with her, and wanted her to let you baptize her; but the cause was so near and dear to her that it made her afraid, but she was always willing to wait upon the brethren. But you nor me will never converse with her again in this world; but I hope to meet her in heaven, where we shall part no more.

She dropped her load in death on the 10th of January, 1861, by leaning it on the breast of Jesus and breathing her life out sweetly there,—being in the 84th year of her age. She seemed to enjoy her senses to the last while she could talk. But I believe, brother Temple, she will awake from her slumbers at the second coming of Christ, and will say, "Death is swallowed up in victory! O, death! where is thy sting? O, grave! where is thy victory?"

JAMES WILDER.

Haywood co., Tenn.,
Feb. 4th, 1861. }

APPOINTMENTS.

ELD. L. BODENHAMER will preach, the Lord willing, at the following places:—

Big Meadows, Chatham county, N. C., April 7th, 1861; Monday travel; Tuesday, 9th, Eno; Wednesday travel; Thursday, 11th, Bethel, in Wake co.; Friday, 12th, Willow Springs; Saturday & Sunday, 13th & 14th, Middle Creek; Monday, 15th, Hannah's Creek; Tuesday, 16th, Reedy Prong; Wednesday, 17th, Seven-Mile, in Samp-

son co.; Thursday travel; Friday 19th, Riley's Creek; Saturday 20th, at night, Wilmington; Sunday, do.; Monday 22nd, rest; Tuesday travel; Wednesday 24th, Stump Sound; Thursday 25th, Yoopp's; Friday 26th, Stone's Bay; Saturday 27th, South West; Sunday 28th, Chappel-Run; Monday 29th, Beaver-Dam; Tuesday travel; Wednesday May 1st, Red Banks, Pitt co.; Thursday 2nd, Great Swamp; Friday 3rd, Flat Swamp; Saturday 4th, Coneto; Sunday 5th, Sparta; Monday 6th, Old Town Creek; Tuesday 7th, Upper Town Creek; Wednesday 8th, Falls Tar River; Thursday 9th, Peach Tree; Friday travel; Saturday & Sunday, 11th & 12th, Camp Creek, Orange Co.

Sent by

WILLIAM BURNS.

Receipts.

N. C.	Bryant Mearady for 61,	\$1 00
"	Peter Jones for 61,	1 00
"	Mrs. Eliz. Cherry for 61,	1 00
"	A. B. Swindell for 61,	1 00
"	Wm. F. Trogden for Joshua Swann for 61,	1 00
"	Cabret Powell for Mrs. E. Creach for 60,	1 00
"	John M. Chasten to A- pril 61,	1 00
"	H. J. Pearson for self and Aaron Markham for 61,	2 00
"	Isaac Wright for Mr. Ba- con (of S. C.) for 61,	1 00
"	Mrs. Elizabeth Tatum for Wm. Wilroy for 61,	1 00
"	A. P. Roberson for self & Eld. Robert Shreve for 61,	2 00
"	A. C. Ballard for Miss Mary Ballard to June 15, 61,	1 00
"	Tho's. Latta for 61,	1 00
"	Wm. Lucas for 60,	1 00
"	Zecchariah Carter for 61,	1 00
"	Matthew Wilder for 61,	1 00
"	Sarah F. Stutts for 61,	1 00
"	John Thompson for 61, (corrected),	1 00
"	J. R. Pitt for 59-60-1-2,	4 00
"	Wimbley Hinton for 58- 9-60,	3 00
"	L. Edmonson for self and Sally Vick for 61,	2 00

	Geo. Howard for Mayo Worsley for 60,	1 00
"	Henry Stephens for Miss Amanda Williams for 61, and John Jones to Oct. 61,	2 00
"	B. P. Pitt for self to Aug. 61, G. J. Brown to April 62, and Dr. T. N. Mercier to Aug. 61,	4 00
"	David, Stephenson, Jr., for self and Geo. Stephenson to Nov. 61, and Osbourn Stephenson for 61,	5 00
"	Eld. R. W. Hill for self, Miss Jane Mitchell and Miss Martha Kingston for 59-60; John G. Hill and James Mitchell to Aug. 59-60,	10 00
"	Eld. John H. Daniel for Wm. Warren for 58-9-60; Jas. S. Long for 59-60-61; James Purperry, Jr., for 56-7-8-9-60; Joseph Cobb to Sept. 60; Mauda Tyson for 55-6-7-8-9; and Amos W. Cobb to January 61,—total,	24 00
Va.	Eld. S. Minter for 61,	1 00
"	Mrs. Ann Dawson for 61, David S. Cocker to Oct. 61, and Jas. D. Boatright for 61,	2 00
Tenn	Jesse Davis for 61,	1 00
"	Swain Ramey for 61,	1 00
"	Tho's C. Horne to August 61,	1 00
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"	James Stannett for self to Aug. 61, and Wm. Swain to Feb. 61,	5 00
S. C.	Eld. M. McGraw for 61,	1 00
Geo.	David Hickox for 61,	1 00
"	John H. Jackson to April 62,	1 00
"	John McKinney for self for 61, and Eld. John P. Respass to July 20, 62,	2 00
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	Taylor to Feb. 62,	5 00
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"	W. M. Jacks for self, A. W. Rushing and K. C. Dorras for 61,	3 00
"	John H. Pearson for self to June 62, and Joseph G. Moore for 61,	5 00
Ma.	Elizabeth Brown for 61,	1 00
"	S. A. Beauchamp for 61,	1 00
Ark.	Eld. Stephen Berry for Upsom Sims to April 62,	1 00
"	Eld. Stephen Berry for Shipman Denton and Lewis Daniel for 61, (failed to come)	(2 00)

INFORMATION.

Brother Stephen Berry, of Ark., will please learn from this that neither his letter nor money came to hand containing the names of Shipman Denton and Lewis Daniel as new subscribers—caught, I reckon, by a "land shark" on the way.

Brother M. McGraw, of S. C., will please learn from this that A. S. Jackson of Ark. has paid up to April '59.

PRIMITIVE HYMNS,

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Plain substantial Binding, single copy, 75 cents; six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, single, \$4 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

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We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama;

N. A. LLOYD.

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THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

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COMMUNICATIONS.

For the Primitive Baptist

DEAR BRO. TEMPLE AND ALL TO WHOM
THIS MAY COME:—

I have neglected to send on my remittance for your very valuable paper, the "Primitive Baptist," and while I discharge my duty in that respect, I feel disposed to give you a few scattering thoughts on the 14th chap. and 32nd verse of Proverbs:—

"The wicked is driven away in his wickedness: but the righteous hath hope in his death."

Solomon being the wisest man, thro' the gift of God, that ever had or ever should sit on the throne of Israel as king, unto whom "the Lord appeared twice,"—we take it for granted that he was inspired of God to write the foregoing passage, and we take it up as it stands on record.

"The wicked." The question arises, Who are "the wicked?" The answer is plain, They are every one that never have nor never do obtain repentance toward God and faith in the Lord Jesus Christ. "He that believeth not is condemned already," and is only waiting the day of his execution, when he will be "driven away in his wickedness." "Except ye repent, ye shall all likewise perish." Hence, they are not only "driven away in their wickedness,"

but they are placed in a perishing condition. "These shall go away into everlasting punishment." Thus we see they are not only "driven away" to perish, but cast "into everlasting punishment," where hope nor mercy is not to be expected.

Question:—What are they "driven away" from?

Answer 1st:—The world and all their fleshly pleasures, which are their chief concern.—"Love not the world, neither the things of the world, for he that loveth the world, the love of the Father is not in him." "You love your sins, and after them you will go." "The thoughts of foolishness is sin." "The soul that sinneth, it shall die." Hence, there is no alternative,—*"If you die in your sins, where God and his Christ is you can never come;"* for "God will bring into judgment every work with every secret thing, whether it be for good or whether it be for evil, and will render to every one a just recompense of reward for the deeds done in the body." And the door of mercy is for ever closed, "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

2nd: They are "driven away" from the company of the children of God, and from the sound of the gospel of the Son of God; they will never again be admonished by the children of God to

"seek the Lord while he may be found, and call upon him while he is near." The door of mercy is for ever closed against them! they shall never hear another sweet invitation through the gospel to close in with the offers of mercy while time and opportunity is afforded. They are "driven away" from the presence of God to perish "in everlasting punishment," where there is not the least mitigation of their pain, not even a "drop of water to cool their parched tongue;" for "the smoke of their torment ascendeth up for ever and ever." The Poet says,—

"Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest-sinner may return."

And the Prophet says, when speaking of death, "Then shall ye return and discern things rightly."

Dear sinner, have you never seen a sinner in the jaws of death despairing of the mercy of God? He has lived regardless of the awful threatening of the justice of God, and he has paid no heed to the kind and soothing invitations of the gospel of the ever blessed Son of God, and has lived contented "without God and without hope in the world." Behold his pallid features, his sunken eyes, his quivering lips, his faltering voice calling on God for mercy; but he must go! Medical aid is baffled; when God calls, he will be obeyed,—"I will work, and who shall let it?" And, in justice, God may say to him, "I have called, and you have refused; I have stretched out my hand all day, and no man regarded; therefore I will laugh at your calamity, and mock when your fear cometh: when your fear cometh as desolation, and your destruction as a whirlwind, then shall ye call, but I will not answer."

Thus the poor soul is "driven away in his wickedness" from all his earthly

pursuits and pleasures, to the dread tribunal bar of God only to hear the awful sentence pronounced against him, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Thus he is "driven away" from the peaceful presence of a merciful God, to take up his eternal abode in them dreary regions of horror and keen despair, where he must linger while eternity runs its endless round; "where their worm dieth not, and their fire is not quenched."

Dear sinner, reflect on these things; remember, "as the tree falls, so must it lie." There is no change for the better after death,—"The wicked is driven away in his wickedness."

"But the righteous hath hope in his death."

Question:—Who is "the righteous," that they should be so highly favored of the Lord?

Answer:—The reverse of the "wicked." All that ever have, do now, or ever will obtain repentance toward God and faith in the Lord Jesus Christ, comprehends all that will be accepted of God in the great and awful day of accounts.

Says one, "I am so cold, careless and unconcerned, I fear I have fell from grace, or I am not what I honestly thought I was." That you can fall from the love and mercy of God and be lost, is inconsistent with the Word of God and His nature. We consider the Word of God fully expresses his nature and character, and he says by his Prophet, "I am God, I change not, therefore ye sons of Jacob are not consumed." And the Psalmist says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "He that is born of the Spirit of God hath the witness in himself, the Spirit of God bearing witness with our spirit that we

are the children of God ;" "And if children, then heirs, heirs of God, and joint heirs with Jesus Christ." "Jesus Christ the same yesterday, to-day and for ever." "Whom he loved, he loved to the end," and they are "one with him." Thus we see, we could as soon tear Jehovah from his throne and make him the "prince of the power of the air," as we could rend one of the members of his mystical body from union with him. God says by his Prophet, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And Paul says, "For ye are dead, and your life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall ye appear also with him in glory." And Jesus says, "Because I live ye shall live also. "In the mouth of two or three witnesses every word shall be established." We have three witnesses in this case which will establish our point, and many could be brought to the same point.

But there is a possibility for poor sin-defiled creatures as we are to be deceived, and grasp the shadow and miss the substance. View the "foolish virgins;" no doubt they honestly thought their lamps were burning, or they would not have said, "our lamps are gone out;" but Jesus says, "they took no oil with them," and we think the wicked without oil would hold a very poor light, but, we think, just as good a light as our own works when they are not influenced by the Spirit and love of God. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Says one, "I must be deceived, and if so, how alarming and awful is the mistake! yet I fear thousands join the church and live and die with no better prospects of acceptance with God than I have."

For your instruction Jesus says, "Search the scriptures, for in them you think you have eternal life, but they are they which testify of me." And Paul says, "Examine yourselves, whether ye be in the faith, for know ye not of your own selves, how that Christ Jesus is in you except you be reprobates." "And you hath he quickened who were dead in trespasses and in sins."

Says one, "I remember from youth to middle age, at times, I had very alarming views of my wicked state before God; and at those times I would try to pray and be very upright: but before I was aware, the clouds would blow off from my mind, and I was as bad or worse than before."

This is called *common convictions*, or *flesh wounds*,—arising from a natural conscience and a natural sense of the justice of God in punishing us for our sins, by a natural knowledge of the word of God. These convictions arising solely from nature, are called a *historical faith*, and they never can benefit the soul; for nature cannot act above itself. "God is a spirit, and seeketh such to worship him as worship in spirit and in truth." "The natural man receiveth not the things of the Spirit of God, because they are foolishness unto him; neither can he know them, for they are spiritually discerned."

Says one, "I do remember a time when the grace, love, mercy and justice of God appeared in such loveliness with such great power to my mind, beside the baptismal waters, it was all I could do to forbear crying aloud, "Glory to

God!" Such views of myself and of God and his justice I never had before. The love, the mercy and goodness of God overwhelmed my soul."

Dear brother, this was the quickening of the dead soul to spiritual life and light. You then believed as you do now, "That God is, and that he is a rewarder of them that diligently seek him," and you came to him by faith and humble prayer. You loved Him because he was holy, and you hated your sins because they opposed your God, and you wanted to be holy as he is holy; and you hoped that, if you sought the Lord in a right way, he would be found of you. This is plain scripture doctrine, "It is light that manifesteth darkness, and the darkness comprehendeth it not, but it shineth brighter and brighter unto the perfect day." You did not know the cause why you never had such views before, and was ready to say, "What a poor fool I have been all my life that I could not see these things sooner."

This is an *effectual call*, or *saving faith*,—"the faith of God's elect,"—and Jesus is the author and finisher of it,— "looking unto Jesus, who is the author and finisher of our faith." "Faith is the gift of God." "Without faith it is impossible to please God." But when the light of faith is first shed abroad in the heart by the Holy Ghost, nature is so dark by unbelief it cannot comprehend these things, and yet it is the 'light' of faith that 'manifesteth' the great 'darkness' of our souls to us.

These three graces—Faith, Hope and Love—being planted in the soul by the Spirit of God, quickens and makes the dead soul alive to God or godliness; or, in other words, these three graces bestowed on the sinner changes his will and affections from the love and service of sin and Satan to the love and service of the only true and living God. "We

love God because he first loved us, and gave himself for us." "The love of Christ constraineth us,"—and they go to work as diligently as if they had to merit their salvation by good works. Being born under the law, and blinded by unbelief, they can see no other way but to work for merit: and they go on in this way till they think they are as good as any body, and far better than many professors, and he says, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, and give tithes of all I possess."

Thus blind unbelief and self-conceit puffs up the pharisee.—"He that exalteth himself shall be abased." But the soul being under the teaching of the Spirit of God, he is not permitted to remain long in this place: he soon "plunges himself into the ditches, and his own clothes loath him," and he is greatly "abased" under a knowledge of his sin against God, and conviction returns in double force; for he sees and feels not only his wicked nature, but his vile returns of base ingratitude to his God, for all the love and mercy bestowed on him by God, and he finds his great strength is not in himself, but in his God, and he has sinned against him so greatly he is almost ready to give up all for lost. But he sees and feels that to go back to the world and sin, is eternal death; and if he tries to serve the Lord, he can only die. Here duty becomes choice, and he resolves to double his diligence, and try to serve the Lord as long as he lives, hoping that he may yet have mercy upon him; and feeling that he "is nothing, and less than nothing, and altogether vanity," he puts his whole trust in him, and casts his whole care upon him, saying, "I will try to serve the Lord, and pray unto him, and if I perish, I perish:" for I see and feel

that unless God has mercy on me, eternal woe and misery is my inevitable portion, for my best performance is so much polluted by sin, he cannot look on them with the least approbation." And he says, "Oh, Lord, is there any way whereby thou can be just and yet the justifier of such a sinner as I am? if so, let thy mercy come to me: it is mercy I want, and it is mercy I need, and mercy I must have, or never see thy face in peace."

The sinner now being chased from every false foundation on his good works, and his dependence placed solely on God alone for justification and salvation,—every promise in the word of God fits his character if he could only apply them. He is hungering and thirsting after righteousness, and the promise is, "he shall be filled." He is "weary and heavy laden," with his sins and condemnation,—“he shall find rest.” He is "poor in spirit," for he has no righteousness to boast of, nor good works to plead,—“theirs is the kingdom of God.” But he sees and feels so much sin and pollution in himself, he cannot see how God can be just and justify such a sinner as he is, and he does not want one of His attributes sacrificed for him, for he is almost reconciled to His will, for if He sends him to torment he knows it is just, but he pleads for mercy. About this time, which is “the appointed time of the Father,” the Spirit of God applies with power to his soul some precious promise, as, “Son, or daughter, be of good cheer, thy sins are forgiven thee;” and all his darkness, gloom, distress and troubles are gone, and life, light and liberty pervades his whole soul, for “Christ Jesus is formed in you the hope of glory,”—and he is clothed in “fine linen clean and white;” yea, “the best robe.” The robe of Jesus’ righteousness adorns his soul from head to foot so perfect, beautiful and

rich that God the Father cannot see spot or wrinkle; and he is changed from a soul in condemnation and despair to a soul filled with triumphant joy in hope of eternal glory through the merits of Jesus Christ. And he thinks he is so fully renovated and cleansed from all sin, he never will displease his God again. But alas! he is soon so severely tempted and tried by the wicked one, that he knows not what to do; he fears he is deceived, for it seems when Satan is about to lose his prey his malice and vengeance is vented in four-fold power to what it was before: and the soul is ready to say with the Prophet, “Shall the prey be taken from the mighty, and the lawful captive delivered?” And his faith answers, He shall “be delivered,” although Satan is a mighty devil, full of malice and treachery against my soul; my God and Father, my Redeemer, is a God possessing all power in heaven, earth and hell, and he is the very fountain of wisdom, love and mercy, and he well knows how to baffle all the fiery darts of the wicked one, and his Apostle says, “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.”

Thus the warfare continues through life.—Sometime the soul borders on despair, and then he remembers the Psalmist says,—“Many are the afflictions of the righteous, but the Lord delivereth him out of them all,” and he is raised in triumph over the enemy of souls to praise the Lord for his mercy to him. “The Lord knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.” And he looks to his God, he trusts in him, he

waits upon him,—“He that trusteth in his own heart is a fool.” “The heart is deceitful above all things, and desperately wicked, who can know it?” “He that waiteth on the Lord shall renew his strength; he shall mount as it were on wings of eagles, and run and not be weary, and walk and not faint.” For the Apostle, speaking of Jesus, says, “Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

And when the monster death comes to the chamber of his heart and knocks for admittance, his Redeemer God is all his stay and comfort, for “Christ Jesus is formed in his soul the hope of glory,” and he cheerfully resigns his soul to the care of God with a smile of glory on his countenance, believing that Jesus will escort it home to glory. And although his body must slumber in the dust until the great day of the resurrection, God will be as good as his word where he says, “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other.” And he feels assured that he will be one of those precious jewels encircled in the arms of God’s eternal and electing love, and our bodies will be fashioned after the blessed image of the ever-to-be-adored Son of God; for, “It doth not yet appear what we shall be, but we know that when he doth appear we shall be like him, for we shall see him as he is.” Soul and body will be reunited, and those immortal eyes will gaze on the dazzling radiance in the reconciled smiles of the Three-One God; and those immortal tongues will be tuned in loftiest and sweetest strains of immortality in singing of praises to God and the Lamb for redeeming grace and never-dying love, while eternity runs

her endless round, without a falter, tire, or faint.

Oh! that God may seal the foregoing scribble to the hearts of all readers by the power of his Spirit—preparing them to make a wise improvement on the same; and that He may finally save us all with an everlasting salvation, is my prayer for Christ’s sake. Amen.

MARSHAL MCGRAW.

S. C., Feb. 9th, 1861.

For the Primitive Baptist

DEAR BROTHER TEMPLE, BRETHREN
AND SISTERS—GREETING:

It has been impressed on my mind for a long time to write out my travail from nature to grace, and my call to the ministry.

When I was about 18 years old, I went to preaching one night, and the minister remarked directly to me, and said, Suppose that you were to die tonight, what would be your condition? These words fell with weight and power on my mind. The more I thought of my condition the plainer it appeared to me that I was a lost sinner. This, brethren, gave me great trouble.

I then quit going to church, thinking that by so doing, I would soon get rid of this trouble. But, O, my brethren! the awful place I went to, to try to drown my trouble! I resorted to one of those “awful sinks of sin,” and by continual warring against my conscience, I thought I had got entirely rid of all my troubles. I never heard a sermon in twelve months. I thought then I could go to church again, and not be so foolish as I had been before. So I went to church, and when I arrived, the minister was preaching. I went in, and took my seat by the side of the door, as close in the jam as I could well get. It appeared like the preacher did all of his preaching to me.

I then again felt like I was a lost sinner. And then, brethren, I began to try to pray, but appeared to waxe worse and worse. I would try to live clear of sin—would try my own works—and oft times would make promises, I would to the Lord that I would do better; and then at that very time I would fail, and do worse.

I continued in this condition about twelve months, until finally, brethren, I lost all confidence in the flesh. I verily believed that I was going to die, and that God would be just in sending my poor soul to hell. But, brethren, though it was just that I should be damned, yet I was not willing to go to hell! But I could only say, Lord, if there is any mercy in store for me, please extend it to my case. I think I was made able to lose all confidence in the flesh and in my own weak effort. I believe that the Lord was pleased to manifest himself to me the chiefest among ten thousand, and altogether lovely. I had retired to a spot in the woods, where I had often times been, to try to pour out my poor soul to God. I had kelt down to try to pray my last time, as I thought. But when I found myself I was standing on my feet praising God. Right here my burden was gone, and I felt light. Every thing seemed to have a new appearance, and lighter than before. This took place one Sunday morning in the month of August—a day that never will be forgotten by me as long as I have my right mind. I thought my troubles were now over, that I never would see any more trouble as long as I lived.—But this happy frame of mind did not last long. My path was soon clouded with troubles and trials and temptations. The first duty impressed upon my mind, was to join the church and be baptized, which I complied with. I

continued in this condition for some two or three years. I then married, and married a lady that was a non-professor. After being married awhile, the duty of family prayer was impressed upon my mind. This was a great cross; but the duty was so forcible upon my mind, that I would try in my weak manner to take it up, and did so.

But, O, my brethren, my mind did not stop at this. I was next impressed upon to try to preach Christ and him crucified to lost sinners. But I thought I was deceived, that I was mistaken in it surely; that it certainly could not be me; that it must be some other man; that as poor and weak a creature as I to attempt even to try to preach, would be too ridiculous! But my impressions kept sinking down deeper and deeper upon me. Oft-times I have gone to church and heard the preacher preach, and thought that I would have given any thing if he would ask me to close meeting for him. It appeared like I could tell sinners just how it was; that Christ had died for them. But before I could get an opportunity, I would back out and sink back, on the account of my weakness.

Brethren, this is the way I got along for eight years. Finally I told the brethren what my condition was, and they thought it was my duty to try to preach. O, brethren, if I could have had my way I would have remained in that condition until now. But it was from a deep sense of duty that I have stepped forward into the Gospel Field. It was nothing that I received of man, nor by the will of man; neither did I receive it at school or college: but I hope that if there has been any dispensation of the Gospel committed to my care, that it came from God alone; for I never have written down a sermon, neither have I memorized one, either

out of a book or by writing it down. But, brethren, my language is often broken and badly connected. But when I try to preach I give to my hearers what I receive.

I was licensed to preach on Thursday before the second Sunday in August, 1858, and was ordained on Saturday before the third Sunday in July, 1860.

But, O, my ministering brethren, often times now when I go to start to my appointment, I am made to inquire, For what purpose am I going? and, To whom shall the arm of the Lord be revealed? and, like the old Prophet did, "Lord, who hath believed our report?"

But, brethren, fail not to sow thy seed early in the morning and at noon, and withhold not thy hand in the evening; for we know not which God will prosper, for he has his own set times to favor Zion. For, twelve months ago, our little church and neighborhood was as cold as any place I ever saw, but God has been pleased to favor us with the out-pouring of his Spirit, and there has been a good work commenced in our minds, and we have had added to our little church, since our last Association, nine by baptism, one by letter, and one by confession of faith; and I believe that there are more still that will soon come to the church. For, brethren, when the Lord commences a good work, he will perfect it to the day of Jesus Christ; for, when Zion travails she will bring forth. I believe that there are some in our midst that have companions who desire to go to the Old Baptists, but *they* prefer some other church. But if there are any in this gospel land that are so hard-hearted that they are not willing that their dear, loving wife or husband should not join the church, O, brethren, let us

unite our prayers together as one man at a throne of grace and pray that God would have mercy on them.

I want my brethren in the ministry, and particularly the young ministers, to write their travail or call to the ministry.

Brother Temple, and all the dear brethren and sisters, pray for me and my little family when it goes well with you,—pray that I may be able to contend earnestly for that faith which was once delivered unto the saints.

Yours, in gospel bonds,

J. B. MILLER.

Monroe Co., Ala., }
Sept. 19, 1860. }

The foregoing communication from brother Miller became misplaced, and was not, until very recently, found.—Excuse us, and write again.—ED.

For the Primitive Baptist.

Nash Co., N. C., Jan. 22, 1861.

DEAR BROTHER TEMPLE:

I take the privilege of writing to you for the pleasant little messenger, the "Primitive," for one of my neighbors by the name of Reuben Murry. He says he believes that the "Primitive" contains the only true doctrine of God, and that he wants you to send it to him twelve months if you can feel willing for a poor unworthy creature as he feels himself to be, to have it. Enclosed you will find one dollar.

Our friend Murry says, if you see proper you may put some of his belief to press after correcting errors. Then here it comes,—viz:

That, known unto God are all his works from the foundation of the world; and that God works all things after the counsel of his own will; that he works and none is able to hinder; that all the works of men are vain; and that there is a way that seemeth right to a

man, but the end thereof is death, and will lead to eternal death if God does not prevent, which we think he will be certain to make a true manifestation of his pardoning love in good time, and in the right way; and we think the right way (not ways) is for God to quicken the dead faculties of the soul into divine life by his Spirit that dwelleth in you, because we believe that what thing soever the Lord doeth, he doeth for ever. We believe that the doctrine that is preached by the Old School or Primitive Baptists will stand firm when the element is melted by fervent heat; for we read that, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Yes, he foreknew them "whom he did predestinate," and "them he also called," and is yet calling, yet justifying, and yet glorifying. "What shall we then say to these things? If God be for us, who can be against us? 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?" And now in time he saves the elect by grace, which I take to be free favor, just like a father gives to his children, because they are his heirs. Yes, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;" and if the heart is not the best and most proper place, I wish some friend would correct me.

Friend Temple, I am not a member of church society, but I desire an interest in the prayers of the Primitive Baptists. So I will close by saying that I desire to know the truth revealed to poor me—that the truth may make me free from the law of sin and death, and a well-wisher to the Primitive Baptists.

Yours, in hope of eternal life,

REUBEN MURRY.

By J. B. BRANTLEY.

For the Primitive Baptist.

Edgecombe, N. C., Feb. 7, 1861.

BROTHER TEMPLE—SIR:

I send you four dollars for myself, J. G. Brown and Dr. T. N. Mercer. * * * I cannot but like to receive the "Primitive," for it seems I am prompted to hope that I shall yet be comforted again through reading that blessed paper; but my joys seem to have almost left while in this sin-smitten world. I often sigh and say, O, return, sweet messenger of rest! I hate the sin that made thee mourn, and drove thee from my breast. But I know it is through great tribulation that the children of God have to pass in this world; but our Lord says, "Be of good cheer, I have overcome the world."

My dear old brother, do you realize a cold, long and wintery time in religion, or are you used to those cold seasons? And, as David said, I fear some day I shall fall by the hand of Saul. Do you read the promise that meets your eyes, and does not meet your case? or, can you say, "Behold, God is my salvation; I will trust and not be afraid. I know my Redeemer liveth: I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works. I will be glad, and rejoice in thee; I will sing praise to thy name, O Most High. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever." "I have fought a good fight, I have finish-

ed my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

I hope this will find you all well; and when it goes well with you, remember one that wishes to find Him returning again who his soul loveth, and wishes to sit at his feet.

BENNET. P. PITT.

PRIMITIVE BAPTIST.

Milburnie, N. C., Feb. 24, 1861

REMARKS ON ISA. XXVIII: 20.

"For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."

Brother Whitnire:—The Prophet Isaiah in this chapter, by the instruction of the Holy Spirit, reproves Ephraim for his pride in idolatry, drunkenness, &c. Pride is idolatry. If it were so in the Prophets' day, so is it now; and as the people in that day were threatened with storms of destruction, so may the people in our day expect the chastening rod of God for our pride as Americans in some way of his providence to humble us in the dust. The practice of drunkenness is calculated to cause a man to err, even kings and judges, literally. I know not that the Ephraimites were more subject to intoxication than others; but the Prophet uses the word *drunkard* in order to bring to view thereby spiritual drunkenness, such as Mystery Babylon carried in her cup, and with it made all nations drunk. What I understand by this kind of drunkenness is, imbibing the spirit of

error in doctrines and traditions, claiming thereby to worship God; taking darkness for light, and light for darkness; sweet for bitter, and bitter for sweet. "There is a way that seemeth right unto a man, but the end thereof is death."

The spiritual drunkenness in America is fearfully great at this time, accompanied with pride and 'high looks'; yea, religious pride, pomp and show instead of meekness and lowliness, for which the Lord will afflict us.

v. 14, 15, "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."

This is as visible at this time as noon-day in our land. Scornful men ruling this people in Jerusalem, or in a church state, cause, no doubt, many of God's people to err. "Wo unto the pastors that cause my people to err,"—that feed themselves, and feed not the flock."

I will now come to consider the text proposed:—"For the bed is shorter than that a man can stretch himself on it." The 'bed' here I understand to mean the *gospel plan of salvation*,—as the bed, literally, is a place of rest, which rest is reviving and refreshing to the human system. So, spiritually, the soul lying believing and trusting in Jesus, or in the glorious system of salvation by grace, when it feeds on it,—it is somewhat like a man taking rest in sleep—lost to all the world around. Even so is the soul lost to all worldly affairs or cares while it is feeding on divine things; it receives fresh vigor to

run the race set before us, looking unto Jesus as author and finisher of our faith. "They that trust in the Lord shall renew their strength,"—feeling perfectly reconciled to God's plan to save to the utmost all that come unto Him through Jesus Christ, they cannot see any alteration needful,—all is right, beautiful and glorious.

But it "is shorter than that a man can stretch (mark stretch,) himself on it." It is carnal in man, in himself, to not be reconciled to God's law, neither indeed can be. He is inclined to be dissatisfied with God's plan of salvation: is, in nature, as uncomfortable as a man when lying on a bed too short for him—not affording latitude to 'stretch' on it. Hence, he will 'stretch' further than is the length of the 'bed,' so as to extend it to a universal salvation or redemption; yes, 'stretch' it to every body—collectively and individually. The doctrine of Election is too short or contracted for false teachers who study to please men instead of God. He 'stretches' to please and tickle human views,—loving the praise of men more than the praise of God. He 'stretches' to the doctrine, that God calls all alike, and that it is in man to obey it or refuse; denying thereby the 'effectual calling of God,' and say that man's good deeds have an influence upon the love of God. On the doctrine of Election, false teachers, some at least, say they believe in it, but they 'stretch' it to suit themselves, by teaching that God foresaw who would do good, and thereby chose or elected them,—making good works the pivot upon which election turns; 'stretching' beyond gospel measure, for the gospel measure is, "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." Then, I consider that works foreseen no more jus-

tify than works performed in time.—For by the deeds of the law no flesh is justified in the sight of God. Works performed must be done by faith; "for without faith it is impossible to please God. Faith is the gift of God—the fruit of the Holy Spirit,—Jesus Christ is the author and finisher of it, and not works.

Hence, false teachers 'stretch' out works before faith to get faith, to influence God to love and save sinners,—which is not gospel measure. They hold that Jesus Christ made a general atonement for all the descendants of Adam by obeying the law and suffering its penalties, and that the Holy Ghost applies the atonement to every individual equally alike, that all are called alike, that the Spirit strives with all alike, while some will not strive with the Spirit and grieves it and it takes its everlasting flight, and they are lost that might have been saved. This is 'stretching' beyond the gospel 'bed' or plan of saving sinners. The gospel plan is, "the power of God unto salvation to every one that believeth" God's plan is, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "Thy people shall be willing in the day of thy power," &c. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." "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."

This is gospel upon which the children of God rest and take repose and refreshment to run with patience the race set before them, looking unto Jesus who is the author and finisher of our faith. No where in the New Testament do I find where Jesus called any particular person but what they answer-

ed or obeyed; for the call is holy and effectual, and does away unwillingness to be saved. "For it is God that worketh in you both to will and to do of his own good pleasure."

But those workmongers 'stretch' further, and teach that repentance is optionary with the sinner,—he can repent, and he can let it alone! But the gospel cuts this "shorter than a man can stretch himself on it." "Him hath God exalted with his right hand to be a Prince and a Saviour to give repentance and remission of sins unto *Israel*," not every body—Ishmaels with Isaacs—but *Israel*; so that all Israel (the elect,) "shall be saved with an everlasting salvation in the Lord." This cuts it too 'short' for 'a man to stretch himself on it,'—it leaves him without the glory in his salvation.

In taking another view of the subject I will notice, first, the stretching of these transformed ministers of death. 2nd, The covering being narrower than a man can wrap himself in it, and so conclude my remarks. I will commence with the Missionary covering. The Missionary society, to forward on the work of evangelizing the world, founded on money, to sell out memberships therein for a stipulated price, is a stretch beyond Holy Writ. And for that society to form other auxiliaries as other societies to carry the money system of "salvation," is a stretch beyond Gospel measurement. No such injunctions are laid upon the Church of Christ, or they cannot be found in the gospel of God; therefore they are the works of carnal delusion, which pleases the world, the flesh and the devil. Why I say, the devil, is because he hates Christ and his followers. This is quite perceivable by the Church of Christ, that all those who are followers of the cunning craftiness of those who lie in wait

to deceive, clearly manifest their hatred towards Christ and his followers. If there was no other proof of their being of the anti-christian family, this is enough. They have formed Bible societies, begged money to put them in operation, and then sell all they can for the cash, and give away some for a cloak to cover up their main object—deceiving and being deceived.

They now stretch again, by having found out by their worldly wisdom, that the Bible, which they have published, sold and given away so long and frequently, is very imperfect! and are now begging money to enable them to have a new translation. O, what confusion! Will they recall their "spurious" Bibles to make room for their new version? We shall see.

Then they have formed a cockatrice nest, and laid their eggs therein, and have hatched young cockatrices by scores, and have let them loose upon the people in every direction, except the poorest sections, where the prospect is not very flattering that they can get much money. Like locusts, that came out of the fire or *smoke*, who do hurt with their tails—their harrangues in the name of preaching, exhorting—or begging money. Money! O, yes! that is what "makes the *mare* go," as the saying is.

✓ I have said for years past, both publicly and privately, that Priest-craft and State would keep pace with each other. "You scratch my back and I will tickle your elbow." Priest-craft is a curse to any nation; and yet our Legislative bodies have been encouraging it in America, until her glory and beauty seem to be nearly faded away—all been brought on by preachers (so-called.)—Religious incorporations have gone on unsparingly, arming anti-christ with power to do evil—to burden the people with heavy salaries: likewise have the States kept up an almost intolerable bur-

dens to be borne in building rail-roads, and now giving exclusive privileges thereon to those who "stretch" themselves beyond scriptural authority—giving them the advantage of return-tickets from their meetings, while your poor writer pays full price for his ticket to meeting, while perhaps a majority of those "stretchers" pay scarcely any thing towards paying for those roads, while the Old School Baptists, some of them, pay heavily, and then pay for their tickets also. These things ought not so to be; but in all roads, where the State holds stock, there should be no difference between the world and professors of religion, lest you tax one denomination to aid another contrary to their faith. Make all pay equally alike, and not make bones of one and flesh of another.

I hope my readers will pardon me for the seeming digression from my subject. I merely have done so to show the progress of priest-craft over the clemency of the people, to lead on to injustice and union of Church and State.

Then they "stretch" over the scriptural measure and form conventions, to devise ways and means to get money, as they say, to evangelize the world, to send out colporteurs to peddle upon tracts, to sell and give away, to make subscriptions and collect money.—These conventions are also based upon money, as the main-spring—pay for membership, &c., &c.

Then they have "stretched" beyond any scriptural authority to form tract societies, selling out life-memberships for \$20 each, together with other societies, all based upon the same principle of filthy lucre—all without the gospel measurement. ✓

Now, to show that this was not the case with the Apostles, I quote as fol-

lows: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves amongst themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the gospel of Christ: Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand."—2nd Cor. x. 12, 13, 14, 15, 16.

From the above I gather that the Apostles had to contend with the same kindred spirits in their day, as we have in this our day,—that their opponents received their qualifications to preach of men, and that the Apostles were not dependent on man's preparation, but on God.

Now we see that the religious colleges are doing precisely what the Apostles disapproved—teaching young men to preach, receiving it as made ready to their hand; and that, by our money-hunters comparing themselves by themselves, are not wise. I know not what language the Apostle could have uttered to more clearly depict our Missionaries' conduct in their manner of qualifying their preachers; for they have their religious professors as head teachers, and their candidates for tuition receive the things made ready to hand. The Apostles had their measure and rule given them of God, and

that measure they had no disposition to go beyond,—unlike the modern Missionaries of our day who “stretch” and make no matter of conscience of it, but boast in and glory in it, seemingly, having not the fear of God before their eyes.

“And the covering narrower than that he can wrap himself in it.”

This covering here spoken of I understand to mean self-righteousness, which can never hide the deformity of sin. The whole law being kept by man, if it were possible, could no more hide our nakedness than Adam and Eve could clothe themselves with fig-leaves; but God made them coats of skin to hide their nakedness. The fig-leaf dress will not be the best garment, but nothing but filthy garments, and yet, strange as it is, men will hang to it until the Holy Spirit cuts them loose from it. Man in nature concludes he must do something righteous to please God, and influence him to be merciful to him, and that the righteousness of Christ, without works or price, is too “narrow” to “wrap himself in it,”—he must help God in the salvation of men and women. They can't see how we can be righteous without mixing their works with Christ's works; consequently must add to the covering of their own righteousness, or covering to make the “covering” wide enough to “wrap himself in it.” (Mark the expression *himself*.) Self can't leave out self,—he must be covered in righteousness. But the righteousness of the children of God, is Jesus Christ, “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” Then, the righteousness of Christ is a whole garment, without seam, and it is imputed righteousness. Some of the self-righteous call *imputed righteousness* non-sense,—showing that the “covering” is too narrow for them!

Nevertheless, the scripture evidence is blessed—“blessed is the man to whom the Lord imputeth righteousness without works.”

I believe, dear brother, that every one of God's children are satisfied and well pleased with the righteousness of Christ. The gospel bed is long enough for them as it is, and they have no desire to add to or diminish. The robe of Christ's righteousness is wide enough for them, as well as long enough, and they can find no fault of it—are well pleased with it—none like it. It is rich enough—all of wrought gold: it is enduring enough, for it endureth forever. All the fault the child of God can find, is, that he does not feel worthy of it; for it is the best robe, and when once put on, always on. It fits every one, and wears well—in fact it is always in fashion with him—will stand abuse, and yet will shine the brighter, if possible, and never wear out in time nor eternity.

If any communications from any of the brethren intended for publication, should fail to appear in the *Primitive* as early as they might expect, they will please notify us of the fact, as well as excuse us. For the communications for the press are given over to the printer, and he cannot do every time like the miller—first come, first serve—because every communication is not of the same size, and the *Primitive* has but one size, therefore the printer has to select such letters as will fit it up.

NOTICES—INFORMATION.

Samuel C. Baun, of N. C., will please be informed that his \$3 inquired after, came to hand—all right.

Bro. John Hammond, of Ga., can send us either N. C. or S. C. bills, or gold—or if neither is convenient, we would take any current bill at home, of as large size as *five*s, though we have to lose from 3 to 5 per cent on all bills here except N. C., S. C. and Va.

Thomas L. Rhodes, of Texas, will please be informed that his money came to hand: he is received for '61.

Receipts.

N. C.	Amos Horn for self to May 61, and Mrs. Sarah Newsom to Sept. 60,	\$3 00
"	Eldder C. B. Hassell for Miss Elizabeth Harrell for 59-60-1,	3 00
"	Wm. Cox for Dawson Craven for 61,	1 00
"	Mary Sherrod for 61-2,	2 00
"	John Jourdan to Mar. 62,	1 00
"	David Hall for 61,	1 00
"	Benj. Fleming, Sr., for self, Ivey Fleming, John L. Fleming, Henry Fleming and Elder Wm. A. Ross for 61, and John F. Winchard to July 60,	6 00
"	Moses Joyner for self and Lemm Joyner for 61,	2 00
Ten.	John Ringgold to Mar. 62,	1 00
"	John T. Leathers for 61,	1 00
"	Harvey Neighbors for Josiah Bateman to May 60,	1 00
"	W. H. McQuistor for Eld. Geo. Huffman and Wm. Page for 61, and Robert Bonds for 60,	3 00
"	Brummit Bryant for 61,	1 00
Texas.	Isaac F. Wood to May 62,	1 00
Ala.	Mark McClamny for 61,	1 00
"	R. M. Josey for James S. Josey to Sept. 61,	1 00
"	Elder Daniel Dozier for James Rowell, J. A. Taylor, James Long, H. Parrish and E. Mancill for 61,	6 00
"	W. A. Vauter for self, John Gilmore and C. Fulford for 61,	3 00
Ark.	H. D. Turner for Wm. Satterwhite to Mar. 62,	1 00
"	Cary Tolson for 61,	1 00
"	H. D. Turner for self and G. W. Dickenson to Sept. 61,	2 00
Ky.	Charles Webb for self, H. L. Webb, H. F. Raburn and Wm. Long for 60-1,	8 00
Ga.	John C. Lanier to Sep. 62,	1 00
"	John Hammond for Eli Marlow up to and for 60, and Peter Buckholts for 61,	2 50
Miss.	G. B. Harvey to Nov. 60,	1 00
"	Martha Colbert for 62,	1 00

APPOINTMENTS.

ELD. L. BODENHAMER will preach, the Lord willing, at the following places:—

Big Meadows, Chatham county, N. C., April 7th, 1861; Monday travel; Tuesday, 9th, Eno; Wednesday travel; Thursday, 11th, Bethel, in Wake co.; Friday, 12th, Willow Springs; Saturday & Sunday, 13th & 14th, Middle Creek; Monday, 15th, Hannah's Creek; Tuesday, 16th, Reedy Prong; Wednesday, 17th, Seven Mile, in Sampson co.; Thursday travel; Friday 19th, Riley's Creek; Saturday 20th, at night, Wilmington; Sunday, do.; Monday 22nd, rest; Tuesday travel; Wednesday 24th, Stump Sound; Thursday 25th, Yopp's; Friday 26th, Stone's Bay; Saturday 27th, South West; Sunday 28th, Chappel-Run; Monday 29th, Beaver-Dam; Tuesday travel; Wednesday May 1st, Red Banks, Pitt co.; Thursday 2nd, Great Swamp; Friday 3rd, Flat Swamp; Saturday 4th, Coneto; Sunday 5th, Sparta; Monday 6th, Old Town-Creek; Tuesday 7th, Upper Town-Creek; Wednesday 8th, Falls Tar River; Thursday 9th, Peach Tree; Friday travel; Saturday & Sunday, 11th & 12th, Camp Creek, Orange Co.

PRIMITIVE HYMNS,

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Plain-substantial Binding, Single copy, 75 cents
Six copies for \$4.00, twelve copies for \$8.00; Blue and Red Binding, plain edges, Single, \$1.00, six copies for \$5.00, or twelve copies for \$9.00; extra Gilt-Edge and Gilt Covers, elegant style, single copy \$1.25, six copies for \$6.50, or twelve copies for \$13.00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most especially solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. A. Lloyd, Greenville, Butler County, Alabama

N. A. LLOYD.

AGENTS.

N. CAROLINA.—Hesea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Danie J. H. Keneday James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. K. Hyman, L. Bodenbauer and W. F. Sanders G. F. Nethercut, Ebenezer Morrow, Wm. Barney Simpson Latta, Matthew Wilder, S. Hassell, L. P. Bearusley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bains Wm. Welch, L. B. Bennett, Mrs. Esther Reece Albert Cartwright, Q. A. Ward, Wm. Thigpen, Sur James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turlington, Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder Jeremiah Batts, Fenj. Flemming, Wm. F. Bell Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Carney, Wilson Lightham, Geo. Howard,

S. CAROLINA.—Eld. Marshall McGraw, John H. Whitmil, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland Isaiah Parker and Prior Lewis; Isham Edwards, Wm. Brown, Wm. H. Hogsett, Eld. E. Rines, L. Phillips A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell.

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BURWELL TEMPL

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

N. W. POOLE,
PRINTER.

Vol. 25. *Milburnie, N. C., April 13, 1861.* No 7.

COMMUNICATIONS.

For the Primitive Baptist

Haywood Co., Tenn., Feb. 25, 1861.

GOOD MORNING, BRO. TEMPLE:—I am gratified to hear from you once more, as you are "speaking out;" but still I am sorry to see that you have let the "old man" get his "foot" entangled in the net of anti-christ. Take care that "ye be not entangled again in the yoke of bondage," but "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness; forbearing one another in love."

As I have to write to you on business, I hope this will afford me a good opportunity to "speak out" too. As you say, it is time, and as the "old man" has got his "foot" somewhat caught in the "fowler's net," permit me to say to you and all of the children that compose the household of faith, that I have been greatly built up, edified and established in the truths of the gospel of the Son of God by your many desirable communications, epistles of love and explanatory remarks upon the gospel. Write on, brethren and sisters, to do good and to communicate forget not, and in all things let brotherly love continue.

Think it not strange, brethren, of the frey trials that are to try you as though some strange thing had happened unto

you. Does it not appear that strange things are happening now-a-days? It makes me think sometimes that these strange political things will swallow up and kill the "three witnesses" that are to lay dead in the streets, (that is, in the minds of the people.)

Take heed, beloved; the devil is going about, like a roaring lion, seeking whom he can devour. You see how he visited the Saviour of the world, and how much power he had over him. The Saviour said to his children, "If he done thus in the *green tree* (with life and sap,) what might we expect in the *dry tree*?" (which is without either.)

Permit me to say to you, brother Temple, and to all of my old friends and relatives, brethren and sisters, that I heartily endorse the editorial remarks you made in your last No., dated 12th January, concerning our political affairs. My mind has been much confused, and is often running and thinking about the gathering of Gog and Magog together against the great day of God Almighty, when the fowls of the air are to be called to eat the flesh of *kings*, of mighty men, of chief captains, of bondmen and freemen, both small and great. Then my mind is led off directly to that passage of scripture that the Saviour remarked to Peter, "*Thou art Peter; and upon this rock I will build my church, and the gates of hell*

shall not prevail against it." That believes my troubled mind some, and I can say, Thanks be to God Almighty for the record of that passage of scripture; for it seems to me to be like a nail in a sure place, and I often hang my hopes upon the glorious promises of God, for he speaks and it is done; he commands and it stands fast; he puts up whom he will, and he puts down whom he will; and the pleasure of the Lord *shall* prosper in his hand.

Cheer up, beloved, and put your whole trust in God; for he can speak peace to a troubled sea, and there will be a great calm; and he is able to speak peace to a troubled nation, and cause a great calm. All power in heaven and earth is given into his hands, and he has told you, "Behold, if ye lack *anything* (mark *anything*.) enter in the closet in secret, and pray to him that seeth in secret, and he will *reward thee openly*." God's way is the better way for us to surmount difficulties. So you see he has said to you, beloved, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," which was prepared for you from before the foundation of the world, and Peter says, "was made manifest in these last times for you, who walk not after the flesh, but after the Spirit."

Try, then, beloved, to "put off the old man with his deeds," and to put on the new man that is created anew in Christ Jesus after the image of him that created him in love and true holiness, and to "walk worthy of the vocation wherewith ye are called *to be saints*, and have no confidence in the flesh; but glorify God with your bodies and spirits, which are his; for ye are the salt of the earth. But if the salt hath lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."

You will understand here, reader, that this *salt* here spoken of is a figurative expression, as salt, in a natural sense, is good when it possesses its savoring qualities or saltness to keep and to preserve, free from decay, such articles as would spoil without its qualities or saltness, and would become offensive, so much so that they would have to be cast out and trodden under foot of men. Now, this is a figure to teach us a spiritual lesson, as it is a figure of the grace of God shed abroad in the soul the hope of glory that is called salt; for it is of a keeping, preserving, savory nature: and we are kept by the power of God thro' faith unto salvation. This 'salt' or love of God in the soul, keeps all of God's children and gives them a hatred to sin, but makes them alive to holiness. And now they can see eye to eye, and speak and believe one and the same thing, in a gospel sense. This 'savory' part is teaching us what God himself teaches, that, all thy people shall be taught of the Lord, and great shall be the peace of thy people."

God's love don't teach A to be an Old School Baptist and to take the Word of God for the man of his counsel, and to renounce all the common isms of the day; and then teach B to be an Old School Baptist by name and profession and to believe in Know-Nothingism and all of the common devilisms of the day. Oh! no; God don't teach that way. You see that makes confusion. God is not the author of confusion, but of peace, as in all of the churches. You see now, A hates every false way, while B loves false ways. That is confusion. Now you can discover that B's salt has lost its savor; it is thenceforth good for nothing but to be cast out and to be trodden under foot of men.

Now, this spiritual 'salt' or grace in the soul the hope of glory, if you please,

has such a powerful, savory, keeping influence, that it enables the child of grace to adorn the doctrine of our Lord and Saviour Jesus Christ by a well ordered walk and godly conversation. It also enables them to conduct themselves and to live and act in this life in such a way as to make the light of their profession shine so as others seeing their good works, are constrained to follow and to glorify our Father who art in heaven.

This is some of the effects of the 'savory' part of good 'salt.' It preserves and keeps us,—we don't keep *that* by our "do and live" system. Oh, no; it keeps *you*, and "makes you that ye be not barren nor unfruitful in the love of God." That is how the matter stands, and you cannot alter it even if you had the spirit of old Cain. You that have but the "one talent," and have hid that in the earth, may rage, and foam, and fret, but it is of no use; you have not the right 'salt.' Is not that enough for the *tares a 'meal'?*

Now, beloved, you see you and I are complaining about "bad feelings" and "sad and gloomy times."—Let us examine ourselves, and see whether we be in the faith; for I read of Jonah's hard voyage when he went contrary to the directions of God. Come, let us reason together, beloved, and see if this is not our situation in the present day,—running a gloomy, dangerous political voyage in our own strength. The lust of the world and the pride of the eye.—This is the *old man* that we are commanded to put off with his former conversation.

Now, father Temple, I see that I and you are or have been entangled in the same net of anti-christ; and the reason is very obvious to me, for "ye cannot serve God and mammon."

Now, beloved, let your unworthy friend admonish you to put off the old

man with his deeds, and *return* to the Lord and bishop of your souls, and to walk humbly before God, and to give no place to the devil, but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; forgetting the things that are behind, and pressing forward to the mark of the prize of the high calling of God in Christ Jesus our Lord; ever looking unto Jesus the author and finisher of our faith; (not looking at time things, but ever looking unto Jesus.)

Again: We are told to "fear God, and keep his commandments; for it is the whole duty of man." (Mark that.) Now you see, we that have named the name of the Lord, must depart from our iniquity, and "lay hold upon the hope that is set before us, which hope we have 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, beloved, our blessed Saviour was so good and kind to his dear children that he would have it left on record by the inspired Apostle that, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Will not that stay you some, Jonah-ites, who are sailing so swiftly in this political vessel of human invention that is now at sea?

"What more can he say than to you he hath said, You who unto Jesus for refuge have fled?"

The 'salt' here spoken of, in a natural sense, has a strengthening, keeping, preserving and craving influence, so much so that even the dumb brute will return again and again to the same place to get a little refreshment. This is the nature of our common salt. This is also to give us a faint idea of the soul in a spiritual sense. That was the

cause of the old followers of Christ saying in olden times that, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." And again, "My soul doth magnify the Lord."

Reader, you will discover here, that this 'salt' or grace here spoken of, in a spiritual sense, preserves and keeps you from evil, and makes you hate every false way of the devil's craft and cunning ways—ways whereby he lies in wait to deceive God's dear children. As I have said before, you do not keep the 'salt' by your own efforts, but the 'salt' keeps you, and preserves you from unbelief and the vain delusions and isms of anti-christ, and all the deadly machinery and inventions of the devil that are now contaminating the whole atmosphere, and brings you off conquering and to conquer through him that has loved you, and has given himself for you, that he might bring you that are beloved to God without spot or wrinkle, or any such thing. This, beloved, makes you earnestly crave another little foretaste of that good 'salt' that has not 'lost its savor.' Yea, very often you desire to return in full purpose of heart to the "Lord and bishop of your souls," and stay upon Israel's God, for he is as a well of water in a thirsty land. And again, "he is as the shadow of a great rock in a weary land."

Now, beloved, all of you that are preserved and kept by this 'savory' power that is here spoken of, Come ye to the waters whereof make glad the city of our God; Come, without money, and without price; gather ye together and sit down under the shadow of this great Rock—Christ the Lord—in this weary land; come, and sit together in heavenly places in Christ. Put off the old man with his lusts and affections, and

put on the new man that hath the mind of Christ after the image of him that created him in love and true holiness; and take no thought for to-morrow, for to-morrow will bring forth evil sufficient for the day thereof. Behold the lilies of the field, how they grow, for they neither toil nor spin, yet your heavenly Father feedeth them. Behold the sparrows! are ye not of more value than many sparrows? yet not one hair of your head shall fall to the ground without your heavenly Father's notice, O ye of little faith.

Father Temple, I dreamed a short time ago that I was standing on a large floor, and there was a trap door in it, and it was hoisted up; and I looked down through the door hole of the floor, and saw just underneath the floor that I was standing on a fathomless sea, and it was dashing and boiling at full speed like a boiling pot, and it was throwing off its pelf of ashes and cinders at a great rate. And I dreamed I told the people that that door must be shut, or the people would become sick and die. I thought, in my night vision, that this sea was the great commotions of hell. Now, old father, predict; as some are to dream dreams, and others to prophesy.

Farewell, beloved, for this time; and may God grant that you and I may make a safe flight from the great political whirlpool of anti-christ, and may gather together under the shadow of this great Rock—Christ the Lord.—
Adieu.

A. BRUMMETT.

"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." David,

For the Primitive Baptist.

DEAR BROTHER TEMPLE :

Having to write on business, I will drop you a few of my ideas on the Atonement. In doing this, I am conscious that I will differ from many that profess religion; and it may be that I will differ from some of my brethren.

The *Atonement* is the satisfying of divine justice by Jesus Christ giving himself a ransom for us—undergoing the penalty due to our sins—and thereby releasing us from that punishment which God could justly inflict upon us, which is plainly shown in the 5th chapter of Romans and 12th v. It says, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*."

In order to understand the *manner* wherein Christ becomes an 'atonement,' we should recollect that God made man, and appointed a wise and righteous law to govern him by,—wherein glory and honor, life and immortality are the designed rewards for perfect obedience; but tribulation and wrath, pain and death are the appointed recompense to those who violate the law. That all mankind have violated this law, is plain from 3rd ch. of Romans and 23rd v. It says, "For all have sinned, and come short of the glory of God."

God, in his infinite wisdom, did not think fit to pardon sinful man without some compensation for his violated law. If the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws would not have been worth contending for, nor observing. Men would have been tempted to persist in their rebellion, and to repeat their old offences. His form of government among his creatures would have appeared as a matter of small importance.

God has made a great display, both of his justice and of his grace, among mankind; on their accounts he would not pardon sin without an ample satisfaction. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his good performances, nor his sufferings. Though man be incapable to satisfy for his own violation of the law, yet God would not suffer all mankind to perish; 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 appointed his own Son to satisfy for the breach of his people, by becoming a proper sacrifice of expiation or atonement. The Son of God being immortal while in the bosom of the Father could, not sustain all these penalties of the law, which man had violated, without taking the nature of man upon him; (not the sinful nature of man; but the nature that Adam possessed when first created and held before he fell :) and, with this nature, he took the seed of Abraham; or, in other words, he took a body of flesh.

To sustain my position that Christ possessed a real body of flesh, I will refer you to St. Luke 24th ch. and 39th v. It says, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

God having received such ample satisfaction for sin by the suffering of his own Son, can honorably forgive his children who were transgressors. The atonement for sin, or an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of. The very first discoveries of grace which were made to man after his fall, implied in them something of an atonement for sin, and pointed to Christ, who was the propit-

iation of our sins. The train of ceremonies which were appointed by God in the Jewish church are plain significations of such an atonement. 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 the believer in Christ. Our Saviour himself taught the atonement for sin by his death. The terrors of the soul, the consternation and inward agonies which Christ suffered a little before his death, were a sufficient proof that he endured punishments in his soul which were due to sin. See Mark 14th ch. and 34th v. It says, "And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch." The doctrine of the atonement is declared and confirmed, and explained at large by the Apostles in their writings. This was the doctrine that was witnessed to the world by the amazing gifts; and how vain are all the labors and pretences of mankind to seek or hope for any better religion than that which is contained in the gospel of Christ. It is here alone that a sinner can find the solid and rational principle of reconciliation to an offended God.

How strange and unreasonable is the idea of some professors of religion who pretend to believe the religion of Christ, yet introduce so many other methods of atonement for sin besides the sufferings of Christ! The sufferings of Christ is a solid foundation on which the greatest sinners may hope for acceptance with God. This doctrine should be used as a motive to persuade sinners to repentance. We should use this atonement of Christ as our constant way of access to God in all our prayers, and as a divine guard against sin. We should use it as an argument to, or remembrance, in all of our prayers for the forgiveness of sins. And,

as a strong persuasive to that love and pity which we should show on all occasions to our fellow-creatures, it should excite patience and holy joy under afflictions and earthly sorrows. It should be considered as an invitation to the Lord's Supper where Christ is set forth to us in the memorials of his propitiation as a most effectual defence against the terrors of dying, and as our joyful hope of a blessed resurrection, and as a divine allurements to the upper world, that when this body of ours dies, we have an house not made with hands eternal in the heavens, where the wicked cease from troubling, and the weary are at rest. What a happy time it will be for us to hear that welcome sound, "Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world!" where we can sit down with Abraham, Isaac and Jacob in the kingdom where there will be no more sickness nor death, but to ever bask in the peaceful presence of Christ for ever! What a happy time it will be when we will have God for our Father, Christ our elder brother, heaven for our home, and eternity for our lifetime.

B. C. HEADRICK.

Hawkins Co., Tenn., }
Jan'y 20th, 1861. }

For the Primitive Baptist.

Morgan Co., O., Feb. 5th, 1861.

BROTHER TEMPLE, and the Brethren and Sisters who read the *Primitive*, (if one so vile and sinful should call you so.)—May grace and mercy abound to all who love our Lord and Saviour Jesus Christ.

The writer of this has a name among the "Old School Baptists;" but he knows if *that* is all, he is no more an "heir of God, and joint heir with Christ" than Simon Magus was. He firmly te-

believes in the "purpose of God," i. e., he believes that God is a Sovereign; and, consequently, does "his whole will." Yet, this may be so, and we yet be destitute of charity [love,] without which "we are as sounding brass or tinkling symbol." Hence, a man may *profess* to know the Lord in the pardon of his sins, be received by the church and "baptized in the name of the Father, and of the Son, and of the Holy Ghost," yet "in the gall of bitterness and the bonds of iniquity." I frequently try to weigh myself in the ballances of scripture testimony; and sometimes I think I can faintly see my name recorded in "the Lamb's Book of Life;" but again I am in the dark, and fancy I cannot say "Siboleth" at all, but am deceiving the church with my "Siboleth." To mention a few passages which I think are evidences of our belonging to Christ: "For where your treasure is, there will your heart be also;" Luke xii. 34 "By this shall all men know that ye are my disciples, if ye have love one to another;" John xiii. 35. "The Spirit itself beareth witness with our spirit, that we are the children of God;" Rom. viii. 16. "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts;" 2nd Cor. i. 21, 22, and v. 5. See also 2nd Cor. xiii. 5; Eph. i. 13, 14; 1st John ii. 29; 1st John iii. 14, also 24; iv. 13; v. 1, 2, -4, -10; 2nd John 9.

These passages, with many others, are very comforting to me at times; but I frequently think perhaps my love to the brethren is only *carнал* and *selfish*. As for "keeping the commands," I know I am *minus* there, for the very smallest act of goodness is left undone by me, and I am too frequently engaged with things which are *earthly—ephemeral—sinful*. "O, wretched man

that I am, who shall deliver me from the body of this death?" I am sometimes made to rejoice when I read, "It is no more I, but *sin* that dwelleth in me." I hope it is so: one thing is certain, if all christians are in possession of *absolute knowledge*, then I am not a christian; and if Christ has died for me, he will undoubtedly "raise me with his people at the last day."

Brother Temple, do with this as you deem best. It is my first for the *Primitive*. I have written several communications for *Zion's Advocate*, and the appearance of them in that excellent paper has surprised me; for my pieces are so imperfect that I imagine I see brethren Clark and Temple reading my *stuff* and *smiling* at my extreme ignorance. So you will not offend me by burning instead of printing my 'jab.'

Nihil Plus.

J. C. SIDEBOTTOM.

For the Primitive Baptist.

DEAR BRO. TEMPLE:

* * * I now wish to send a communication for publication to set my views before some who have censured me on one side with *Fatalism*, and on the other with *Arminianism*. I am, if I know myself, a Predestinarian Baptist—holding, preaching and believing the doctrine of the Election of Grace, to which I will now call the attention of the opposers of that doctrine to the foundation of my belief, and offer my weak reasons why I believe it.

"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."—Eph. i. 4, 5.

Why do I, or we, believe in the Election of Grace? 1st, Because we are begotten by the Spirit unto a belief of the truth.

2nd, Because it implies and sets forth an infinitely wise and perfect Deity, without which there could be nothing certain: and all, not only the salvation of his chosen, but all nature would be subject to an immediate disorder and ruin.

We are told in the text that we were "chosen in him (*Christ*) before the foundation of the world." The *us* mentioned by Paul included himself, the Ephesians and all that had thus been elected or chosen in him "before the foundation of the world." The question now comes in,—if he did choose some and not all, it was because he foresaw that they would obey. This notion would rob our text of its meaning—"that we *should be* holy,"—not that we *were* holy. Besides, if God elected us on the foresight of our self obedience, an eternal election would be as foreign from the election of grace as to have waited until we done the obedience and then in time elected us.

Now, the cause of our being "chosen in him before the foundation of the world" cannot be apart from God; for that supposes a cause preceding the eternal or first cause, which is a contradiction in term, and is unworthy of God. Then, the essence of God is, of itself, the only cause; not merely as some vainly suppose for pity's sake, but for holiness' sake; not because we *would be* holy, but because he is holy, and that "we should be holy and without blame before him in love."

I shall now notice the 5th verse.—"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Having previously, equal

to and according to this holy and eternal choice, predestinated—that is, fore-appointed—us unto the adoption of children; then the prerequisite is not in what *we might be*, but in Jesus Christ first; and, as the effects which flow from such a dignified appointment is holiness, so we are to be "holy and without blame before him in love."

Now, as to the election of the "heirs of promise" there is no conditions; yet, as to the manner in which this people are addressed in scripture, as the effects of election, there are conditions,—such as, "Except a man be born again, he cannot see the kingdom of God;" and, "Without faith it is impossible to please God;" and many other like expressions: but these are only the consequences of election, all of which are embodied and belong to and emanate as the means to effect the great end in the choice of grace. Holiness is one qualification unto which we are predestinated to be 'holy.' 'Blameless' is another to which we are to be, as the effects of the election of grace. In love is another; repentance is another,—all of which had their origin in God, as good gifts, and have been guaranteed to us by election and predestination—God being the great and one sea from which all his purposes in Christ are effected, and all his children made meet by true holiness for the Master's use; yea, they are redeemed by his blood and made worthy,—and they shall reign as kings and priests unto God for ever, and "he will be their God, and they shall be his people;" they shall sorrow no more, but shall be joyful in the Lord.

Oh! the doctrine of Election is sweet to my thirsty soul! for this and this only is my hope of seeing all or any of my Father's heavenly family with their ever-living Head, with crowns of ever-

lasting joy on their heads, where sorrow and sighing shall flee away.

I remain as ever, your brother in tribulation,

L. J. BODENHAMER.

N. C., Jan. 20th, 1861.

JAN'Y 21ST, 1861.

To the Faithful in Christ, &c. :—
“Whosoever is born of God doth not commit sin, for his seed remaineth in him,” &c. “Of his own will begat he us, (salvation is of the Lord.)”

We understand that God is a Spirit, and whatsoever is born of the Spirit is spirit. “He that hath not the spirit of Christ is none of his.” How, then, are we, while in sin, the church eternal? “Upon this rock I will build my church, and the gates of hell shall not prevail against it.” Where is the new creature? “That which is born of the flesh is flesh.” But God, who is unchangeable, whose works are known unto him from the beginning of the world, “when the fullness of the time was come, God sent forth his Son made of a woman made under the law, to redeem them that were under the law,” that we might receive the adoption of sons.—Now, “because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.” Now we have some under consideration that are born of God and begotten of the Father, “have the spirit of Christ,” &c. I believe their seed will remain in them, “and none is able to pluck them out,” &c.

“Whatsoever is not of faith is sin.” Brethren and sisters, let us be careful what kind of faith we have. The devils believe and tremble. Simon also believed and was baptized, yet his heart was not right in the sight of God. Now, “he that believeth, and is baptiz-

ed, shall be saved.” But let us be careful to rightly divide the word of truth. So we believe Simon was baptized in water. Where are you Campbellites—with Simon or not?

We believe that the text means this: he that believeth the faith that Jesus is the author and finisher of, is baptized with the Holy Ghost and fire; for our God is a consuming fire. Being buried with him in baptism, we shall be made like unto his resurrection.

Jesus being exalted a Prince and a Saviour to give repentance to Israel,—do you have any fears about his doing what he has said he would do? Let us be quick to hear, and slow to speak; remembering to rightly divide the word of truth. While we are talking about the spiritual man, that spirit Christ which searcheth all things, yea, the deep things of God,—“the natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned.” But we have the mind of Christ; not as some say, “if I believed as you do, I would take my fill of sin.” These, we believe, have never been “killed to the love of sin,” nor “made alive to the love of holiness.” And they say, “there is no use in preaching, you will be saved any how.” Yet it pleased God by the foolishness of preaching, to save them that believe.” What! do they believe before preaching saves them? Oh, yes. Well, then, we believe preaching saves them from seducing spirits and doctrines of devils, while you believe that preaching saves them eternally. While we read the Word saying, “I am God, and beside me there is none other,” remember Christ’s words to Peter were not to make sheep, call sheep, nor hunt sheep, but they were to “feed my sheep.” Ah! says one, “come along and be saved! you can’t save yourself, but you

have the power to damn yourself!" while I understand that the Godhead has all power in heaven and on earth. But understand me to be hinting about them "which were born not of blood, nor of the flesh, nor of the will of man, (notice it,) but of God." And, "no man can come to me except the Father which sent me draw him; and I will raise him up at the last day." And I am confident of this thing, that when he begins a good work in you he will carry it on unto the day of Jesus Christ.

This is the first time I ever wrote for publication; and my mind has been so scattering since I sat down, I do not know whether to send this or not; but now you can do as you think best with it. I do not often have the opportunity of conversing with the brethren and sisters on the mysteries of godliness, which thing I have not sought for more than 18 months. I have enjoyed a hope for six years, but not enjoyed the meditation of my reading the scriptures with the parables, without which Christ spake not to the multitude.

I have never subscribed to any paper, but I have read a few No's of the *Primitive*. The last contained sister Saltzman's letter. Write on, brethren and sisters.

I hope the brethren and sisters can gather my hints, as they are Bible readers I presume. But as new born babes desire the sincere milk of the word,— "ask, and ye shall receive; seek, and ye shall find." "First seek the kingdom of God and his righteousness, and all these things shall be added unto you."

Yours, in hope of eternal life,

JACOB ——— (1)

"Let thy mercy, O Lord, be upon us, according as we hope in thee."

For the Primitive Baptist.

Durham's, N. C., Jan'y 25, 1861.

DEAR BROTHER TEMPLE:—

Enclosed be pleased to find two dollars for Anderson Rhodes, and one for H. C. Dollar, for which please receipt. And while I am writing for my neighbors, fain would I say something to the saints; but O, my littleness, my leanness, my weakness, my unworthiness! Thus it is, I find myself encompassed with infirmities and full of imperfections, and, as such, unpleasant to the mind, aspiring unto that life and immortality, which is brought to light through the gospel: the gracious soul, methinks, finds itself yoked with the body as with a companion in travel, which it is unable to keep pace with. When the spirit is willing, the flesh is weak; when the soul would mount upward, the body is as a clog upon it. The truth is, O believer, thy soul in this body is, at best, but like a diamond in a ring where much of it is obscured— it is far sunk in the valley of clay till relieved by death; or, like a bird in the cage, ever restless and dissatisfied until it is set free.

Then, beloved, since the grace of God hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; let it be our constant care to keep a clean conscience—a conscience void of offence toward God and toward man. Let us beware of walking in the counsel of the ungodly, or sitting in the seat of the scornful, or standing in the way of sinners. Let us strive to obtain and keep up actual communion and fellowship with Jesus Christ; that is, to be seeking supplies of grace from the fountain in him by faith, and making suitable returns of them in the exercise of faith and holy obedience.

There are multitudes in this day who slight Christ.—Let us see that we do it not. Many have turned their backs on him, who sometimes looked fair for heaven.—“Will ye also go away?”

O! the ingratitude that is stamped upon us for slighting communion with Christ. Jere. ii. 31 says,—“Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?” O! beloved, is this your kindness to your friend? It is unbecoming any wife to slight converse with her husband, and especially if she be taken from poverty, from prison and disgrace, as *we* were by our Lord. Humility, obedience and submission well becomes the household of faith.

Let us hearken to the voice of our Lord. Hear him: “If you love me, keep my commandments.” And this is one of his commandments—“that we love one another;” and, “blessed are they that do his commandments,” &c. Let us remember that this is a perilous time—a time in which divine Providence seems to frown upon the land in which we live; the clouds of wrath are gathering and are thick above our heads. It is not a time for us to be following afar off, like Peter. They that are now walking most closely with God may have enough to do to “stand” when the trial comes. Then let us walk as becomes those that are united to Christ. Evidence our union with him by walking as he walked. And, as we profess Christ to be in us, let his image shine forth in our conversation; remembering that it is the business of our lives to prove by practical argument what we profess.

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

In closing this little epistle of love to the household of faith, we desire to say a word to those who read the *Primitive* and make no profession of a saving interest in Christ.—What shall we say to you? Do you not desire the privileges of those who are in a state of grace? Have you seen them afar off, and still have not embraced them? Are you content to think that ye are none of God's family? that the adoption of sons does not belong to you? that you have no part nor lot in the matter? Have you no inheritance among them that are sanctified? All we can say is, your case is not entirely hopeless.—Jesus is still upon the mercy seat: he still lives to intercede; yes, he is making intercession according to the will of God. He says, “Ho, every one that thirsteth, come ye to the waters.” The gates of the City of Refuge are still open: and O, that we could persuade you, yea, compel you to come in. But, not against your will; but, “whosoever will, let him take the waters of life freely.”

Money you need not have nor bring,
Ye weary laden, sin-sick souls;
Leave all you have and are behind,
And come to Christ, poor naked souls.
Yours, in bonds of love.

S. N. L.

PIKE CO., ALA., FEB. 22, 1861.

Ed. "Prim. Baptist"—Dear Sir:—Enclosed you will find \$2 to pay for the “Primitive.” * * * I get it tolerably regular, and I desire a continuance of the same. I am much interested with the editorials and some of the communications written by some of those “square-toed, flat-footed, broad-brimmed, copperas-breeches fellows” scattered over these once United States. They all seem to speak the same thing.

Yours, &c.

LUTHER SELLERS.

For the Primitive Baptist.

BROTHER TEMPLE:—

I have been reading the "Primitive" the last year, and have seen many communications that were cheering to my feelings, written by the brethren who were living in different sections of our country. It makes me hope that we are brethren and sisters all taught by the same Spirit, and all have the same Spiritual Father. "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

It is through the "Primitive" that some of the dear children of God, as I hope, can hear from each other, who are scattered up and down in this unfriendly world, and hear them tell some of their hopes and fears. And as it is time for me to send on my remittances for the present year, and as I want to hear from the brethren and sisters the remaining few days I am spared to stay in this troublesome world, I thought I would write a few lines to them.

Brother Temple, I, your poor, weak, unlearned and ignorant brother, if a brother at all, feel that I would write some of my feelings and thoughts. I will try to be short, as I wish not to be in the way of the brethren who are able to write interestingly to the minds of the brethren and sisters.

Much-beloved Brethren and Sisters of the Primitive Faith:—It is to you that I wish to say a few things. As I, like all of Adam's family, was born in sin, and in sin I grew up, and sin was my delight,—I would sometimes think of death and judgment and have some serious meditations; though I thought it was time enough by-and-by to get religion. I did not want it then; but I would remember my thoughts, that when I become old or before I died, I would forsake my sins and do good, as I thought, and the Lord would save

me, and I would go to heaven. So I lived in the service of the "wicked one" until in my 19th year. I left N. C., and went to the State of Georgia. There appeared to be a considerable revival there, and I went to meeting and heard the people sing, pray and preach.—There were serious meditations on my mind that I had to die, and I was a sinner; and if I died in my present state, I should be eternally lost. I tried to forsake my sins and do better; but Oh! my good works! I then found I had none. The more I tried to do good the plainer I saw my corrupt state. At length I tried to ask the Lord for mercy; but that appeared sinful. If my thoughts ascended up, I viewed, as I thought, an angry God; and when they descended down, I viewed an awful hell, to which I was fast hastening. I could see no way that the great God could remain just and unchangeable and save such a miserable sinner as I was: but the breathings of my soul were, "Lord, have mercy on me." But my way appeared exceedingly sinful. I thought, What a good thing it would have been for me if I had died in my infancy! And, Oh! that I had never been born! or, If I could have been a beast or fowl, or any thing that had no soul! But I had a soul that had to remain after death, and I verily thought I was going to die in a short time, and to hell I must go! I viewed a chance for others, but none for me. The time, as I thought, had been when I might have been saved, but the day of favor for me had past! the frowns of heaven appeared hanging over me! I thought of turning back to my former course, but it was death to do so, and to go forward I could not. I was hedged up on every hand.

But on the 2nd day of April, 1828, 10 or 11 o'clock, I was walking in the

field, and my burden of guilt and condemnation banished away in a moment, and my soul was filled with love; the sun shone beautifully; the forest looked loving; every thing appeared loving and beautiful, &c.

Brethren and sisters, I felt clear of sin; and Oh! that God that I had thought was angry with me I thought appeared pleasing and lovely! My soul was filled to overflowing with love. A thought occurred that "I was a christian;" the next thought was, "it can't be possible that such a being as I, am a christian. I am not worthy; I have not suffered half enough." It was not with me as I expected it would be if ever I should be born again. But I could not quite give it up, nor quite claim it for some little time. At length I thought I was deceived, and my burden was gone; and thought I was in a worse fix than ever. I craved to have my burden back, that I might be more careful. But, my dear brethren and sisters, I have never had that guilt and fear of going to destruction since. So I have had my ups and downs ever since. But in me, that is, in my flesh, dwelleth no good thing. I feel that in my old age I desire to spend my days in the service of my Maker.

But Oh! brother Temple, brethren and sisters, I have the world, the flesh and Satan to war against,—that the way I desire to live, I live not; and the way I desire not to live, I often find my mind there, which keeps my mind tossed to and fro. But, dear brethren and sisters, let us try to keep an eye single to the glory of God. "In the world ye shall have tribulation, but in me (Christ) peace." Thy strength shall be equal to thy day. He will be with you in the sixth trouble, and in the seventh he will not forsake you.

Brother Temple, enclosed you will find a gold dollar to pay for your pa-

per the present year. Direct as heretofore.

I wrote a little piece over twelve months ago for the "Primitive." I tried in my much weakness to say something about what I thought was christian experience, and as you thought it not expedient to publish it, I have thought likely I ought not to write any more—that it would be no comfort. Perhaps the christian people cannot witness what I wrote. But I feel that I wish to talk to the dear brethren, as I think I can witness some of what they write, whether they can travel with me or not. I have had a name among the old despised Baptists for many years, and they are the people that my soul delights the company of, though they are few and far between. We have some here in Arkansas that feel near and dear to me, who contend earnestly for the faith.

We have peace and union in New-Hope church where my name is; also, peace in our Association. We have preachers who preach Christ and him crucified—the glorious plan of life and salvation by Christ. Thomas Gibson is our Pastor. I have heard several others, and they preach the same Jesus that the Old Baptists preached in N. Carolina. I left that State upwards of three years ago.

Now, my loving brethren, let your unworthy brother say to you, Stand firm; ever trusting in the Lord. Put no confidence in the flesh, but try to look to, trust in, and stay upon your God; for if we miss him we miss our all. He will bring all of his chosen ones through safe that trust in him.

Brethren, I am in my 53rd year. I shall soon meet with a change, and I have a little hope that I will meet you beyond this veil of sorrow. If so, it will be by grace—free grace—and grace alone.

My sheet is nearly full. Dear brethren, may the God of peace ever be with us all, and give us faith to surmount all our trials here, and take us to himself if it is his good pleasure.

CARY TOLSON.

Ark., March 1st, 1861.

OBITUARIES.

For the Primitive Baptist

Almighty God in his wisdom and mercy has seen fit, for a purpose best known to himself, to visit and remove from us by death our much-beloved mother, Mrs. Martha Wilder, wife of Matthew Wilder, Sn'r, and daughter of Hardy and Mary Avera. The medical aid of five distinguished physicians could not drive from her vitals the relentless Cancer of the Breast until it had sped its agonizing course. On the 25th of January, 1861, death laid her cold in his iron arms, after an illness of about seventy-five days. She was aged 46 years and 27 days.

Mother was a member of the Primitive Baptist Church at the time of her death, and had been long before my recollection. She has been a professor for the last 26 or 27 years. She first joined the Missionary Baptist church, where she kept her membership until several years after her marriage with my father: then she joined the church at Salem M. H., Johnston county, and was baptized by Elder B. Temple, if I mistake not. She left a kind husband, eight affectionate children, a mother and three sisters and two loving brothers, and many relatives and acquaintances to mourn their deplorable and irreparable loss. But we do not mourn as those who have no hope beyond the grave; though the writer can never forget the affection of her love. During the whole course of her sickness, her sufferings were greater than language can express, which she bore with great christian fortitude and resignation. Notwithstanding pain overcame her proper sensibilities and rational powers, it made her none the less tranquil. And if she was conscious that death was stealing

her senses, and that his pallors were shading her once glowing cheeks with his ghastly vestige, it presented no horror to her mind; but she was undaunted and not the least affrighted.

Death has robbed us of a loving and attentive mother, a kind and affectionate wife, a good and careful mistress, an obedient child, an ever-dear neighbor, and one of the best of step-mothers. She had a very tender feeling for orphan children, and would often speak of hers that would soon be orphans. Mother has left good examples for her children and dear followers, if they will only take them up. She often said during her illness that she wanted to die and be out of this world of trouble, for she was then suffering death, it seemed, as she said that it was time. She hated to part with her dear husband and children, but she told us all that she wanted us to prepare to meet her in heaven, where parting would be no more. And, I think, if it is our happy lot to get there, we shall meet our dear mother; for I think that she is this day in heaven enjoying the benefits of her labor here on earth, for I believe that if there was a good person in this world my mother was one. She often said during her illness that she should never be restored to health any more, and all that she dreaded was the sting of death, and would say that she hoped that it would be her blessed Lord's will to take her away early. And soon it was, for she folded her arms across her breast and went off as though she was going to sleep, and I trust that she fell asleep in Jesus.

Mother took a great interest in talking with her children about their future doom hereafter if they did not live as they should toward God, and would tell them that they must live as they would wish to die. But alas! she is gone! That gentle voice that was so soothing to sorrow is silenced in death to be heard no more, while her once comely form of beauty, but now of lifeless, inanimate clay, lies low beneath the green foliage above to moulder, petrify and decay in its grave. Some weeks previous to her death, but in the time of her illness

some two or three of our good neighbors came in to see her; and at night after all her dear little children had formed a circle around the fire-place in our mother's room, she asked us to sing for her; and myself, with the other visitors, got the hymn-book and tried to sing some of her favorite tunes.— But Oh! reader of the "Primitive," they were the hardest songs to sing that I ever tried before or since. But alas! hard it is to sing to a dying mother. After trying to sing some two or three songs we commenced trying to sing these lines,—

"Show pity, Lord, O Lord forgive,—
Let a repenting sinner live!
Are not thy mercies large and free?
May not a sinner trust in thee?"

Then, as weak as my dear mother was, she commenced and helped to sing the song nearly through. Jesus can make them that are weak strong if they put their only trust in him. I know that she is gone where I shall see her dear face on earth no more; but I hope and trust to our Lord and Saviour that I shall, with all the rest of my dear brothers and sisters, meet our sainted mother in the kingdom of heaven,— where we shall never part no more,— for she left the strongest evidence that she was going to a better world than this. And great I think was her change, for I think that she went from a bed of pain to the realms above, where every bliss is born to love. And may our loss be impressed vividly on our hearts and minds, and may it make us more considerate, and be the means in the hands of God of fitting and preparing us for ultimate glory; so that when death snatches life from us, we may there meet our beloved mother basking around the Throne, where parting and sighing, death nor pain, will be felt nor feared no more again. Amen.

Poor and afflicted was my mother,
When she on her death-bed lay;
But affliction, nor neither trouble,
Is not my mother's this day.

But why should I lament my case,
Since God has thought it best

To take her soul from hence away
To its eternal rest?

Since it is so, let sorrow go;
My God hath sent his rod;
He doeth his will—I must be still,
And know that he is God.

I had a loving mother dear,
Most precious to my sight;
Alas! that stroke, it was severe,
Which took my heart's delight.

There's not a doubt upon my mind
But victory she obtained;
Although she's left me here behind,
I hope we'll meet again.

For Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.

MARY J. WILDER.

Nash co., N. C., March 10, 1861.

APPOINTMENTS.


ELD. J. J. SCOGGIN will preach, the Lord willing, at the following places, commencing on 24th April, 1861, at Lebanon; 25th at Eno, 26th at a School House near Durham's Depot, 27th at the residence of James R. Young, 28th, 3 o'clock in the evening, at Raleigh, 29th at Bethel, 30th at Willow Spring; 1st of May at Sandy Grove, 2nd at Fellowship, 3rd at Shilo, 4th and 5th at Middle Creek, 6th travel, and 7th at Cedar Grove.

Sent by

JAMES R. YOUNG.

ELD. L. BODENHAMER will preach, the Lord willing, at the following places:—

May 1st, Red Banks, Pitt co.; Thursday 2nd, Great Swamp; Friday 3rd, Flat Swamp; Saturday 4th, Cometo; Sunday 5th, Sparta; Monday 6th, Old Town Creek; Tuesday 7th, Upper Town Creek; Wednesday 8th, Falls Tar River; Thursday 9th, Peach-Tree; Friday travel; Saturday & Sunday, 11th & 12th, Camp Creek, Orange Co.

 The Receipts are crowded out.

AGENTS.

N. CAROLINA.—Hosea Fountain, Isaac Wright, Peter Jones, Jos. Furlough, M. V. Wilson, Wm. V. Harris, Henry Shepherd, Elds. C. B. Hassell, J. Wilder, R. W. Hill, Josiah Smith, John H. Danie J. H. Keneday James Wilson, W. M. Rushing, R. D. Hartt, Wm. H. McKinney, Aaron Davis, Wm. R. Hyman, L. Bodenhamer and W. F. Sanders G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, L. P. Beardsley, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bains Wm. Welch, L. B. Bennett, Mrs. Esther Reece Albert Cartwright, Q. A. Ward, Wm. Thigpen, Sir James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turlington, Green Bridgman, Edward W. Airs, Samuel Sadler, D. W. Morton, Justus Parish, G. J. Green, K. L. Pender, Abram Wilder Jeremiah Batts, Benj. Flemming, Wm. F. Bell Aaron Little, Wm. V. Wilder, Wm. Hamilton, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D. Phillips, Wm. A. Ross, N. H. Wilder and James H. Sasser; E. G. Clark, James Carney, Wilson Thigman, Geo. Howard,
S. CAROLINA.—Eld. Marshall McGraw, John B. Whitmit, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, D. Pate, Charles Anderson, A. G. Patrick,

GEORGIA.—Elders Jethro Oates, Eli Holland Isaiah Parker and Prior Lewis; Isham Edwards, Wm. Brown, Wm. H. Hoggett, Eld. E. Rines, L. Phillips A. W. Morgan, John McKinney, John R. Russell, Z. A. Fowler, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuel Sheets, John Hammond, Wm. P. Russell.

ALABAMA.—Elders E. Holland, R. W. Crutcher, Henry Solomon, Joseph Daniel, Jeremiah Daily John Gray, S. Long, Daniel Dozier, F. Pickett A. Stone, Mrs. Sarah R. White, R. M. Josey, O. W. Horn, J. T. Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S. M. Matthews, Green Carver Wm. M. Parfoly, James B. Miller, Thomas Colven Moses Rushton, Wm. E. Freeman, E. M. Amos

MISSISSIPPI.—Theo. Young, David Harber, Thos. L. Cotten, M. D., George Tubb, B. H. Pace, John Francher Coleman Nichoiee A. W. Herring, A. J. Coleman, J. Watkins, J. M. Reece, Ashley Weather, A. Botters, Robert McFeron, James Carter, John Allen, N. Ward, Jordan Joiner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vanersdel, R. Willis, Lvi W. Cobb, Edmund Jordan.

TENNESSEE.—Naum Powell, L. B. Stephens, Wm. McEee, John Turner, Wm. Shelton, Wm.

Galliland, Dennis Tatum, John W. Keedra, Thom- s Pittis, Samuel Day, Jacob Butcher, E. G. Browning, Vincent Taylor, Anderson Brummett, Joel Rushing, Wm. Swain, J. B. Reager, Fete Smith, Dennis Springer, Samuel Thomas, C. J. Shelton, John W. Burge, John D. Matthews, L. F. Evans; Elders George Huffman, R. W. Fam, Wm. Hunt, John Parker, P. A. Witt, Hosea Preslar.

MISSOURI.—William Fewell, George Youkum, Wm. H. Mahurine, John Patten, C. M. Colyear, Walter Bridgers, Wm. R. Evans, Henry W. Sel akeman.

LOUISIANA.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

INDIANA.—Alston Wyatt, Eld. Geo. Branson Milton Ballenger.

ILLINOIS.—John Aylesbury, George Waggoner Ohio—Eld. Hiram Allen, Andrew Cock.

KENTUCKY.—N. S. McDowell, Nicholas Darnald M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

VIRGINIA.—Rudolph Rorer, John S. Craddock Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Elders Nathan Thompson and Silas Minter

ARKANSAS.—F. T. Harris, W. R. Knight.

TEXAS.—C. W. Dollahite, Jacob Must, Ezra Ste- phenson Alfred Hefner I. F. Wood H. W. Anderson Eld. Joseph Harman, John T. Childers.

FLORIDA.—T. H. Huret, Isham H. Bazzel.

TERMS.

The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, payable in all cases in advance.—FIVE DOLLARS will pay for six copies subscribed for by any one person at any one Post Office. Current Bank Notes of as large size as five dollars, where subscribers reside, will be received in payment—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent, at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Milburnie, N. C."

Job Printing

OF ALL KINDS, PROMPTLY EXECUT- ed at the Office of the Primitive Baptist, about five miles East of Raleigh. Persons who can not make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferroll's, where we will get them, or direct to the Editor Primitive Baptist, Milburnie, N. C. Charges will be moderate, and the work good

BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

J. A. TEMPLE,
PRINTER.

Vol. 25.

Milburnie, N. C., July 13, 1861.

No 13.

COMMUNICATIONS.

For the Primitive Baptist.

DEAR BRO. TEMPLE, BRETHREN AND
SISTERS GENERALLY:

We are scattered abroad in this life; but I live in strong anticipation that we will all be gathered together into the Lord's garner, where the wicked shall cease from troubling, and the weary be at rest.

From what I have written heretofore you would come to the conclusion that I had joined the Baptists. That is true. I gave them my small stock of reason for asking their fellowship, and was received in 1821, and was baptized in good faith, with a conscience void of offence, being the answer of a good conscience towards God; believing it to be following the example of our Lord and Saviour Jesus Christ; who is worthy of all adoration and praise from the heart, lip and pen of every believer in Jesus. I feel glad and thankful yet to this good hour, for the great kindness God has manifested towards me at sundry times and divers manners; but by the same Spirit, for the same great object—to comfort and teach the humble and contrite in spirit, and all through Christ, the Way, the Truth and the Life. It is truly consoling to me this day, to be fully persuaded that God the Father has treasured up grace in

Christ Jesus for us, that we may have a pleasant bunch of grapes occasionally, as we travel through the wilderness of sorrow.

At the time of the separation of the Church, I was divided in mind.

They have manifested themselves as, and are yet called "Separate Baptists."

I remained with the old Union party, and hope through the grace of God to remain with them through the remainder of my days here on earth.

But the Armenian doctrine seemed so natural, so much according to the flesh, that it haunted me like a "living weasel with seven lives," so that I could not get rid of it for some time.—Although the Lord had clearly and conclusively on several occasions, convinced me that it was not the teachings of the Holy Ghost; that it was a part and parcel of the old covenant of works, —the rule by which no flesh could be justified by the law of Moses. Yet I

would relapse into it again and again, for some ten years. The tendencies of this infatuation is to attain to the principle of fame by good works, making void the necessity of the death of Christ, and rolling him off of his glory.

I ask leave to recite a few of the circumstances that convinced me of my error. I felt on that memorable occasion more than ordinarily a deep-seated sorrow at heart, and the spirit of prayer was on the very altar of my heart, crying, Lord, be faithful to me! I fell into a swoon while in this condition. I was revived in a vision of a mountain, with steep rocks, several miles on one side, and water on the other. I was on the mountain, and the rocks were so close to me, that I could not step back, and I could not go forward, neither up nor down. I supposed my life in eminent danger of perishing, there being no way to escape, as I saw. In this extremity of great distress, I saw the Lord Jesus standing down at the base of the mountain towards the sea, watching me.—His piercing eyes seemed to look into my very heart—into the very poor altar of my heart—and sympathizing with me with bowels of mercy and pity. The very spirit that accompanied the look, said to me in the impress, I have never lost sight of thee; my watch-care has always been over thee. I said in my heart, Yea, Lord, I do believe it.—O, my blessed Lord!—I do know that it is my Lord and Master, that made the heavens and the earth and the seas! yea, Lord, and these rocks! and thou canst relieve me! Instantaneously all

was made easy and convenient for me to glide down to the feet of Jesus! I prostrated myself on the ground before him at his feet, saying to him, My blessed Lord and Friend, I have one solemn request to make while I am in thy holy presence, and do grant me this request: To keep me by the power of God, through faith, unto salvation, ready to be revealed in the last day; for I cannot keep myself. Lord, I am so prone to stray from thee! Do sustain me by thy power and mercy! He said to me, in plain speech, You shall stand! There was a pause, and weight, and influence in the promise, that has been fastened on me, that I have relied on ever since, to this good hour.

In the excitement I awoke, and my pillow was wet with tears of gratitude. After a calm ensued, the following interpretation seemed to be offered: This rugged rocky mountain, is Mount Sinai. The sea, is the Gospel of the Son of God. This mountain is the old covenant, and the Gospel is the new—nothing but the new can or will prevail.

Where God, by his own finger, makes the deep and lasting impress on the heart, and declares that he will be unto them their God, and they shall be unto him his people, they believe in Jesus, and are sealed with the Holy Spirit of promise. The new is better than the old; notwithstanding Moses was faithful in all his house; but Christ is worthy of more glory than Moses. The old covenant had a worldly priesthood; but Christ's priesthood was after the order of Melchizdec. The first had an end; the other eternal. The old stood in meats and drinks and divers washings imposed on them until the time of reformation, or the coming of Christ, the perfect Tabernacle; that all that were called might receive the promise of eternal inheritance. The first had but the shadow of good things

to come; but the new brings with it eternal life. The old made Moses exclaim, I exceedingly fear and quake.—The new brings them to the General Assembly and Church of the First-born. The old simply brings us to Christ—breaks up the fallow-ground of the heart, and prepares it for the reception of the Word of Life, or a commandment revived, shewing us our true condition, that we should die to the old, and be made alive to the new.

Again, I moved into Bedford county, Ten., near Flat-Rock church. The pastor or minister moved away, and left us without a pastor. The church could choose one of two—one a learned, zealous minister of the old covenant; the other an old Primitive Baptist.—The one preached the reign of grace; the other a conditional salvation. There was a day set apart to choose one of the two to serve the church as our pastor. The night before this appointed day, the wife of Col. Boyd and the wife of a Mr. Tilmon, both worthy and respectable ladies, and both members of the church, were both warned of God in a dream to reject Smith and choose Gordon! On this memorable night long to be remembered by me, I was also directed to reject Smith and choose Gordon! I cannot remember the order of the vision of our two sisters, but can give mine in detail. I was taken in the vision to the base of an exceeding high and steep mountain, and bidden to ascend it to the top; but it was with the greatest difficulty that I ever reached the top. I had to tug and pull up by rocks and shrubs till I reached the pinnacle. I was now bidden to look down upon all sides and take a full survey, and report what comfort I could find. My answer was, None. I could not reach heaven—that proved a failure, as did Babel. I was informed that Je-

sus was down at the base of the hill in the valley with the people below.—This yawning abyss is not the place to find Jesus. This mount portrays the old covenant of works, by which no man can be justified. It neither gives life nor comfort. Smith preaches the old, and Gordon the new—salvation by grace through Jesus Christ—the other conditional salvation, and should be rejected.

I went early next day to church, and found both of our worthy sisters there sitting upon an old log in the church-yard, telling each other their dreams, and how they were warned to reject Smith. They said to me, 'Brother Marbury, you must not fail, for brother Gordon is the Lord, and we will follow him.' I said to them, 'The Lord has led me already to the top of the mountain, and a man named Boyd and a woman named Wilcox were both warned to reject Smith and choose Gordon. I considered, plain and sensible counsel, and gave an oral discourse. The church went to a conference meeting; finished all the business of the church, and then took up the case of calling some minister to the care and oversight of the church, when brother Gordon was unanimously chosen. He served them faithfully and comfortably for several years. This, and the other case, cured me of 'sucking eggs!'

Brother Temple, God says, Every son he receiveth he rebuketh and chasteneth. He further says, If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my love and kindness I never will utterly take away from them, or suffer my faithfulness to fail. I have (for a long time)

been rebuked and chastened. I have had the rod; I know its force and use. He tells us, We are all taught of God. I believe it all. He says, We are heirs and joint-heirs with Christ; and that there is no powers which can sever the holy connexion. I believe it. He says he is our elder brother. I believe it. Also, that he is bone of our bone and flesh of our flesh; and who shall be able to sever such a holy tie?— This Holy Church is said to be the Bride of the Lamb; and who, or what powers shall be able to separate them? There is none, and so do you, and many of your things, as well

the Gospel,
BURY.

My mind has been drawn out
much weakness to write a short letter for the edification of the saints of Christ.

My mind seems to be drawn on a little text of our Lord's gospel by St. John, 14th chapter and 2nd. verse: "In my Father's house are many mansions." Beloved, these words seem to have been spoken by our Saviour but a short time before he left his disciples. He seems to have nearly finished his work his Father gave him to do.— The time had drawn nigh that he must bow his meekly head in death. Having loved his own, he loved them to the end. He prays to his Father to keep them in the steadfastness of their faith, and comforts them by telling them that, if he went away he would send the man-

other comforter, the Holy Ghost:—"Let not your hearts be troubled; ye believe in God, believe also in me."— Jesus came in the fulness of the time to set forth his kingdom, house or church militant on earth, which the Apostles call the house of God. The Church, in her militant state, is constituted of true believers in Christ, which is called the House of God. Jesus here also had a reference likewise to his Father's kingdom above, where he had reserved the full enjoyment of eternal bliss for his church from her militant state to her highly exalted state at his right hand in glory. In her humble and humiliating state "there are many mansions prepared." These mansions were typified under the old covenant by the building of the temple of the Lord, which contained all the precious vessels of gold and silver, and their peculiar uses. Here in this house was the ark of the covenant—Aaron's rod—which budded and bore almons, pointing to the glorious gospel—Christ, the ark, the rod, the gospel, the golden pot which held the mana, the golden altar, the burning coals, the golden tongs, the golden candle-sticks, the golden snuffers, together with all the precious vessels contained therein, which were pointing to the Gospel Church. These figures are all brought to view in the hands of God under a gospel dispensation; all for the mutual comfort of God's dear children on earth—here all the bright examples of Christ shine in their brilliancy. Here, brethren and sisters, Jesus comes to open up the Way; to set forth in order things pertaining to his Father's house, and to call the wandering sheep into the fold, by gathering them by the Arm of His Mighty Power. He calls them by grace divine; unarms the strong pow-

fessing to be children of God, can communicate our thoughts trials, ups and downs, and the dealings of the Lord with our poor souls—yes, all this we can tell to one another through the *Primitive*, as well as to expose error, and enlighten and edify one another. But if the *Primitive* be stoped, then we are shut out from all this advantage, and the advocates of all the various isms and institutions of the day would have full sway.

Receipts.

Ten.	John A. Tuly for James Horn to June 61,	\$2 00
"	A. Brummett to June 62,	1 00
N. C.	Jno. Vaughan to April 62,	1 00
"	John G. Oliver to June 62,	1 00
"	E. Morrow to June 62,	1 00
"	John Loften to Mar. 62,	1 00
"	R. Campen for Moses Windley, to July 62,	1 00
"	Wm. Thigpen, Esq., for self for 60, 61, and L. B. Thigpen for 60,	3 00
"	Eli Warren to June 61,	1 00
"	Henry Stephens for Jesse Stephenson to Aug. 61,	1 00
"	A. Bauna to Oct. 61,	1 00
Miss.	Sam'l. Canterbury for 56-7-8-9-60,	5 00
"	S. W. Clay for 61, and Evolina Nunery to Nov. 61,	2 00
"	W. E. Riley for self for 61, and for Mrs. D. P. Griggs to July 62, and \$1 for "charity,"	3 00
Ga.	James Burnes for self for 61, 2, and John Burrass to July 62, and Edward Brantly and J. F. Brantly for 61,	5 00
Va.	R. Rorer for self, James Hodnet and C. J. Crider for 61,	3 00
Ark.	Wm. B. Lowrey to July 62,	1 00
Ala.	Daniel Dozier for J. D. Bradley to June 62,	1 00

Receipts all in.

INFORMATION.

TEN.—Brother John A. Tuley can send on his remittance, as usual, carefully enclosed and plainly directed to Editor "Primitive Baptist,"
Milburnie,
N. C.

As well as any others who wish to send on their remittances.

NOTICE OF ASSOCIATION.

The Abbott's Creek Union (Primitive Baptist) Association will convene at Abbott's Creek M. H., Davidson county, N. C., about 8 miles north-west from High Point; to commence on Saturday before the 4th Lord's day in August, 1861.

The brethren of the same Faith and Order are invited to attend, especially the Ministers of the Gospel.

JESSE ARLEDGE.

We are requested to announce J. H. Pool, as a candidate for the office of County Court Clerk for Wake county. Election, 1st Thursday in Aug. next. June 26. 1861.

PRIMITIVE HYNS,
CASH PRICES,

Plain substantial Binding, Single copy, 75 cents
Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. Lloyd, Greenville, Butler County, Alabama

N. A. LLOYD.

THE PRIMITIVE BAPTIST.

B. TEMPLE,
EDITOR.

"COME OUT OF HER, MY PEOPLE."

J. A. TEMPLE,
PRINTER.

Vol. 25. *Milburnie, N. C., July 27, 1861.* No 14.

COMMUNICATIONS.

For the Primitive Baptist.

DEAR BROTHER TEMPLE;

I now seat myself again to write to you, and feeling it my duty to send my remittance, I thought I would write a few lines for the brethren and sisters scattered abroad in the different parts of the country; though, brethren and sisters, I feel my weakness much, and often fearing I am deceived, and feel that if I am a saint, I am the least of all. I have thought that surely if I am a christian, I have more troubles and distresses, ups and downs, doubts and fears to pass through than any other one. But when I search the Word of God I find that, it is through great tribulation that the children of God enter the kingdom of heaven.

Brethren and sisters, I sometimes feel like I am on my journey home to the new Jerusalem, where those stormy and tempestuous seas will rise no more. Then it is that I can look back and view that *unseen* hand of Jehovah which has led me safely through so many dangers, sustained me in infancy, brought me to manhood; and although I am now bending on the steps of time, and am near the silent grave, yet the grace of God has kept me through, and still keeps me. I am made to rejoice when contemplating on the goodness of God

towards so unworthy a being as poor me, in whom nothing good can be found.

Brethren, I sometimes can witness and say with the apostle Paul, When I would do good, evil is present. The things I would not do, that I do. The spirit is truly willing, but the flesh is weak. Brethren, if my salvation beyond the grave depends upon my good works, I am gone, world without end; for of myself I have neither will nor ability. I am obliged to say that if I am a child of God, it is all of grace, and not of works. I am constrained to adopt the language of the poet and say,

"It was the same love
That spread the feast,
That sweetly forced me in.
Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched chice,
And rather starve than come."

God so loved the world that he gave his only begotten Son to die, the just for the unjust, that we who were dead in trespasses and in sins, might live; not for any thing we have or could perform, that moved that infinite love towards us, for God *was* LOVE from all eternity. Therefore with his own word begat he us.

Now, brethren and sisters, my view on the subject matter is, that man, in a state of nature or dead as to living

knowledge of God in his Divinity, his holiness, purity, and his just judgement, and the mind and will of man in an unrenewed state, or disorganized and captivated by satan, and led by him at his will; they have no will nor ability to serve God in a right and acceptable manner. I believe that God works by the operation of his Spirit upon the hearts of dead sinners, to the awakening of them to see, and feel, and understand their lost and desperate condition which they are in. He here works on the will, as well as gives a quickening sensation of heart and seeing eyes.—Hence the apostle says, it is God that works in you, both to will and to do of his own good pleasure.—Chasing the will, breaking the heart, dispelling unbelief, setting all things in order and for the reception of the love of God.—Now old things are passed away, and why? Because God has formed a new creation within. He has removed the old covenant; he has taken away the seal of unbelief; he has given a new heart, wherein is new desires, and new eyes, whereby they see divine and heavenly things. Here God's love glows within the breast, and makes all things pertaining to the glory of God shine with lustre divine. This, brethren, is a new heaven and new earth with the soul that is redeemed by the blood of Jesus Christ, who has taken our feet from the horrible pit, and put a new song in our mouths, even praises unto God. Then let us go on our way rejoicing, looking forward and hastening to, and for the coming of our Lord and Saviour Jesus Christ, when he will appear again the second time without sin unto salvation, to take all the redeemed to himself; where, brethren and sisters, we will see without a veil between, where our sun will no more go down; where we will no more complain of dark clouds and stormy temptations.—

I hear many of the poor afflicted saints making their mourns and sad cries, on account of their low-sunk state in spirit. I often witness with them, and think that surely my trials are greater than all. So many wintry seasons I have to pass through and so little of the divine light to cheer my drooping mind. But my war-fare will soon be over on earth. Then I shall go to meet my God, in whom I have put my trust, and then, if my poor soul is not deceived, I shall bid all my sorrows adieu, to meet my Jesus, where I will then praise him as I ought. Often these thoughts have caused the tears of joy to flow, mingled with sorrow, to think on the goodness of God to me, and I so ungrateful to him; to think that his love should be placed upon such a poor worm as I, to give me this kind hope beyond the grave, which dries up all my tears of grief oft' times, and joy and pleasure springs up as a fountain to feast my weary spirit for a little season. So it is joy and sorrow mingled with the children of God while we live here on earth by faith in Christ. So the many ups and downs and conflicts, that we have to pass through, works for us a far more exceeding and eternal weight of glory. It, brethren, is for the trial of our faith; for we must be purged from all dross, then the gold will be pure and shine brighter. Then all God's dear children can rejoice, and say of a truth, Salvation is of the Lord. The Lord is my help, and I fear not what man can do to me. So I must come to a close with my scattering remarks.

Brethren and sisters, I desire an interest in your prayers, and hope you will pray for me and mine, that the Lord would give faith and grace equal to my day and strength; and that we all may be enabled to meet where parting will be no more, where the wicked will cease to trouble and the weary be

at rest, is the prayer of your unworthy brother in Christ.

Brother Temple, as I am a poor scribe and but little learning at best, please, if this my communication should be placed in your little paper, correct misspelt words in my imperfect piece, that it may not appear before a criticising world in an incorrect manner.

I hope the Lord will bless you in your labors of love in continuing the Primitive, and enable you still to write your soul-cheering pieces, which serves as a source of joy to my soul to read, together with the many precious communications from the brethren and sisters scattered abroad, which appear in the Primitive.

So farewell for the present. Perhaps I may write again.*

JOHN WILLIAMS.

S. C., Lancaster dis., June 1, 1860.

* Well do write again, brother Williams, and be not discouraged at the late appearance of your very worthy and edifying communication, which was misplaced by the printer, together with some others published in our last number, which we regret. But however long it has lain in obscurity, it has not lost its virtue—it is like pure gold: as good at one time as another.

For the Primitive Baptist.

VERY DEAR BROTHER TEMPLE:

After a long absence I once more make the feeble attempt of writing you a few lines. When I reflect on the many trials, difficulties and afflictions I have passed through since I last wrote, I feel constrained to cry out in the language of the sweet psalmist of Israel, O, that men would praise the Lord for his wonderful works, and his abundant mercies to the children of men! When we look around for a moment at the various isms, scisms, and

lol heres, and lol theres, which are taught in the world, and yet find a people who have not intermingled with them, we are constrained to believe that there is yet a remnant who hath not bowed the knee to the image of Baal. The Lord's portion is his people—Jacob is the lot of his inheritance.—He found him in a waste land; he led him out and instructed him. In view of these things, can we not exclaim,—Blessed are the people whose God is the Lord! Blessed are the people who know the joyful sound, &c. Can we not feelingly adopt the language of the inspired apostle, 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.—Eph. i. 3—5. And yet notwithstanding the doctrine of discriminating grace and the divine sovereignty of Jehovah is so abundantly taught in the sacred Scriptures, we find this sect, that contendeth for them, every where spoken against, as "narrow-contracted," "uncharitable," &c. How careful we should be, that we are not found fighting against God. I presume there are none of God's ministers that are more rigid in advocating the doctrine of Predestination and Election than is taught in the Scriptures. I trow not: it is strong enough for unworthy me. How dare we to rise up in enmity against a poor tempest-tossed brother or sister, who is enabled by grace divine to come forward and relate, that they hope God for Christ's sake has pardoned their sins? yea, when they desire to

ascribe all power, honor and glory in their redemption to Him who sits upon the throne—to Him who is the Author and Finisher of their faith, who ever liveth to make intercession for the saints, according to the will of God?—They desire to praise and extol his great and holy name, who bore their sins upon the shameful tree of the cross. They desire to exclaim in the language of David, Not unto us, not unto us, O Lord, but unto thy name be glory, honor and thanks-giving ascribed, both now and for ever, in a world without end. Amen.

How sweet, how lovely is the place,

Where Jesus shows his smiling face!
Saying, I have loved thee with an everlasting love, therefore with love and kindness have I drawn thee, &c.—
“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. 2.

How beautifully does the foregoing harmonize with the language of the glorious Son of God when he exclaims, “All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.”—John vi. 37—39. A again, 44: “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. 45: It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” Let this suffice. I cannot conceive how a grace-experi-

ence—how the new birth—how that being born, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever—can be explained, only by the determinate counsel of Him who worketh all things after the counsel of his own will. In view of these things, how careful we should be, not to murmur or complain against the wisdom of God, whose throne is heaven, and earth is his footstool, and we poor dependent worms of the earth, who cannot call the present moment our own. When we reflect upon his unceasing mercies to us from the earliest dawn of our existence down to the present time, upon us who have gone counter to his precepts, is it not enough to melt us down in the lowest depths of humility, and invoking a pardon for our transgression? Who is it that can be immovable, when reflecting upon the sufferings of the beloved Son of God, which he rendered for the sins of his people? His soul was exceeding sorrowful, even unto death; and he sweat as it were great drops of blood, falling to the ground, and finally exclaimed, It is finished! and gave up the ghost. My reader, can you claim this lovely Redeemer for your's? Do you feel reconciled to God by the death of his Son? If so, you shall be satisfied when you awake in the likeness of his resurrection. I daily feel that the time is not far distant when this tene-ment of clay must return to its mother dust, and my only hope of entering the celestial city is through the meritorious death and sufferings of my Lord and Master, who is risen a triumphant conqueror over death, hell and the grave, and is now seated at the right hand of the Father, clothed with majesty, wisdom and power, where he ever liveth to make intercession for the saints, according to the will of God. Yea, I some times dare to hope that I shall a

sharer be of the unspeakable gift of God, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death—Phil. iii. 9, 10. Finally, may it please Him in whom all fulness dwells, to guide and direct us in the path of duty, and eradicate from our minds all envying, evil surmisings, &c., and implant the love of Christ in the room and stead thereof, and that we walk in close array as we see the day approaching.

JOHN C. HEWITT.

Oaslow county, N. C., July 9, 1860.

For the Primitive Baptist.

DEAR BRO. TEMPLE:—

And to all the chosen of God: Grace, mercy and truth be multiplied unto you, (if you will let one who feels himself to be one of the least of God's flock, call you brother.) I am oft times fearing that I am not born of the Spirit. But there is one thing that seems to be with me now: the things that I once loved, now I hate; and the things that I once hated, now I love. I have a little hope that I have been brought from nature's darkness into the marvelous light of the glorious gospel of the Son of God. If I have, this will make amends for all the difficulties and trials that I have to contend with whilst travelling through these low grounds of sin and sorrow. Jesus says to his poor little despised flock, "I never will leave thee nor forsake thee." Again he says, "In the world ye shall have tribulation, but in me peace." "Be of good cheer; I have overcome the world." I for one, say, Yes; Jesus Christ has overcome the world: for he has rose a mighty

conqueror over death, hell and the grave, and ascended to the right hand of the Father, and there ever liveth to make intercession for the saints according to the will of God. When justice calls for the sinners' blood, the Son says, Father, spare them, I have died! and justice says, I ask no more.

Yes, brethren, Jesus is gone above the skies, where our weak senses reach him not; for he has paid the debt whatever his people owed, and they stand now just as clear in the sight of God as though they never had sinned: for the Lord says, I have found a ransom, therefore we are enabled to say, The Lord is our righteousness. Jesus Christ is the Mediator between God and man; for by his stripes ye are healed. If I am saved, it is for nothing good that I ever did or ever could do; for I must say that the Lord done all the good and I done all the bad. So I am bound to give it up, that it is all of grace from first to last. God says, I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee. I will say right here that I have no idea, that if God had not first loved me, I never should have loved him. Let us inquire for a moment when the love of God commenced. Did it commence when we were born into the world?—No—I for one say, not. Did it commence when we concluded that we would turn in and do good—do our part, as some have it, and meet God upon the half-way ground, as some say. Do your part, and God will do his? I for one say, No; God's love did not begin here. Well, says one, I would like for you to tell us where the love of God did commence, as you seem to know so much about it. Well, now, Mr. Inquirer, I will tell you what God says about it: God says, Before ever the highest hills were formed, or ever

the dust of the earth was laid, my delights were with the sons of men. God says, I am from everlasting to everlasting, without beginning or end. He says, I am God, and change not; therefore ye sons of Jacob are not consumed. God is the same yesterday, today, and for ever. You will find by reading the word of God that we love him because he first loved us. God is LOVE, and it was love that caused the Son of God to come down into this lower world, to suffer, bleed and die, the just for the unjust. Now what do you say to this, Mr. Inquirer, when God says, I have all power, both in heaven and earth? Now where is any power in man? O, but, we hear some say, We want money to send the gospel to the poor heathens o save them, as they are dying and going to hell for the want of these things. But now let us hear what old Paul says about the matter: he tells us in the 1st chapter of the Romans, that the Gospel is the power of God unto salvation to every one that believeth. Now I defy any man or set of men to send the power of God by money or in any other shape whatever; and I for one do not believe that men carry the Gospel, but that the Gospel carries men: for God calls and qualifies whom he will, and sends them forth to preach; and says, My word shall not return to me void, but shall accomplish the things whereunto I sent it. And God says, Cursed is every one that trusteth in an arm of flesh.— And I never have seen in my Bible yet where our blessed Saviour ever commanded old Peter to make a sheep nor a lamb. But Jesus Christ says to Peter, Feed my sheep and lambs. And I for one say, that it is out of the power of man to make sheep, for I believe that it takes nothing short of the power of God to quicken the dead faculties of the

soul and bring it to life. The Lord says, where he begins a good work he will carry it on until the day of Jesus Christ, which I understand to mean that when the Lord reveals himself to the poor lost sinner as a whole Saviour, (not a part of one, as some have it, but a whole Saviour,) that is altogether lovely and the chiefest among ten thousand; then it is that we are made to rejoice with that joy that is unspeakable and full of glory.

Now, brother Temple, I will say to you, just do as you think best with this letter, and I shall be satisfied.

Yours in gospel bonds,

ASA McCRRARY.

Ga., Thomas co., April 28, 1861.

For the Primitive Baptist.

Sparta, N. C., June 29th, 1861.

BROTHER TEMPLE:

Enclosed you will find \$3 to pay for the Primitive Baptist for myself and L. B. Thigpen. * * I ought to have remitted sooner, but hope you will excuse me in these times of commotion and excitement. Perilous times have come upon us! Our once happy Union is in war, blood-shed, and ruin! Sin and corruption in Congress, and the separate State Legislatures have been doing the biddings of priestcraft until a *religious* war is on the country—the most wicked, unjust and unholy one known to the history of man. Priestcraft has piped, and they have danced to fanaticism, and made war to do away a *moral sin*, (negro servitude,) when nothing is to be gained to the victors, but ruin to the whole country. It is a war on the rights of man—the rights of States—of the Bible, and the truth of the Gospel of Jesus Christ, which teaches servants to obey their masters. But Lincoln & co. teaches them to cut their throats. God gave unto Abraham men-

servants and maid-servants, and to their children's children, for an inheritance for ever. But Lincoln & co. says it is a "moral sin"—and for which the war is now on the country. The angel of the Lord arrested the servant and sent her home to her mistress.—Lincoln & co. seduces them to run away, and to kill their owners and those in pursuit. The apostle arrested and sent Onesibus home to his master, and taught him the duties of a servant, which is condemned by Lincoln & co. I cannot believe that God will suffer them to conquer the South. Our cause is just, and I trust in God to deliver us safely out of the storm.

Yours, in christian love,

WM. THIGPEN.

For the Primitive Baptist.

FROM A SLAVE.

Rocky Mount, N. C., June 30, 1861.

DEAR BRO. TEMPLE AND ALL TO WHOM

THIS MAY COME:—

Enclosed you will find a one dollar bill, of Greensboro', for my subscription to the Primitive, for which my time has run out a little. I hope you will look over, as I could not get any one to write for me before. Also, brother Temple, I have been writing for you in my imperfect way and stammering manner, and you have thought enough of my pieces to publish them. I have also been trying to bring up the Primitive faith and order; and I have also been trying to do my duty to bring up a servant's duty towards his master; and in doing this I have to begin at Genesis ix. 20: "And Noah began to be an husbandman, and he planted a vineyard: (21st verse.) And he drank of the wine, and was drunken; and he was uncovered within his tent. (22nd.) And Ham, the father of Canaan, saw the nakedness of his father, and

told his two brethren without. (23rd.) And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. (24th.) And Noah awoke from his wine, and knew what his younger son had done unto him: (25th.) And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. (26th.) And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. (27th.) God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." It seems that this was the way that servants were brought into the world; and God has ordained that there should be servants among his people from that day until this, for the benefit of both master and servant. For a proof of this, Abraham was a man of God, and had servants.—We read in Gen. xiv. 14, "He armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan." Also in Gen. xxiv. 34, "And he said, I am Abraham's servant." Also in Lev. xxv. 44, "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen, and bondmaids." (45th.) "Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession."—(46th.) And ye shall take them for an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever." So it seems that this is God's law, which he gave to Israel when they went into the land of Canaan; that they should

possess their servants, and when they died their children were to inherit the same rights; and that being the law of the Old Testament, we will also come to the New Testament to prove that there are servants, and their duty as servants; for the church at Ephesus had both masters and servants, and Paul exhorted servants to be obedient to their masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ. So, my colored friends and brethren, we should fear our masters as we would Christ in doing his will; not with eye-service, as men-pleasers, but, as the servants of Christ, do the will of God from the heart. I understand Paul here in saying, Not by eye-service, as men-pleasers, to mean this: There are some servants that use hypocrisy. While in sight of their masters they pretend to be better servants than they are. They idle away their time, and are very careless. Of such there is no confidence to be placed in. Dear colored brethren of the Primitive order, if there should be any among you that bear such a character, try to awake to your duty to your master in the flesh and to your God, in order to avoid their frowns upon us. For Paul also says, Whatsoever any good man does, the same shall be received of the Lord, whether he be bond or free; and the servant's good things consist, in part at least, in being obedient to his master, and being careful towards his service. Also Paul's epistle to the Colossians, 3rd chapter and 22nd verse: "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God. (23rd.) And whatsoever ye do, do it heartily, as to the Lord, and not unto men."—I take Paul to mean that if a member or professor of a church, being a serv-

ant, walks disorderly to his master's command, is not worthy of the christian name, and our Primitive church should not fellowship such. Also Paul's epistle to Titus, ii. 9: "Exhort servants to be obedient unto their own masters; and to please them well in all things; not answering again." So for this cause I try to exhort my colored brethren to their duty towards their masters; for I think Paul here means by "not answering again," that the servant should not speak crossly and in anger to his master; for Solomon says, "A hard word stirreth up strife, but an easy word appeaseth wrath." So we should always answer our masters with as good words as we can. "Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." I understand the apostle to mean by "not purloining," not to steal any thing; for I think that is the way for servants to be, to adorn the doctrine of our Lord and Saviour in all things. Also Paul says, "For the grace of God that bringeth salvation hath appeared unto all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus ii. 11, 12.—Paul says also in his 1st epistle to Timothy vi. 1: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. So I think, my colored brethren, by dishonoring our masters, we cause the name of God to be blasphemed. Also the same chapter, and 2nd verse, "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the bene-

fit." I think Paul here means, that if we and our masters both are professors, that we should do him more service if possible, for we are brethren in the Spirit, and should promote him with all honor; as Eleazar did Abraham, his master.

These things did Paul tell Timothy to teach and exhort; and these things, brother Temple, I think should be taught in this day to our colored brethren and sisters; and if you should think this worthy of publication in your paper, you can publish it; if not, cast it aside.—Correct all mistakes for me if you should publish it. I write it to be read in all of the Southern States by those who may take your paper to their servants, as an advice to my colored brethren and sisters and friends. "And if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

Dear brethren, let us withdraw ourselves from all such professors as them.

Brother Temple, we have been in a cold state at the Falls church, but at our last meeting, the 2d Saturday and Sunday in this month, brother R. D. Hart was with us; and two young converts came forward and gave in their experience, was received and baptized on Sunday, by brother Hart. On Saturday his text was in Isa. liii. 1, 2:—"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor com-

liness; and when we shall see him, there is no beauty that we should desire him." And on Sunday his text in Rev. xii. 1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

Yours, truly,

JOHN VAUGHAN, *a slave.*

For the Primitive Baptist.

Buenavista, Ala., April 22, 1861.

DEAR BRO. TEMPLE:

Having to write to you on business, I thought I would write a few lines in regard to how, and where, this evil spirit started, which split our churches all to pieces, and now has distracted our land and nation. It certainly started in disguise; I think that it is still in disguise.

We will first notice how it made its start into the churches. When the Devil first undertook to deceive man, he went to the woman, and deceived her first, and then obtained the influence of the woman, so that he could overcome the man. Now, when this evil spirit first came to the church, it came in the disguise of a "beautiful temperance society!" and said to the sisters, "we want you to join this society, not because we believe you will get drunk, but through your influence we will get the brethren to join it." Now this was one step made fast.

The next step was "the heathens." Now "we have found out that the heathens are dying and going to hell for the want of the Gospel!" This is the first time the little fellow changed his dress. "Now if I can deceive the people this time, I will have them right, when I want them." "And at this time I want just a little money—not more than fifty cents from each one of

you—are you not willing to give that much to save the poor heathen from going to hell? Surely you will." You know when a sweet little child commences talking—when he first commences lisping words—the people believed every word the little fellow said, and appropriated liberally. "Now I have you! I will change my dress again." "Now, brethren, we must have so much money for our services at your churches, or we must stay at home and work for our families; for we have found out that a man can't work and preach too." Right here comes in a subscription; a stipulated price for preaching; and right here the people begin to look at their preacher, instead of their God. Now the little fellow makes one knot—he ties them fast.

"We now must have a Missionary society, so that we can lay our plans; and the brethren must know nothing about what is going on, lest we be not able to accomplish what we have started to do." Now the little fellow changes his dress again. By this time he has grown a great deal. He can now say, "Just see how many poor people there are, who are not able to buy themselves a Bible. Therefore we will form a Bible society, and print them cheap Bibles, so that all will be able to obtain Bibles."

"We will also have a Sunday School, to teach poor children, whose parents are not able to send them to a subscription school." The people thought that was the best of all; thinking they would get their children educated without paying for it. How accommodating the little creature was! But the people did not know that they had a whole lot of little tracts to pay for—money again!

"Now I will change my dress again,

and put on one that the people never have seen any thing like it before."—Now, brethren, the people have grown in knowledge and increased in wisdom. It has become a day of refinement, and "our preachers must be educated. It will not do for men to preach unless they be educated." Now the people, in looking to their preacher, have forgotten that the worldly wisdom knew not God. The Bible society had appointed men to go and sell every man a Bible or Testament. Now they have fixed up a college to educate men to find out that this Bible, which they had been seeing to the people so long, was not correct!—Another money merchant. They are very careful to send the colporteurs around; but will send some of their college men around too, to tell you that there are twenty-four thousand mistakes in the Bible! but these colporteurs "did not know it." His dress was changed again, and the people were made to believe that it was all right. "Now we want a large amount of money! The Bible that we now have, tells the people so plainly the way of salvation by grace, that we cannot deceive them while they have this old Bible. But if we can get that out of the way, we will then have accomplished what this little boy commenced to do."

I have been astonished at some people, to see how easily they were gulled out of their money.

The little fellow has changed his dress so often, and made it look so nice every time he made his change, that he concluded he would blend Church and State together; that he would first get the world into the Church—and so he has. Now he has grown up to be a man. Brethren, you see where he has got to—and now you have got him to whip! Brethren, look back, and see

if this is not the very same spirit that came to our mother Eve in the garden. But we learn from the scriptures by Daniel, that the world was covered in darkness, and the people in gross darkness.

Now, a word to the Old Baptists.—Brethren, stand fast in the faith, and contend earnestly for the faith once delivered to the saints; and stand aloof from all these things; for we have declared non-fellowship for them. Let us show our faith by our works, and keep the unity of the Spirit in the bonds of peace. Let fellowship abound among you; for, behold, how good and how pleasant it is for brethren to dwell together in unity! Brethren, let us love and pray for one another, and bear each other's burden, and so fulfil the law of Christ. O, brethren, do let us love and pray for our enemies and sinners, even as many as our God shall call.

Brethren, preach the Word; be instant in season and out of season: rebuke, exhort, with all long suffering and doctrine.

Brother Temple, if you think this worthy a place in your paper, please correct all mistakes; and when it goes well with you, pray for me and my little family.

Yours, in gospel bonds,

J. B. MILLER.

For the Primitive Baptist.

Ga., Pierce co., May 21, 1861.

DEAR BROTHER TEMPLE:—

Personally, I am an entire stranger to you, as well as to many of your correspondents; but the language you speak I think that I am acquainted with; and it does my poor soul good to read the various communications of the brethren and sisters scattered abroad in our country, who are taught of the Lord, and speak the language of

Canaan. Zion's pilgrims have many "ups and downs," trials and conflicts in this sin-disordered world; warrings and fightings without and within; the flesh lusting against the Spirit, and the Spirit against the flesh, so that to will is present, but how to perform that which is good, they know not.—They are often called to pass through the deep waters of affliction, and the scorching flames of persecution; but out of them all the Lord shall deliver them, for he will never leave nor forsake his poor and afflicted ones.

My precious old brother Temple, and brethren and sisters, (if I am worthy to call you so,) this is the first time in my life that I have taken up my pen to write for the Press, and when I see so many able brethren and sisters writing for your valuable little paper, the Primitive, I am almost ready to shrink back from the task. But there is a passage of God's word which is on my mind, that I concluded to drop a few thoughts from, and you can dispose of them as you may think best, and all will be right. The passage may be found in the Gospel, recorded by St. John, iv. 24: "God is a Spirit; and they that worship him must worship him in spirit and in truth." This is an expression of the Saviour to the woman of Samaria, who was at that time ignorant of the Spiritual Kingdom of Christ, or Spiritual religion, as I believe many people are till this day; and are looking at things as they can see and feel, naturally. These people are apt to be very zealous for good works, and will cry you down, because you are not as good as they are; and will always be picking at the mote in your eye, when at the same time there is a beam in their own eye; and the reason is plain, because they have not been killed and made alive by the Spirit of God; which is only able to discover

to them those sins which they thought had been concealed. But when a creature is brought by the Spirit of God to see his lost and ruined condition, he can then say, like the woman, Come, and see a man that told me all things that ever I did; is not this the Christ?

Now God is a Spirit, which cannot be seen with the natural eye; for we read, That no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—John i. 18—God is a Spirit, that exists in the most sublime purity and happiness, that can be conceived of, and fills immensity with his presence. He looks not upon man's actions as an acceptable sacrifice in his sight; but says, Son, give me thy heart. He also says that where your treasure is, there will your heart be also.—Matt. vi. 21.—Man's heart, with all his affections and desires, turned from the love of sin to the love of holiness, will make him worship God in spirit and in truth; and as God is a Spirit, he is a Spiritual Builder, and the building is a spiritual one, and the materials that compose it are spiritual ones, at the same time they are a part of that building; for, says the Apostle, Every house is builded by some man: but he that built all things, is God.—Heb. iii. 4. Peter says, Ye also, as lively stones, are built up a spiritual house, &c.—ii. 5. And Paul, when speaking of the faith of Abraham, said, For he looked for a city which hath foundations, whose builder and maker is God.—Heb. xi. 10. Then, as God is a Spirit, it follows, as a matter of course, that his building is a spiritual one, and that nothing short of spiritual materials will suit to carry on his work; and as his kingdom is a spiritual kingdom, nothing short of spiritual subjects will suit that kingdom; and as man has sinned by an act of the flesh,

if he is ever saved, it is by an act of grace: for man, in a natural state, is blind, deaf, and dumb; or, in other words, he is dead to the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.—Therefore they that worship God in spirit and in truth, are those that have been born of the Spirit; he has the witness within himself—that holy principle, that holy desire, that eternal life, which Jesus said, I give unto them.

Brother Temple, if you see any thing in this that will darken counsel, or that will hurt any of the tender lambs, throw it aside.

I will now close with a short prayer:

May God give us more of his Spirit and grace, in all that we do; and may he revive his work in our hearts, and in our neighborhoods, is the prayer of your unworthy brether, as I hope, in the Lord.

DAVID HICKOX.

Washington, N. C., June 30, 1861.

MY HIGHLY ESTEEMED FATHER IN ISRAEL:—I am again permitted to address you with a few lines; first, to inform you that myself and family are in the enjoyment of reasonable health, hoping, also, that this may meet you and your beloved family enjoying the best of God's blessings, both spiritually and temporally.

I also have the pleasure of sending you one more dollar, to pay you for the Primitive one year, which you will direct to Moses Windly, in my care, at Washington, N. C. I also wish you to accept my endeavors to keep the Primitive alive.

Dear brother, I sent you one dollar for Wm. Potter in April last, to pay for 1861, for which I have P. M's. receipt. Please inform me whether it

came to hand or not, as I have not seen it receipted.

My dear brother, you can use my name as agent for the Primitive Baptist, as I shall exert myself for the prosperity of it. * *

I remain your affectionate brother in Christ, if a brother at all,

ROBERT CAMPEN.

PRIMITIVE BAPTIST.

Milburnie, N. C., July 27, 1861.

Brother Robert Campen will please accept our heart-felt thanks for his kind favors and offers. Others have expressed themselves in a similar way, which we also thank.

If even all the present subscribers to the Primitive would do like brother Campen and others, the Primitive would not be so embarrassed. We do hope they will. But as it now stands, the Primitive almost seems to be upon the verge of suspension, for the want of means to pay the Printer, who has a family to support, and we cannot expect him therefore to work without pay, (our young former printer having gone to the war.)

There are thousands of dollars due us on our books for the Primitive Baptist, which, if we had, we could glide along with the Primitive smoothly and unembarrassed, in that respect; and would not be making this kind of an unpleasant appeal to our patrons: we do it reluctantly, but through necessity.

In the stoppage of the Northern mails, we only lost about one hundred subscribers, who cannot hear from us now, nor we them. Among them were very worthy brethren and sisters—true friends, we believe, to God, the Primitive, and the South—for you never did, and we do not think you ever will, know an Old Baptist to be meddling

with the institution of slavery, or any just and wholesome law, either North or South, unless they are now forced in the North to do it by that God-dishonoring Lincoln & co.

Brother Campen, the money for Wm. Potter came to hand. Through an oversight the receipt of which was omitted to be published.

DEAR BRETHREN AND SISTERS, PATRONS OF THE PRIMITIVE BAPTIST:

It is now with much difficulty that I take up my pen to address you with a few lines, commonly called *editorial*, for more than one reason: first, I am very unwell with palpitation of the heart, and head-ache. And again, I am aware of the fact, that I am attempting to address many of my superiors in the mystery of Godliness; and feeling, as I do, that I have more need of being taught than to teach. And were it not that God does not exact only in proportion to the gift, (and you know this,) I should not make the attempt. But I believe it is right to talk with each other on the subject of the Gospel of Christ, and the experience of grace by the power of it; to try to build each other up in the most holy faith while on our pilgrimage here in this unfriendly and unhappy world. The Primitive Baptists, of all the people in the world, I think I have the most tender regard for—for their family connexion stands in the highest order of human and spiritual beings.

I will refer to a passage of scripture for a foundation for a few remarks, which you may find in John xiv. 20, as follows: "At that day ye shall know that I am in my Father, and ye in me, and I in you." In this chapter the Saviour was comforting his disciples respecting his leaving them and going to his Father after having finished the work he gave him to do. He taught

them to believe in him as they believed in God his Father. He tells them that in his "Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." Surely this was, or ought to have been, very comforting to his disciples. Nevertheless, there were some that seemed to need still farther teaching of the Spirit to remove a carnal notion of the way to the Father. Christ said, "And whither I go ye know, and the way ye know." Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way?"—To remove this difficulty Jesus said unto him, "I am the Way, and the Truth, and the Life: No man cometh unto the Father but me." This was a great lesson taught Thomas and others of his followers, not to trust in getting to heaven in a natural way, but to trust in Christ, in his works of righteousness; in his obedience to the demands of the law in our room and stead as Mediator; to trust in his death, resurrection and ascension to the right hand of God.—To walk by faith in his blood-shed for the remission of sin; to trust in Christ's imputed righteousness, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This by faith is the way to the Father or eternal glory. "Faith, hope, charity; these three, but the greatest of these is charity." Charity leads to obedience: "If ye love me, keep my commandments." Doing this, is walking in the way, in his precepts and examples. No one cometh unto the Father but by and through him, or this way—he is a whole Saviour. To launch out of ourselves and throw our whole trust in Christ, is more than nature can do, and

only belongs to grace. Jesus teaches the Divinity in himself when he says to Thomas, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." This seeing of him is not meant by the natural eye, but by an eye of faith, believing he is the very God—God manifested in the flesh—the eyes of the understanding enlightened; for no mortal eye can approach unto God and live. We are instructed that the God-head dwelt in him bodily; consequently he is said to be the Everlasting Father, the Prince of Peace.—Thomas was not all that lacked the necessary instructions on this subject, for Phillip saith unto him, Lord, show us the Father, and it sufficeth us." It may be the case this day that there are Thomases and Philliposes that are ready to pour upon themselves unnecessary doubts. Jesus saith unto him, Have I been so long time with you, yet hast thou not known me, Phillip? As much as to say, Have I been so long time with you, and you have not seen the miracles that I have performed?—the dead restored to life; the dumb to speak; the blind restored to sight; the casting out devils; the speaking to the wind, and it obeyed, &c. &c.—and yet ye say, Show us the Father, and it sufficeth us?

But to the text: "At that day ye shall know that I am in my Father, and ye in me, and I in you." I will not leave you comfortless; I will come and be with you, is what was meant.—Jesus was telling his disciples that a little while and the world seeth me no more, that is, his bodily shape, as he then stood before them: because the world by wisdom know not God, nor discern not the things of the Spirit. But ye see me; because I live, ye shall live also. Then what a glorious state of safety is the Church of our God in! Jesus says, Because I live, ye shall live also. The life we now live, is by faith in the Son of God. By this faith the christian sees Jesus as his Life, as their Mediator, as their Intercessor, as their Redeemer, as their Salvation, as their Elder Brother, which sticketh

closer than a brother, as their *Lord God*, as their *Shield*, as their *Rock and Refuge* in the day of trouble, as a *Hiding Place*, as a *Covert* from the wind, as their *King and Priest*. Well may it be so, when all power is given him, and there is no power but of God; and Jesus is in God the Father, and the Church in Jesus, and "ye in me and I in you." O, this glorious union!—never to be broken! perfectly enclosed in Three-One God, the Father, Son, and Holy Ghost, and I learn that a three-fold cord is not quickly broken. These three are one in the salvation and ultimate triumph of the believer in Jesus. To destroy one of the children of God, would be to break through and destroy the Almighty Power of God and dethrone him, and frustrate his purpose in all creation. If Christ be for us, who can be against us, to prosper?—No weapon formed against us, shall prosper. Sin shall have no more power over us: "For ye are dead, and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall we appear also with him in glory. Then we shall no more come into condemnation, but have passed from death unto life. "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."

Brethren and sisters, our God is a wall of fire round about us, and the glory in the midst. "A garden enclosed is my sister and spouse, a spring shut up, a fountain sealed." All this is perfectly in accordance with God's predestinated purpose unto adoption of children by Jesus Christ.

Much more to the purpose, but deem a sufficient proof has been brought to bear to prove the safe standing of the Church of God, therefore I will close for the present; but not for the want of proof to satisfy every enlightened mind of the final perseverance of the saints in glory.

The appointments of brother Moore Stephenson were not discovered until too late.

The attention of our readers is called to a letter in this issue from John Vaughan, a slave. I think it will be read with interest. The papers with whom we exchange are requested to copy it. It is a pity that the Northern Yankees cannot see it.

NOTICE OF ASSOCIATION.

The Abbott's Creek Union (Primitive Baptist) Association will convene at Abbott's Creek M. H., Davidson county, N. C., about 8 miles north-west from High Point; to commence on Saturday before the 4th Lord's day in August, 1861.

The brethren of the same Faith and Order are invited to attend, especially the Ministers of the Gospel.

JESSE ARLEDGE.

NOTICE!

The undersigned having lost a note of hand executed to me by N. R. Whiteley, date not exactly known, but I think it was given about the first of 1859, calling for one hundred dollars, (\$100.) I would be thankful if found by any person, that they will please contrive it to me. I hereby forwarn any person not to trade for said note.

BURWELL TEMPLE.

PRIMITIVE HYNS, CASH PRICES,

Plain substantial Binding, Single copy, 75 cents
Six copies for \$4 00, twelve copies for \$8 00; Blue and Red Binding, plain edges, Single, \$1 00, six copies for \$5 00, or twelve copies for \$9 00; extra Gilt Edge and Gilt Covers, elegant style, single copy \$1 25, six copies for \$6 50, or twelve copies for \$13 00.

At these prices we will carefully put up our books, and send them at our own expenses, by mail, to any Post Office in the United States or Territories.

Any person, company or Church, ordering as many as a dozen books at the above rates, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should be wanted, embracing some of each quality, then the extra book shall average with the dozen thus ordered, and we will pay the postage on all the books, when they are mailed.

We would return our most sincere thanks to the brethren and friends for the interest they have taken in the sale of our Hymn Books; and we would most respectfully solicit a continuance of the same.

All letters in future should be addressed to Mrs. N. Lloyd, Greenville, Butler County, Alabama.

N. A. LLOYD.

AGENTS.

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