



The Library  
of the  
University of North Carolina



The Sylvester Hassell Collection

FROM THE LIBRARY OF  
Sylvester Hassell, D. D.

CLASS OF '62  
GIVEN BY HIS CHILDREN

CC 286.4

P95

v. 2









Digitized by the Internet Archive  
in 2013

PROBATION REPORT

IN RE: [Name]

*[Handwritten Signature]*

STATE OF [State]

[Faded text]

[Faded text]

[Faded text]

[Faded text]

[Faded text]

[Faded text]





# **THE PRIMITIVE BAPTIST,**

A SEMI-MONTHLY PERIODICAL,

*C. B. Ansell*

---

**EDITED BY MARK BENNETT.**

---

**“Come out of Her, my People.”**

---

**VOLUME 2.**

---

*Printed and Published by George Howard,*

TARBOROUGH, NORTH CAROLINA.

1837.

THE NATIONAL BUREAU OF INVESTIGATION

UNITED STATES DEPARTMENT OF JUSTICE

*[Handwritten signature]*

REPORT OF THE AGENT IN CHARGE

IN CONNECTION WITH THE CASE OF

ALVIN KARPIS

AND OTHERS

CHICAGO, ILLINOIS

CC286.4  
P95  
v.2

## Contents of Vol. 2.

-XXXXXXXXXXXX-

No. 1.		Remarks on Another Nibble, from the	
Teeth to Teeth; by Joshua Lawrence,	1	Biblical Recorder; Editor, -	71
North Carolina State Convention; Editor,	8	Old School intelligence; Editor, -	73
Letter from James Osbourn to S. I. Chandler,	9	Letter from Rudolph Rorer, -	75
„ from S. I. Chandler in reply,	13	„ from John G. Willingham, -	78
„ from John Lacy to Editor,	14	„ from Charles Henderson, -	79
„ from Thomas K. Clingan,	15	„ from Blount Cooper, -	„
Poetry—the Believer's Jointure; from Er-		Poetry; the Believer's jointure, continued,	80
skine's Gospel Sonnets,	16		
No. 2.		No. 6:	
Teeth to teeth, continued; J. Lawrence,	17	Teeth to teeth, continued; J. Lawrence,	81
To Agents; Editor, -	25	Alabama Baptist Bible Society; Editor,	87
Synopsis of faith; Editor, -	26	Remarks on an article from the Christian	
Sabbath breakers; Editor, -	26	Index; Editor, -	„
Letter from John Clark, -	„	Letter from William B. Gordon,	89
„ from William Moseley,	27	„ from James M. Rockmore,	92
„ from John F. Lovett, -	28	„ from Thomas K. Clingan,	93
„ from John McKenny, -	„	Poetry; Times go by turns, selected, -	96
„ from M. W. Sellers, -	29		
„ from Obadiah Sowell, -	31	No. 7.	
Poetry; the Believer's jointure, continued,	32	Teeth to teeth, continued; J. Lawrence,	97
		Justification by works; Ed. -	105
		Remarks on an Address to the clergy,	
		from the Biblical Recorder; Ed. -	107
		Wake Forest Institute; Ed. -	„
		Letter from Moses Johnson, -	108
		„ from Asa Biggs, -	111
		„ from Adam McCreary, -	„
		„ from John Chapman, -	„
		„ E. S. Duke, -	„
		Poetry; the Believer's jointure, continued,	112
		No. 8.	
		Teeth to teeth, continued; J. Lawrence,	113
		N. C. State Convention; Ed. -	121
		Remarks on J. Culpepper's report to the	
		Convention; Ed. -	122
		Remarks on report on foreign missions; Ed. „	
		„ „ Sunday schools; Ed. 123	
		Letter from Joseph H. Eanes, -	134
		„ from Luke Bozeman, -	127
		„ from Seaborn Hamtick, -	„
		„ from William Moseley, -	„
		Poetry, the Believer's jointure, continued,	128
		No. 9.	
		Teeth to teeth, continued; J. Lawrence,	129
		Signs of the Times; E.I. -	137
		Remarks on an article from the Christian	
No. 3.			
Teeth to teeth, continued; J. Lawrence,	33		
Remarks on the Address of the Christian			
Index to the Baptists of Georgia; Editor,	40		
Letter from Hezekiah West, -	42		
„ from Rudolph Rorer, -	43		
„ from Ashley Swaim, -	44		
„ from James Dobson, -	„		
„ from Edmund Stewart, -	„		
„ from Daniel Gafford, -	45		
„ from Burwell Temple, -	46		
„ from James Southerland, -	47		
Poetry; the Believer's jointure, continued,	48		
No. 4.			
Teeth to teeth, continued; J. Lawrence,	49		
Alabama Baptist State Convention; Editor,	56		
Letter from Joseph Biggs, Sr. -	58		
„ from Elisha Carter, -	60		
„ from William Patrick, -	61		
„ from Elisha H. Mathis, -	63		
„ from Anthony Holloway, -	„		
Poetry; the Believer's jointure, continued,	64		
No. 5.			
Teeth to teeth, continued; J. Lawrence,	65		

158322

Index, touching the Ketchikan Association; Ed. - - - - -	138	The Sabbath; Ed. . . . .	219
Free church in Patterson, N. J.; Ed. -	138	Little River Association; Ed. . . . .	220
Ebenezer Association, (Ga.) Ed. -	139	Letter from J. Osbourn to Louisa Moore, . . . . .	221
Letter from Sherwood Reese, -	140	„ from Jonathan Neel, . . . . .	222
„ from Furna Ivey, -	142	„ from Wm. H. Lowe, . . . . .	„
„ from John Blackstone, -	„	Poetry; the Believer's jointure, continued, . . . . .	224
„ from John Lacy, -	„	No. 15.	
„ from M. W. Sellers, -	143	Teeth to teeth, continued; J. Lawrence, . . . . .	225
„ from Robert Warren, -	„	Encooraging; Ed. . . . .	232
No. 10.		Answer to a query by the Sweet Water Association; Ed. . . . .	„
Teeth to teeth, continued; J. Lawrence, . . . . .	145	Letter from A. B. Bains, Jr. . . . .	236
Elder J. Osbourn's selection of hymns; Ed. . . . .	153	„ from W. W. Carlisle, . . . . .	237
Associational; Ed. - - - - -	„	„ from J. Hendon, . . . . .	238
Antimissionism, from the Biblical Recorder; Ed. - - - - -	154	Christ is with us; Ed. . . . .	239
Brownlee on popery; Ed. - - - - -	155	Faithfulness; Ed. . . . .	„
Letter from Rudolph Rorer, - - - - -	156	Poetry; the Believer's jointure, continued, . . . . .	240
„ from J. Osbourn to Louisa Moore, . . . . .	157	No. 16.	
„ from same to same, - - - - -	158	Teeth to teeth, continued; J. Lawrence, . . . . .	241
True benevolence; Ed. - - - - -	159	Associations; Ed. . . . .	248
Poetry; the Believer's jointure, continued, . . . . .	160	W. H. Holcombe and T. Meredith, . . . . .	„
No. 11.		Letter from D. Collins, . . . . .	250
Teeth to teeth, continued; J. Lawrence, . . . . .	161	„ from Jos. H. Flint, . . . . .	254
Proscription, from Religious Herald; Ed. . . . .	169	Poetry; dying reflections of an infidel, . . . . .	256
Old school intelligence; Ed. - - - - -	171	No. 17.	
General Association of Indiana; Ed. - - - - -	„	Teeth to teeth, cont'd; J. Lawrence, . . . . .	257
Letter from J. Osbourn to Louisa Moore, . . . . .	172	Human inventions; Ed. . . . .	264
„ from L. Moore to James Osbourn, . . . . .	174	Monroe Association; Ed. - - - - -	266
Poetry; the Believer's jointure, continued, . . . . .	176	Letter from Daniel Gafford, - - - - -	267
No. 12.		„ from J. Osbourn to L. Moore, . . . . .	270
Teeth to teeth, continued; J. Lawrence, . . . . .	177	Poetry; dying reflections, continued, . . . . .	272
Biblical Recorder; Ed. - - - - -	184	No. 18.	
Capping the climax, from the Christian Index; Ed. - - - - -	187	Teeth to teeth, cont'd; J. Lawrence, . . . . .	273
Letter from Louisa Moore to James Osbourn, continued: - - - - -	188	Circular Address of the Alabama Baptist Missionary Society; Ed. - - - - -	280
„ from E. S. Duke, - - - - -	189	General Assembly of the Presbyterian church; Ed. - - - - -	281
Baptist General Tract Society; Ed. - - - - -	191	Thoughts of a Pilgrim, from the Religious Herald; Ed. - - - - -	„
Grace; Ed. - - - - -	„	Temperance defended, from the Temperance Advocate; Ed. - - - - -	„
Poetry; the Believer's jointure, continued, . . . . .	192	Acts, 19. 35; Ed. - - - - -	282
No. 13.		Circular Letter of the Flat River Association; Ed. - - - - -	„
Teeth to teeth, continued; J. Lawrence, . . . . .	194	Letter from J. Osbourn to L. Moore, . . . . .	284
A query for the Antis, from the Biblical Recorder; Ed. - - - - -	200	„ from Burwell Temple, - - - - -	285
E. Battle's letter to the Editor of the Christian Index; Ed. - - - - -	202	Poetry; Believer's jointure, contin'd, . . . . .	288
The beast out of the earth; Ed. - - - - -	203	No. 19.	
Letter from Louisa Moore to J. Osbourn, . . . . .	„	Teeth to teeth, cont'd; J. Lawrence, . . . . .	289
„ from Alfred Ellis, - - - - -	205	Dan. xii. 3; Ed. - - - - -	297
„ Joseph Hughes, - - - - -	206	Hans Egede, Missionary to Greenland; Ed. - - - - -	299
A fact; Ed. - - - - -	207		
Poetry; the Believer's jointure, continued, . . . . .	208		
No. 14.			
Teeth to teeth, continued; J. Lawrence, . . . . .	209		
Go ye into all the world; Ed. . . . .	217		

Letter from Burwell Temple, cont'd,	300	Letter from Richard M. Newport,	348
„ from Moses W. Darnall, -	302	„ from D. S. Reasons, -	349
Poetry; Believer's jointure, contin'd,	304	„ from Daniel Briggs, -	„
No. 20.		„ from M. W. Sellers, -	351
Teeth to teeth, cont'd; J. Lawrence,	305	Poetry; Believer's jointure, contin'd,	352
Primitive Baptist; Ed. -	313	No. 23.	
Better late than never; Ed. -	„	Teeth to teeth, cont'd; J. Lawrence,	353
Shearing the whole flock; Ed. -	314	Primitive Baptist; Ed. -	361
Laborers sent forth; Ed. -	315	Letter from John Clark, -	„
Letter from Parham Pucket, -	„	„ from William Moseley, -	„
„ from Moses W. Darnall, cont'd,	317	„ from S. I. Chandler; -	363
Influence of Arminianism, selected,	318	„ from Samuel Moore, -	„
Worldly possessions; Ed. -	319	„ from A. B. Reid, -	364
Poor of this world; Ed. -	„	„ from John Blackstone, -	365
Poetry; Believer's jointure, contin'd,	320	„ from Vachal D. Whatley, -	„
No. 21.		„ from S. H. Dwight, -	366
Teeth to teeth, cont'd; J. Lawrence,	321	„ from Shadrach Jones, -	367
Primitive Baptist; Ed. -	329	Poetry; Believer's jointure, contin'd,	368
Tar River Baptist Association; Ed.	„	No. 24.	
Letter from Hezekiah West, -	330	Teeth to teeth, concluded; J. Law-	
Religion; Ed. - - -	335	rence, - - -	369
The Uskee, or native of Green-		To subscribers; Ed. - -	373
land; Ed. - - -	„	Letter from David Johnston, -	374
Poetry; Believer's jointure, contin'd,	336	„ from Anthony Holloway, -	„
No. 22.		„ from Calvin Newport, -	„
Teeth to teeth, cont'd; J. Lawrence,	337	„ from William Croom, -	375
Primitive Baptist; Ed. -	344	„ from Peter Saltzman, -	„
Letter from C. B. Hassell, -	345	„ Kémuel C. Gilbert, -	376
„ from William Moseley, -	347	„ from Adam M'Creary, -	„

1	...	...
2	...	...
3	...	...
4	...	...
5	...	...
6	...	...
7	...	...
8	...	...
9	...	...
10	...	...
11	...	...
12	...	...
13	...	...
14	...	...
15	...	...
16	...	...
17	...	...
18	...	...
19	...	...
20	...	...
21	...	...
22	...	...
23	...	...
24	...	...
25	...	...
26	...	...
27	...	...
28	...	...
29	...	...
30	...	...
31	...	...
32	...	...
33	...	...
34	...	...
35	...	...
36	...	...
37	...	...
38	...	...
39	...	...
40	...	...
41	...	...
42	...	...
43	...	...
44	...	...
45	...	...
46	...	...
47	...	...
48	...	...
49	...	...
50	...	...

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, JANUARY 14, 1837.

No. 1.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

Matthew, 7. 15: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves—is the solemn caution of our Lord Jesus to his followers. And again, 10. 16: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. And again, Luke, 10. 3: Go your ways: behold, I send you forth as lambs among wolves. And again, Paul, Acts, 20. 29: For I know this, that after my departing shall grievous wolves enter in among you, —(you the gospel church is meant)—not sparing the flock. Verse 30: Also of your own selves (gospel professors are meant) shall men arise, speaking perverse things, to draw away disciples after them.

Then with such proof as the above, who can doubt of wolf preachers clothed in sheepskin? Who can doubt of wolves in the gospel church? I do not. So then in order to recover the sheepskin and detect the wolves, I shall tug teeth to teeth by scripture for the sheepskin which they have assumed, like the true shepherds of the sheep, in order to devour the sheep thereby. And to accomplish this, I shall briefly treat of six kinds of ministers of the gospel, all of whom wear the sheep

skin, whether wolf or sheep underneath the skin. I shall leave you to judge, reader, while I am tugging at the skin and getting it aside for you to see the wolf in sheep's clothing.

1st. I shall treat of a self made minister.

2d. On men made ministers.

3d. On devil-made ministers.

4th. On a Christian that makes himself a minister, not being called of God to that office.

5th. On my gentleman preacher.

6th. On God's ministers. Laying down the marks of each, so that they may be known by the church of God.

7th. I shall treat of Theological Schools, that prolific source from which many of these kind of preachers come, and enquire into the origin of Theological Schools.

8th. I shall enquire into their tendency in countries where they have been established.

9th. I shall enquire whether they can be so conducted as to be serviceable to the church of God, &c.

I have no apology to make for my writings, but wish it fairly understood that I do not write to please nor offend any man or set of men; nor do I write in the fear of man. I have a right to my opinion, and you may have yours and welcome for me, and write what you think right: yet I think it is high time for somebody to write, as the dogs are taking the children's bread and the wolves their clothing—and drum them out of the camp of the saints as they have long since made the house, or

church of God, a house of church traffic, a den for wolves, and a lodging for spiritual dogs, and a place of rendezvous for thieves and robbers to divide their spoil.

There are three never failing marks to know a sheep from a wolf, although a wolf's whole body may be covered with a sheepskin. The first is, by their track; the wolf don't part the hoof like a sheep, but has a foot like a dog; so it is with a wolf preacher in sheep's clothing, he don't in his heart part with sin nor does he in his practice part with the ways of sinners, although he may part with some of the grosser sort of sins; yet I hope to show you as I go along his dog's foot, although he has a sheepskin on his back he will be sure to have the wolf's foot—therefore, said the Saviour, by their fruit ye shall know them. The second mark is their food; you know the food of a wolf and a sheep is as different as two things can be. What a miracle it would be to see a flock of wolves feeding on the pastures like sheep, or to see sheep gnawing bones and feeding on dead carcasses; a thing that never was. And there is equally as much difference between the food of a real gospel minister and a wolf in sheep's clothing, as there is between the food of sheep and wolves. The third mark is the voice; I suppose all the men in the world could never learn a wolf to bleat like a sheep, nor a sheep to howl like a wolf. I may add a fourth mark, and that is, by looking into their mouths; a sheep has no upper front teeth—wolves are like dogs, have a good set above and below, and strong holders in the bargain. These four are never failing marks to know a wolf from a sheep, which you will keep in memory for further remarks.

God who is rich in mercy and goodness, after man had become fallen and his mind and foolish heart become darkened by reason of sin, hath chosen in his infinite wisdom to communicate light to the human mind by prophets, his Son, apostles, and ministers, and through this medium

and the agency of his divine Spirit we stand indebted to him for all spiritual light and life.

Thus Enoch the seventh son from Adam was a prophet, and from him to Malachi there seems to be a succession of prophets to enlighten, guide, warn, reprove, and comfort the people of God, and to warn the world, under both the antediluvian and Jewish dispensations. So, equally so, God has in all ages of the church through his rich and unbounded grace raised up, qualified and sent gospel ministers of his own choosing to guide, warn, feed and comfort his gospel church from her first establishment until now; and I think will do so to the end of the world. Yet with these helps the gospel church has often wandered from the right ways of the Lord, like the Jewish church, and 1260 years is allowed by all as given her to wander in her wilderness state, before she will recover her virgin beauty and pristine excellency in doctrine, ordinance and discipline.

But the wanderings of the Jewish and gospel churches from the plain commandments of the Lord, has not been owing so much to the private members of either church as to two other causes; the first of which is, their connections with the great, the rich, the influential, and powerful men of this world; this in both churches, has been one cause in all cases and in all ages of her downfall and deviations from the right ways of the Lord. Witness the marriages before the flood with the family or daughters of Cain, the marriages and alliances of the Jews with the surrounding nations, &c. Witness the Constantine connection, and the connection of the kings and queens of England, &c. And well it may be so, for says Jesus, my kingdom is not of this world—come out and be separate, says Paul. For so soon as the church becomes connected with the men of this world, then she must shape her doctrines, ordinances, and discipline to please the taste, the relish, the views and



pride and pomp of the men of this world with which she stands connected or dependent in any way whatever; more especially in support of her ministry, then she goes by this connection from the truth and right ways of the Lord and from the good old way of ancient times. And this I pronounce in my opinion to be one of the causes of so much corruption at present in the Baptist churches, it is from the society connection of the day that her doctrines, &c. are corrupted.

The second and worse cause is that of false prophets or false ministers, or wolves in sheep's clothing. These have been the main, the leading cause in the bosom of the churches; which have led the church of God astray from God's truth, ordinances, statutes and discipline, to the traditions, doctrines, and commandments of men; for their wolf taste can't relish the pleasant and fat pastures of the gospel where God's sheep love to feed; therefore they seek wolf meat, as will be shown in time and place.

Therefore, because these wolves are the main cause of scattering and driving astray and devouring the sheep of Christ, the Old Testament is full of warnings to the Jewish church against false prophets; and equally so in reading the New Testament you find it full of warnings both by Christ and his apostles to the gospel church, to beware of wolves in sheep's clothing, or false teachers with their damnable heresies; for here is the church's greatest danger, in listening to and obeying the plans, doctrines, commandments and traditions of men for the commandments of Jesus Christ. Touch not, taste not, handle not, is the advice of Paul; for all these are to perish. And says Jesus, in vain do you worship me, teaching for doctrines the commandments of men. To listen to and do after the doctrines of these false teachers, has in all ages been a curse to the church of God; therefore she is so often and so solemnly warned in the gospels and in all the epistles against the

deceivers and ruiners and distressers of the church of God.

Can you think, dear reader, for a moment, that it is impossible for the gospel church to know these wolves in sheep's clothing from a true minister of God's marking and sending? Surely not. For if it was impossible for the gospel church to know them in any age of the church when she is plagued with them, then those warnings of the Holy Ghost would have been in vain, seeing the church could not know them by any mark laid down in those warnings; but one reason why the gospel church knows so little about these wolves is, because she will not take the pains to search out the marks of these wolves, as laid down by infallible inspiration in the New Testament, her chief guide in all matters of religion. And another reason why the gospel church is so backward to do this is, because of that universal charity religion that is pleaded for in this age of the Christian church among professors of religion, saying, let us all be brothers, we are all going to heaven, you by that road of doctrine and practice, and me by this road or way; let us not contend about doctrine, ordinance, or church government, these are all trifles of minor importance; let us unite and commune together, and live in peace and love, for we shall all meet at last in heaven, although you go this road and we that. And so such professors of religion would have the church of Christ unite Christ and Baal, believers and infidels, the temple of God and the temple of idols, truth and error, the works of hypocrites and saints, light and darkness, fire and water, false teachers and true, the ministers of God, men and the devil. What fellowship has this heterogeneous assemblage of hypocrites, doctrines, practices and opinions? Why you must say, none. Then this universal charity religion is a device of the devil, thro' false teachers to darken the truths of God and corrupt his church and the one pure religion on earth, and in the end make

gain to false teachers who preach for pay and divine for honor. Then I pronounce this universal charity religion is a religion of loaves and fishes, and not belonging to the gospel church nor the one pure religion of Jesus Christ nor his apostles; for how can two walk together except they be agreed, and they that are not for the truth must be against it; two opposites can't both be truth or alike, nor no more akin than fire and water, light and darkness, or God and satan. For it is said of the first saints—and they continued stedfastly in the apostles' doctrine. Then there is but one true doctrine, and all the rest is false; then find out apostolic doctrine, and contend earnestly for the faith once delivered to the saints. And again, John: if any man come unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed—for such, is partaker of his evil deeds. And again, Paul: though me or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

For if Jesus Christ and his apostles had been of this universsl charity religion, then the pharisees and Jewish priests would not have persecuted and killed Christ. But he was not for brothering such hypocrites, but reprovng and testifying against their evil deeds and false doctrines, therefore they hated him. Nor would the Jewish and heathen priests have persecuted and killed the apostles, if they would have taken them into brotherhood, and not have contended against their false gods, doctrines and traditions, but said, let us all be brothers, you preach your idolatry, another Diana, another circumcision, another that the resurrection is passed already, and another the law and works, and we Christ crucified: we are all going to heaven, so let us unite and be at peace and love, and hear all and be all in one church and fellowship. This is that universal charity religion. Was the apostles' of it? No, Sir; they testified against

all but the one truth, salvation by grace and faith followed by good works. This made them hated of all that held errors and preached errors and false doctrines. They would be brother to none but those that held the truth, therefore hated and killed. And such a religion is universal charity, however fine it may appear, it is nothing less or more than the very sink of hypocrisy; and all hands in such a band of brothers must use some of the God-aborred stuff to get along in this crowd of hypocrites, and assemblage of practices and opinions which true saints in all ages have disdained, though death stared them in the face.

So then the religion of Jesus Christ has no Christian fellowship but with the household of faith, and the believers and practicers of the truths of God in doctrine, ordinance and discipline, as delivered the saints in the New Testament. Then universal charity and peace, and love for all kinds of doctrines, all kinds of ordinances, all kinds of discipline, and all kinds of professors and opinionists, or for any kind and every kind of professors, is but a hypocritical child of the devil and a religious imp of hell, with which Jesus Christ nor his apostles never claimed brotherhood nor fellowship. Witness their harsh and severe language to the pharisees and false teachers laid down in the New Testament. For such a charity as this, or Christian fellowship as this, is any thing and every thing, and at last nothing but varnished hypocrisy to God and man, if it is not playing the hypocrite with satan also. Love God, love and believe the truth, love Jesus Christ and the brotherhood of faithful men, and contend earnestly for the faith or doctrines, ordinances and discipline of the church of God once delivered the saints by Christ and his apostles, and thou shalt do well; for who is to maintain the truth in the world if the church of God don't do it?

Therefore, to help the gospel church to judge and determine rightly in distin-

guishing between God's ministers and all other ministers, I shall draw the line of distinction by marks from the scriptures laid down by the Holy Ghost; so that I think no man cannot well fail to know them apart. Then I will no longer keep you in suspense by any further preparatory remarks, but proceed to discuss the subject as proposed.

—  
PART I.

*On self-made ministers.*

First, I am to treat of a self-made minister, and that there are such read Jude, 1. 19: These be they who separate themselves, sensual, having not the Spirit. Enoch prophesied of these. King Saul was among the prophets, though he was not called to that office by Almighty God. Read how these lying prophets come to prophecy, 1 Kings, 22. 22: And he said, I will go forth, and I will be a lying spirit in the mouth of all his (Ahab's) prophets. And he said, thou shalt persuade him and prevail also: go forth, and do so. And says Paul, Acts, 20. 29, 30: For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, (mark that, of their own selves) speaking perverse things, to draw away disciples after them. If they arise of their own selves, not called of God to the ministerial office, of course they are self-made ministers. Jeremiah, 14. 14: The prophets prophecy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Here God says he sent them not, then of course they sent themselves to tell lies and falsehoods out of the deceit of their own hearts. Ezekiel, 13. 3: Wo unto the foolish prophets, that follow their own spirit. 4. Israel, thy prophets (not my prophets) are like the foxes of the desert; (that is, very cunning and crafty.) 10: Because they have se-

duced my people, saying, peace; and there was no peace: and one built up a wall, (or doctrine,) and lo, others daubed it with untempered mortar. Now hear for what all this is done by a self-made preacher or prophet, for preachers are often called prophets in the New Testament as well as Old. Micah, 3. 11: And the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord; and say, is not the Lord among us. Now to prove that there are in the gospel church false ministers self-made, as well as there were false prophets self-made, 2 Peter, 2. 1: But there were false prophets also among the people, even as there shall be false teachers among you, (you the gospel church is meant.) Who is a more false prophet or false minister than he who makes himself such, and one not being called to the office by the God of heaven, nor qualified for the office by him? The above texts I deem sufficient to prove my point that there have been and now are a plenty of self-made preachers, or else I could produce many more to prove the fact. Then taking the evidence as sufficient from scripture, that there are such beings as self-made ministers, I proceed to chalk them out by the marks of scripture evidence so you can know them.

The marks from Jude appear to be these: that a self-made minister separates himself to the office without a call from God; he also separates himself in a great degree from sin and sinners, that he may appear a sheep or in the sheep skin; he is sensual, or knows what he knows and preaches by sense and not by revelation—for Jude says, they have not the spirit. Then a self made minister has not the spirit of God, nor does he preach by the spirit, and of course not according to the truths of the spirit; but by sense, mere carnal sense, because being a natural man he receiveth not the things of the spirit, for they are foolishness to him. Then the holy and sublime doctrines and truths of

the gospel will be set at nought by a self-made minister, as far as he can safely do so to get gain and save his reputation as a gospel minister; which is proved by the 10th verse: But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. What things are meant by Jude, but the great leading truths of the gospel, which these men don't know nor can't know, since they are declared by Paul to be spiritually discerned, and not received by the natural man. And this man is said in the text to know things only naturally, as a brute knows things by instinct of nature. They in the 11th verse are said to go in the way of Cain—what was Cain's way but to bring an offering to the Lord without faith, of the fruit of the ground, of his own carnal, corrupt, natural, deceitful heart? It was a ground, dead offering, and not a living sacrifice, typical of the blood of Jesus that cleanses from all sin. Cain's way was to hate and kill his brother, and why and wherefore? Because his own works were wicked and his brother's righteous. So Cain was the first wolf in sheep's clothing—he killed Abel, his brother. Then self-made preachers hate God's preachers, they have killed thousands of them, they hate the doctrine they preach, they hate these men of faith, they have religious practices which is the sheep skin, Cain like; but their hearts are wolf, sheep devouring, sheep hating, faith hating, truth hating and enmity against God. For the carnal mind is enmity against God, and such a mind has this self-made preacher, since he is a natural man. Then beware of self-made preachers, for they are every one to a man Cains, and would go in his way if it was not for God's lets.

All these men's preaching, praying and singing, and religious duties, are nothing but works of wickedness like Cain's, the fruit of the ground only and not the fruits of the spirit: having no faith, it is impossible for them to please God. The tree

not being made good by divine grace, all their fruit is not good; their hearts and principles being corrupt, so are all their religious acts at enmity against God; his plan of salvation and the merits of his Christ are set at nought by these Cains, these wolves that take the sheep skin and holy orders, not being called of God thus to officiate, as Aaron, Paul, Moses, Peter, &c.

In the same verse they are said to run greedily after the error of Balaam. What was the prophet Balaam's error? Why king Balaak's silver and promised greatness, for him to come and curse Israel. So that a self-made minister has two things in view, money and honor, of this the Holy Ghost says they are greedy; for this they preach, for this they run. Then when you see any minister, no matter what sect he belongs to, greedy of these two things, or showing plainly for these he preaches, say and mark him, he is a Balaam, he is a self-made minister, he would curse the church of God for money, which was Balaam's reward. And this is the reward for which this man preaches and prays, it is for this reward of money and greatness he runs from town to town, from place to place. These self made Balaams would curse the Christians from the face of the earth for money, as Balaam would Israel, had not God interposed.

Again, in the same verse: And they perished in the gainsaying of Core. I want every self-made minister in the world, and every body else, to read the 16th chapter of Numbers, and all men that don't believe in a divine call to the ministry; for it is to this chapter and to this transaction of Korah, whose name in the text is spelt Core, as is common in scripture, such as Noe for Noah, &c. to which Jude alludes. Korah and his company wanted to take the priest office on themselves, and did so. They charged Moses and Aaron of usurping the priest office, or putting themselves in the two highest offices, and more especially the priest office;

and they being of the tribe of Levi had as much right as Aaron they thought, and therefore took their censors and offered strange fire to the Lord; exercising the priest office without being chosen of God to officiate, or called to minister in it by him. And for their presumption were consumed by fire from heaven, and thus perished in their gainsaying of Moses and God; that is, in not believing the divine call, choice and appointment of Aaron to the priest office. Thus every man that takes on him the ministry without the call of God is compared by Jude to a Korah, and shall as certainly perish sooner or later in his gainsaying of God's ministers about a divine call to the ministry as did Core and company. Take care, ye professors that join in with such ministers that are not called of God. Remember Korah was not all that perished, but his company, his adherents also. Our God is a consuming fire, and here he signally proved it as well as in Sodom. Think on it, ye self-made ministers, and tremble; for the Holy Ghost can't lie. Then you perish in hell fire if you take this office on you in an unconverted state, or not called of God; for the office of a minister is too sacred for any but those chosen, called, qualified, and initiated into it by God himself; for what have you to do with God's holy things and tabernacle, seeing he has not put them in your trust? You are a gainsayer and usurper, and will perish in your own deceivings.

Thus these men Korah and company thought that Moses and Aaron had taken the two highest offices in the Jewish nation on themselves; Moses to be leader and law giver and ruler; and Aaron to be priest and head of all ecclesiastical concerns, and to live without work by tithes on the labors of the people. And for as much as Korah, Dathan and Abiam, were sons of the tribe of Levi, as well as Moses and Aaron, that they of course had the same claim and right to the priest office; and

might claim and assume that office as well as Aaron, and tithes the people also. And no doubt they thought they were men of as good and better talents than Aaron, and so might and could officiate in the office of high priest as well as he; not believing in a special call of God to office as priest, and that any man had a right to fill that office that chose to fill it, and so took their two hundred and fifty censors and the office of priest without God's call to office, and offered strange fires to the Lord. But how fared it with them? Sad tale of wo, they and their families, tents and effects, all went down alive into the pit, the earth opening her mouth where these wicked gainsayers stood and closed upon them; and a fire from the Lord consumed the two hundred and fifty men that offered incense with strange fire, and thus they perished in their gainsaying, and for their exercising the priest office to which office God had not called them. And what of all this, say you. Why, don't you recollect that saying of Paul, Saying, no man taketh this honor to himself, but he that is called of God as was Aaron. And again: Paul called of God to be an apostle. And again: Separate me Paul and Barnabas for the work whereunto I have called them. And again: those that were with him (that is, Christ on the white horse, and rode on white horses) were called chosen and faithful. And again: then Jesus called unto him the twelve and sent them out. And again: he sent the seventy to preach. And again: did not God call Saul, David, Jonah, Jesus Christ, John the Baptist, Aaron, and all the prophets and apostles, Moses and Abraham specially, to their respective offices? And so, equally so, all his ministers to a man are chosen, called and qualified by him, for the ministry. And can any man with all these scriptures as proof of a special call of God, dare without this call take the office of minister on himself? Daring presumption, as that of Korah and company, who saw the proofs

that God gave that Moses and Aaron was his choice, of which I shall not now speak. Thus for this daring presumption, gain-saying, and exercising the office of priest, they perished as an example set up of God to all future generations, not to thrust themselves into the priest office without God's call thereunto.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', JANUARY 14, 1837.

### TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Publisher.

### THE N. C. STATE CONVENTION.

It appears, from the Biblical Recorder of December 7, that the N. C. State Convention held its last annual session at "County Line," M. H. Caswell county.

It is stated: "the Board has been instructed to take immediate measures to procure a competent Agent whose principal duty it shall be to resuscitate" "auxiliary societies" "where they already exist, and to constitute new ones where there are none, in the different churches and neighborhoods throughout the State." It is added: "This system was adopted by the first Agent of the Convention, and it is to be regretted, in our view, that it has not been adhered to by his successors." We see now, that it is the design of the Convention to revive the auxiliary missionary societies which were multiplied so rapidly in 1823 and 1824. The first Agent of which we have any knowledge or recollection, was Robert T. Daniel. Truly Mr. Daniel was successful. And should his successor prove himself possessed with equal zeal, and of the same kind, then may the churches and neighborhoods expect him to promise them that if they will be liberal and bountiful in their donations and subscriptions, they shall be visited regularly by a travelling preacher once a month. And, if his promises shall terminate as Mr. Daniel's did, then may the people not expect to hear preaching, as the fruit of such donations and pro-

mises, once a year, or once in ten years. At all events the people may prepare to have the State again inundated with these begging societies, as so many sheaf rakers and loaf trenchers; or else be teased much and looked shyly upon. For it is spoken out thus: "we trust — the benefits of the system will soon be realized to their full extent." The churches and neighborhoods are in this manner plainly told and sufficiently advertised, that the Convention will not be content with any moderate operation of the system, but *benefits* must be had to their *full extent*.

The Convention passed several resolutions: and among the rest, "under God, Luther Rice has contributed largely, perhaps more so than any individual now living, to the elevation of the Baptist churches in the U. States." Indeed, if the Baptist churches in the U. S. stand any higher now than they did forty years ago, except in *their own estimation*, we do not know it. If, however, by the term *elevation* the Convention meant *pride, ostentation*, we consent that they are correct: otherwise the scriptures must have ceased to be their rule, and history become truly freakish.

The following is another of their resolutions: "that a committee of three be appointed whose duty it shall be to correspond with appropriate authorities in Georgia, South Carolina, Virginia, and the District of Columbia, respecting the expediency of erecting a becoming monument to the memory of our lamented brother, Rev. Luther Rice. The committee—T. Meredith, J. Armstrong, Wm. Hooper."

The Convention tells us that her primary objects are, the enlargement and intellectual improvement of the ministry, and the supplying of destitute churches and sections of country within the limits of the State. Of consequence, the monumental project of the Convention does not fall within her *primary* objects. If it be an object of the Convention to promote missions, then it seems the above resolution is not covered by this object; unless the monument be designed to fill some agency or to occupy some field as a missionary. What part of the *worship of God* is this project intended to supply? Is it preaching, hearing, reading, praying, meditation? Is it baptism or communion? What part of *good works* does the Convention propose by it? Is it to clothe the naked, to feed the hungry, to give drink to the thirsty, to visit the sick and the prisoner, to receive the stranger under hospitable shelter? Is it to be, feet to the lame, eyes to the blind, ears to the deaf; to succor

the helpless, assist the needy, relieve the oppressed? To what *benevolent* object will the money expended for the monument, be appropriated? Forsooth Mr. Rice has *elevated* the Baptist churches, so said, and the Convention means to *elevate him*, benevolence or no benevolence. *Saying to them that dwell on the earth, that they should make an image to the beast.*

Another of the Convention's resolutions stands thus: "that bro. F. Hawley be appointed an Agent, under the auspices of this Convention, to operate during the ensuing year in procuring subscribers to the Biblical Recorder." The Editor of that paper continues: "With regard to the last mentioned resolution we would observe that bro. Hawley is an Agent fully accredited by us. He has engaged to travel throughout the State, preaching the gospel, and making it a special business to procure subscribers to the Recorder, receive payments on its account, and otherwise promote its interests and its objects. Under these circumstances bro. H. is commended to the attention and confidence of the public."

If Mr. Hawley attends to the *objects* of the Recorder, he must provide himself with *secular* information, and also with the *prices current*, and make his returns weekly, as the Recorder has a department allotted to each of these objects. With regard to Mr. H.'s particular business in travelling, it is either, (at least ostensibly so,) to preach the gospel or to attend to the affairs of the Recorder; since both cannot be his special objects. Mr. Meredith tells us, Mr. Hawley's chief business is with the Recorder. Hence, his preaching the gospel is only a passport or recommendation. Respecting his authority:—David said to the Philistine, I come to thee in the name of the Lord of hosts, the God of the armies of Israel:—Mr. H. must confess he comes in the name of the Convention,—in their own language, *under the auspices of this Convention*. Paul said, I determined not to know any thing among you, save Jesus Christ and him crucified. Mr. H. says in fact, I am determined to know something else, and that something first and chief—I am determined to know the Biblical Recorder specially among you; and then Jesus Christ and him crucified. Our Lord said to his disciples, 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. Mr. H. consents to go forth caparisoned with such circumstances as the following: Go thou into all the State, in the name of the Conven-

tion, and preach the Biblical Recorder to all the public. He that subscribeth and payeth shall be called benevolent, but he that subscribeth not and payeth not shall be ridiculed and defamed. Thy *exhortations* shall be; flee to the Biblical Recorder; look not before thee; neither stay thou in all the plains of those who do not subscribe. Moreover, thou shalt *pray* for the prosperity of the Biblical Recorder, and that it circulate from the river to the end of the nation. And thou bro. H. shalt *prophecy* to the Biblical Recorder; and shalt *make* thyself horns and push with them, and say, so shall it be done unto every paper that opposeth the Biblical Recorder: And thou shalt be a "special" priest unto it and minister at its altar to keep the sacrifices of benevolence burning, and shalt about the space of the "ensuing year," cry, Great is the Biblical Recorder of the Convention. For it supporteth missions which fell down from heaven. And this shall be thy particular business; and then thou mayest preach the gospel to subserve the "interests and objects" of the Biblical Recorder.

Mr. Meredith observes, "From what we have witnessed on the present and on former occasions, we are assured that light and liberal principles are gradually spreading among our churches; that the enemies of Christian effort are every year losing ground."—That both these ideas are incorrect, there needs no better evidence in the present juncture, than Mr. M.'s next idea, provided that be correct, namely: "The friends of the Convention and its objects are increasing in numbers and firmness." The Convention have appointed him a priest; and Mr. M. owed her a compliment till he had uttered these sentiments. The prosperity of such an institution as the Convention, proves most conclusively, a deplorable dereliction from light and liberal principles, and a considerable gain to the enemies of Christian effort.—*Ed.*

Person County, N. C. }  
Dec. 1836. }

BROTHER BENNETT: Enclosed we send you a letter recently received from bro. Osbourn, of Baltimore, and from our personal acquaintance with him and his preaching, his communications are always somewhat animating, and we feel willing you and your readers should share with us in the consolation they af-

ford; therefore, after examination, you can give them a place in your paper if you think proper, together with an abridged copy of an answer to some questions in the latter part.

Yours, &c.

*Stephen I. Chandler,  
Nath'l Terian.*

MY DEAR BROTHER CHANDLER: Your kind letter to me, dated June 28th, reached me safe at the north, it being sent on to me by my family in Baltimore. I was glad to hear from you. May the Lord bless and prosper your soul abundantly and make you fruitful in every good word and work, and that in faith and love you may yet abound more and more, and also grow stronger and stronger in the cause of God and truth, and never become weary in well doing, nor once to flinch from the battles of the Lord, for he will honor those who honor him. Contend for the truth, my brother, let who will blame you for so doing. Our God is a God of truth, and he will be found at the right hand of men of truth; but jugglers in the gospel, and all such who can sport with sacred things, and trifle with divine truth, he will lightly esteem; and you know we have many such people round about us in this dark day, and their deeds and doctrines are all as dark as is the day, or as are their minds. A smoke is before their eyes and it greatly affects the whole soul and renders them swarthy and very uncomely to gaze on; and hence we had as good turn away our eyes from men of vanity and lies, lest their smoke should seriously injure our mental powers.

Smoke, when viewed as an emblem of divine displeasure, or of religious delusion, or mental darkness, it always is offensive to the Lord's chosen and called ones; but indeed, these swarthy gentry who inhabit Mount Sinai, and who strict-

ly speaking are Hagarenes; these are so much inured to it, that to them it is no way annoying, even though they are bewildered and fairly intoxicated with it. And as they are thus under the influence of this mystical smoke, they are ripe and ready to run into any kind, and all manner of extravagances and infatuations: and those few, who by the mercy of God are prevented from going into such extremes, the intoxicated Hagarenes are fully prepared to vilify and reproach, and to make a scoff of without in the least considering whether they are right or wrong in so doing. And I discover that those carnal scoffers go by different names in scripture; and hence they are sometimes called *Ishmaelites*, because they are descendants of Ishmael who was born after the flesh, and so of course not a son of promise. But sometimes they are called *Hagarenes*, after the name of their grandmother Hagar, and Paul says that "this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children," Gal. 4. 25. And thus it appears that our modern Hagarenes, as I am wont to call them, are in *bondage* as well as in the *smoke*; and to smoke they really are inured, greatly inured, as their very colour, and dress, and name, and idiom, and dwelling place, *loudly* aver; and while they are abusing us, we will pity them because they are in the smoke, and in bondage, and most woful swarthy but know it not.

Well now again we say, that if we may be allowed to personify the present movements of these scoffers, we will proceed to speak of them after this manner.—All those schemes and plans of theirs that have not a *thus saith the Lord* for their existence and currency, we will denominate ISHMAELITES, and



the inventers of them HAGARENES. Now Hagar had a son and she called his name Ishmael; and although this son, this young Ishmael, was in *human form*, & had Abraham to his father, yet all this could not make him, nor prove him to be a child of promise, as was Isaac, for he was a child of the flesh; i. e. he was an illegitimate offspring; and concerning such a matter, such an ugly matter as this, it was of old enacted, and we know not that it is rescinded, that "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord, Deut. 23. 2. Where then must the poor thing abide, for he must occupy space somewhere? Yes he must so; and there is provision made, and a place appointed for him, as we read, "A bastard shall dwell in Ashdod," Zech. 9. 6. And as this was his fixed abode, so we are to account for he and all his descendants speaking so very gibberish as we know they all do; for it is said that "their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people," Nebe. 13. 24. And now that this ancient law is not rescinded appears evident from gospel ground, for Paul, who understood every point in law, says, when speaking on this very subject, "The son of the bond woman shall not be heir with the son of the free woman," Gal. 4. 30.

Thus then, Hagar of old had a son Ishmael, and he was a child of the flesh and not of promise; and so our modern Hagarenes bring forth, and set up, and put into operation, a heap of schemes and plans; and because they are without a *thus saith the Lord*, the same as Ishmael came forth without a promise, we denominate them ISHMAELITES,

and they must not come into the congregation of the Lord, but abide, all the time abide, away yonder in Ashdod; and if they must needs speak gibberish, why then let them speak gibberish, for we are not obliged to use their lingo. It is true that some of those new fashion Ishmaelites look tolerably plump and fair, and as if they might be legitimate; and especially as it may be that some good man like Abraham is concerned in bringing them forth; but to the law and to the testimony we must abide; and the law says, "a bastard shall not enter into the congregation of the Lord, even to his tenth generation;" and the testimony says, that "the son of the bond woman shall not be heir with the son of the free woman." As to those Ishmaels looking plump and fair, they only appear so to people in the smoke, for when the matter in all its bearings is rightly tested, the Ishmaelites are found to be merely of *human form*, fleshly things, and not of promise, and hence we dare not call them of the *holy seed*. And just here it is where so many people miss the mark about those present schemes and plans; or to speak mystically, those ISHMAELITISH children brought forth by modern HAGARENES.

We find that in days of old, new Gods appeared; Gods which came newly up, Deut. 32. 17. And we read also of men being mad upon their idols, Jer. 50. 38; and something of this sort is now to be seen among us; for we have an abundance of Ishmaelitic things come newly up in our land, and the Hagarenes appear to be mad upon them, and to view them, as the Israelites viewed Saul, as very choice things, and goodly; and in all the gospel such goodly things cannot be found; for they are from their shoulders and upward higher than

any thing that hath heretofore appeared in the streets of Zion. Just thus it once was with the infatuated Israelites in reference to King Saul, as we read in 1 Samuel, 9. 2. And the Israelites, at the time of their high infatuation, as much believed they were right in their choice of Saul for a King, that they might be like other nations, as do our modern Hagarenes in relation to their new doctrines and schemes which they are now so mad upon, and which they rate so insufferably high.

I have thought sometimes, that instead of my being an object of their indignation and fierce scurrility, as you hint in your letter to be now the case, if I would but submit to become a *god-father* to some, or all, of their Ishmaelitish children, or in other words, their new doctrines and schemes, I should be deemed a right clever fellow by the Hagarenes of the nineteenth century. As to my conduct, allowing it to be as bad as they now say it is, and even a little worse, yet if I was the above *god-father*, my character would appear in their eyes as pure as an alabaster box. And here a query naturally arises.—Ought I not to become a *god-father*, and so retrieve my sinking reputation? Methinks you say, “No sir, never let it be said that a Baptist preacher has turned *god-father*. But this do, if you must needs do some one thing in this matter; become a general Auctioneer for the whole tribe of Hagarenes, and cry up, at a certain per-centage, one and all of their new doctrines, and new schemes and plans, or Ishmaelitish children, as you call them, and so shall you retrieve your character, and make a fine penny too.”

I here see the old saying verified; *Two heads are better than one*; and hence I must ask again: What is

your opinion concerning my advertising myself in the “Primitive Baptist” as a general Auctioneer for the foresaid purpose? you can reply to this when you write to me again in the city of Baltimore where I expect to be in some weeks from now, and in the spring I calculate to visit your churches, or rather the churches round about you. I last winter wrote and printed two small works, 25 cents each, and the title of one is, “The present dark and sickly state of the church of Christ;” and the other is, “The religion of New England portrayed.” And this last summer I published a neat volume of Old School hymns, intended altogether for the Old School Baptists; and some of these books I shall have with me when I visit your State. From your State I intend to go to South Carolina, and Georgia, and Tennessee, and Indiana, and Kentucky, and Ohio, and so on home to Baltimore. In the above States my new hymn book is called for, and people unknown to me in the flesh, have written for me to come on and bring with me different sorts of my books; and into some of these States I have already sent many of them.

As I consider the brethren and friends in general, in your parts, as much interested in this letter as you are, so I intend it for them all, and hence I shall direct it to N. Torian, Esq. and I hope it will go safe. I also hope the blessing of God may attend you in providence and in grace, and that your souls may be kept alive to divine things, and be much engaged in commercing with heaven and walking with the king of kings. I likewise hope, that as you have honorably disjoined yourselves from the Hagarene *labyrinth*, so you will never more suffer yourselves to be entangled with that yoke

of bondage, but boldly protest against all religious dissemblers, and cunning artificers, and eloquent orators, and wandering stars, and clouds without rain, and wells without water. You must not fail to write to me. I am now in the town of Newton, in the State of Massachusetts, New England; and great, most amazingly great, is the spiritual darkness and ignorance of this land.

I am yours affectionately,

**JAMES OSBOURN.**

Sept. 1836. —

DEAR BROTHER OSBOURN: I received your letter of October last, for which I felt somewhat rejoiced to hear that you are still engaged in that important work of the administration of the gospel of the grace of God. But with regard to your question in the latter part of your letter, which I suppose you mean by becoming a general auctioneer for the house of Hagar or the Ishmaelish inventions, is to become a public advocate of all the new mission systems of the present age, and act as a general agent for the whole, and sell at auction membership into various societies for two dollars and upwards per annum, and the title of directors from year to year for the sum of fifteen dollars and upwards, and ministers members for life, for thirty dollars and upwards, and ministers honored with the title of director for life, by the payment of a hundred and fifty dollars and upwards, &c. This would be the remedy I suppose you alluded to, to retrieve your sinking character for the defamation, slander and lies, that have been heaped upon you by the advocates of the above named systems. Now, Bro. Osbourn, I think the remedy would be worse than the disease; for you and I have

every reason to believe that all the defamation, slander and lies that have been heaped upon us by the modern missionists, have been for the sake of the testimony that we have borne of the gospel of the grace of God; and you know the apostle Peter said, if you suffer for righteousness' sake happy are ye; and Christ, the great head of the church said, you shall be hated of all men for my namesake; and again, they shall say all manner of evil of you falsely, &c. And I sometimes think I feel like Paul expressed himself, Acts, 20th ch. none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which have received of the Lord Jesus to testify the gospel of the grace of God. But although our modern missionists (or Ishmaelites as you were wont to call them) seem in some parts to flourish and look thriving, yet I believe they are no more united to Christ by a true and living faith with the sweet influences of the Holy Spirit of grace than are the Roman Catholics; or no more than Ishmael was the son of promise. The church of Rome for a considerable time retained the pure gospel and its holy ordinances, but when they began to confer titles of honor on their clergy and make distinctions of names and offices it soon lost its primitive purity and became nothing more than a worldly sanctuary; (just so with our modern missionary systems;) and this clerical celibacy was no friend to virtue, but it was a means of a torrent of lasciviousness, debaucheries and uncleanness, which prevails amongst every order of these benevolent beings, which pretended to be so holy as to live like angels upon earth.

May the God of heaven for ever keep us for saying a confederacy with such hypocritical pretenders to benevolence; may he grant us grace to enable us to bear his cross with meekness, and to make Moses' choice, rather to suffer affliction with the people of God, than to become general auctioneers for a people that we believe are enemies to the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil. 3 c. and 19 v. But our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, &c. verses 20 and 21. May we feel that humble longing for the coming of Christ, that we may say like his apostle, Come, Lord Jesus, come quickly. Amen.

Yours, in gospel bonds,

**S. J. CHANDLER.**

*Georgia, Oglethorpe county, }  
Nov. 4th, 1836. }*

Dear brother Bennett: I am forty-three years old, and have been a Baptist twenty-three years, and have been trying to preach about nine years. When I first became a Baptist, I thought them a united and a beloved people until the mission spirit got among them, and then I thought all were not Israel that were of Israel; for wherever the mission spirit went there was envying and strife, as there is confusion and every evil work. James the 3d and 16th. And the more missions the more strife, so I shall conclude Peter was right when he says, And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 2 Peter, 2 and 2. For I can assure you, dear brother; that there is a departure from the faith amongst

us and truth is much abused; but I thank God there are a few that contend for the faith once delivered to the saints; and we have been made to rejoice in reading your paper, and would circulate them more and more, believing they contain the truth.

Dear brother, the strife has been so great amongst us in the Sarepta Association, that the minority have been constrained to protest against them, which protest I send you a copy, which is as follows:

1. Because we think the Association transcended her delegated power in constraining the opposing churches to become in part a constituent member of the Baptist State Convention by said resolution, and thereby infringed upon the liberty or internal rights of those opposing churches.

2. Because we are unwilling to submit to be governed by the Baptist State Convention, believing it to be founded upon principles anti-republican, and may some day be the overthrow of our denomination.

3. We consider the lawful protection or powers conferred by legal sanction in the act of incorporation, one great step towards the subversion of civil and religious liberty in the constituents of said Convention.

4. That by said resolution we are brought into union and Christian correspondence with the Central Association, with which we have no fellowship, as we are among those who have no confidence in the flesh.

5th, and lastly, Because we are constrained to correspond with bodies of professors against our will, and prohibited from corresponding with such as we have fellowship; therefore, the above and foregoing reasons constrain us to say to the Sarepta Association, we are no longer a member of your body.

So, brother Editor, you can see we are in a narrow gap, but if the Lord be for us who can be against us! And we rather suffer afflictions with the people of God, than to dwell at ease with the missionaries, as we believe they are under the influence of satan from the many evils produced by them; as we know that God is not the author of confusion, but of peace.

Brother Editor, I never had any learning but what I got in bush college and the chimney corner, with the exception of sixteen days my father sent me to school when a thoughtless boy; but I hope through the mercy of God I have been bro't to know the truth, which I think is contained in your paper. I therefore feel willing to read it and recommend it to others. I therefore send you this for your inspection; if you think proper to give it a place in your paper, please to correct all mistakes and errors, and do with it as you think best. So I conclude by subscribing myself your brother in the bonds of affliction.

*John Lacy.*

*Tennessee, Rhea county, }  
Nov. 24th, 1836. }*

Beloved brother in Christ: I again take up my pen to inform you that I have yesterday received your favor, the 13th number of the Primitive Baptist. I feel highly gratified with its contents. Its delay from the time I wrote for it I cannot account for. From what I wrote to you before, perhaps you might have taken it for granted that I only wished my brethren in this part of the world to see one, for proof of the utility and value of such a work among the Baptists that stand for the union in these western Associations. Truly, my brother, I was desirous for your paper to be circulated a-

mong us, but with that desire I wished to be a subscriber for your paper. I feel greatly concerned for the happiness of the United Baptists, among whom I have the honor to be a member and also a minister for the last thirteen years. The theatre of my ministry have been mostly in the counties of Rhea, Hamilton, and Bledsoe, Tennessee. I have taken upon myself, as unworthy as I am, to procure as many subscribers as I can get to your paper, as many of the brethren that have seen the number now in my possession are well pleased with it. I also desire (if I am counted worthy of a correspondence with you and those brethren who write for publication) to write some of my thoughts on the schemes and institutions of the day. I consider a free and faithful correspondence the life of union, therefore I as one professing to be a preacher of the gospel, wish and desire to have union and correspondence with those who preach the same doctrine. We are exhorted by the apostle of the Gentiles to "beware of dogs," therefore I wish my brethren to watch over me and correct my errors. In giving our views to the public we have an opportunity of conversing with and instructing and correcting and strengthening one another, though at remote distances from each other; for this is a perilous time. I shall not write until after I get another number.

I subscribe myself your most unworthy brother in Christ.

*Thomas K. Clingan.*

A good key, is necessary to enter into paradise.

The church is out of temper when charity is cold and zeal hot.

The chamber of sickness is the chapel of devotion.—*Proverbs.*

POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

SECTION I.

*The Believer's perfect beauty, free acceptance, and full security, through the imputation of Christ's perfect righteousness, though imparted grace be imperfect.*

O Happy soul, Jehovah's bride,  
The Lamb's beloved spouse;  
Strong consolation's flowing tide,  
Thy Husband thee allows.

In thee, though like thy father's race,  
By nature black as hell;  
Yet now so beautify'd by grace,  
Thy Husband loves to dwell.

Fair as the moon thy robes appear,  
While graces are in dress:  
Clear as the sun\*, while found to wear  
Thy Husband's righteousness.

Thy moon-like graces, changing much,  
Have here and there a spot;  
Thy sun-like glory is not such,  
Thy Husband changes not.

Thy white and ruddy vesture fair  
Outvies the rosy leaf;  
For 'mong ten thousand beauties rare  
Thy Husband is the chief.

Cloth'd with the sun, thy robes of light  
The morning rays outshine;  
The lamps of heav'n are not so bright,  
Thy Husband decks thee fine.

Though hellish smoke thy duties stain,  
And sin deforms thee quite;  
Thy Surety's merit makes thee clean,  
Thy Husband's beauty white.

Thy pray'rs and tears, nor pure, nor good,  
But vile and loathsome seem;  
Yet gain, by dipping in his blood,  
Thy Husband's high esteem.

No fear thou starve, though wants be great,  
*In him thou art complete:*†  
Thy hungry soul may hopeful wait,  
Thy Husband gives thee meat.

(to be continued.)

\*Song vi. 10.

†Col. ii. 10.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson Miz. H. *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro*. Parham Luckett, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarecta*.

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA—William Moseley, *Bear Creek*. Robert Gilliam, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKeeney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. Leonard Pratt, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*.

ALABAMA—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John F. Lovett, *Mount Pleasant*. Thomas K. Clingan, *Smith's Roads*.

TENNESSEE.—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick, *Cherryville*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*.

LOUISIANA.—Peter Bankston, *Marburyville*.

MISSOURI.—Samuel D. Gilbert, *Portland*.

INDIANA.—Peter Saltzman, *New Harmony*. Jeremiah Cash, *Bethlehem*.

OHIO—Joseph H. Flint, *Preston*.

KENTUCKY.—Jonathan H. Parker, *Salem*. Thos. P. Dudley, *Lexington*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. William W. Weir, *Dumfries*.

PENNSYLVANIA.—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

NEW JERSEY.—Wm. Patterson, *Suckasunny*. C. Suydam, *Hopewell*.

NEW YORK.—George Clarke, *Buffalo*. Gilbert Beebe, *New Vernon*.

WISCONSIN TERRITORY.—Moses W. Darnall, *Mineral Point*.

RECEIPTS FOR VOL. II.

Sovereign Purvis,	\$1	Alfred Partin,	\$3
Aaron Atkinson,	1	Wm. Exum,	5
Lemuel Basnight,	1	Elam Smith,	5
John Sandlen,	1	R. F. Ellis,	5
Edward Pain,	4	Jas. Wilder,	4

FOR VOL. I.

Jesse Price,	\$1	Mrs. Shurley,	\$1
S. J. Chandler,	4	J. Lamb,	5

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,  
TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 2.

SATURDAY, JANUARY 28, 1837.

No. 2.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

### PART I.

*On self-made ministers.  
(continued.)*

So then, both Jude and Paul show us that no man can or ought to take the office of minister on himself without this call; if he does, he is guilty of the same daring presumption, and Jude says, such will perish with Korah and company for so doing. Then how dare any man to take this office on himself without God's call, or others to confer this office on men who they have no reason to believe are born of God's spirit and called of God? You will say, we don't believe in a special call of God to the ministry. Why not, when the whole tenor of scripture shows it? Let me tell you this was the case of Korah and company. They did not believe in Aaron's special call, if they had they would not have thrust themselves into office. Then such as assume the office of minister, and those that confer it without this call, are every one to a man a Korah and company; and you will as certainly perish and be consumed by the fire of God's wrath, and your souls go down alive into the pit of hell as Korah and company, should not the rich grace of God

prevent; wherefore, repent of this thy daring presumption. For what hast thou to do with God's ark and holy things, or God's holy word, gospel and ordinances, seeing he has not called thee nor put thee in trust with his gospel goods, nor employed thee as a shepherd to feed his sheep, nor recommended thee to be a witness for him to bear witness of him and testify of the gospel of the grace of God; nor to be steward of his house to give them their meat in due season: nor has he employed thee to be overseer by the Holy Ghost to feed his flock. Oh, thou blind guide, will thou lead others to hell, having not known the way thyself? How in the name of sense art thou able to be a guide to others, for you don't know nor can't know Jesus Christ the way to heaven, having not the spirit to reveal him to you, nor the call of God to the ministry to have the gifts of God's spirit and grace, that you might be enabled thereby like Paul to preach the unsearchable riches of Christ; you will be damned and ought to be damned for deceiving men out of their souls for money and honor, and thrusting yourselves into the ministry and putting on the sheep skin to deceive the sheep and the world out of their souls to get money without God's call.

Then men gainsay or wrest God's doctrine, God's call to the ministry, God's ordinances in a right way, and burlesque the truths of God and his holy people and salvation by grace and faith; and this they do because they have not the spirit to

teach them better. Therefore, they teach the doctrines of men for the commands of God, having not the spirit they are ignorant of God's righteousness and therefore teach their own; having not the spirit, pure gospel doctrine is foolishness to them, therefore teach other doctrines, such as morality and other men pleasing things, &c. all which are like the goods and effects, and such churches like the tents of Korah will perish, for the day comes to try by fire, Jude, 1. 12.

These self-made ministers have another mark by him given: Clouds they are without water, carried about of winds. Then true ministers are clouds with water and without destructive winds. So then here is a vast difference between a minister of God and one self-made. Self-made ministers then although they may put on all the appearance of God's ministers, or clouds full of rain to water the plants of the earth, look black, heavy and lowering, and big with rain, yet in such a minister there is nothing but wind of doctrine, storm and tempest, sweeping over the plain; and is as destructive to the plants of grace and the church or garden of God, and world, by their windy errors, as the blasting last wind on the fruits of spring, or the hot winds that sweep over the sandy deserts of Arabia, blinding the eyes of the traveller with sand, thirst and death; or, as the whirlwind roaring through the forest, spreading terror, destruction, and devastation in its course; yet not one drop of water to make the plants of the earth to grow, nor call the hidden seeds to birth. So is the self-made minister like a cloud thus carried, or that carries nothing but wind, destroying the souls of men by his errors and carnal reasoning. In such ministers there is not one drop of the water of life, having not come to Christ and drank, there is no water of life springing up in him, no grace of God, no treasure in his earthen vessel, no spirit to attend the word to make it life; Christ is not with him always, as promised his own ministers. No

showers of the heavenly grace of God attends this man's preaching, as at the day of pentecost; this man can't draw water from the wells of salvation, and pour it out on the thirsty plants of Zion, nor on the wilderness to make the deserts bloom like the rose, and the thirsty land become springs and pools of water. A child of God may sit under this man's ministry two hours and go away from church as thirsty as he came and rather worse; no comfort, no strength, no consolation, no food for his soul, no milk of the word for him; all dead, flat, insipid, heart distressing, and contrary to what his feelings, his experience, and God's word dictates to his conscience to be the right way. Yet men having the form of godliness, moralists and self workers, hypocrites and the self-righteous, will think it fine food, food fit for sheep. Not so; for this man not having the spirit can't preach by the spirit, nor can't preach the things of the spirit, and therefore can't feed those taught by the spirit; but this man is of the world, therefore the world heareth him, and receiveth this man because he has come in his own name; him therefore, as Christ sayeth, they will receive. But he that is taught of God's spirit will hear him that is taught of God's spirit; by the word therefore, as John says, he that is of God heareth us—us, God's ministers; and these strangers God's sheep will not follow, for they speak with a voice they don't know, and preach a doctrine that in their view of things don't agree with God's word nor their experience; and so not one drop of water in these kind of ministers for a child of God. However much such men may feed goats, dogs and swine, their ministry is no pasture for sheep.

Same verse: Trees whose fruit withereth without fruit, twice dead. These self-made ministers. Dead trees is another mark. Can any man hope for fruit from a dead tree? Alas, how much less from a tree twice dead, plucked up by the roots. How vain then for men and women to at-



tend on such a man's preaching? What can be hoped for from a dead tree, from a minister dead in sin and dead in his profession, and dead in error and his ministry; dead to God and holiness, having no grace, no gifts from God to preach Christ the way of truth and life? All the fruit they bear, whether preaching, praying, or any thing else, is but withered fruit; the fruit of a dying tree, not fit to eat, such is all this preacher says and does; yea, the withered fruit and the boughs of a tree plucked up by the roots and lies dying on the surface of the ground with its withered fruit. Then no wonder that such men's preaching tastes so bad to the children of God, having by experience tasted of the fruit of the tree of life; yea, the twelve manner of fruits that grow on Christ the tree of paradise. These fruits have been so sweet to their taste they can't forget the relish all their days; and as God's ministers are trees of righteousness, the planting of the Lord, so are they trees of life, bear living fruit, fruits of the spirit; yea, their words through the spirit are spirit and life. Therefore, God's children know the difference in the taste of the preaching of a God made minister and a self-made one, and this is one of the fruits by which God's children are to know a wolf preacher from a God preacher, by taste of their preaching. For the preaching of a God minister will be to their souls at times as milk and wine, as fat things full of marrow, as wine on the lees, as a fatted calf, as a wedding supper, as pleasant fruits from a green tree full ripe, as a river of water in a thirsty land; by which the children of God will be fed, will grow like a calf in a stall, renew their strength as the eagle after shedding his old feathers and the new ones get full grown; will be comforted and filled with love, joy and peace; with singing and gladness among his brethren. But the preaching of a self made minister will be to their taste sapless and dry, bitter to the taste of their souls, unsound and full of rotten specks and worms

of error, half ripe and half green, some may do and some won't do and spoil all the rest. Then throw it all away, for it is all sourish, bitter and withered, and indigestible food of a dead tree. The preaching of such self-made preachers will do for moralists and others, as this is all they have ever tasted; but you get a taste of the fruit of the tree and I warrant you know the difference between the preaching of God's minister and a self-made one. You will see like Jude, dead tree, nothing on this tree but fruit not fit to eat; no water in this cloud; nothing but wind; no preaching to me nor comfort for me in this man's preaching.

Verse 13, same chapter, sets forth other figurative marks of these men: Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. Compared to raging waves of the sea, foaming out their own shame. How terrible and awful to stand on the sea shore and behold the raging billows of the sea driven by a tempest rolling mountain high towards the shore and dashing against the banks with fury and foaming and dying on the shore, as if ashamed retiring back to the bed of the ocean, as if rebuked by rocks and sand banks. Here their proud waves are stayed and all their fury broken. How terrible and awful are men-made preachers to the church of God. How furious and wrathful and reddened with vengeance is their countenances and words; foaming out their threats and punishments and rolling billows of sorrow to the church of God in their persecution of the saints by torture and death. Witness the mighty men of power, the popes, who all to a man I doubt not were self-made. How terrible and awful, worse than the raging waves of the sea, have these men made the kings of the earth and church of God to tremble; rolling on the billows of persecution one after another, they and their adherents against the church of God <sup>um</sup> age to age they have foamed, dashed and

beat against the church of God; yet like the furious billows have died in their and to their shame; and it is a shame to them to this day, and the names of persecutors of the church will be covered with shame to the end of the world. Nor have they any more prevailed against and destroyed the church, than the raging waves of the sea has the high land; they have only beat on the shore and there died in foam, because she is founded on a rock so that neither the gates of hell nor men-made preachers, who always have been the persecutors and the stimulators of the kings, emperors, queens and magistrates of the earth thereunto, from Cain to this day. For a self-made priest and self righteous men have been at the bottom of all the persecution and blood of the church of God, as both scripture and history prove beyond all contradiction.

Another mark is that of wandering stars. Now there are three sorts of stars; the fixed stars that never wander from their spheres, or the place where the God of heaven has fixed them, but all move on in perfect order and harmony in their various revolutions round the sun, and held by its attractive influence are forced to pay their obedience to a half a second in their revolutions, whether there be storms or tempest it detains them not, nor turns them out of their course; to these God's ministers are compared, and thus Christ is said to hold the seven stars in his right hand, meaning the ministers of the seven churches of Asia. A second sort of stars is what is called shooting stars, or falling stars; these are, properly speaking, no stars, but a mere meteor or perhaps something like electricity, or inflammable gas, that explodes suddenly; this kind of stars never were seen to wander, but always go straight forward until they die out, and are a fit emblem of those preachers that pop all at once and preach away for a while and show great light and blaze away for a few years, but in falling into sin, or marrying a rich wife, die as soon as these kind

of falling stars, and the trace of their course is as dark as their beginning, or end.

Then to a third sort of stars Jude must have alluded, and that is, the blazing comet. These are wandering stars, have every appearance of a star, appearing very suddenly; and who can think of their mighty motion without being struck with surprise, that when he sets off his journey he runs nobody knows where, but often far beyond the orb of Saturn in the untrod paths of space, as if intending to escape from the system of the universe, blazing with its undiminished torch as if it intended to set surrounding worlds on fire in its passage; and wandering from our world is lost in sight, sometimes for a century, and goes nobody knows where. But as if under the control of almighty power at any time and to the unbounded extent of space, are at length by the powerful attractive influence of the sun forced to retrace his steps and again appear on our coast and to our sight after centuries. Thus they may be said to wander among the stars, rove through the system of the universe and through unknown space, which fixed stars do not. But the two main characteristics of difference of this kind of stars and fixed stars is this, these are wandering stars, others are not; these very plainly appear to have their light springing from themselves, to wit, the blaze above, which appearance is seen neither in sun, moon, or any other star. And although the sun may be said to be the fountain of light and sheds forth her luminous beams on all around, yet she shows no such appearance; but this star seems to be independent, and as if he would mimic the sun and blaze through the world. This star seems as if it would be king among stars, and the peculiar object of notice among stars; and a terror to all and the admiration of the gazing multitude and talk of all.

Then to this kind of stars I think Jude compares self made teachers. First, they spring up among ministers rather sudden-

ly, and are the objects of notice from their first appearance, while many of God's ministers are laughed at or like the smallest fixed stars, hardly observable in the firmament of the church, or scarce noticed among ministers of greater gifts. Secondly, a self-made minister is sure to wander in doctrine from the scriptures, and often from opinion to opinion, and speak not according to God's word, because there is no light in him, having not the spirit. He is never settled and rooted and grounded in the faith, having never had Christ revealed to his soul the way the truth and life, and formed in his soul the hope of glory; and seen by experience on his own soul, that there is not another name by which he can be saved. Therefore he wanders in his preaching in the airy regions of the law, works, and self doings in part or the whole for salvation; and wanders out of the word of God in the trackless paths of human reason, moral lectures, and the regions of human brutal sense, as Jude says—preaches natural knowledge for Jesus crucified, making not divine revelation his guide, for it is foolishness to him, having not the spirit, for he knows it not since it is only received by those that have the spirit as the wisdom of God, and the world by wisdom know not God. He wanders over sea and land to make men two-fold children of hell than himself. They are often very extensive in their preaching, and if you will narrowly scrutinize their preaching, you will find that they like the blazing star have their light of themselves, and no thanks to the sun of righteousness—for they blaze through the churches with terror, are the gazing stock of multitudes, preaching science and morality and novelty. What a preacher, what light, what wonderful ideas this man has got! But you mark this man's preaching and you will find one-half borrowed and the other unscriptural, when tried by the standard. I warrant you he don't preach Christ for salvation, beginning, middle and end; nor the author and finish-

er of our faith. This man wants to shine the most conspicuous among ministers; he is not dependent on God for light to preach, he has it of himself. He can study it out, he can preach whether God helps him or not. Nor did he ever feel the want of God's help, nor did he ever say, Lord, I can't preach except thou help me; having never felt God's help to preach, he don't know what it is to be without it. And often these men wander from opinion, or one creed to another, from one new idea to another, until all their preaching is ideal speculative reasoning, and no old sound solid gospel in all they say. And oftener than miss, they keep wandering until they wander to—nobody knows where; to quite new unheard of opinions, and sometimes wander back, the dog to his vomit and the sow to the mire. And thus says Jude, to whom the blackness of darkness is reserved for ever. Awful indeed, but just in God, thus to punish them for taking this sacred office on them without his calling them to office; and for endeavoring to deceive men out of their precious souls, saying this is the way to heaven—when they themselves don't know the way how can they guide others? If Philip had not known the way, how could he have guided the Eunuch?

I am admonished they are accused of hard speeches against God. These men speak against God's foreknowledge, his sovereignty, election, predestination, imputed righteousness; and indeed they make the gospel by their preaching not a matter of necessity for the salvation of a sinner, but a mere auxiliary help to help a sinner save himself. They are said to speak great swelling words—flowery, eloquent words, pompous expressions, such as the wisdom of this world dictate; and why? Having men's persons in admiration, because of advantage. Ah, that is the bite. If it was not for getting a rich wife, for loaves and fishes, for money and to be thought honorably, and get gain by preaching, \$500 or \$1000 a year, preach-

ers would be scarce. If persecution unto death and confiscation of goods was again to come on the church, you would soon see how thin our ranks would be and our meeting houses. Instead of being filled with gay and fashionable preachers, and a dressy and showy assembly, you would find them standing about like old deserted martin gourds, a habitation for screech owls and scorpions. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith—Paul. But like the wandering star, when escaped to the out-skirts of creation is forced back, so says Paul, these shall proceed no further, for their folly shall be made manifest, like that of Jannes and Jambres, or like the wandering star. Almighty power shall make the folly of such men appear in time and eternity to suffer for ever.

I now come to sum up the marks of these men in a short way, as given by the Holy Ghost, which could not err, and lay them before you. Jude shows in the third verse the necessity of writing of the common salvation, and of the saints earnestly contending for the faith once delivered the saints; and why? because, verse 4, certain men had crept in (that is the church) unawares. Then these self-made preachers creep into the churches; this word creep, means in a low unperceived manner, as the squatted cat to her prey, or the creeping gunner to his game. So these men have their game in view; before they get in a church they see their prey, and it is for this prey that they are induced to become religious, for this prey they creep into the church, unsuspected by the church. Because even a Peter could not discern the heart of a Simon Magus when he baptised him, and so he crept in; but his game was money. Judas crept in among the twelve, although known to Christ to be a devil from the beginning; he crept in for the bag, that was his game. So all self made ministers have their game in view. Some a rich wife, some to get

more custom to their shop, some to get money thereby, some to get honor, and others to save and restore their reputation. Now not one of these are the marks of a God minister; they have no worldly gain in view by coming into the church; they come in from conviction of duty, and are compelled of necessity to preach; and have no worldly gain in view by coming into the church, nor for preaching, but woe is them if they preach not, whatever they may lose thereby. For God lays the impression on their consciences, and of necessity they must preach for their own peace and good of souls, and not for gain. So a wide difference between the two sorts of ministers in this mark. And Paul agrees with Jude and says of some that they crept in to spy out our liberty.

Second mark: But these speak evil of those things they understand not—that is, the great leading truths of the gospel, the eternity of the plan of salvation, God's foreknowledge, purpose, election, predestination, ordination, appointment to salvation, decrees, and final salvation—because they have not the spirit to know these, nor the value of these truths. But every one of God's ministers will contend for these truths, because they are taught them and the value of them by the same spirit that taught the penman of the holy scriptures. And, as says the scripture, to the law and to the testimony; if they speak not according to these, it is because there is no light in them. Here you see a wide difference. These natural preachers only know what they know naturally like brute beasts, by nature, instinct, study, and acquired knowledge; but God's ministers, to them, as says the scripture, it is given to know the mysteries of the kingdom of God; but to them that are without, (that is, without this gift) it is not given. And, as says Paul, unto me who am the least of all saints is this grace given, that I should preach among the gentiles the unsearchable riches of Christ. And again: I certify you, bre-

then, that the gospel which was preached of me is not after man, neither learned I it of man, but by revelation of Jesus Christ. Here is a vast difference again. They are Cains to a man, hate Christians, hate truth; but religious worshippers, wolves in sheep skin. God's ministers love the truth, love Christians, feed the flock, preach and offer to their hearers a living Christ, as Abel his firstlings of the flock. But the others, dead works, a ground offering, the offering of an earthly moneyed heart; carnal minded morality, which is enmity against God and in opposition to his system of salvation by Christ.

And here is a vast difference—they are Balaam's, running greedily after money and popularity. Then whenever you see a minister, no matter of what sect he may be, that shows plainly that money is his object, for this he preaches, this he must have or he won't preach; for this he leaves one place and goes to another where he can get more; or for the promise of this, like Balaam promised Balaam, he saddles his beast and sets out to preach here or there; or when he lays plans or schemes to get money by his preaching, or he must have his price for preaching or he will go where he can get it, say Balaam, say wolf in sheep's clothing, say self-made minister, say sheep starver, sheep killer—say mad false prophet, running greedily after the error of Balaam. For if you will be so good as to compare this mark with all the prophets, John the Baptist, Jesus Christ, or any one of the apostles, I warrant you don't find one of them seeking to make money by their ministry, Judas excepted, Balaam excepted, both self-made ministers not called of God. Then here is a vast difference, by which easily known apart.

Perished in the gainsaying of Core. Whoever goes to school to study to be a preacher, whoever takes up preaching not being born again, whoever takes up prea-

ching to make money, not being born of God and called of God, is a Korah and an offerer of strange fire; not having been called of God to the ministry, and having the heavenly fire of divine love shed abroad in his heart by the Holy Ghost, and the gifts of God's spirit given to him like sweet incense to burn on the altar of his heart—which incense and heavenly fire alone makes any man's preaching acceptable to God; and all God's ministers know when they feel this. And it is under these feelings they always believe their preaching is acceptable to God and profitable to men. But the others offer their preaching with the fire not from heaven, but from the kitchen of their own hearts and from the fire of lust for money and lust for honor, and thus will perish in gainsaying and for taking this office on themselves not being called of God—blackness of darkness is reserved for them. Here then is a great difference.

These are clouds without water. Let a Christian be ever so thirsty and dry for comfort or for the pleasant waters of life, gospel blessings, he may sit under this man's preaching and go away as he came, not getting one drop to refresh and strengthen his soul; while God's ministers, like clouds full of water, will often refresh the whole assembly, and say, it is good I was here—I am glad I went to preaching to-day, for my soul is feasted on fat things full of comfort and joy. Here is a vast difference again.

These speak great swelling words that they learn and study, aiming in their preaching to be as eloquent as possible to be admired and praised. But God's ministers speak not with enticing words which man's wisdom dictate, but in plain words that the Holy Ghost enables them to speak with, and often in a seeming broken manner to them that hear them, humming and hawing, and can hardly get along, that the glory might be of God, or the good-

done by their preaching shown plainly to be of God and men's faith, stand in the power of God and not in the wisdom of words, as Paul says. And here is another difference.

These men love to preach to the rich and be fawned on by the rich and caressed by the rich, and to get rich persons in the church; and why? Having men's persons in admiration, because of advantage. Of these men they think they are likely to get what they preach for—money. Had Balaak have had no silver, had he not been a king, old Balaam would not have run there for silver and greatness. Then silver is their object and honor, why they admire and choose rich folks in preference to the poor. But God's ministers preach the gospel to the poor; God hath chosen the poor of this world to build his church out of, and God's ministers love the poor pious saints better than all the rich persons in the world that are not so; and had rather keep the company of a poor pious saint than dwell in the palaces of the great. And here is a vast difference.

For by this shall all men know that ye are my disciples, if you have love one towards another—be not high minded, but condescend to men of low estate. These are mockers who walk after their own ungodly lust, like Ishmael; they being children of the bond woman, persecute the children of the promise, they mock at God's truths, they mock at a system of salvation wholly of grace. The ungodly lust of money is their ruling principle, for which they preach, joined with the unholy lust of honor and praise; after these they walk in their religious course. While God's ministers contend in the face of friend and foe earnestly for the faith once delivered to the saints, in doctrine, ordinance and discipline, and walk not in their religious course after money, nor honor, nor praise; but from a sense of duty, the love of Christ and souls constraineth them.

Through good report and through evil report, through loss or gain, they walk on; for necessity is laid on them, and wo is them by night and day in their feelings if they preach not. If any body is pleased to give them any thing, it is with thankfulness accepted; if not, they still walk on, coveting no man's silver or gold or raiment; desire to finish their course with joy, and seek the souls of men to salvation and not their money. And here is a vast difference again.

These men separate themselves to the ministry. God never sent them and they are no more fit to preach than satan. But God's ministers are called away from their fishing nets and plough tail, and made willing in the day of his power to take up the cross of preaching as heavy as it is to them; and learn to obey from the things they suffer on the neglect of it, and count all things loss for Christ's sake. They never have their eye on money or gain before they set out; they do not separate nor take the office of minister on them to make money; they don't preach for it, this is no part of their object. And here is another difference.

The self-made preacher will try to reason away the plainest scripture. God's preacher will contend for plain express scripture, although he suffers persecution for it. The self-made will not preach with the general scope of scripture; will let the main fundamental doctrine lie hid, untouched, and pick his parts and often misconstrue them to make his dogmas stand. But God's is for the whole truth and delivering the whole council of God, though poverty and death stare them in the face, and men say all manner of evil of the truths they preach.

I forbear. Attend to these marks and I warrant you, you hit the mark of a self-made preacher nine times out of ten. Nor will you touch one of God's preachers by any mark here given of a self-made pre-

cher. Then judge and act accordingly with promptness in behalf of the truths of God and to the help of his ministers, and thou shalt do well; and reject those of these marks, for they are the enemies of the cross of Christ, their God is their belly, and they glory in that that should be their shame.

I did not when I sat down to write this part, think of even writing five pages, but the subject has crowded on me and forced me onward to this length; and I can say contrary to my wishes, because I have no money to spare for printing, and am unwilling to burden others. But so it is, I have written it and all I wish for my trouble is, for you reader to compare it with sound reason and scripture, and give the casting vote as the scripture may decide in your view of things, that you be not deceived by false teachers and embrace their damnable heresies to your ruin; and may light from heaven accompany your comparing it with preachers and scripture.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', JANUARY 28, 1837.

---

All communications must in future be directed to THE EDITOR *instead of the Publisher*,—post paid. Address—Mark Bennett, Tarboro', N. C.—*Ed. and Publisher.*

### TO AGENTS.

It will not be amiss to say that, the design of sending six copies of the Baptist to one person or post office for five dollars, is, to compensate agents and others for their expenses in paying postage. We will further remark that it is highly creditable to our agents that not one of them has yet laid us under the necessity to pay postage on a letter connected with his agency. This is the more gratifying to us, because it so well comports with the character of Old School Baptists. Nevertheless, it does not relieve us of the obligation to acknowledge their kindness. It seems too to be a pledge that they will continue the same kind course.—*Ed.*

The following article was prepared for the 1st No. of this volume; but it happened to be mislaid:—

### SYNOPSIS OF FAITH.

This number begins the 2nd vol. of the Primitive Baptist. In the last number of vol. 1st we promised to give in this a synopsis of our faith. We now proceed to redeem this promise.

1. We (as an individual,) believe that the true God is one, and triune; and his names are, Father, Son, and Holy Ghost.

2. We believe that the only right rule of faith and practice is clearly laid down in the scriptures of the Old and New Testaments.

3. We believe that God, before the foundation of the world, did elect a certain number of men and angels to eternal life; and that this election is eternal, particular, and without merit or condition on the creature's part.

4. We believe in God's distinguishing Foreknowledge, his unalterable Purpose to save, his Predestination to salvation, his Triune Covenant; in Christ's righteous obedience, his atoning death; the imputation of his Wisdom, Righteousness, Sanctification, and Redemption, to his elect; and that all God's gracious decrees and gospel blessings in Earth and Heaven are the effect of his eternal love to his chosen.

5. We believe that man was made upright & in the image of God, that the law was delivered to all our race in Adam; and that in his transgression, and by hereditary sinfulness, all his posterity became guilty.

6. We believe that mankind cannot keep the law of God perfectly; and that they can neither repent nor believe evangelically, but by the sovereign influence of the Holy Ghost.

7. We believe that all the chosen of God shall be called with a special, sweetly-subduing, call to a feeling sense and blessed enjoyment of forgiveness, justification, and sanctification.

8. We believe that justification before God is by the imputed righteousness of Christ, received by faith, in him.

9. We believe that God's elect shall be converted, changed from the love and practice of sin, to the love and practice of holiness; and that all such will be saved eternally.

10. We believe that such as are truly converted will make it manifest by a well ordered life.

11. We believe that Baptism and the Lord's Supper are both gospel ordinances: that apostolic baptism is immersion only; that true believers in Christ are the only proper persons

to be baptized; and that the bread and wine ought to be given only to such as have been truly baptized.

12. We believe there will be a resurrection of the dead, both of the just and the unjust; a general judgment; and also in the eternity of the punishment of the wicked, and of the happiness of the righteous.

13. We believe that the minister of the gospel and pastor of the church is the church's servant, having in church Government no exclusive right or privilege above the rest of his brethren; that none are qualified to administer the ordinances of the gospel but such as are regularly called and come under the imposition of hands; that they ought to preach and serve the church freely; and that such as will not preach but for pay, are not to be encouraged as servants of God: also that the churches should give freely to such as need, whether preachers or private brethren.

14. We believe that each individual church is independent in matters of church government; and that all other organized and standing bodies, civil or religious, legislative or advisory, designed to manage the affairs of the churches, or in anywise to interfere or take part in governing them, are destitute of scripture authority, and not to be countenanced.

15. We believe that all tithes and every species of tax, by law, to support religion or the ministry, is unscriptural and anti-christian: that all the institutions of the present day, called benevolent, are equally unscriptural and anti-christian; and that they are descended immediately from the Romish Church, and consequently are closely allied to that *beast*, that *man of sin*, and are fast developing his characteristics.—*Ed.*

From the Christian Index.

"5000 Sabbath Breakers. On Sabbath, the 32<sup>nd</sup> of Oct. nine steam boats left Buffalo for the west, carrying about *four thousand* passengers. The owners of the boats, the hands that navigate them, and the various attendants at the different ports, will equal another thousand at least, making a total of 5000 Sabbath Breakers."—*Buffalo Spectator.*

#### REMARKS.

We presume those passengers did not break any civil statute, else the secular arm would probably have taken hold of them. Whether their departure happened on a stated period for the boats to leave; or whether they left by necessity, ordinary, or extraordinary, we

cannot tell. Nor can we decide whether the passengers would all have been able to accomplish every itinerant movement in a week, exclusive of Sabbath; but we conjecture not. If this be correct, then they must necessarily have travelled on the Sabbath, or else have lain by, and probably compelled their host either to break the Sabbath, by charging them for board; or the divine command, by giving grudgingly.—If all steam boat movements, with all embarkings and disembarkings of passengers on the Sabbath, be violations of that day, then must all chargings for expenses be equally profanations of the Sabbath. Which is most wicked; travelling on Sabbath, receiving pay on that day for entertainment after one's daily avocation, or receiving pay for preaching on said day? If a person, in order to keep the Sabbath holy, must pay tavern expenses from Saturday evening till Monday morning, ought not a man be willing to preach on Sabbath, and so keep it holy, for nothing? If the steam boats had carried the passengers to Sunday Schools, would these imputations of guilt have been heard? What must be said of vessels carrying missionaries half the Sabbaths in a year? The Index will please to solve these questions for the Spectator.—*Ed.*

*Fredericksburg, 31<sup>st</sup> Dec. 1836.*

DEAR BROTHER BENNETT: Upon this the *last* day of the *week*, and of the *month*, and of the *year*, I received my *last* No. of the 1<sup>st</sup> vol. of the Primitive Baptist, and therefore find, by my neglect in not writing sooner, that I have but little time left me to comply with your terms, recently adopted, regulating the subscription for the 2<sup>nd</sup> vol. I hope, however, if I should not answer to my *nomen* and the *nomina* of those who subscribe through me when the "roll" is first "called," that we shall not be "crossed." All the subscribers in this section, with many brethren who occasionally read your paper, are much pleased with it and you will discover from the subjoined memorandum that there has been a little increase of names since I last wrote you. I trust my brother that you will be sustained, both in a pecuniary point of view, and from on



high, by him who *worketh effectually in those that believe*, in conducting the Primitive Baptist, and that it in conjunction with the Signs of the Times, may long be mediums through which the saints may hear from, and converse with each other at a distance, but it is needless for me here to enlarge upon this subject, as my views have been fully expressed in a former communication, and in which I still remain unshaken. Enclosed I send you five dollars which you will see explained in the annexed memorandum.

I remain yours in the bonds and afflictions of the gospel.

JOHN CLARK.

Hopewell, Henry county, Ga. }  
Dec. 18th, 1836. }

DEAR BROTHER BENNETT: I again sit down to write a few lines for the purpose of letting you and the inhabitants of poor afflicted Zion know how we are getting along in this quarter of God's moral vineyard. And I could wish for something to communicate that was calculated to cheer the heart and revive the drooping spirits of the weary pilgrim, but alas, I am deprived of that pleasant task; for instead of an account of revival in the churches, all is confusion, all is winter yet. But we still rely on the promise of God, and walk by faith and not by sight. In the bounds of the Flint River Association when we got rid of those persons that preached and believed that there were many souls in hell that Christ atoned for and bought with his blood, and other kindred and Arminian doctrines upon which I believe the whole fabric of the institutions of the day are founded, we then thought all was well; and now the Lord would say to Gideon, go forth against the Midianites; but

not so, it seems there are yet too many. For at our last Association, when the letter from Lebanon church was read, which is inserted in the Minutes in lieu of a circular, and will accompany this communication, such kicking and flouncing perhaps you have not seen. We challenged them to investigation, but no, it seemed that these fence men preferred any thing else before that. And now, Bro. Editor, it is a maxim with me, any thing that dreads the light I dread that; and so the matter stands referred to the churches, and next fall we shall see who can lap water like a dog. Since our Association I have been sometimes grieved, and sometimes amused, at the expressions of Baptists. Some say I have no more use for the institutions than you, but I go for the liberty of conscience. Well, Bro. Editor, that is exactly what myself and others go for; and upon that principle, if they indulge in an unscriptural course, we will exercise the liberty of conscience in declaring a non-fellowship with them for it. Others say the moneyed institutions are founded in speculation and corruption; but we have lived with it so long and communed with those persons engaged in it, that we cannot now declare non-fellowship with them. As well might Israel have said, we have lived so long with our strange wives and have had children by them, that it is unreasonable now to require us to put them away. But the Lord for a wise purpose would have it done; and I go for correcting error however long its standing may have been. Others say I have no use for those things and believe them unscriptural; but we shall lose so many good brethren that I cannot declare against them. Now, Bro. Editor, this is a kind of that I can-

not understand for the life of me; for if I believe stealing to be unscriptural and morally wrong, of course I cannot fellowship him that indulges in it, &c. &c. Perhaps some of my brethren may feel the spirit in which I write, as such I hope to receive their payers; for by the grace of God and nothing else I am what I am, if not deceived.

Nothing more at present, only request you and all my old school brethren to pay for me as I have much to bear, that God would give me grace to do it in a becoming manner. We should be extremely glad to see you or Elders Lawrence, Osbourn, Beebe, Trot, West, or any of our old ministering brethren, that like Paul are determined to know nothing save Jesus Christ and him crucified, in this country, and hear words from their mouths. Your brother in tribulation and at the old corner post.

**WILLIAM MOSELEY.**

*Alabama, Monroe county, }  
Dec. 12th, 1836. }*

My kind Sir: by accident one of your Primitive Baptists has fallen in my hands. I have read it with great attention, and agree with you sentence by sentence and word by word. I have shown it to some of my neighbors, and they agree with me in opinion. We believe it fell in my hands in good time as the missionary pot is just boiling over in the Bethlehem Association in this State. We send you enclosed five dollars for which we expect five of your Primitives; it is cheap, and if we want more will send on the same terms without the sixth. I have no doubt that several more will want when they see ours, for my one copy is nearly worn out. I think throw one in the boiling over pot and it will answer the same

purpose as a quart of cold water in a boiling pot of water. The reason why I write is, the nearest agent is brother John Davis of Portland, say 100 miles; if we get what we want and you the money all will be right. We should like to get one of the Mouse gnawing out of the popish trap, and the Basket of Fragments, as the whole of your work is a new one to me. I am upwards of three score and never saw as cold a time in religion. I hope God will bless you in your effort to convince Baptists of the truth.

Your friend and well wisher,

**JOHN F. LOVETT.**

*Monroe county Georgia, }  
January 2, 1837 }*

**BROTHER BENNETT:** I now take pleasure in informing you that I receive your paper tolerable regular, and in general I am much pleased with the contents thereof. I might write many things on the subjects of your paper, the "*Primitive Baptist*," but I think it would not be to profit. I believe there is one thing that is wrong with the missionaries, for they say here, that with MONEY the world can be converted, but the Holy Ghost has said by the mouth of the prophet (Zechariah, ch. 4. v. 6.) "Saying, not by might, nor by power, but by my spirit, saith the Lord of hosts." Now, sir, I believe that the work is and must be performed by the spirit or it is not done effectually, those that believe to the contrary notwithstanding. Before I close this letter I shall write you a Query, that will be found in the Minutes of the Georgia Association of last year (1836) page 5, and article 19, in order that you may see to what length that Association is gone, &c. (2) Query found on the table,—“What ought to be done with any brother, who lives order-

ly as a Baptist brother, and - has thrown his small estate into the mercantile line, in company with those who retail spirits?" *Answer*—We advise, that the most effective measures be adopted by the church, to rescue the brother from the connection, and if that cannot be done, that he be excluded. Now, brother Bennett, you can see from the above Query, who is the most anti Baptist, anti-Republican? If I had a word to say to it, I would say they are the most "*Monarchical*" in their principles of any other people that I know of, even the *Pope himself*. I shall stop for the present, and subscribe myself yours in the best of bonds, &c.

JOHN McKENNEY.

Clark County, Indiana, }  
Dec. 21st, 1836. }

Dear Brother Bennett: Some time since I received three of the Primitive Baptists, (August and September Nos.) from Elder M. H. Sellers, of Tennessee. I was pleased to hear that there was a paper of that title, tho' there are many claiming that name; but in perusing the numbers I feel satisfied that you are aiming at the truth of the name. Being desirous for the prosperity of Christ's kingdom, and that his people should be distinctly known among all people; and as our part is newly settled, and so many coming in, and we have no periodical paper of our own taste, I feel desirous that your paper should be circulated among us. I have therefore procured six subscribers, and do become an Agent for the Primitive Baptist, and wish you to send them to me. (Jeffersonville, Clark County, Indiana,) and I have the promise of more subscribers and when I can get six more I will send for others. I came with my father from North

Carolina to this country in my fifteenth year, and when I was twenty years of age it pleased the Lord to bring me from nature's darkness to his marvellous light and I sat down under his shadow with great delight and his fruit was sweet to my taste, which was in the year 1816; and in the year 1824 it pleased him to call me to preach his gospel, tho' sorely against my will, but I give up for his will to be done. And I find that truth will find its opposition, but God will accomplish his design, and hath ordained by the foolishness of preaching to save them that believe. In 1829 the heresy of Alexander Campbell came into our Church and drew off about 50 members out of 60, which left about ten on the good old way; and last spring two years ago it pleased the Lord to visit us with the outpouring of his spirit and blessed his gospel to the conversion of many sinners. In which time I baptized about one hundred persons. Our church is above one hundred in number, and one church constituted from the old one in the time. The revival spread to about eight churches. So the Lord has made amends for all the breaches that A. Campbell and the missionaries have made among us. These two unclean spirits have done the Baptists a great deal of harm in their outset, but numbers of churches and Associations have taken a positive stand against them in our part. Observing in your Nos. the description of the frog-like spirits, I thought if you only knew how the frog-like spirit Campbellism passed, it would give you a great field to occupy; for surely Campbellism possesses three unclean spirits, and as there are but body, soul and spirit that compose the man, Campbellism must be totally unclean. In order that you and

all whom it may concern, who have not had the opportunity of reading Mr. Campbell's writings, may better ascertain whether the gospel he and his young evangelists proclaim, be the same as that taught by our Lord and his apostles, I shall give a few extracts from the Christian Baptist, a paper of his own publication.

In his August No. 1828, page 15, he says: "Faith is just the belief or persuasion that the gospel is true." Christian Baptist, March 3, 1828, he says: "I rejoice to know that it is just as easy to believe and be saved, as it is to hear or see." May 6, 1828, page 221, he says: "Do you believe that Jesus is the Messiah, that he died for our sins, that he was buried, that he rose again, that he ascended up on high, and that he has commanded reformation and forgiveness of sins to be proclaimed in his name among all nations. Say, do you believe these sacred historic facts? If you do believe them, or are assured of their truth, you have historical faith, you have the faith which Paul and the apostles had and proclaimed; arise and be immersed like Paul, and your historic faith and obedience will stand the test of heaven. While men are talking and dreaming and quarrelling about metaphysical whim wrought in the heart, do you arise and obey the captain of salvation, and my word, nay the word of all the apostles for it, and of the Lord himself, you will find peace?" Mr. Campbell tells us, "that it is one of the monstrous abortions of purblind theology, for any human being wishing for supernatural aid to be born again." Christian Baptist, June 4th, 1827, page 254; and he pleases to call baptism of water the bath of regeneration. Jan. 7th, 1828. And some of his followers say that we must go through the

water of baptism before we can get to the blood of Christ. And I heard one in his preaching declare that if sinners did believe that Jesus was the Christ, and be immersed in the water for the remission of sins, he would be saved, let him be drunk or sober.

Such is the doctrine that we have to combat with, and I think truly that all Christians should exclaim against all such God dishonoring doctrine and frog-like spirits; for the frogs put their spaws in the water, therefrom comes frogs, and they go on the land to live and prey on life. And so says Campbellism, except you are born again, that is, of water, you cannot enter in the kingdom of God. So they put the sinner in the water, and he comes out a saint, to enjoy the promised land. I heard one of these smart ones preach, and he said, whenever the person was baptised, he had his sins forgiven, and then his name was written in the Lamb's book of life, and would stand in fair letters eternally. Now notice, the dragon gave his power to the beast, and the beast rose out of the water. So this water system has produced some young prophets, and those prophets have produced unclean spirits of prophecy; saying, they are to rule the nation, that is, all other societies are to come to nought, and there is to be no other religion but theirs in the world; and there will be such harmony among them, that Jesus Christ will come personally and reign on earth. And thus they sing, in year of forty seven we will unite earth and heaven. I have thought here of late that they are like the frogs that were sent to Pharaoh, that they are a curse to their own master, in assisting the Israel of God to get to themselves; for the time is come that we as primitive or

regular Baptists, are called by all societies. Make use of this piece, or as much of it as you see fit. Hoping that you may prove instrumental in the hand of the Lord of doing much good for Zion, and spread useful knowledge in our western land. So no more at present, but remain your brother in the Lord.

M. W. SELLERS.

FOR THE PRIMITIVE BAPTIST.

*North Carolina, Wake county, }  
December 21st, 1836. }*

Brother Bennett: As I have been taking the Primitive Baptist for some time, I feel fully satisfied; and as the year is nearly ended, I feel a desire to take them the next year.

Dear brother, I feel myself very weak in the way of writing, for I must confess I am no orator, altho' I do believe in the primitive Baptist faith. I here set some few words to let you know that I do think no mortal man can turn my belief, for I have read in the scripture, and I never have found in no part of it where any of the prophets or priests ever went to get man's learning. But they were called & went off just as they were called. Jeremiah made some excuses, and when the Lord told him to go, he said, Oh, Lord God, behold I cannot speak, for I am a child. By which we may believe that he was a young person, and thought himself not capable of doing God's service. But he still complied, and went and became one of the greatest of the prophets. And when Shadrach, Meshac and Abednego, and Daniel, were allowed their portion of the king's meats, and sent to get learning of man, they refused the meat and chewed pulse for their meats; and they learned of God, not like our new institute in our day.

Now I could mention many others in the Old Testament, but time would fail. In the gospel of our Lord and Saviour Jesus Christ we find, that whilst he was calling his apostles we have no reason to believe that there were very many of them that were men of great learning. And in reading the scriptures we may find in many places where he, that is, Jesus, has said, to ask the Father in his name. And in John's gospel, 16th chapter and 23d verse, you will see how he give them to do; for there he said to them, in that day ye shall ask me nothing; verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. I can find many more scripture but that one is enough to prove that man has no power in him to make any man a preacher. But these Conventioners do go to this extent, for to make the world think that man can do the work that none but God can do; and as for my part, I cannot believe with them, for they seem to me just as if they were trying to make themselves equal with God when they undertake to learn men to preach. And it is all done to blind the eyes of the world for the sake of money and a great name, which is not agreeably to the word of God.

I could write a great deal more, but I just set down a few of the passages of scripture, to let you know there that I am opposed to missionary spirit, as they call it. And I want to take your paper again, and will do the best I can to get subscribers for it.

If you think this worthy of room in your paper, give it such correction as you may think proper, either words or spelling. So nothing more, but remain your most affectionate brother in the Lord.

OBADIAH SOWELL.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION I.

*The Believer's perfect beauty, free acceptance, and full security, through the imputation of Christ's perfect righteousness, though imparted grace be imperfect.*

(continued.)

Thy money, merit, pow'r, and pelf,  
Were squander'd by thy fall;  
Yet, having nothing in thyself,  
Thy Husband is thy all.

Law-precepts, threats, may both beset  
To crave of thee their due;  
But justice for thy double debt  
Thy Husband did pursue.

Though justice stern as much belong  
As mercy to a God;  
Yet justice suffer'd here no wrong,  
Thy Husband's back was broad.

He bore the load of wrath alone;  
That mercy might take vent;  
Heav'n's pointed arrows all upon  
Thy Husband's heart were spent.

No partial pay could justice still,  
No farthing was retrench'd;  
Vengeance exacted all, until  
Thy Husband all advanc'd.

He paid in liquid golden red  
Each mite the law requir'd,  
Till with a loud 'Tis finished †,  
Thy Husband's breath expir'd.

(to be continued.)

† John xix. 30.

### RECEIPTS FOR VOL. II.

Daniel Gafford,	\$5	Micajah Ambrose,	\$1
J. A. Atkinson,	3	John F. Lovett,	5
Robert Trippe,	1	John Clark,	5
E. Harrison,	3	Wm. R. Long,	1
Elisha H. Mathis,	5	John McKenney,	10
Jonathan Neel,	5	Redman Bunn,	5
John Cobb,	1	Jas. P. Daniel,	3
Robert Toler,	10	James Barron,	1
Alfred Ellis,	5	William Patterson,	3
Parham Pucket,	1	David J. Mott,	1
James B. Woodard,	1	Robert R. Bridges,	1
Wm. Thigpen,	1		

### FOR VOL. I.

Jos. L. Lawrence, \$1 | Parham Pucket, \$1

### AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Georgetown*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. Jaques Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exam, *Waynesboro'*. Henry Averax, *Averasboro'*. Parham Pucket, *Richland*. John H. Kenney, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarecta*.

**SOUTH CAROLINA**—Wm. Hardy, *Edgefield Dist.*  
**GEORGIA**—William Moseley, *Bear Creek*. Robert Gilliam, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Hallock*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. Robert Toler, *Upatoi*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberly Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V. Farmer, *Brightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick, *Cherryville*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*.

**MISSISSIPPI**—Jesse Battle, *Meridian Springs*.

**LOUISIANA**—Peter Bankston, *Marburyville*.

**MISSOURI**—Samuel D. Gilbert, *Portland*.

**ILLINOIS**—Richard M. Newport, *Granville*.

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

**OHIO**—Joseph H. Flint, *Preston*.

**KENTUCKY**—Jonathan H. Parker, *Salem*. Thos. P. Dudley, *Lexington*.

**VIRGINIA**—Keonel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredricksburg*. E. Harrison, *Heningsville*. William W. West, *Dumfries*.

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

**NEW JERSEY**—Wm. Patterson, *Suckasunny C. Snydam, Hopewell*.

**NEW YORK**—George Clarke, *Buffalo*. Gilbert Beebe, *New Vernon*.

**WISCONSIN TER.**—M. W. Darnall, *Mineral Point*.

### TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,  
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, FEBRUARY 11, 1837.

No. 3.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

### PART II.

ON MEN-MADE PREACHERS.

I now, reader, set out on the second part, not knowing where I shall stop, to treat of men-made ministers; but will endeavor to keep scripture, history, facts and truth on my side in their description. And for proof that there are such men in the world as men-made preachers, I offer you 2 Timothy, 4th and 3d: For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4. and they shall turn away their ears from the truth, and shall be turned unto fables.

I need not quote another scripture at present, this is so express and to the point; and is the language of the Holy Ghost by Paul to Timothy, of what should come to pass in the gospel church in some future age of the church. For the time will come; says he. (not now come,) when they (the professors of the gospel church) will not endure sound doctrine; but after their own lust, (mark the cause assigned by the Holy Ghost why the church will not endure sound doctrine—lust,) the lust of pride, money, and honor, and power;

these were the lusts that did and now prevail in the church, that produced this cause. What cause? why, the apostle tells Timothy; of putting the church at the great work of heaping up teachers having itching ears. Then the lust of the church, the lust of pride, money, honor and power, was the original cause why the church could not endure sound doctrine. Nor can any sect or individual to this day endure sound doctrine where these lusts prevail. And further, these lusts put the churches to making preachers to her own liking, or to suit her lust. And mark these words in the text (heap to themselves) teachers, having itching ears; which word, heap, shows the great abundance of these kind of teachers that the church would make at some future age of the gospel church, to satisfy her own lust; for this is the original fountain that gave rise to all men-made teachers, according to the prophecy of the Holy Ghost who could not err.

Then I shall enquire when this time came in the gospel church for her to make teachers; for you will not doubt but that the New Testament showeth that Christ made and justified the first teachers of the Christian church, a thing so plain need not be proved; for it shines as with a sunbeam that the first teachers of Christianity were men chosen, called, qualified, and made able ministers of the gospel by God Almighty's spirit and grace, and gifts of the Holy Ghost, no man can doubt that reads the New Testament. John the Bap-

tist, Jesus Christ, the twelve apostles, the seventy, Paul, Barnabas, Apollos, Timothy, Titus, and others, their successors, were ministers of God, and not self-made, men-made, nor church nor devil-made—made so of God, spread the gospel against all opposition, without scheming and monied societies, throughout the vast Roman empire; the mighty field, white unto harvest, for the first gospel laborers; which empire at that time comprehended almost the civilized world; for it is said of the apostles, they went every where preaching the gospel. And it is said by Christ, that this gospel of the kingdom must first be preached to all nations, and then shall the end come; meaning the end of Jerusalem and the Jews as a nation. And the different languages of this vast assemblage of nations, of which the Roman empire was composed, was no impediment in their way, being enabled by the Holy Ghost to speak in the mother tongue of all. And although the kings and emperors, and governors of provinces, and heathen and Jewish priests, stood up and raged in anger with sword, fire and faggots, against Christ, his apostles, gospel, doctrines, and followers, yet they all could not stop its progress nor hinder its spread, but rather furthered it by their persecution. For when persecuted in one city they fled to another, and carried the torch of divine truth with them according to the directions of their Lord when he sent them out.

And here I feel under the necessity of digressing from my subject, in order to show the powerful and extensive spread of the gospel under the first preachers of Christianity; for the reason of showing that the church never made teachers until after 300 years of her first progress. Some few days after Christ's ascension we find the disciples assembled at Jerusalem, and Peter stood up and said over the number, and they were an hundred and twenty. Whether these were all that had been converted by John the Baptist, Christ and his

apostles, I shall not determine; but I should rather think not, because it is said in the gospel, and many believed on him there, &c. I would rather suppose that these were inhabitants of the city and associated with the apostles at that place; and that there were many disciples elsewhere, but that these formed the first gospel church which continued the head and centre of union of all the rest. About ten days after this church was formed, the day of pentecost came on, when three thousand were added to them. And in the 4th chapter of Acts, we find they had multiplied to five thousand. There is another incident, in the gospel of John, which shows that these were not all; it reads thus: Nevertheless, among the chief rulers also many believed on him: but because of the pharisees they did not confess him lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God. So that it appears Christ had many disciples, besides the five thousand, that did not join this church; still the church increased as we find, for it is said: Believers were the more added to the Lord, multitudes both of men and women. No infants are mentioned as members of this first gospel church, but men and women; think on it, ye infant baptisers. And directly after, another incident falls in the history of the progress of this church—the murmuring of the Grecians against the Hebrews, because their widows were neglected; and then it is expressly said: That the number of the disciples multiplied in Jerusalem greatly, and that a great company of the priests were obedient to the faith. All this seems to take place in about one year after Christ's ascension, and seemed to be confined to the city of Jerusalem only.

In the 5th chapter of Acts, we find there was a great persecution against this church at Jerusalem by Saul and others, and on that account the members thereof were scattered abroad throughout Judea and Samaria, except the apostles. And here is



the first spread of the gospel. 5th verse: Then Philip went down to the city of Samaria, and preached Christ unto them. 6th, And the people with one accord gave heed unto those things which Philip spake. 8th, And there was great joy in that city. 12th, But 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. There then we may safely suppose there was a second Baptist church established; that it was a Baptist church, and such an one as the United Baptist of modern times, and of my own time, there can be no doubt is clear from the express text. For they are said to believe Philip's preaching, and the name of Jesus Christ, and then were baptised, of course on that faith, both men and women—no children in this church neither are mentioned, nor in that at Jerusalem. And that the church at Jerusalem was a Baptist church is clear also, for the apostles were Baptists, and it is said, Acts, 2. 41: Then they that gladly received the word were baptised and added unto them, &c. The third spread of the gospel was the baptism of the Eunuch, who no doubt so full of joy carried the gospel into Ethiopia. Ananias, who lived at Damascus, was a Baptist; for he preached Baptism to Paul, and no doubt baptised him—but whether there was a church here, or not, I can't say.

We are told that, they were scattered abroad, went every where preaching the word. The effect of this preaching is mentioned in Acts, 9. 31: Then had the churches rest throughout all Judea, and Gallilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. This work of multiplying believers and churches to this time, according to the best data I can come at, was about four years.

There were saints about this time at Lydda, for it is said: As Peter passed through all quarters, he came down also to the

saints which dwelt at Lydda. Nor do I know that a church was here, but it shows the spread and progress of the church; that it was extending fast to different places. But here Peter healed Eneas. 36th verse: And all that dwelt at Lydda and Saron saw him; and turned to the Lord. So that out of these there is a probability there might be a church at Lydda.

There were disciples at Joppa, who sent to Lydda for Peter to raise Dorcas from the dead; and on performing this miracle it is said—verse 42: And it was known throughout Joppa, and many believed in the Lord. Here again we see the spread of the gospel and the increase of believers, and out of these there might be a church formed, for aught I know.

Hitherto it seems the gospel and church appear to be confined to the Jews and Samaritans, and that the apostles did not know they were at liberty to preach it to other nations, until the case of Cornelius at Cesarea, a centurion, and an Italian by nation. But while Peter tarried at Joppa, he had the vision of the sheet, went to Cornelius, preached with success to this man, his kinsmen and friends—the Holy Ghost falling on them with power—and he commanded them to be baptised in the name of the Lord. Here is another spread and increase of the church, to the astonishment of the Jewish Christians; because these were Gentiles, and the first fruits of the gospel among them.

Here I cannot forbear making the following remark, that it plainly appears that all the conversions of the first Christians were dependent and effected by two things, viz: the miracles of Christ and his apostles, with the descent of the Holy Ghost on or while preaching. Then in this day since miracles have ceased, all preaching to make sinners Christians is dependent on the descent of the Holy Ghost to give the word power to life and salvation, otherwise the word preached may be a witness and feed sheep. This preaching at Cesarea took place somewhere between the

sixth and eighth year after the death of Christ.

In the 11th and 19th: Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, (or the country of Phenicia,) and Cyprus, (which was an island in the sea,) and Antioch, (I suppose in Syria, from the next verse.) preaching the word unto none but unto the Jews only. That is, to the Jews in those places. 20th, And some of them (that is, the preachers,) were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21st, And the hand of the Lord was with them, and a great number believed, and turned to the Lord. 24th, And much people was added unto the Lord. Here we plainly see the wide spread of the gospel; and the increase of the gospel church is spoken of by the words, a great number, and much people; words surely made use of to show the mighty increase of believers of the gospel. This work of conversion of the Grecians was about the eighth or ninth year of the apostolic ministry.

About this time Herod the king killed James, and sought to kill Peter also. But yet the 12. 24th tells us, But the word of God grew and multiplied. Meaning both preachers and number of members. Somewhere I suppose between these years, 8 or 9, Barnabas and Paul were sent by the church at Antioch to preach to the Gentiles. They departed to Selencia, and then sailed to Cyprus and Salamis. Here they preached the word of God in the synagogue of the Jews; and had John also to their minister. And passed through the isle of Salamis to Paphos; there they loosed and sailed to Perga. Here Paul preached, 13. 49th, And the word of the Lord was published throughout all the region. From here Paul and Barnabas are expelled out of all their coast.

Next we find them at Iconium, preaching and so speaking, 14. 1st, That a great

multitude, both of the Jews, and also of the Greeks, believed. Iconium was the chief city of Lyconia. This happens about the 12th or 13th year. Next we find them at Lystra and Derbe, cities in same country or district. From Derbe they return to Lystra, to Iconium, and Antioch; then passing throughout Pisidia and Pamphylia, and to Perga; then to Attalia, from thence sailed to Antioch, and here abode long time. This is Paul's and Barnabas's first travel among the heathen, and shows us plainly the spread of the gospel and its wonderful success among the heathen.

About the year 16, after the death of Christ, it was that men came from Judea and taught, 15. 1st, Except ye be circumcised after the manner of Moses, ye cannot be saved. Then the church sends Barnabas and Paul to Jerusalem with the apostles to consider of this matter. This occasions their second journey. They pass through Phenice and Samaria, and then to Jerusalem; from thence back to Antioch, carrying the determination of the council. 15. 41st, And he (Paul) went through Syria and Cilicia, confirming the churches. That is, after the parting of him and Barnabas, about taking John with them. From this text then we learn that in sixteen years there were many churches in these two countries, Cilicia and Syria; how many we are not told, but from the expressions made use of to show the number of converts, I should suppose there were many churches; for they are set forth by the historian in the plural, churches. And as Paul travelled through these churches, he found them, 16. 5th, And so were the churches established in the faith, and increased in number daily. There can be no doubt that these were all Baptist churches, and like ours of the United Baptists of this day, in doctrine, ordinance and discipline. But more by the by.

Paul now being forbidden to preach the gospel in Asia, passes to Misia and Bithynia, and comes to Troas; from Troas to Samthracia, then to Neapolis, and from

thence to Philippi, in Macedonia in Greece. Here he plants the church of Philippi, and this was a Baptist church; for Lydia and jailor and houses were baptised.

From Philippi Paul passed through Amphipolis and Apollonia, and came to Thessalonica; and in this city some of the Jews believed, Acts, 17. 4th, And of the devout Greeks a great multitude, and of the chief women not a few. Here he plants another Baptist church, for there are two epistles written by Paul to this church.

From Thessalonica Paul and Silas are sent to Berea, and here they preached. 12th verse: Therefore many of them believed; also of honorable women which were Greeks, and of men not a few. Here I think also there was another church, although the historian don't mention it; for Timotheus abode there still, after the brethren sent Paul and Silas to Athens, another city of Greece, and no doubt to preach to the new converts or church until Paul sent for him.

At Athens Paul made a few converts. From Athens he came to Corinth, where he spent a year and a half in preaching to that city; for here it was revealed to Paul that Christ had much people in that city. And the success of Paul at Corinth in preaching is found in Acts, 18. 8th, And many of the Corinthians, believed, and were baptized. Here then Paul plants another Baptist church, and that they were of the same sort as the churches that compose the Kehukee Association there can be no doubt; for these first heard Paul preach, then believed, then were baptised. So that in all cases baptism is administered according to the scripture account after faith or belief, and not otherwise, if known. But it has been said by an enemy, that there are drunkards, fornicators, covetous and cold hearted professors in the churches of the Kehukee Association. No doubt of this truth; but let that sect or body of churches cast their stones that have got no such among them, and then we will thank them for their calumny.

But, sirs, read Paul's epistles to the church at Corinth, and there you will find drunkards, incestuous persons—have a verse: 2d Epistle, 12. 21: That I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed. Besides the divisions, strifes, debates, envyings, wraths, whisperings, swelling, tumults, mentioned by Paul to this church. So you can see these things were in the first apostolic churches, and we, like those churches, when we find them put them out of doors. Let others do the same. For it is not given to the ministers of the Kehukee Association to know the hearts of them they baptise, nor was it given to Paul, or Peter, or else he would not have baptised Simon Magus.

From Corinth Paul sailed into Syria and came to Ephesus; from thence he sailed Cesaria, then down to Antioch, then went all over the country of Phrygia; lastly fixes his stand at Ephesus, and fulfilled his promise to his brethren of returning to them. Here Paul stays two years, preaching and disputing in the school of one Tyrannus. And this was about the 25th or 26th year after Christ's ascension. Paul's success at Ephesus is found in Acts, 19. 5: When they heard this, they were baptized in the name of the Lord Jesus. These were the disciples he found at Ephesus, who had been baptised by John's baptism. 19th, Many also of them which used curious arts, brought their books together, and burned them before all men. 20th, So mightily grew the word of God and prevailed. Here then you see again the progress, spread, power, and prevalence of the gospel, and the establishment of another Baptist church, at Ephesus; for there is as proof that there was a church here, Paul's epistle to the Ephesians and John's revelations to the angel of the church at Ephesus. I say Baptist church, for here Paul finds twelve Baptists who were baptised unto John's baptism; and who could be

more real Baptists than those of this order? And there is I think no doubt, but those that burned their books of magic joined in with these and formed the church at Ephesus. There is another item in the 26th verse that shows the power, success, and extent of Paul's preaching: Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people. Mark the extent—throughout all Asia, much people.

And these are not all the proofs, for there are mentioned as we have passed along, disciples at Rome, Alexandria, Cyprus, &c. Now all these churches, converts and spread of the gospel, brings us up to about the 28th year after Christ's ascension. What a mighty work of salvation on the earth in 28 years!

Acts, 21. 20, gives us a clear view of the number of disciples in Jerusalem: Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. Here in this verse the number of believing Jews is set forth by thousands; then the number of Christians in 28 years must have been immensely great. While Paul was purifying himself in Jerusalem, the Jews take him and carry him into the castle. He is brought before Felix, preaches before Agrippa, has his trial, appeals to Cesar, sets sail for Rome, in his passage three hundred three score and sixteen souls are converted—after the shipwreck he came to Puteoli where he found brethren, and thence to Rome where he was a prisoner two years.

Now here let us stop pursuing the history of the church and first preachers of the gospel, and recapitulate and make remarks on the past progress. The Acts of the apostles is the first ecclesiastical history that ever was written of the Christian church, and contains the history of the church for about thirty one years, and carries us to the reign of Nero the Roman Emperor; from whose reign I shall in a short way pursue

the history of the church up to Constantine's reign, 323, and so on.

Now during this 31 years the gospel had spread throughout Judea, Samaria, Gallilee, and by far the greater part of Lesser Asia; through Greece and most all the islands of the Ægean sea; Cyprus, Samamis, Crete, &c.; good part of the sea coast of Africa, at Rome in Italy, Antioch in Syria, Ephesus, Joppa, Thessalonica, Berea, Derbe, Iconium, Corinth; at another Antioch, which was in Pisidia; at Saron and Lydda, &c. &c. Disciples are also mentioned at Damascus, Listra, Troas, Athens, Tyre, Cesarea; while Jerusalem continued the head and principal seat of Christianity, where thousands are said to believe. Now then the number of churches that the scripture tells us did exist, First, the church at Jerusalem, the mother of all true gospel churches. There is another mother, the church of anti-Christ; but she is the mother of harlots, that is, of all spurious churches. The church at Rome, for Paul says their faith was spoken of throughout all the world. Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, Crete, the church at Conchrea, the church in the house of Priscilla and Aquilla—Sardis, Philadelphia, Smyrna, Pergamus, Thyatira, Laodicea. Here are seventeen churches that the scriptures tell us where they were; and the last six we should have known nothing about, as they are not mentioned in the history of the Acts of the apostles, had it not been for John, who is the last writer of the New Testament, who mentions them. Now I feel no doubt, from the mention made in the scriptures of the great multitudes that believed, much people, many believed, &c. and the wide range of the apostles' travels in Asia and Greece, and the numerous cities and places mentioned at which they preached, that there were hundreds and thousands of churches established and built up during this 31 years of their ministry. And I am confirmed in this opinion

for several reasons: first, that the history of the Acts of the apostles is very limited and concise; for the first third part of that history is taken up with the transactions of all the apostles about Jerusalem; the last two-thirds leaves out the preaching and acts of the twelve apostles, and pursues Paul, Barnabas, Silas, &c. in their travels and acts among the heathen. Now admit, and this you must admit, that the twelve and the seventy were not idle preachers and left all the work to Paul and his companions; no, by no means, when the express command of their master was, to go into the world and preach the gospel to every creature.

Then we have no historical account in the scriptures of the success and extent of the preaching of the twelve and the seventy, except about Jerusalem, save a few accidental expressions, such as: They went every where preaching the word—for the persecution of the Jews and the conversion of Cornelius, opened their way to all heathen nations, as well the twelve and seventy as Paul and Barnabas. And again, Colossians, 1. 23: Which was preached to every creature under heaven. Now Paul, Barnabas and Silas could not do this. This agrees with our Saviour's predictions: And this gospel of the kingdom must be first preached to all nations, and then shall the end come—which end if you will read and compare, means the destruction of Jerusalem. Again, Col. 1. 6: Which is come unto you, as it is in all the world. Meaning the gospel—which texts show the extent that the gospel was to be preached in the apostolic age—in all the world. Again, by Paul: 'Their sound went into all the earth, and their words to the ends of the world. So then here is a decisive view of the extent of the preaching of the gospel by the apostles in their day, by themselves and those that were raised up under their preaching; such as, Titus, Timothy, Apollus, and no doubt a thousand others. Then I say, I think with good reason, there were

thousands of churches in this wide extent—all the world.

A second reason I offer for thousands of churches in the apostolic age is, the many hundreds of thousands of Christians that were destroyed throughout the Roman empire, during what is termed the ten general persecutions; beginning with Nero, who lived in the apostolic age. For the first epistle of Peter shows and accosts the Christians widely scattered in different countries, Pontus, Gallatia, Cappadocia, Asia and Bythinia; and no doubt in all places where there is mention made of disciples, which is a great many, they followed the practice of other cities of congregating into churches. Nor can we think that the apostles left such materials scattered all over the country, without building them into churches. For the word churches often occurs in the New Testament. I have other reasons, but these may suffice since there is no proof to the contrary.

However, I will offer a few additional proofs of the great number of Christians in the apostolic age. Tacitus, an eminent philosophic historian, was a Roman knight by birth and was born in the reign of Nero, the very emperor Paul was brought before, and by whose orders he was beheaded. Tacitus says in his writings, this denomination had their rise from one Christus, (meaning Christ,) who in the reign of Tiberius was put to death as a criminal by the procurator (governor) Pontius Pilate. At first, such were only put to death as confessed themselves of this sect, (meaning Christians,) afterwards a vast multitude. Mark his words—a vast multitude. The next is, the testimony of Pliny the younger, who was the governor of Pontus and Bythinia, two districts in Asia Minor; who wrote to the Emperor Trajan his complaint about the Christians, and how he should proceed concerning them. In his letter, which was written between the 75th and 80th year after Christ's ascension, the following is found: Especially upon account

of the great number of persons who are in danger of suffering, for many of all ages and of every rank of both sexes—Nor has the contagion of this superstition (meaning the Christian religion) seized cities only, but the lesser towns also and the open country. He further complains that the gospel had so supplanted heathenism and sacrifices to the heathen gods, that those who brought to market victims for sacrifice could scarce find a purchaser. All which go to show the prevalence of the gospel and number of converts. Nor is there less reason to believe that the number of Christians was less in these two provinces than others. These proofs are of more worth, because they come from the enemies of Christians.

I think the many evidences before us are full sufficient to prove that the number of churches was very great; and that there were thousands of thousands of Christians all over the then known world; which comprehends the space of about 75 years from the ascension of Christ to Pliny. This is one thing I set out to prove by my digression.

*(to be continued.)*

---

## PRIMITIVE BAPTIST.

---

TARBORO', FEBRUARY 11, 1837.

---

### THE ADDRESS.

The 48 and 49 numbers of the 4 vol. of the Christian Index contains an "address to the Baptists of Georgia," by a committee under authority of what is termed the Ministers Meeting. The committee consisted of Jesse Mercer, C. D. Mallary, and A. T. Holmes. This address is on the subject of Christian Unity. The committee quote an abundance of scripture—for what intent? To show that Christians ought to be united? This would seem to be the chief object; but no: it is to influence others, all if possible, to unite with missionaries. They quote, for instance, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Have they practised this? Do they not follow after the new plans, whether these make for peace or discord? Quoting

this passage of scripture is, in effect, telling all others that if they will cultivate peace with them, they must join them in missions. Again they quote, "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Afterwards they say, "THE FIELD IS THE WORLD"—"let us then select our portion of this great field and go to work in the name and in the strength of the Lord"—"we shall—gradually fall into fraternal co-operation, and all our strifes will soon be buried up and annihilated in the glorious enterprize of promoting the good of our neighbors, the welfare of the church, and SENDING ABROAD THE GOSPEL TO EVERY CREATURE." Comparing this with the last quoted scripture, they evidently inform us that the Old School Baptists must speak the same thing with them, and be joined to their mind and their judgment; and that further than this for the present, the passage quoted is of no force to them. Their language also insinuates that those who are opposed to missions are not promoting the good of their neighbors, nor the welfare of the church. The address continues: "what pious heart can resist the following tender and overpowering persuasion of the Apostle: If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind." It is a inference, that, in the opinion of the committee, whosoever fails to be likeminded, of one accord, of one mind, with the missionaries, fails also to fulfil the apostle's joy, and so resist his persuasion.

The committee remark: "the claims of party have thrust aside the solemn command of God, and the claims of a world weltering in its blood, and dying in its pollutions."—Do they confess that they by party spirit are thrust aside from God's command? No. They insist that they are "carrying out his command." Again they ask "what is truth? What are the doctrines and duties of the Bible? What is the nature of the Redeemer's Kingdom—the character of its subjects, the length and breadth of its charter, its ordinances and laws?" They add: "Brethren, let us go to our Bibles, not to find food to nurse our obstinacy and selfishness, and keep alive our controversies, but to search out the will of heaven as a uniting principle, as the antidote

of strife." Now it is hard to resist the conclusion that all this parade about the "truth," "Bible," &c. is ostentation. For if we go to our Bibles will they afford us patterns for all the societies of this age? Will we find a *solemn command of God* for all the constitutions, agencies, merchandize, &c. Will the committee say the Bible is their guide in all their plans and operations? Then why appeal to the scriptures? This is but to affect Bible authority,—it is saying, let us do things in the name of the scriptures, to sanctify our doings. They inquire: "Because a brother does not put *aur* accent upon every syllable of doctrine, shall we at once thrust him aside as a heretic, a heathen man and a publican? Let us rather act the part of Aquilla and Priscilla, and take the brother to our fire sides and our bosoms, and with Christian fidelity and love expound to him the way of God more perfectly." The Old School would do this; but the new tell them they are "ignorant," and cannot teach them. If the Old School submit to the teaching of the new, they will hear little else but missions and money; and no *way of the Lord* in any part of it. Expounding the way of missions constitutes more than half their employment.

Hear the committee further: "As to the different opinions which exist in relation to the plans of benevolence, we would recommend to our brethren more tenderness and forbearance. Some of our churches are verging to an extreme which we deem most deleterious and unchristianlike. Because a brother chooses to aid the institutions of the day, by what authority do we declare him to have departed from the faith, and to be unworthy of our fellowship? Such a course illy comports with the charity of the gospel, and we are certain will not bear the scrutiny of the judgment day."

They again speak here of *opinions* respecting their schemes. If they have scripture authority on their side, as they say they have, why talk about opinions? The "tenderness and forbearance" which they recommend is, of course, to fellowship them, or not to oppose them if we will not actually aid them. As it regards the "extreme—most deleterious and unchristian-like," we would remark that if the missionists had the authority for their "plans" which the opposers have for withdrawing from them, then would their "recommendations" merit graver deference. Meanwhile it is mockery to ask "by what authority do we declare them to have departed from

the faith," with the examples and precepts of the New Testament staring their merchandizing institutions, and blushing at the bold blasphemy of their eusthusiastic & avaricious votaries. The committee know full well they have no scripture authority for any religious societies except the church. They know, the Bible affords no precept nor example for agents travelling in bountiful pay themselves, to beg money for ministers or other religious purposes, except in describing the character of anti-christ. They know, we are without scripture authority to expect good to result from a combination of believers and infidels united upon pecuniary contributions, under the pretext of benevolence. They know that by funds begged or bought for the spread of the gospel, the true interests of the church have never been promoted; nor have we an example of such policy but in the history of the Romish Church. They have seen, as sure as they have read the Bible, that those who have plead most for money or its worth for building the gospel church have been neither the friends of God nor of man; and that such are recorded as lovers of money, as servants of mammon. Hence, the authority by which they are declared "to have departed from the faith," is, they, the missionists, have *added unto the things written in God's book*; and they should be honest to confess it. They have neither *observed all things, whatsoever* Christ commanded, nor taught others to observe them. For Christ said; *freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses. c. for the workman is worthy of his meat.* This command is violated in every mission. They pursue after the things from which the Holy Ghost commanded or exhorted Timothy to flee. They *take away from the things written in God's book*. If their preaching of missions is rejected, they do not *shake off the dust of their feet*, and depart finally, but send into the same quarter an agent to try to get the peoples' money. They break God's commandments, and teach others to break them. Their operations fall within the description of the *man of sin*; and we cannot but with humility, but with sincerity still exhort: *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* After all this and more, the committee challenge the Baptists to the judgment day. They had appealed to the Bible; and we would think that was enough. But they seem to be aware that it will not speak well

of their institutions; and they appeal away from *this law and testimony*.

They seem to think: "Could the principles and recommendations urged by the Forsyth and Covington meetings be generally adopted and acted out in the spirit of the gospel, we might soon look for the most happy and cheering results."—What results? that all would become missionaries, or, at least cease their objections. If these things could be acted at all in the spirit of the gospel, then, in this case, *the Lord hath not spoken by me*.

Once more. Towards the close of the address, they have it: "We call upon the Associations to deliberate in the fear of God upon the things that make for peace, and solemnly to inquire what labors they can encounter, what sacrifices they are prepared to make, consistent with the gospel, to restore lost confidence, and re-unite our severed affections."—It may soberly be answered: We hope by the grace of God to encounter all labors and make all sacrifices for the sake of the gospel and of Christ; but for missions, nothing.

Now brethren, of Georgia, of the United States, of the world: The Ministers' Meeting or members thereof of Georgia, profess much affection, make pretensions to an humble and ardent wish for union, universal union, upon gospel principles; they affect a willingness for compromise, a readiness to encounter labors, to make sacrifices for the sake of peace and union; they exhort to tenderness, forbearance, forgiveness; they recommend a series of rules, wholesome, and indeed scriptural, in themselves; they send forth an address, long, cautious, partially concealed, yet sufficiently patent to betray the whole position of missionaries: that position is, as if they should say, Upon the ground of missions we will unite, nearly or remotely, with christians or anti-christians; but that we will unite with no others at the expense of missions: and that the object of the present movements in these meetings is, to enlarge our ranks and silence opposition; and by soft pretensions to catch craftily some whom we could not openly secure. We of the Old School will not now in so many words, say they are *deceitful workers*; but if the word of the Lord calls them so, we will not object. Some of them have admitted the want of scripture authority for their "diversified plans," and yet they pursue these plans; consequently, they are not to be trusted. Others insist that they have plain scripture authority for their "plans of benevolence." If they were honest, they would put their fin-

gers upon those passages; or, in the absence of such scripture, would frankly confess they have *followed cunningly devised fables*. If they are not deceitful, they will henceforth either confess their errors, and return to the Old School; or else they will say plainly, *United in Missions, or not at all*.—Ed.

Orwell, Bradford Co. Pa. }  
Dec. 29, 1836. }

Dear bro. Bennett: I perceive by the last No. of the Primitive Baptist that I have received, that I must have no more of them without renewing my subscription. I hasten, therefore, to inform you that the idea of giving it up is irksome to my feelings; yet I cannot reasonably wish you to continue the paper at too great a sacrifice. It was my purpose with bro. Playfoot to continue taking it as we had done, having it directed as before; which if you continue the paper you will please to send as you have done.

I have seen so often, both in the Signs and the Primitive Baptist from correspondents; the words, your excellent paper, that I have feared it savoured too much of flattery, though I hardly think any of it was designed as such. I have tho't different language would have done as well, perhaps better. Bro. Beebe and bro. Bennett are men subject to like passions with other men, as well as Elias; and if grace does not keep them humble, if the power of God does not preserve them, a small degree of flattery might swell them like bladders filled with wind. I make no doubt they feel the truth of what I write, and I love them both so well, (for the truth's sake,) that I think I do not want to increase their burden. I doubt not but they have already as much of the corruptions, and lusts of the flesh, as they know well how to get along with. I think that I have some small idea of what they



must suffer in the war in their own bosoms, and I wish to add no fuel to the fire.

Suffice it then to say, I hope that by the grace of our Lord Jesus Christ, I love the same truth they do, the same system of doctrine I try in my feeble imperfect measure to proclaim among my fellow men. I rejoiced when I learned your paper was in circulation, it is so sweet to converse with bros. in the different parts of the several States; bros. that we have never seen, known, or heard of before; and probably never should in time, had it not been through the medium of such papers. I say it is so sweet conversing with brethren at such a distance, (in this day when God is sending "strong delusions") whose views, feelings, and sentiments so exactly agree with my own, that I am pained at the thought of losing such a privilege. But, if I must, I must, and I ought to submit cheerfully. But my lusts are so strong, my will so stubborn, that I am not as I should be. The flesh lusteth against the spirit, and the spirit against the flesh, so that I cannot do the things that I would. May our prayers be mutual for each other, considering each other as in the flesh, and as such need constant and large supplies of grace, which none but God can give.

Yours in bonds of affliction, and deep tribulation.

**HEZEKIAH WEST.**

*Pittsylvania, Va. }  
December 17th, 1836. }*

Brother Bennett: I still wish to take the Primitive Baptist, and several of my friends and brethren wish to take them whose names I will give you a list of. The most of your subscribers from this section are well pleased with your paper or

doctrine, but there is one who has left us and the best reason he gives is, that the paper is badly written; which I think is a poor excuse, so the doctrine is good and has thus saith the Lord for it. But there were some went out from us, because they were not of us; so said the apostle and so say I. But it gives me much comfort to hear from my brethren from various parts of the country on the subject of religion, and to find them so much like the Lord said his saints should be, of one mind and one judgment, and see eye to eye and speak the same thing. Yes, it makes me think of what the Lord said again, when the spirit of truth comes it will direct you into all truth. So from this scripture I cannot believe that the spirit of truth ever made two differ in the doctrine of Christ.

But there is another objection urged by these friendly and charitable gentlemen against our paper, which is the spirit of contention, as they say we use in writing. But I will answer them by saying, that they drove us to it by their abuseful writing, before we began to contend for the truth by our paper. For they have roundly asserted lies, which the Temperance Journal will prove, before we were blessed with our paper; which was the cause of our writing and publishing our doctrine. They in their Journal say all temperate drinkers live daily in a crime of the deepest die, and thousands and tens of thousands are in the pale of the church. Now I think such an assertion is wrong, and smells of contention. So they began it, and I have heard that the best way to stop fire is to fire against it. And now they find the truth too hard for them, they want to make amends by saying, peace, peace, when there is no peace; and

accuse us of writing with that same wicked spirit that they always possessed. So I will say to them, physician heal thyself, and do not accuse us with your faults any more; and let the Ishmaelites be Ishmaelites, and the old school Baptists be old school Baptists; and every one mind their own business and not be trying to hold them together, for they cannot both graze in the same pasture. For they are not of the same breed, and the food that will feast the one will starve the other; so I think that we had better be separate, and you middle men or mongrels had better join one side or the other, and halt no longer between two opinions.

It is bed time and I am tired, for I have been working on the road to day. So I will conclude my feeble piece by asking the Lord to forgive me if I have done or said any thing amiss, and enable me to be more humble. Your loving brother in the Lord.

R. RORER.

*Davidson County, N. C. }  
December 15th, 1836. }*

Brother Editor: when I first saw a specimen of your paper the Primitive Baptist, I felt a thorough conviction of the utility of such a paper, under a proper patronage; yet when I reflected what numbers there are of anonymous scribblers, and so many papers issued of this description, with the names Christian, Religious, &c. &c. tacked to them, for this and other reasons I felt some scruples about becoming a subscriber for your paper. But since I have had an opportunity of perusing the Primitive Baptist, finding it to breathe so much of the spirit of Christianity, and comes out clear of any fictitious names, and not as many others do without names, as many pieces I have seen

in other papers, but every man's own signature stands for itself as I believe every man of candor and religion will do, as not being ashamed or afraid to meet it at any time or place; and finding also the good effect it has had in strengthening of many of the tender lambs of Jesus, and banishing error, I want you brother to send me your paper the Primitive Baptist, commencing with your second volume.

I conclude by subscribing myself your sincere but unworthy brother in Christ.

ASHLEY SWAIM.

*Sarecta, Duplin county, N. C. }  
Dec. 11th, 1836. }*

Dear brother Bennett: I must inform you that myself and the others that subscribed for your paper, the Primitive Baptist, are well pleased with them as yet. We hope they will be attended with good here, though they are frowned at by some. I must inform you that I have got four more subscribers that wish to take the same paper, and have them directed to the same post-office. We hope the Lord will be with you and enable you to comply with our request.

So nothing more, but wish your paper God speed. Yours, &c.

JAMES DOBSON.

*Georgia, Upson county, }  
January 5th, 1837. }*

Brother Bennett, with pleasure I take my pen in hand to address you; but being in a hurry, having to start to-morrow into Houston county, to try to get one of what is termed now a days old school sort of preachers to serve us in our church. For all three of the missionary elders are gone from us, and the church has declared non-fellowship with the present missionary money-

ed system, with all its kindred institutions of the day; and if I had time I would give you some account of our afflictions here, but have not.

I have had the opportunity of reading your paper, the Primitive Baptist, and seeing your statement with regard to discontinuing it, it bears with some weight on my mind. For I want to encourage every thing that I believe to be engaged in the cause of Christ, and I think it is. There are here, I think, a great many that wish to read it; there are eight persons here now that wish to take it, whose names were handed to me last night. Therefore, I wish you to send six copies to the same post office you have sent mine.

I remain yours in love.

EDMUND STEWART.

*Alabama, Butler county, }  
December 12th, 1836. }*

Brother Editor: With pleasure I inform you that the six papers I sent for have been received, as I suppose as fast as you could print them. Each of the subscribers appears to be well pleased and highly gratified with the title and style of your paper, believing with myself, that the different letters of correspondence, as well as the editorial remarks in general, appear to breathe the spirit of truth, as to the primitive Baptist part, and also the truth respecting the schemes of the present time; which we hope will be a means in the hands of the Lord, of awakening and convincing the community in our section of country, and generally in these once happy United States, the liberty and reality of true and genuine religion, as taught by our ever blessed Saviour and his apostles.

The demand for you paper appears to be daily increasing, so much

that I cannot keep a copy by me to show to the peoply that apply to see it. I hear of a great many in different parts of our State, particularly in the bounds of the Alabama Association, that wish to become subscribers; though I have only five more as yet, whose names, places of residence and post office you will find in an annexed table.

Two or three weeks past I sent you a pamphlet under the title of a Refutation of Joshua Lawrence's Patriotic Discourse, by a Servant of the church, as he calls himself. I thought no wonder he cloaked his name, and also that he might be a servant of the anti-Christian church. But if you will read his lines of poetry, on the back of his pamphlet, downwards, the first letter of each line, you will find his name in full, H,O,S,E,A H,O,L,C,O,M,B,E.

If his pamphlet had not been public, I should have been ashamed to have published it, knowing that he has been called an eminent Baptist preacher.

We read that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c. Truly it appears to be the latter times now. But I hope the Lord will yet convince him and many others of their errors, supposing that the kingdom of heaven and the Holy Ghost is to be purchased with money.

Somewhere about thirty-two years ago, I believe God revealed his son Jesus Christ to me, and pardoned my many sins. In which revelation I thought God the Father, Son, and Holy Spirit, appeared to be unitedly reconciled, with poor sinful me. And on my part, I am fully persuaded that I was reconciled with the revelation and reconciliation, which revelation has been (and yet is) as an anchor to my soul, both sure and

stedfast. Tho' I have many troubles, trials and difficulties to encounter through my sinful nature, I feel many doubts and fears on my part of believing with that saving faith as I would wish, but none on the part of the reality of religion, or the sufficiency of God in his offices, to save the vilest of sinners.

I am a member of the first Baptist Church that was constituted in Butler County. Which was constituted in my cabin on the 15th day of September 1820, called Fort Dale Church. We joined the Alabama Baptist Association the October following. Which was constituted the year before by four churches, on orthodox principles of the gospel. Which Association has flourished, and increased to about thirty-seven churches. Our Association has been frequently interrupted by proposals to involve us in the new schemes of the day. Hitherto they have been withstood with brotherly, christian fortitude, But it appears there is no end to the false apostles, called Missionaries; they are still encamping about the saints of the most high God, and will crouch down to any thing but true scriptural honesty, to carry their points. Our church has stood stedfastly, in peace and harmony to this day since her constitution, with the exception of one church (which has since been dissolved) and one neighboring Association which still appears to be leaning to the speculating schemes of the day. We have had several severe trials from those quarters. But thanks be to God (that has promised his people that he will never leave them nor forsake them) he has not entirely forsaken us yet; in all our trials we came out unhurt as Shadrach, Meshach, and Abednego did in the fiery furnace, or Daniel in

the lions' den. We are yet a church, and as a band of brothers and still have a name in the Alabama Baptist Association. If God be for us who can be against us.

I have seen of late in print the names of Reverend Daniel Marshall, Abram Marshall, Silas Mercer, and many others, ministers of the gospel, boasted on as missionaries in their day. I have been personally acquainted with nearly every one they have named, and do know that either of them would have scorned the name of missionary, as a preaching Paul did the name of the missionary persecuting Saul of Tarsus. And I do sincerely believe that the Reverend Jesse Mercer would now be ashamed, (if his Father could appear on earth) to let him know his opinions respecting the present new fangled notions, and schemes of the day. I have known Jesse before he began to preach. For many years after he began he preached the gospel of Jesus Christ I believe in its purity; but of late years the speculating schemes of the day, and not the tradition, even of his own Father. (Silas Mercer.) I close with a sincere wish for the prosperity of our Redeemer's Kingdom on earth, the peace and harmony of all his churches and people, &c.

Respectfully yours in the bonds of love.

*DANIEL GAFFORD.*

*Wake county, N. C. }  
Jan. 7th, 1837. }*

Brother Bennett: I have not much to write unto you at present. If my mind was not so enfeebled, I would like to make some remarks on the utility of your paper; suffice it to say, I am unwilling for you to discontinue the publication of the Primitive Baptist. I think I am more

and more convinced of its usefulness to the old school Baptist cause in general, in two particulars; first, the disseminating gospel truths as food to the body, the church, in honor to the cause and God, denying the satisfying of the flesh. I feel that I have been well compensated in one number for my subscription throughout the year, in several particulars.

2d, In detecting the false and erroneous statements of missionaries, in opposition to the characters of God's dear children and God's truths. Your remarks on Mr. Meredith's publication concerning the opposition of a minority of the Contentnea Association, was correct as far as my knowledge of the circumstance extends. I was well pleased at the precise manner in which you gave a history of the circumstance, for I was present at Nauhunty when the Toisnot and Nauhunty Associations came together, and had the premises laid down upon which they agreed to live together; and at the same time there was some mention made about corresponding with the Goshen Association, to which I objected and went on to state the grounds of my objection, as a member of the Little River Association; that whereas the Little River Association had withdrawn from the Raleigh Association on the account of the new schemes of the day, and that the Raleigh and Cape Fear and Goshen Associations corresponded together and fellowshipped in some degree the mission systems founded on money, it would be an inconsistency for the Little River Association to correspond with the Contentnea Association if the Contentnea corresponded with the Goshen Association, as the Little River Association had withdrawn from the Raleigh Association

for the same cause. The Contentnea Association upon hearing the objections unanimously agreed to have no correspondence with the Goshen, and if I mistake not some of these same *Nullifiers* were present in the Association at that time. So that it appears to me, that if there was an error committed in that decision they were partakers of it, or were acting in disguise; the latter is most likely the case, their conduct bearing witness at Pleasant Plains, where they contended for fellowship for those that did fellowship missionaries, at which time also I was present. Not that I expect that every individual belonging to those churches that have seceded from the Contentnea Association are fellowshipping missionaries, or mission principles, but that they have changed or given away the principles agreed to at Nauhunty for men, and this I hope will be rechanged by all Christians who have been led into it.

Lest I be in the way of others, I shall close by stating, I remain yours in the best of bonds.

**BURWELL TEMPLE.**

Warren county, N. C. }  
Mill Ford, Dec. 20th, 1836. }

Dear brother Bennett: From reading your last paper I discover it to be necessary to recapitulate the names wishing to continue or receive the next volume of the Primitive Baptist, to commence on the second Saturday of January next.

I now, brother Bennett, say to you, that I highly approve of the manner and matter of the paper in general; hoping that it originated from a pure spirit, that it may prove a warning to the unruly, a comforter to the feeble-minded, and a support to the weak, is my earnest prayer.

*James Southerland.*

# POETRY.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION I.

*The Believer's perfect beauty, free acceptance, and full security, through the imputation of Christ's perfect righteousness, though imparted grace be imperfect.*

(continued.)

No process more the law can tent;  
Thou stand'st within its verge,  
And mayst at pleasure now present  
Thy Husband's full discharge.  
Though new contracted guilt beget  
New fears of divine ire;  
Yet fear thou not, though drown'd in debt,  
Thy Husband is the payer.  
God might in rigour thee indite  
Of highest crimes and slaws;  
But on thy head no curse can light,  
Thy Husband is the cause.

### SECTION II.

*Christ the believer's friend, prophet, priest, king, defence, guide, guard, help, and healer.*

Dear soul, when all the human race  
Lay welt'ring in their gore  
Vast numbers in that dismal case  
Thy Husband passed o'er,  
But pray, why did he thousands pass,  
And set his heart on thee?  
The deep, the searchless reason was,  
Thy Husband's love is free,  
The forms of favour, names of grace,  
And offices of love,  
He bears for thee, with open face  
Thy Husband's kindness prove.  
(to be continued.)

### RECEIPTS FOR VOL. II.

C. W. Knight,	\$1	Granb'y Vick,	\$1
Wm. B. Gordon,	1	L. Latham,	1
Rich'd Harrison,	1	Elisha Ingram,	1
Moses Johnson,	5	Wm. R. Moore,	10

### FOR VOL. I.

Wm. B. Gordon, \$5

### AGENTS,

NORTH CAROLINA.—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanonton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Averit, *Averasboro*. Parham Puckett, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obeliah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarecta*.

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*  
GEORGIA.—William Moseley, *Bear Creek*. Robert Gilliam, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Molloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Siewast, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. Robert Tour, *Upatoi*. Edw. S. Duke, *Fayetteville*. Wm. R. Moore, *Mulberry Grove*.

ALABAMA.—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Millon*.

TENNESSEE.—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick, *Cherryville*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*.  
LOUISIANA.—Peter Bankstun, *Marburyville*.  
MISSOURI.—Samuel D. Gilbert, *Portland*.  
ILLINOIS.—Richard M. Newport, *Granville*.

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

OHIO.—Joseph H. Flint, *Preston*.  
KENTUCKY.—Jonathan H. Parker, *Salem*. Thos. P. Dudley, *Lexington*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. William W. West, *Dumfries*.

PENNSYLVANIA.—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

NEW JERSEY.—Wm. Patterson, *Sucasunny*. C. Suydam, *Hopewell*.

NEW YORK.—George Clarke, *Buffalo*. Gilbert Beebe, *New Vernon*.

WISCONSIN TER.—M. W. Darnall, *Mineral Point*.

### TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at One Dollar per year. (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, FEBRUARY 25, 1837.

No. 4.

FOR THE PRIMITIVE BAPTIST.

—  
TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

—  
PART II.

ON MEN MADE PREACHERS.

(continued.)

The second thing I intended to prove by my digression was, that these seventeen churches were all Baptist churches; and if they were, there can be no doubt that the rest planted by the apostles and first preachers were. The gospel of Mark places the beginning of the gospel of Jesus Christ as commencing with John the Baptist, 1. 4: John did baptise in the wilderness; 2nd preach the baptism of repentance—verse 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. This is the first account of baptism found in any history in the world. How was it performed? The text is plain—in the river of Jordan—not with a bason, pitcher, pail, nor porringer, nor gourd. Their sprinkling nor pouring could not be the mode of John's baptism, because those who sprinkle or pour don't go in a river to do it; they do it out of a river, so do not follow the pattern given as performed in the first instance. What kind of persons were baptized? Those that confessed their sins—

then of course no children here, for they know nothing about confessing of sins.

A second proof and a second time, verse 10: And Jesus when he was baptised went up straitway out of the water. This was in the same river. John, 3. 23: And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptised. This one text outweighs in my mind all the quibbles and arguments ever produced by pedobaptists. For here we are told why John baptised in Ænon, because there was much water. Then it required much water for John to baptise, and you will not doubt he well understood the mode. His baptising in Jordan also proves the fact that he required much water; for this was in a river where there was also much water, as in Ænon. This proves to a demonstration that the first mode of baptism was not sprinkling; because it does not require much water to sprinkle or pour—a little and not much will do. Again, the baptism of the Eunuch proves the same fact: They went down both into the water, both Philip and the Eunuch, and he baptised him—and when they were come up out of the water, &c. Now this shows us that the apostles baptised in the same way John did; for John went into the water to perform baptism, so did Philip. Christ went into the water, or else it could not be said he came out of it. Here then we see plainly that sprinkling nor pouring neither is not baptism, according to John's nor the apostolic mode; for these

went down into the water to perform baptism; but sprinklers nor pourers don't do so. So I say sprinkling is not even a shadow of the example of baptism, much less baptism itself. Then this point is proved that the apostles baptised in the same manner John did; and that was, by going into the water to baptise, and there baptising. And I say, according to the scripture there is no such thing as being a Baptist without going into the water. Do this you must, whether you pour, sprinkle, or immerse, to be a Baptist, for the example is clear. But I will warrant you, whenever the preacher and the candidate becomes humble enough to do this, fifty to one if he then don't immerse; which must be the right mode from these words: Buried with him by baptism into death. Immersion is the only mode to which this text can be applied, for there is no likeness between pouring and sprinkling and a burial, but in immersion there is.

But the apostles were Baptists as well as Christ, for he was a Baptist baptised in Jordan by John, who had a command from God to baptise and was he tells us sent to baptise; and therefore it was righteousness in John to administer it, and righteousness in Christ to submit to it; and so, as he said, it becometh us to fulfil all righteousness. If Christ himself would not preach before he became a Baptist, surely he would not send his disciples to preach before they were baptised. Should you ask, who baptised them? I shall answer, that some of John's disciples, which were Baptists, went over to Christ and followed him. John, 1. 35: Again the next day after, John stood, and two of his disciples; 36. And looking upon Jesus as he walked, he saith, behold the Lamb of God! 37. And the two disciples heard him speak, and they followed Jesus. One of them was Simon Peter's brother, named Andrew, who also was one of the twelve. By these two disciples I suppose the ten were baptised, for it is said: Though Jesus baptised not, but his disciples. Then it is pro-

ven I think plain enough again, that John's baptism was the baptism that the apostles practised; as two of John's disciples were among the twelve, they surely practised the same mode by which they themselves were baptised by John; and as they were baptised in a river, or where there was much water, by John, it is reasonable to believe that the apostles also followed the same practice of baptising in rivers, and where there was much water; and that they baptised the ten, and continued after this mode wherever they made disciples.

You cannot believe that God gave John three modes of baptism, or that he left it to John to choose his mode, or that he might choose any mode he pleased, or that any mode would do; for if John had a command from God to baptise, that command must express the mode, else how would John go about or know how to obey the command and perform baptism, since it had never been performed before, nor had he ever read it in any book or seen it performed? So then it is clear God gave him the mode, and he knew how it was to be performed, in a river. And God also gave him to know the subjects of baptism, for he preached the baptism of repentance for the remission of sins. So that his very preaching set forth the subjects of baptism. Question. Had John a right to alter the mode, or had the church, or had any man—or the subject for baptism either? I will answer this question, by stating another: Has any subject a right to alter the law of his king, or any servant to alter the command of his master, or a child his parent's commands, although he may dislike it? You are forced to answer, No. Then how dare any man to alter the mode of baptism, so as not to baptise in rivers, or where there is much water? He that does it is culpable to the great God. How dare any man to alter the subjects of baptism from those that confessed their sins, those that gladly receive the word, those that believe, to children as subjects of baptism. You have as



much right to alter the laws of your State, voluntarily and of your own accord, without the concurrence of a majority, and more so. God will hold you accountable for such an offence against his majesty. Have a text, Matthew, 5 19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. 15. 6: Thus have you made the commandment of God of none effect by your tradition. So in one case, so in all. Matthew, 15 9: But in vain do they worship me, teaching for doctrines the commandments of men. Revelations, 22. 18: If any man shall add unto these things God shall add unto them the plagues that are written in this book. Surely these four texts ought to satisfy any man of the danger of altering God's doctrines or ordinances. Then to teach infant sprinkling is a doctrine of men; or to teach sprinkling or pouring for baptism, for the commandment of God, is the doctrine of men; since no such a mode of baptism is found in the New Testament. For if any man can find that John the Baptist, Jesus Christ, or the apostles, ever baptised an infant, or that either of them sprinkled or poured for baptism, I will give that man my horse and gig. So that then infant sprinkling is a vain worship, pouring is a vain worship, and a making of none effect the command of baptism in a river, or much water of none effect; because these are traditions, both pouring and sprinkling, and the commandments of men in such a practice, since there is not one sentence of such a practice in the New Testament, which holds the commands of Jesus Christ to his ministers and church, and in that alone is the law for the church of God to be found. So that the apostles were river and much water Baptists, and not bason Baptists, this is clear.

Matthew, 28. 19: Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Verse 20: Teaching

them to observe all things whatsoever I have commanded you. Among these commands is that of baptism. Now do you think that the apostles could teach any other baptism than that of John's, which was baptising in a river or where there was much water? No, for two of them had just been baptised by John themselves. They knew also that Jesus was baptised in a river. Philip practised the same baptism on the Eunuch, in a certain water; and you can't prove this was not much water, or a river. Nor can you prove in one instance in the New Testament, that any man or woman was ever baptised but in a river, or where there was much water. A great deal has been said about the jailor and house—was there not a river hard by the city of Philippi, where Paul and Silas went when prayer was wont to be made? Was it not as nigh for Paul to go and baptise Lydia and the jailor, as it was to go and pray? Think on it.

So then after the mode is given by John the Baptist and Philip, and the subjects given, such as confessed their sins, gladly received the word, I believe Jesus Christ is the son of God, can any man forbid water that these should not be baptised as well as we, believed and were baptised, he that believeth and is baptised shall be saved—can any man be so blind and so prejudiced, not to see that the subjects of baptism are believers, and not children nor unbelievers. Dark must be that man's mind, or God has sent him strong delusion that he should believe a lie that he might be damned; because he has pleasure in the unrighteousness of his pride, cavilling and disobedience.

Now if the apostles had the mode, and many examples of baptism in the river and much water—and if they themselves had thus been baptised, and if they were the subjects themselves, they must know the fit subjects of baptism. Now let us examine: first, the church at Jerusalem. Was this church a Baptist church? The

apostle Peter stood up and said over the names of this church, and they were an hundred and twenty. Were they Baptists? Surely, for the apostles, or at least two of them, were river or much water Baptists; of this we are sure, and there is nothing to prove the rest were not, but a strong presumption they were all the same sort, and the balance of the hundred and twenty besides the twelve, as the church of John was to decrease, and the church of Christ was to increase. There is not much doubt that many or all of these were John's disciples, since John was beheaded; and we read but of one preacher of John's order besides the two that came over to Christ, and that was Apollos, and he came over after the instruction of Aquila, there is not much doubt; and twelve disciples of John's, found at Ephesus, to whom Paul gave the Holy Ghost. Here seems to be an end of the church of John. But to prove the fact, what sort of persons were added to this church, such as gladly received the gospel by the mouth of Peter, these were baptised. So you see it must be a Baptist church, for these were baptised before added to the church; because it is said, the same day about three thousand souls were added to the church. And although it is not said whether they were baptised in a river, pond or creek, pool or font, that does not alter the case at all, since the mode is given in the scripture in several places, and the subjects in a great many places, and the administrators also. Is it not fair reason and just to say, that in whatever place water baptism is mentioned in the scriptures, it refers to the mode and subject as had been practised by John and the apostles, where example and mode were plainly pointed out in the scriptures; and after the manner that they themselves had been baptised, in a river or much water? I think so, for although in a great many places mention is made of many being baptised, yet no mention is made how it was done; yet surely we are to understand it as according to

the mode and subject, where the scripture has pointed it out. And in the case of Philip and the Eunuch, and John's baptising, there is not a stone left unturned to show the mode and subject of baptism. Were any of these children? No, they were men and women; infants could not be pricked in the heart by Peter's preaching, nor could they gladly receive the word. And to prove this point once for all, let Peter, who is the preacher here, define baptism and its use: 1 Peter, 3. 21: Baptism is not the putting away the filth of the flesh, but the answer of a good conscience toward God. Can infants be conscious about baptism, or it be to them the answer of a good conscience toward God? Why you ought to know better. Then they are not the subjects of baptism, nor were there any in this church; but a Baptist church of believing men and women, I think fairly proven; baptised on hearing, believing, and gladly receiving the word.

Let us next come to the church at Corinth. Acts, 18. 8: And many of the Corinthians hearing, believed, and were baptised. 1 Cor. 1. 12: And were you baptised in the name of Paul. Here is fair proof that the church at Corinth was a Baptist church of believers, and that they were baptised after they heard and believed. No infants here, for infants could not believe Paul's preaching, are not fit subjects of baptism.

Next the church at Ephesus. Acts, 19. 3: And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Paul on coming to Ephesus found these twelve men that had been baptised with John's baptism, which was a river and much water baptism. These then were Baptists of the right kind, and were believers, for it is said in the 4th verse: John taught the people, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. So then John taught faith in Christ as requisite to baptism, and these were baptised in that faith. After

this, many by Paul's preaching and working miracles, that used curious arts, brought their books and burned them; which drew from Luke, the historian of the Acts, this reflection, verse 20: So mightily grew the word of God, and prevailed. And although no mention is made of those being baptised, yet I think there can be no doubt but they were, and joined in with the twelve; and the reason I offer for it is, that there was a church at Ephesus, which is proved by Paul's epistle to that church found in the scriptures. Then I think the proof is strong, it was a Baptist church of much water.

Next we come to the church at Philippi. That this was a Baptist church is full clear, for Lydia and house, and jailor and house were baptised, you will not dispute, and were the first fruits of Paul's preaching at Philippi. And that there was a church at Philippi, Paul's epistles to the Philippians as recorded in the scriptures, prove beyond doubt; and if the first converts in the church were baptised, why not all? I see no reason. So then this was a Baptist church beyond doubt.

I forbear giving further proofs; not because they cannot be produced, but because I am too far swelling this piece. For if there is satisfactory proof from scripture that these four were Baptist churches, of which I consider the proofs full sufficient, then it follows as a matter of course that the other thirteen mentioned in scripture were; and all the hundreds and thousands of churches that were all over the world, as the gospel had been preached in all the world and to every creature under heaven, and the sound gone into all the earth, and the words of the gospel by the apostles to the ends of the world; there must have been thousands of churches, and they all river and much water Baptist churches. For we hardly believe that if the apostles planted these churches and that they were Baptist, that they planted any church of any other sort than that of Baptist.

But it may be asked, what kind of Baptists were they, since there are so many sorts in this day? I think the proofs offered are full sufficient to prove that there was but one kind of Baptist in the apostolic age; all others have arisen since. For we must believe as the apostles had all been baptised by one mode, that they all practised one mode in all countries were they went. For the scripture by an apostle tells us: One Lord, one faith, and one baptism. And as they had but one baptism, I contend that they had but one mode among them. Stop, says the Quaker, there were two baptisms; the baptism of water, and that of the Holy Ghost; and we contend for the baptism of the Holy Ghost, for he that was to come, that is, Christ, was to baptise with fire and with the Holy Ghost; so we say that done away water baptism, and now the one baptism means the baptism of the Holy Ghost, and that is all that is necessary. This is a mistake of yours. Acts, 19. there you find twelve men baptised by John's baptism, who received the Holy Ghost by the laying on of the hands of Paul after water baptism. This agrees with John's testimony of Christ, that he should baptise with the Holy Ghost. But here is a text that sweeps your opinion away like chaff. Acts, 10. 47: Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we? - 48. And he commanded them to be baptised in the name of the Lord. Here you see as plain as the nose on your face, that water baptism came after receiving the Holy Ghost; then how is Holy Ghost baptism the one baptism, or how is it sufficient if water baptism must come after it? So then I think it is clear, that water baptism is the one baptism alluded to, and the apostles always used it as the one baptism, even after the Holy Ghost had been received.

Then Cornelius and house were both Holy Ghost and water Baptists too, and these are the right kind of Baptists, for

the Holy Ghost enables the sinner to believe; yea, as the scripture hath said, we believe according to the working of his mighty power, then after that baptised.

Simon Magus is said to believe and was baptised; but he was not a Baptist of the right kind, for he was a money Baptist, as many are now a days. Judas was no doubt a Baptist, but he also was a money Baptist, and of the same bad kind.

It takes something more to make an apostolic Baptist, or what I call a genuine Baptist, than to go into the water and be baptised by immersion; for it is said of the first Christians: And they continued steadfastly in the apostles' doctrine, in breaking bread and prayers. A man that don't believe apostolic doctrine, has no business in the Baptist church, and is not steadfast therein; and why? because Paul says: A man that is an heretic, after the first and second admonition, reject. Who would or did the apostles call heretics, but such as did not believe their doctrines; these of course, as they had the true doctrine and none else but they. And again, John--If any man come unto you and bring not this doctrine, receive him not into your houses neither bid him God speed—alluding to the apostles' doctrine. And again, Paul—Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed—that is, put off from the church. This is enough to show you, that a man to be a Baptist of the right kind, must believe apostolic doctrine; or, what is the foundation or fundamental doctrine they taught. It is contained in the New Testament in the epistles, very plain and positive.

The summary of apostolic doctrine, or fundamental principles, is, I conceive, as follow: First, that God is love. This is the fountain head, the first cause, the whole cause, the main cause, sole cause of all the blessings of the gospel, and man's salvation and eternal happiness. And that this love of God to his people is 1st, sove-

reign; 2d, incomprehensible; 3d, inconceivably great; 4th, everlasting under all circumstances; 5th, unchangeable, forever the same; 6th, free to us and undeserved by us; 7th, boundless and infinite, passing all understanding; 8th, that it is a bestowed love, to make us the sons of God. In which love of God to us there is no variableness nor shadow of a turn. All this is easy proved from the writings of the apostles.

2d. That God did before the foundation of the world, or ere man was created, foreknow and foresee, the end of all creation; and that man would fall and become a sinner; and in consequence of this foreseeing and foreknowing that men would become sinners, he did therefore by this foreknowledge before the world began—Acts, 2. 23: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Then from this text it was determined by God's foreknowledge, that Jesus Christ should die for the sins of men. 1 Peter, 1. 2: By this foreknowledge did God elect sinners through sanctification of the spirit, and the sprinkling of the blood of Jesus Christ. Then by this foreknowledge, that is, before they had sinned or were made, God foresaw them sinners needing sanctification and washing in Jesus' blood, to cleanse them from all sin. By this foreknowledge were they predestinated to be conformed to the image of his Son, to be called, justified and glorified, as in Romans, 8. 29: And God has not, nor never will, cast away his people which he foreknew. As in Romans, 11. 2: By this foreknowledge he did predestinate sinners to the adoption of children. As in Ephesians, 1. 5: By Jesus Christ, according to the good pleasure of his will; to the praise of the glory of his grace—and accepted them in the beloved. And in the 11th of same chapter: In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the

counsel of his own will. In a word, it was by this foreknowledge God loved his people with an everlasting love; by it he made choice of his people, or elected them in Christ before the foundation of the world, to be holy and without blame in love, as in Ephesians, 1. 4. By this foreknowledge of and love to his foreknown people, he did foreordain before the foundation of the world, Jesus Christ to be slain for the sins of his people, and be a propitiation for all their every crime, as in Peter, 1. 20. By this foreknowledge he gave them grace in and saved them in Christ, before the world began, as in Timothy, 1. 9. By this foreknowledge he wrote the names of his people in the Lamb's book of life, ordained them to eternal life, appointed them to obtain salvation by Jesus Christ, gave them to Christ, prepared a kingdom for them from the foundation of the world—by it he chose Jacob and refused Esau, before they were born or had done good or evil; by it his purpose of election stands, and according to it all the wheels of providence move to complete the work of salvation of his foreknown, beloved and elect people. By this foreknowledge of God was the system of salvation constructed, settled, and the Saviour and Redeemer chosen and appointed; and all other things relative to creation, redemption, regeneration, and glorification, was finished in purpose and decree in eternity, through the means foreseen and fore appointed. And all God's promises to his Son, and his people in him, were confirmed and ratified with the oath of God to Christ and the heirs of promise, before the world began. On all these points the scripture speaks clear and plain, as one of the main principles of apostolic doctrine. However much you may disbelieve it, or contend against it, all your jangling won't alter it.

3d. That election was an apostolic doctrine, and one of the fundamentals of their doctrine, no man can deny that reads the

New Testament. And that God did not elect or choose his people on a foresight of their goodness, repentance, nor faith, nor would does, is self-evident from scripture; for they were chosen by his foreknowledge, as says Peter—and chosen in Christ, says Paul, before the foundation of the world. Then as Paul says, and cites as a case in point the choice of Jacob, they were chosen before they had done good or evil, like Jacob, if chosen before the foundation of the world; for then when the choice was made before the world began, they could not have done good or evil. So then the choice of sinners in Christ before the world began, was not dependent on does of goodness, or does of badness; but like the case of Jacob, that the purpose of God according to election might stand; not of him that willeth or runneth, but of God that showeth mercy to whom he will. For this election rests not on goodness, will, nor works; but is an election according to grace and purpose of God. Then sinners were not elected to salvation and glory on a foresight of their goodness, but on a foreknowing of their badness; not elected because they were good, or because they would be good; but elected before they had done good or evil, before born of the new birth, as some say; or as some others say, after they become Christians, then elected. Let this text stop your mouth: Chosen in him before the foundation of the world. If elected before the foundation of the world, how then elected after they become Christians, when this election took place so long before? No, Sir, you have got it wrong; they were elected before the world began; but their becoming Christians is only a proof that they had been elected before the world began. So that becoming a Christian is a fruit of election, and not election itself; election is God's act in eternity, becoming a Christian is the act of the Holy Ghost on us in time. This is truth. They

were not elected because they would be clean of themselves, but elected on a foresight of their filthiness, and to be made clean by the sanctification of the spirit and the sprinkling of the blood of Jesus Christ. They were not elected because they would be of themselves righteous, holy, or loving creatures, and God foresee they would be so and so elect them; no, but their election took place in eternity, on a foreseeing they were unholy and at enmity in their minds against God, and hating him in their very hearts, of which every imagination was only evil and that continually. And thus God chose them by his foreknowledge, and elected them before the foundation of the world, without any reference to their good works; but alone to their unholiness and hatred he had reference; for thus are they elected to be holy and without blame before him in love. Then without this election they never would have been holy, nor loved God, nor been blameless in his sight. Then holiness, blamelessness before God, and love to God, are the fruit of election, and not the cause why people are elected. For the truth is, God's people were elected by his foreknowledge, when he foresaw all their sins upon them; and the sins which he foresaw did not hinder their election, because this election is of grace and not of works. Neither did he elect them because he foresaw who would repent and believe, for then no such a thing as election could have taken place in eternity; because the scripture tells us, that repentance and faith are both the gift of God—if so, men cannot repent nor believe until these gifts are given. Then strange indeed, that God should elect men on the account of his own gifts; for then no thanks to them for their election, for it would be of God who gave the gifts of repentance and faith, or else they would not have repented nor believed. So then repentance and faith in the creature, if the gift of God, still makes their election whol-

ly of God, and not of self nor no ways dependent on the creature, but dependent on God's gifts. So you get no glory here, and this is what men want, to show the glory of their salvation with God; that's the reason men cannot receive particular, unconditional, and eternal election, as it is set forth in the scriptures—can't give up for salvation to be all of grace, all the gift of God or glory in the Lord, and not in themselves. But so far from God's electing sinners on a foresight of their repentance and faith, that repentance and faith is the fruit of election: For as many as were ordained to eternal life, believed. I have said enough here, nor have I quoted many scriptures, as every man that has read his Bible knows election to be a doctrine taught by Christ and his apostles; and that Christ is elected of God, and that sinners are elected to be members of his church, and to eternal salvation through Christ.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', FEBRUARY 25, 1837.

---

### ALABAMA BAPTIST STATE CONVENTION,

At its session in Nov. last performed the usual parade of *your* committee, and *our* churches, of *effort* and *money*.

One of the lucre advocates says, "I have travelled about 2200 miles, and spent 6 months and 25 days in your service." These miles were worth something, or they would not have been so carefully noted. The length of his services is measured, and found to be 6 months and 25 days. The whole is valued to \$391. So "Paid to H. Holcombe, as agent, \$391." Yet Mr. Holcombe and his coadjutors claim to be in the tracks of Paul. Will their courses bear comparison. Paul reports: *I have not shunned to declare unto you ALL THE COUNSEL OF GOD.* Mr. H. says, "I have endeavored, in my very feeble manner, to promote the *objects of the Convention.*"—Paul says, *I have taught you publicly and from house to house—in* JOURNEYINGS OFTEN, but names not the distance, until, to Timothy, not to the Convention, he declares

once for all, *I have finished my COURSE.* Mr. H. says, "I have travelled" about 2200 miles. Paul tells his brethren, *ye did send once and again to my necessities, ye ministered to my necessities.* The new corporation say, pay to H. Holcombe \$391. Mr. H. further receives caresses and applause, even from the world. Paul further received *five times, forty lashes, save one.* Paul said, *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 to all them that love his appearing.* Mr. H. says, in effect I have performed a good journey, 2200 miles; I have rendered a good service, 6 months and 25 days; consequently there is laid up for me \$391, which the new corporation shall give me at this day: and not to me only, but to all them that serve the Convention as I do. Paul said, *none of these things move me*—informing us that he would stand by the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God, not counting his life dear unto himself. Mr. H. says, "In this I delight"—meaning, as we understand, the promotion of the Convention's objects—"here in the strength of the Lord I will stand or fall; and if I fall I will endeavor to fall with sword in hand, and leave my bones on the field of battle." Yes, it is hard to sever him from the objects of the Convention while his cement has in its composition \$391: this is enough to fill him with pious boldness to unsheath his sword, and to scatter his bones on the battle ground.

Mr. Holcombe in a report says, "I visited four Associations, and feel truly gratified to state to you that the blessed cause in which we are engaged, is in the main, on the advance;" and yet he adds, "notwithstanding it is a time of coldness and of peril, in our churches in general; and divisions are taking place; yet there are some encouraging prospects, at one or two Associations which I have attended; &c." What does Mr. H. mean? He says, the blessed cause is on the advance *in the main*; and yet it is a time of coldness and of peril in their churches *in general*; and that out of four Associations he attended, only one or two affords some encouraging prospects. Who can believe both parts of the report? Those who have courted and hired such a report as the new charter institutions receive from their officers concerning their own prosperity.

"The committee on a religious periodical reported thro' Bro. Fant, as follows:"

"We, your committee beg leave to report

that we believe a denominational paper, is a subject of the greatest importance, and one that claims your immediate attention; as with it stands connected the prosperity of our institution, and all the objects of the Convention."

Query: If a newspaper be a subject of the greatest importance, and if the prosperity and all the objects of the Convention stand connected with the existence of such a denominational paper, will not the Convention fail to be prosperous if the paper itself fail? Query again: If the Convention and its objects could prosper without such a paper, then in that case have not the committee made a wry report? Query again: If the Convention and its objects cannot prosper without such a paper, can it be true that the Convention is of God? in other words: Can that institution which depends, for its prosperity, upon its connection with a newspaper, be considered as having been originated, or sustained by the Lord?

The Committee on domestic missions, reported as follows, viz:

"Your committee deem it expedient that you appoint four missionaries for the ensuing year; and that they be compensated at the rate of \$425 for an unmarried man, and \$600 for a man of a family; that they be compensated for those efforts only which are made within the designated field of their labors, and they be authorized agents to receive whatever moneys may be offered them for the objects of the Convention. We would recommend to Bro. Thos. Atkinson, to labor in Butler, Covington, Pike, Dale, Barbour and Henry counties; Bro. David Lee to labor in Macon, Talapoosa and Russel counties; Bro. W. Wood in Randolph, Benton, Cherokee, DeKalb and Marshall counties; Bro. H. H. Rockett in St. Clair, Blount, Fayette, Walker and Marion, to labor 6 months, and if he can collect funds for the Convention to enable your body to pay the whole or chief part of his wages, let him spend the whole year in your service.

All of which was approved by the Convention."

So it seems that marriage is indirectly connected with domestic missions. If a man happen to be so ugly, or so poor, or so choice, or so deformed, or so proud, or so whimsical, that he could not get wedded to his liking, he shall be allowed no more than the diminutive and pitiful sum of \$35 41 2-3 per month. But if he has been lucky enough to get a wife, then he shall receive the smart but economical sum of \$50 per month. Then the Convention say to them, *Go ye into all the world, &c.* Understand,—into all the *domestic* world. For missionaries have two worlds, Foreign and Domestic. And the Lord's command is so pliable it will fit either without changing a word or a letter. Besides these two worlds,

they have a number more of sub worlds, or district worlds. For instance, one says, *send me to Burmah*, into the foreign world. *Ill go.* They set him apart, saying *go ye into all the world.*—He understands it, to Burmah. He goes, and that is, into all that world. The Convention have three worlds and a half in Alabama. One embraces the counties, Butler, Covington, Pike, Dale, Barbour, and Henry. This is Mr. Thos. Atkinson's world. \$425, or 600 dollars will fill that world with preaching. The Convention say to Mr. Atkinson, *Go ye into all the world, and preach the gospel to every creature.* He understands it: it means into the above named counties, and preach to every body in that world. A second world is composed of Macon, Talapoosa, and Russel. David Lee is set apart by the Convention to go into all this second world. W. Wood is commissioned to go into the third world, which is made up of Randolph, Benton, Cherokee, DeKalb and Marshall, counties. The foregoing three worlds come to an end in twelve months. But their prophets say it is probable that a new creation of Commissions, and worlds will take place, at the end of that period. The half world consist of St. Clair, Blount, Fayette, Walker and Marion. It is to be filled by H. H. Rockett. It is contingently destined to stand but 6 months. At the end of this period, the half world is to be deserted to its fate, and to hear no more Convention gospel, unless the funds increase well. In that event, Mr. Rockett's faith is to be strengthened, and 6 months to be added to the days of that world; especially if he shall be industrious and collect funds wherewith the creator of these worlds may inspire him anew.

The three and a half Messiahs sent to these three worlds receive no travail of their souls for efforts made without their respective worlds. This is reasonable: for there is no commission in the new scheme chart to pay men for going out of their world to preach the gospel. Besides, without this precaution, the Convention might have to pay two men instead of one for occupying the same world. [*The field is the world.*] Such is the manner in which the Convention sport with the scriptures, and wrest them.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Brother Bennett: As there has been an unhappy disunion existing for some years between the Kehu-

kee Association and the Chowan Association, and many of the causes that first produced it are only known to myself; and according to the course of nature the time of my departure is near at hand, and believing that the younger brethren should be in possession of them, I will try to give you a few of them to discover at whose door the fault lies. I therefore give in my testimony in the fear of God, and if you think it might be acceptable to be inserted in your useful paper, the Primitive Baptist, it is at your disposal.

In the year 1826, at the Kehukee Association held at Skewarkey, Martin county, there was laid before it some resolution (in print,) discarding the prevailing institutions and operations of the day, called benevolent. The same was referred to the churches that composed that body, requesting them to report to the next Association their sentiments on the several articles therein inserted. Accordingly in 1827, at which time that Association sat at Kehukee meeting house, in Halifax county, most of the churches reported favorably to the resolutions; and that body took up the subject, and resolved to discountenance the aforesaid institutions, operations, and new fangled schemes of the day. Previous to the next Chowan Association, held somewhere in the neighborhood of Elizabeth City, the usual number of the Minutes of the Kehukee Association, with their letter of correspondence, was put into the hands of some person for conveyance; but they did not arrive. By this time many false reports had got abroad amongst such churches that felt affected by the decision of the Kehukee Association, and there being a gentleman present, that was a member of one of the churches of the Kehukee As-



sociation, who made a verbal report to the Chowan Association confirming all the false reports, (if not more,) which induced that Association to omit any further correspondence with the Kehukee Association.

At the next Kehukee Association in 1828, she directed and requested me to prepare a letter explanatory of their intention; which was done, and placed in the hands of the Kehukee delegates for conveyance; which they did, (although received with great coldness.) And that Association appointed Thomas Meredith, one of their members, to prepare a letter of correspondence to the Kehukee Association; which he did, and the same was read in that Association, and placed in the hands of James Ross and Reuben Lawrence to convey. Shortly after, to my surprise and astonishment I saw it spread in a newspaper purporting to be printed at Richmond, in Virginia. I then immediately wrote to James Ross, to give information of this strange circumstance; who informed me from under his hand, that after the letter had been placed in his hands and at the rise of that Association, that Thomas Meredith applied to him for the letter back again, and said that he had wrote it in so great a hurry that likely no person in the Kehukee Association could read it, and that he would copy it in fair hand, and that he would (as there was plenty of time from the spring till the fall,) send it on to him in time to convey. But when Ross wrote me it had never come to his hand, and when the time arrived for the delegates to go on to the Kehukee Association, Lawrence came on to Ross's, but there was no letter for them to carry; and Ross declined going on altogether, and Lawrence copied the

one from the newspaper and carried that to the Kehukee Association; in which the Chowan Association declined any further correspondence with the Kehukee Association. And so the two Associations have continued ever since, much like the Jews and Samaritans of old, that had no dealings one with the other.

It is quite evident, brother Editor, that Thomas Meredith supposed that he had got the Chowan Association to be as a wax nose, and that he could lead them any way he pleased; for the delegates from the Kehukee Association that were present when that letter was read in the Chowan Association, said it was materially different from the copy taken from the newspaper aforesaid. And it is likely he had it then in contemplation to put a stop to that agreeable correspondence, that had so long existed between the two Associations, to the grief and pain of mind of many of God's dear tender lambs in the bounds of the Chowan Association. And as a proof that many of them are and have been pained on that account, look at the old and ancient church at Cowenjock, who in the year 1830 petitioned the Kehukee Association to become a member of her again; which was granted them. And again in the year 1831, the church at Powell's Point also petitioned, and was received as a member of her body. And again in the year 1835, the church at Flatty Creek petitioned also, and was received; and two other churches in 1835, petitioned for membership, but could not be received constitutionally, as their delegates were absent.

And we hear that many, very many more, are in a very restless situation, individuals as well as churches; and we learn that many of the

leading bell-wethers of the anti-Christian party, to cast a stigma on the old Kehukee Association, are teaching their inferiors to call us Kehukeecites, as a raw head and bloody bones, or as a scare crow. I have thought what a pity it is, that those dear tender lambs of Christ's fold in the bounds of the Chowan Association, should thus be frightened away from the old paths, the good way, to follow fables. And the best deed of kindness I would be willing to do them, would be to remind them of the apostle Paul's advice: "withdraw from every brother that walketh disorderly"—and the voice of God himself: "Come out of her, my people, and touch not the unclean thing, and I will receive you." And that the new inventions of the day to help God, to do his sovereign work of grace by his spirit on the souls of men, are unclean things admits of no doubt. I cannot find that begging money from the people to help God to carry on his work in spreading the gospel, or keeping it in a flourishing state, recommended; but I find in the scriptures, that the love of money is the root of all evil. These people that I have been speaking of, that are pained and grieved at heart, we can do nothing better to relieve them, than to advise them and pray for them that God would open an effectual door for them to escape the inventions of men that lie in wait to deceive them, and rob God of his glory; and that the set time to favor Zion may soon arrive, and the singing of birds come, and God's doves flock as of old to Noah's window.

When I call to mind so many heralds of the cross, that used to live in the bounds of that Association, that I used to be familiarly acquainted with, with whom I have pulled in

the gospel yoke together; for instance, some of their names now flash on my mind, who were then valiant for the truth, before the missionary egg was laid and hatched in these Associations, such as Thomas Etheridge, David Welch, Jeremiah Durgan, Lemuel Burkitt, Aaron Spivey, and others, that have hardly left their equals behind; but many of them were taken away before the evils of disunion, and man's inventions, spread disastrously over the gospel field.

I am yours in the best of bonds.

*JOS. BIGGS, Sen'r.*

Williamston, N. C. Dec. 1836.

*Georgia, Oglethorpe county, }  
Nov. 5th, 1836. }*

Brother Bennett: I send you a few observations on school divinity, a monster, made up of some scriptural notions of truth, and heathenish terms and maxims; being, as it were, heathenish philosophy Christianized; or rather, the literal external knowledge of Christ heathenized. It is man in his first, fallen, natural state, pleasing himself with some notions of truth, and adorning them with his own sensual and carnal wisdom; because he thinks the simplicity of the truth too low and mean a thing for him, and so despiseth that simplicity wherever it is found, that he may set up and exalt himself. Puffed up with this his monstrous birth, it is the devil, darkening, obscuring, and veiling the knowledge of God, with his serpentine and worldly wisdom, that he may the more securely deceive the hearts of the simple and make the truth, as it is in itself, despicable and hard to be known and understood; by multiplying a thousand difficult and needless questions, and endless contentions and debates. All which he who perfectly knoweth,

is not a whit less the servant of sin than he was; and so much the farther from receiving, understanding, or learning the truth as it is in its own naked simplicity; because he is full, learned, rich, and wise in his own conceit. And so those that are most skilled in it, wear out their day, and spend their precious time about the infinite and innumerable questions they have feigned and invented concerning it, and many of them they can never agree upon; but are and still will be in endless janglings about them. The volumes that have been already written about it, a man in his whole life could scarce read, though he lived to be very old; and when he has read them all, he has but wrought himself a great deal more trouble and vexation of spirit than he had before. These certainly are the words multiplied without knowledge, by which counsel have been darkened. They make scripture the text of all this mass, and it is concerning the sense of it that their voluminous debates arise; but a man of an upright mind may learn more in half an hour, and be more certain of it by waiting upon God and his spirit in the heart, than by reading a thousand of their volumes; which by filling his head with many needless imaginations, may well stagger his faith but never confirm it. And those that give themselves to it are most liable to fall into errors.

I think the simplicity, plainness and brevity of the scriptures themselves, should be a sufficient reproof for such a science; and the apostles being honest, plain, illiterate men, may be better understood by such kind of men now, than with all that mass of scholastic stuff which Peter and John the fishermen, and Paul the tentmaker, had no use for. But in these days of novelty, the science

must be kept up and upheld as being necessary for a minister; while the pure learning of the spirit of truth is despised and neglected, man's fallen earthly wisdom is upheld. And so in that he labors and works with the scriptures, being out of the life and spirit which those that wrote them were in, by which only they are rightly understood and made use of; and so he that is to be a minister must learn this art or trade of merchandizing with the scriptures, and be that which the apostles would not, to wit, a trader with them.

Brother Editor, as I find this subject so well handled in your 11th No. if you cast this aside you will not hurt my feelings at all; but if you should see cause to put it in print, and find the verb is instead of are, or any thing else that will not sound grammatical in the ears of an English scholar, please correct it, lest we be again charged with the unpardonable crime of murdering the king's English.

Now, my dear brother, go on and may your paper together with the Signs of the Times, be instrumental in the hands of the Lord in battering down that carnal wisdom, and restoring again the ancient simplicity of truth.

*ELISHA CARTER.*

*Cherryville, Haywood county, }  
Tennessee, Jan. 3d, 1837. }*

Dear bro. Bennett: I promised in my last to give you the "news from the far west," so soon as I had visited the different Associations. Having now a few leisure moments, I will attempt to do so.

I visited the Mississippi River, Forked Deer River, and the Regular Baptist Associations, and have since been in the bounds of the O-bion, and Clark's River Associa-

tions. There was nothing done of much importance at any one of the Associations which I attended, nor, did I hear of any thing being done of any interest at the other two. The above Associations are composed of old school Baptists, and have no connexion with any of the societies of modern times. They are strongly opposed to every other society as religious, but the Baptist church. There are three other Associations in the Western district, the Big Hatchie, the Predestinarian, and the Central Associations. The Big Hatchie is not only missionary in faith, but in both faith and practice. The Predestinarian is anti-missionary, but holds the wicked and nefarious principles of Parkerism, and is not in correspondence with any other Association. The Central Association was organized sometime this fall. The sentiments of this Association are as multifarious as any other. In this Association there are predestinarians, Arminians, effort, anti-effort, and a go-between party, who will not be "effort" nor "anti-effort." How such different principles can be associated together and form an union, is more than I can tell. Can light and darkness dwell together? Yet they are not more different than are the sentiments in this Association!—Were I to conjecture the bond of union, perhaps my conjecture would be offensive; I therefore will say nothing on the subject at the present time.

Dear brother, I am perfectly at a loss to know, why "it is thought best to discontinue the Primitive Baptist." For my own part, I can see no good reason why the discontinuance should take place. That such a publication is greatly needed is beyond the possibility of a doubt. Our country is teeming with mis-

sionary publications, and shall we sit with our arms folded together, and let them seemingly carry the day without opposition? Certainly not. This would be criminal in the highest degree. No man (except he were here) can tell half the good that has been produced in this "part of the vineyard," by the instrumentality of your truly valuable paper. It stands as a corrective of the exaggerated statements made in other papers in regard to the "unparalleled success of the missionists. It also ably defends the "old doctrine" ever held by the Baptists, from time immemorial until the present day. The topics discussed are well adapted to obtain the object had in view, in getting up your paper: and shall we now, at the very threshold of your undertaking, be paralyzed by a discontinuance? I hope not. Seeing that thus far you have sustained that cause which you have espoused, notwithstanding the opposition against which you have had to contend.

I will repeat it again, and again, that without some good reasons with which we (in the west) have not been made acquainted, that the Primitive Baptist should not be discontinued. We need such a publication, and as a denomination we cannot do without the Primitive Baptist, or another such paper. I speak not the sentiment of an individual only, but so far as I am acquainted, it is the sentiment of your patrons and others here.

Dear brother, there are certain aspersions cast at those called anti-effort Baptists in the west, which are but the effusions of that brain, that can see any thing in an opponent but truth. Such as, that the anti-effort brethren believe the "doctrine of the two seeds." I know of none, (and am as well acquainted with the

brethren as he is who made the charge,) that hold this doctrine, except those of the Predestinarian Baptist Association. We are thus charged, because we cannot believe the chimeras of those who will teach any doctrine for money's sake. My limits are short. In another letter you will receive my views and opinions, more at length than in this. Till then adieu.

Grace, mercy and peace be with you. *WILLIAM PATRICK.*

FOR THE PRIMITIVE BAPTIST.

*Georgia, Cass county, }  
Dec. 22d, 1836. }*

Dear bro. Bennett: I have the pleasure of writing for a few of my friends and brethren, for your valuable paper the Primitive Baptist; which I think is doing some good in this quarter, though some folks do not like it; but I have received up to the 19th No. and am well pleased with the doctrine it contains, and therefore shall endeavor to give it a wide circulation. I think I shall be able to get several subscribers more in this section. I live in the bounds of the Coosa Association, and there are a few as yet in our Association that are opposed to forming societies to raise money to send the gospel to convert the heathen. Some of our brethren by the way act and talk about raising so much money, as though the Lord without their aid will not save his people; nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. 1 Tim. 2. 19. And again, Acts, 2. 39: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Yours, in Christian love.

*ELISHA H. MATHIS.*

*Georgia, Troup county, }  
January 12th, 1837. }*

Brother Bennett: I have been but very little at home for several weeks back, and it is only a few days since I saw your communication relative to discontinuing your paper.

I believe all the subscribers I have sent you are well pleased with your paper, and I think in the bounds of the Western Association that there is a considerable majority of old school Baptists; but there is a majority of preachers on the other side, which causes great confusion in the Association. Several churches have declared non-fellowship with all the societies of the day, called benevolent; and I think that the time is fast approaching when there will be a separation: for missionaries say that, neither churches nor individuals have any right to say that they will not fellowship the institutions; because it is depriving persons of the liberty of conscience. But these missionary folks say, let us alone—we can fellowship you. They often put me in mind of the devils that were in the man: for to me they seem to say, art thou come hither to torment us before the time? Mat. 8. ch. 29 v. But, brother Bennett, I believe that all things work together for good to them that love God, to them that are the called according to his purpose.

I am, dear brother, your sincere friend in the bonds of the gospel.

*ANTHONY HOLLOWAY.*

Untempered zeal of any kind blinds its possessor. But of all blindness, that which is caused by false religious zeal, is the most obstinate. It not only shrouds the vision of the mind, but stops the ears, misguides the understanding, and changes humanity itself into superstitious & demoniac vengeance..*Ed.*

# POETRY.

From *Erskine's Gospel Sonnets*.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

*Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.*

### SECTION II.

*Christ the believer's friend, prophet, priest, king, defence, guide, guard, help, and healer.*

(continued.)

'Gainst darkness black, and error blind,  
Thou hast a sun and shield;  
And, to reveal the Father's mind,  
Thy Husband's Prophet seal'd.  
He likewise to procure thy peace,  
And save from sin's arrest,  
Resign'd himself a sacrifice;  
Thy Husband is thy Priest.  
And that he might thy will subject,  
And sweetly captive bring,  
Thy sins subdue, his throne erect,  
Thy Husband is thy King.  
Though num'rous and assaulting foes  
Thy joyful peace may mar;  
And thou a thousand battles lose,  
Thy Husband wins the war.  
Hell's forces, which thy mind appal,  
His arm can soon despatch;  
How strong soe'er, yet for them all  
Thy Husband's more than match.  
Though secret lusts with hid contest,  
By heavy groans reveal'd,  
And devils rage; yet do their best,  
Thy Husband keeps the field.  
When, in desertion's evening dark,  
Thy steps are apt to slide,  
His conduct seek, his counsel mark,  
Thy Husband is thy guide.  
In doubts, renouncing self-conceit,  
His word and Spirit prize:  
He never counsel'd wrong as yet,  
Thy Husband is so wise.

(to be continued.)

### RECEIPTS FOR VOL. II.

Mrs. C. Powel, \$1	Henry Avera, \$3
Mrs. R. Carney, 1	Moses Baker, 1
Edmund Herndon, 1	

### AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarcelta*.

**SOUTH CAROLINA**—Wm. Hardy, *Edgefield Dist.*  
**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. R. Toler, *Upatoi*. Wm. R. Moore, *Mulberry Grove*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick Cherryville, *Pleasant McBride, Gals Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*.  
**MISSISSIPPI**—Jesse Battle, *Meridian Springs*.  
**LOUISIANA**—Peter Bankston, *Marburyville*.  
**MISSOURI**—Samuel D. Gilbert, *Portland*.  
**ILLINOIS**—Richard M. Newport, *Granville*.  
**INDIANA**—Peter Saltzman, *New Harmony*. Jeremiah Cash, *Bethlehem*. M. W. Sellers, *Jeffersonville*.  
**OHIO**—Joseph H. Flint, *Preston*.  
**KENTUCKY**—Jonathan H. Parker, *Salem*. Thos. P. Dudley, *Lexington*.

**VIRGINIA**—Kenduel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Herringsville*. William W. West, *Dumfries*.

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

**NEW JERSEY**—Wm. Patterson, *Suckasunny*. C. Suydam, *Hopewell*.

**NEW YORK**—George Clarke, *Buffalo*. Gilbert Beebe, *New Vernon*.

**WISCONSIN TER**—M. W. Darnall, *Mineral Point*.

### TERMS.

*The Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, MARCH 11, 1837.

No. 5.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

### PART II.

ON MEN-MADE PREACHERS.

(continued.)

4th. That of an effectual calling of the elect from darkness to light, and from the power of sin and satan unto God, to be a partaker of eternal salvation, is also an apostolic doctrine. First, the foreknown and the predestinated to a conformity to his Son, are also predestinated to be called. Romans, 8. 30. And here are two verses that show who are called, and the design of calling. Romans, 9. 23: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Verse 24: Even us whom he hath called, not of the Jews only, but also of the Gentiles. And also who he calls, the vessels of his mercy, afore prepared unto glory. And here you see the design of God is, to make known the riches of his glory on these vessels of mercy. 1 Cor. 7. 17: As the Lord hath called every one, so let him walk. It is a calling of God's grace. Gal. 1. 15: It pleased God, who called me by his grace. 1 Thess. 2. 12: Who called you to his kingdom and glory. 4. 7: For God hath

not called us to uncleanness. 2 Thess. 2. 14: Whereunto God called you by his gospel. 2 Timothy, 1. 9: Who hath called us with an holy calling. 1 Peter, 5. 10: The God of all grace who hath called us. Now all these texts prove that the calling of a sinner is the act of God by his grace, and Romans, 11. 19, prove that the gifts and callings of God are without repentance. Philippians, 3. 14: For the prize of the high calling of God in Christ Jesus. 2 Timothy, 1. 9: An holy calling. Heb. The heavenly calling. I need not multiply texts further on this doctrine, for it would be almost to transcribe the scriptures, it is so full of proof that the elect shall be called of God. And indeed he is the person to do it, as the elect are only known by him. Therefore he sends his spirit to call them, the predestinated, the foreknown, the vessels of mercy, the Lord's portion. And Christians are exhorted to make their calling and election sure; that is, sure as to their own consciences; for otherwise it is as sure as the oath of God, or his promise to his Son. And as certain as he is unchangeable, for he has promised Jesus to save his children. I will only add, that it is a particular call, because not many wise or noble are called; but left uncalled by God with this holy and heavenly call. And that if God calls it must be effectual, as he has power to render the call effectual. And hence Paul was persuaded that he that had begun a good work in some, would carry it on to

the day of Jesus Christ. And let this text show you the whole drift at once; 1 Peter, 2. 9: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that you should show forth the praises of him who hath called you out of darkness into his marvellous light. Can any man want more to prove that the elect are called, and for what end; to show forth God's praise, and that the calling is effectual to this end. It is fully proven by the scriptures that God calls the elect, not according to their works of righteousness; that this call is special, particular, effectual, holy, heavenly, high, without repentance, by grace, to his kingdom and glory as the end; and that all mankind do not have this call; and that this was a fundamental principle in apostolic doctrine I think none can doubt, that will take pains to compare the scriptures.

5th. Justification before God and in the eye of the divine law, is only by the imputed righteousness of Jesus Christ; and that all our works done before or after grace has no part in this justification, but only serve to justify us in our own consciences and before men. To prove which they taught our own righteousness was as filthy rags, and that by the deeds of the law no flesh living could be justified; and not by works of righteousness which we have done has he saved us. And he who has had his eyes opened by divine grace is ready to say, he commits sin enough in his best day to damn his soul, if it was not for Christ; for where is he and who is he that has not foolish thoughts, they are sin by the law, and the soul that sins shall die. Then in our best doings by the law all men stand condemned, and whether we sing, preach, or pray, sin is mixed with all we do. Then if God for one sin reserved the devils in chains of darkness, and for one sin drove Adam and Eve out of the garden, and they by one sin brought condemnation on all mankind—great God! what is to be our fate, that have sinned as the sand on the sea shore? Damn'd, for-

ever damn'd, without a Christ, with all the works of righteousness we can do; and condemned to hell and eternal wrath by the law; for sin is a debt that must be paid to God's justice, for disobedience to the law of his majesty; and to obey it we cannot, because we have lost by the fall of Adam that purity that would enable us to do so. Then to remedy this defect in us, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, and become the end of the curse of the law for righteousness to every one that believeth. And this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** And says Paul, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare his righteousness that he (God) might be just, and the justifier of him that believeth in Jesus. But here is a text that puts the matter quite out of all doubt; Acts, 13. 39: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Galatians, justified by his blood. I need not dwell, but refer you to the epistles of St. Paul, and the Basket of Fragments, where this matter is as plain as it can be to him that has eyes to see. So that I shall set it down without fear of contradiction, that our acquittance, atonement, forgiveness of sins, clearance from condemnation, the curse of the law and divine wrath, and eternal justification before God, is by the blood and righteousness of Jesus Christ being accounted ours, without which we are damn'd, forever damn'd. And that this was a fundamental in apostolic doctrine is clear from the scripture.

6th. But those thus foreknown, beloved, elected, called, and justified, shall persevere by the sufficient grace of God given them, through all temptations, trials, and difficulties, and come forth and be glorified in heaven, is clear from all God's absolute promises made to them. Such as: He that believeth on the Son hath everlasting



life, and shall not come into condemnation, but have passed from death to life—I give them eternal life and they shall never perish. With a thousand others of like import. The oath of God to these heirs of promise, secures their perseverance to the kingdom prepared for them. I refer you to the scriptures, where you may find line upon line of apostolic doctrine, confirmed with the oath and positive promises of God, for the final salvation of every Christian. Then all the promises in the epistles show this was a fundamental in apostolic doctrine, and yea and amen to the glory of God by us.

7th. The day of general judgment, both of the righteous and the wicked, by the resurrection of the dead, wherein an eternal separation will take place; the righteous to heaven and the wicked to hell, to punish or be happy for ever.

These are the foundation stones of divine truth, making the basis of apostolic doctrine, Jesus Christ himself being the chief corner stone; believing in whom and walking in all God's commandments, and in love and peace with our brethren, performing good works, having ordained that we should walk in them. The man then that has been baptised by immersion on the profession of his faith, by a lawful administrator, and believeth these doctrines, and is stedfast in them, and in fellowship in breaking bread in the Lord's Supper, and continues in prayers and good works, is an apostolic Christian, a genuine Baptist of the old school, and is entitled to the name of Christian, and will certainly out-ride the storm and come safe into the port of heaven at last; and everlasting joy shall be on his head, because he knows the truth and the truth shall make him free.

Thus having digressed from my subject to give you the history of the apostolic church for 31 years, for the purpose of drawing the ministry of the apostles before you, and to show that the first churches were Baptist in the second place, and thirdly to give you a brief outline of the

apostolic doctrine, to be as helps in our future enquiries and comparings with men-made teachers, we now resume our subject.

Did the apostles set out for, or preach for honor, like Balaam? No. For it is self-evident from the gospels that Christ taught them otherwise; so that they could not set out for it, nor have no expectation of receiving it. For the Saviour taught them that they should be hated of all nations for his name's sake; and that they should suffer reproach, shame and persecution for his name's sake; and that if they had called the master of the house Beelzebub, much more should they those of his household; and if these things had been done in the green tree, how much more the dry; and that they were to expect tribulation, distress, and death. Yea, that the time would come when they that killed them would think they done God service of ridding the world of such a pest; that their names should be cast out as evil, and defamed every where; and that he sent them forth as sheep among wolves, to be persecuted and devoured by false wolf professors as lambs; and directs them to be as wise as serpents and as harmless as doves; and in their patience to possess their souls under all their suffering; and that he that would save his life should lose it. And a hundred such lessons as these did their master give them; and to rivet it on their hearts they saw all these things accomplished in him; and therefore he says, the servant is not greater than his master, and that it was enough for the servant to be as his master, or to suffer as Christ suffered, a man of sorrows and acquainted with grief, reviling, reproach and disgrace in life and death. Then with these lessons and many such like, and the example and sufferings of Christ before their eyes to confirm these lessons, how could they set out with the expectation of honor, or preach for the honor that is called so by men? They could not. But instead of this they faced dangers, suffered

losses, took up the cross of dishonor, disgrace, shame, persecution, evil fame, slander, reproach, imprisonment, loss of ease, character and life, for the sake of Christ and the souls of men; expecting no reward, hire, but in the world to come life everlasting. So then the apostles differ in this from all men-made, self-made, and devil-made ministers; who are all to a man like Judas for the bag, and like Balaam for honor and silver; but in the ministry of the apostles no such trait of character can be found.

Did the apostles expect, or set out, or preach for money, or to make gain by their preaching? Is there such a trait in their character as preachers? No; not in the history of 31 years of their lives can such a mark be found; but to the contrary, as I shall show. First, in all the lessons of Christ given in the gospels on this head of getting or making money by preaching, to his apostles. Let us hear, as from this source they were taught what to expect by preaching. Luke, 9. 2 and 3: And he sent them to preach the kingdom of God, and to heal the sick—And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats a piece. And whatsoever house ye enter, there abide; and if not received, shake off the dust of your feet. 10th chapter, directions to the seventy: Go your ways; behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and into whatsoever house ye enter, in the same house remain, eating and drinking such things as they give you, for the laborer is worthy of his hire. Go not from house to house—the same by cities—and if not received, shake off the dust of your feet, &c. Now I can't see for my life, that there is any thing in these directions of Christ to the twelve, and seventy, to raise in them any expectation that they were to make or get money by their preaching. So far from it, that it seems to me to carry the idea that they

were only to get something to eat and to wear, and thus live on the charity of the world for meat and clothes, or daily food. Nor do the directions seem fully to afford that; forasmuch as they seem to imply, that some houses and cities would not receive them, and even give them that; for they are directed to shake off the dust of their feet against such. So then, the apostles' expectations could not be to get money by preaching, as their directions implied no such thing, by promise or otherwise.

Let us hear the terms of Christ, of being one of his disciples and preachers, as well as his directions in setting out to preach. Luke, 14. 33: So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Peter must leave his father and nets, and Matthew his receipt of custom, and Paul those things that were given to him he counted loss for Christ, yea, even as dung that he might win Christ. But here is a text that shows both the loss and gain. Matthew, 19. 27: Peter said, behold, we have forsaken all, and followed thee; what shall we have therefore? Verse 28: And Jesus answered, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Verse 29: And every one that had forsaken houses, brethren, mothers, &c. should receive an hundred fold, and in the world to come inherit everlasting life. Here in these verses the doctrine taught preachers is, that they must forsake and expect to lose the things of this world. Is there any money promised by Christ? No. But heaven, glory, and everlasting life. Then God's ministers are not to expect their reward here, but hereafter; they are to lose this life, to keep it to life eternal; they are to lose this world, to gain the world to come. But men-made preachers are not for this doctrine; they are for having their pay ready down, in tobacco, eggs, chickens,

fat turkeys, good things, roast beef, gold, silver, bank bills, and honor. If by free gift, well; if not, it must be distrained by law of rich and poor, to have their heaven here, for they can't wait for one to come. And I think it would be almost too much pay for their poor preaching to have two heavens, one on earth and one to come. So I take it that men made preachers will be like the rich man, have their good things here, and their hell hereafter; and indeed they deserve it, for their oppression and tyranny which these men have ever exercised, whenever they have had it in their power.

In a word, the doctrine taught preachers by Christ is, self-denial, loss of this world, yea, life itself if need be, for his and the gospel sake; and not money, gain and honor here; but to look for their reward in the world to come, and be as their master here and hereafter. So that the apostles could not expect money on setting out to preach, from any promises of their master, but the reverse. Nor did they set out, nor preach for it, as the history of their lives showeth, as well as all the epistles they have written; a few incidents in which I shall show, to clear this matter. Now if the apostles had set out to preach for money, or had been disposed to have made money by their preaching, they had a fair opportunity of doing so. Acts, 4. 34: For so many as were possessors of lands or houses, sold them and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man as he had need. Here the apostles had a fine opportunity of pocketing of (cash,) having by the consent of all the Christians that sold their estates, the entire confidence and control of the funds. If they had been moneyed preachers, like Judas, or some of our modern men-made missionaries, they might like Judas have pilfered the stock and got more than thirty pieces of silver, for betraying their trust. Now only compare the conduct of the apostles

in the management of the funds of the first Christians, with the conduct of the Board of the North Carolina Baptist Society for foreign and domestic missions. How different the apostles' conduct; they distributed to every one as he had need; the poor and suffering is here considered, and shares of the rich. Did they do so with the funds of the Christians, and gentlemen and ladies of North Carolina? No, sir. Out of the funds of a little the rise of \$2,000, five or six men are voted something like \$1,800 for missionary services. Did the apostles vote themselves from \$2 to \$500 a piece for their services? Oh, covetousness, hide thy face. No, sir; so far from this spirit of making money by their preaching, or voting other men's money in their own pockets, they prove to the contrary by their conduct, in that they would not manage the funds, but told their brethren to look out among themselves seven men of honest report, that they might appoint to oversee this business. So they did, and thus the funds were by their request put in the hands of the seven deacons of the church, who dealt them out to the poor and widows, and not to missionary dandies in blue and black to gallant the ladies and seek fortunes by pretending to be gospel preachers, and beg for more money to divide among preachers, and not the poor and needy, like the apostles. And further, the apostles did not beg their brethren to sell their estates, nor did they beg them and dun them out of countenance to give them money, nor to raise a fund that they might be gainers thereby, as missionaries do. But it was a voluntary act of the first Christians, as Peter said to Ananias; before he sold his land it was his, and after he sold it, it was equally his or in his own power. So then there was no law of Jesus Christ for Christians to sell their property and have a fund in common, nor did the apostles make any such rule for the gospel church; which they might easily have done and got money by handfuls, if

they had set out or preached for money as men-made preachers do. Ananias was smitten for his lying and hypocrisy, and not because he did not give his money into the fund. How strange that the priests now a days must have the management of all the funds of every sort in the Christian church; let it be for what it will, they must have the overseeing it, Judas like; first bag it, then to get it, seems to be the game now playing by the priests. No such trait is found in the characters of the apostles. The first funds, and indeed almost all that the New Testament mentions in the Christian church in her first age, was for the poor and needy. But now a days the thing is changed, the funds are for the priests; young, hearty, hale priests, in boots, whip and chair; while the poor and needy of the church are cast on the charity of the world, live, or die, suffer or not, who cares so the priest gets the money and fares sumptuously and marries a rich wife.

If we ask Peter how he made out of getting money by preaching, after his master's death; and that he had a fine chance to do so none can doubt, if we consider the many cures of the sick he effected; and if he had been disposed like our modern men made preachers to have made money by his preaching and miraculous cures, he could have made his thousands thereby, as his fame was greatly spread abroad throughout all the country, as a healer of the sick and raiser of the dead. For what vast sums would the people have given to have had their dead raised, even men their wives and fathers their children; or others have given to be cured of their various diseases? Let him answer. Acts, 3. 6: Then Peter said, silver and gold have I none, but such as I have give I thee. Here you see what he says. Could he have thus said, if he had been a missionary at \$500 a year? Could he have said thus, if he had hired himself out to have preached to a church or churches from \$500 to \$3,000 a year; or to receive a salary like

the Bishop of York of \$95,000 a year? No, sir, the the apostle was no hireling, no seller of his preaching nor cures; he had freely received these gifts from Christ, and Christ told him to give them freely. Then if he had sold his preaching he would have betrayed trust and instructions. Then one mark of self-made preachers is to sell their preaching; but the mark of a God made preacher is to give it, yea, to preach the gospel to the poor; and, as Paul says, make the gospel of Christ without charge. But I suppose men-made preachers think they have been at some pains and cost to make themselves preachers, and therefore must sell their preaching to the highest bidder. I can't see any other reason they have for it, as any man with one eye can see it is contrary to scripture, and to the pattern given, and to example of prophets, Christ, and apostles. But here is the main reason; these self-made preachers are like Simon Magus, he believed to make money, he was baptised to make money; and then he would give money for the Holy Ghost, to make money. And, Peter, what do you think of such money-making preachers, or such persons as are religious by profession for to make money, or such as give money to make themselves preachers to get money, or such as sell their preaching for money? Answer. Acts, 8. 20: But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21st. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. 22d. Repent therefore, of this thy wickedness; and pray God if perhaps the thought of thine heart may be forgiven thee. 23d. For I perceive that thou art in the gall of bitterness, and in the bonds of iniquity. This is the true picture of all men and self-made preachers; they are hypocrites by profession, their whole object is to make money, like the pharisees, by their religion; all their singing, praying and preaching is to

make money; this is their main object in setting out, this is their object in going from town to town; and where they get the best price there will they stay the longest, and attend while money holds out; but when money fails, farewell, Simon. These self-made and men-made preachers can't come down to the stoop of poverty for Christ and soul's sake; no, sir, they must walk in the first circles of society; and be clad in all the show and parade of the fashions of this world. No matter what sect they may belong to, highness of mind, greedy of money by preaching, or running after it and planning to get it, are marks of these Simons. While they are in the gall of bitterness and in the bonds of their own sins, yet promise others liberty, while they are the servants of corruption, wickedness and hypocrisy; and if the grace of God should not prevent, they will be damned to a man, after all their sale preaching. Then remember this, that to give preaching freely is a mark of a minister of God; and to sell it is the mark of a self-made, a men-made, and a devil-made preacher, as I shall show.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', MARCH 11, 1837.

---

Some of our subscribers complain that their papers do not come to hand in good time; and others, that some numbers fail entirely. The papers have been regularly mailed, and addressed in a very plain hand, and, with very few exceptions, exactly to order. We are convinced that post masters have been remiss in their attention. We earnestly request, that they will leave no more ground for complaint; and we desire our subscribers to give us timely notice, if they fail hereafter to receive their files in due time.—*Ed.*

The following article is copied from the *Biblical Recorder*, with the design of giving it a passing notice:

### *Another Nibble.*

Our old friend, Mr Mark Bennett, for the want of something better to do, as we suppose, has been

whetting his teeth on the recent proceedings of our State Convention. To the practiced eye of this single hearted champion of primitive theology, the resolutions respecting the appointment of an agent for the Convention, the erection of a monument or tomb stone over the grave of Luther Rice, and especially the appointment of an agent for the Recorder, are the veritable horns of the great *Beast*. What a piece of consummate shrewdness and immaculate perfection this said brother "Primitive" must be, at least in his own eyes, that he can see so many faults in the doings of others, and especially in matters which do not concern himself. How admirably does he resemble in this respect his ancient and venerable prototypes, the Elders and Scribes, who could discover in the words and actions of Christ nothing but deceit, treason, and blasphemy; and who, while they strained at a goat, could so readily swallow a camel.—While the generality of christian editors are mainly occupied in leveling their forces against infidelity, intemperance, licentiousness, dishonesty, unbelief, and the various forms of iniquity among men, this rare sample of *primitive* orthodoxy can find nothing half so odious, nor half so exciting to his nervous system, nor half so worthy of his indignation and wrath, as the efforts of others to extend the knowledge and kingdom of Christ.—With him, doubtless, the sin of erecting a stone over the grave of the dead, or of employing an agent in behalf of a convention or a newspaper, is far more aggravated in its character, and far more ruinous and damning in its tendencies than the sin of envy, slander, falsehood, covetousness, or even *drunkenness*. And accordingly, with him to assail the

proceedings and impeach the motives of the disciples of Christ, is far more praise worthy than to expose the corruptions of the wicked, or to convert a sinner from the error of his ways. This, however, is in perfect consistency with his claims long since established as—"Accuser of the brethren."

In looking over the article referred to above, we were reminded of the fable of the *viper* and the *file*—*bite* indeed he may, but the injury will inevitably terminate in himself. As a specimen of the accuracy with which Mr. B. records facts—he represents the Convention as having an agent in the field in 1823 and 1824—at least six years before the said Convention had an existence. Such is Mr. Mark Bennett, the veracious editor of the Primitive Baptist;—such his fidelity in recording facts—such his knowledge of the history of his times—such his readiness to *nibble* at things which do not concern him and which he does not understand—and such his pugnacity in waging war with the phantoms of his own brain. A gentle depletion would no doubt have a happy effect on his nervous system; and an attentive reading of the 13th Chap. of Paul's first epistle to the Corinthians, might possibly tend to improve his spirit.

It requires no uncommon discernment to discover that, the object of the above article was not designed to exhibit the scriptural claims of the Convention, but to obscure from public view the infirmity and incongruity of its parts which we had placed before the public eye, by assaying to call off the people's attention from the *subject*, and placing it upon *ourselves*, plied and attired with its self-complacent swell of satirical bombast. The article is certainly a very poor compliment to the readers of the Recorder, as it pre-supposes that

its author viewed them as delighting in a turn at blackguardism, more than in a plain sketch of, or an attempt to sketch, the Convention's pretensions to scriptural sanction.

Mr. Meredith is mistaken altogether in regard to whetting *our* teeth; we have been using the new sharp threshing instrument [the scriptures] having teeth, (Isa 41. 15.) with which we thresh the mountains of the new institutions, and make the hills of their gain as chaff compared with scripture. In regard to Agents: will Mr. M. tell us seriously who was agent of the (Convention? alas!) church at Jerusalem or Antioch? Or who was agent of the Philadelphia, Charleston, or Kehukee Associations when first organized? Respecting the tomb-stone over the grave of Luther Rice: Would the Convention be pleased with the idea of erecting a tomb-stone at the Sepulchre of Christ, or at the grave of any apostle or martyr of Christ? at any cost, or no cost? The Roman Catholics enjoin homage to images; The Convention call on N. and S. Carolina, Virginia, and Dis. Columbia, to pay homage at the grave of a man. The former occasionally canonize and deify a saint, as they pretend; and what is this that is done by protestants, so called, at a man's grave?—The Recorder has got, it seems, the Saviour's allusion by heart, & he is frequently giving us the camel, and taking the gnat to himself. For our own part he is welcome to the camel too: for if our gutturals could dilate sufficiently to take down the Convention seasoned with whole agents and hard dollars, we think we could then guttle a beast with two horns like a lamb, if not one having more heads & horns than the camel; & in that case we might have need of the camel too.—As for his insinuations of envy, slander, falsehood, covetousness, and *drunkenness*, if they will afford Mr. M. an honest fame for veracity, he is welcome to them also.—The Recorder likewise dwells on the term as a gibe, "accuser of the brethren." To this

we have only to say, *Do not think that I will accuse you to the head of the church: there is one that accuseth you, even the New Testament in which you profess to trust. For had ye believed The New Testament, ye would have believed me:* for that prophesied of things like the Convention, (John 5: 45, 46.)—Mr. M. makes an insinuation against us amounting to the charge of falsehood. He would probably be glad to see us publish falsehood, that he might have an opportunity for once to secure the advantage of refusing our publication. But to the point in question. We have in our possession the Minutes, or Proceedings of the Baptist State Convention of No. Carolina; held in Greenville; and dated March, 1830. On the 17th page of this document, are these words: PROCEEDINGS OF THE BAPTIST STATE CONVENTION. The next words are these: *Annual Meeting of the North Carolina Baptist Benevolent Society, held in Greenville, March 26th, 1830.* On the 18th page is the following resolution: *Resolved, That this Society be transformed into a State Convention.* Now why did the friends of this body call it the Convention, while it was a benevolent society? Vice versa; why did they call it the Benevolent Society, while it was a Convention? And how could they transform a thing which had as Mr. M. says, no prior existence? If the Convention did not, in fact, exist in all its essentials, antecedent to the transformation act in 1830, it follows that, the friends of the Convention have been injudicious and careless in the choice of terms, and treated truth itself rather shabbily. The Society had its agent, responsible to the body, whose business was the same, looking to the same quarter for his gain. This misrepresentation of facts which Mr. M. indirectly imputes to us, shows sufficiently that his benevolence has induced a liberality to pronounce that the property of others, to which himself only has a just ti-

tle.—Meanwhile, we could ask him to exercise a spirit benevolent enough to show the people the divine authority of the Convention, and its appurtenances.

As to Mr. M's. prescription of a gentle depletion, &c. we can inform him that for our complaints we have recourse to the *balm in Gilead*, (the scriptures) and to the *Physician there*; believing that upon the *sincere milk of the word* we may thrive and grow. But we have made sufficient experiment with the nostrum of Mr. M. and the Convention Faculty to determine that they have found the *wild vine*, and have *shred a lap full of wild gourds* into the potion they have mixed for us; insomuch that we hear the sons of the prophets crying, *there is death in the pot.* Notwithstanding this cry is often heard, Mr. M. will still visit the *wild vine*. And not only so, but among his drugs is found religious ox vomit, or arsenic, or prussic acid; as where his dose operates it produces death in apostolic practice. And if he were arraigned at the bar of the New Testament, before the Court of Christ and the apostles, he could not, without peculiar good fortune, escape condemnation as a quack in practical theology. We wish he would abandon this mortal practice, and adopt a vital course. We would then have no objection to him even in a consultation.—*Ed.*

#### OLD SCHOOL INTELLIGENCE.

We have received thro' the kindness of brother J. T. Saunders of Hamilton, Butler County, Ohio, "Minutes of the Miami Baptist Association," for 1835, and 1836; also, "Minutes of two Old School Meetings of the Miami Regular Baptists in the Mississippi Valley, Butler County, Ohio," held in May, and August, 1835. The Miami Association at her session in 1836, dissolved all connection with the Mammon institutions; and resolved rather to adorn the doctrine of God, than to have men's persons in admiration. She consist at

present of 20 churches and 706 members; and possesses men valiant for the truth, who we have good reason to hope, are prepared to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. She has appointed to meet at Tapscott Meeting house, Warren County, Ohio, Saturday before the 2nd Sunday in September, 1837. The Circulars are on THE ATONEMENT, AND CHRISTIAN FELLOWSHIP.

The object of the Old School Meeting, was chiefly to draw a line of distinction between the Old and New Schools; and the fearless address which accompanies their Minutes is well calculated to subserve this object.

We would like to copy their Circulars; but for want of room we give only the following extracts from the Preamble of the Old School Meeting of May, 1835.

1st. As to the name, "*Old School*," we would observe, that to us who profess to be of the Ancient order of Baptist, it seemeth quite appropriate, and as such we claim it, altho' it may appear, or sound to many as something NEW, and as such be handled by others.—However brethren, we are informed that the OLD is better. We therefore wish not to be understood as a *new sect*, or as a *new kind* of Baptist; or as having dropped the *name Regular*, and taking to ourselves a new name, nor as having imbibed some new sentiments, neither as having fallen in with some new fashions, traditions, plans, schemes, or *New School modes* of operation. No indeed, we discard the idea, and now proclaim that we profess to the contrary of the *New School*.—And indeed it is clearly intimated by the very first word in the name of this Meeting, to wit: *Old*, "*Old School*," which is the opposite of *New*, or "*New School*," and so we hope to be understood, both as it respects

our Name, our Faith, and our Practice, that we are of the *old sort* of Baptist, who still remain on the ANCIENT platform, and are strictly adhering to the council and regular order of the good "Old Pledstarian Baptist Fathers" who have gone before us, in this narrow, unpopular path, who when here below were members of the Miami Regular Baptist Association, at a time too, when there was but one kind of Baptist here, and of course they were of the "*Old School*," for they knew nothing of the New Views, New Divinity, New School Conventions, and Inventions, Benevolent Institutions, &c. &c. With all their tributaries and the Modern Missionary Craft. But brethren, they held to sound principles, and Scriptural Doctrine, and with them we also profess to be built on the good OLD foundation of the Apostles and Prophets: Jesus Christ, himself being the chief Corner Stone.

2d. As it respects the object of this Meeting, it is in part designed to draw a line of distinction between the Old and New Schools, so far as it regards the manner in which this Meeting shall be conducted, and the sentiments of those who will be appointed to preach for us, &c. And this privilege brethren, we do claim, to wit: the "*name*" by which we, and this Meeting, and its adjourned Meetings shall be called, as well also, as the privilege of declaring at these "*old school meetings*," our sentiments, and thereby make known what we advocate, and what we oppose, and also of passing such resolutions relative to those meetings, as to us seemeth proper, therefore let the foregoing suffice as the explanatory part of our Preamble, while we close with a few remarks relative to the discord produced by the New School innovations, to wit:



Whereas it is manifested to every reflecting mind, and in fact every honest Baptist will acknowledge the truth of this assertion, "that there is at this day, and age of the world, a diversity of opinion, or division of sentiments among OUR PEOPLE, with regard to the various operations of the day, called by divers names, all of which are summed up and supposed by some to be under the influence of that insinuating name of Benevolence,—and their several views, respecting the propriety, or impropriety of engaging therein are so conflicting that when they try to mingle, or walk together as brethren; but little, or none, of the real Christian freedom, and enjoyment is felt. For how can two walk together except they be agreed. And this warfare, this war of opinion, and war of words is not confined to us alone here, but is sorely felt more or less, over our whole continent, even to the dividing of Families, rending of churches and splitting of Associations. And not only so, but in this present crisis of war, almost every sect, order, and denomination of professors have felt the direful effects of New Inventions called "religious effort."

FOR THE PRIMITIVE BAPTIST.

*Pittsylvania, Va. Jan. 1st, 1837.*

INFANT BAPTISM EXPOSED.

Brother Bennett: Not long since there was a paper sent to me by a Methodist friend of mine, which paper was called the Virginia Conference Sentinel, No. 20; in which I soon saw a piece called, the subject of infant baptism considered. It appears that the author has written several times on this subject, whose writings I have not seen; but one thing I have seen, and that is, an untruth at the head of his writing,

agreeable to the word of God; for the word, infant baptism, is not to be found in the scripture. Therefore, I think it presumption for any person to use it as a command of God, and think no Christian can be orthodox that practises it. And he does not prove infant baptism in any one place, but *supposes* that infants were baptized, which I deny and will disprove, by the permission of God. But he goes on and tries to prove that sprinkling and pouring were the ways in which John and the apostles did baptize, by wresting the scripture and telling lies on the apostles, in stating that they say so, when they have not. And I intend by the help and permission of God, to show wherein he has swerved from the truth.

But there is another thing I have seen, that is, a lie at the foot or end of his piece. He signs his name Sigma; which is not his name, as I have been creditably informed by the brethren of his faith, who told me his name was Peter Doub. Now you see, my friends, his name is Doub, and not Sigma, so both ends of his piece is wrong and all the rest is just like the ends. First, I will say that infant sprinkling is almost as nigh Christian baptism as Sigma is Peter Doub. And again, I think it a low mode for a Christian to write in behalf of God and his cause, and do it so bad that he is ashamed to put his name to it. I think this looks like he knew it was wrong; but he might think that God would not find him out, as he did not care, so the children of God did not find him out. But I have got his name, and I think it a duty as well as a privilege, to let my brethren hear from such traitors, or wolves going about in sheep's clothing. They are compared in scripture to greedy dogs. Now, my bre-

thren, if we will notice that kind of priests that ride about and beg for their living, we will see in my opinion that the apostles have described them very closely; for I think they are sheep-killing dogs, and a sheep-killing dog is a greedy dog. But I will stop describing these characters lest they should get angry; nor do I wish to make those Ishmaelites mad, but I must tell the truth as far as I go, in my droll way.

And I will come to the subject in short order, by telling you that I do not intend to follow Mr. Doub in all his serpentine windings and meanderings; for he is like a scuttle fish, which always seeks refuge in the mud and sucks mud for his living, and will not live in the pure gospel stream of unmerited grace. No, we find them living on the traditions of men; such as free agency, infant baptism, &c. I intend to come now to the argument, and take up the subject as it comes, and dispose of it as the Lord may enable me. And I wish you, my readers, to compare what I may say with the scriptures of truth; as I intend to try to give them their proper meaning, and will confine myself to thus saith the Lord.

First, Mr. Doub says, water it is true must be used; but the quantity that is to be used, or the manner of applying it, is no where specified in the New Testament. I will say to Mr. Doub, that John was baptizing in *Ænon*, because there was *much* water there. Now you see my readers, in the days of John they used much water, and I think much is specified in the New Testament. Here you may see one of his errors. And again you will notice that in *Ænon* was the way, and I don't think that an honest man in religion will say that he would go *into* the water and then sprinkle people, or

pour water on them for baptism. No, sir, he could have stood on the bank and have baptized them by pouring or sprinkling; and good sense says they would have done so, had it been right. Now I think I have come nearer proving that *much* water was the quantity used, than he has or ever will come to proving that the apostles carried water in pitchers or bottles, like the baby sprinklers do.

Mr. Doub says that, in his opinion sprinkling or pouring agrees better with the scripture than immersion. I here say to him, that I do not believe that he believes what he says he does; and if he does, he is wrong, and I will try to prove it. Now if Mr. Doub's opinion be correct, the scripture should read thus: *Jesus came and was poured of John in Jordan.* You will see, my readers, that is wrong. Now let's try sprinkling. *Jesus came and was sprinkled of John in Jordan.* Now you may see this way will not do. *Jesus came and was immersed of John in Jordan.* Now, my readers, I believe immersion does agree better with the scriptures than sprinkling or pouring; and I believe this is one of Mr. Doub's errors, which I fear he made on purpose. Again: he says that "the mode is left quite undetermined;" which is not the truth, and he knew it. For the scripture of truth says, that in the mouth of two or three witnesses every word shall be established. Proof first, *Jesus was baptized in Jordan.* Secondly, *John was baptizing in Ænon.* Third, the Eunuch was baptized *in the water.* Now I have three witnesses to prove that *in* the water was the mode, and he has not one to prove sprinkling, or pouring, or carrying water to baptize any person in the apostolic days. So *in* the water

was the way, and is the way for Christians to be baptized; and I have proved it. And no person but a hypocrite would agree that a person would go into the water, and then have water sprinkled or poured on them for baptism; when he could have stood on the bank and have it done without wetting his feet, if it had been right. But it is wrong, and the apostles never did so; nor did they carry water to baptize any. No, sirs, they did not. But the sprinklers appear to think that the apostles did not have the sense to take a little water in a bottle and put it in their pocket and carrying it a mile or two, and baptize several at the fire side, as they do; or perhaps they think, or wish to think, that the apostles forgot to tell how they did. But I think they have plainly told that in the water was the way, and only for believers.

Again: Mr. Doub says, he will proceed to examine the meaning of the word baptize; which I confess I know but little about. He goes on and proves great things, or pretends to prove great and many things with his grammar, which I say is no evidence for me, as I do not understand it; so it is no evidence for me or any other person who does not understand it. According to his explanation of the word I think it means nothing; for he makes it mean so much, that it appears to me he has spoiled it. Again: the gentleman hurries over the most of plain circumstances of baptism, and comes to the baptism of the Israelites unto Moses; and says, here is no allusion to immersion, is one thing almost certain. Here I will say, but not quite certain; and would say, this is not the Christian baptism, as there was no water. But I think it represents immersion or burial, for they were in the sea

and the cloud covered them over; and the water made a wall on each side of them, and they were not wet. So it cannot represent sprinkling or pouring, as my opponent supposes it was; for they were dry shod. But I will show in my opinion why it represents the Christian baptism. They were in the sea and were buried there, as I have shown; so it represents the baptism of Jesus in Jordan, and the burial spoken of in Romans by baptism, and the Christian baptism, for in the water was the way.

Again: Mr. Doub says, the word which is used for the Christian ordinance, is found in the following places, and means washing: Mark, 7. 4; Luke, 11. 38; Heb. 9. 10. He then says, it is agreed that the word baptize signifies to wash, by the application of water; which I think is as near the truth of Christian baptism as the devil wants any person to come. For the word says, arise and be baptized, and wash away thy sins. It does not say by applying the water; no, sirs, the way was in the water, which the scripture plainly shows. So he is wrong. Again: he still goes on by telling a great deal about sprinkling and pouring, in the name of the Father, Son, and Holy Ghost; which I say no man ever saw in the scripture. No, sir, it smells to me of the tradition of men, and is wrong; for it is not of God. Mr. Doub comes on again and says: as nothing can be determined from scripture precept or example, so neither from the force and meaning of the words; baptize and baptism do not necessarily imply dipping, but are used in other senses in other places. Thus he says, we read that the Jews were all baptized in the cloud and in the sea, 1 Cor. 10. 2. Then he says they were not plunged in either;

they could therefore be only sprinkled by drops of the sea water, and refreshing dews from the clouds, &c. which I will say is not the truth. I think I have already proved, that it is determined from scripture that the precept and example is, believers baptism in water; which I will, by the permission of God, more abundantly prove. As I have before said, Mr. Doub says something about the force and meaning of the words baptize and baptism; which I profess to know but little about. But I believe that the scriptures are plain enough on this subject, without consulting wise men on the meaning of the words. He says, these words in different places mean different things, and so I say; for where they were all baptized unto Moses, it does not mean the Christian baptism in water; for they were baptized unto Moses, and were not sprinkled, as Mr. D. says they were. No, they were not sprinkled, for they went over dry shod, and were not wet. So it does not represent the Christian baptism, only by being in the sea and being covered with the cloud, and the water was on each side, representing a burial. So this only proves that to be buried is the way, and will not do for sprinkling or pouring, as there was no water used in this baptism. So I will stop for the present and say, perhaps you may hear from me again on this subject.

But, brother Bennett, I wish you to examine this work closely, if it will not be too much trouble to you. For I have dreaded it, and thought I would give it to some one else to do; then I thought, perhaps I wanted some other person to do that which was given to me to do; and believing that the Lord chose the foolish things of the world to confound the wise, I then thought I

might be one of those foolish things. So I have done the best I could, and wish you to correct errors, without changing my meaning, as I see some small ones in my last; but if you think it not worthy of a place in your paper, throw it by and excuse me. As ever, your loving brother in the Lord.  
R. RORER.

FOR THE PRIMITIVE BAPTIST.

*Muscogee county, Ga. }  
6th January, 1837. }*

Dear brother: I have to apologize for my silence by sickness and absence from home. I herewith inclose our resolutions, not having at this time opportunity to write as I could wish. Hoping that you will give our resolutions publicity thro' your very useful paper, we transmit them to you as they were agreed to by us. Which is as follows:—

*Georgia, Talbot county.*

We, who were appointed (by the churches of the primitive Baptist faith and order, convened at Upatote meeting house for the purpose of being constituted into an Association,) as a committee to form rules and regulations by which said Association, agree to be governed met agreeably to appointment at Horeb meeting house, on Friday 23rd December, 1836.

1st. On motion, agreed and proceeded to appoint Bro. William Bowden, Moderator; and brother David Lockhart, Clerk.

2nd. Proceeded to adopt the following resolutions, to wit:

The churches to be constituted into an Association, on Saturday before the second Lord's day in May next, shall be known and distinguished by the name of — Association.

And knowing from long and painful experience the strife, contention and evils, caused in all the churches with which we are acquainted, by missionary societies and their proceedings and doctrine; and being fully convinced that begging money under pretence of preaching the gospel and aiding the kingdom of Christ, is without any warrant in the New Testament or Bible, or any example in the purest ages of

the church; and that these modern schemes and missionary societies are only the inventions of men, and like all other such inventions will only prove, as they have in many instances already done, a curse to the churches of God—we therefore declare, that no person who is a member of any missionary society, shall have membership in any church belonging to this Association while he continues in such society; or if any who are already members of our churches shall join such societies, they shall no longer be entitled to membership with us. And we furthermore declare, that no missionary preacher or beggar, being known to be such, shall be invited or permitted to enter our pulpits, or come among us, for the purpose of begging and cheating the people, contrary as we conceive to the precepts of the gospel and the long standing and ancient practice of the Baptists in these United States, when they kept the unity of the spirit in bonds of peace, and enjoyed tranquility, peace and harmony among themselves. And moreover, believing that tract and temperance societies, theological seminaries, and all their connexion, are without any authority in the gospel, and only the invention of men the more readily to enable them to lie in wait to deceive; and the doctrine consequent thereon being nothing more than the commandments of men, &c. we therefore hereby declare non-fellowship with all such institutions and their votaries. In witness whereof we hereunto set our hands by subscribing our names.

WILLIAM BOWDEN,  
DAVID LOCKHART,  
GEORGE JAMERSON,  
JOHN TURNER,  
JOHN G. WILLINGHAM, } Committee.

And now, dear brother, I have to request you to continue our papers regularly, for in them I have great confidence; believing that they have already done much good, and praying, hoping, trusting and believing that they will do much more good, I humbly solicit you to go on in so glorious a cause.

And now, dear brother, accept of the prayers and best wishes for your success and prosperity in the cause

in which you are engaged, of your very unworthy (as he hopes and trusts) brother in the gospel of the blessed Jesus—from whom you may expect before long to hear more largely. Farewell.

*John G. Willingham.*

*Emery Iron Works, Tenn. }  
January 9th, 1837. }*

Dearly beloved brother in the Lord: I once again take my pen in hand to write you a few lines to inform you, that with pleasure I received from you the pamphlets I wrote to you for; and I humbly trust I have been much edified thereby. The Basket of Fragments is read with delight and satisfaction by some of the brethren at this place.

I conclude my communication at this time, by subscribing myself your unworthy brother in the Lord.

*Charles Henderson.*

*Hilliardston, Nash county, N. C. }  
January 7th, 1837. }*

Brother Editor: You will please send me the Primitive Baptist again this year, commencing with the first No. of the second volume. I read your valuable paper last year, and am well pleased with its contents; so much so that I do not feel willing to be without it. Consequently I wish you to send it to me until I order it stopped, which I am sure will never be, as long as it maintains the same doctrine it has heretofore; which I have no doubt it will do as long as it is published.

Yours, in the best of bonds.

*Blount Cooper.*

Confidence in the flesh grows stronger, as trust in God grows weaker; and those who place the less trust in the Lord, will reach most after other people's services.—*Ed.*

# POETRY.

From *Erskine's Gospel Sonnets.*

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION II.

Christ the believer's friend, prophet, priest, king, defence, guide, guard, help, and healer.

(continued.)

When weak, thy refuge seest at hand,  
Yet cannot run the length;  
'Tis present pow'r to understand  
Thy Husband is thy strength.

When shaking storms annoy thy heart,  
His word commands a calm:  
When bleeding wounds, to ease thy smart,  
Thy Husband's blood is balm.

Trust creatures, not to help thy thrall,  
Nor to assuage thy grief:  
Use means, but look beyond them all,  
Thy Husband's thy relief.

If Heav'n prescribe a bitter drug,  
Fret not with froward will:  
This carriage may thy cure prorogue;  
Thy Husband wants not skill.

He sees the sore, he knows the cure  
Will most adapted be;  
'Tis then most reasonable, sure,  
Thy Husband choose for thee.

Friendship is in his chastisements,  
And favour in his frowns;  
Thence judge not then in heavy plaints,  
Thy Husband thee disowns.

The deeper his sharp lancet go  
In ripping up thy wound,  
The more thy healing shall unto  
Thy Husband's praise redound.

(to be continued.)

### RECEIPTS FOR VOL. II.

Samuel Hunt, Jr. \$3 | G.W. Holifield, \$5  
John Blackstone, 5 | John Chapman, 6

### FOR VOL. I.

John G. Willingham, \$10

### AGENTS,

For the *Primitive Baptist.*

NORTH CAROLINA.—Jos. Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro.* Purham Puckett, *Riehland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*  
GEORGIA.—William Moseley, *Bear Creek.* Edw'd S. Duke, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* Edm'd Stewart, *Cathoun's Ferry.* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.* Moses Johnson, *Fort Valley.* John F. Lovett, *Mount Pleasant.* E. H. Mathis, *Adairville.* R. Toler, *Upatoie.* Wm. R. Moore, *Mulberry Grove.*

ALABAMA.—L. B. Moseley, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Mount Hickory.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Daniel Gafford, *Greenville.* Samuel Moore, *Snow Hill.* William Powell, *Wetumpka.* John Kelley, *Bragg's Store.* John G. Walker, *Milton.*  
TENNESSEE.—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sellers, *Ten Mile.* William Patrick, *Cherryville.* Pleasant McBride, *Oats Landing.* Asa Biggs, *Denmark.* Thos. K. Clingan, *Smith's Roads.*

MISSISSIPPI.—Jesse Battle, *Meridian Springs.*  
LOUISIANA.—Peter Bankston, *Marburyville.*  
MISSOURI.—Samuel D. Gilbert, *Portland.*  
ILLINOIS.—Richard M. Newport, *Granville.*  
INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethchem.* M. W. Sellers, *Jeffersonville.*  
OHIO.—Joseph H. Flint, *Preston.*  
KENTUCKY.—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnersville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Herringsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TER.—M. W. Darnall, *Mineral Point.*

### TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, MARCH 25, 1837.

No. 6.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

### PART II.

ON MEN-MADE PREACHERS.

(continued.)

Let us next enquire of Paul, who was a great preacher, extensive traveller, and laborious servant in the preaching of the gospel of Christ, how he made out in selling preaching, or getting money thereby. 2 Cor. 6. 10: As poor, yet making many rich; as having nothing, yet possessing all things. This he says was the case of himself and others his companions; poor and having nothing, yet he had learned to be content in this state of poverty. I would that others would do so, or go to work for money; and not, like men-made preachers, cheat the people out of their money, in that they sell them moral lectures for gospel, and carnal reason for revelation, and falsehoods and hypocrisy for truth and ministerial sincerity. Acts. 20. 33: I have coveted no man's silver, or gold, or apparel. 34. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. Here, ye men-made preachers, that preach for hire and divine for money, can you come up to this text? Can you say

with Paul you have not coveted? Can you say your hands have supplied your fine clothes, gig and equipage; and not only done that, but then by your honest labor, (in making tents) or some other honest calling, assisted your brethren who have been in want? No, sir; the sun is too hot, labor too disgraceful, for men of such high calling; attention to the business of life too mean for such high bred silk men; planning almost every scheme that ingenuity can invent, to get and beg a living out of the people, while ye yourselves labor not, only to sell a few lies and errors to get your living by without work, for to dig you cannot. And I am sorry you should so disgrace the ministerial character, the most high calling and the most sacred of all others, and put on the sheepskin and appear as a sheep, when you are nothing but wolves and prove it by the desire and means you take to get money; which is wolf meat, as I shall show.

Read the 4th chapter 1st Corinthians: For we are made a spectacle unto the world, and to angels and men. We are fools, despised, hunger and thirst, are naked, buffeted, have no certain dwelling place, defamed, made the filth and off-couring of all things to this day. This is the picture of the first preachers of the gospel, and if times were so now our ranks would be free from men-made preachers; for who would seek loaves and fishes by the ministry, when there was none to be got by it? As proof, Paul says that, I

know after my departure grievous wolves shall enter in, &c. I have showed you all things (says Paul to his brethren,) how that so laboring ye might support the weak. He gave his brethren an example of industry, and as he says again, let him labor with his hands the thing which is good, that he may have to give to him that needeth. Here in this text you can see the apostle inculcates industry on Christians, and shows his own example. But you will say, he said to Timothy, give himself wholly to the ministry. True, and did not Paul give himself wholly to it? whoever did so, more than he? Yet he worked with his hands to supply his wants and them that were with him. Go, thou men-made preacher, and do likewise; and not expect to live without work for preaching a few lies, which all men-made preachers do; for indeed they can't preach any thing else. And it is strange to me, that mankind had rather buy lies from a men-made preacher at hundreds a year, than have the truth from God's ministers freely. But so it is, he is of the world, therefore the world heareth him; the world will love its own.

2 Cor. 4. 5: For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. Then here is a clear proof that the apostles did not set out to preach for money, nor was money any part; and if I may answer, no, not the least part why they preached. They had no eye to it, nor did they preach for it; for Paul tells us plainly for what the first preachers of the gospel preached—for Jesus' sake, not for the sake of money, nor for the sake of getting it by the trade of preaching. For Christ had loved them, given himself for them, called and chosen them, and given them the gifts of preaching, sent them out and told them to give the gospel freely and to preach it to every creature; not to the rich only, who could pay for it; but the poor, to every creature. Money or no money, was not to be taken in as no part of consideration

why they should preach it to Tom or Dick, this church or that, that would give any thing or the best price; as is the conduct of all men-made preachers of all sects; for this must be in the consideration for who they preach, a good price or the best price they can get. Suppose a certain church says to a preacher, we will give you \$500 to come and preach for us next year, and he goes and preaches; is it for money's sake, or for Jesus' sake? Why if he would not have went without the promise of money, then it was for money's sake and not for Jesus' sake. And I am forced to say, where such a bargain is made between a church and people and preacher, that it smells very strong of hire, very strong that money was the sake. For what is the difference between that, and my saying to a man I will give you \$500 to come and work for me, or be overseer for me next year? Would you not say, hireling? would you not say, that man went for money's sake? Surely. Would you not say, money the main cause? So I say, in all such cases, hireling preacher, money's sake. And hence these men make use of the name of Jesus, like the seven sons of Sceva did, saying, Jesus whom Paul preaches; and this they did no doubt to make money, thinking to cast out devils as well as Paul, by the name of Jesus. But understand this, that Paul was no money maker by the name of Jesus; nor no money maker by preaching neither, save only what was given him to supply his wants by the churches, as a free donation. Now I defy any man to find such an hiring out of one's self to preach, among the apostles. The New Testament shows us no such conduct in one instance, of an apostle being hired to preach, or having a salary for preaching. Men-made preachers began this practice, and not God's preachers; and it is the practice of men-made preachers to this day. And I am sorry that it is so prevalent, as it supports so many blind guides and wolves in sheep's clothing; for it is for this hire that



they are induced to sing psalms, make long prayers, and preach morality. Stop the hire and then see if your overseer don't leave you pretty quickly. So stop paying the preacher, and then see how soon the sacred desk will be empty, if you want to know whether he preaches for money or not; and I warrant you, he soon tells you he has a call elsewhere.

Suppose a man is preaching for a certain church at \$400 per year, and this is understood between him and the church as the price he is to have for preaching for them; is it hire or not, what say you? I say it is, for there is first a bargain; secondly, a stipulated price and an expectation of reward, and a payment for labor done. This is the full amount of all the hiring done in the world, and is as plain hiring, as hiring can be hiring; and this man will flee if you don't pay him his wages, for he is an hireling, and he will flee because he is an hireling; for he careth not for the flock, but for his hire. And if he can find out a place where he can get more, he will flee like Micah's priest with the Danites, for greater wages. This man is a self or men-made preacher; by such fruit they are known, for no such fruit is found on one bough of the apostles.

But since men-made preachers have introduced the practice of hiring themselves out to preach into the church of God, hirelings are now almost as plenty as grasshoppers; and they are as destructive to the plants of grace, as grasshoppers are to the plants of the field. For now we find preachers hired to go abroad to preach, hired to beg, to form societies, to sell and give away books, to teach theology, to print periodicals, and every step and opening leaf cries aloud money, the love of which is the root of all evil. Is it then any wonder that religion should be so sunk to mere form, show, pride, fashion and parade, and so different in its power on the morals of mankind to what it was in the apostolic age, when all their acts of reli-

gion had a marked disinterestedness, with love to Christ and the souls of men? For where in the New Testament will you find an apostle hiring himself out to go abroad to preach? They went without hire, they were not hired to beg, nor is there one instance in the New Testament of their being guilty of such conduct, and covetousness of money. They had the love of Christ as the root of all their religion, therefore they brought such good fruit. But in this day, money seems to be the root of all the religion of the world. Is it then any wonder, that the fruit of professors (for I can't call such Christians, they are so much unlike Christ,) should be so corrupt both in the ministry and private members, since their religion is founded and they make the basis of their religion, money? The love of it an evil root, evil must be the result. No wonder then that the fruit of professors is so generally bad, even among all sects.

I forbear further quotations from scripture to show, that to set out to preach for money, or to preach for money, was not the object of the first preachers of the gospel; and that the apostles did not preach for money in whole nor part, is one of the marks of a minister of God; and to preach for money, I hope to show by scripture, is a noted mark given by the Holy Ghost, of men-made, self-made, and devil-made preachers. And thus I have digressed somewhat again, for the purpose of giving the reader both sides of the proof; first, the history of the lives of the apostles, and their abundant preaching unaided by money and salaries; secondly, in quoting their writings to prove that they did not preach for money; and then to prove in future that men-made preachers do preach for money. Thus you can have the matter beyond doubt. And having also given you the history of the gospel church for 31 years, and proved that they were Baptist; and also given you a summary of apostolic doctrine, all of which I hope will make amends for my digression by the in-

formation they afford you. Therefore, to finish my remarks I will just say, you shall pick up the Bible and examine the life of every prophet of God throughout, and you can't find this mark, money for prophecy-ing, on one single one of them. Nor can you find one of them making gain by their prophesy, from Moses to Malachi. Elisha had a fair opportunity from Naaman, and he had a fair one when Gaharia brought back the gold and silver and raiment, after he had lied to Naaman. But see how the good old man disdains the deed; he smote Gaharia with the leprosy, as a proof of his disdain of the deed of a prophet's making money by his gifts given him of God. Take up the New Testament, examine John the Baptist, Jesus Christ, and all the apostles, Judas excepted, for the mark of making gain, or preaching for money, and find it if you can. I know you cannot. Yet they lived by their own labor and the voluntary charity of the church and world, without tithing, or hiring themselves out, or begging societies. And the difference is very great, so much so that the one makes a mark of a false teacher, and the other a true one. For other particulars on this head, I refer you to the North Carolina Whig's apology for the Kehukee Association, where you will find the maintenance of the minister more full.

I have promised to resume the history of the gospel church in a short way, from 31 years up to 323, for the purpose of finding out when the church got to heaping up teachers having itching ears; or to making preachers after her own heart, that could not endure sound doctrine because of her lust. That there were many men-made teachers among the pharisees and sadducees, during this thirty-one years of the lives of the apostles, is unquestionable; but that there were more of this stamp in the gospel or Christian church, is clear from the history of the Acts of the apostles. For Paul foretells a time to come when the church should get to making teachers, and so does Peter, saying, as

there were false prophets so should there be false teachers among you; you, the gospel church is meant. Now, to find out this time when the gospel church got at this great business is my chief design; this cannot be done by scripture, because that history ceases within 31 years after the ascension of our Lord. Then to find out when the church became so corrupt that she could not endure sound doctrine through her great lust; for this is given as the cause why she fell on the plan of making teachers of the east mentioned, teachers having itching ears—curious beings indeed. Now you must know this, that God's preachers every one to a man preach sound doctrine, nor can they be hired to preach any other sort, nor forced to it neither. This is the reason that so many of them have gone to the stake and been burned, and devoured as lambs by wolves in sheep's clothing. Then if the gospel church ever became so corrupt that she could not endure sound doctrine, she must make preachers to preach it for her, or go entirely without preaching; because God's preachers cannot nor would not preach any other sort but sound doctrine. So then she must make them, for you cannot believe God ever made a preacher to preach unsound doctrine, for this would be destroying his own work and design in preaching. Then as we cannot find out this time from the scriptures, we are under the necessity of pursuing church history, and secondly, Roman history in connection with church history; as the Roman empire at that time, or from the reign of Nero in 31, up to Constantine in 323, comprehended almost all the civilized kingdoms of the world; and so within this wide spread empire is the Christian church to be found; and from them through the hands of the British nation, which at that time was a Roman province, we are chiefly indebted for our knowledge of the Christian church in times of antiquity; for Constantine went from Britain to Rome before he became emperor.

But I am so far swelling this piece beyond any thing I intended, I must only glance at the history of the church and state, with regard to the history of the church after leaving her history in Acts. Polycarp, who was Bishop of Smyrna and so appointed by the apostles, had been taught by the apostles and lived in the age of the apostles, and had conversed with many that had seen Christ, was perhaps the first writer after the apostles, of the affairs of the Christian church. Some part of his writings have been preserved by different historians. Papias was a hearer of the apostle John, and also a companion of Polycarp. In about 20 years, or a little more, arose Justin Martyr, another Christian writer of much note. Then came Hegesippus, who gives a short account of the Christian church, about 31 years after Justin Martyr. Then comes Ireneus the Frenchman, Bishop of Lyons, who was a disciple of Polycarp, who was a disciple of John—who lived a little more than one hundred years after the publication of the scriptures. He says in his writings, that he and his contemporaries could enumerate and tell in most of the churches or the principal ones, the succession of bishops from the first; that is, from the apostles. The next Christian writer and a man of note, was Clement of Alexandria, who wrote 16 years after Ireneus. Tertullian was next, and joins on to Clement. He was a Carthagean, or he lived at Carthage, in Greece. He was a pagan, but became a Christian; was a great writer and an able defender of its truths—he wrote about 211, A. C. Then comes Origen—he was born at Alexandria in the year 185, died in 254, wrote in Greek, was a man of talents, the luminary of the Christian world—his writings are many. He suffered martyrdom in the 69th year of his age. Then comes Cyprian, Bishop of Carthage, who wrote about 20 years after the celebrated Origen. He was beheaded at Carthage, Sept. 14, 258. After Cyprian there are too many writers to mention

them all, who wrote of the affairs of the church; but let it suffice to say, these all wrote within 45 years after Cyprian. Next I notice Pettau, a German writer; because Cyprian and Origen were Africans. He lived about 290. Then comes Arnobius and Lactantius, as writers, about the year 300. Here we shall come to near our time, 323; for then comes the great eminent writer Eusebius, Bishop of Caesarea, who wrote voluminously of the affairs of the Christian church about the year 315. Then St. Chrysostom, who wrote between the years 354 and 398. Then St. Augustan comes next, and wrote about the year 420.

Here then I have given you only the history of the church in miniature, by a quotation of Christian writers from the apostles up to the year 420; not that these are half that have wrote of the affairs of the Christian church during this time, but I have selected these out of the mass from different countries, because they join in almost immediately after each other in quick succession, like links of a chain, and keep up a succession of the affairs of the church. In all the fragments of their writings that I have been able to come at, as preserved by other historians, I have not found a sentence that seems to indicate to me that the church ever got to heaping up teachers during this 323 years of her progress. And now we will go back and take up Roman history, and enquire there; and then I shall show my reasons why I think the church never got to making preachers for 323 years.

With regard to Roman history I can but also give it to you in miniature. From Nero, who has been mentioned as the reigning emperor at Rome in Paul's day, to Constantius the father of Constantine the great, there reigned thirty-four emperors; and Rome only every where presents to view a field of bloody crimes, of persecutions, ecclesiastical and political assassinations; and luxury, debauchery, and depravity of manners. Indeed, most of

the emperors appear to be nothing better than cut throats, during this 300 years; for it is in the limits of this time that the ten great persecutions took place under ten of these emperors out of the thirty-four; whose names I will give you as they succeeded each other, and the date when: not but many of the rest persecuted the Christians in a less degree. Indeed, the church had not much rest from persecution for this 300 years, but these ten are marked as great, because they were more general and more abundant with all the horrors of cruelty that human wisdom could devise, and false zeal prompt men in power full of malignity to inflict on submissive Christians.

It will suffice for our object here to notice, that the Christian church had been persecuted from John the Baptist up to Paul's being carried before Nero the second time by the Jews, Herod, chief priest and pharisees. But these were light, compared with the first persecution under Nero, which took place 31 years after the Saviour's ascension. Nero having set the city of Rome on fire himself, then afterwards to get clear of the odium, he charged the Christians with it; this gave the pretext for their persecution. Accordingly they were every where hunted and killed like wild beasts, torn and devoured by dogs, and vexed and tortured and burnt and destroyed in different ways of the greatest cruelty.

Second persecution was under the reign of Domitian. This took place in the year 95. Many historians agree to compute the number of Christians that suffered death at that time at 40,000.

Third persecution existed in the reign of Trajan. It began in the year 100, and was carried on for several years with great cruelty.

Fourth, the emperor Antoninus permitted a persecution which took place in the year 177; in which the Christians suffered abundantly.

Fifth, was under Severus, in the year

197. Astonishing cruelties and punishments were inflicted at this time on the followers of Jesus.

Sixth, was ordered by Maximinus—began 235. This was also very severe.

Seventh, was under the reign of Decius, in 250. The rest had been bad, but this persecution surpassed all that had been before it. The Christians were driven from their homes, their estates were taken away and they tormented and destroyed by racks and a hundred other ways of cruelty.

Eighth, was under Valerian, in 257. In this persecution both men and women were put to death by scourging, fire and sword.

Ninth, was in the reign of Aurelian, in 274; but was not quite so bad as the rest.

Tenth, was in the reign of that monster, Diocletian, in the year 295. It is said in history, that 17,000 were put to death in one month's time. This was bloody work indeed, and the enemies of Christians began now to think they had nearly destroyed the Christian superstition, as they called it; but so far from it, God always works like himself, he sets things get as bad as they well can before he affords his help. Thus with the children of Israel at the Red Sea, when there was not a hair's breadth between them and death; thus when they wanted water and flesh; thus with them when the decree of Ahasuerus went out to kill the Jews in all the provinces, but he saves them by little Esther; thus with Daniel, Joseph, David, and the three children, &c. And thus in the case when the heathen and heathen priests, and Emperor of Rome, thought Christianity as good as rooted out of the Roman empire, God puts to his hand by the Emperor Constantine; and Christianity in 25 years tramples down in the very dust all the rest of the religions of the empire. How astonishing this must have been to the Christians that remained in that day; when the church had waded through blood, fire, sword and prisons, for 300 years, until

their enemies were ready to triumph with joy that we have put an end to you at last; that all of a sudden such a change should take place, that Christianity should have her day of triumph over all other religions so soon. When we think of the sufferings of Christians, and the hundreds of thousands put to death, is it not a wonder of wonders they had not destroyed it? Does it not prove it to be of God? For notwithstanding the thousands destroyed, yet their number multiplied with all this waste of the church. These days of persecution was the increase of the church; then was religion pure, then religion was life and power in the hearts of its professors, then were there lives pure and heavenly, then the pure apostolic doctrine was their only source of consolation, then they sympathised with each other in their mutual sufferings and loved as Christians ought to do; then there were no fortune hunters in the church, then the church was free from the pride, foppery, fashions and parade of this world; then there were no money preachers in the church; then there were no men-made preachers with itching ears, in those days that tried men's souls and faith. Then Christians were united in fellowship, prayers and tears; then their prayers and preaching was sharper than a two-edged sword; then the church and ministry shone as the light of the world, as a city set on a hill. Then the church was in her virgin beauty; then she was holiness to the Lord, and peace and love was in her borders. Then men hazarded their lives for the gospel and our Lord Jesus Christ; then they laid down their lives in attestation of what they preached and believed. How different the church then when dressed in her own blood, from our gay and fashionable professors in this day! Yea, how different in her real love, peace, humility, preaching, kindness, tenderness, unity, meekness, submission, loss, heavenly-mindedness, boldness, hope, and attention to the things of God and their own souls

concerns, to this age of the church and present ministry!

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', MARCH 25, 1837.

### ALABAMA BAPTIST BIBLE SOCIETY,

Was formed in Nov. last. "All auxiliary Societies sending up five dollars or more to this body, shall be entitled to five delegates." "Any individual," (whether thief, drunkard, murderer, blasphemer, cannibal, Roman Catholic, or filthiest prostitute,) "paying fifty dollars for the object of the Society shall be a life member;" and any such person by paying one dollar or more annually shall be a member of the Society.

*And I beheld, and lo, a black horse, [covetousness,] and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts, say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. A membership for a dollar, and a life membership for fifty dollars; and see thou hurt not the corn, cotton, and the products of the earth, for they are the Lord's. For the earth is the Lord's and the fulness thereof. Such is the language of the new corporation.—Ed.*

From the Christian Index.

*Bro. Mercer:*—Many brethren would be gratified to have your views through the Index on the following query: Would it be gospel order for one church to receive persons excluded from another church, simply on the charge that they are friendly to Missionary, Temperance and such like societies? If yea, what preliminary steps should be taken? J. H. C.

On the above query we have endeavored to reflect with cool deliberation, and the result of our thoughts, leads us to answer it in the negative. Exclusion from a regularly constituted church, is in itself right. It is the execution of a sentence on the authority of Christ, by the only authorised body, and ought to be respected by all orderly churches. But as in all human affairs there is a liability to err, even churches may become disorderly, and abuse their power, which was given for edification, by using it for purposes of destruc-

tion. The power to exclude may be used improperly in two ways; first it may be executed on proper subjects without a proper cause, and secondly, it may be exercised on those over whom there was no jurisdiction. In either case the act is disorderly. In the case before us, it should seriously be enquired whether exclusion for the causes above stated, is legitimately *gospel order*. If it shall be judged, (and we think it must be) that exclusion cannot rightly lie against any member, otherwise orderly, for uniting with such Societies, or being friendly towards them, then it must be *disorderly* to exclude persons for such causes. The case then, upon this hypothesis, presents an act of violence and disorder, in its origin; and as one act of disorder may excuse, if not justify another, we are led to the conclusion in this, and such like cases, it would be to choose the least of two evils, to receive such persons, not as an *orderly*, but as a *necessary* act of indemnity against oppression.

As to the *preliminary* steps, we think it would be proper for all such persons, where it is practicable, to obtain a certificate, from the original body, showing their moral and religious standing, except their being friendly to those Societies. But where this cannot be had, being refused them, let good vouchers be sought, sufficiently well to establish their character as upright and godly persons. Then let them be received, not as *excluded*, but as unrighteously oppressed.

We will further remark, that it will be found for the most part, in these days of *ecclesiastical misrule*, that such persons were excluded from churches, which had previously declared non-fellowship with all churches and individuals who advocated such Societies; if so, then they stand in relation to all other churches in the denomination, as a member of a church would, to the members in orderly standing, who would rise up in conference and make a declaration of non-fellowship with the church. This would not exclude the other members of the church, *but virtually himself*; so such churches do not exclude the churches, or individuals against whom they make this declaration of non-fellowship, *but themselves*. So far then as it is possible for them to put themselves out of fellowship, they do by this suicidal con-

duct, and therefore render themselves incapable of the exercise of any orderly discipline. Their acts should not be regarded, after such declaration, as valid, by any of the orderly churches of the denomination.

It is seen in the above, that those churches which withdraw from a member or members, for giving countenance to the lucre plans and institutions, are charged with *oppression, unrighteous oppression, ecclesiastical misrule*. The author of this charge must have reflected as carelessly, as "coolly;" since his allegation rests upon a principle begged without proof; his terms are injudiciously chosen, and his conclusion is egregiously erroneous. It was first incumbent upon him to prove that, the "Missionary, Temperance, and such like societies" are authorized by the scriptures. Failing to do this, he should secondly have proved that, the several members in a religious community, when once in fellowship, are bound to continue union with every member even though he should abet and pursue measures which are unscriptural. If the accuser failed to perform this duty, he should, thirdly, (and lastly as his only chance,) have demonstrated that, the advocates of plans called benevolent, though unscriptural, are not bound by the same obligation to the opposers, as the opposers are to said advocates. In plain terms: If a missionary's conscience lead him to missions, he must relieve his conscience and practice accordingly; and though his Old School brother be grieved thereby, yet such missionary is not guilty of oppression: but if the Old School brother's conscience does lead him to renounce fellowship with said missionary, he must not relieve his conscience by such act; and if he does, he is guilty of *oppression, unrighteous oppression, ecclesiastical misrule*. But the Index has failed to establish any one of these propositions.

To oppress, in its mildest sense, is to impose some hardship upon the mind or body; to deny one's right. The Old School Baptists, so far from oppressing the New School, have dissolved the connection, and disclaimed any and all authority over them. The latter have only sought to escape oppression under the yoke of missions. They have added no hardship to any "working man." If missionaries are doing the work of God, and will of Heaven, how can the opposers thereof do them injustice, or oppress them, by declining any farther union with them? They cannot injure these money exchangers unless they do so by

keeping them beyond tax distance. They have taken from them no right, civil nor religious. When excluded the money people may exercise every privilege they did before, save fellowshiping those who did not want their fellowship.

Mr. Mercer thinks it will "be judged that exclusion cannot rightly lie against any member, otherwise orderly, for uniting with such Societies, or being friendly towards them." Hence he pronounces exclusion for such a cause, violent and disorderly. If he will permit us also to think, we shall think that his judgment is like the axe raised again by the prophet, *for it was borrowed*: for we can see nothing in sensation, reflection, nor bible history, from which he could form such a judgment. But he must meet the two following questions: 1. Am I, by the law of the New Testament, bound to continue church fellowship with members whom I conscientiously believe to have departed from the practice of a gospel church, and who refused to return to gospel track? 2. Am I not bound by sacred rule, to withdraw from such members as I know have forsaken scripture direction, and are following human tradition and fable, and who will not repent? If the first of these questions be answered affirmatively, then I am not obliged merely to burden my conscience, but I am compelled to surrender it to other men; and to fall in with the Romish doctrine to nuns, that is, that they "must have no conscience of their own." Indeed, in such case, I am bound to bear another's burden, while he is not bound to bear mine. If the second question receive a negative answer, then, of consequence, the apostles and brethren anciently did wrong to refuse fellowship with any. Moreover, it would destroy all idea of disorder, or the duty of dealing with members for disorder.

Mr. Mercer, ay, and Mr. Stokes too, have used some very coarse artifice as well as loose reasoning in the above extract. They say that an individual or a church excludes itself by declaring non-fellowship with others. Query: Could an individual truly declare non-fellowship with a member or a church for whom he had not previously lost the feeling of fellowship? No. Then if a person discovers the whole church of which he is a member, to be guilty, of heresy, and he declares non-fellowship with her, the act is his, and the church is excluded from his communion. It may be objected that he withdraws from the church. We answer, the case is the same. The act is his, and of choice, and the church

is the object of his action. The church in such case is passive altogether. The church's act received him into fellowship; and her act must exclude him before he can be excluded from her. If the church abide on gospel ground while a member rejects her, he is disorderly, and answerable before her. But if she has departed from the faith, as the advocates of missions, &c. have done, then she is excluded *virtually* by her own delinquency, (according to the Index's own argument,) and formally by his declaration. For no church has a right to force its members into any new system.

But the Old School are pronounced suicidal in declaring non-fellowship with the religious merchants. The Editors of the Index tell the public also, that no act of the Old School Baptists subsequent to such declaration, should be considered "valid, by the *orderly* churches of the denomination." Now these Editors know that the Romish church acted similarly towards Luther and his compeers. So did the pharisees to Christ: *he hath a devil*, don't regard what he says.

Now be it henceforth known unto Messrs. Mercer and Stokes, and to all whom it may concern, that, as we have said before, so say we again: *We are not as yet bound, by any law human or divine, to continue our union or communion with any people when we soberly and sincerely believe they have forsaken the right worship and true doctrine of God.* On the contrary we are commanded to withdraw from such. And he who declares this course to be oppression, violence, disorder, or ecclesiastical mistule, commits—shall we say it? Every thing but the cause of truth forbids it. But its command is paramount, and must be obeyed. Then we must say it, sorrowing—commits upon the truth and its friends, an injury which he can scarcely ever redress.

Brethren, look not to the Christian Index nor to the Primitive Baptist for a guide, but to the book of books. In that stand and *enquire for the Old way*—when found pursue it, and let no man however near or dear, divert your feet away. Cleave to that, and it will cleave to you. Keep a good conscience thro' life and it will be your friend in death. He who is valiant for the truth shall laugh at death: but death shall mock him who regards men more than the truth.—*Ed.*

*Messville, Roane county, Ten. }  
January 12th, 1837. }*

Brother Bennett: Having for some time been watching of events

in the religious world, and comparing them with Bible facts and church history, as well as with the history of the Church of Rome; the rise and progress of the error and delusion that emanated from blending of church and state together. And believing as I do, that law religion is a curse to any people, if the Bible and history are not all fable and falsehood—and that our beloved country is fast hastening to that period takes no prophet to foretell—and may the disposer of events be kind enough to avert the evils that so much threaten us.

Let us in the first instance take the children of Israel, and view their conduct as a nation from the time the Lord led them from Egypt by his servant Moses to the days of our Saviour; and then let us look at the history of the world down to the reformation by Calvin and Luther, and see what striking resemblances we behold. 1st. The Lord chose the tribe of Levi for to minister to him, and their service was at the altar and consequently had no inheritance with the other tribes. What next? Do we not see men usurping to themselves the authority of assuming the sacred office, and thereby bringing a calamity upon that people? Do we not see that the wickedness of the priests caused the ark of God to be taken by the Philistines, and Eli and both his sons slain in one day? Do we not see that the Lord expressly declares that it was for their misconduct that he chose Samuel to the rejection of other priests? And it is certain that most of the evils that came upon that nation, was by reason of the priests not doing as the Lord commanded. Thus we see that the Lord fairly tested their conduct before the people, till they saw that it would not do to depend on them

any longer. Beside the office had become a lucrative thing, and was in most instances filled with men the sons of Belial, that taught for hire and divined for money, as missionaries do at present. And be it remembered that, that was one reason why the Lord sent his holy prophets to tell them of their error, and to teach them the right and good way. Again; do we not hear the Lord complaining by the prophet, that the priests had caused Israel to err, and to forsake his ways? Does he not threaten them for doing contrary to his word? And it was by these means that the people left the service of the living God, for the worship of idols. And it ever has been the case, that the false teachers have acted the part of conforming to public opinion, and thereby inculcating of error and holding that it was of the Lord.

Now what I would infer is this: religion has become popular among us, and every one wants to be tho't religious, though destitute of that change of heart and conduct that the word of God teaches. Hence it follows, that when the doctrine of the gospel is preached they are offended, because they have not received the truth with the love of it. Paul informs us, that the time will come when men will not endure sound doctrine; but after their own lust shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Timothy, 4th chap. 3d and 4th verses.

And again: men in a state of nature are willing to believe any thing sooner than the truth, because the carnal mind is enmity against God; and having teachers that know nothing but what they know naturally as brute beasts, in those things they



corrupt themselves. Peter says, made to be taken and destroyed; see 2d epistle 2d chapter, and Jude. Read the chapters for further particulars, which will show the church that it is her duty not to hear them or follow them. And I do believe from what I have seen and heard of those that style themselves missionists, that they have caused more distress in the Baptist connection than every thing beside; and yet they will say, we will love you and hold you as brethren.

Now, brother Bennett, I will inform you how they are going in our country. At our last annual meeting we agreed to withdraw all correspondence from individuals, and churches, and Associations, that held to or advocated the cause of the schemes of the day; as they had caused some of our churches to split. We thought that the surest way to get clear of them was, to have no intercourse with them; and I believe it will prove a blessing to the churches, as they take all the Arminians with them, and in a good degree remove a considerable cause that has so long been in the way, and that there will be more of a oneness among us. I also believe that if the Baptists in general would adopt the same decisive measure, and act the principle, that in a short time we would be relieved of those big fellows, that more resemble sops and speculators than ministers of Jesus Christ. And another thing I would suggest, viz: that Baptists have heretofore been a poor despised people, till as I stated, religion became popular and they became proud, like Israel of old, and wanted to be like her neighbors; that is, have a king to go before them. And add to this also, that the great and noble of the earth were to be found among us; consequently we

see that in order to keep up a show and sustain their popularity, they must partake of every new thing that presented itself under the false title of benevolence, endeavoring to show not from the Bible but tracts and periodicals, that it was the way to convert the world and bring the heathen to a knowledge of the truth; and other arguments from depraved reason, both false and fallacious. And when the common people began to see or fear that something else was the cause of their movements, and also requested them not to partake therewith and bring a distress on the churches, their pride was raised and their ambition nettled; while at the same time they were told that it was their ignorance, and not their joining or advocating the schemes of the day.

But thanks to the Lord that does deliver his people, who is their stronghold and their redeemer, who has a people redeemed of old, a chosen and peculiar, elected, predestinated, called, regenerated and finally will be glorified eternally in the heaven of ultimate glory. Opposing and opposed, by all the descendants of Hagar and Loyola, and those that have a form of godliness but deny the power thereof, that heap to themselves teachers having itching ears, and turn the truth of God unto a lie, and worship money more than God. And beside all this, a combining with other sects to destroy those that I believe to be the servants of the church and ministers of Christ, that can neither be hired, nor drawn by their flattery. But enough—a word to the wise is sufficient. And as you have so ably advocated the cause of God in your first volume, I hope you and your correspondents will still continue to cast all the light that you can; believing that in hearing from brethren

ren in the different parts of the world, is calculated to better enable us to expose the cunning craftiness of the men of the beast.

Yours in the bonds of the gospel of Christ. *William B. Gordon.*

*Mountain Creek, Harris co. Ga. }  
January 17th, 1837. }*

Br. Bennett: This is the first time I ever have attempted to take up my pen in defence of what I believe to be the truth. Nor should I now, only Br. Leonard Pratt is desirous to turn over his agency for your paper to me, and as it is now necessary for me to send you the names of those who wish to read your paper the present year, I tho't I would send you a few of my thoughts for publication, if you think proper. Then first—

I am well pleased to see that you have taken hold of Mr. James Davis's piece that you found in the Index, and ably told him a little of what some old school Baptist ought to tell him a great deal. But as you do not know as much of Mr. D. as some others probably do, I will try to the best of my recollection to tell you the truth of what took place in the Western Association, relative to the correspondence with the Georgia Association. So I begin by saying, at her session in 1835, there was no correspondent from the Georgia. Br. Hill with others then endeavored to bring the matter before the body, but were overruled. At her session in 1836, Adiel Sherwood appeared as a correspondent, and offered as such; the correspondence was objected to by Br. Caldwell, (I think,) and that upon the ground of her (the Georgia's) having opened a correspondence with a body of disorderly people, (as I think,) called the Central Association. Then Mr. Davis,

or some of his party, urged the necessity and propriety of going into an investigation of the propriety or impropriety of the conduct of the Ocmulgee and Flint River Associations, in withdrawing from those disorderly churches; but were opposed by Br. Nichols and myself, (as Mr. D. if he will try will very well recollect,) in consequence of our not being in possession of the evidence necessary, and not having time to do that at present, that it took two Associations several years to do. And so we did not investigate, neither did we correspond.

And now, Br. Editor, if there was an argument made, or any other reason assigned, why we should not correspond with the Georgia, I do not recollect it; (neither do I believe Mr. Davis does.) But if I remember right, Elder Powel of the Columbus Association, showed himself as a mediator between the two Associations, and proposed something like this: under the present existing circumstances we think it best to drop our correspondence for the present—which was adopted.

And now, sir, from this item Mr. Davis would try to make you and every body else who read the Index, believe that it was in consequence of our own affairs that we refused to correspond. Now I cannot see the reason why Mr. D. was or is so opposed to letting the truth of the above named facts come to light, unless he is determined to serve his old master well. But I tell you, Br. Editor, I do not know but what they deceived the devil at that Association, in carrying on his business faster and accomplishing more than he could have expected. And you may say, how? Ans. why I do not hardly think he thought they could have duped our Moderator and popped him astraddle of the

fence, parting and hanging by the last ham. But we old school fellows think they did, and we think he paid them well for it. And you may say, how? Ans. why he sent them to do all the business, and in that made them wait on us anyhow, (though we were not raised to it, nor did we like it so well;) and conferred all the honor on them, (if there was any honor there;) and would not put any motion made by us old school fellows, without their consent, &c. &c.

Now, Br. Editor, one thing more, and that is this; I never was more surprised than I was there on Sunday, to see and hear some of those noble missionary preachers spend an hour and a half or two hours, in trying to get the people to send the gospel (as they said) to the heathen; and not preach one word of gospel to a crowded concourse of sinners around them. But suppose they send their gospel to them, what will be their situation then? Why I believe, sir, they will be worse off than they are now. Why? why because they will no doubt teach them what they would teach us, (viz:) that we must pay them so much or they will not preach; and of course if not preached to they will be lost—and so in their translations. And so they will not only (priest-like) hold them in ignorance, but make them believe a lie.

Now, Br. Editor, I wish you to correct and publish the foregoing, if you think it worthy a place in your columns; if not, throw it away and make any comment you may think proper. So farewell, and may the blessing of God rest upon and direct you in your noble work, is the sincere prayer of your unworthy but sincere friend and brother in the gospel, &c.

*James M. Rockmore.*

*Tennessee, Rhea county, }  
December 24th, 1836. }*

Beloved brother Bennett: I now take my pen in hand to give to you and to the public, a true statement of the proceedings of the Sequachy Valley Association, and the Sequachy Valley church, and the committee appointed by the Association; and also myself, being a member of the Sequachy Valley church, situated in Sequachy Valley, Bledsoe county, Tennessee.

The Sequachy Valley Association, being constituted on gospel principles and composed of sound churches, at her second session from her constitution being desirous to open correspondence with her sister Associations, on hearing of much distress among the churches especially in the Hiwassee Association, with which she was about to open a correspondence, which was principally caused by the advocates of the Tennessee Baptist State Convention, an institution which the Association believed was without warrant or foundation in the word of God; therefore, the Association believed it (the Convention) was calculated to gender strife, and cause divisions among the churches composing her own body. She therefore, at the above named session at Swift Shoal meeting house, Marion county, Tenn the second Saturday in August, 1837, entered into the following resolution, viz:

Resolved, that this Association disapprove of the manners and measures of the Baptist State Convention, and here advise her churches to make it obligatory on their deacons to examine the situation of strange preachers that come amongst them.

Which resolution was adopted by all the churches in the Association, with the exception of Sequachy Valley church; that church being mostly composed of young members,

and being led and influenced by a preacher who was a member of the Convention, they refused to sustain the Association in her resolution, because the adhering to the resolution would effect their beloved brother Dick,\* (as they used to call him.)

When the church disregarded the advice of the Association, myself and seven or eight more, immediately remonstrated against the large majority of the church, for their contempt to the Association. We sent petitions to three churches in the same Association, requesting them to send us help to meet at Sequachy Valley meeting house, on the third Saturday in November, 1835. The time came on and the brethren that we sent for met with us, and counselled and advised them to sustain the Association; but they still refused, but agreed to give a decisive answer at their February meeting. That time also came, but they still persisted in their rebellion against the Association. The brethren who attended on that occasion told them that they were in disorder; notwithstanding, they proceeded on as a church, independent of our feelings and all the churches in the Association. Thus they indirectly went into the measure of the Convention. I, therefore, in counsel with those that wished to sustain the Association in her former resolution, drew a letter of remonstrance and presented it to them at their July meeting, 1836, and told them that I intended to lay their proceedings before the Association; which when they found they would be headed in their course, they having no excuse for their base contempt to the advice of the Association, with the advice of brother

Dick and others, they drew up a summary of spurious charges against me, for sustaining the Association in remonstrating against the Convention, in order to lay me under bonds as they thought, to stop their base proceedings from being carried to the Association. They also wrote a letter, and appointed their delegation to carry it to the Association, boasting of "grace and peace!"

Notwithstanding their charges, myself and another brother carried our remonstrance up to the Association, which convened at the Forks of Crow Creek, Jackson county, Alabama, on the Friday before the second Saturday in August, 1836. And when their letter was read, I observed, that I had a letter of remonstrance against the proceedings of that church; and when the Association was organized I read the letter, which was referred to the committee of arrangement, who laid the same before the Association the next day for their consideration. The remonstrance being sustained by several brethren that were present when the church refused to sustain the advice of the Association, the Association then proceeded to appoint a committee of eleven members to meet at Sequachy meeting house, on the Friday before the third Saturday in December, 1836, clothed with the power and authority of the Association to decide the difficulty. As soon as the Association had finished that part of their work, the delegates sent from the missionary part of that church left the house and went off home, without giving their contribution to the Association. At their next church meeting they proceeded to expel me from their fellowship, which exclusion they thought would be valid among the churches that sustained

\*Richard H. Taliaferro.

the advice of the Association. But the churches had got in possession of their ambitious conduct, knowing they themselves were in disorder and under the censure of the Association. Therefore their malicious proceeding availed them nothing, for I cast myself on the general union for protection, and still went on preaching, no man saying, why do you do it? until the time came that the committee should meet at the Sequachy Valley meeting house.

At which time the committee met, and they and their advocates met also—brother Dick in their van. They went in and took the house, set a certain Br. Kimbro' to preaching, and then brother Dick took the lead in his band, and took up the most part of the day before the committee had leave to disclose their business to them; they at the same time knowing that day was appointed by the Association, and they had no right to use the time for the purpose of trying to baffle the committee. But after some debating on both sides, and the question being taken whether they would sustain, or not sustain, the advice of the Association, they answered, we will not sustain the advice, and therefore we have and will withdraw ourselves from the Association. The committee then enquired for those that would sustain the union; and found out of 115, there were but 16, that wished to live in and sustain the union, whom they pronounced the United Baptist church at Sequachy Valley meeting house. Brother Dick tried to bear testimony against me before the committee and the church, when the little few were separated from among those horned cattle; but the church said they had nothing against me for what I had done, therefore brother Dick left the house.

I have given to you and the public this brief account of this matter, believing that false statements would go out from that meeting; and also believing that these lines will meet the eye of several of the brethren that were concerned in the conflict. I therefore have tried to embrace all the actions connected with the circumstance, as near as my recollection would serve.

Moreover, believing the missionary party will try to calumniate me, and cast a slur on my ministerial character, by setting forth in their papers their authority as a church to expel me from their fellowship; which they did do when they had no right to sit in church conference on any subject but on that which the difficulty had risen about. Neither was any of them admitted to a seat in any church in the Association, nor any that was dismissed from them received into any orderly church that was in the union. Yet they claim church sovereignty, and still harp on liberty of conscience. Brother Dick tells them they have more power than the Association, therefore they must have concluded that they would take liberty of conscience to rebel, and lord it over the feelings of all the churches in the union, and rule as a sovereign over the rights and privileges of their brethren. And because they had taken the fore rank among the churches, and had brother Dick for their leader, they must not be subject to the Constitution of the Association. I now close my remarks for the present, with the intention to write my views more fully in another letter to you. I subscribe myself your most sincere brother in tribulation.

*Thomas K. Clingan.*

N. B. Give this such correction as it needs, and insert it in the Primitive Baptist, &c.

## POETRY.

### TIMES GO BY TURNS.

*By Southwell, a poet of the 17th century.*

The lopped tree in time may grow again;  
Most naked plants renew both fruit and  
flower;

The sorriest wight may find release of  
pain,

The driest soil suck in some moistening  
shower:

Time goes by turns, and chances change  
by course,

From foul to fair, from better hap to worse.

The sea of fortune does not ever flow,  
She draws her favors to the lowest ebb;  
Her tides have equal times to come and go,  
Her loom doth weave the fine and coarsest  
web;

No joy so great but runneth to an end;  
No hap so hard, but may in fine amend.

Not always fall of leaf, nor ever spring,  
No endless night nor yet eternal day:  
The saddest birds a season find to sing,  
The roughest storm a calm may soon  
allay;

Thus with succeeding turns God tempereth  
all,

That man may hope to rise, yet fear to fall.

A chance may win that by mischance was  
lost;

That net that holds no great takes little  
fish:

In some things all; in all things none are  
crossed;

Few all they need, but none have all they  
wish;

Umingled joys here to no man befall:

Who least hath some, who most hath never  
all.

A little hope of better days,  
When no sceptred tyrant sways,  
Is the humble's solace now,—  
All the humble have below.—*Ed.*

#### RECEIPTS FOR VOL. II.

John Lacy,	\$5	Eaton Pullen,	\$1
Moses Joyner,	1		

#### AGENTS,

*For the Primitive Baptist.*

**NORTH CAROLINA**—Jos. Biggs, *Sen. Williamston*.  
Joshua Robertson, *Gardner's Bridge* John Bryson,  
*Clark's Store*. R. M. G. Moore, *Gernantown*. Foster  
Jarvis, *Swindell's P. O.* Wilson Mizell, *Plymouth*.  
John Lamb, *Camden C. H.* Jacob Swindell, *Wash-*  
*ington*. Francis Fletcher, *Elizabeth City*. J. A. Atkin-  
son, *Bensboro'*. James Southerland, *Warrenton*. Al-  
fred Partin, *Raleigh*. Stephen I. Chandler, *McMur-*  
*ry's Store*. James Wilder, *Anderson's Store*. Benj.  
Bynum, *Speight's Bridge*. William Exum, *Waynes-*  
*boro'*. Henry Avera, *Averasboro'*. Parham Pucket,  
*Richland*. John H. Keneday, *Chalk Level*. Burwell  
Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.*  
Geo. W. McNealy, *Yanceyville*. W. R. Larkias, *Long*  
*Creek Bridge*. James Dobson, *Sarecta*.

**SOUTH CAROLINA**—Win. Hardy, *Edgefield Dist.*

**GEORGIA**—William Moseley, *Bear Creek*. Edw'd  
S. Duke, *Fayetteville*. A. Cleveland, *McDonough*.  
James Henderson, *Monticello*. A. B. Reid, *Brown-*  
*ville*. John McKenney, *Forsyth*. Anthony Hollo-  
way, *Lagrange*. Patrick M. Calhoun, *Knoxville*.  
J. M. Rockmore, *Mountain Creek*. Edm'd Stewart,  
*Calhoun's Ferry*. Rowell Reese, *Edonton*. Thos.  
Amis, *Lexington*. Jonathan Neel, *Macon*. Gray  
Cumming, *Union*. John G. Willingham, *Halloca*.  
Charles P. Hansford, *Union Hill*. Bryan Bateman,  
*Pine Level*. Moses Johnson, *Fort Valley*. John F.  
Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*.  
K. Toler, *Upatote*. Wm. R. Moore, *Mulberry Grove*.

**ALABAMA**—L. B. Moseley, *Cahucba*. A. Keaton,  
*McConico*. John Blackstone, *Chambers C. H.* John  
Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*.  
Henry Dance, *Daniel's Prairie*. Wm. W. Walker,  
*Liberty Hill*. Daniel Gafford, *Greenville*. Samuel  
Moore, *Snow Hill*. William Powell, *Wetumpka*.  
John Kelley, *Bragg's Store*. John G. Walker, *Milton*.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V.  
Farmer, *Wrightsville*. Charles Galloway, *Indian*  
*Tavern*. M. H. Sellers, *Ten Mile*. William Patrick  
*Cherryville*. Pleasant McBride, *Oats Landing*. Asa  
Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*.

**MISSISSIPPI**—Jesse Battle, *Meridian Springs*.

**LOUISIANA**—Peter Bankston, *Marburyville*.

**MISSOURI**—Samuel D. Gilbert, *Portland*.

**ILLINOIS**—Richard M. Newport, *Granville*.

**INDIANA**—Peter Saltzman, *New Harmony*. Jere-  
miah Cash, *Belhlehem*. M. W. Sellers, *Jeffersonville*.

**OHIO**—Joseph H. Flint, *Preston*.

**KENTUCKY**—Jonathan H. Parker, *Salem*. Tho.  
P. Dudley, *Lexington*.

**VIRGINIA**—Kemuel C. Gilbert, *Sydnersville*. Ru-  
dolph Rorer, *Berger's Store*. John Clark, *Freder-*  
*icksburg*. E. Harrison, *Herringsville*. William W.  
West, *Dumfries*. Theo. F. Webb, *Callaway's Mill*.

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph  
Hughes, *Clingan's Roads*.

**NEW JERSEY**—Wm. Patterson, *Suckasunny*. C.  
Suydam, *Hopewell*.

**NEW YORK**—George Clarke, *Buffalo*. Gilbert  
Beebe, *New Vernon*.

**WISCONSIN TER**—M. W. Darnal, *Miscral Point*.

#### TERMS.

The *Primitive Baptist* is published on the second  
and fourth Saturdays in each month, at *One Dollar*  
per year, (or 24 numbers) payable on receipt of the  
first number. Six copies will be sent to one Post Of-  
fice or neighborhood for Five Dollars. All papers  
will be discontinued at the end of the year from the  
time of subscription, unless otherwise directed. Copies  
of all specie paying Banks will be received in pay-  
ment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to  
the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,  
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, APRIL 8, 1837.

No. 7.

FOR THE PRIMITIVE BAPTIST.

—  
TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

—  
PART II.

ON MEN-MADE PREACHERS.

(continued.)

Thus having given you a mere outline of church and Roman history for 300 years, I now come to enquire whether there were any men-made preachers, or whether the church got to heaping up teachers during this 300 years—and offer you reasons, as I said, why I think she did not.

The first reason I offer you is, that during this 300 years of persecution, nothing could have supported the church in her fiery trials but sound doctrine. Then you will mark the cause which the Holy Ghost says shall produce this effect; that is, for the church to heap up teachers. Now I contend that during this 300 years the church was sound in doctrine, ordinance, and discipline; although there were many heretics during this 300 years, yet the church condemned them all as heretics, which I think proves she was sound in doctrine. And if she was sound in doctrine during this 300 years, the cause did not exist that was to produce the effect: and so, of course, the effect could not ex-

ist without the cause. So there were no men-made teachers during this 300 years in the gospel church; for I contend that false doctrine could not have supported so many tens of thousands of men and women to have suffered what they did, and been burned at stakes, endured hot lead poured into their bowels, all their skin flayed off their bodies while alive, stuck full of lightwood splinters and thus burned gradually to death, racked to death on a large wheel full of spikes, roasted before slow fires, their flesh pulled off them with pincers, &c. &c. False doctrines could not have supplied them with submission, patience, fortitude, and courage, to have endured such sufferings and anguish; they must have had a hope of a better life, founded on truth and the promises of the gospel.

A second reason I offer you is, that then there was no money to be got by preaching. At this time all was loss of life and estate, and had the church been disposed to have heaped up such teachers, she could not have found men that would have put on holy orders and thus endangered life and estate; for during this 300 years they were sure to lose all and win nothing of this world, such as false teachers and wolves covet. Money and applause was not for preachers then, but persecution and death.

A third reason I offer you is, that severe sufferings, and poverty, and loss, seldom ever fail of humbling and destroying men's

lust; which (lust) is given as one of the causes why they will heap to themselves teachers having itching ears. Then during this 300 years the church's lust was kept down by her persecutions, loss and sufferings; and so, of course, no cause no effect.

A fourth reason I offer is, that the sufferings of the preachers and private members of the church were so notorious and so well known by all men throughout the Roman empire, that no man could be induced to come forward as a true gospel preacher, unless convicted of the truth of the Christian religion and being divinely impressed to preach as his duty to God; and so much so too, as to be willing to lay down his life for Christ and his gospel, and seal his testimony with blood. For he knew from what he saw before his eyes, and what he heard with his ears, and from the past persecutions of the church, that if he came forward as a gospel preacher he must face danger, suffer loss and persecution, be defamed and disgraced, set at nought by heathens and heathen priests, his countrymen, emperor, and nobility, and die as a martyr for truth. With these things in view, who would set out to preach, not convicted of the truth of the Christian religion? For in these days of the church there were no loaves and fishes for preachers; there was neither money, nor honor annexed to the gospel ministry, for wolves in sheep's clothing to snap at, or for them to prepare themselves to sing psalms to gain. So then as there was no money nor honor to be got in those days, so I think there were no men-made teachers in the gospel church during this 300 years; nor do I find any where on the pages of history that the church during this time ever got to heaping up teachers. For we all know, that know any thing, that riches and honor gender lust; the church being in those days deprived of these, her lust as the cause given, not existing, these teachers then did not exist in the gospel church; forasmuch as perse-

cution and dreadful suffering kept her low in the dust, and her sufferings required her to believe sound doctrine for support under her trials. Other reasons might be assigned, but these must suffice for the present.

Now I am not writing from prejudice to any man or set of men on earth, but to bring forth truth to light; and therefore I will take up an objection, that may by some be raised. And that is, that it can be proved that there were a number of sects of professors, and those too who professed to be Christians, during this 300 years. Agreed. And you will say, how came these preachers, which the church called heretics, if the church did not make them? First, it is acknowledged by all historians, that the church condemned them as heretics; if so, then the church nor God did not make them; for if the church had made them, she would of course have made them to her own liking. Then at that time she could endure sound doctrine, or else she would not have condemned these men for preaching unsound doctrine, and have called them heretics. Now you must notice the text, that the church must first become so as not to endure sound doctrine, before she gets to making the teachers having itching ears; then of course the heretics were not of her making.

The first false teacher was Bassilide, who lived about the year 120, and taught that the Jewish institution proceeded from a being inferior to God. This is a doctrine widely different from that taught by the apostles and Christian church.

The second was the Valentinians, a sect about the same time, whose wild notions or heresy, consisted in certain notions concerning angelic natures, &c.

The third set of heretics, also about the same time, was the Carpocratians.

The fourth, the Sethians, a sect of heretics who lived about 150. The Montanists, or Phrygians, about the same time.



The fifth sect, the Marcossians, or Colobarsians and Valentinians, about 159.

The sixth, Hermogenes, 180.

The seventh, Praxias, 195—Astemon, 200.

The eighth, Theodotus, 200—Tation, who founded a sect 172, called Encratites. Some of these held one error and some another; some that Christ was a mere man, &c. Paul of Samosata, was a very great heretic. So much so, that two councils of the church were held to try and condemn his opinions. There were many others during this 300 years—the Noetians, Sabellians—the Arians, about 300; the Donatists, about 328; the Priscillabists, 378; the Pelagians, 405, &c. &c.

Now all these and the preachers of all these, differed in doctrine from the Christian church; some more and some less, yet they all held errors, so that they were condemned as heretics by the Christian church. Then our question is, how came these preachers? I have shown that the church did not make them; if she had, she could have endured unsound doctrine. God did not make them; if he had, then they would have preached sound doctrine. So then they made themselves preachers, what the devil did not make. For I think the church under her persecution and death could endure sound doctrine, and well knew what sound doctrine was; and that she was persecuted because she held sound doctrine, and would not give up the truth but with life itself.

What a miserable state must the church have been in during this 300 years, not only to have been persecuted unto death, but to have had this painful suffering added to all the rest, to be plagued with so many false teachers, self and devil made. But so it is, that from Abel to this day the true people of God have been plagued with self and devil-made teachers, of heathen, Jewish and Christian name. Then every age of God's ministers have had a time of war, and some one or other of these in some shape to fight; and will, un-

til the 1260 years be accomplished, and the devil bound in the bottomless pit and shut up no more to deceive until the thousand years shall be finished. Then, and not until then, shall God's ministers have peace, and the church rest from her conflict and sufferings; when the beast and false prophet shall be taken. Then let us fight on, the day will soon be ours, the truth triumph, and the victory be won; for the mouth of the Lord hath spoken it.

When Diocletian the last persecutor; and Maximian, the two Roman Emperors that reigned jointly, one over the western parts of the empire, the other the eastern, resigned their power, Constantius the father of Constantine the great, and Galerius were universally acknowledged by the Roman people in the year 304, A. C. Constantius governed the western parts, which were Italy, Sicily, the greatest part of Africa, together with Gaul, Spain, Germany, and Britain. Galerius governed the eastern parts, Illyricum, Pannonia, Thrace, Macedonia, Greece, Lesser Asia, together with Egypt, Syria, Judea, and all other oriental countries. Constantius died at York, in England, 306, A. C. leaving his son as his successor. Galerius died four years after Constantius. Upon the death of Constantius, Constantine was proclaimed in Britain, 306; about the same time Severus and Maximin had been already proclaimed. Maxentius, son of Maximin, was also proclaimed, 306. The next year Lucinius was created emperor, by Galerius, who had never willingly owned Constantine. These were competitors of Constantine for the empire; yet after a few years and some severe fighting they were all conquered, and Constantine remained sole master of the Roman world. This Emperor Constantine is the man that protected and countenanced the Christian religion, and established it by law as the religion of the Roman empire; but I must acknowledge he brought it in too close a connection with the State for the good of the religion of Christ. Had he repealed

all persecuting laws, and protected his subjects in the free exercise of their consciences in religious matters, it might have done better perhaps. However, such was the strength of paganism during this time, that it is very questionable whether a toleration of liberty of conscience would have done, or have stopped persecution. At all hazards, he deserves the approbation of all Christians; for it was a desirable thing to be freed from persecution and death for conscience sake, or for the sake of being religious in a way I think right.

The persecuted and suffering Christian church is now destined to meet with a change, after suffering like Israel of old for 300 years. Constantine having established Christianity by law, her case was materially altered; her external situation was prosperous and flourishing, the long 300 years storm of pagan persecution had now ceased, under the government of the great Constantine, who ruled almost the whole civilized world. This mighty empire now was changed from a persecuting power to a protecting one. But I shall say the love and protection of this mighty power was much more fatal to the interest of the Christian church, than ever the malice and hatred of this power had or could have been. Evils very soon began to rise within her own bosom, produced or aided by the aggrandizement she received from her establishment without, which in the event reduced the church to the lowest state of spiritual pride and degradation. For worldly prosperity produced pride, ambition, emulation, luxury, and increased love of gain and honor; all of which stand opposed to the spirit of the gospel. For so soon as Christianity became the religion of the state, paganism, vain philosophy and superstition were willing to call her sister, or join in hand and hand and take refuge under her bowers; which did exceedingly debase the purity of her religion, and render her ministry ineffectual to any thing but hypocrisy, show, gain and ambition. For this state of the church

produced the Arian and Pelagian heresies, the institution of monkery, image worship, the establishment of the supremacy of the Pope, the great passion in the church for relics, and pilgrimages to Jerusalem. It produced a separation between the eastern and western churches, which has never been healed to this day. It produced the crusades, that shocking enthusiasm that wasted the lives of near three millions of people; the sale of absolution and indulgences in and for sin. It produced the persecution of the Albigenses and Waldenses; the hellish Inquisition, that cursed court of hypocrisy of wolves in sheep's clothing for judges of the lambs of Jesus, and many thousands did they devour and their estates likewise. It also produced the great western schism, the bellowing bulls of the pope, and the interdicts of the popes on the kings of the earth, and a thousand other curses and plagues to the church of God; such as, purgatory, mass for the dead, &c. &c. &c. Now could Constantine have foreseen all this, he would have hesitated to establish religion by law; but alas, this was all in the dark to him and the church of God too, yet plainly prophecied of by John and Paul. And such was the mighty blow in this particular given the church, that 1260 years is given her to recover from this downfall. Alas, how fatal is one wrong step in religion; only let the church step one step off gospel ground, or from the pedestal where the Saviour set her, and alas she goes the Lord knows where, as this case shows—one wrong step forces another upon you, until down you go sprawling—so with the church.

Now let me bring up the rear. All kinds of priests may be reckoned under three general heads; the heathen idolatrous priest, the Jewish priest, the Christian priest. Cain took on him the office of priest, for he brought forth his offering the fruits of the ground, an offering to the Lord, but not having faith in Christ it was not accepted; he then was a self-made

priest, but Abel a God-made priest; for as yet there were no men-made priests. Noah and Abraham were priests of God, for they made their offerings. Melchisedeck was the priest of the most high God, tho' we are not told under what institution he served. Jethro was a priest in the land of Midian. Saul, king of Israel, took on him the priesthood, and offered in the day of Samuel. Samuel offered also. Men from creation seem to have had an idea of an atonement for their souls, and to have made offerings; some acceptable and some not. Faith in Christ only made the difference. Then the services of no self-made priest can be acceptable to God, no matter how splendid their talents. Idolatry and priests to attend on idol gods, seems to have first began in Syria or Babylon. It was in Syria, Laban the father of Rachel lived; and you know when she came away with Jacob, she stole two of her father's gods and hid them under her in her stuff. You further know, Jacob buried them under an oak near Bethel; this, if my memory serves me, is the first account of idols. The Chaldeans, who were the inhabitants of this country afterwards called Babylon, were properly speaking the priests of this country; they were devoted to the business of religion, pretended great skill in foretelling future events, interpreting dreams; they dealt in charms, they built temples to the stars, worshipped them; at length descended to worship things on earth. Thus idolatry arose not long after the flood, and heathen priests in abundance, even among this the first of nations left on the plains of Shinar.

There can be no doubt on this subject, from scripture nor history, that the Babylonians first began image worship (or idolatry,) and that they worshipped the heavenly bodies; since the names of their principal gods, or of the heathen gods in general, are those of the five primary planets, Saturn, Jupiter, Mars, Mercury, and Venus; they also worshipped the sun and moon. The Babylonish priests also first

began the horrid custom of sacrificing human victims to their gods, and no doubt this custom grew out of Abraham's offering his son Isaac; for Abraham was a Syrian by birth. Thus spread from Babylon this horrid custom of burning children in the fire, even to all the superstitious nations, the Jews not excepted. The Egyptians had a vast number of gods of different ranks and grades; but the two greatest were Osiris and Isis. It is generally tho't that by these they intended the sun and moon, but they had hundreds of others; and no doubt they paid divine honors to an ox, for here Aaron learned to make his calf idol, to go before Israel and for them to worship. Next we come to learned and polished Greece. Here we find gods and demi gods, of three classes; celestial gods, marine or gods of the sea, and infernal gods; with great Jupiter the father of all, gods and men. Here were priests in an abundance. Don't you recollect that passage in the scripture, where the priests in the language of Lyconia cried out of Paul and his companion, the gods have come down among us in the likeness of men, and brought oxen to sacrifice to them? These were the priests of Jupiter. The gods of Greece are described by the poets with all the embellishments that fancy and literature could furnish; and the mythology of Greece is nearly the same as all other nations of antiquity, only a little more refined by learning. Their celestial gods were Jupiter, Apollo, Mars, Mercury, Bacchus, Vulcan, Juno, Minerva, Venus, Diana, Ceres, and Vesta; all these had their priests. You remember Diana at Ephesus, when Paul came there, and Demetrius the shrine maker and the craftsmen, what an outcry they made and how they preached up the divinity of Miss Diana, that she came down from heaven and that all Asia and the world worshipped this famous she god, &c. The marine gods were Neptune and his wife Amphitrite, Oceanus, Triton, Proteus, Nereus and his consort Doris, &c. These all had their ge-

realogies and wonders they had performed. And who were to tell all these lies of their divine power and wisdom in superintending and presiding over human affairs? Why, the priests must do this and make money by lying, as self and men-made priests do to this day. The infernal gods were Pluto and his wife Proserpine, Plutus, Charon, the Furies, and the Fates; and the three judge gods, Minos, Acaous, and Rhadamanthus. These all had their priests, some male and some female. There were many other gods, such as Cupid the god of love, the Muses, &c. &c. I must refer you to more detailed accounts of heathen mythology.

Now the worship of all these deities was conducted by priests richly dressed, in costly habits offering to these dumb gods sacrifices of animals, fruits, perfumes, wines, &c. This worship of idols was sometimes accompanied with music and dancing, and the offering of human beings in sacrifice to appease the anger of their gods. In a word, temples were erected of the most splendid architecture for these gods, as the one at Ephesus for Diana; festivals were made, games instituted, and a thousand other fooleries set on foot. The Phœnicians had gods Baal, Astarte, Hercules, Adonis, &c. Rome had nearly the same gods as Greece, and priests by thousands of different orders, of which I cannot now speak particularly, as I have said enough for my purpose from history. Come to the scriptures and there you will find heathen and idol priests by thousands, attending on their different twenty gods mentioned. Of the Jewish priests I don't mean Aaron, nor the priests of his line; I mean pharasaical, or Moses priests, who preached Moses for loaves and fishes, or prophesied for pay and divined for money, of which the scripture is full.

Now who made all these heathen priests? You can't say God made them; the church did not make them—then we go to the old stand, they made themselves priests what the devil did not make; or

they were made so of men to attend on these idols, as no kind of religion can exist without priests, neither heathen, Jewish, nor Christian; neither false nor true. So then the more priests the better chance for that religion to stand, whether true or false. For how shall they hear without a preacher, and how shall they believe a religion, whether true or false, without hearing its tenets? So then every god and goddess had their priests, to tell of their divinity and preach them to the people; by which the priests made their gain, on all they could dupe into the belief of their god. Just so now by all sects—how long would any sect last and let them have no preachers? Why as soon as there were no priests to tell lies for money, all that sect would become extinct. So then the priests were the supporters and upholders of idolatry. Equally so are the preachers the upholders of false religion, and false sects, and false tenets in the world; take these away, and down goes the fabric. Then it follows that all false sects must make preachers, for God won't do it, I know; or else down they will go certainly to extinction. Thus theological schools have been erected, to make preachers to uphold false worship; as did the heathen, as did the Roman Catholics, and others; and they must have salaries, for false priests won't serve without pay. For this the heathen priests served, for this the Catholics served, for this the tobacco preists served, for this false priests will serve a false cause; yea, for this they will tell divine lies and cut throats, and suck the blood of lambs and confiscate their estates.

I now close this section on heathen priests, with some instances from scripture out of a hundred I could give you. You recollect Micah had a household god, and he got a priest a Levite to be priest for him; but recollect, he paid him wages. Now recollect, this Levite was entitled by tribe to the priest office in the temple of God, but he would serve the idol for pay. Yes, sir, he soon run away with Micah's

god, to get from the Dannites a better price. So you see that men will serve the devil in religion for pay. Again: you recollect that when Jeroboam the king of Israel set up the two golden calf gods, one in Dan the other at Bethel, he took of the lowest of the people and consecrated them priests for these gods: to preach their divinity in opposition to the divinity of the God of Israel. And no doubt they were glad enough, as they could tithe the people and live without work. Here then you see men-made priests, serving idols for pay. Again: you recollect that when Ahab had married Jezebel, the daughter of Ethbael of Sidonia, that she being brought up to worship the idol god Baal in her native country, that when she came to Jerusalem she must needs get Ahab to make and set up Baal at Jerusalem for her to worship. But what account is a god without priests to preach his fame. So then she gets 400 men and makes them priests to preach the fame of her god Baal, and feeds them at her own table. Here is making priests again by hundreds. These were no doubt Jews by nation, and had heard the fame of the god of Israel; yet would they be made priests for money, and the favour of the queen. But these four hundred were not enough to spread the fame and doctrine of Baal throughout the country; they would only do for the metropolis. This then put Ahab upon the wise expedient of setting up the idol Baal in groves in different parts of the country, and consecrating 450 more. Here is making priests by handfuls. What did he want with so many, when the God Jehovah had but one poor old Elijah? Why, to support his false god and preach his false divinity in opposition to the god of Jacob. Thus the contention began between the priests of these two gods, and Elijah proved more than a match for them all.

So then we find that men will be made priests and tell lies, preach error, for money and sumptuous fare. And so it is now,

there are men enough that will be made priests, tell lies, preach falsehood, or this or that creed, or any creed for money, honor and gain. For it matters not with them, like Baal's prophets, whether they serve God or Baal, so money and good fare is coming. And they can please the sect that employs them, or the master from whom they expect their loaves and fishes. Like Ahab's prophets, they had rather tell lies than truth, because it pleased the king, gratified his ambition and wishes. So will modern men-made priests—they had rather preach lies than truth, because it pleases the people better; no please, no pay. Hundreds of other instances I could give you from history and scripture, of these dumb sleepy dogs, as the scripture calls them, but I must forbear. On heathen priests suffice it to say, that these self-made, men-made, and devil-made idol priests have ever been opposed to God's preachers; and have stimulated the kings and magistrates of the earth to kill, burn, and destroy thousands of God's ministers.

Next in bringing up the rear, we come to Jewish priests or preaching. It is well known to every man, that has paid attention to the reading of the New Testament, that the Pharisees were a numerous sect; and that they had many scribes, doctors, and priests to support their tenets and hypocritical traditions, which they pretended to have derived from the Jewish fathers, and taught them as commandments of God when they were nothing but the commandments of men, set up by men and thereby to make void the commandments of God, as our Saviour in many places showeth. Now our Saviour charges these priests with making long prayers, and making broad their phylacteries, pay titles, &c. but yet he tells them this was all hypocrisy, pretence, outward show; that they might, under the cover of hypocrisy or sheep skin, devour widows houses. Thus you see priests can play the hypocrite, put on a

form of godliness, pray and be very religious even, to get the chance of being called honest men, to prey upon widows and get orphans estates into their hands to make gain to themselves. Our Saviour charges these priests with the blackest crimes, so black as to be hypocrites, to lead the blind into the ditch; and you recollect the law of Moses says, cursed is he who leadeth the blind out of his way; how much worse to lead him into the ditch of error for a little money. He charges them with uncleanness of insides, as filthy as the sepulchres of the dead, or a nasty dish; although their external actions in a religious way had whitewashed them outside, yet their hearts were wolf, were God-hating, Christian-hating, truth-hating, covetous, and as offensive to God as a dead rotten body in a grave was to men; and consigns them over to the greater damnation, with all their preaching and religion. Now who made these priests? Not God. These were self and men-made Jewish pharisaical priests, and served for hire as well as the false prophets. If God had made them, then would they have loved Jesus Christ; if they had been Christians, then they would have loved the apostles; for Christ says of them, that they hated both him and his Father. And if these and the chief of the priests of Aaron's order had been Christians, then would they not have killed the prince of life, nor have persecuted the apostles unto death. So then we see that false priests, whether heathen, self-made, or men-made, or Jewish of the same description, possess a persecuting and a God and Christ-hating spirit, and are in opposition to God's priests in every age, and to his truth and people; and like ravening wolves have preyed on the estates and lives of God's people. And man is now about what he always was; he has not got better by the age of time, he is the same corrupt being; place him under like circumstances and he will prove it to you.

Then the wolves of the present age are still wolves, as much so as they were when Jacob minded Laban's flocks to keep them from catching the lambs. So are wolf preachers, they are the same at this day as they were when Cain devoured Abel, or as when the pagan wolves in the days of the ten persecutions drenched the world with the blood of the lambs of Jesus; or as when the popes, those master wolves, with their understrappers sucked the blood of the martyrs of Christ. Or as when Queen Mary of England, that bloody she wolf, roasted the saints of God in Smithfield, to gorge her wolfish stomach. Or as when the New England Cambridge and Oxford priests punished and whipped the Quakers, and imprisoned the Baptists in Virginia. This is not an hundred thousand part of the cursed cruel deeds of self-made, men-made, and devil-made preachers; nor can words portray the black and infernal malignity and horrid murders they have been the stimulators and cause of. And as wolves are the same they used to be in nature and principle to kill sheep, so are these men to a man the same in nature and principle to kill sheep, if it was not for those lets and barriers set up by the governments of the nations of the earth. They would have went on killing in the Roman empire, had not Constantine made laws to have protected and thereby fenced up the sheep from the wolves. How thankful then to God and civil rulers should saints be, for the present fences made round the sheep to keep off the cursed wolves of the present age; for there are as many now, I am full assured as there ever were at any one time since the world began. But they can only stand and grin through the pen, or howl in the thickets, while the sheep feel secure from the laws of the land. This is all that prevents, for, says Jesus, I send you forth as lambs among wolves, and marvel not that the world hate you, and you shall be hated of all nations for my name's sake—

the American nation not excepted. And why have self-made, and men-made, and devil-made preachers, these wolves in sheep's clothing, hated God's ministers? Why, because God's ministers stand in their way of getting money by their preaching. God's preachers have ever declared this and their other black deeds to the world; and have like Jesus, testified that the deeds of these men are evil. For this reason, as Christ said, the world hated him; and so for this reason, these men-made hypocrites hate God's ministers, because they will not let their black deeds and hypocrisy pass untold to the world. Read the Old and New Testament, and see how the false prophets and true were always in opposition; and how God's prophets testify against their divining for money, and how Christ and his apostles testify against these false teachers. If they had let them have gone on to get money, under their sheep skin covering, and not to have exposed them, then all would have been well. This is the reason, that the wolves are howling on my track, from the city of Washington to Pensacola.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', APRIL 8, 1837.

---

Persons renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.--Ed.

### JUSTIFICATION BY WORKS.

In the last number of our first vol. we noticed an article in the Christian Index, headed, "False Calvinism, By Robert Hall," in which R. Hall affirmed that, faith and repentance are both the gifts of God, and the duty of the unregenerate. Our object in noticing said article was to shew not only its fallacy, but also its absurdity. The Junior Editor of the Index has entered into a defence of R. Hall's proposition; which he heads with these words: "Bad Theology." For the purpose, we suppose, of proving Hall's opinion to be

correct, Mr. Stokes uses the following arguments and scriptures:—1. "That Christ speaks with the same authority in the gospel, with which God the Father speaks in the law."—2. That Christ says, "*repent ye and believe the gospel*"—"while ye have the light BELIEVE in the light."—3. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, what shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—4. "The duty of unregenerate men to repent and believe the gospel, appears from the fact that they are verily guilty for not doing it."—He that believeth not is condemned already, *because he hath not believed in the name of the only begotten son of God.*—He that believeth not the son shall not see life, but the wrath of God abideth on him:—5. The apostles were commissioned to "preach *repentance and faith*" in Christ's name, "as the immediate duty of those who heard the gospel."—6. "And the times of this ignorance God winked at, but now *commandeth all men every where to repent*:"—7. Kiss the son, lest he be angry and ye perish from the way when his wrath is kindled but a little:—8. Matt. 18: 21—25.—9. "Fatal, fatal error! Let sinners be taught this doctrine, and ply them with argument as we may, they would meet us at every point, and parry every exhortation, every entreaty, with the excuse, "we are unregenerate, it is not our immediate duty to repent and believe."—Under the 5. Argument Mr. S. repeats the passage: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—These include in substance the whole of Mr. S's arguments.

To the first of the above arguments we would reply that Christ, we admit, possesses equal authority with the Father, inasmuch that the dead hear his voice, obey his call, live. John 5: 25.—11: 43, 44. But Christ came not to destroy nor to enforce the law, but to fulfil it; nor yet to institute a new law consisting of gospel commandments, but to give gifts unto men, to save sinners.

To the second:—In regard to Christ's *commanding* the people to repent, and to believe, we repeat that it is instruction, direction; and that his teaching is in the form of commanding. He has an equal right to demand the sinner's obedience to the law. Hence he will

judge the world. So Christ by the apostle says, work out your own salvation with fear and trembling—save thyself—save yourselves, &c. Will Mr. S. say it is our duty to save ourselves in the largest sense of the word, save? Christ directed the man who inquired after his duty, to the law of Commandments. Thou knowest the commandments, &c. He replied he had kept them. As a test of the truth of it, and of his sincerity, the Lord directed him to sell all he had and give to the poor. If it be duty to believe and to repent, then is our justification, by works of righteousness which we do. For a sinner owes no duty but what is a work; and as faith is connected for righteousness, if it be duty to believe, then righteousness comes by our duty. A man is justified by faith. Then if it is a sinner's duty to believe in Christ, then is he justified by his duty when believing, and saved by duty of his own.

To the third: Which is a continuation of Christ's teaching. When he *taught* his disciples on the mount, he did it in the form of commands. As to the passage, This is the work of God, &c. we would say it is the work of God—not the work of the creature.

To the fourth: Mr. S. says, men are guilty for not repenting and believing, and immediately quotes: where there is no law there is no transgression; adding that it is a transgression not to repent and believe! Now he has fairly got faith and repentance to be law; and of course, the justification is by the deeds of the law. Mr. S. ought to learn, that sinners do not become guilty by not repenting and believing, but they have long since become so by transgression of the law;—not of Mr. S.'s gospel-law, or law-gospel, by every man—but by one man's disobedience,—the offence of one against God's law. As repentance and faith are the only way of escape from condemnation, the Lord said the wrath of God abides on him that believeth not. He further declares that he that believeth not is condemned [not for not believing on the Son, but,] *already*, before Christ is preached. For condemnation was sealed to all our race before the Son was preached to any.

To the fifth: If repentance and faith were the immediate duty of those who heard the gospel, then the commission needed amendment or alteration so as to read, Go and preach every man's duty to him, [this is the commission of the present times,] instead of Christ & him crucified; say to him that performs the duty of repentance and faith, the reward shall be reckoned of life everlasting. But the truth

is, to him that *worketh*, no matter what the duty or work be, *the reward is not reckoned of grace, but of debt*. Consequently he who preaches gospel duty to sinners, preaches debt, and not grace. Of course Mr. Stokes would call this *good theology*.

To the sixth: The commanding of all men every where to repent is expressive only of a circumstance without which all must perish; the same as, except ye repent ye shall all likewise perish: of course, there is no salvation without repentance.

To the seventh: *Fie!*

To the eighth: What Mr. S. may have seen in the 21--25 of the 18 chap. of Matt. explanatory of obeying a gospel and gracious gift, we cannot understand. The ten thousand talents was his debt to the law, which takes by the throat, saying, pay me that thou owest. This claimed all he owed. His obligation to the forgiveness of the debt we cannot see.

To the ninth: To preach to sinners that regeneration is their duty, and this too in order to head them in their objection to salvation, is to us at least new theology if it is not bad theology.

Now the law dictates to sinners what they owe to God. It even shows to Christians what is right. They who have true faith in Christ consent to the law that it is good, they establish the law. But it claims man's whole duty to God, if there had never been any gospel preached. And the confounding of the gifts of grace with law and duty, is the offspring of an opposition to the doctrine of eternal and particular election, and a predilection for Arminianism: since unrenewed man is capable of nothing but what is a work, and every work has its reward of debt, and not of grace, according to the scriptures. He who will let the objections which he fancies the sinner will make, drive him from the written word, is not worthy to stand as a watchman for God.

Repentance not to be repented of, and faith that works by love, that purifies the heart, are the gracious gifts of God, and fruits of the Holy Spirit; without which according to the scriptures there is no salvation. But he who teaches that they are the duty of sinners, so far despises God's righteous law and disregards Christ's blood; he who teaches men that they can of themselves do these, and he who thinks he can do, or has done them, and that God for that cause will forgive him, are equally deluded, if not in the gall of bitterness and bonds of iniquity.--*Ed.*



We copy the following article from the *Biblical Recorder* of Jan. 11.

TO THE CLERGY.

The clergy have often said to me: "Ignorance is our greatest obstacle. Many in our congregations have not intellect enough to perceive the truth; we preach without being understood, and labor without any good effect, for there is not much mind in many of our hearers to reason with, and less to convince."

To the clergy then, I would respectfully say, can you not devise some means to enlarge and strengthen the minds of the unlettered part of the congregation? Can you not improve the common schools in your congregation? Can you not deliver lectures on the natural sciences before these schools? Can you not circulate this cheap paper in every family? Can you not use some influence in procuring qualified teachers?—Can you not preach frequently on the necessity of cultivating the mind—on the importance of education, &c.? Can you not do something to keep the children of your parish steadily at school? Can you not see the most improved school books are procured? And above all, that the teachers possess the right moral and intellectual qualifications? We believe that no individual can do more for the cause of education, than a liberal, enlightened clergyman. It will not be his object to teach creeds or doctrines, but to strengthen and liberalize the mind, that he may have something to address when he goes into the pulpit.

If we take the pains to weigh the above in the balance, we shall find it greatly wanting. The preachers of the present day are itching to preach in a learned manner, so much so, that they are aware the mass of the people cannot understand them. If they were content to preach only what they have learned from the Bible, from God, the people could as easily understand the preachers, as the preachers could understand God and his word. But seeking to be taught themselves and to teach the people also in the learning and wisdom of this world, in order to understand the gospel

and believe it, they encourage that which the Lord condemns as folly. For the wisdom of this world is foolishness with God; and God hath chosen the foolish things of the world to confound the wise. 1 Cor. 3. 19—1. 27. The poor of this world are generally unlearned; and the rich count them ignorant: but God hath chosen them rich in faith, and heirs of the kingdom. So that they can understand the gospel when it is preached and believe it too, when the Spirit teaches them without human science. Hence, Jehovah said to Christ, all thy children shall be taught of the Lord. And hence, the wayfaring men tho' fools (in earthly science) shall not err therein. Isa. 54. 13—35. 8. And he who, professing to be sent to preach the gospel, turns aside and directs his attention to schools of human learning, is as far from true obedience as King Uzziah when burning incense; or King Saul when reserving oxen and sheep for sacrifice to the Lord. And such are as utterly unfit for gospel ministers, as Uzziah was for a priest, or Saul for a ruler in Israel.—*Ed.*

*Wake Forest Institute.*

The committee on Wake Forest Institute, in their report to the N. C. Convention, say, "Your committee cannot express the emotions of gratitude to God, and the joy with which the fact that another revival has occurred among the students at the Institute, fills their bosoms. Three revivals in three succeeding years! Is not this an unparalleled occurrence? Surely God takes delight in this institution. He has stamped it with the seal of his approbation—shall it not then continue to prosper? We believe it will."

The committee very confidently inquire if this is not an unparalleled

occurrence. Now, if it were indeed unparalleled, it would need to be much suspected whether or not it was a work of the Spirit of God. For the Lord in times past has been very kind to his people, and granted to them refreshing times from his presence. Insomuch that if neither the age of the apostles, nor the days of Gano, Vanhorn, Miller, Silas Mercer, Jacob Crocker, Jonathan Thomas, Nathan Gilbert, Joshua Barnes, &c. could furnish a parallel, it would be extremely doubtful whether this was the work of the Lord. But we are disposed to answer the committee in the affirmative. At least we think the revival of the Institute has its resemblance, if not its exact prototype or parallel, of former days. The committee exclaim, surely God takes delight in this institution. Leah exclaimed: *Surely the Lord hath looked upon my afflictions; now, therefore, my husband will love me.—Now this time will my husband be joined unto me, because I have borne him three sons.—Now will my husband dwell with me, because I have borne him six sons.*

The Institute became the companion of its friends by fraud: having no scripture authority for it, no requirement, they pilfered credit from the scriptures, and received it thro' deceitful tradition. So Jacob never requested nor desired Leah, but through fraud she was imposed upon him.

The committee names three revivals, and breaks out, surely the Lord delights in this institution. Surely, said Leah, my husband will dwell, &c. because I have borne him three sons. If Leah had been Jacob's beloved wife, and he had loved her and dwelt with her, then she would not have made such exclamations. So we think the com-

mittee of the Institute, if it were a lawful bride, would not parade in this manner; but recollect that *one of a city and two of a family*, was the Lord's work.

As it was not Jacob's contrivance to make Leah his wife, but Laban's craft; so it was not the Lord's contrivance to make the Institute religious, but men's device.

As Leah's three sons, or six sons, were not the offspring of true love wedlock; so these revivals are very probably the offspring of self-made zeal, and not of the Lord's be- trothing.

Leah supposed her fruitfulness would secure her husband's attention and affection, rendering her meritorious in his sight; so the committee seem to think the Institute possesses something meritorious and attractive, so that the Lord has stamped her with the seal of his approbation.

Leah despised Rachel because she was fruitful and Rachel was barren; so the committee of the Institute despises the church of God, while it boasts of its own carnal excitements, and taunts the Lamb's wife with barrenness,—no revivals, saying the Lord is not with them.

Jacob provided for Leah's children; but he loved Rachel's: so the Lord provides for the offspring of the Institute, but it is to be feared he does not love them.

The Institute is very near having another parallel. The heads thereof judge for reward, the priests thereof teach for hire, the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us. Behold her likeness.—*Ed.*

Georgia, Houston county, }  
January 8th, 1837. }

Dear brother Bennett: I have received the 23d No. of the first volume of the Primitive Baptist, and am well pleased with the paper and so are all my subscribers, believing it to be a fruitful means in the hands of God in bringing out the church from under the new schemes of the day, falsely called benevolent—such as, Bible, tract, missionary, and temperance societies; theological seminaries, and Sunday school unions, &c. As it appears to me to be a day, or has been a day, that the church has been slumbering in Delilah's arms as it were, and lulled into that slumber by the soothing doctrines, that the poor heathens are dying and going to torment for the lack of the gospel, and all they lack of furnishing them with the glorious news of salvation is, the means of your money. "Give us your money," and the work of the Lord shall be done; and if you don't, you will be fighting against God. And they say to us, that there is already a large portion of the heathen nations that is now suffering in torment, by reason of our being too close fist'd to furnish them with our money, to enable them, mere men, to carry the gospel to them and convert them by the same; although they will declare from the stand, that the church was given in Christ complete before the world was, and that even the hairs of their head are numbered with God, and all that were given to Christ by the Father in the covenant of grace should come unto him, and not one of them be lost. Now it seems to me, that there is no need of all this new scheming to get money to send the gospel to the heathen; for without they could show some precept or example from the word of God for such schemes, it is very plain to all the true followers of the Lamb of God, that it is

right down speculating on the glorious gospel of Christ, for filthy lucre sake. It is very plain to missionaries to see that their schemes have spread a cold desolation from Maine to Mississippi, and yet they urge it the more in the State of Georgia, where I live. They have caused splits and divisions in churches and Associations, so much that a number of churches have shut their doors against them, and there are other churches that have not communed for a long time on the account of it. Now, my friendly reader, reflect for a moment and answer me one important question: is the eternal God the author of confusion? I will leave you to make up the answer.

Now, my dear brother Editor, to give you some information of the confusion that I have been speaking about in a stammering manner, I will enclose the Circular Letter of the Flint River Association, as it stands on the Minutes of the same. You will discover that it is a consolidation of two letters that were sent to that body, one from the church at Lebanon, and the other from the church at Ephesus, Monroe county.

I close my remarks by praying God's blessing on you, that you may be the means in the hand of God in causing the true and glorious light of the Spirit of the gospel to shine once more over our benighted land.

*Moses Johnson.*

CIRCULAR LETTER.

We, the Baptist church of Christ at Lebanon, by her messengers, William Moseley, John M. Ponder, and in case of failure, Matthew Waldroup, to the Flint River Baptist Association for 1836, send greeting:

Dear brethren, we have not been

in the habit of troubling you with lengthy epistles or long prayers; as such we hope you will indulge us in a communication of greater length than usual; for we deem it our duty and privilege to inform you of all steps of importance which we as a church take. When we look back at the Baptist denomination for years gone by, we discover that notwithstanding the heralds of the cross then preaching the doctrine of eternal and particular Election, Effectual calling; Repentance towards God and Faith in our Lord Jesus Christ; and the final perseverance of the Saints in grace; they were a prosperous, peaceful and united people; but we ask, is it so now? No: Confusion and division has spread its baneful influence and desolating effects from Maine to Mississippi. And as the same causes will always produce the same effects; it has not arisen from preaching the above named doctrine; and as coldness and declension in the things of religion were communicated to them as well as us; that cannot be the prime cause. We are therefore compelled to believe that this state of things has arose in consequence of a change of doctrine (in order to support,) and change in practice, in the introduction of the *Benevolent Institutions* of the day, *falsely so called*, and which in our opinion answers in its amalgamating principle of Church and World, to the bond woman and her mocking Son; and has produced similar effects in the once peaceful family, and as such calls aloud for a similar declaration from the free, as such we have this day unanimously before God and in the sight of men declared a non-fellowship with Bible, Tract, Missionary and Temperance societies, Theological Seminaries, and Sunday School Union, &c. &c., believ-

ing them to be the inventions of men, and the fulfilling of those prophetic expressions found in 1st Tim. 4th and 1st. "Now the spirit speaketh expressly that in the latter times some shall depart from the faith; giving heed to seducing spirits and doctrines of devils." 6th ch. 5 v., "Supposing that gain is godliness from such withdraw thyself." Acts 20th ch. 29—30th verses, "For I know this that after my departing, shall grievous wolves enter in not sparing the flock—also of your own selves shall men arise speaking perverse things to draw away disciples after them." 2 Peter, 2nd ch. 3 v. "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 time lingereth not, and their damnation slumbereth not." With many more such passages, are our first reasons for what we have done.

2nd. One article of our Constitution and one of the Association, states, "that we believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice," and we find neither precept nor example for the institutions of the day there.

3d. We believe they have been a fruitful source of discord and division among brethren; and now dear brethren as this is a matter that interests all, we pray you to take this into consideration.

The Baptist church of Christ at Ephesus, Monroe co.

*Resolved*, That the *Benevolent* (so called) institutions of the day, such as the Bible, Missionary, Temperance, Tract societies, &c. &c., are unscriptural, unsupported by divine Revelation, and therefore improper; this is therefore to declare

and make known to our brethren composing the Flint River Association and all others whom it may concern, that we have no fellowship with those human institutions; neither do we have fellowship with Associations, churches, or individuals that are in connection with them.

N. B. Friendly reader, you will recollect that although the above letter was a consolidation of two letters sent from different churches to the Flint River Association by their delegates, it was then acted upon by that body and adopted as the letter of the Association. *M. J.*

*Haywood county, Tennessee, }  
Jan. 29th, 1837. }*

Dear brother Bennett: I feel much gratified in the perusal of your paper, through which I have learned and am learning the situation of Zion. In reading those communications from different brethren, (as I hope,) in different States, my own views and feelings are expressed on the subject of the greatest importance, the religion from heaven. Though the religion of the world has ransacked the Baptist church, no marvel, as darkness is opposed to light. The religion of the world and the religion of Jesus Christ are opposites, and while the war is kept up it only is the fulfilment of scripture; and fiery trials may be expected, yet the sons of Levi will lose nothing thereby but dross.

Yours in esteem.

**ASA BIGGS.**

*Conecuh county, Alabama, }  
22d Jan. 1837. }*

Brother Bennett: I live in the bounds of the Bethlehem Association. I believe the lay brethren at this time are murmuring and complaining, as much as people possi-

bly can. The State Convention, with all its auxiliary societies, make their boast that they have all the men of talents and will carry their point; and men must become tributary to the gospel and all their societies which, they say, are for the glory of God. The preachers that are called great in these parts, go at the highest price to preach by the year for money.

Yours in Christian love,

*Adam McCreary.*

*Edgefield District, So. Ca. }  
3d of Feb. 1837. }*

Dear Sir: As far as my knowledge extends, I think your paper is doing much good in drying up the resources and stopping the speculations of the ungodly speculators in religion: And I hope it and other similar papers will be continued until they work out corruption and speculation from Christianity, and thus save our country from priestly domination.

Please inform friend Lawrence, that if he travels this far south, we wish him to preach in this section of country, in opposition to the missionaries; for he has many warm friends here who would be at much trouble to hear him. His works are eagerly sought after, much read, and have done much good.

Yours respectfully,

**JOHN CHAPMAN.**

*Fayetteville, Georgia, }  
Jan. 5th, 1837. }*

Brother Editor: The old school Baptists are gaining ground here—the human invention men are but scarce in this section. The worst enemies we have here are those gobetween fellows, who have no mind and are not worthy to be on either party. Yours in love.

**E. S. DUKE.**

**POETRY.**

*From Erskine's Gospel Sonnets.*

**THE BELIEVER'S JOINTURE.**

CHAPTER I.

*Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.*

SECTION III.

*Christ the believer's physician and wealthy friend.*

Kind Jesus empties whom he'll fill,  
 Casts down whom he will raise;  
 He quickens whom he seems to kill;  
 Thy Husband thus gets praise.  
 When awful rods are in his hand,  
 There's mercy in his mind;  
 When clouds upon his brow do stand,  
 Thy husband's heart is kind.  
 In various changes to and fro,  
 He'll ever constant prove;  
 Nor can his kindness come and go,  
 Thy Husband's name is Love.  
 His friends in most afflicted lot  
 His favor must have felt;  
 For when they're try'd in furnace hot,  
 Thy husband's bowels melt.  
 When he his bride or wounds or heals,  
 Heart-kindness does him move;  
 And wraps in frowns as well as smiles,  
 Thy Husband's lasting love.  
 In's hand no cure could ever fail  
 Though of a hopeless state;  
 He can in desp'rate cases heal,  
 Thy Husband's art's so great.

*(to be continued.)*

RECEIPTS FOR VOL. II.

Jas. Southerland, \$1	Jesse Price, \$1
Edm. Stewart, 10	James Biggs, 1
Willis Fleming, 1	William Pearce, 1
Frances Little, 1	Benj. Bynum, 2
William Merriitt, 5	Edw. S. Duke, 5
Jesse Lankford, 5	John Truit, 1
A. B. Reid, 10	Burwell Temple, 4
J. M. Rockmore, 15	J. Blackstone, 5
L. B. Moseley, 5	M. W. Sellers, 5
Rowell Reese, 5	

FOR VOL. I.

David Williams, \$1 | L. B. Moseley, \$5

AGENTS,

*For the Primitive Baptist.*

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanston*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bearsboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chaudler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sareeta*.

**SOUTH CAROLINA**—Wm. Hardy, *Edgefield Dist.*  
**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mahi, *Adairville*. K. Toler, *Upton*. Wm. R. Moore, *Mulberry Grove*.  
**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dence, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*. Seaborn Hamrick, *Corinth*.

**TENNESSEE**—Gedy Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick, *Cherryville*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*.  
**MISSISSIPPI**—Jesse Battle, *Meridian Springs*.  
**LOUISIANA**—Peter Bankston, *Marburyville*.  
**MISSOURI**—Samuel D. Gilbert, *Portland*.  
**ILLINOIS**—Richard M. Newport, *Granville*.  
**INDIANA**—Peter Saltzman, *New Harmony*. Jeremiah Cah, *Bethlehem*. M. W. Sellers, *Jeffersonville*.  
**OHIO**—Joseph H. Flint, *Preston*.  
**KENTUCKY**—Jonathan H. Parker, *Salem*. Thos. P. Dudley, *Lexington*.  
**VIRGINIA**—Keou-1 C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Herringsville*. William W. West, *Dumfries*. Theo. F. Webb, *Callaway's Mill*.  
**DIS. COLUMBIA**—Gill + Beebe, *Alexandria*.

**PENNSYLVANIA**—Ilezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.  
**NEW JERSEY**—Wm. Patterson, *Suckadunny*. C. Snyder, *Hopewell*.

**WISCONSIN TER**—M. W. Darnall, *Mineral Point*.

TERMS.

*The Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 2.

SATURDAY, APRIL 22, 1837.

No. 8.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

### PART II.

ON MEN-MADE PREACHERS.

(continued.)

As I have got so much to say of the Christian priest hereafter, I shall omit bringing up their rear at present, and proceed in my enquiries to find out the time the gospel church got to heaping up to herself teachers having itching ears, &c. And in order to do this, we must travel after the church from the place where I left her, and begin again at the day of the great change made in her situation by Constantine, in her being protected and established by the laws of this emperor about the year 323.

And upon our setting out I want you to observe the cause named by the Holy Ghost, that gave eyes to Paul to foresee why they should heap up these teachers; namely, they would become so that they could not endure sound doctrine. This would put them upon heaping up teachers after their own lust. Then there are two causes—lust, and not liking sound doctrine. These were the causes why the church got to making preachers. Now I have given you my reasons why the church did not make them for the first 300

years. Then when Constantine had established Christianity by law, and it was thereby declared that it should be the religion of the Roman people, or by law protected the Christians against persecution, certainly it produced a great change in the external affairs of the Christian church; so much so, that what follows will be but a faint picture. He proceeded after her establishment to erect the most sumptuous and splendid churches for her worship, of the finest and polished architecture; and settled by law for the first time salaries on the Christian ministry. Here it was that the Christian Sabbath was first established by law, instead of the seventh day or Jewish Sabbath. Thus the British nation received the Christian Sabbath from the Romans, for Britain was at that time a Roman province; and we have received it from the British nation, and that is the way we came by the Christian Sabbath instead of the Jewish Sabbath; and thus we keep the first day of the week, instead of the day God ordained. Nor is there any proof in the scripture for such a change of the Sabbath; for although it was called the Lord's day, because he on that day arose from the dead, yet it is no where proved that God, or Christ, or the apostles, authorised it to be thus changed. Then it was so done by this emperor without divine authority. Thus by Constantine taking the church into his imperial favor, he of course claimed the right of regulating her concerns, and so he changed and turned the whole frame of the gospel church, and

all that had appertained to her for 300 years, upside down. Instead of imperial power now being against her, it is now her protector; and instead of persecution, fire and sword now being the portion of her cup, it was a flowing bowl of protecting laws and princely favor. Instead of poverty and confiscation of goods, now riches and salaries for her ministers by law; for wandering in the woods, dens, and caves, and worshipping God in secret in rags and skins with fear of the loss of life, sumptuous edifices in the grandest style, with the finest gowns were prepared for the followers of the Lamb to bow the knee in. Church members were honored and preferred to the first offices of state; ministers of the cross were revered as the nobles of the earth, clad in silk and velvet; salaries, riches and honor now flow freely into their pockets, and of course ambition and pride into their hearts and leanness into their souls. The ministers of the cross and members of the church now became brothers to the emperor, the queen and empress mother became sisters in the church and sisters to the clergy; generals, captains, lords, dukes, and commons, profess honor and defend the Christian cause. Was not this a fine time to gender lust in the hearts of the clergy and love of money, pride and honor? Was not here fine and great inducement for men to become professors of religion, and for men to become preachers to obtain a large salary and honor in the bargain? Was not this a great inducement for the pagans and pagan priests to turn their coats and jump in judgment with the emperor, and thus obtain his sunshine, have their purses bloated with gold, and have the brothership of all the noble court of the emperor? But alas, alas, sad downfall of the Christian church; for it will take her 1260 years to have this wound cured, according to the Revelation of St. John. This one wrong step paved the way for men-made teachers and the blasphemy of anti-Christ and all the abominable errors of the scarlet whore

and her harlot daughters. Sad proof that an over zeal and the unhallowed hands of statesmen have nothing to do with religion, for it is sure to produce a corrupt ministry and this is the leading cause to all other corruption and death in the church of God. For had Constantine repealed all persecuting laws, and protected all subjects in equal rights, and left religion to have stood upon its own intrinsic merits, all would have been well. For if religion be of God, let God and his people take care of it, and not statesmen; for if of God it does not need men's laws for its support, as is fully shown by 300 years of its progress in the world; if of men, it cannot be the duty of statesmen to support imposition and hypocrisy in the world. So then statesmen and laws either to enforce religion, or to say what shall or shall not be a man's religion, have nothing to do with the matter; for they should only know men as citizens and subjects of government, and not as professors of this or that religion, provided such a religion does not destroy the peace and happiness of civil society, of which they have cognizance. For religion is a secret between man and his maker, with which law makers have nothing to do; and he who meddles with the consciences of men is a tyrant and an usurper of the dominions of God.

Now when the sunbeams of princely favor, money, honor, popularity, grandeur, titles and pomp were conferred on the ministry and Christian church. She of course became proud, high minded, wealthy and honorable in this high station; wealth you know is one of the roots of pride, and pride is lust and a lust of the basest and meanest sort, and abhorred by God and all good men. Here then you see the very cause pointed out by Paul, her lust, of pride, honor, wealth, titles, pomp, show, and parade; all these spring from wealth, while wealth produces in addition to these, covetousness of more and more, and ambition still for higher and higher honor, un-



til they scaled the pinnacle of heaven and dethroned God out of his church and usurped the title of Lord God the Pope, Christ's vicar on earth, Generalissimo of all the army of saints, and took possession of the keys of the church, hell, heaven, and purgatory; and that no man should buy or sell, or go in or out of either, without paying toll to his holiness. Paganism, that had for ages been the religion and pride of the Roman world, was now dissolved and sunk into contempt and insignificance. The zealous prince Constantine employed all his resources, genius, authority, laws, engaging charms, munificence and liberality, to efface the long standing superstitious paganism, and enforce and propagate Christianity in every part of the Roman world. For this emperor, full of zeal, by edicts, restores every thing to the Christian church of which she had been deprived, indemnifies persons that had suffered, honors the preachers, gives commands to his governors to promote the gospel, erect churches sumptuous and grand in all the provinces. His mother Helena also aids by her acts of benevolence in the support of the gospel. Thus religion assumed a prosperous external and profitable appearance to preachers to get money, and church ministers to get honor. Those preachers in populous cities and towns were exalted to a high pitch of grandeur and style by those salaries of princely endowments settled on them by law. Now when money was so lavishly conferred on the clergy, of course false preachers came swarming into the church in pursuit of salaries which such a state of things offered them. Then for damnable heresies, superstitions, blasting errors, pompous show, unmeaning forms, new laws for the church, &c. Pride and lust of all kinds are now in abundance generated, even in the hearts of those who profess to be the humble followers of the Lamb, from such a state of wealth in the church; and thus every thing in faith and practice that was in opposition to true religion,

poured into the church as an overwhelming flood, and disrobed the church of her beautiful dress of meekness, humility, and heavenly mindedness, &c. which she had worn for 300 years.

And Constantine's removing the seat of empire from Rome to Constantinople, laid the foundation of the struggle between the Bishop of Rome and the other place for pre-eminence and power, and indeed there was a hard struggle for power in the church by the Bishops of Antioch, Alexandria, Constantinople, &c. who should be sovereign head of the church or king in Zion instead of Jesus Christ. But finally the Bishop of Rome prevailed above all the rest, and got in with the church to divorce Jesus Christ and to marry him; that is, as the Bishops of Rome advanced in wealth and power from time to time, until at length the church married Boniface III. in the year 606, the title of Universal Bishop being conferred on him by Phocas, Emperor of Rome. And as the Roman Catholics say Peter was the first Pope, counting from Peter to this time or the present pope Pius VII. who fills the papal see, there have been two hundred and fifty popes as husbands to the church Catholic as they call her. But she is a whore and prostitute to all these whomasters, as well as the kings of the earth with whom she has committed fornication, &c. At first Paul the apostle preached at Rome in his hired house and there was a church at Rome; the bishops of this church no doubt suffered for the first 300 years, as well as other Christian churches; yet after religion was established by law and salaries conferred on the ministry, then they pushed forward for wealth and power, and advanced in power thus: first, archbishops, that is, the great or greatest of all bishops; 2. universal bishop, that is, over all churches and other bishops; 3. sovereign pontiff; 4. Christ's vicar; 5. prince of the apostles; 6. his holiness; 7. king of kings and lord of lords; 8. prince over all nations and kingdoms; 9. the most holy and most

blessed master of the universal world; 10. father of kings; 11. light of the world; 12. most high and sovereign bishop; 13. Lord God the pope; 14. God on earth—with many other titles of honor and gain for themselves and understrappers in proportion, too tedious to mention in this short sketch. Now add to this list of honorable titles and profits, the endowments of the church and the hundreds of thousands conferred on monasteries, and the revenues of the bishops, and that the punishments of God for the wicked were to be prevented by liberal donations to saints and the holy see, churches and clergy. Here was an immense source of wealth to the church, and riches thereby came flowing into the treasury of the clergy which did enrich them for succeeding ages. Add to these the regalia, or royal domains, the gift of kings and nobles conferred on bishops, such as whole provinces, cities, castles, and fortresses, with all the rights of sovereignty. Add to this that the clergy were created dukes, counts, marquises, judges, legislators and sovereigns; and gave laws to nations and to the church, disannulling and abridging the laws of Jesus Christ. Add to this their authority to give battle to their enemies, which the clergy often did at the head of numerous armies to support the papal see. Add to this, the power to which they did finally arrive to excommunicate any man from the church, to excommunicate kings and queens, to lay the kingdoms of the world under interdicts and render them tributary to the pope and holy see, and absolve any subject from his allegiance to his sovereign, to grant absolutions for sin and indulgence in sin, for or on paying so much money to the clergy.

I will not pursue farther those days of darkness, for here is enough already to sicken the soul of the pious. Were not these fine times for the clergy, fine times for lust of all sorts, fine times to induce men into the ministry and to seek their fortunes by preaching, or becoming a prea-

cher for Christ? So mightily had things changed from poverty and persecution to riches and honor for preachers.

Now from 323 up to 606 the church increased in wealth and power, these are the hot beds of lust in church or state or individuals, which is but too well known to make remarks on, it would be needless; and as the church began to be lustful and increase in it after 323 and upwards, so true Christians began to separate from her communion; and as she became lustful in pride, honor and power, so in proportion she became unsound in doctrine. This naturally drove God's ministers from her communion, and thus small communities were formed to themselves, distinct from the church of Rome. The greatest of these were the eastern churches, or Greek church, which has a patriarch for their head instead of a pope. Yet there is no doubt that the removal of the seat of empire had a great share in producing this division; but I have thought that God was in this to break the power of the beast, or else he would have ruled the whole world. It is believed, so far as I can gather from history, that the Waldenses now began to separate from the Church of Rome and came out from her unsound doctrine, and thus became a distinct sect under Waldo, a preacher of this name, and bore their testimony against the whore drest in the blood of the saints.

However, it is sufficient for my purpose to state, that as the church between 323 and 606 became wealthy and powerful she also became lustful, and in proportion as she became lustful so in proportion she could not endure sound doctrine; then who was to preach for her? not God's ministers, for they cannot nor will not preach any other doctrine than sound doctrine. For you cannot believe God ever sent a minister to preach unsound doctrine, nor that any two ministers of God's sending ever preached opposite doctrines. Then if God's ministers would not preach it for her, and that is clear, as this is the cause

why they leave her communion and form new communities, who can endure it? Then the church is here of necessity put on heaping up teachers having itching ears, to preach false doctrine for her; since God's ministers won't do it for pay, she must make to herself such as will; and this she has the very ingredients to perform, lust, wealth, and power. And so for heaping up teachers to herself the church went, sometime between 323 and 606: the precise time I am not able to state, but I think it is satisfactorily clear from the prophecy in the text and the state of the church, that the time above is the time pointed out by Paul in the text. For if the church was then rich, proud and powerful, here are causes enough; a sound church wants a sound minister, a false or unsound church wants an unsound minister; then each agrees. Reverse them and the devil is to pay at once, for they can no more agree than wolves and sheep, in their food nor principles.

The machine employed to make these preachers for the church is theological schools; for she don't want sound ministers, and unsound ones can be made this way; but nothing short of the power of God can make a sound minister; nor a sound church—since the world by wisdom know not a three-one God, and the things of the Spirit are foolishness, and not received by the natural man; and no man can know the Son, whom God's ministers preach for life and salvation, except the Father and not the schools reveal him to them, and give them the gift of the ministry to preach among the Gentiles the unsearchable riches of Christ. However, like church like priest; the members had professed and joined the church for honor, and the preachers had sought to be qualified to preach for salaries, sing for money, and pray for hire; and so dog eat dog, both agree together to kill sheep, if it was not for the fencing laws. Then from this time to the present day, the church has erected hundreds of these dressing mills

to heap up teachers having itching ears, in different nations; and all the good they do is to turn men's ears from the truth, and turn truth into fables, and make merchandize of the saints, and get money by preaching lies; for to preach the truth these men-made preachers cannot, for Christ is the truth and him they cannot know without the revelation of the Father, and that they have not got nor can the schools give it them.

Then wherever the Roman Catholic religion has come in any nation, these schools have been set up to heap up teachers to support her wealth and power; and her preachers sing psalms for hire and grandeur, and from her all Protestant communities have taken this pattern is self-evident, as no instance can be found in the Bible of such a school to qualify prophets or apostles for their respective missions. Nay, Jesus Christ neither went to the schools for the first preachers of the gospel, nor sent them there after they were called. Nor is there any account of such schools as I can find for the first 300 years of the church, when she could endure sound doctrine; for when a church can endure sound doctrine, none but God can make a preacher for her; but whenever she gets so she can't endure sound doctrine, then she must go to making preachers to her liking, for God won't make such for her. And for this reason the Baptists in the United States have got to making and qualifying preachers—sad proof that the Baptists have become lustful, wealthy and proud, and can't endure sound doctrine; so for making teachers to her liking. For in the days gone by it was not so, for then the church called the Baptist being sound in doctrine wanted no men-made teachers, because they are always unsound; but now she has become unsound she wants them, and so for theological schools to make them, for God won't make them for her. And this state of the church is the reason why Associations are changing their former Confessions of Faith,

and a sad proof that the Baptists are not sound in the faith as in times past; if they were, they could endure the same Confession of Faith as the church in past ages. Another reason is, that men-made preachers are always money preachers, and money preachers have always been unsound and therefore the Baptists must change their doctrine and suit their taste, and then like church like preacher; both will then agree in unsound doctrine. And all this arises from the lust of the church, pride and wealth; and so farewell to sound doctrine in all churches that heap up teachers, for it is a proof the church is already unsound, therefore she is making a preacher to her liking, for no church that is sound in the faith will engage in such traffic; for such an one will rather pursue Christ's plan, to pray the Lord of the harvest to send them a laborer.

The Roman Catholics have schools for making preachers every where their religion has spread; in France, Spain, Portugal, the Italian States, in South America, in Canada, and the United States and elsewhere, so as to heap up teachers by thousands to support this whore in her unsound doctrine. And that it is so I will only give you a short specimen: and first, the doctrine of the Pope being head of the church; 2. the office of cardinals; 3. the seven sacraments, baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony; 4. the image of Christ, the virgin Mary, and other saints, as image worship; 5. the sale of indulgence in sin; 6. the pardon or absolution of sin, sold and forgiven by the priest; 7. purgatory; 8. the real body and blood of Christ in the supper of the Lord; 9. forbidding the clergy to marry and to abstain from meats, mass for the dead, &c. &c. Bring these doctrines to the Bible, compare them with my summary of sound doctrine, and see how false and unsound. Even baptism and the Lord's Supper they have made false doctrine by changing the mode, and many other unsound doctrines

did this church arrive to; therefore, she must make teachers to preach and sell these falsehoods for pay. And John Tetzel was a great trader in selling lies for money, and forgiving sins for pay, by the authority of the Pope. Now can you think that God ever made a preacher to preach these lies? If not, who made them but men? The Roman Catholic church made them, did heap them up in France, England, Italy, South America, Portugal, Spain, &c. &c. by thousands, because she was and is unsound in doctrine; therefore she heaped up these itching ear preachers, to preach these novel unsound doctrines to satisfy her lust, and by whose means men's ears have by thousands been turned away from the truth and turned into these fabulous tales, of a purgatory, the Pope's forgiving sin, or selling indulgence in sin, or worshipping images, or saying mass for the dead, or consecrating a wafer, or praying men out of purgatory, or issuing his bull, &c. &c. Every man must know these are all no more than fabulous tales, with a hundred others. Now then if the Church of Rome was to stop making preachers to tell these lies, down goes their church at once; since God never did nor never will, make a preacher to preach such lying fables as these.

Thus the time did come and has long since come in the gospel church, to heap up teachers having itching ears; for the Roman church claims the honor of being the only gospel or Catholic church. Indeed she was, until she divorced her husband and married the Pope; and thus she is not now the bride, the Lamb's wife, but the whore that rode the scarlet colored beast; and has prostituted herself as a common strumpet to commit fornication with the kings of the earth, and shall be burned with fire for her whoredom and abominations with which she has made the nations drunk with the wine of her fornications out of her intoxicating golden cup, which is full of all abominable errors, of death and damnation. And in her is to be found

the blood of the saints and and martyrs of Jesus, to be avenged of her shortly. Wherefore there is a voice from heaven saying, Come out of her, my people, and be not partaker of her sins, that ye receive not of her plagues.

Now this church or whore has harlot daughters, begotten in her whoredom, which means spurious churches there can be no doubt; and springing from the church of Rome after her whoredom, or marrying the Pope, and then committing whoredom with the kings of the earth. And thus the church of England, I think, is one of those daughters alluded to; as that church may be said to have sprung from the church of Rome, or to have arisen by her fornication with the Pope. For she is as much a harlot as her mother, in that she owned the kings and queens of England as her head, and was taken into their embraces and governed by their laws, and domineered over by bishops men-made. For as the blood of saints has been found in the mother, so has the blood of saints been found in her; and as the mother could not endure sound doctrine, and therefore heaped up teachers to preach unsound doctrine for her, so has this church heaped up teachers for ages in like manner. And as the mother was rich, proud, and powerful, so was this daughter; and as the mother changed the doctrines and ordinances of Jesus Christ into fables, so did this daughter into saint days, book prayer, written preaching, catechisms, morning and evening service, gown, churching women, burying the dead by preaching, bishops over large tracts of country or over other bishops or preachers, arch bishops, infant baptism, &c. &c. god fathers and god mothers, prayers for certain days, &c. &c. all of which bring along side and compare with the New Testament, and there is no more of these things there than there is of General Washington, which is just none at all, to be supported by scripture.

Now if the church of England was to cease heaping up teachers from the theological schools of Cambridge, Oxford, Dublin, Fort William, and other seminaries in the United States and elsewhere, what would become of this sect? why, die of its own accord; for these factories and others keep this sect alive. But in a word, take away the salaries from the ministry, and I warrant you empty martin gourds, as the case of the revolution proved. Then this church has heaped up thousands of men-made teachers, and is still heaping them up, to oppress the poor Britons and Irish past endurance.

You must take these as specimens of men-made teachers in both churches, and now all others seem to be following and wondering after the beast in this of theological schools to heap up teachers to support their different sects; and the more preachers the better chance to stand, and the more money the more preachers be sure; and the more preachers, men-made, the more moral darkness, lies and falsehood will be propagated. But God ere long will sweep all this trash away, as with the besom of destruction, to the joy of his own preachers and the triumph of the gospel church on earth. It is not long now, I feel assured, that this state of things is to continue before the beast and false prophet will be taken and cast alive into the pit.

From about 606 up to 1517, or thereabouts, is called the dark ages; and well it might, for who darkens the world like men-made teachers? During this 900 years the papal power held all Christendom in bondage and fear, and exercised her priestcraft to the highest pitch; made thousands of preachers, popes, cardinals, monks, friars, and scholastic divines of all sorts and grades; monkery assumed an instituted form, image worship was set up, the pope's supremacy was announced all over the world, pilgrimages were set on foot, absolutions and indulgences granted and sold, the inquisition established, the

great religious wars or crusades were carried on, &c. &c. Now one would think that the many thousands of men-made preachers and scholastic divines that existed in this age of the church, would have been the light of the world and kept darkness afar off. But sad proof that there is no light in men-made preachers, sad proof that when a church gets to the highest summit of worldly grandeur, wealth, honor and power, that this should be the greatest time of darkness; but so it is, that it was and so ever will be, worldly prosperity ever ruins the church and thus darkens the world; and scholastic divines are one of the causes of covering the earth with darkness, and the people with gross darkness.

This time between 606 and 1517, a period of about 900 years, is the time that John no doubt in his Revelation prophecies of, of all the world's wondering after the beast; that is, of following the church of anti-Christ and her men-made teachers having itching ears, which she had heaped up and sent abroad in every part of the Roman world, to sell pardons and indulgences and traffic otherwise in religious matters for money. And also they are the locusts, I think, alluded to that darken the gospel sun of the church. In that age of the church, emperors, kings and princes were hurled from their thrones by the popes—disrobed of their power by the vicar of Christ and their kingdoms filled with rebellion, for the bulls of his holiness must be obeyed. For the Pope was surrounded by tens of thousands of men-made teachers, who all as so many satellites received their instructions from him instead of Jesus Christ. Armies of monks, friars, and ministers were ready to obey his summons and execute his bloody commands, as well as the seventy-two cardinals, at all times; as by him and his power they got their pay for preaching. The clergy were forbid to marry, of which Paul foretold in the New Testament; councils were held by the popes, and at length they assumed the

supreme command of the whole Catholic world, and gave new laws and doctrines to the church, even the doctrines of devils, as Paul said. The first council was held at Nice, 325; then at Placentia. The council of Constance in 1414; the council of Trent, 1545. The crusades in the eleventh century, that wild enthusiastic project to recover Jerusalem from the Mahometans, that cost the lives of so many hundred thousands of Europeans.

In answer to the above dark state of the world I have nothing to say; as that comes not in my limits; but as to the dark state of the church for this 900 years, I answer that it is beyond all contradiction, that Christianity properly understood, as preached by God's preachers and exercising its due influence on the mind and character of men, must be a lamp of light to the nations of the earth; for only compare the nations who have the gospel preached to them, with those that have never had it, and how different in knowledge, manners and civilization, to the tribes of Indians that never have had the gospel light. Yet in this dark age there were thousands of thousands of men-made teachers, but there was no light in them to dispel this darkness; but the truth is, their deeds were evil, from the pope to the friar, and therefore the darkness, for they loved darkness rather than light, because their deeds were evil. And so now with men-made teachers; they hate the light offered to the world by God's ministers. Many during that age of the church left her communion and formed other churches upon what they in this dark age thought to be the gospel plan; and thus made a stand against the beast, but were destroyed by thousands. Yet those men bore their testimony against the man of sin, such as Claude of Turin, Peter de Bruys, Henry, Peter Waldo a Frenchman, Wickliff, John Huss, Jerome, &c. &c. These men often carried terror even to the seat of the beast, and preached with power and made thousands of converts for the

wolves to burn, drown, behead and banish. Which shows that men-made preachers even of the Christian name, and made by her who called herself the Christian church, can and will persecute God's preachers and people as well as Jewish and heathen priests. For self-made and men-made preachers are men of the same sheep-killing spirit, whether found in the antediluvian, Jewish, heathen, or Christian church, that matters not—wolf is wolf, before and since the flood. And wolf will be wolf, whether found in Asia, Africa, Europe, or the wilds of America. So are all self made, men made, and devil-made teachers; and so they will be found at the day of judgment, when God shall have divested them of the sheepskin.

But while the Pope slumbered and rolled in luxury and power at the head of this bloody whore, and saw all these rising sects in his power, and thousands destroyed, and dreamed of nothing but dominion, peace, riches and power, in 1517 Martin Luther arose, and to his aid Calvin, Melancthon, Carolstadt, Bucer, Erasmus, Menno, Occolampadius and others. These men of God gave the beast the deadly wound; but yet he lives in Spain and Portugal, showing these two horns, but is dying a lingering death elsewhere. Then from 1517 up to 1834, the Roman church has lived, but not in that power, splendor, riches and persecution as formerly. Yet in that age of the church she has drenched the world with blood in an abundance; but she soon shall see her sorrows, her widowhood, and death and mourning, and the burning of her flesh with fire shall soon come upon her, and God give her in his righteous judgment blood to drink since she has loved it so well; for he shall put it in the hearts of his servants to give her a double cup of his vengeance.

Here I shall close in pursuing the church, as the history of the church for the last 300 years is so full and so abundant al-

most every where. To them I must refer you for men-made preachers, and come immediately to the matter proposed, and give their marks from scripture, so you can know them from God's ministers.

(to be continued.)

---

## PRIMITIVE BAPTIST

---

TARBORO', APRIL 22, 1837.

---

### N. C. STATE CONVENTION,

Passed a *resolution* "that, as a tribute of respect to Luther Rice's memory, and an expression of unfeigned sorrow at his death, John Kerr should, on Monday of the Convention, preach a sermon suitable to the occasion." After this ceremony was past, they "*Resolved*, that the thanks of this Convention be presented to Elder John Kerr, for his discourse on the death of Elder Luther Rice; and that he be requested to furnish a copy for publication."

Query: Is this kind of proceedings apostolic, or not? Let us try it; for *to the law and to the testimony: if they speak not according to this word, it is because there is no light in them.* Christ enjoined, *Go ye into all the world;* the Convention say; *Come ye to the Convention, and go ye into the State of North Carolina.* Our Lord said, *preach the gospel;* the Convention say to John Kerr, preach Luther Rice, and our respect for him, and our sorrow at his death. The apostle saith, *for if I yet pleased men, I should not be the servant of Christ.* Mr. Kerr pleased the Convention, and they thanked him for it. The apostle said, *Know we no man a ter the flesh.* The Convention say, *Know we Luther Rice after the flesh. Having men's persons in admiration;* one man under the name of preaching the gospel, eulogizing another at the bidding of a body of men, and they voting him thanks for it. The apostle saith: *giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.* The Convention say, giving thanks unto John Kerr, for preaching about Luther Rice.

Hence we answer the above query as follows: It is not apostolic, but it is truly missionary.

The Convention also "*Resolved*, that the thanks of the Convention be presented to Bro. Meredith for the conventional sermon he delivered, and that he be requested to publish the same in the Recorder." The damsel raised again, the leper that was cleansed, the people

that heard Christ and his apostles preach, the centurion who saw Jesus die, the disciples who heard that repentance was granted to the Gentiles, and they who heard that Saul had preached the same Jesus whom he persecuted, all, *glorified God*. But when Herod, arrayed in royal apparel, and sitting upon his throne, made an oration, the Tyreans, Sidonians, and people gave a shout, saying, it is the voice of a god, and not of a man. So the Convention, when they hear Kerr eulogize Luther Rice, and Meredith extol the Convention, say, we thank you, sirs. If this resolution touching the conventional sermon be reduced to the aforementioned query, we must give it the same answer.—*Ed.*

#### J. CULPEPPER'S REPORT.

In this report we find the following: "And although our objects are very much misrepresented, and much opposition is kept up in consequence of these misrepresentations, where our objects are not fully known, and our motives not properly appreciated, yet I find in every section of our country a disposition to listen to explanations in most of the people; and as far as our objects are known, and the effects of our plans are seen and felt, the prejudices of the people are vanishing; (a) and in several sections of the country they are increasing the number of Sunday Schools and Temperance societies; (b) and habits of drinking spirits are abandoned; and in many parts of our country the churches are forming itinerant boards, and employing itinerant preachers. Most of the opposition I meet with, is imaginary evils, and vanishes (a) before the truth. Many who were misinformed, and opposed to us, are now sincere friends. But our (c) work is not yet finished. Much, very much, remains to be done; both in our highly favored country, and in foreign lands. And great caution, and continued, and increasing exertions are necessary, and a full confidence in God, a full acquaintance with his word, and an entire dependence on him, are of the utmost importance in all the friends and supporters of these institutions. (c)

"Beneath the inspiring influence of the Almighty, the church and the community are aroused and excited by the persuasion, that a glorious period is at hand. (d) This idea is daily gaining ground, and no person who calmly views the signs of the times, can doubt it."

(a) According to Mr. Culpepper's account, the conventionists will in a short time have nothing to do. For he says, the prejudices of

the people, and imaginary evils which is most of the opposition he meets, are vanishing before the truth. It may be that John Culpepper, Sr. believes their various conventional plans are the truth, or parts of the truth. But, *how can ye believe [this] which receive honor one of another?*

(b) Mr. Culpepper and Mr. Hawley should have compared their respective reports before they were audited, and saved them from their discrepancy. Mr. C. says, "they (the people,) are increasing the number of Sunday schools and Temperance societies." Mr. H. says, "There can be but little doubt but that the Sabbath school and temperance cause is on the retrograde." If Mr. H. would substitute *prohibition*, in the place of *temperance*, then we should incline to his opinion, against Mr. C.

(c) He, Mr. C. remarks, "*Our work* is not yet finished." We agree to this, that it is *their work*; and we grant the crop is theirs also. We likewise admit that great caution is necessary; but we believe that no pious artifice, nor any degree of human prudence, can hide the Convention's palpable deformity, nor change their system from its detestable priestcraft to gospel order. He appears to have been exercised in Bel and the dragon.

(d) Mr. C. says, the church and the community are aroused and excited by the persuasion that a glorious period is at hand. If they indeed be excited, aroused, &c. their excitement is not perhaps so great as that raised by Peter the Hermit, which was allayed only with the termination of the mad and superstitious Crusades. And we think further that the signs of the times indicate a period no less glorious than the said Crusades.—*Ed.*

#### *Report on Foreign Missions.*

In the above report to the Convention, (Mr. H. A. Wilcox, ch.) it is said, "Widely extended fields are opening before us on every hand, and are white already to the harvest."

Inquiry. What will the Mundane Corporation give per head for workmen to reap those fields? The Alabama Convention offers \$425 a year for single men, and \$600 for men of families, to work the *home* plantation. Said Corporation have made some of the churches in No.



Carolina checkered with trouble; some speckled, or linsey and woolsey, in doctrine; and some black with weeping. Is such an institution likely to make the fields in other parts any better? Will a man who is hired to reap, care for the grain, provided he gets his pay?

The same report contains the two following resolutions:

“Resolved, that the people of God are under obligations to pray more fervently and constantly for the success of Foreign Missions, and for the triumph of the Redeemer’s kingdom.”

“Resolved, that for this purpose the monthly concert for prayer ought to be regularly observed by every church in our State.”

Our Lord bade his disciples, when they should pray, to say,—*thy kingdom come.* The Convention say, pray for *foreign missions.* Pray more fervently. Pray more constantly. Now we have almost a mind to say, yes; *Cry aloud; for he is a God: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.* You must agonize; and pray often. Continue asking. And don’t enter the closet and shut the door to pray by yourself; but get together at a public meeting—the monthly concert, ay, that’s the mountain to worship in. And if Christians their cry is like Abraham’s: *O that Ishmael might live, &c.—Ed.*

#### Report on Sunday Schools.

The committee on Sunday schools, in their report to the Convention, use the following language: “It is impossible to enumerate the happy results and numerous advantages of this institution.”—O fie! What a mistake! The committee could have said, that Sunday schools prepare

*every body for heaven.* This would have been saying more of these schools than is true. They could have said; that such schools prepare *all their pupils* for everlasting rest. But this would have been incorrect. They could possibly have asserted, that *half* the children of Sunday schools are through the means of said schools renewed in spirit, and made joint heirs with Christ. This would have numbered more advantages and happy results than attach to such schools. This blunder was not committed for want of time: the committee have had a year before them. It was not for lack of opportunity to become acquainted with the true claims of Sunday schools; for they profess to have made them their study, and to know something of their existence for thirty years past. If under these circumstances men make such miserable slips, we cannot expect them to give us a correct account of Sunday schools. Hence it is not very surprising, that they should affirm; “In many destitute parts our country, where the schools are carried on in a *religious* way, as all should be, they are a substitute for the preaching of the gospel.”—They now fairly admit these schools to be new measures—they confess they are a *substitute*, and that too for the gospel. Christ said, *preach the gospel;* the committee and Convention say, preach Sunday schools as a substitute for the preaching of the gospel. Nor should we think strange of them when they “Resolve, that the Convention view the institution of Sunday schools among the greatest of means, under God, of promoting the kingdom of Christ.” But how can the Convention say, “under God,” for God instituted the gospel, and gave no substitute. He would not substitute any thing

else in the place of his own institution. Then Sunday schools are the work of men by the confession of their own advocates, substituted by them in place of God's gospel. They may as well now say plainly, our substitute for Christ's gospel, under God, &c. "*It is impossible to enumerate the happy results and numerous advantages*" of our "substitute" as among the greatest means, &c. The Convention adopted the three following resolutions in regard to these gospel substitutes: 1. "*Resolved*, that this Convention recommend to the ministers and churches of our denomination throughout the State, to take measures as quick as practicable, to establish and sustain one or more Sabbath schools within the bounds of each congregation." Why not recommend to other denominations as well as their own, to establish Sunday schools? Have not other denominations as much dexterity in substituting, as their own? Or, if they are means of promoting the kingdom of Christ, will other denominations change their tendency, or destroy their efficacy?

2. "*Resolved*, that all ministers belonging to this body be requested to lay before their different congregations as soon as practicable, the importance and utility of this institution." Say they not, the gospel; but the importance and utility of this our substitute.

3. "*Resolved*, that we conceive that the great object of Sunday school instruction is not barely to impart literary instruction, but to be instrumental in the conversion of the soul to God." And why not, if it be a gospel substitute? And if men can substitute a saving institution, why not save old folks and children, without regard to age or any thing else? From all we can

gather concerning Sunday schools we are forced into the conclusion that, they are, either prompted by a blind and superstitious zeal, or else by the voice of *him that sat on the black horse*.—*Ed.*

Pittsylvania county, Va. }  
January 23d, 1837. }

Very dear and beloved brother in the Lord: With pleasure I received your valuable paper, (the Primitive Baptist,) and feel it my duty to congratulate you and all the holy brethren with whom we correspond, that we go on contending for the faith once delivered to the saints, fearless of the opposing anti-Christian party, believing that the great Shepherd of the flock will be with us even to the end of the world!

How often has the church of Christ been disgraced and afflicted by the spirit of intolerant bigotry and misguided zeal? The world is now swarming, with zealots, partizans, wags, knaves, fanatics and enthusiasts, loudly proclaiming themselves to be the worshippers of God. This spirit of superstition and idolatry becomes despotism when united into one general focus; on this throne anti-Christ waves his banner and brandishes his crimson steel with imperial command. From this throne he issues his mandates and musters a host of worshippers. Yes, my brother, the whole world are worshippers of this beast, except the elect whose names are recorded in the Lamb's book. Rev. 13 ch. 8 verse. This beast has power to blaspheme God's holy name, his tabernacle, his church—and if he could have the power, which is the laws of the land, the image would then speak and crown with laurels the heads and votaries of the much admired institutions of

the day. And here I could write a volume, but pass on.

But although we are but few in number, I trust the Lord of hosts is in the midst of us and will go before us by day, in a pillar of cloud, and by night, in a pillar of fire, to give us light. Exodus, 13 ch. 21st verse. And, Lo, I am with you always; even to the end of the world. Matt. 28 ch. 20 v. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. This royal family and peculiar people see eye to eye, and sing the same song in melting strains; are united in the strictest brotherhood and love; are vessels of mercy, created in Christ Jesus unto good works. There people boast not, but are ready to join the anthem of free, sovereign, and unmerited grace; and in this glorious scheme of redemption the deity displays itself, in elevated heights and unfathomable depths, of the love of God which passeth knowledge. To this glorious gospel is all the praise due, both in heaven and on earth; and in its influence and all commanding charms, the soul is fed with rich dainties and heavenly food. Such a repast builds up a soul in the most holy faith, and thence will abide faith, hope and charity; hope as an anchor to the soul both sure and stedfast.

The creature, being led to see the great depth of sin to which he is prone by nature; the holiness of God and the purity of his law; is bound to acknowledge that by the deeds of the law no flesh can be justified before God; and that by grace are we saved through faith, and that not of ourselves, it is the gift of God; not of works, least any man should boast. If man could merit his salvation, then might he boast and challenge his God; but

gratitude is awakened by favors which we do not deserve, even favors conferred on us while we were children of wrath, dead in sin, enemies to God, not subject to his law. The Lord of glory awaked us up from the slumber of death, opened our eyes, our ears, and hearts to understand; and adopted us into his family, breathed the sanctifying influence of his holy spirit upon our souls, and justified us from all condemnation. And this is all the work of God, who worketh in us to will and to do of his own good pleasure, and after the determinate counsel of his own will. It is God who 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 was.

And here I wish to make a few remarks on the purpose of God. I am convinced that no reasonable man can believe that God acts without design. If God acts without design, favors bestowed must be by accident. The passion of the dying Saviour without design, would be awful and alarming; but that he designed to accomplish a certain event is acknowledged on all hands. If that event be uncertain, it cannot be foreknown of God; which would place God subject to chance and disappointment. If an event is foreknown, it is certain; to foreknow a thing will take place, renders it certain; otherwise God might get disappointed. But, known unto God are all his works from the foundation; and that a thousand years are as one day. If the salvation of God's people is known of God, it must apply to number as well as persons, and cannot be otherwise than what he foreknows will be. To say that God designed, is to say that he decreed; to say God

intends to confer a favor on a person, is the same as to say the person is elected. To say God has no decree or foreordination, is as much as to say, he has no intention. To say no person is elected, is to say, God never intended any person to receive his gift.

Dear brethren, I appeal to the judgment of all men when I say, that God cannot foreknow an uncertainty; for if an uncertainty is foreknown, it is directly rendered certain. It is argued that, if God foreknows who will be saved and who lost, he has therefore decreed whatever comes to pass. This is saying and believing what the predestinarian denies. The predestinarian believes in the foreknowledge of God, and that all men by nature deserve condemnation. The predestinarian believes in the atonement of the Lord Jesus, and that his righteousness is made over and imputed to all his spiritual children by and through the means or instrumentality of faith, as the law of righteousness that it might be of grace. The predestinarian believes that the means and the end are inseparably connected, and that works and faith are as much united as soul and body; and that God knoweth them that are his. The predestinarian believes that the blessed Saviour finished the work his Father gave him to do, and that the will of the Father is, that of all he had given his Son he should raise them up at the last day. And the language of the blessed Saviour is, that he had manifested his Father's name to his children; that he had given unto them eternal life and they should never perish. And this is eternal life, that they believe on the only true God, and in Jesus Christ whom he has sent. The Saviour prays not for the world, but for them which

God has given him.

The Universalian is not willing that God should foreknow all things, unless he renders it certain that all will be saved. The Arminian is not willing that God should foreknow who will, and who will not, be saved, for several reasons; that the number foreknown to be saved, could not fall from grace, but only backslide. And to say that they fell from grace would confirm the point, that they never had a pardon but only imagined the promise of a pardon. If indeed God foreknew all the sins and rebellion of the creature, the punishment is reserved, and therefore they could never be pardoned in the divine mind. I think it would be more reasonable for them to say, that God gives them a pass to be inspected by men concerning their religion. If it be that they receive pardons repeatedly from God on their pilgrimage, it depends on good luck in dying to secure their felicity. If the pardon of the soul depends on perseverance, then it doth not depend on Christ's atonement, "who was delivered for our offences." To say that God does not foreknow who will be saved, argues that all may be saved; this idea would seem to run with the moneyed institutions of the day, to save the souls of men, that otherwise might be lost. Upon this premises, it would still be uncertain; for it is uncertain whether one cent of the money appropriated is ever applied for that purpose.

And now, my brethren, I bid you adieu, by praying that the Lord may be with you and all his children.

Brother Bennett, I rejoice to see many heroes appear on your list. Fight the good fight, for then there is a crown for us. I could be silent no longer. I have sent you this for inspection, to correct or dispose of

as you think best. I will attend to other matters at a more convenient season.

I am yours, dear brother, in gospel bonds.  
*Joseph H. Eanes.*

*Georgia, Houston county, }  
January 16th, 1837. }*

Dear brother Bennett: The storm of missions from its cold climate has produced quite chilling effects with respect to religion in our country and with its mighty force, (from the consideration of money, no doubt,) has blown up many of our tall cedars, though the under growth seems to bear the tempest tolerably well, except some on which the heavy timber has fallen.

But, God be thanked, we have some scrubby, low, strong cedars yet, which appear not to have been planted in that thrifty growing soil of money that produces more top than root; but in the rich valley of humility which produces a growth downwards, and are well rooted and grounded in the faith, and stand up bold against the new schemes of religion.

I am not in favor of money missions. I am opposed to making a fiddler's wagon of Jesus Christ, for lazy young men to ride about in, & speculate on his precious blood; and so make merchandize of his dear children. Let him that has a purse take it.

I am with respect yours, &c.

*Luke Bozeman.*

*Alabama, Perry county, }  
February 2d, 1837. }*

Brother Bennett: I have lately had the opportunity of reading and partially circulating a few of the back numbers of your paper, which have given much satisfaction to all who have read them; believing as we do, that they contain many pre-

vious gospel truths, and so beautifully illustrate the missionary system in all its evil and variegated forms, and make all their unscriptural, peace-breaking and church-destroying qualities show so plain, that it looks like every unprejudiced mind with one moment's reflection might pause for a while and see where they are wandering to.

May the Lord divest you of a man-pleasing or a man-fearing spirit, and may he enable you to earnestly contend for the faith once delivered to the saints, is the sincere prayer of yours in the bonds of the gospel.  
*Seaborn Hamrick.*

*Bear Creek, Henry county, Ga. }  
February 24, 1837. }*

Brother Bennett: I am in great haste and have only time to say, your paper meets with much opposition in this quarter, and from some we had no right to expect. They say such papers keep up the confusion, but you know there are some Baptists if they cannot work in the lead will not work any where. In fact there are more Ashdoddites here than I was apprised of till lately. But next fall will decide the case. We shall then see who can lap water like a dog and who cannot.

Your companion in tribulation and still at the old corner post,

*WM. MOSELEY.*

REMARK.—All Christians prefer peace to confusion and opposition. But faithful Christians will not consent to sacrifice the truth for the vain and criminal stillness of an unholy brotherhood. Jehovah said, *I will put enmity between thee and the woman, and between thy seed and her seed.* Since then, the two cannot unite in peace. The truth cannot be supported without opposing and exposing error. This has in all ages excited false brethren's malice even to acts of hostility. Brethren should recollect that Christ could, humanly speaking, have had peace with the pharisees, if he would have ceased to expose their deceit. His mouth hath spoken: *I am not come to send peace, but a sword.* Have your choice, truth and war, or peace and deceit.—*Ed.*

**POETRY,**

**THE BELIEVER'S JOINTURE.**

CHAPTER I.

*Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.*

SECTION III.

*Christ the believer's physician and wealthy friend.*

The medicine he did prepare,  
 Can't fail to work for good:  
 O balsam pow'ful, precious, rare,  
 Thy Husband's sacred blood:  
 Which freely from his bronched breast  
 Gush'd out like pent up fire.  
 His cures are best, his wages least,  
 Thy Husband takes no hire.  
 Thou hast no worth, no might, no good,  
 His favor to procure:  
 But see his store, his pow'r, his blood!  
 Thy husband's never poor.  
 Himself he humbled wond'rously  
 Once to the lowest pitch,  
 That bankrupts through his poverty  
 Thy husband might enrich.  
 (to be continued.)

**RECEIPTS FOR VOL. II.**

Jos. Biggs, Sen'r.	\$23	Wm. Moseley,	\$14
Allen Tison,	1	Jas. Ellinor,	1
Caleb Nelson,	1	John Garrett,	75
James W. Richards,	5	F. D. Gatlin,	1
John Blackstone,	5	Coffield King,	1
Geo. Moore,	4	Lewis Bond,	1
A. B. Bains, Sr.	1	Wiley Bond,	87
A. B. Bains, Jr.	1	J. H. Daniel,	1
James S. Battle,	1	Samuel Clark,	1
T. A. Sullivan,	5	A. V. Farmer,	5
Chas Henderson,	5	S. M. Chipman,	1
Alfred Partin,	1	James Dobson,	5
Thomas Latta,	1	Ely Holland,	5
Jonathan Neel,	5	Edward Power,	65
W. W. Mizell,	6	Furna Ivey,	5
A. Keaton,	1	V. D. Whatley,	5
Richard May,	1	Rudolph Rorer,	5
J. W. Springer	1	Edw. Gardner,	75
Ezekiel Hailey,	1		

**FOR VOL I.**

Samuel Clark,	\$1	A. V. Farmer,	\$1 25
John J. Thompson,	1	Wm. Moseley,	1
Eli McDonald,	1		

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.--Ed.]

**AGENTS,**

*For the Primitive Baptist.*

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Aikinson, *Bensboro'*. James Southerland, *Warrinton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exton, *Waynesboro'*. Henry Avera, *Averasboro*. Parham Tucket, *Richland*. John H. Keneday, *Chalk Level*. Butwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Saraceta*.

**SOUTH CAROLINA**—Wm. Haidy, *Edgefield Dist.*  
**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reu, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Eum'u Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cuming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Baeman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. R. Toler, *Upatoi*. Wm. R. Moore, *Mulberry Grove*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlsie, *Mount Hickory*. Henry Dauce, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Power, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*. Seaborn Hamrick, *Corinth*.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V. Farmer, *Brightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick Cherryville, *Pleasant McBride, Oals Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*.

**MISSISSIPPI**—Jesse Battle, *Meridian Springs*.  
**LOUISIANA**—Peter Bankston, *Marburyville*.  
**MISSOURI**—Samuel D. Gilbert, *Portland*.  
**ILLINOIS**—Richard M. Newport, *Granville*.  
**INDIANA**—Peter Saitzman, *New Harmony*. Jeremiah Cash, *Bethlehem*. M. W. Sellers, *Jeffersonville*.  
**OHIO**—Joseph H. Flint, *Preston*.  
**KENTUCKY**—Jonathan H. Parker, *Salem*. Tho. P. Dudley, *Lexington*.

**VIRGINIA**—Kenuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Herringsville*. William W. West, *Dumfries*. Theo. F. Webb, *Cattaway's Mill*.  
**DIS. COLUMBIA**—Gilbert Beebe, *Alexandria*.  
**PENNSYLVANIA**—Hezekiah West, *Orswell*. Joseph Hughes, *Clingan's Roads*.

**NEW JERSEY**—Wm. Patterson, *Suckasunny*. C. Suydam, *Hopewell*.  
**WISCONSIN TER**—M. W. Darnall, *Mineral Point*.

**TERMS.**

*The Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of sub-cribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,  
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, MAY 13, 1837.

No. 9.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

### PART II.

ON MEN-MADE PREACHERS.

(continued.)

The church of Rome, the Greek church, the Mahometan church, if I may call it a church, and the church of England, all follow this practice of making preachers; and if there was nothing else to prove that all these churches were lustful and loved unsound doctrine, and could not endure sound doctrine, their making preachers is proof enough according to the text. And I am sorry to say that all Protestant sects have got at it; for it is an infallible proof of their hating sound doctrine, and it is a further proof of their lust and love of wealth and honor. For no sect, as I know of, has ever got at this shameful practice until they have grown in numbers, pride, wealth and popularity; then for making preachers. So with the gospel church, so with the Baptist, and others. I refer you to the rise and progress of all sects as proof. And what is still worse, these sects don't require the person to be made a preacher to be born again; but they make preachers by the schools out of any bit of a fellow. It matters not with them

about his conversion to God, so much the better for not being born again, for then he plays into their hand exactly to preach unsound doctrine and make gain by this craft, as did Demetrius by shrine making. These men can bawl out like him, great is our sect. our doctrines, our church; as was great Diana. But you have only one thing to notice, and that is, whether the man makes gain to himself by such a crying out; if so, he and Demetrius are brothers, by father's side if no kin by mother's side. Now it cannot be denied that the priests of all the above named churches have, and are making gain and preaching for pay, as did the heathen priests. So then they are proven by the text to be the kind, itching ears; the turners of truth into fables. Then men-made teachers they are, to preach unsound doctrine for the church in that state to her liking.

The above churches, with others have now for ages been heaping up teachers; yet all along God has had his in the world also, to oppose them and to testify to the world that their deeds are evil, and bear witness to the apostolic doctrine, of which I cannot now speak particularly. Thus Michael and his angels have fought, and the dragon and his angels have fought; but ere long Christ on the white horse, and his ministers on white horses, shall take the beast and false prophet, which means the church of anti-Christ and that of Mahomet, the false prophet. Then will be sung the song of triumph, Alluia,

and praise will echo through the church in heaven and earth, and the martyrs of Jesus will cast their crowns before the throne of God, with joy and praise at the universal downfall of men made teachers, that have filled the earth with the blood of the saints of God. Law religion, and wealth and power in a church, breed false teachers as the locusts of Egypt, or as stagnated ponds musquitoes, for their abundance; and why? because the church can't in this state endure sound doctrine; and because of that gain and honor, pomp, show and parade, that such an unsound church attaches to her ministry. This induces men to take on them holy orders and preach false doctrine for pay; and promotes such a church, for by so doing do they get their loaves and good fare, as Ahab's and Jezebel's prophets did by telling lies in the name of the Lord. For such men-made teachers must always, like these prophets and old Balaam, lug the name of the Lord into their doctrine to make their lies pass for truth and with a better grace. The root from which these teachers spring is lust; base root and baser men, you may say, thousands of them have been. Don't say it is not so, for the Holy Ghost knows better than you and I. And this base root of pride, show and pomp, shows itself in the church, and did directly after these men-made teachers were made, by a gay and fashionable preacher, a gay and fashionable assembly, splendid places of worship—(but John the Baptist could preach in the wilderness and Christ out of a fisherman's boat, and on the mount, and in private houses)—ornamented pulpit, velvet cushions, canopies, pews richly dressed for men of state and taste, out of which places of worship the poor are shut, that all the great, the grand, the rich and noble may be together, and say prayers for fashion sake, and hear preaching to be honorable, and draw nigh to God with their lips; but give their hearts to the world and devil, and their money to their preacher to tell lies for them and cry peace, peace,

when there is no peace; and bolster them up in false confidence that outward morality is religion, and the form of godliness all that is requisite for the salvation of such great folks. However, the scripture says the poor have the gospel preached to them—God hath chosen the poor, rich in faith—and, not many mighty and noble are called—and, God has hid these things from the wise and prudent. Then if all these scriptures be true, the most of these gay and fashionable preachers and grand assemblies will find a hell at last, with all their forms of religion and men-made preachers, golden cups and golden candlesticks, and black gowns; all from the same root sprung up, as well as the various titles of honor conferred on members of the church, from the friar to the pope. So that the whole train and apparatus of the church spring from lust, base lust of pride, out of law religion and wealth on the ministry; like church, like priest, birds of a feather flock together. Set up, martin gourds in the spring, and you will soon have more martins than the gourds can hold, so settle salaries and honor on the ministry, whether by law or otherwise, and the church will soon have ministers enough to fill every town and village and country; yea, two upon a horse to gain these loaves of the beast. Men, with the church's help, will soon qualify themselves to pray by books, and preach their written sermons from dead men's heads; sing psalms, speak theology, put on the gown and a disfigured face, for these loaves and fishes. Yet such men-qualified preachers are nothing but hypocrites, a band of purse plunderers of church and world, eclipsers of gospel truth, blind guides, have put on the sheepskin to preach for pay and divine falsehood for hire, and sell something they call gospel for money, a rich wife, and popularity; for the natural man receiveth not the things of the spirit. All the strife, division, discord and blood in the church of God, may be traced to some one or other of these money lovers



of church traffic; for God's people are disposed to live, lie and feed together, like a flock of sheep in peace and quietness, were it not for these wolves in the assumed sheep skin, who scatter the flock, and perish and devour the flock of Christ. And these are the fellows that have scattered God's people into so many parties. What says Paul: Mark them which cause divisions among you, (you the gospel church is meant,) the scatterers and dividers of the flock; for their own belly, says he, and serve not our Lord Jesus Christ—which showeth the same men, and that they preach for their own gain. And the reason is, these men love the milk more than the flock; and show plainly by such conduct, that if they can but get the feathers the devil may take the goose for them.

We have have been on this head a long time beating the bush by history and observation. Now we draw sword and march into the open field. The first mark by which men-made teachers is to be known, is that of itching ears. What does Paul mean by their having itching ears? This word itch, or itching, when taken literally, means a cutaneous disease, to feel an uneasiness in the skin; when taken as a principle, it means a teasing desire, and an uneasiness to obtain. Thus when applied spiritually to the teachers that the church should heap to herself, it means a teasing desire to get wealth and honor by preaching, and an uneasiness in heart to obtain it, an ardent desire after it, in their calling of preaching. Now apply it to the conduct of the Roman men-made priests, to the Mahometan priests, to the priests of the church of England, to American men-made priests, to the French and Spanish and South American priests, to the tobacco priests, to the missionary priests, and ask yourself if their teasing desire to get money by preaching, and their uneasiness to obtain it, and their itching desire for it, in all the plans of selling relics, selling indulgences, absolutions, praying out of purgatory for a certain sum, the tithes by law,

the beggings of the day, the plans laid by the priests in the schemes of the day, combined societies formed by priests to raise money, even of old rags, &c. &c. If all this don't prove the truth of the prophecy, I am a fool; and that men of this character are the very men pointed at by Paul; men who are laying every plan to get money by preaching, men who charge for preaching, men who seek gain by preaching, men who hire themselves out to preach, men who qualify themselves to preach not called of God, men who set out to make money by preaching, men who won't preach without a salary. Find a man with any one of these marks, and he is a self, or men-made, or devil made preacher; for neither of the above marks had any of the apostles, nor has any minister of God got one of these marks. But the Jewish, heathen, and Roman priests, and all others men-made, have them. Then they have itching ears, itching desire after money, and it is this desire that has made the priests invent so many plans to get it, in all ages of the church. But no such plans to get money were laid by the apostles, as every man knows that reads the New Testament. Then plans in the church of God to get money to enrich priests, have arisen from men-made priests and not from God's priests, in no country nor in no age of the church, as is easily proven. However, there can be no doubt but men-made priests have drawn many of God's priests into this snare to get along the better; yet with them and by them, that is, men-made priests, has this plan of money-making by preaching been invented and carried on, to the curse of the church of God and the world. And by them it is still pursued, both by law and begging; and the conduct of these men in teasing and uneasiness to get money, prove them to be the men that have itching ears; for by their fruits ye shall know them. Tetzal could be hired by the pope to sell pardons to sinners, and so can some in this day be hired to beg at \$40 per

month; and thus there is a traffic in the church now as well as in the pope's day, and men show by such conduct that they are of the same breed.

These words, itching ears, again may imply a teasing and uneasy desire to hear things; new things, novel things, strange things, high things, pleasing things, and their own praise, on which the text seems to have a bearing, by saying, these men shall turn away their ears from the truth, and shall be turned unto fables. Now a fable may be pleasing, and by it truth may be illustrated; but fables in themselves are lies told to set forth truth. So if we refer to the origin of men-made teachers, we shall find this thing to be a fact, according to the prophecy by Paul. Was not the supremacy of the pope, mass for the dead, absolution, indulgences, consecrated wafers, purgatory, holy water, the real body and blood of Christ, transubstantiation, holy pilgrimage, and an hundred other fooleries, such as, wax candles, images of saints as mediators, &c. &c. all mere fables of the priests, and that too of men-made priests? For God never made a priest that would preach such fables and lies, as you must, I think, acknowledge. For the apostles were God-made priests, did they preach such fables? You know better. And God never did, nor now does, make a priest that would tell such lies for money; therefore so many thousands have been burnt and destroyed. So then a fable is a lie in itself, so were these things. A fable is to set forth truth, by telling a lie; so were these lies told by the clergy, and they thereby pretended to set forth truth; but they were lies, and new lies, and novel lies to the church; strange lies, lies from high authority, pleasing lies to sinners, but painful ones to experimental Christians, thus to see the truth of God turned into fables by this heap of men made teachers. Then it is fairly proven that men-made teachers will tell lies for money; fairly proven that they have itching ears, and of

course will preach novel things, strange things, pleasing things to sinners, and make the way to heaven easier to a sinner than God has made it in his word; fairly proven that men-made teachers won't preach with the word of God, however much they may make use of it in their quotations as did these men. These marks I leave with you until I get more together.

Now the Roman priests were not all the men-made preachers, but other sects had learned from them to make preachers also. It will not be amiss to just glance at them also. The Greek church has pursued this plan ever since. She was divided from the Latin church, but we know so little about her and she troubles us so little, I shall pass her by; the same with the Mahometan church. But the Church of England has given America great trouble in Virginia, Massachusetts, &c. and no doubt would now by her men-made teachers were it not for the cool shade of our Constitution; for they are the same bad breed in England and Ireland as formerly, or else these men-made teachers would not hold so galling a yoke of tithes on the British people, as for the Archbishop of York to have for his year's preaching \$88,000, and the Bishop of Durham \$94,000, and the Bishop of Winchester \$79,000, and so on until it takes \$50,000,000 to support these men-made teachers. For heaven's sake, is it a gospel spirit to thus oppress the poor; if so, I vote it out of the world. But not so; the gospel spirit of Paul labored for himself and those that were with him. This is a men-made preacher's spirit; greedy dogs, sleepy dogs, called in scripture. Yes, that cannot bark without you shake money at them; or tobacco would do before the revolution, for these men-made horn worms; and horned the poor Quakers and Baptists they did, in the two above States. And so would they now, were it not for the laws of the

land; for wolves are no better than they used to be before the revolution, they are the same bad breed, and now would kill sheep as formerly were it not for the fence; for when the nature of wolves change, then and not until then will I believe the nature of men will change. Fear and sunshine may keep off wolves from sheep, as well as a good pen. So fear and light, from fear of danger and self-preservation, may keep these wolves off, as well as the ever to be admired and glorious Constitution of the United States. Rally round it, ye children of Columbia, and hoist the standard of liberty over it, and never strike it nor give up the ship of liberty to religious nor civil despots, but with soaking the Constitution in the last drop of blood in your hearts. Remember and think of the blood that it cost your fathers with suffering and treasure to deliver you from these tobacco worms and their tithings. Go to England and see there, and this would have been your case, had it not have been for the patriotic blood of your fathers, you would have now been groaning under the horning of these worms made of men, made to eat Virginia tobacco and not to puke at it, until the day of Patrick Henry.

Are there any fables in this church? Surely, since they have schools at Dublin, Oxford, Cambridge, and Fort William, to make preachers, there must be, first, lust, pride, wealth, and power, and a hating of sound doctrine. These are the root of men-made teachers, and if a church makes teachers, it is a proof that lust exists; and she will not I hope at this late age deny she has not made none, since she made enough to supply the ships with chaplains and the colonies with a parson or two, who fled to their king at the approach of the revolution, like swans from cold weather, to look for warmer climes of money. Where are the fables in this church, of infant baptism, holy days, morning and evening service, the catechism, communion

of the sick, churching women, burial of the dead, order of prayers, prayers for certain days, confirmation, archbishops, the gown, god fathers and god mothers, with a number of others of such like vanity fables? For all these the New Testament speaks not one word, as every man that reads it ought to know. But as lying is the trade of men-made priests, so as I have told you before, that a fable is a lie of itself, yet it is to set forth or make truth appear. So in this case, there is neither example nor command in the New Testament for these things; don't be mad, for I am intending to make truth appear for your good, this is my design. Then the above doctrines are nothing but fabulous tales, framed by Cranmer and his associates, just as they had emerged out of popery and the dark age; which was a great stride to the light. Yet now more light is come, I hope that the Church of England will throw away this popish trumpery, and come to the New Testament for her doctrines, ordinances and discipline, and preachers' pay; and this perhaps she would do, were it not for the men-made teachers who can't bear the idea of preaching without salaries by law or otherwise. And thus they will hang on to their present liturgy and loaves by the church, opossum-like, as long as they can curl the tail. Read Lord King's speech in the house of parliament—upon the retrenchment of the tithes of the bishops; the teasing fire for money burns, the itch of uneasiness causes them to oppose retrenchment vehemently, the god of belly is at stake; what man-made bishop will not take his part. Thus the opossums of former days would sing psalms, play the fiddle, dance, get drunk, and preach a little for good tobacco, or £133 6s 8d, marriage and funeral fees in the bargain. And they could turn the word of God into these fables—fables, did I say? Yes, for fables are lies; and they could and would set forth these lying fa-

bles for truth; but they must be paid for so doing. For men will tell lies for the devil for nothing, but if they tell lies for God they must be paid for it; hard case indeed. But you will say this is too harsh, to censure holy preachers with. Remember, words were made for use, and the fault is not in using them, but in deserv- ing them. But I have said that the min- isters of the Church of England preach fables or lies; do you think it is saying too much of these good men? I hope to prove it upon them, or I am ready to make my recantation: for you will not forget the text: And they shall turn away their ears from the truth, and shall be turned unto fables. And you know I have said and can prove, that the Church of England has not a factory to dress ministers over, but to make them from the stump; be as great a fool as he may be, they can prepare him to get a living by fabulous lying, if he can but get the license of a demi-god bishop.

And in order to prove that they preach fables or lies, we will bring the liturgy or common prayer book along side of the New Testament, and see if I can do it. For this book you know is their common guide in praying, &c. and were it not for this book many of them would go without loaves, unless they went to work. How- ever, we will let all this pass and come to facts. And first, is there such a name or such an office in the church of God as arch- bishop? If there is, tell me the man's name. Was it Paul, Peter, John or James, or Judas? For, for my life, by the New Testament I can't find out; and if you can, you have got a better head and eyes than mine—so one fable. And your church retained this much of popery; put it away, as, if you will read, all ministers are equal in the New Testament, brethren and fellow laborers, and all of the same grade, and authority and support. This office smells of a pope's cap.

Next fable—infant baptism. Every man that reads the New Testament ought to know, that there is neither command

nor example within its lids for this prac- tice. This then is another fable in the prayer-book and not in the New Testa- ment; for there are no subjects but believ- ers pointed out there for baptism.

Third—holy days. Where in all the New Testament will you find holy days, such as lent, advent, trinity, the saints days, epiphany, good Friday, Whitsun- day, easter, Christmas, &c. &c. as set forth for the observance of the gospel church? Say at once and tell the truth—no where; that they are fables set forth for truth, when there is not a word of such religious observance in the New Testament. In what chapter and verse shall I find morn- ing and evening prayer pointed out? No where. Christ has set forth one form, Our Father which art in heaven, &c. But the Church of England has set forth a great many, as in the prayer book, for morning and evening, and many other oc- casions. By what authority have you bound this burden on professors? Not by the law of Jesus Christ nor his apostles. Nor can you prove such forms, nor sup- port such a burden and multiplicity of prayers for the observance of the church of God, from the New Testament; they are a burden imposed by the king and par- liament, and not by Jesus Christ. And I may add to this, tithing to support your men-made priests, and that tithing is not a law for the gospel church; this is a fable as well as the above, and this is a law of your king and not Jesus Christ, no where set forth in the New Testament, the only laws for the government of the gospel kingdom. Add to this, prayers for certain days. Strange indeed, if a man wants to pray, for prayer is want, that he must go and borrow another man's mouth; or pray with other men's words, and not utter his own wants and his own desires. Strange indeed that I must go and dress myself in other men's clothes, before I dare appear before my God. Passingly strange that I must carry other people's hearts, words and forms, as an offering to God and leave

my own behind. This is only lip service, while the heart is far from God. Carry the heart like Hannah, no matter for words; this is an offering that God requires, and not forms of prayers set forth by other men's heads, and sanctioned by another king besides Jesus--For we know not what to pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. This is the way to pray. And again: I will pray with the spirit and with the understanding also. But in forms of prayer I must borrow my neighbor's understanding before I can pray. Then formal prayer is no prayer, it is fable, it is lying; for if I carry other people's words to God in prayers, and my heart don't want the things expressed by other people's words, my heart at every sentence gives my lips the lie. So then no man can pray, in the sense of that word, but by expressing in words the wants and desires of his own heart; and words are not prayer, no matter how eloquent, without the heart it is lip service.

The gown is another strange thing to me. Can you find any law, rule, command or example in the New Testament for this, that a minister of the gospel must put on so much black silk, before he dare enter the pulpit? Is not this all show, all pride and fable? John the Baptist could preach in camel's hair and a leathern girdle; Christ could preach in a coat without seam; and Paul perhaps in tent cloth, and the cloak he left at Troas. What and where in the New Testament shall I find this gown pointed out? Why you know, no where. Then how came this fashion so obligatory on church men? Why the king and parliament passed a law that men-made teachers should not say their preachment but in a surplice or gown. Then the gown is not a scripture fashion, nor found there; not a God-minister fashion, but the fashion of the king and men-made preachers, both in the Romish and English churches. Then according to

scripture a man may appear in the pulpit in any dress he pleases, but according to high church law, a gown must be had before a man dare preach. But suppose I am so poor I can't buy one; why no gown no preach. The first I ever saw was in Raleigh--now you have no idea how I gazed at the gownsman. A curious fashion, said I, this; this is a kind of dress for a preacher I never saw before. Why the sleeves, what in the world could they cut them so large for? why they would hold ten pones of bread; and the tail, why flowing about so much? there is enough of that to cover a herring cart. Upon the whole, I could but conclude the devil had a great hand in the fashion, and that lust of pride was at the bottom, and that the wearer appeared only as a proud hypocrite to me. Since then I have learned more about the gown, that it was a distinguishing badge of a king and men-made minister, to get tobacco.

The next fable is, that of god fathers and god mothers. Can these noble beings that have that great name God attached to them, be found in the New Testament? For heaven's sake, such lying fables to be set forth for public use, is enough to make men pause and think when they read the prayer book. Did the children of Abraham before they were circumcised, have to give security? You say infants are subjects of baptism; if so, do for heaven's sake put your finger on that text in the New Testament, where any person had to give security before permitted baptism. Were there any god fathers and god mothers to be security for the jailer and house, or Lydia and house? Are god fathers and god mothers in scripture requisite on baptism? What foolishness and lying, good heavens, for learned men to impose on mankind, a word of which is not to be found in the scriptures. And what is worse, that even these preachers should teach and force men to lie by their religion; first, before baptising infants require security or not baptise the child, and thus

put men on lying. Where? say you. Look under the head of public infant baptism; what do you make the god fathers and mothers promise on baptising a child? Dost thou in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them? Answer. I renounce them all. Again: Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? Answer. I will. Now what are these promises but lies? For who can curtail the covetous desires or the carnal desires of flesh in another person? What control has a god father over the heart of a child, or how give him a will to walk in all God's commandments all the days of his life? Alas, the very god fathers and mothers don't do these things themselves; why then vow such lies before God for others? For your soul's sake quit such fabulous lying. There are no such words nor office in the New Testament as god fathers and mothers. This office and practice is like the preacher, men-made; so all of a piece.

Add to this the catechism, that piece so highly thought of by some in the world. This is the worst of all, for it is the priest setting forth lies to teach children to tell lies, as if they cannot lie without the teaching of priests, when the scripture says we go astray from the womb, speaking lies. Look under the head, catechism. What is your name? Answer. N. or M. Who gave you this name? Answer. My god fathers and my god mothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. My God, what lying is this! How absurd, when the scripture says, ye must be born again; born not of blood, nor flesh, nor will of men; but of the word of God, that liveth and abideth for ever. He that is born of God hath the witness in himself. Except

a man be born of the water and of the spirit, he cannot see the kingdom of heaven. Here born of the water means a natural birth and not water baptism, as is proven by Christ's own words: That which is born of the flesh is flesh, and that which is born of the spirit is spirit—marvel not that I said unto you, ye must be born again. Here the word again, signifies a second birth; and if water baptism be a birth, then there are three births. But Christ showeth the birth to prepare for heaven, that is, a birth of the spirit. Has this child got it? Does water baptism give it him? No. Then baptism don't make a child of God, nor a member of Christ, nor an inheritor of the kingdom of heaven. Then you teach children three lies in this one short sentence. Christ said, except a man be born of the water and of the spirit, he could not enter into the kingdom of heaven. Was the thief baptised? You know not. Has he gone to heaven? This day shalt thou be with me in Paradise. And this was after Christ spoke the words. If then your meaning be that water baptism is one of the births mentioned by Christ, then the thief is not gone to heaven, or Christ contradicts himself. But the truth is, that there are but two births, one of the flesh or water, and the second of the spirit; and in order to confirm this, baptism is no where in the scripture compared to a birth, but is compared to a burial. And you know there is a great difference between a birth and a burial, but not more than for baptism to make a child of God, &c. Hence I think I have proved upon you, that you set forth fables for truth; and that you have turned truth into fables. There are so many lies in that prayer book, (don't be mad, for I seek your good by telling you the truth, and for heaven's sake don't think me an enemy because I tell you the truth,) that I can't point you them all; such as a particular form to bury the dead, confirmation, churching women, I heartily thank our heavenly Father

er, the state of salvation, the sanctification of the catechumen, I believe, &c. &c. &c. when this child knows no more about belief, or what true faith is, or what these things mean, than he does what is in the moon. These things then prove upon you, that ye are men-made or self-made teachers. It proves secondly, that your church can't endure sound doctrine; for although your creed, or 39 articles, is sound doctrine, with some exceptions, yet these things prove you don't neither preach it, nor endure it. They prove also that your church is lustful, proud, wealthy, and wants to be honorable. It proves lastly, that you have heaped up teachers having itching ears, and preach for money, and have turned the truth into these fables. Now a word of advice. It is certain that your church made a great advance when she stepped thus far out of popery; yet all these holy days, arch bishops, catechism, forms of prayer and written preaching, god fathers and god mothers, infant baptism, churching women, with a number of other formalities not found in the New Testament, are the remains of popery and Judaism hanging to your church; and these prove you a harlot daughter of the church of Rome, wherefore hear the voice from heaven: Come out of her, my people. Put away from among you all these popish fables; clothe yourselves with the doctrine, ordinances, and discipline of the gospel church, as portrayed in the New Testament alone, as you must soon all of you give an account to him that is ready to judge, before whom you will fall if his word be true. For you have added these things, and the plagues are to be added to such. And in vain do you worship me, teaching for doctrines these commandments of men, kings and queens, parliament and bishops. Come to the New Testament for law, and leave all this rubbish overboard, and let your church shine in gospel simplicity, and be

ornamented in the virgin beauty of the gospel church; so shall the sun of righteousness be a lamp to your path. But alas! you have too many men-made preachers for this; these would loose their bread and gowns, and who among you can bear that, to have nothing yet possess all things; to be poor, naked and destitute, yet making many rich in the jewels of heaven? So I shall let you off at this, and pass by the men-made preachers of other sects until they fall in my way again, and come to my proposition to mark men-made preachers out by scripture more particular, that they may be known no matter what sect they have crept into for money. I shall endeavor to drag them forth from this hiding place to view.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', MAY 13, 1837.

---

### SIGNS OF THE TIMES.

We have the privilege to inform our readers that we continue to receive regularly and without delay the successive numbers of the V. volume of the Signs of the Times, edited by *Gilbert Beebe, Alexandria, D. C.* This was the first paper that stepped forward to oppose the homage paid to the 'image' set up by the second 'beast.' It continues to be, strictly, a firm advocate and faithful defender of apostolic faith and order, and a prolific source of scriptural interpretation and Old School information. A perusal would, we think, not only gratify the lovers of truth, but repay ten fold the sum of one dollar, which is the subscription price for the Signs; or six copies for a five dollar bill. We rejoice in such a defence of truth, and in the prosperity of the Signs: God speed to that journal; and to all who love our Lord Jesus Christ in sincerity.—*Editor of Prim. Bap.*

### “THE KEHUKEE ASSOCIATION, THE FRUIT OF MISSIONARY LABOR.”

Under the above head an article has appeared in the Christian Index. Mr. Stokes, the junior editor of the Index affirms “the Kehukee Association is the fruit of missionary labor.” All other writers upon the subject have

told us that missions were not introduced into the United States until 1795 or 1796, which was at least 40 years *after the fruit* was produced of which Mr. S. speaks. And accordingly he makes the Philadelphia Association and Messrs. Vanhorn and Miller bear the fruit of missions about 40 years anterior to the formation of any missionary society, even in England, which preceded the first in America by Protestants. But if we could allow him to be correct in this, he exhibits a capital mistake in another particular. The Kehukee Association was visited by Vanhorn and Miller prior to the year 1765: whereas, the Association was not permanently settled in her faith till 1775, ten years or more after brethren Vanhorn and Miller visited her. For although she professed to adopt the Confession of Faith of the Philadelphia and Charleston Associations in 1765, yet she, or most of her churches, continued to hold persons in fellowship who had been "baptized before they believed;" and a revolution took place, which openly manifested itself at the Falls of Tar River in 1775, where only four churches were found to assert the principles upon which the Association afterwards settled, and upon which it has stood ever since, say, upwards of sixty years. This change, far from being the fruit of missionary labor, was effected more through the instrumentality of Shubal Sterns, Daniel Marshall, and other dissenters from the Presbyterian or Standing Order, who traveled through Virginia, North and South Carolina, and Georgia, preaching the gospel. These last were called Separate Baptists. Jonathan Thomas and John Meglamre, from the Separate Baptist Association in Virginia, also, assisted much in establishing the Kehukee in its present faith. So that admitting the Philadelphia Association to have been what Mr. S. says it "then was, and now is, a Missionary body," and also, that Vanhorn and Miller were missionaries in her employ, they only effected a resolution on the part of the Kehukee, which was not strictly regarded by the latter during the lapse of ten years, and not until a Sterns and a Marshall, a Thomas and a Meglamre, had labored with her,—a split and a purging followed in 1775,—the schism was measurably healed by the party in error renouncing their errors and returning to the present order.

The first churches of the Kehukee were gathered by Paul Palmer and Joseph Parker—not by missionaries. They became established practically in that which has been their

faith more than sixty years, by the labor of Separates,—not by missionary labor. Missionary labor never reached this Association till 1803, at Log Chapel, Martin county; and then it came to shake, and not to build up; to gather fruit and not to yield it. (See Hist. Kehukee Asso. p. 162.)

Mr. S. declares the Philadelphia Asso'n was then, [1764,] & now, a Missionary Association. All the evidence he gives us of this fact, is, that she sent Messrs. Vanhorn and Miller, &c. By parity of reasoning, a man sends his servant to a neighbor's house to bear some message,—the servant is sent, therefore, the master and servant are both missionaries. By the same argument, the *lying spirit* which was in the mouth of Ahab's prophets; (i Kings 22: 22.) the *strong delusion* spoken of, (ii Thess. 2: 11,) and the devils which entered into the swine, (Mark 5: 11,) were all missionaries, because they were all sent. So, "mark it—to send:" for this is the evidence upon which the accuracy of Mr. S.'s caption rests.

Elders Vanhorn and Miller were men of acknowledged piety, orthodoxy, and worth; and there may be mischiefs in the Kehukee Association which such men are needed to correct: but had the advocates of mission plans adhered to the faith and practice maintained by Vanhorn and Miller, the Kehukee Association had not been troubled by missions.

From a view of the whole case, the article in review suggests the following reflections: the editors of the Index are extremely incautious, or dishonest, to pronounce that a missionary operation, which transpired at least forty years antecedent to the introduction of missions into our country: the cause is bad which lays its advocates under the necessity of seizing upon such an alternative to support it: how malefic are the mission plans, while none can engage in them without running into the excesses exhibited in the foregoing essay: how heated and misplaced is that zeal which derives not its temper from the word of the Lord: how deeply deplorable is that heresy which sets brethren so wide asunder: what wisdom and fortitude are needed to withstand the subtlety and sophistry of the missionists: what caution is requisite to avoid parleying with their representations of benevolence, and yielding to their systematic sycophancy.—Ed.

### "Free Church in Paterson, N. J."

It seems that this church has had a protracted meeting, and a revival. It appears that a Mr. James H.



Thomas has written an account of said revival, and of the circumstances which preceded it; from his letter we make the following extracts:

"Many professors abandoned their old hopes and came forward and consecrated themselves among the young converts."

"Individual efforts have been attended with a blessing. Each member of the church took a sinner as the particular object of personal labors and prayers. All those sinners have been hopefully converted, except two."

"And for one, I should rejoice to see a protracted meeting in all the churches in this town at the same time. There are impenitent sinners enough to fill all our churches. Such a union of effort, under the continuance of the divine blessing, would be calculated to shake this town to its centre. I trust just such a state of things will be seen before this month closes."

This is *effort*, and *doing, effectually*. It seems that individual effort is the most successful; as they lacked only two persons of doubling the church thereby.—*Ed.*

#### *Ebenezer Association. (Ga.)*

The above Association has not escaped the distressful effects of the spirit of missions. It seems she had advanced a little in the right and old way, by dropping or suspending correspondence with the Georgia and Washington Associations, because the two latter had opened a correspondence with the Central Association. (All three of the last-named are New School.) But in September last, a majority of the churches in the Ebenezer resumed correspondence with the Georgia and Washington, and opened correspondence with the Central.

Three of the churches it seems, had in their letters to the Association, declared non-fellowship with the whole of the new schemes; upon which the Association discussed the following question:

"Are the institutions of this day, such as Missions, Temperance, &c. consistent with the articles of the faith of this Association?"

A majority answered in the affirmative. Seven churches then withdrew their fellowship from the majority who had decided in favor to a manifest departure from apostolic practice, by approving the new schemes. Time has been when it might have been advisable for those seven churches to remain until they could have deliberated upon a second question, namely: Are the churches of an Association bound to continue in union, after any church or number of churches thereof shall have publicly and unitedly advocated and encouraged institutions, which have neither express nor implied authority from the New Testament? And answered, No. But this question has been examined over and over, until it is known from the Gulf to the Lakes, and from the Atlantic to the western bounds of Christendom, that the missionaries are determined to support their plans at the risk of concord or discord, union or division. So that these seven churches did well, did right, like Lot, to *turn to the right or left*; or as the Holy Ghost commands, to *come out from among them and be separate*. These seven churches held their Association in November last.

The Christian Index of Jan. 19, tacitly denies that 7 these churches are the original body. That print must not deny this fact, until two other questions are settled: 1. Are

those churches, which maintain the same faith and practice as when the Association was formed, to be considered the original body, or not? 2. When that Association, called the Ebenezer Association, was formed, was it, or not, cumbered with a concernment in any of the new schemes? If at the time of its formation it was known to be a missionary body, then the present majority are the original body; provided the first question above be answered, yes. But if, when first united together, this Association had no participation in any of the reputed benevolent societies, the seven churches which have withdrawn are the original body.

But admitting this to have been first a missionary Association, we bless the Lord that fortitude has been afforded those brethren of the seven churches, to leave those unscriptural and disorderly institutions.

The Index reiterates the stale rejoinder, that the charge of "unscriptural" cannot lie against the "benevolent institutions," until it be shown that Associations are not in the same degree unscriptural. Admitting that Associations are unscriptural, (and we shall not contend for the scriptural authority of constitutional Associations,) this answer of the Index is though a man charged with manifest theft, should answer, your charge cannot lie against me until you shall show that you are not a thief too.

Concerning the "ministers' meeting" we do not know what the Ebenezer Association have said: but from all we have seen of its proceedings, we are forced to think that if any person believes said meeting has offered any terms the least conciliating, or manifested the least inclination towards a re-union except

upon the terms of the Old School becoming united with them upon the practice of missions, or else of consenting to be silent and not oppose them;—we say if any man believes said meeting has hinted any other terms, that man is certainly much deluded. We have read the proceedings of the meetings both of July and of October; and we cannot entertain but one idea of their tendency if not design; and that is to catch Old School Baptists, and to silence such as it cannot catch... *Ed.*

*Tennessee, Morgan county, }  
Feb. 9, 1837. }*

Brother Bennett: I have thought it necessary to write to you and to inform you, that for a few months past I have had the opportunity of examining your paper and been much pleased with that part in opposition to any connection between church and state; or in other words, your opposition against connecting the church of Christ with any human institution. And for the last six years I have been a resident of the State of Illinois, and I am well acquainted with five Associations of United Baptists in that State, to wit: Illinois, Apple Creek, Morgan, Sangamon, and Kaskaskia, Associations, all which have denied fellowship with any speculation on the gospel, either directly or indirectly; and stand in opposition to uniting the church of Christ to or with any human inventions or state; and believing that the God of heaven has set up the church of Christ, and that it is diverse from all other kingdoms and needeth not to its help the societies of the day.

I left the State of Illinois about the 20th of August last, on a visit to the churches and friends, and to endeavor to recover my impaired state of health. On my arrival in Ten-

nessee, I found a great excitement, owing to the Baptist State Convention; and it appeared that the wind that blew would soon settle the great difficulty. But alas, another question arose, relative to feet washing, which seems to burn like fire in stubble. And yet as for my part, I do not see why that should create such excitement, for two reasons: first, it has not heretofore been made a test of fellowship amongst United Baptists; those who felt it a duty to wash one another's feet, did so; while those who did not feel it a duty were not compelled into it, and it was a matter left discretionary with the feelings and conscience of the brethren, without a bar to fellowship. And my second reason is this: the United Baptists in all their constitutions say they believe the Old and New Testament is the word of God, and the only rule of faith and practice—mark that, the only rule of faith and practice; and then it follows of course, that the church of Christ is only clothed with an executive authority, and is by no means a legislative body. Isa. 48—17, 18: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. And it follows of course that Christ was her lawgiver and instructor both in precept and example. Thus we see Christ giving the example, John, 13—4, 5. Christ did not merely give the example and leave it to the vain conclusions of sophists in our day, who would say their feet were dusty by walking in their sandals and therefore needed washing; or, that it was a Jewish custom; or, as some of our late expositors say, it meant you should be charitable to the poor, not that they seem to care for the poor, John, 12—6, (for he that denieth Christ's word,

or the obligation of it, denieth Christ, and of course is an anti-Christ.) But to silence every proud heart, and for the instruction of the poor, the weak, and the halting Christian, after Christ had given the example directly expressive of the how in verses 4, 5, ch. 13—he commenced, in verse 13: Ye call me master and Lord, and ye say well, for so I am—verse 14: If I then your Lord and master have washed your feet, ye also ought to wash one another's feet; (ought, owed a duty one to another)—verse 15: For I have given you an example, that ye should do as I have done to you—verse 16: Christ commences with a twice verily, I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. And reader look at verse 15: For I have given you an example that ye should do.

Brother Bennett, is not the word should synonymous with shall? if so, it follows that washing of feet is binding on the church. And for instance, a man had a son or a servant, and he gave him charge of his farm under certain directions, and his son or servant saw a gap of the fence down and did not put it up, would not the father or master in justice say to his son or servant, when in reckoning with him, and you ought to put up that gap; so we see the analogy in the word (ought.) Again: a man married a wife, and the husband prepared the first feast and seasoned it with salt, and entrusted his wife to do likewise; and when the wife in preparing or making ready according to the instruction of her husband, and when they came to dine the wife had not seasoned her meat—I ask the question, would it be fit to eat, would not her husband say in justice, I gave you an example that you should do; and

would or could the wife or church say in truth, that she had done the will of her husband. And thus we see even by fair reason, that the woman or church would (ought to) be ashamed for such contempt to her husband (Christ.) Have salt in yourselves and be at peace one with another, said Christ.

*Elder Sherwood Reese.*

*Georgia, Baldwin county, }  
Feb. 28th, 1837. }*

Bro. Bennett: Being well pleased with the doctrine contained in the Primitive Baptist, edited by yourself, and believe the doctrine to be in accordance with the word of God, and that it is therefore calculated to disseminate life, light, and immortality to those who are dead in trespasses and sins, and is the power of God unto salvation to every one that believeth; comforting, confirming, and establishing them in the faith. And while it administers these divine and associated properties of the gospel, it also assimilates into the image and likeness of God, having been made partakers of his divine nature by his life and spirit, which alone can humble the heart of a sinner under a sense of the goodness of God thro' his electing love and grace, which was given us in Christ before the world was. This being a specimen of my faith, and an implied declaration of non-fellowship to all the societies and institutions of the day, benevolent so called. And not having time to write more fully on the subject at present, I conclude by requesting you to send me six copies of the present volume of the Primitive Baptist, for which I enclose you five dollars. You will direct as below, and oblige your bro. in the tribulation of the saints of Christ.

*Furna Ivey.*

*Georgia, Columbia county, }  
Feb. 13th, 1837. }*

Brother Bennett: I am about two hundred and fifty miles from home. I have been travelling for two weeks among churches where the New School folks seem to have the ascendancy altogether; but I have found a number of brethren that will not fall down and worship the image, on which account they seem to be set at nought by all those who are engaged in the schemes of the day; and they would say to me, surely all the world has wondered after the beast. I asked them if they had ever read the Primitive Baptist, they would say they never had heard of such a paper; and when I told the principles and doctrine it advocated, they were very desirous to become subscribers. I therefore send you their names.

I want you to send to all that I now send you, as I think it will be a means of circulating your valuable paper in those places where satan hath fixt his seat. I expect to write to you oftener than I have done, but for the present subscribe myself your brother in the best of bonds.

*John Blackstone.*

*Georgia, Oglethorpe county, }  
January 23th, 1837. }*

Dear brother Editor: Grace, mercy and peace from God our Father and the Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, who hath loved us and given himself for us, that he might redeem us from all iniquity and purify us unto himself a peculiar people zealous of good works, that we should be to the glory of his grace who first trusted in Christ. The missionaries are still troubling us, and our church (to wit, Big Creek,) has passed two resolutions for her

preservation, which are as follows:

1st. *Resolved*, that we drop our correspondence and fellowship with all churches or members of churches that belong to the State Convention (missionary societies) or that vindicate their cause.

2d. We will not countenance any preacher who shall travel establishing societies for the collection of money, or who may himself be collecting money for the support of any institution whatever.

I have received your first No.'s for this year, and would thank God for you and your correspondents. And I pray that He may bless you and make you faithful until death.

I remain yours in Christ.

*John Lacy.*

*Clark county, Indiana, }  
Feb. 13th, 1837. }*

Dear brother Bennett: I received six copies of the Primitive Baptist, and I want you to send six more; and I think through this circulation you will get a number more subscribers, as our old regular soldiers are so well pleased with the spirit and doctrine of the present numbers; though some of the mongrel breed are grumbling at the plainness of speech therein contained. But we, the Regular Baptists, don't want to claim kin with any but the plain spoken Christian. Christ and his apostles spoke in plain language, and did not keep their doctrine concealed under the cloak of deception; neither did they deceive any nor want to be deceived. The time is at hand that the Regular Baptists should be known among all people, as there are so many wanting to claim their name, (that is, Baptists,) but deny their faith and practice, lying in wait to deceive. Many years ago there were not many societies that wanted to claim kin with

the old Baptists; but it appears of late years to the contrary. And why? It is because she has so much of God's truth on her side, that she has so many courtiers in these days to gain her affection, though she be ever so ugly. Or is it this? or is it a scheme of the devil to get numbers to unite with her, and destroy her virginity? But she has but one Lord, one faith, one baptism; and her husband said, the gates of hell shall not prevail against his church or bride. And as long as she is true to her husband in maintaining his principles and follows not strangers, the Lord will bless her in all blessings and spiritual gifts. For Paul said, it pleased God by the foolishness of preaching to save them that believe; and that by his own preachers, called of God and sent by him.

May the God of Israel bless you, and enable you to send forth truth, that the Holy Ghost may bless your labors abroad to the church, and to the salvation of many souls. Yours in gospel bonds. *M. W. Sellers.*

*Alabama, Wilcox county, }  
Feb. 20th, 1837. }*

Brother Editor: With care and much gratification of soul have I for six or eight months perused the pages of the Primitive Baptist, and with an impartial mind have I sought for its errors that many in Alabama are exclaiming against. I can say that when I compare the doctrine of the Primitive Baptist, it in my judgment completely harmonizes with the doctrine of the apostles and prophets. And the only reason these objectors can assign is, that truth within the pages of your paper has so completely exposed their errors and inventions, which in themselves clearly prove from the divisions and contentions, that God

is not in all their ways. I feel gratified that the God of heaven has put it in the minds of his servants to set up in the State of North Carolina, in the town of Tarborough, a press through the medium of which error is exposed; and that some of the Old School Baptists are in Alabama: and we, the little few, when together, all taught of God, rejoice that the God of heaven has raised men of the same like precious faith in every quarter of his moral vineyard, and given them an engagement of mind to contend earnestly for that faith; and that this earnest contention of necessity from the word of God exposes the new schemes of the day.

Bro. Editor, I could write a volume on the subject, but should only be doing that, which others are doing and have done. I only write this as a mere hint at the confusions brought into the churches of my acquaintance by the Baptist made inventions; and in my conclusion I will just mention that Bro. Lovett's boiling pot in the Bethlehem Association is something of the same that contained the lap of green gourds; that we may still say, when we look on at our missionary pot, there is yet death in it.

May that God who has brought you into existence preserve you in all the ways of truth, and give you grace to brook every opposition, is my prayer. Yours in gospel bonds,

*Robert Warren.*

#### RECEIPTS FOR VOL. II.

John Bryan,	\$1	Daniel Webb,	\$5
Hezekiah West,	2	Alfred Partin,	9
Jethro Harrison,	2	M. Burkhalter,	1
J. G. Walker,	5	Joseph H. Flint,	5
P. M. Calhoun,	10	John W. Turner,	5
J. W. Holfield,	5	Francis Fletcher,	5
S. J. Chandler,	6	R. H. Foxhall,	75
Blount Cooper,	1	Thos. Amis,	10
Ely Porter,	1	Hardy Horne,	1
J. J. B. Pender,	1	Wm. Tugwell,	1
Joseph Lane,	1		

#### AGENTS,

*For the Primitive Baptist.*

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germantown*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Fucket, *Richland*. John L. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obeliah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarecta*.

**SOUTH CAROLINA**—Wm. Hardy, *Edgefield Dist.*  
**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. R. Toler, *Upatoie*. Wm. R. Moore, *Mulberry Grove*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McComico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*. Seaborn Hamrick, *Corinth*.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick, *Cherryville*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingau, *Smith's Roads*.

**MISSISSIPPI**—Jesse Battle, *Meridian Springs*.

**LOUISIANA**—Peter Bankston, *Marburyville*.

**MISSOURI**—Samuel D. Gilbert, *Portland*.

**ILLINOIS**—Richard M. Newport, *Granville*.

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

**OHIO**—Joseph H. Flint, *Preston*.

**KENTUCKY**—Jonathan H. Parker, *Salem*. Tho. P. Dudley, *Lexington*.

**VIRGINIA**—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Herringsville*. William W. West, *Dunfries*. Theo. F. Webb, *Callaway's Mill*.

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

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

**NEW JERSEY**—Wm. Patterson, *Suckasunny*. C. Snydam, *Hopewell*.

**WISCONSIN TER.**—M. W. Darnall, *Mineral Point*.

#### TERMS.

*The Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, MAY 27, 1837.

No. 10.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

By JOSHUA LAWRENCE.

### PART II.

ON MEN-MADE PREACHERS.

(continued.)

We come now to stick close to the scripture, 1 Timothy, 4. beginning at the 1st verse: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2. Speaking lies in hypocrisy, having their conscience seared with a hot iron; 3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. In the above verses we cannot be mistaken, for the prophecy has been exactly fulfilled in the Roman men-made clergy. For the Roman church, with the pope at her head, did command the clergy not to marry, and to abstain from meats on certain days and on certain occasions; and the monks were great hands at this, as was Luther before his conversion to God. The Holy Spirit here saw clearly beforehand and pointed it out to Paul, the latter times; some, not all, should depart from the faith. These were men-made teachers. Then one mark

of a men-made teacher is to depart from the apostolic doctrine; 2. he is operated upon by a seducing spirit; 3. he is sure to preach the doctrine of devils, or in other words, a doctrine contrary to God's express word. God himself instituted marriage, Christ graced it with his presence; it is every where in scripture spoken of and permitted and counted honorable, the bed undefiled; and no where by God forbidden. Then to forbid to marry is the opposite of God's command and permission, then surely doctrine of the devil and not of God. Thus this is a never failing mark to know men-made teachers by, they are sure to preach a doctrine contrary to express scripture; they are sure to bind on men to do things God never commanded; witness, abstaining from meats which God gave a general grant for to Noah; and Christ said, it is not that that goeth into a man that defileth him. This doctrine then, when and wherever found, that is contrary to God's word, or is contrary to his permission, or that sets forth things to be done in religion God has not expressly commanded in his word, is the doctrine of devils; and the men that set them forth by preaching, may by this mark be known to be self-made or devil-made preachers. And why? because the reason is given, having their conscience seared with an hot iron. A men-made preacher has then not much if any conscience about what he teaches, whether true or false, whether it be found in God's word or not; so money is

coming, they will as soon preach a doctrine contrary to God's word as any how, for to please men or their sect, or get money. Then whenever you hear a man preach a doctrine in opposition to God's word, mark that man—he is a false teacher. Or if he preaches and contends for doctrines, ordinances, &c. not found in God's word, say, men made teacher. And why? witness the Pharisees binding their burdens on men; witness the Roman priest; witness the church of England priest; all teaching doctrines God never commanded. You know I have proved they were men-made teachers. These men won't preach apostolic doctrine, old ordinances, nor old discipline of the church. And why? because the reason is given—depart from the faith. Mark how—speaking lies in hypocrisy—seared conscience. Then these men-made teachers are hypocrites, as I said; they preach lies, as I said, and now have proved. Thus every man-made preacher in the world is an hypocrite, and is sure to preach lies. Who preaches a lie but he that preaches infant baptism? and from Roman men-made hypocrites and liars this practice first sprung, and they have found followers to contend for their lies, when there is not one example in the Testament. Go to the Romish church, and see the lying doctrines I have there pointed. Go to the church of England. Go to many sects, and see doctrines taught not found in the word of God. And the reason is, men-made teachers are about, and they can speak lies in hypocrisy and not choke nor make conscience of it, because seared with an hot iron. This society called the Temperance Society is the doctrine of the devil, yet I hope it will be overruled by God for good; for God sometimes lets the devil do good, but no thanks to him. Why, say you, is the Temperance Society a devil doctrine? First, because it set out with a lie in its mouth, calling it a Temperance Society when you know it is an Abstaining Society. Secondly, because it

is within a hair's breadth of the length of the devil's foot; for what is the difference from abstaining from meats, and the doctrine of abstaining from drinks, when both equally cross God's word, command and permission, as well as forbidding to marry? If then commanding to abstain from meats be a devil doctrine, why should not abstaining from drinks be a devil doctrine? I can see no reason, when God's word permits one as well as the other. Why, say you, because men get drunk, and more is the shame; but God's word permits men to eat, yes, but not to be gluttons. So God's word permits men to drink, but not to be drunkards; both are punishable and forbidden. Now, sirs, let me make the truth appear, for this is my design. Luke, 10. 7: And in the same house remain, eating and drinking such things as they give you. Here in this verse you see Christ's directions to his seventy disciples, and his permission to them to drink; you can't believe this was water. Again, Luke, 7. 33: For John the Baptist came neither eating bread, nor drinking wine; and ye say, he hath a devil. Verse 34: The Son of man is come eating and drinking; and ye say, behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And Paul to Timothy: Use a little wine for thy stomach's sake—and of bishops, not given to wine; and of deacons, not given to much wine. Do not all these texts show God's permission to drink wine? And the directions of Christ to the seventy is broad enough to drink cider, brandy, rum, wine, beer, or ale, &c. as they were to drink such things as they give you. And did not Christ turn water into wine to furnish the wedding in Cana of Gallilee? The truth is, every creature of God is good and created to be received with thanksgiving; and nothing, says Paul is to be refused, if it be received with thanksgiving. This is a broad liberty, but not more than is found elsewhere in the word of God. Then because some men have committed whoredom, you forbid me



to marry; because some have been gluttons, like the Roman emperor that could eat forty pounds of flesh a day and drink six gallons of wine, I must abstain from meats; and because some get drunk, I must abstain from drinks. I say then, if forbidding to marry, and abstaining from meats, be devil doctrine—and that they are the text showeth—I cannot for my life see why abstaining from drinks should not be a devil doctrine; because it is equally a lie in hypocrisy with the other two. Then the propagation of such a doctrine proves that there are men-made teachers now in the church; it proves that men-made teachers preach lies in hypocrisy. This is a mark set upon them, set forth by the Holy Spirit, than can't err. Then as I have said, a men-made preacher will preach lies and impose things in religion on the world and church, God has not commanded; and they will contend strenuously for them, and they will get mad with them that oppose their errors. These are never failing marks of men-made teachers.

Again: 2 Timothy, iii. 1: This know also, that in the last days perilous times shall come. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy. 3. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. 4. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. 5. Having a form of godliness, but denying the power thereof: from such turn away. 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; 7. Ever learning, and never able to come to a knowledge of the truth. 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs

also was. 10. But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience. 11. Persecutions, afflictions which came unto me at Antioch, &c.

Here in the above verses the Holy Ghost has given these men twenty four different marks, that Timothy and the gospel church might know them when they come. Surely if any man has on him twenty-four distinguishing marks, any body could know him; therefore Paul is thus particular. For this is a prophecy of the Holy Ghost by Paul to Timothy and church, marking out these men, that whenever they should come the church might know them. And can it be possible that any set of preachers or professors of any sect, or in any sect, can have all these black and sinful marks? Yes, sir, the Holy Ghost can't be mistaken; he possesses a foreknowledge of all things, and this holy man Paul speaks as he was moved by the Holy Ghost, and therefore spoke the truth and gave these marks of these preachers to a hair's breadth. Let us then stick close to the text, to find them out by the marks given; for if we can find a man with these marks upon him, then we may be sure he is the man. But can men as bad as these described, be preachers? Yes, that is proved in the text, by their having a form of godliness; and again, by their creeping into houses and leading captive silly women; and again, by their resisting the truth and withstanding God's ministers, as did Jannes and Jambres, Moses. These three marks prove that there should be such base preachers as these in the church, at some time to come after Paul's day. First then, we will enquire as to the time they should come; that is precisely pointed out in the first verse—in the last days. This is the time specified in the text. Now what is meant by the last days? Last days when spoken by the prophets under the Old Testament, means the latter part of the Jewish dispensation. So last days, not day, when spoken by

Christ or his apostles in reference to the gospel church, means the latter part of the gospel dispensation. Many scriptures from both the Old and New Testament, prove this position. Then if, according to the style of prophecy by the Holy Ghost, in a great number of places in scripture, one day is put for one year, seven days for a week of years, and one day for a thousand years, and a thousand years for a day, then the conclusion follows, that the present thousand years is the last day of the gospel dispensation but one; which answers to the Sabbath or the thousand years of rest to the church, from the beast, false prophet, and devil. Then it also follows, that the first thousand years of the gospel dispensation was one day; the second thousand, which is now late in the day of the present thousand; and there is yet a thousand to come, which is the third day. Now mark the text; Paul don't say in the first day, or days, then these men did not come in the first thousand years; nor in the first part of the second thousand years. Then it follows that they were to come in the latter part of the second thousand years; and why? because the apostle don't say in the last day, if he had, then we might have looked for these men in the last thousand years; but he says, in the last days. So then these men were to come in the last day but one; that is, in the latter part of the second thousand years, for that is the last day in the language of prophecy but one. So then as to the time I feel assured I am right, for counting the four thousand years before Christ, and the three afterwards, will make the week of days; and also one day as a thousand years, and a thousand years as a day. And the Sabbath of a thousand years is yet to come, wherein such base men shall not plague the gospel church. Remember prophecy always looks forward, therefore I have begun the first day or thousand years with the gospel dispensation; whereas, counting from the creation, it would be the fifth day, but it don't then alter the prophecy,

for then it comes to pass still in the sixth thousand year, and not in the last day or Sabbath thousand.

Now believing we have hit the time in the prophecy, let us search for the marks and see if we can find any man or set of men that have got such marks upon them; if we can, then let us take the advice of Paul and turn away from them, as he advises Timothy to do; as he thinks such men dangerous to the gospel church. There are too many marks to take notice of them all at this time, as I am swelling this piece now five times beyond my expectation, much less what is to come; but we will take notice of some of the marks, enough to satisfy him that will look at the marks without prejudice, but such an one is the man pointed out by Paul in the prophecy. The first mark of these men I shall notice is, that of creeping into houses and leading captive silly women; these then show first that they are self and man-made preachers. For Paul here puts the same mark on them as Jude does on a self-made minister, saying: they crept in unawares. And Paul again in Galatians, 2. 4. points to these same sort of ministers, saying: And that because of false brethren unawares brought in, who came in privily to spy out our liberty, &c. Then these three testimonies prove that these sort of men are false brethren, no matter what sect they may be found in; secondly, they prove these creepers first creep into churches, and the manner how is pointed out, unawares, by both apostles. And further, they come in privily, not known, like Judas was to the Saviour; and for what they come is also pointed out, to spy out our liberty. Now you know as I have said, this word creep in its common acceptation, means in a low, still, sneaking manner, as the cat to her prey, or the gunner to his game; and when applied to false teachers it means the same, that they in a low, humble, sneaking, unperceived manner, first creep into the churches unawares to the church. This is done privily by

them, that is, as to the prey and game they have in view, and their design is unknown to the church. The next step is to creep in the same way into the ministry; this they also do for getting nearer their prey. And thirdly, they creep into houses, and lay hold of silly women and lead them captive. Mark the apostle, how he don't say they creep into meeting houses, private houses, or public houses; but he uses expressly the word houses, in the plural; which may mean all of these three kind of houses. Now were there ever any kind of preachers that did this? or are there any such now that have got this mark, in conduct, upon them? Study a while and think of the history of all sects.

If you go to the Roman church, the priests did not lead captive the silly nuns into the nunnery; for first monkery becoming a popular religion by degrees, and the clergy being forbid to marry, the young ladies could get no husbands and so were of necessity forced to take the veil and devote themselves to a single life. If you carry it to the church of England, in the main you can't apply it there, nor to any other sect in Christendom. And yet this prophecy is fulfilled and fulfilling every day before our eyes in the church, as plain as the one fulfilled already mentioned, of the Roman church forbidding to marry and abstaining from meats. Well, say you, do tell us where and how. This I will do, as you know I said my design was to bring truth to light.

So then you compare this prophecy with the conduct of missionary preachers, and see if it is not exactly fulfilled. Take up the history of South America, and the Jesuits, and the history of the Roman church in her progress of missions, and see there. But passing these, let me come to what you know. Don't the missionaries creep into meeting houses and lead captive silly women, in forming them into societies to get money? Do they not act silly to pay their money for preaching, on the promise of these men to send them preachers and

yet get no preaching? But he gets the money, and away he goes to creep into another meeting house and prey on more silly women, gets and away, and so on; and if he don't get it on the forming of these silly women into societies, yet he gets it at the day of division, when these creepers come together to divide the spoil and get their pay for creeping. For this is the cat's prey, and the gunner's game; for this some creep into the church, for this game they creep into the ministry, for this game they creep into the several offices to missionary speculation; and for this game of money that as low, humble ministers of the gospel, they creep from meeting house to meeting house, to lead captive silly women to their various money-making schemes. Say is not this the truth, and don't this look like fulfilling the prophecy? Again: let us notice the means of leading these silly women captive; and these means are very seducing to young females who wish their names to spread far and wide, and be enrolled in the records of fame, and fly abroad on paper wings from pole to pole. What are they? Miss Sally, President; Miss Nancy, Vice President—Miss Jane, Directress; Miss Martha, Corresponding Secretary; Miss Maria, Treasurer, &c. &c. Is not this good bait for flies, or pride, which? But mark, the creepers prey is underneath these dignified titles; these titles are only the trap to catch the birds, that he may pluck out of their purses the game for which he first set out. Say, is not this the truth? The girls have given their money to the Lord knows who, for they don't know who is to get it in the end. And the preacher is gone and left them with an empty title and beggar's purse; for two to one if she has not got to beg her father or brother for the money, or to pay her subscription for her. Thus it is often proclaimed on the paper of fame, that missionary such an one is to preach at such a place on such a day; here he comes as a low, humble, gospel minister, having his

heart and tongue filled with gospel truth: but alas, when he opens his mouth to let out gospel, money runs out of heart and mouth. For in this day it is—Go ye in to all the world and preach money to every creature; he that giveth shall be saved, and he that giveth not shall be damned—for, give us money enough and we will save the world. Yes, sir, this is the game for which you came to preach to us, you hireling; for you are hired at a dollar a day, or \$40 per month. And if it had not been for this hire, our ears would have never been stunned by the sound of money; Beelzebub might have laid claws on us and carried us to old satan's house for what you cared, if it had not been for your hire we should have known no more about you than another dead dog, you woman deceiver, you. Thus missionary clergy creep about from one meeting house to another, as unperceived in their intentions as the squatted cat, or creeping gunner to his game. Say, don't this look like the prophecy was fulfilled in these men.

Again: don't missionary preachers in a low, humble manner, go from one private house to another, begging? and who more low and humble than beggars, or who may with more propriety of speech be said, creep into houses, or creep about from house to house to beg or get something to eat, than poor begging persons? See how exactly the term creep into houses, fits missionary beggars. If Paul had lived now, he could not it seems to me, have made use of words that would have fitted their calling better. And in their creeping about from one private house to another, is it like the apostles when they went from house to house, or daily in every house they ceased not to teach and preach Jesus Christ? No, sir, the apostles proved by their conduct that it was for the salvation of souls, and not money, that they went from house to house. But you prove by your conduct, and begging, and preaching, and subscriptions, and society form-

ing, and dividing, and hiring at a dollar a day, that it is money and not souls you are after. Yet it is cat-like, in such a sneaking manner that you lay hold on the prey, before they find out to the full your intentions. And what is worse, some of these fellows often take the advantage to beg the woman when the husband is from home, and lead her thus into their schemes. And may I not add and say that the church is full at this age of these creepers, and that they have led away thousands and tens of thousands of women captive to their schemes of money-making. And Paul calls them in the text silly, laden with sins, led away with divers lusts, the lust of pride, of being called a great donor, and have their name enrolled in the periodicals of the day; the lust of ambition to vie with other givers; the lust of letting their left hand know what their right hand doeth; the lust of buying heaven for gifts to the preachers; ever learning about missions, and yet never able to come to the knowledge of the truth of them nor about them, whether they be of God, man, or the devil. And I will venture there is not a woman missionary in the United States, that can tell and prove it decidedly by the scriptures, when missions began, how carried on, and what is the state of missions now; and whether it be of God, men, or the devil, by all the learning that they have obtained from these creepers. Although I speak it with great deference and respect to the ladies, and their good sense in many things, but the missionaries are no fools, they have got hold of the right handle; they have got hold of the women and led them captive, and be sure the men will follow; for this is a thing of course, unless they should fall in with some old women haters, and these are very scarce it is to be hoped in this day of miracles—when men rule the world, and young ladies the young men, and wives their husbands, and so we may say the ladies rule the world. Then missionaries have fair play and access to the purse and

all the spoil, as the ladies are their captives and the men governed by the women. So then all are theirs at once, this is the reason why they have met with such great success, and not because missions is of God; for God never made his religion to rest on so mean a basis as money, the love of which is the root of all evil, and while some covet it they pierce themselves through with many sorrows. How hardly shall they that have riches enter into the kingdom of heaven. Then it is better to be poor than rich. Say, don't this look like the prophecy was fulfilled.

But again: don't missionaries creep into public houses? What is that over the mantle piece? Is it Diana's image, or the image of Jupiter? or one of Micah's household gods? or a calf of Jeroboam's make? No, sir: it is a missionary box. Then I suppose they have crept into your public house? Oh, yes. Are your wife and daughters missionaries? Surely. Then the creeper has found his way here? Yes. How do you like it? Not much; but they are well pleased with it, and I let them go on. And don't you help them with a little money too, when they are hard run? Oh, yes; that is a thing of course. Can you tell me the mechanic that made the box, and who invented the pattern and practice? Oh, yes: money lover was the patentee, and money getter put it here, to beg in his absence. And was he a preacher that invented this traffic in God's church? By the life of Pharaoh he was, for you know they have long heads in scheming how to get money, for have it they will if they have to hang an old black bag at the door for the people to put old rags in, and then sell them to the paper makers for money. For heaven's sake you don't say so? What is the difference between this priest traffic in the church now, and the priest traffic in the church of Rome, when they sold old rotten wood for pieces of the cross of Christ, and dogs' bones for the bones of the apostles? or the difference between this rag and missionary box traffic, and that of the money changers in the temple? Let the churches drive this gang of speculators and rag and box beggars from among them, as Jesus did those money

changers and dove sellers out of the temple, and thus take Paul's advice—from such turn away.

Look there, said Tom, after staring about the steamboat awhile; did you ever see the like of that? Why, what is it? Is it not a mouse trap? A mouse trap, indeed! Well, it must be a rat box, then. Not so. Then what is it? Why, don't you know, Dick? Not I, for I never saw such a thing before. Why then, it must be perhaps to catch flies. A strange kind of thing to catch flies! And don't you know, Dick, the use of that box? That I don't. Well, I will tell you—it is a beggar's box. For heaven's sake! as old as I am I never saw a beggar's box before. Shake it. Why it rattles like there was money in it. Money in it! Yes, that is the use of this box; not to catch mice, rats or flies, as you might think; but to catch money for the church. You don't say money for the church! be sure, you are mistaken. I think I am—it is for the missionaries. Missionaries! and who are they? A set of preachers who beg for money for themselves. Oh, you are mistaken, be sure. I am—for it is for societies; yet and although they are behind the curtain in begging time, yet in shearing time they get most of the fleece. You don't say so! are they poor folks? No, indeed; if you were to see some of them, you would think it was Doctor John, just from his studies from New York, clothed in all the mechanical cuts of the New York tailors. Good sirs, who ever heard of such fashionable preachers before but in the church of Rome? sure they must be a kin to them. A kin to them, indeed! Yes, for the pope was their great grandfather, and the Jesuits third cousins. And do they love money as well as the Jesuits? Oh, surely; or else they would not have placed this box here, to have begged every passenger that goes a wayfaring in their absence. There, there is one of the fellows this minute come to see how much is in the box, and bear it away the Lord knows where; nor how much he may, Judas like, take on his passage I know not; but sure it is, unless he be a better man than Ananias, he will keep part of what was in the box. For who thinks he has a better right to the martins than he that was at the trouble to put up the gourd? for the gourd is mine, and of course the martins too. And thus he, like Ananias, may keep back part of the price and I shall not know, like Peter, whether he was an honest man or a rogue. Oh, you censure them too hard for preachers; they are better men than this. Don't you see that fellow? look at him, he is

missionary, just come to see how much his box had got by begging since he was gone; for all missionary boxes must be palmed on the preachers as their boxes, be they set up by whom they will, as they are the cause, the first and whole cause, of such begging boxes being put up. Look, Dick, and pause—and tell me what you think of that young fellow? Upon my life he lacks but one thing of being a New York dandy, and that's a ruffle shirt; if he had that, I should have thought he had been a New York merchant come to see his old customers and collect his past sales. And do you say that young man is a missionary preacher? I do, sir, I know him well and his father before him. And do you say that man goes about begging? Yes, sir, with only this difference—he is hired to beg by others. Worse, worse still; for if he begged for himself then the people could look at him and give him any thing, or let it alone. But now he is hired to beg for this, that, or the other plausible society, they know not whether they will ever get it or not; or to what use they may put it after he gets good part for begging, or his hire out of it. But I am sure of this, to look at the young man no one would think he would condescend to such a calling; for if you look at his head, he wears the finest beaver; if at his hands, they are wrapt in buckskin; if at his clothes, the finest merino and silk waistcoat: if at his feet, he is half leg deep in cow leather; if at his watch chain, there are seals and tackling enough to braze a cow bell; if at his hair, it is blown back as if he had come from the north, sure enough. See him mount his gig and drive off, you would think he was brother to Jehu. See him among the ladies, and he understands the art of gallanting as well as the best bean on the turf. See him in the pulpit, and he is as straight as a lawyer. See him in company, and he can scrape, bow, and congee up to the best of American buckskins. And still you say begging is this man's trade for a livelihood? Yes, sir; but he wishes to get clear of the shame by begging in other people's names and not his own. These are a new kind of preachers; they are not the old sort, nor like the Baptists of the Old School, as the Philadelphia, Charleston, and Kichukee Associations used to be, who like Paul worked for their bread and preached when they could; these are creepers, the others walked upright; these are beggars, the others were workers; these are dandies, the others were plain men; these are hirelings, the others were shepherds. So then you say these men creep into public

houses? Yes, sir, and steamboats too; for the money box proves it upon them, that they or their influence has been there. Then did not Paul say right when he said, creep into houses? Did he not point out these men as with a sunbeam when he said, lead captive silly women laden with sins? Did he not say right when he said, silly women?

As proof I know that a certain missionary went to a certain meeting house and crept in there, and told the ladies if they would form a society and subscribe, that he would send them this, that, or the other preacher, as they might choose, and that they should have preaching from these gentlemen in broadcloth. So they counted their chickens before the creeper hatched them, so they subscribed some \$5, some \$2, &c. Fine times now—the money was gotten and not one sermon did they get for it. Were not these girls silly to buy and pay for the chickens before they were hatched! I hope they will learn to abide by the gospel rule hereafter, that is, let him that is taught in the word communicate to him that teaches in all good things. First get the preaching and then give what your heart dictates, and give no more nor no less; if you do, it is not a gospel offering acceptable to God. Many such cases I could bring you, of these men's leading captive silly women; the ladies ought to be on their guard, money is scarce these hard times. You know captives are sometimes put in chains; these creepers carry their chains with them, ready to bind the ladies and lead them away. The first, is a smooth pathetic tongue and enticing words; the second, is the subscription list—this ties any honorable female fast; the third is, \$2 or \$5 for membership—this ties their honor head and foot; the fourth is, the office of collector or treasurer—this ties both the lady and the bag. So their having them captives they are sure of their money. Oh, the girls will be clever, they will pay the creeper every cent, if they have to beg daddy and mammy for it.

Now I would ask, what is the difference of exchange in the trade of the pope and missionaries? It is not in the thing received, but in the commodity sold. The Roman priests sold indulgence in sin, the missionary priests sell membership into societies. The Roman priests sold or granted absolutions at fixed prices, so much money for killing a father, so much for living in whoredom, so much for killing a wife, so much for stealing a horse, &c. But, says the Roman priest, the poor having no money to pay the priest, they cannot

be comforted or pardoned. The missionary priests also sell at fixed prices, so much for membership in a missionary society; it used to be \$2, but as money is scarce they may have fallen in the price of this commodity, for aught I can tell. So much for membership in the Bible society, like the Roman priests they have fixed the price. So much for membership in tract societies, &c. &c. And then, like the Roman priests, they invent another trade in the church, so much for life membership, higher still, I think if my memory serves me. at \$30 or \$50. Good trading this. Like the Roman priests they fix the price and you must buy or go to old satan's black hole. And the missionary priests are like the Roman priests, as for the poor that have no money to buy membership, they cannot be members, they cannot be comforted with these honorable memberships, because they have no money to pay the priests. Then the missionary priests leave the poor that have got no money, like the Roman priests, to die and be damned, poor creatures, for what they care.

This is not half I could give you of their likeness, but take this as a specimen of the difference of exchange between the two kinds of trade and traders. Now, you missionary priests, condemn the popish priests; and for what? because they were traders in the church. Look at your own foot as well as theirs—upon my soul they are both the foot of wolves in sheep's clothing, or a dog's foot one; however, they are so near a kin, the mistake won't be much out of the way, for wolves are wild dogs. I have one request to make of the missionary priests, and that is, before you ever talk about Roman priests again, pull the beam out of your own eye. I shall now leave you, reader, to judge whether these are the creepers Paul saw, or not; and come to other parts of the text to make the matter more plain, for I will not let you off at this.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', MAY 27, 1837.

---

### NOTICE.

We have lately had the pleasure of reading and singing Elder J. Osbourn's *Selection of choice Hymns for the Old School Baptists*, and we are obliged to say, that to take them all through, they are as ex-

perimental and evangelical as any selection we have ever seen, (if not more so,) and as such we recommend them to the Old School Baptists in general, and to our subscribers in special, believing that they will be highly gratified in the perusal of them. The volume contains 386 pages, and the binding, paper, and type are good—better than is common, and the price is 50 cents, and they are already extensively spread, even from Maine to the *far west*, and in many places and States they can now be obtained; and at Tarborough, in this State, they are deposited for sale; and we understand that brother Osbourn intends soon to leave home with a view of travelling through most of the western States with them; and by his numerous friends and correspondents there, he is anxiously looked for. Also on his way back he will visit our friends in Georgia, and South Carolina, and this State; at which time we all hope to have the pleasure once more of sitting under the sound of his voice.—*Ed.*

---

### ASSOCIATIONAL.

The Union Baptist Association, composed of 20 churches lying in Pickens, Greene, Tuscaloosa and Perry, held its session with the church at Rehoboth meeting house, Greene county, Ala. in Sept. 1836, commencing Friday before the fourth Sunday: Henry Petty, Moderator; Henry Harrison, Clerk. This Association corresponds with the Buttahatchie, Choctaw, Tuscaloosa, Canaan, and Cahawba Associations.

In the bounds of the Union Association during the last year 56 were baptized, 145 received by letter, 133 dismissed by letter, 19 excluded, 1 restored, 17 died; number in communion is 1156.

Her next session is appointed to be held with the church at Big Creek, Pickens county, beginning Saturday before the fourth Sunday in September next.

She is Old School in her character it is presumed, from the following resolution, left on record at her last meeting, namely: that this Association protest against all missionary operations coming into this body.

We wish them grace, mercy and peace, from God our Father, and the Lord Jesus Christ.

#### STANDING ALOOF.

The Biblical Recorder has copied our article touching the Alabama Baptist State Convention, which article he has preceded with the following:

#### ANTIMISSIONISM.

Our old friend, Mr. Mark Bennett, who, we must believe, hates missionaries worse than he does the devil, has devoted the entire editorial of his last number to the proceedings of the Alabama Baptist State Convention. Nothing on earth, in the estimation of this standard of primitive orthodoxy, is half so bad as State Conventions and their efforts to send the gospel to the destitute. And it is worthy of special observation, that the charge on which most stress is laid on the present occasion, is the fact that each missionary *does not go into all the world*, in the space of some six or twelve months!!! We doubt much if a piece of more consummate nonsense—not to speak of its misrepresentation & profanity—can be found in all the records of the periodical press, than that which we give below. Who constitute the readers of the Primitive Baptist we know not, but if they be Christians, how they can endure such *trash*, administered with such a *spirit*, and accompanied by scarcely a scrap of evangelical matter, we cannot imagine. If the blind lead the blind, will not both fall into the ditch?

It is seen that the above consists almost entirely of personal remarks, and allusions to us as an individual. It seems that the editor of that journal relies upon this as his method of meeting our essays of every description. He and his friends no doubt would fain avail themselves of this elusion, in order to screen

them in the public view from that annoyance arising from conviction of tradition to the word of God. But it will not do. The scriptures, like sunbeams, will descend thro' this riddled shelter, and expose to anointed eyes their evasion and corruption.

The Recorder says we lay most stress on the charge that each missionary *does not go into all the world*, in the space of some six or twelve months. This is Mr. Meredith's mistake. We place most stress on the charge that he and his accomplices have usurped the seat of Christ. For Christ says, that *all power is given unto me in heaven and in earth*, [to send the gospel into all the world,] *Go ye therefore and teach, &c.* But the missionists declare that power [plenary] is given to the church, or church and world combined, to *send* the gospel: hence their language is, *send ye therefore to preach, &c.* All whom Christ sends he addresses, *Go ye.* Consequently, those whose watchword is, *Send ye*, have nothing to do with Christ's command; for although they profess to be acting under it, they are strangers to it, and their speech betrays them. To the lucre societies, they take the privilege to transfer the Lord's command, and make these societies say *go ye* therefore and teach all nations, &c.

Our Lord reserved to himself the authority to send preachers; accordingly, he bids his disciples to *pray the Lord of the harvest that he will send laborers into his harvest.* But the Conventions which Mr. M. is vindicating, have taken the business of supplying the churches, &c. into their own hands, and are sending men under promise of money begged by the Conventions, as their wages for preaching. But this sac-



rilegious assumption of power, and palpable image-making and beast worshipping, is certainly something more substantial than "trash;" and if the scriptures decide for us we cannot say much for its "spirit." *And he had power to give life unto the image of the beast.*

Mr. M. thinks we hate missionaries as bad as the devil. We are not willing to give the devil quarters: and those who would introduce him and his doctrines, in company with their own traditions, in the name of Christ too, must not complain if we constantly object, and even venture fully to expose the cheat.

Mr. M. pronounces our article consummate nonsense. We acknowledge his wisdom, inclining to consider him of the wiser in their generation. We also confess our folly, our weakness, and baseness, hoping we are fools for Christ's sake, and having no inclination to glory in the flesh in his presence. We believe Mr. M. possesses both, abilities & acquirements,—we wish his religion both in reality & soundness were equal to his talents.—*Ed.*

☞ The following is extracted from a work published in New York in 1836, entitled, BROWNLEE ON POPERY, or "Popery an enemy to civil and religious liberty;" and dangerous to our Republic. By W. C. Brownlee, D. D. of the Collegiate protestant reformed Dutch church, N. Y.

2. In the Romish church, as we have already shown, there is lodged with the pope a dispensing power, which sets aside, at its will, the most sacred oaths. The canon law places in the pope's hand the power "dispensare contra jus nationale, et contra apostolicum," to dispense against national law, and against apostolical law. See Gra-

tian, canon, 2, 3, 4, 5. Cans. 15. Quæst. 6.

This carried into practice will efface from a people, all respect for the solemnity of an oath. It will do more than this: it will induce a people to deem it even praiseworthy to break an oath, if it will subserve the cause of their church, and the pope. Hence at the bidding of their confessor, they will take an oath, most manifestly contradicting their own belief. The priest explains, gives absolution, or dispenses, as the case may require, and all is right!

I shall illustrate this by a case or two, only remarking that the history of the popish kingdoms of Europe, exhibits innumerable such instances of the pope's dispensations, loosing princes from their oaths and sacred treaties.

The first I shall quote is that of Charles V., formerly alluded to. The barons of Spain, to shield the cruelly oppressed Moors, caused this important clause to be inserted in the king's coronation oath: "that he would, on no pretence whatever, expel the Moors; nor force them to be baptized: that he would not desire to be dispensed with as to that oath; nor accept of any dispensation. And if he ever did, all that he should, thence, do, should be, *ipso facto*, null and void." In the face of this oath, and in defiance of the barons, and the nation, Pope Clement VII. laid his injunctions on the emperor, "forthwith to proceed against the Moors, by compelling them to become Christians, or driving them into exile." And to set his conscience at rest, he issued his bull in these words:—"We release your majesty from the obligation of the oath taken by you in the estates of the kingdoms, never to expel those infidels; *absolving* you from

all censures, and penalties of the guilt of perjury: and dispensing with you, as to that promise," &c. See *Geddes' Tracts on Popery*, vol. i. pp. 36—39.

The other is a case which occurred lately in our own country. It is detailed in *The Literary and Religious Magazine*, of Baltimore, for October, 1835. I allude to the oath taken by Judge Gaston, of North Carolina. This gentleman, one of the most benevolent and accomplished of men, is descended from the pious and illustrious Hugonots of France, and Presbyterians of Ireland. But he was seduced into the Roman Catholic religion by his mother; and is now the professor of "a system which all his forefathers abhorred; and has become the humble votary of those who shed, like water, the best blood that he inherits." This gentleman was solicited to take the office of judge. But there was a test in the way. I am not going to defend or oppose this; at present, I have only to do with *facts*. Mr. G. knew that the 32d article of the Constitution of North Carolina excludes all papists from holding office. It runs thus: "No person who shall deny the existence of God, or THE TRUTH OF THE PROTESTANT RELIGION; or the divine authority of the Old and New Testaments: or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding office or place of trust, or profit in the civil government of this State."

Now it is impossible to mistake this: no construction can be put on it, so as to make it open a door to an avowed papist. No Roman Catholic can declare on oath that *he does believe the truth of the Protestant religion*: none of them can swear that *he does not deny the*

*Protestant religion*. The creed of Pope Pius, to which he yields his faith, declares that "no man can be saved out of the Roman Catholic faith!"

Mr. G. hesitated; when urged by his political friends to take the office, he gave an evasive answer: he would think of it. Did he take measures to get this article obliterated? Or, did he wait until it should be erased from the Constitution? No; he went to Baltimore; there the chief dispensator of the pope resides; there he had his scruples relieved. From that city he wrote his acceptance of the office; came home; in due time took the oath; and with the fullest belief in the popish religion, he stands before the nation, and swears by Almighty God that he, a Roman Catholic, will, to his utmost power, truly defend and sustain the Constitution of the State which declares that no Roman Catholic *can or shall* hold office under it!

Can any man of honor and integrity defend Charles V. or Judge Gaston in this matter? Will any man contend that their plea of a dispensation, or an absolution, will palliate the crime before God and man? In a word, can government, or a civil court, have any confidence in a papist's oath?

*Pittsylvania, Va.* }

*Feb. 18th. 1837.* }

Brother Bennett: I am well, and well pleased with the brethren who write in your paper, and glad to hear from them on the subject of religion; for we agree so well in sentiment that I do think we are brethren, for we see eye to eye and speak the same thing. So we ought to speak often one to another, as we seem to understand each other so well. I wish to hear from you as of-

ten as possible; as I have not heard any thing from any of you last year or this, that I did not like; but can say, God speed to all you have written. I want to hear often from you in plain style, if but little: for I read of a very small mite being accepted from the poor widow. So I am willing to throw in my mite when I have time, and am blest with the spirit to do so; but I confess that I am very barren and lean in spiritual things: yet I must bear all this, knowing that the flesh wars against the spirit, and that it is *through much tribulation that we must enter into the kingdom*. So I must be submissive to my situation, and try to pray to God when I can, to deliver me from this unfeeling situation of life; for he, and he only, can deliver us. So let's try to wait upon the Lord and say of a truth, Lord, not my will but thine be done. For the Lord says that *all things work together for good to them who love God, to them who are the called according to his purpose*. And I think we ought to be thankful that the Lord has been mindful of us, in delivering us from the religious traps and money making schemes of the day in religious traffic, such as selling memberships, or begging for hire, or paying lazy men to beg for other lazy men; which I see passes quite current among some in this section. I saw a Methodist preacher some time since at a camp meeting get up and tell the people, that he was not asking for the money for himself, but he thought that the people ought to give something to the support of his two brothers who served them that year. So he was begging for them, and I thought, they in return would beg for him somewhere else. But he went so far as to say, he would not receive any thing from the Methodists as a

gift of charity; for they owe it to their preacher, as much as any one would if he had given his note of hand for it. What think you of that doctrine, brethren? Don't deny it, Methodist, for it is even so. It is now bed time, I must stop. So no more at present. Farewell, brethren.  
R. Rorer.

*To Miss Louisa Moore.*

My dear child: Your religious and polite epistle came safe to hand, and I was pleased with the same; it shows there is life and light in thy soul of a supernatural kind; and the Lord grant the same may be seen after many days hence, and yet shine clearer and stronger. Your exercises have been rather of a peculiar character, and calculated to expose you to the reproach of such persons who have not been exercised in like manner, or not at all, and also to bring you under the imputation of madness, or fanaticism. But natural men, however smart they may be otherwise, are not capable of rightly deciding, or drawing up a verdict in the case of an exercised Christian, even when the case is but an ordinary one, and much less when it is extraordinary; and hence they are not proper persons to set in judgment in spiritual cases. Nor are all the Lord's disciples proper judges in all matters of this kind, and hence deeply exercised souls have often to bear much reproach and scandal, which less exercised saints steer clear of. And this very thing works for the good of him who has to do business in great waters; for the fewer of human props stand by the king's high way side, the greater is the need of the troubled soul, resting implicitly on the Lord of hosts; and this tends to bring about a greater intimacy between the two parties, out of which

grow many valuable things, which things are sure, more or less, to distinguish the deeply exercised disciple from the rest of Christ's followers.

I would advise you, my child, in all your straits, and soul conflicts, and fierce temptations, and sore trials, to look to Jesus, and to him make all your complaints, and wants, and distress, known without the least reserve or timidity; for he not only loves a cheerful giver, but he also loves a bold and a cheerful beggar; and hence, beg often, and beg for much. I have seen beggars in London, so bold and so expert in the art of begging, that they would place themselves right in front of the people they were importuning, and there expose their poverty and wretchedness, that thereby they might excite them to pity. So do you act with your God; but still you must not be impudent and pert, for that is very unseemly in a beggar, and offensive to God. Neither must you play the crocodile's part before the Lord your maker, lest he resent it to your hurt; for we are told he will not be mocked. Act the honest part therefore, and plead hard for all you need, and for no more, and be contented with such things as the Lord is pleased to bestow upon you. Don't carry yourself at a throne of grace, and before the king of kings, as if your little soul was aspiring for the seat of a prophetess, that in it you may foretell future events, and at last be canonized as a saint. This is popish doctrine I know, but the seed of it may perchance be found on Protestant ground.

I wish you all the blessings the gospel yields; and all the peace and comfort that can be pressed from the promises by the hand of faith; and all that wisdom which divine

truth is calculated to impart. I hope you will be kept in a soft, quiet, pleasant, and prayerful mood. Meekness of soul; and humility of mind, and a contrite spirit, and a tender conscience, are blessed things, and they set off a Christian to great advantage; and may you possess them all to a high degree, and live in the fear of God, and be often found at the Redeemer's feet.

Give my love to all friends. I fully expect to be with you all this year, but will write again before I come. I intend to go from your place to Tappan, and so on to Albany. I long to see Mr. Paulison and his people again. Since I have been home, I have been closely engaged in writing and preparing two new works for the press, and I shall have them with me when I am with you. I say again, give my love to all the friends. God Almighty bless, and be with you all, even to death! Amen.

*James Osbourn.*

Baltimore, Feb. 16, 1836.

*To Miss Louisa Moore.*

My daughter in the gospel,

Grace and peace be with thee.

According to my promise I now write to you again. The letter I received from you a little before I left Baltimore, is viewed by me as an epistle from the land of choice spices and of sweet smelling myrrh. I was pleased with its diction, and cheered with its perfume. I find you are yet at school, and improving too very considerably, which I am glad of; may the Lord still teach you knowledge, and make you understand doctrine, and confirm you in the truth as it is in Jesus. The progress of a work of grace on the soul of a vessel of mercy, is a pleasant sight, and the more so as the exercises of the mind under the

same are diversified, and in this diversity an opportunity is offered by which may be seen much of the goodness, tenderness, loving kindness, and compassion of God towards that person in whose soul the good work is progressing.

And this is the sight now before my eyes in the instance of Louisa, and I hope she will be apt to learn; and to be thus apt, watchfulness is necessary, and stillness, and even dumbness; so at least as not to quarrel with the Almighty. "Be still, and know that I am God." "I was dumb, I opened not my mouth; because thou didst it." Psa. 46. 10; and 39. 9. But in another sense of the word, it is necessary to be noisy, even to crying aloud and not to spare. "Cry aloud, spare not, lift up thy voice like a trumpet." In these things however, there is required something of the serpent's wisdom and the dove's quietude. But at all events, I would advise you to write all unkindness and unfairness of those who ought to be your friends, in sand; but favors and kindness, in brass. Also try and let your thoughts run out as much as you can on God's goodness towards you, as that will greatly prevent hard thoughts going out toward those who may use you ill. It likewise would be well for you to view all opposition as a natural consequence of your relation to the great head of the church, and not as a thing which you should be greatly fretted under, and disturbed by.

But as nothing can better regulate those things, or better quiet and compose your mind in the midst of all clamor and strife without and within, than the comfortable presence of the Lord; so of course the wisest step you can take is earnestly to beg of him for such an indul-

gence. Besides, under an indulgence of this sort, the soul thrives best and learns the faster; and to thrive and learn in the school of Christ, is the ready way to be wise in the gospel and dead to the world and its toys. I also would advise you closely to watch the dealings of the Lord with you, and observe with attention the gracious motions of the Holy Spirit on your soul. Beg of God for an increase of light in his holy word, and for it to be accompanied with heavenly warmth and power, as you will then be able to make good use of it; for the light of the Spirit should not merely be speculated with, or boasted of over a fellow saint who may not possess quite so large a share of it. If it does not make us more humble, and lead us more frequently, and more directly, and more boldly, to the Lamb of God; and to see more clearly what we ourselves are, and more of the mysteries of redemption, and the glories of the gospel, we might as well be without an increase of it.

(to be continued.)

*True Benevolence.*—That benevolence which is founded in principle and springs from the heart, is not vain glorious; speaks not of its intentions while it effects to be looking for and searching out cases of misery and want. It is not solicitous for the welfare of strangers, while hundreds of acquaintances are entirely overlooked, or indifferently noticed. It invites no public gaze to behold its actions; and if any happen to witness its deeds, they are performed in such manner as is scarcely likely to give offence to Greek or Jew: and the praise of doing good is swallowed up in the happy reflection of having relieved pain or supplied want.—*Ed.*

# POETRY.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION III.

Christ the believer's physician and wealthy friend.

(continued.)

His treasure is more excellent  
Than hills of Ophir gold:  
In telling stores in ages spent,  
Thy Husband's can't be told.

All things that fly on wings of fame,  
Compar'd with this are dross;  
Thy searchless riches in his name  
Thy Husband doth engross.

The great IMMANUEL, God-man,  
Includes such store divine;  
Angels and saints will never scan  
Thy Husband's golden mine.

He's full of grace and truth\* indeed,  
Of Spirit, † merit, might;  
Of all the wealth that bankrupts need,  
Thy Husband's heir by right.

\*John i. 14. †John iii. 34.  
(to be continued.)

### RECEIPTS FOR VOL. II.

James K. Green,	\$1	Jacob Fudge,	\$5
John E. Stivender,	1	Seaborn Hamrick,	5
Wm. Collins,	1	Henry C. Morgan,	5
John W. Springer,	1	W. H. Hughlett,	5
Jer. Pearsall,	1	A. G. Simmons,	5
Wm. Melton,	1	Jonathan Neel,	10
Moses Estes,	1	Peter Jones,	1
Daniel Gafford,	2	Jer. Maxwell,	1
Jacob Ferguson,	1	M. H. Sellers,	7
Bartley Upchurch,	1	Berry King,	1
Watson Lawrence,	1	Jesse Battle,	2

### FOR VOL I.

Wm. W. Carlisle, \$5 | Jesse Battle, \$3

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.---Ed.]

### AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exom, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkias, *Long Creek Bridge*. James Dobson, *Sarecta*.

**SOUTH CAROLINA**—Wm. Hardy, *Edgefield Dist.*  
**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid Brownsville. John McKenney, *Forsyth*. Anthony Holloway Lagrange. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. R. Foler, *Upatoie*. Wm. R. Moore, *Mulberry Grove*. Clark Jackson, *Blakely*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*. Seaborn Hamrick, *Corinth*.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick Cherryville. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*.

**MISSISSIPPI**—Jesse Battle, *Meridian Springs*.  
**LOUISIANA**—Peter Bankston, *Marburyville*.  
**MISSOURI**—Samuel D. Gilbert, *Portland*.  
**ILLINOIS**—Richard M. Newport, *Granville*.  
**INDIANA**—Peter Saltzman, *New Harmony*. Jeremiah Cash, *Bethlehem*. M. W. Sellers, *Jeffersonville*.  
**OHIO**—Joseph H. Flint, *Preston*.  
**KENTUCKY**—Jonathan H. Parker, *Salem*. Thos. P. Dudley, *Lexington*.

**VIRGINIA**—Kenuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredricksburg*. E. Harrison, *Herringsville*. William W. West, *Dumfries*. Theo. F. Webb, *Collaway's Mill*.  
**DIS. COLUMBIA**—Gilbert Beebe, *Alexandria*.

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

**NEW JERSEY**—Wm. Patterson, *Suckasunny*. C. Suydam, *Hopewell*.

**WISCONSIN TER**—M. W. Darnall, *Mineral Point*.

### TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be post paid, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, JUNE 10, 1837.

No. 11.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

### PART II.

ON MEN-MADE PREACHERS.

(continued.)

The next mark I notice in the text is the 5th verse: Having a form of godliness, but denying the power thereof: from such turn away. What is a form of godliness? It may be reduced to two things; first, a profession of religion. Secondly, a complying with the practical part of religion. This is the form of godliness—what is the power of godliness? This also may be reduced to two heads; first, love to God—secondly, love to saints. In this the power of godliness consists, in all ages and in all countries; for love is the fulfilling of the law—and, by this we know we have passed from death to life, because we love the brethren—and, by this shall all men know ye are my disciples, if ye have love one towards another—he that loveth me keepeth my commandments—without charity I am nothing. So then love to God and saints is the essence, marrow, and very quintessence of true godliness. This they deny, Paul says. Then this proves these men to be first professors and practical religionists, yet void of religion itself;

their profession then, creeping into houses, their leading captive silly women, their resisting the truth, their withstanding God's ministers as Jannes and Jambres did Moses, proves they were preachers. Then it follows that these men were self-made or men-made or devil made preachers, or all three together; because the profession and practical part of godliness is the sheepskin. This is the sheepskin that Jesus speaks of, and Paul has an allusion to the same sheepskin when he says: Grievous wolves shall enter in among you, not sparing the flock—(in their money nor blood.) To this same kind of preachers Jesus alludes, when he said: I send you forth as lambs among wolves. Then this term, wolves, figuratively used in the scripture, means men professing and practising religion, yet void of love to God and saints; or, they are void of the power or principle of all true religion. And no matter as to the profession of what sect he may take, and no matter what his practical duties may be, nor how great he may preach, nor how great his zeal, nor how fervent his prayers may seem to be, nor how pious he may seem to live, nor how sweet he can sing, nor how much alms he may give, nor how far he may travel to preach, even to compass sea and land, he is a wolf if he denies the power of godliness; that is, has no love to God and saints, all his religion is only sheepskin and he a wolf. So then a wolf in scripture language is a man professing and practising religion, without

the power; and the practice and profession the sheepskin. Now see how clear I will prove the sheepskin on these men Paul foresees and prophecies of. First, love to God and saints I say is the power of godliness, and the scripture shows it to be so. Have these men got this? No. Read 2d verse: Lovers of their own selves—not lovers of God, but their own selves. Read 4th verse: Lovers of pleasures more than lovers of God. Now as to love to saints, read 3d verse: False accusers, incontinent, fierce, despisers of those that are good—(mark that word, despisers of those that are good.) Then all is proven that these men have not one spark of religion; they have nothing but the sheepskin and are wolves, and therefore are men-made preachers, or self or devil made; and the difference is not much between these three sorts, for they are all a bad breed or at least wolves in sheep's clothing. Altho' there may be some difference in the fineness of the wool, yet not much in the meat; for it is all wolf, wolf, wolf.

This was the reason Paul gave Timothy the advice he did, and the same advice stands good for the church in all ages, against these kind of preachers. And Jesus you know also gave his disciples the same advice: Beware of them that come unto you in sheep's clothing—(that is, men who put on the profession and practice of religion to make gain)—for inwardly they are ravening wolves. And I also would give the same advice to the church of God, beware of self-made, men-made, and devil-made preachers; for they will do you much harm which I could point out to you but must not, as I am too much swelling this piece.

But do you think it was the missionary preachers here alluded to, and which were foreseen by Paul? I do, sir; not only for the reasons given, but for others I will give you out of the texts before us.

And first you know that I have shown that that prophecy of Paul, forbidding to marry and abstaining from meats, was the

doctrine of the first men-made Roman priests, and others of the same class have carried it on, under various modifications and denominations of sects, in all the four quarters of the earth. Yet you know that the Romish doctrines and ceremonies of that church, were first shapen and carried on for centuries to make money to the priests; this you know is one of the main traits in the character of Roman doctrines, church usages and ceremonies. And although the church of England modified the Roman doctrines, church usages and ceremonies, and very materially changed their form, yet this you well know, that she retained so much thereof as to agree in this main principle, that is, that her doctrines, church usages, and ceremonies and formalities, should make money for the priests. Here then you see that the men made priests of the Romish church, and the men-made priests of the church of England, agree in the base principle of selling their priestly services to the church and world for gold, however different their absurd formalities may be in church traffic. Many other sects it could be shown are as deep in the mud as they are in the mire; but these I have given as specimens that men-made priests are of the same principle in all ages, in all countries, and in all sects; however much they may, under different circumstances, modify the articles put to sale in the church, or of the things trafficked on, this matters not nor alters the principle. If it comes out in the end that the traffic is to make money to the priests, all is proven that is necessary to prove them men-made teachers; it matters not in what age or in what country or sect they belong to, since in the prophets, Christ, nor his apostles no such trait of character can be found.

Now upon our setting out to prove from the texts before us, that the missionaries are the men pointed out by Paul, don't forget the text—having a form of godliness, but denying the power thereof: from such turn away—for in this word turn a-



way is much of my proof. I have told you that Sylvester was Bishop of Rome in the days of Constantine, and that Constantine established religion by law, and that after her establishment she became lustful, proud, wealthy, and therefore could not endure sound doctrine; and that this put the church upon heaping up teachers having itching ears, and turning her ears from the truth, and turning it into fables. Now as soon as the church came to this pass, or as soon as she began to make teachers to preach unsound doctrine for her, and turn the truth into fables, and her ears from the truth, immediately God had a people who all along had continued in her communion, that instantly complied with the apostle's advice and did turn away from her men-made teachers and unsound doctrines and fables, and protested against her and all her abominations. These were the Waldenses, whose turning away from the church of Rome began in the fourth century; which was the same century of her establishment by law. A gentleman by the name of Leo it is thought made the first stand against those popular innovations of Sylvester into the church; such as changing her sound doctrines for unsound ones, and her truths which had been the church's support for 323 years under persecution, for fables; and her attention to truth, for her turning her ears from the truth. So then the change was very great, for she changed God's ministers for men's, truth for lies, and persecution and poverty for protection, riches, honor, popularity, wealth and power. This change in the church's affairs made the Waldenses turn away from her, who herself had turned from God, truth, and his ministers; as it ever will in all ages of the church, whenever a church becomes corrupt, God's people will less or more leave the communion of such a church and form a new sect to get clear of the innovations; and whenever that sect becomes more abundantly corrupt, God's people will again and again separate and form a new sect on what they

esteem gospel truth. This has been the cause of so many different sects in the world, and yet the whole of the sects in Christendom may be divided into only two sects; those that are for salvation by grace and faith, the gift of God not of works in part nor whole, and the Bible as the only rule of faith and practice for the church of God; and those that are for salvation by grace and works, in part or whole, and observance of church ceremonies, whether in the scripture or not. These two points form the line of distinction, or you may have it in other words, those who are for revealed religion from the foundation to the top stone, and those that are for natural religion or the religion of reason on good works founded as the cause of salvation. All sects fall on one side or other of this fence.

Reinerus, one of the popish inquisitors, observes that some writers had said that the sect called the Waldenses had their rise from the days of Sylvester, and that others had affirmed from the very days of the apostles. Let that be as it may, the greater part of historians all agree in this, that this sect so called afterwards from Peter Waldo, a famous preacher of that sect, yet before Peter Waldo became a preacher among them, they had long been a sect and known by many other names. So that the truth of the case is, when the church began to make preachers and turned the truth of God into fable, the men that first formed the sect turned away from her. I just give you a sketch of their character, as given them by the popish priests their enemies and persecutors, because they had turned away from them and testified their deeds were evil, as God's people always have of corrupt churches; and the testimony is of the more worth, as it comes from their enemies. Hereticks, says a popish inquisitor, are known by their manners; meaning the Waldenses: for they are orderly and modest in their manners and behaviour, they avoid all appearance of pride in their

dress, they neither wear rich clothes nor are they too mean and ragged in their attire; they avoid falsehood and deceit, they live by manual labor, as day laborers and mechanics, and their preachers are weavers and tailors, are content with the necessities of life; they are chaste, temperate and sober; they abstain from anger; they go to church, confess, communicate, hear sermons; their women are modest, avoid slander, foolish jesting, falsehoods and levity; their pastors have to work for their living; they reject infant baptism, transubstantiation; they deny that marriage was a religious institution, but a civil one; they refuse to hold communion with the church of Rome, because she had become corrupt; that they eat not the bread of idleness, but worked with their hands for their support; every thing in the church, not established by Christ and his apostles, they call superstitions; they deny prayer and mass for the dead, purgatory, and the supremacy of the pope, &c. &c.

This is but a brief outline of the character of the Waldensian sect of Christians, which turned away from the church of Rome; and they, say their enemies, became as numerous as the sand. They infested the country of France, Spain, Italy, England, and many other countries. They had a great variety of names given them, according to the different dialects of the countries where they resided, or the names of their most popular leaders; by which means they are often mistook for different sects in church history, without particular attention. And no doubt there were some shades of difference in the different countries where they resided, and in different communities; yet under whatever name found, or in whatever country, they all agreed in this—to turn away from the Roman church; because she had got to making preachers, and turned the truth into fables, and had a form of godliness but denied the power, resisting the truth, &c. Thus commenced preacher-making from the lust of the church, and her disliking

sound doctrine because of her pride and wealth; and thus from these wolves and corrupters of the gospel church, there was a great turning away in the first instance by God's ministers and people. Now do you trace church history from the fourth century, and you will find hundreds of thousands of these innocent witnesses for God and his truth, whose characters I have given you, burned, drowned, banished, tortured, and put to death by the men-made teachers of the Roman church, who proved themselves to be wolves in the sheepskin, a form of godliness denying the power. Here is fair proof: if they had loved God would they not have loved his people? For he that loveth him that begat, loveth him also that is begotten. If they had loved these holy saints, whose lives they had to confess were that of New Testament Christians, could they thus have killed so many thousands of the sheep of Christ? No, sir, since love worketh no ill to his neighbor. So then from the fourth century all along to 1500, these men made wolves continued less or more to kill sheep, and like greedy dogs eat the fleece in the bargain, by banishing them and then seizing their effects and confiscating their goods.

The holy men that laid the foundation of the church of England, also turned away from this bloody church, which was the inventor and first propagator of missions in the world. These holy men were not such as those that now compose the church of England, they were entirely another breed, as I have not time at this time to show; but, however, trace church history all along from the fourth century until now, and you will find there has been a turning away from the church of Rome in all countries: that other sects have arisen and triumphed on her own ground, and become large and flourishing communities, where they dared not once show their heads and speak truth. And that in many countries, where the popish flag of tyranny and spiritual despotism waved in tri-

umph, stained with the blood of the saints and martyrs of Jesus, now the standard of free toleration is hoisted to the clouds and the shouts of liberty of conscience, by men delivered from these hellish men made sheep killers, is almost echoing from pole to pole; while the flag of the pope is trampled under foot and scorned, and he himself and his bulls cease to terrify the nations and beg quarters. Thus Poland, England, Denmark, &c. &c. which were once the bloody ground of popery, are now out of the paw of the beast, and the claws of the dragon.

That the church of Rome or the Roman Catholic church was the first that began missions, and has done the most at that great business of making preachers and sending missionaries throughout the nations of the world, no man that has read church history will pretend to deny. So I shall take this as granted by both friends and enemies. But as you cannot deny this, so also you cannot deny that the Roman Catholic church is anti-Christ, is the beast, the whorish woman that sit on the scarlet colored beast, that had committed fornication with the kings of the earth, that had made the nations drunk with the wine of her fornication; that which church had made herself drunk with the blood of the saints, and in her was found the blood of the martyrs of Jesus, and that she is **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH;** and is to be taken and given blood to drink, and cast alive into the pit, with the false prophet, as spoken of in Revelations and as pointed out by Paul in his epistles; this you also cannot deny, if you have compared church history and the Revelations together. This then I shall also take as granted, for it need not be denied by friends nor foes, nor by the Roman Catholics themselves; for history, facts and scripture, make it as plain as the sun at noon day. So then Protestant churches in making preachers and sending mission-

aries, are patterning after anti-Christ, after the beast, after a whore, after a common strumpet who has committed fornication with many kings, the king of Spain, France, England, Portugal, the Netherlands, &c. &c.—after a bloody, drunken, seducing Jezebel; after her they continue to follow, to drink out of her golden cup of the wine of her fornication, in this particular of making preachers and sending missionaries; astonishing to me above measure. I can only account for it this one way, and that is, the day of her widowhood and sorrow, death and burning, is at hand; for strong is the Lord God who judgeth her, and he is thus permitting her to rally all nations and all sects in her forces, against Christ on the white horse and his army appears and is prepared for battle. Then the angel that stands in the sun shall call all the fowls of the air to come to the supper of the great God, and eat the flesh of captains and kings and the mighty men of the earth. Yea, I think there will be an universal conflict of nations and sects, and in this mighty conflict God will give this church blood to drink to the full; for he shall put into the hearts of his servants so to do, whether they be kings, generals, captains, or ministers of the gospel. And in this conflict of church and states, the beast and false prophet shall be taken, all the vestiges of anti-Christ, in whatever sect it may be, shall be swept from the face of the earth as with the besom of destruction. And after this great and mighty battle, satan shall be bound a thousand years and the gospel church appear in her virgin beauty, and the Jews to their long forsaken home. You read the Revelations and see if what I say is not there marked out.

Thus you have got a whore and men-made preachers for your pattern and example, and not Christ, nor his apostles, nor gospel church; although modern missionaries want to claim kin with Christ and his apostles, by saying Christ was a missionary and so they say were his apostles. We are not for names in this momentous

affair, but for principles and practices. Can you dare say they were men-made preachers? Can you dare say they were hired to go on missionary tours? Can you dare say they hired themselves out to beg for money to form moneyed societies to sell memberships? Can you dare say they traded in titles, memberships, subscriptions, &c.? Can you dare say they scoured the countries to get money to send priest after priest to beg, and teach school theology? Can you dare say they made a trade and speculation of the gospel? Can you dare say they traded in old knives, handkerchiefs, bracelets, coffee without sugar, and old rags; and all this devilish, men-made, speculating trumpery in the church, to get money for themselves and send missionaries to beg for more? Say so, and the New Testament proves you a liar, if you are a wolf in sheep's clothing, or wear a gown in holy orders. And thus you are no more a kin or alike Christ and his apostles, than wolves and sheep; you have one maker and that is about the amount. Remember the text—from such turn away.

Now you know that the Waldenses never began to separate or turn away from the Romish church until she became corrupt, wealthy, proud and popular; then she could not endure sound doctrine, then for heaping up teachers, then for pompous forms of godliness, then denying the power, then turning the truth to fables, then for unmeaning ceremonies and grand show and parade in religion, then for officers and titles in the church, then for religious traffic in the church to make money for the priests, &c. These things caused the Waldenses to turn away from that church, and to keep away forever from her communion; nor was it death or banishment that could make them return to this whore's bosom. So, equally so, when we review the Baptist church of the present age, there is now a great turning away from her; she has first turned away from apostolic order, she has turned away from the

foundation on which she was first founded, like the Romish church did, from the foundation of doctrine and practice on which the apostles set her; and when she had so turned, then those men that founded the Waldensian sect turned from her. So now, when the Baptist church in the United States has turned from the doctrine and practice on which she was set by the Philadelphia, Charleston and Kehukee Associations, for these are the three oldest Baptist Associations in the United States, there is found a people of God in the Baptist churches that will not follow the Baptist church in her departure from God and his word, no more than would the Waldenses the Romish church, nor join in with the Baptist church in turning truth into fables, leading captive silly women to make money, in having a form of godliness but denying the power, in being wealthy, proud and popular through begging and other men's labors; and changing creeds, and making school preachers or heaping teachers of pomp and show, having itching ears; in turning their ears from the truth, not enduring sound doctrine; and all the moneyed schemes of the day. These people, like the Waldenses, are turning away from the Baptist church by thousands; or, like the Waldenses, are for abiding by apostolic doctrine and practice, or like them abiding by the foundation on which the apostles had first set the church, before innovations were made. So this people of God are for abiding by their old creed, old practice of doctrine, ordinance, and discipline, before these creepers into houses had made their innovations into the Baptist church. Then the turning away was first by the Romish church, and then the others turned away from her; so in this case the Baptist church has turned after the moneyed schemes of the day, and then these have, as the apostle advised, turned from her.

Now you know while the Romish church was under persecution, she neither made preachers nor turned truth into fa-

bles; but could endure sound doctrine. So with the Baptist church in the United States, while she was under persecution she made no men-made teachers, she could endure sound doctrine; and in her creed of truth was her consolation in those days that tried men's souls. But, like the Romish church, since she became wealthy, proud and popular, of course the same cause the same effect; hence the Baptist church has become lustful, and many thousands of them can't endure sound doctrine, not even their own creed, even the creed of the Philadelphia Association, which the old Baptists fought, bled and suffered for to maintain and enjoy. Then this shows us, that there is a departure from the faith as the apostle said, and that perilous times should come. It proves again, that as when the Romish church could not endure sound doctrine, that then and for this cause she would heap to herself teachers having itching ears, having a form of godliness, and make creepers into houses. So also, since the Baptist church has become proud and wealthy, and can't endure sound doctrine, this has put her upon the same expedient, to erect schools to heap to herself the same kind of teachers also like herself, that can't endure sound doctrine. Again, it proves that the Baptist church and these men-made teachers will turn the Baptist truth, creed, practice and discipline in process of time into fable; and that the Baptist church will turn her ears from the truth, and all vital religion into a form of godliness, show, pomp and parade, as did the Romish church. Again, it proves that the Baptist church in this state of things will be a priest money making church, as was the church of Rome. Again, it proves that these men-made priests and this moneyed proud church will persecute the Baptists that have turned away from her, as did the Romish church the Waldenses. Again, it proves that that part of the Baptist church that cleaves to missions and unsound doctrine, and the moneyed fables of the day, is but the counterpart of the church of anti-Christ. Again, it proves that as the turning away of the Waldenses, and their protest against the evil deeds of the Romish church did not stop that church in her course of evil, so will not the turning away of the present Baptist churches from missionary Baptists, and their protest to the world of their evil deeds, stop the missionary Baptists in their evil course; but that they will go on and fall in the common ruin of anti-Christ. All then we have got to do is to, like the Walden-

ses, bear a faithful testimony against these creepers, and hear the voice from heaven—Come out of her, my people; that ye receive not of her plagues. It proves again, that the missionary Baptists will become worse and worse, as did the church of Rome. It proves again, that the Baptists that have turned away from the mission Baptists, will increase continually in number as did the Waldenses. It proves again, that a union will never again take place in the Baptist church; but that the breach will be made wider and wider, as was the case between the Roman and Waldensian churches. It proves again, that one church lives and flourishes by the grace of God, and the other by money. It proves again, that one church is a den for wolves and a lodging for spiritual dogs, and the other a lodging for shepherds and their flocks. If you ask for my proofs of these things, they are at hand; at least, the most of them prove themselves from the prophecy in the texts quoted. First, as to the Baptist church not enduring sound doctrine, it has been asserted by a celebrated Baptist preacher in North Carolina, and that in the face of an Association, that he believed there never were more Arminians in the Baptist churches since the establishment of the Baptist church in the United States. Since then that Association has altered her creed—the Neuse Baptist Association has altered her creed. It is a thing so notorious among us that it needs no proof, that the missionary Baptists are pretty generally Arminians, that no question is made of the matter. And so far as my own personal knowledge goes, I can say that I think it is not more than one-half, or at least one-third of the Baptists that can endure sound doctrine, or bear to hear it preached. As to pride, pomp and show of wealth in the church, that is written as with a sunbeam in the appearance of all the Baptist congregations I see every where. As for lust of pride, and money, and popularity in the church, this is too obvious even to sinners who make their remarks on professors and preachers for those things to need proof. These are the base roots I have told you and showed you, that produce corruption in the church. This puts the church on heaping teachers, and all other black deeds of money traffic in the church.

You recollect for what I set out to prove and that was, that I believed those creepers into houses, or missionaries, were foreseen by Paul and pointed at by him in the prophecy. Are you satisfied that they are? If not, we will go further yet. You recollect when the

thing was to take place, in the last days; and this the last day but one. Perilous times shall come. Has not the last 20 years been a perilous time to the Baptist church; in division, strife, discord, reproach, whispering, disunion, tumult, and evil speaking one of another, both preachers and members; rending of churches, opposing Associations, declensions and coldness here and there; one for missions another against? Such a perilous time as this I say the Baptist church in this country has never seen before; and who is the cause? The missionary Baptist is the cause. And don't say they are not, for if you do you lie, as sure as there is a God. They made innovations in the Baptist church, with all their moneyed begging schemes and missionary speculation on anti-Christian lumber; and this is the cause of these perilous times in the Baptist church in the last days. Remove these and union will take place, and not without. Then we shall hold you, missionary Baptists, responsible for the cause of our distress. We, as the people of God, charge you with our sufferings and disunion; for you are the guilty, for you have forsaken the right way, the good old way of ancient times, that brought peace, harmony, and a flourishing condition and love and union among the Baptists throughout the States; and are running greedily after the error of Balaam and the golden cup of the whore of Babylon; and you have become so drunk with her errors and money, that the cries and remonstrances of God's people and truth has no effect on your ears but to turn them away. You say you can't give up missions; no, indeed, nor could the Roman priests their traffic, for by it like them many priests get their bread. So away with you, wonder after the beast, but let us alone and not break our peace by your creepers. We shall stand by the creed of the Philadelphia Association, until death remove us where tumult is no more; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy; without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. What a terrible picture this, of men who wear the sheepskin; who have the profession and practical part of religion, or form of godliness? And do these marks fit the missionaries? Don't they show themselves self-lovers and covetous, by inventing every plan to get money out of men, women and children—negroes and Indians, and Congress not excepted? Don't they shew covetousness by pocketing a great

part of the money they get in this traffic out of widows and no matter who, while the poor and needy are overlooked by them and not even mentioned in all this traffic? This was not the case in the first Christian church, the money was then for the poor and needy, but covetousness has turned the scale that it is now for gentlemen in broadcloth to ride about the country to seek their fortunes. Are they not boasters? Read missionary publications and see the mighty achievements performed by Tom, Dick and Harry, in conversions, labors, travels, gifts, collections, baptisms, & preachments, &c. Are they not blasphemous? In that the world is to be converted by money—in that of money the soul of religion, he that giveth is a good Christian, he that giveth not is an infidel—in that of their treasury is the treasury of the Lord—in that of binding moneyed burdens on the church God never commanded—in that of selling titles into societies God never instituted in his church—in that of charging God's people for preaching—in that of contradicting the word of God in many different ways, in the preaching of their plans and schemes to get money, &c. &c. Disobedient to parents? Yes, sir. You can't think that Paul meant here natural parents and children, as he was speaking of a sort of professors and preachers, this is clear in the whole drift of the prophecy; but of spiritual parents and children, such as he was to Timothy—such as in 1 Corinthians, 4. 15: For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. 1 John, 2. 15: I write to you, fathers, &c. So that the apostle's meaning is, when he says disobedient to parents he speaks spiritually; that a young cockcomb missionary just from school, in the pride and fancy of his attained theology, will not listen to the advice of the most aged and experienced ministers, nor to the most aged members of the church of Christ, but in the highness of their minds and headiness disobey all counsel, advice and reproof and go on their own way, while at the same time they are unthankful for the advice of ministers or church members, and also unholy in their conversation towards these fathers in Israel. And these things I have seen and felt too, therefore I know the prophecy is true; for I have seen young missionary preachers in gloves and boots, mere laugh and make sport when they have attempted to tell them their opinion in opposition to missions. And as for the aged members of the church talking to

them and giving them advice, they were treated by them with contempt, and often with an unholy smile, laugh, gesture, and words. And I have never seen one, no, never one, young preacher a missionary, nor one single man or woman that was a missionary, in 20 years, that has ever exhibited or expressed thankfulness for advice from the most aged and venerable fathers in the church of God, when given them; but to the contrary, and an hundred times with unholy conversation and refractory language, accompanied often with sneers and contempt, have I seen that advice treated. Cases I could cite, but it is unnecessary; for they think their judgments better than the fathers of Israel. Young preachers remember one thing, that age is the school of experience at which you have never studied; you ought therefore to listen to their advice, for they know more than you—but above all things, have thus saith the Lord for all you do in matters of religion.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', JUNE 10, 1837.

---

### "PROSCRIPTION."

The Religious Herald of January 27, contains an article under the Editorial head, over which is placed the term at the head of this. It appears that the prime subject of said article is, the exclusion of *John T. Muse*, and *Melchizedeck Brame*, from the church at Sugar Creek, Bedford county, Tennessee; an account of which exclusion signed by Muse and Brame, and unsupported by any other testimony, the Herald inserts. By the joint statement of these two men, they had become "identified with the great work of multiplying Bibles, &c." that is, in favor to New Schoolism. They had united with their Baptist brethren in the town of Nashville, in Convention. Their publication possesses much

of the clamorous and impatient. They have named nothing, (perhaps they carefully suppressed it,) of any standing rule of the church which withdrew her fellowship from them. They are loud in censuring her conduct towards them; and yet in the sequel, *they rejoice to tell the world, they have not given up the ship: they feel themselves still in the great body of the United Baptists, and among them they feel to live and to die, and to do all the good they can.* They say, "Truly, we have joined the grand procession of our working brethren, who are pressing onward to apostolic perfection. Come one, come all, and join our pious march." And all this affords to the Editor of the Herald, the idea of *proscription*. Mr. Sands of the Herald, in view of the foregoing, uses the following language: "The Baptists have heretofore been noted for their maintenance of the sacred principle of liberty of conscience—but those who arrogate to themselves the title of Old School Baptists, seem determined to set it naught. They are not willing that the members of their churches should think or act for themselves, except in accordance with a prescribed rule. In this respect they are equally intolerant with the papal church."

Mr. Sands may think to cast a smoke before the public view, by alleging against the Old School Baptists any thing like papal intolerance. But he knows very well, if he had the candor and humility to acknowledge it, that the very institutions, for the joining of which J. T. Muse and M. Brame, were dropt from fellowship, with the whole family of reputed benevolent schemes, are of popish descent. Ask Pope Gregory XV., (or Charles A. Goodrich, or any other faithful historian,) for the lineage of missions. He will tell you the Romish church was its mother, and Gregory its father. Theological schools are nearly congenite. All the train of missionary operations were put in requisition

tion to check the reformation, and maintain what power it had left in favor to the See of Rome. And it is now come to this, that he who calls himself a Protestant, as we presume, dares in the columns of a newspaper, to brand with papal intolerance, those who will not embrace and kiss these anti-Christian engines, and caress and bless the man who fosters them. Of the term, intolerance, *unconnected* with papal, Mr. S., or any other man, ought to be ashamed, when applying it to O. S. Baptists, and under a government like ours. He says, however, that O. S. Baptists are unwilling that the members of their churches should think or act for themselves, except in accordance with a prescribed rule. From this we may infer that, he is willing the members of his church should think and act as they please, without regard to rule of any sort, so they will but aid the plans of reputed benevolence. This helps to account for their receiving any kind of characters into membership for money. He represents the O. S. as opposed to liberty of conscience. This must be a libel upon his own sense. He affects to think the O. S. ought to fellowship the New School, even though the consciences of the former be cramped or smitten thereby. By which alternative would liberty of conscience be more violated,—for the O. S. to withdraw from the New, and leave them at full stretch of conscience, ay, in possession of the ship of missions, calling upon all to come and join their pious march; or for them to be compelled to continue united with the New S. against their consciences! The truth clearly is, these new inventions are foreign from gospel order; and the O. S. would be recreant to every sacred principle if they did not withdraw from them and leave them to pursue them at will. But Mr. S. continues: "It was reserved for the Antinomian or Black Rock party to revive this practice, so odious to the Baptists,

and so justly objected to in the Catholic church. They alone have been guilty of this infringement of liberty of conscience, and they must bear all the deserved contempt of an enlightened public." Ay, Mr. S. himself being judge: And so *thought* the *inquisitors* respecting the Waldenses, and so *said they*, and so *did they*. It has always, from the days of Christ till now, been the vein of interested religionists, from the pope to the curate, to charge the practical advocates of truth with intolerance and oppression. Accordingly they have made this a pretext to the means used when in their power, of forcing them into their interests, or of exterminating them from the earth. But the friends of truth have been the friends of peace, [not of an unholy league,] and have all along withdrawn from human devices and corrupt systems, as the New Testament and history show.

Mr. S. speaks of a man in his own vicinity being excluded for school studying before entering on his preaching. He observes: "In obedience to the directions of the apostle, he *studied* to become a workman that needeth not be ashamed, rightly dividing the word of truth. But those brethren wiser than Paul, disfellowshipped him for taking the word of God as his guide."—We think he needed to be ashamed; for if the Lord had called him, he showed himself ashamed of the Lord's qualifications, by applying to school study: if not called of God, he needed to be ashamed of thrusting himself into the ministerial office. If he had studied to show himself approved unto God, he would not have made it his first business to be approved unto men. And perhaps this was the word Mr. S. says he took for his guide, namely: *When it pleased the Lord who called me, &c. immediately, I conferred not with flesh and blood.*

Mr. S. continues: "But these Old School Baptists, as they term themselves, like their



popish coadjutors, can remorselessly set aside all laws and constitutions, when they stand in their way, and trample unflinchingly on the most sacred rights."—Yes, they would wish without remorse to cut off a right hand, or pluck out a right eye if it stand in the way of God's word. As to his mean insinuation, popish coadjutors, we will give Mr. S. five years in which to prove from the scriptures, or from authentic history, that moneyed missions and all subservient institutions were not stratagems of the Romish church, first practised by her to check the spread of truth. Till then, he must, and will stand justly charged with the guilt of advocating and pursuing popish and anti-Christian measures.—*Ed.*

#### OLD SCHOOL INTELLIGENCE.

Brother Asa Biggs of Tennessee, has favored us with Minutes of the Regular Baptist Association for 1835 and 1836. It held its session in '35, at Little Hatchie meeting house, McNairy county; in '36, at Spring Creek m. h. Hardiman county: Francis Beard, Moderator; Asa Biggs, Clerk. This Association is composed of churches which withdrew from the Big Hatchie on account of doctrines and practices maintained by the latter, principally, the mission plan with its coadjutants, as appears from the Minutes of the former. The Minutes of the Regular Baptist Association for 1835, contain an Abstract of her principles, her Constitution, and Rules of Decorum, which we would publish, but for want of room. Her Circular for that year is on the subject of Missions; that for 1836, on Alms. We are glad to find another Association standing firm against the now uniting powers of the "sea" and "earth" beasts, and in its abstract of principles supporting the ancient and primitive faith and or-

der of Christ's disciples. Her abstract of principles contains the following: We believe from experience that the Missionary Society, Bible Society, Temperance Society, Tract Society, Masonic Society, Sunday School Union, and Theological Seminaries to make preachers for the Lord, are destructive to the peace and fellowship of the Baptist churches; therefore we will not tolerate any member of our churches in membership in any of the above named societies.

She has appointed to meet at Mount Zion meeting house, Hardiman county, Tenn. Saturday before the 2d Sunday in October, 1837. *Ed.*

#### GENERAL ASSOCIATION OF INDIANA.

This body in its report on domestic missions, uses the following language: "In view of the past providence of God, we do most firmly believe, that if men and means could be obtained, to give every church in the State a pastor, and an itinerant to destitute section, which is the ultimate design of our Association, the moral and religious aspect of Indiana would be almost instantly transformed."—"For be it remembered that the blessing of God is essential to the success of any religious enterprise, and this blessing is obtained by prayer.—"

The above Association tells us, its design is, to give every church in the State a pastor, and every destitute section an itinerant. By its own confession, it has clearly set itself up to fill Christ's office, to send laborers into his vineyard. Our Lord commanded, *pray ye the Lord of the harvest, that he will send laborers into his vineyard.* The General Association answers, We will give them to the churches and destitute sections. Christ himself at a certain place *did not there many*

*mighty works because of their unbelief*: and he said to his disciples, *without me ye can do nothing*. The Indiana General Association says, Give us men and means, that is, give us money enough, (for that will secure men, measures, learning,) and we will change, nay, *transform*, the moral and religious aspect of all Indiana, and that instantly too.

They tell the world, the blessing of God is obtained by prayer. *Esaius is very bold, and saith I was found of them that sought me not, I was made manifest to them which asked not after me.* (Rom. 10: 20.) Then Esaius saw those who were blessed, (to them the Lord was manifested,) who prayed not, asked not after him. Indeed, the soul that feels no need, can not pray. The needy soul can not be stopped from praying. The blessing of God through his clemency, gives men a praying spirit; and then the same clemency, answers prayer. But to say the blessing of God is obtained by prayer, is a broad expression, as if God rewarded us for praying, as though it were for the value of our prayers, the merit of our prayers, that he notices and blesses us. Our readers may decide whether the above be Arminianism, or phariseeism, or both.—*Ed.*

*To Miss Louisa Moore.*

(*continued.*)

Also remember that as "the Lord knoweth the days of the upright," Psa. 37. 18, so likewise he must know, and be acquainted with, all the days of your afflictions, and trials, and adversities; and also what help is necessary, and in what manner, and at what time, to interfere on your behalf. You at times may be tempted to think that the Lord hath forgotten to be gracious, and that his mercy is clean gone for ever;

when indeed and in truth, he is near at hand, and quite ready to deliver; and if not to deliver, he is ready and willing to sustain your soul in adversity, and to keep you alive in an evil day: and often, the power and goodness of the Lord is as much declared, and as clearly seen, in supporting us when under oppression, as in rescuing us from it. In fine, commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And be sure not to fret thyself in any wise to do evil; for evil doers are to be cut off, but those who wait upon the Lord shall inherit the earth.

I suppose you have heard of the good news, namely, that we are to have new heavens and a new earth; and that the church is to be created a rejoicing, and her people a joy; and that the Lord intends to rejoice in her, and to joy in his people; and you shall then weep no more; nor I any longer cry for vexation of spirit. In that day also, the bands of wickedness will be loosed, and heavy burdens undone, and the oppressed set free, and every galling yoke destroyed because of the anointing. I want you, my daughter, to keep those things in mind, for they are most blessed things, and well calculated to cheer and encourage weary pilgrims in a weary land. I also want you to contrive it so as to throw yourself in the way of, and to form a very close intimacy with, a man whose name is the **BRANCH**, for he can afford to help you in times of need, and to do a heap for you by way of making you comfortable in life, and happy in death.

In his person, he is remarkably comely, and in behavior, fascinating; and in speech, soft and musical; and his manner of address is courteous and winning to admiration; he is also very loving and tender to all honest and right-hearted people who come

unto him. But triflers in religion, and whole-hearted professors, he passeth by with a strange indifference. When you go to him therefore, see that your complaints, and wants, and desires, and wishes, are all *real*, and not *feigned*. And so likewise must it be, when at any time you return thanks for favors received, or for deliverances wrought. If this be not your manner, whenever you go before this man, called the **BRANCH**, you had as good not visit him at all, Louisa. But I tell you, that the better you become acquainted with him, on gospel principles, the clearer will you discover what a deep interest he takes in the welfare of right honest people. And be you sure to bear in mind, that his skill is never baffled, nor his judgment confounded, nor his purposes defeated; and he never faints nor grows weary. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40. 28. His wisdom, strength, mercy, grace, pity, compassion, love, and tenderness, are all now in their full prime and vigor, and are at every request and call that faith can make.

Indeed, my child, he is a wonderful man, as well as a man of wonder; and he is the wonder of many, and many wonders he hath performed, and not a few wonderful things now dwell in him, and shine forth from him. And he is also full of life, and light, and tenderness, and sympathy; and he knoweth how to succor, and to comfort, and to support, all who are tempted, and tried, and cast down. Now this wonderful man, is not only called the **BRANCH**, but also the rod of the stem of Jesse, and the shepherd of Israel, and the sun of righteousness,

and the day-dawn, and the day-star, and the root and offspring of David, and the faithful witness, and the king of kings, and the Lord of lords, and the anointed of the Father, and the prince of peace, and the Son of God and eternal life: and to be acquainted with this man is a favor indeed, and yet "this honor have all his saints. Praise ye the Lord," Psa. 149. 9.

I am now in Virginia and expect soon, very soon, to preach in North Carolina, in which State are many *Ishmaelitish mockers* under the name of Christian disciples. And all such people you know are under the power and influence of the old covenant; and hence all they say or do under a new covenant form, carries with it a Levitical twang instead of the mellow sound of the gospel lute. Indeed, of this sweet sound they know nothing; so far from it that it grates on their ears whenever they hear it. And if you are of opinion that I play upon this lute at times, and send forth sweet sounds therefrom, you must intuitively conclude that the music I make on this instrument is necessarily offensive to all those *Ishmaelites*. It is, my daughter, it is offensive to them, and they show it, and by the same I discover of what tribe they are, and where they are from, and that as *children of the flesh*, they in heart despise the *children of promise*. And hence, as did their fathers, so do they.

But Louisa, it really is diverting to see how those *Ishmaelitish mockers* in North Carolina are galled at heart by my writing against the devil. I allude to my work called "A religious devil detected." Exposing of old Apollyon's base tricks and pranks played by him under a garb of religion, is as nauseous to them as jalap! I have sometimes

been foolish enough to wish they would write against my book upon a considerably large scale, and in a manner befitting such a subject, as I should then, not only have a fair opportunity of seeing how APOLLYON VINDICATED would look in public print, but also a fair chance once more to take up my cudgels against the crooked serpent which is in the sea, and the generation of vipers now on the land. In this said State is a man by the name of Meredith, an editor of what is called a religious paper; and he is a man of some smartness with his pen, and withal a right good scholar; but when viewed as a clergyman, and a religionist, a man of straw fitly forms his portrait. As to the spirit of the gospel, and the glories, beauties, charms, riches and dainties couched in the same; together with the killing law, the burden of guilt, the terrors of God, the vengeance of heaven, a wounded conscience, a bleeding heart, the pardon of sin, the blessing of peace, free access to a throne of grace, and answers to prayer, and fellowship with the Father and with his Son Jesus Christ; are things which I fear (and believe) he knows no more of by the inward teaching of the Holy Ghost, than I know all about the exact dimensions of the sun. And yet for all this, he can prate about many of the out-works of Zion; and about many truths in the letter, so fluently as greatly to please and amuse a whole host of Ishmaelish mockers. Murmur also he can, and fret, and foam, and quarrel, and tell fibs—yes, tell fibs about poor me; and yet I would be ashamed to take such a he-goat by the beard and say, “you shall answer, sir, for the public slander which you have heaped upon my character.”

My favorite text is, “let them curse,

but bless thou,” *Psa.* 109. 28. Do you, my daughter, try to live near to the Lord, and watch his hand, and mark his steps, and confess his power, and implore his aid, and trust his grace, and submit to his will, and hope in his mercy, and go boldly to a throne, which was erected for you, and such as you, and there wait till your Lord cometh. This letter must serve for all my Dutch friends in your part of New Jersey, and above the city of New York, I mean in Tappan and Middletown. I hope to be at the north soon, i. e. in the course of this summer. I hope the judge, your father, has become quite reconciled to your worshipping the Lord in that way you think best, as it concerns the conscience—it concerns the soul.

I am yours affectionately,

*James Osbourn.*

Virginia, spring of the year 1836.

TO ELDER JAMES OSBOURN.

*Huckensack, May 28, 1836.*

Beloved Father in the Gospel;

May grace, mercy, and peace,  
be multiplied unto you.

Your epistle was received in due season: and was indeed! a messenger of glad tidings; and I was made to rejoice in view of a full and complete Saviour: invested with all power to help, to succor, and to save. The report of His liberality, the kindness, the tenderness, the pity, the compassion, of His nature, which you were enabled to declare & set forth in such a lively manner, drew from me earnest desires to become better acquainted with His character, and spend more time in His company and presence. And I was favored with a feast of fat things upon which I fed, and by them was strengthened in the faith of the gospel, had the bands of corruption loosed, and

my heart enlarged, to run in the way of God's commandments.

You tell me, it is needful in trying circumstances *to be silent, and even dumb, so as not to quarrel with the Almighty.* But alas! I find I am slow, very slow to learn such lessons of passive obedience. My proud and lofty spirit boldly says, "I will not submit to such measures. But blessed be the Lord, He does at times give me to understand that He has a willing people in the day of his power; to whom it is given not only to believe, but also to suffer for his sake. And then all is well. The path of tribulation becomes quite easy. The cross is embraced, and patience and submission make themselves manifest to the glory of God and the peace and comfort of my soul. And then, I can heartily desire to know more of Him and the fellowship of His sufferings, and be made conformable to His death.

I learn experimentally, that the Lord has set the day of prosperity, and the day of adversity, the one against the other, and the need of such changes, to keep me from settling on the lees of my own righteousness.

Sometimes, I am favored with a pleasant gale from the South; the spices flow out, and my beloved comes into His garden, and partakes of His pleasant fruits; and I am engaged in contemplating the perfection of His beauty, the glory and harmony of His attributes, and dwell with delight upon his fixed and unalterable purposes of love, and mercy, *to hell deserving sinners.* Again, my soul is shrouded in darkness and gloom. I descend the pit of corruption, and there ponder the mazes and labyrinths, of those frightful depths, detect many secret workings of corruption, see again my native vileanness, and realize, in

me, that is in my flesh, dwells no good thing; and by such things I am instructed how to pray, to wrestle, and obtain spiritual blessings, without money, and without price. At other times when outward troubles have increased upon me, my heart has fretted, murmured, and repined against the righteous dispensations of the Lord, and in my frowardness, have invented plans and projects, for my deliverance; but they have all failed, and the Lord has chastised me for my folly, and given me to know that, He has determined to destroy the wisdom of the wise and bring to nought the understanding of the prudent, and remain inflexible to His purpose of bringing the blind by a way they know not, and having a poor and afflicted people to put their trust in Him.

You observe, the Lord's goodness is often as clearly seen in supporting us, when under oppression, as in delivering us from it. I find it is so; and when thrice praying does not remove a thorn in the flesh, it has become a necessary cross to keep down high thoughts and vain imaginations, and serves as an occasion for a compassionate High-Priest to manifest His sympathy, tenderness, and pity, towards us, and makes us highly appreciate the all-sufficient grace allotted for our support. *(to be continued.)*

*Louisa Moore.*

It is impossible for any who forsake the faith and practice of the New Testament, to devise any system of belief and operations so similar to that holy chart, as to avoid detection. Any attempted substitute for inspiration, though designed to imitate the gospel, yet leads to more hideous dissimilarities.—*Ed.*

# POETRY,

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer  
that is espoused to Christ by faith of di-  
vine operation.

### SECTION III.

Christ the believer's physician and wealthy  
friend.

(continued.)

Tho' heav'n's his throne,\* he came from  
thence,

To seek and save the lost; †

Whatever be the vast expense,

Thy Husband's at the cost.

Pleas'd to expend each drop of blood

That fill'd his royal veins,

He frank the sacred victim stood;

Thy Husband spar'd no pains.

His cost immense was in thy place;

Thy freedom cost his thrall;

Thy glory cost him deep disgrace,

Thy Husband paid for all.

### SECTION IV.

The believer's safety under the covert of  
Christ's atoning blood, and powerful in-  
tercession.

When heav'n proclaim'd hot war & wrath.

And sin increas'd the strife;

By rich obedience unto death,

Thy Husband bought thy life.

The charges could not be abridg'd,

But on these noble terms;

Which all that prize, are hugg'd amidst

Thy Husband's folded arms.

When law condemns, and justice too

To prison would thee hale;

As sureties kind for bankrupts do,

Thy Husband offers bail.

\*Isa. lxvi. 1. †Luke xix. 10.

(to be continued.)

### RECEIPTS FOR VOL. II.

John Chapman, \$5 | Adam McCreary, \$5  
Rd. E. Rieves, 1 |

### AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanon*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Cumden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warronton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Ezum, *Waynesboro'*. Henry Ayra, *Averasboro'*. Parham Pucket, *Richland*. John H. Keneday, *Chalk Level*. Barwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Sarecta*.

**SOUTH CAROLINA**—Win. Hardy, *Edgefield Dist.*  
**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cuning, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. R. Toler, *Upatoie*. Wm. R. Moore, *Mulberry Grove*. Clark Jackson, *Blakely*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*. Seaborn Hamrick, *Corinth*.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick Cherryville, *Pleasant McBride, Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*.

**MISSISSIPPI**—Jesse Battle, *Meridian Springs*.

**LOUISIANA**—Peter Bankston, *Marburyville*.

**MISSOURI**—Samuel D. Gilbert, *Portland*.

**ILLINOIS**—Richard M. Newport, *Granville*.

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

**OHIO**—Joseph H. Flint, *Preston*.

**KENTUCKY**—Jonathan H. Parker, *Salem*. Thos. P. Dudley, *Lexington*.

**VIRGINIA**—Kenuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Herringsville*. William W. West, *Dumfries*. Theo. F. Webb, *Callaway's Mill*.

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

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

**NEW JERSEY**—Wm. Palterson, *Sucksasunny*. C. Suydam, *Hopewell*.

**WISCONSIN TER.**—M. W. Darnall, *Mineral Point*.

### TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,  
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, JUNE 24, 1837.

No. 12.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

By JOSHUA LAWRENCE.

### PART II.

ON MEN-MADE PREACHERS.

(continued.)

The apostle goes on in his marks of these men-made teachers—traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, &c. These marks well fit the missionaries and all men-made teachers; for I have noticed the treachery and headiness of many of them, and that every missionary with which I have been acquainted almost has this mark, high mind. You take notice of it, and see if what I say is not true; it matters not of their poverty, you see if they don't manifest this mark, high mind. Without natural affection—he don't mean that natural affection common to our nature, but that natural affection that is common among Christians, or spiritual natural affection of love to Christians. This they are void of, and their conduct proves it by the very next sentence—peace breakers, that is, peace breakers. Why Paul could not have hit the mark better of missionary conduct, if he was now alive to see and feel the effects of their conduct as I have done. Have not the missiona-

ries broke the peace of nations? See what they had like to have brought Georgia and the United States to. See what they done in South America, Wales, &c. &c. They have broke the peace of Associations, churches, families, ministers, and individuals; and planted envy, hatred, shyness, evil speaking, and no dealing even between those who were before in love like Jonathan and David, never to be healed between brethren and friends in this life. Can a spirit that does this be of God? Ask yourself seriously, can it be a Christian spirit, or of the spirit of God, that separates brethren and breaks the peace, harmony, love and union of God's church and people? Say. I say I would as soon believe that the mammoth cheese of 1300 pounds sent to President Jefferson was now the moon, as to believe that a spirit that breaks the peace of God's people can be of God; and therefore, if there was nothing else to prove to me that missions was not of God, this is enough for me, to see God's people squandered, one this way and another that, and at loggerheads among themselves. It proves there are wolves in sheepskin about, and these are the peace-breakers; and wolves, you know, love money, Balaam like. Therefore, the spirit of missions is a wolf spirit; it was bred and carried on, you know, by popish wolves that eat both sheep and money. The spirit of missions is a covetous, money making spirit; therefore, that and the Christian spirit is at war and always

will be. A thousand proofs of this fact you know I can bring. The spirit of missions is a boasting, heady, high-minded, Arminian spirit. The spirit of missions is not only a peace-breaking spirit, and I need not have taken time to prove this, for it proves itself in every State in the Union—but unless watched and resisted, it will be a liberty destroying spirit too.

And Paul gives another mark—false accusers. Yes, sir, that is I know a true trait of the mission spirit. Look into the periodicals of the day, and see if you don't find accusations against men much better in principle and practice than the accusers; and see if you don't find accusations there as false as that of the devil, when he tho't to buy off Jesus and said, all this I will give thee for one bend of the knee. Then this proves a mission spirit to be of the devil, for he has always made use of money to support his ministers and his religion in the world; witness Judas, Balaam, and Baal's prophets. And he thought Jesus might be a missionary of this moneyed cast, and he would therefore buy him off his side; but I tell you, and I have told you, and I will now tell you again, that Jesus Christ, his ministers, nor religion, are not moneyed men nor moneyed religion; but the devil's is, and always has been and always will be. And this should be proof enough to satisfy every body, that missions is of the devil, because it is a religion founded in money; which is the devil's religion from Schem, who would be circumcised to get Jacob's daughter and cattle, until this day when men will be preachers and missionaries to get money. And the whole tenor of the Old and New Testaments on false prophets and false ministers prove the fact, line upon line. Don't be mad, for as God liveth I will not let you off a hair's breadth below or above the truth; but you know what I told you, my aim was to make truth appear.

The spirit of missions again proves itself to be a devilish spirit, by its breaking and destroying the peace, love and union of

churches and God's people. The spirit of missions is—a fierce despising of those that are God's, is given as another mark by Paul. Yes, sir, of all that can't see thro' their spectacles and untie their purses freely and bountifully. See in publications the names given them that don't see out of their eyes and fill their pockets: infidels, ignorant, cold hearted Christians, want of sense, can't have a Christian heart, and the dear knows what all, are thrown on them. Out of the abundance of the heart, says Jesus, the mouth speaketh. So these words prove that in their hearts they despise those that are good. You may say the many harsh words in this piece prove my heart despises the missionaries. Sir, I am no bush fighter; for there is only one missionary in the world that I have a feeling Christian affection for, and I care not if I never see another but him, unless they would cease from breaking the peace and union of God's people; and if they were all out of the United States it would be so much the better for the Baptists, in my opinion; for then the Baptists would be as they have been, before this moneyed, wolfish, devilish spirit got in among them to scatter the sheep. But I can't write every thing, I must, I will stop; yet the subject forces itself upon me, and my hand is so cramped I can hardly hold my pen; yet there is no need for me to take time to consider, my mind is crowded with such as it is, and of the truth of it I leave you to judge.

Now, says Paul in the same chapter, as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. This verse clearly proves that the characters all along in the foregoing verses, were intended to describe a certain set of ministers of the gospel, that should arise in the last days, which I have showed you are now. And I have showed you some of my reasons for believing he meant the missionaries. Remember, these men are set forth in the text as resisters of the



truth, withstanders of God's ministers, as the magicians did Moses; and as men of corrupt minds, and reprobate or counterfeit as to faith. So then the very marks on them put by the Holy Ghost prove them to be self-made, or men-made, or devil-made ministers; as the base marks on them prove. Now you know God sent Moses to Pharaoh, with a message to deliver Israel from bondage and to carry his rod and work miracles with it in the sight of Pharaoh; and that when Moses had delivered the message and turned his rod to a serpent, then the magicians were called for who did so also by their rods; in other miracles they did so, except some which they could not do, but confessed that that was the finger of God. Here is another fair proof that by these men all along set forth, he meant false ministers; for he here would point to Moses as a figure of all God's true ministers. He would here also point to Jannes and Jambres as a figure of these false ministers that should arise to resist the truth of the gospel, as these magicians did Moses. So this matter clears all I have said before, about disobedience to parents and natural affection, &c. God sent Moses, you don't doubt; but who sent the magicians? where did they learn the art? Ah, that's the bite. And where or how do they learn the art of preaching, the art to resist God's ministers, resist the truth, as these men did Moses? Now you must agree that God did not send Moses and the magicians too, so you must also agree God don't send false ministers and true ones too; for God sent Moses with a message and to deliver Israel; then of course he could not send the magicians too to counteract his own designs. So God sends his ministers with a message and to deliver sinners from the bondage of the law, satan and sin. Then of course he can't send those false ministers to resist the truth, withstand his own ministers, and counteract his own designs in saving or delivering sinners from death and damnation by the hands of his own

ministers. Then one of three things you must acknowledge, that Jannes and Jambres sent themselves and prepared themselves to resist Moses; or secondly, that men sent and prepared them; or, that the devil prepared and sent them to withstand Moses: and it matters not with me which of the three you choose, for then my doctrine stands good. Or you may say first, that Jannes and Jambres were willing to become magicians, and men and the devil prepared and sent them; or, you may say the devil sent them, all the same. So, equally so with false ministers; you may say that there are men willing to become false ministers, and men and the devil prepare and send them; or that the devil prepares them, or that men help to prepare them, or that they prepare themselves, all the same. They are magicians still, false ministers still, resisters of the truth, and the resisters of God's ministers from the deliverance of sinners—the same old sheepskin still.

Now then here we have got some marks of false ministers worth a Jew's eye; first, what were the magicians prepared and sent for? To withstand Moses. So all false ministers are prepared and sent for the purpose of withstanding God's ministers, whether prepared and sent of themselves, men or the devil; the grand design is to withstand the message of God, in doctrine, ordinance and discipline. Secondly, what were the magicians prepared and sent for? To resist Moses in the delivery of the children of Israel. So all false ministers, whether prepared of themselves, or in the schools by men, or out of doors by the devil, the grand design is to prevent the deliverance of sinners from spiritual bondage. Thirdly, what were the magicians sent for? To mimic Moses in working miracles, to keep Pharaoh and the Egyptians from letting them go. So all false ministers are sent to mimic God's ministers in preaching, &c. to keep sinners from believing the gospel message and keep them in bondage. What effect did

the magicians produce by going? Why, when Pharaoh saw that the magicians could do the same miracles Moses did, he hardened his heart and would not let them go. So false ministers are sent to harden sinners' hearts, and do harden their hearts and prevent as much as in them lieth from going, or believing the truth of the gospel. The magicians pursued the same plan of miracles as Moses did, and this was the very thing that kept them from going and believing. So false ministers pursue and follow the same plan of God's ministers, and this is the very thing that keeps sinners from believing and going; for Pharaoh, the Egyptians, nor the Israelites, did not know which to believe, the magicians or Moses, for both seem in their eyes to work the same miracles. So sinners on hearing and seeing all God's ministers do, and all that false ones do, they are so near alike they don't know which to believe. Thus Pharaoh's and the Egyptians' hearts were hardened, and Israel kept in bondage until God came. So the devil and the non-elect are hardened, and Israel kept in bondage in spite of all his ministers can say and do, until God comes with his outstretched and strong arm of power and judgment.

So then I have shown you what a curse to the nations of the earth and mankind false ministers must be; you know I have said they ought to be damned, and if self-made, men-made, and devil-made ministers are not damned, I see no use for a hell. Thus to trifle with the eternal precious souls of men, when one soul in eternity is capable of suffering more than the sufferings of all the men that have lived since the world began; for there is a point when the sufferings of this world will cease, but oh! eternity—who can mark the end of happiness or suffering there? First mark of a false teacher, he withstands God's ministers, hinders the effects of their labors, causes the people to discredit what they say, and holds sinners in unbelief. Second mark: he resisteth the truth by

preaching as nigh like God's ministers and the truth as he can, yet he don't preach the truth, it is all sham, mimic, all art; it stinks like the magician himself, in the nostrils of all that have their eyes open to know and love the truth. Yet it is so near it will go for a miracle, as well as Moses's; thus deception to saints and sinners, and he passes for Moses's equal, when he is a nasty magician preacher. Third mark: they preach, but don't preach the truth; they will resist the summary of the gospel doctrines set down in this piece, preach against them, and often vilify them as coming from hell: or, that though they be scripture they ought not to be preached; or, they will whittle and cut and wrest them quite out of their meaning, and contrary to the common acceptance of words. When you hear a man at this, say, magician—and let him go. A fourth mark: wherever God sends his ministers, there these will soon be found near about to resist them; they will often practice the same ordinances, the more thereby to deceive the hearts of the simple; but you watch them closely, and you will soon find that their loud preaching, their eloquent words, their seeming to feel, their great desire for the salvation of sinners, is all sham, all mimic, all affectation, all magician. Watch them still closer, and you will soon find in many things they resist God's plain word in doctrine, ordinance and discipline, as laid down in scripture, either here or there, in this or that place, they will be sure to be deficient and in opposition to the word; not all, but in some material points they are sure to oppose the plain word. When you find this man, say, magician—for God's ministers are for all the truth and the whole council of God, and upon it and by it they will stand and fight. More: these men, says Paul, have corrupt minds; then of course, corrupt doctrine is the effect; as near the truth as may be, yet not the truth altogether, but pieces of truth here and there. More: these men, says

he, are reprobate concerning the faith; that is, the true system of salvation and saving faith; these men have neither, and the mark by which it may be known is, they they don't preach the true system of salvation, but parts here and there, so much thereof as may cover their base metal, so much about Jesus as may hide their preaching works altogether as the system of salvation. Yet you will find, watch him nigh, that God and grace has made salvation possible, but works must make it sure; and that he will preach free grace for all men, when there is not such a word in the scripture as free grace. And as to saving faith, watch him, it is but the effect of free will and act of the creature; he can believe if he will, or take the scriptures and believe them; this is saving faith, or to work a little and believe. When you hear a man at this, say, magician--and go your way. This must suffice for the present marks.

But now, says Paul, they shall proceed no further, for their folly shall be made manifest unto all men, as theirs also was. So this is the conclusion of the prophecy, that as the folly of Jannes and Jambres was made manifest, or made to appear, to Pharaoh, the Egyptians, and Israel in the end, so shall the ministers here described also in due time be made to appear in their folly to God's church and world clearly. The folly of the magicians was made to appear first in this, in that Moses' rod swallowed up all their rods when turned to serpents; showing that Moses's was a true miracle, but theirs sham or mere enchantment and sorcery; yet because the magicians could turn their rods to serpents, it hardened Pharaoh's heart. Again: their folly was made manifest, in that they could not turn dust into lice, and acknowledged it to be the finger of God. Again: in that they could not stand before Moses, for the boils were on the magicians, nor could they rid themselves of this plague. So in these three things and others, we see God made their folly manifest

to all men; yet they did all they could to keep Israel in bondage. So all false ministers do all they can to keep God's spiritual Israel in bondage, by resisting the truth; for the miracles of Moses were true miracles, but those of the magicians mimic sorcery, deceptive art only. But as all that the magicians did, could not nor did not hinder the liberty of the children of Israel, so also, not all that false ministers can do in resisting the truth will not hinder the liberty and deliverance of God's elect Israel, from the bondage of sin, satan, death and hell. Yet God will suffer false ministers to work all their mimics and sham sorceries, and resist the truth and his ministers to a set time; as he suffered the magicians to resist his miracles and Moses, until he was pleased to make their folly manifest. So then false ministers shall proceed no further--how far? until the end of the 1260 years. How far? until the commencement of the thousand years' reign of Christ, or the taking of the beast and false prophet. Then the church and God's ministers will be delivered, as was Moses and Israel; and the magicians, or false ministers, will then be punished with the plagues of God, overthrown and their folly made manifest to all men; and many of them before that time, as that of Judas, Balaam, Geharia, Ahab's prophets, Simon Magus, &c. &c. These, with a thousand others, God has already made their folly appear to his church and world.

And will this part of the prophecy apply to the missionaries? Surely. Has not the folly of the missionary Jesuits been made fully to appear to God's church and world? Has not the folly of the pope, with all his train of missionaries, been made to appear in Ireland, England, Germany, Poland, France, &c. &c.? Surely, or else how was popery put down, how opposed; and how was other religion established or tolerated in those kingdoms, but by seeing the folly of the pope and his train of speculating missionaries? And thanks be to God, that the folly of the present missionaries is

widely beginning to be made appear to thousands in all the States, and these resisters of truth shall proceed no further than to show and make God's power known, and to deliver his spiritual Israel; although they resist the truth, in God's directions to his ministers for ministerial support, in making and qualifying ministers; for he said, pray ye the Lord of the harvest to send forth more laborers into his harvest; but they say, send them to school and pray the schools to send laborers. In that they are turning apostolic doctrine into Arminianism, and thereby resisting the truth; and many of God's most aged and pious ministers they withstand, to make money by the schemes of the day and thus resist the truth and God's ministers, as the magicians did Moses. But their folly is at hand, and many of these money hunters' folly has already been made manifest, and more will follow on.

But the 13th verse carries us a step further: But evil men and seducers shall wax worse and worse, deceiving and being deceived. 14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. Then the missionaries will wax worse and worse to deceive mankind, as Jannes and Jambres deceived Pharaoh and the Egyptians. But thanks be to God that there are yet some that continue in those things learned of Paul, and are yet to be learned by his epistles, by which they abide stedfast, knowing of whom and where they have learned them.

I wish every man to read the 18th chapter of John's Revelations, and there you will see men-made teachers and missionaries marked out by John from beginning to end. In the 19th chapter he describes the church of anti-Christ, under the figure of MYSTERY, BABYLON THE GREAT, (that is, the great church of the Roman Catholics—great for persecutions, numbers, wealth, pride, power, and abominations, and rule over the kings of the earth,) THE MOTHER OF HARLOTS

AND ABOMINATIONS OF THE EARTH—which means the mother of spurious churches, in doctrine, ordinance, and discipline; and the mother of all the abominable errors and cruel bloodshed in the earth, for in her was found the blood of the saints, &c. And in the beginning of the 18th, 2d verse, she is represented as becoming the habitation of devils, and the hold of every soul spirit; for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her; and the merchants of the earth have waxed rich through the abundance of her delicacies. 11th verse. And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandize any more. 15th verse. The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. 17th verse. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. 18. And cried, when they saw the smoke of her burning, saying, what city is like unto this great city—(or church is the meaning, unto the figure of the city of Babylon.) 19. Alas, that great city—(great as a church, as Babylon was for a city)—wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour is she made desolate. 22d verse. And no craftman of whatsoever craft he be, shall be found any more in thee. 23d verse. For thy merchants were the great men of the earth, for by thy sorceries (doctrines) were all nations deceived. 24th verse. And in her was found the blood of the prophets, and of the saints, and of all that were slain on the earth.

Now to explain the figures in this prophecy, remember that the whole of the Revelations from the first verse in the 5th chapter to the end, was a prophecy delivered by John about 1800 years ago; all of which respected the progress of the gospel church to the end of the world. And he

here represents the church of anti Christ, or the Latin church, under the figure of the city of Babylon. You know that the gospel church, both militant and triumphant, is represented under the figure of the city of Jerusalem. So the church of Rome, or anti-Christ, is represented under the figure of Rome, Egypt, and Babylon, as these were the most wicked cities and the most wealthy by reason of the abundance of trade, &c. So the church of Rome above all other churches for wickedness, wealth and trade. So the church of Rome is also called a mother, as Jerusalem above or the gospel church is said to be the mother of us all. The merchants in this city, or Romish church, that traded, means her ministers; those that had ships by sea, means those persons that had offices of trade and gain in the church. The craft men, those that traded in the church, as Demetrius did in the religion of Diana. The wine by which she made the nations drunk, her erroneous doctrines. The fornications she committed, her owning the pope and the kings of the earth as the head of the church. Her merchants were the great men of the earth, that is, the popes, cardinals, and bishops of the church of Rome; these were the merchants alluded to, great for power, yea, greater than the kings, queens, and emperors of the world. And in her was found the blood, &c. that is, in this Roman Catholic church is the blood of the saints to be found, for she has slain her hundreds of thousands, &c.

Now comparing the above with 2 Peter, 2: 1: 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 bringing upon themselves swift destruction. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandize of you: (mark that

word, merchandize,) whose judgment now of a long time lingereth not, and their damnation slumbereth not. Then the above prophecies of John and Peter, for they are both prophecies and delivered near the same time, advertising the gospel church what sort of teachers should come; and they both agree in this, that the false teachers should be merchants. John speaks it clear and calls them merchants; Peter says that these false teachers that should be in the gospel church, as, or in like manner, as the false prophets were among the people, that these should make merchandize of you—you, the saints, are meant. Then if these false teachers make merchandize of the saints, then they sure must be merchants and traders in the church. So then all is proved, that false teachers are the merchants John alludes to. Now then to go back to the fulfilment of this prophecy, it was fulfilled and began in the Roman church; she traded in indulgences, in purgatory, in absolutions, in old pieces of rotten wood sold for part of the cross of Christ, in bones of dogs for the bones of the saints, in the crusades for spoil, in confiscations, in offices in the church, &c. &c. The Jesuits traded in horses, horned cattle, and sheep by thousands in South America; and all along until now, the pope and his gang of missionaries have made merchandize of men. And the missionaries of the present day are merchants and traders in the church, and are making merchandize of the saints, as Peter said in the prophecy. And although the articles of trade are not the same as formerly, yet they still make a trade of the same persons, the saints or you, as Peter said they should. Don't the missionaries merchandize and trade in memberships into the various societies? Don't they merchandize in agencies, theological tutorships, in missionary tours at a dollar a day, in tracts, Bibles, periodicals, professorships and offices? Not one word of which trade was carried on in the apostolic church. And who did Peter say they should make merchandize of? Don't they make it of the saints? Surely; and of the world too, if they can. So then the prophecy is completely fulfilled in the missionaries.

Again: these merchants had their ships at sea, to bring their merchandize to this great city Babylon. The pope had the largest ship that ever crossed any sea; the cardinals next, and so on to the pardon seller, the monk and the friar. These officers in the church bro't in their gain, as ships at sea. So the present missionaries and false teachers of the day,

have their ships at sea, one a missionary at a dollar a day, that is his ship; another, agent at \$40 per month, that is his ship; another, Bible distributor at \$20 per month, that is his ship; another, a teacher of theology at \$600, that is his ship; another, printer; another, tract dealer; another, treasurer, another, corresponding secretary, &c. These all, like the Roman merchants, have their ships by sea, or offices in the church, by which they get their gain and carry on their trade and speculation on the saints, as Peter said. Now can any man help seeing, that the present missions is the hinder part of anti-Christ, and in them a complete fulfilment of both prophecies? But here the day of anti-Christ's burning is at hand, when all these merchants and craftsmen shall mourn and weep and lament, for the destruction of such a church as makes merchandize of the saints. Their city or church will be burnt, their ships destroyed, and all cast alive into the pit. This is and will be the end of all speculation in the church, and then the gospel church will be as in her virgin beauty; there will be no trade in the church, no false men-made teachers to privily bring in this damnable trade into the gospel church, and thereby deny their dependence on the Lord that bought them; and seduce many to follow their pernicious ways to speculate on the saints of God and bring on themselves swift destruction and damnation. All this merchandizing is said to be done by feigned words and covetousness; ah, these are the two grand fountains of corruption in the church of God at present to make money. And it is said that these men shall speak evil of the way of truth. Thus you can see these grand marks brought to view of men-made or false teachers by Peter; what are they? Covetousness, some old mark, money; second, feigned words, true mark, Balaam feigned also; third mark, same as Jude and Paul, speak evil of the way of truth, in doctrine, ordinances, discipline, and support of the ministry; fourth mark, make merchandize of the saints, or get all the money from them they can by law, begging, or hiring themselves out to preach; fifth mark, they bring in their heresies privily, or under the color of gospel say so, and not their say so, and with zeal follow the trade of merchandizing in the church in every way they can by this scheme and that to make money out of the saints to themselves; for the missionaries feign and beg for missions, but by the by they pocket a good part of their trade for hire. This you know is the truth, and what is this but

merchandizing of the saints? Every man-made teacher is a merchant, whether he sells his book prayers, his written or vocal preaching to his hearers, or is hired to beg for money or paid for teaching theology to make more merchants to trade in prayers, sermons, &c. by the year, it is the same popish traffic of merchandizing in the church by wolves in sheep's clothing. And I shall charge all such, no matter to what sect they belong, with the sheepskin. Sixth mark, these men preach for pay, no pay not longer preach. Seventh mark, they are sure to be the most fond of rich folks, and fawn on them. Ninth mark, there will not be a drop of comfort for a child of God in all this man's preaching, for he can't say Shibboleth, never having been born of God's spirit, but moralists and self-workers he will please well. Tenth mark, this man carries a thief's wallet and cannot bear to be searched but he is mad, for thieves don't like their wallets searched. Eleventh mark, this man is a bird of the air or bird of passage, a spring martin; for he will search all over the State for a good gourd and fine nest; nor is he apt to stay longer than the warm season of money lasts. Such an one as the marks in this piece describe, is a men-made or self-made teacher, and not a teacher sent from God.

(to be continued)

---

## PRIMITIVE BAPTIST.

---

TARBORO', JUNE 24, 1837.

---

### BIBLICAL RECORDER.

This journal has of course made another bible record concerning the Primitive Baptist and its editor. It says, the N. C. Baptist State Convention does not stand in need of a vindication. We should think it does, in order to find place in a *Biblical Recorder*; especially as Mr. Meredith has admitted that the Convention is a "voluntary association," not connected with a church, and that it is the duty of Christians to unite in such societies as are "not connected with their church relations," in order to spread the gospel. But it is sufficient it seems, to put the Convention and similar institutions into the *Biblical Recorder*, and that will give them Bible authority, especially if Mr. M. tells

them so. He will tell us who was agent of the church at Jerusalem or Antioch, when "we inform him who was the *editor* of their *NEWSPAPER*." Such prevarication is immoderately scandalous in one who professes to be a man of God. If he knows they had no newspaper nor editor, and places (as he clearly does) the Convention upon the same ground of authority, why not tell us plainly that both are wrong, and forthwith abandon them. His quibble about the *transformation* of the "North Carolina Baptist Benevolent Society," is equally reproachful: for he knows, that society existed at the time named by us, had its agent in its service at \$40 per month, and accordingly, ordered that sum to be paid to him; and all in the same manner as the Convention manages with its agents.

He pretends that we call the 13th chap. of i Epistle to the Cor. "his nostrum." He uses the following language: "Mr. B. does not seem to relish our prescription. Of our '*nostrum*'—by which he must allude of course to the reading of 'the 13th chap. of Paul's first epistle to the Corinthians'—he says he has already made sufficient experiment; and plainly intimates that it is no better than ox vomit, arsenic, prussic acid, wild gourds, and death in the pot!!! Query: does he not need a blister and a strait jacket?" Such is the language of this Bible matter Recorder. Mr. M. had said in reference to us, that, "A gentle depletion would no doubt have a happy effect on his [our] nervous system." In noticing this we viewed Mr. M. as having placed himself on the ground of a physician; and we then used the following language: "We have made sufficient experiment with the nostrum of Mr. M. and the Convention Faculty to determine that they have found the *wild vine*, and have *shred a lap full of wild gourds* into the potion they have mixed for us, insomuch that we hear the *sons of the prophets* crying, *there is*

*death in the pot.*"

In view of the above, connected with the whole controversy, Mr. M. stands accredited by us for having managed his case with petulancy, insidiousness, and fiction; with *sheer sauciness* and *insolence*, in affecting such superiority as to speak of a "gentle depletion," a "blister," a "strait jacket," "good manners," and our "betters:"—with *insidiousness*, in refusing from the first to publish for us as we did for him, and then insinuating that we were the first to refuse to publish; and also in garbling extracts and mutilating quotations from us: with *fiction* in its worst sense; in making us call the 13th chapter of Paul's first epistle to the Corinthians his "*nostrum*," and making us pronounce *that chapter* no better than ox vomit, arsenic, prussic acid, &c.

We likewise grant him the reputation of making a record from the Bible, but a left-handed record, as is perfectly apparent, when we consider that, the Convention with all the reputed benevolent institutions, has no warrant from the Bible neither by precept nor example; but that such institutions are fast developing the features of the *Man of Sin*, the limbs of Antichrist, and those arrangements which are necessary to *make war with the Lamb*. Hence, we conclude that Mr. M. is recording from the 13th chap. of Rev. beginning at the 11th verse, and from all those parts of the Bible which foretell of Antichrist's last struggle, and of the man of sin being revealed.

But we will specify a few of his late Bible records. The first is that of Judges, xii: 6. The Ephraimites could not say Shibboleth at the passages of Jordan, but Sibboleth. They omitted the sound of h and made a different word of it altogether. So we told Mr. M. we were with the scriptures "threshing the mountains of the new institutions." He said we were "threshing the mountains," and then stopped: *he*

could not frame to pronounce it right: he omitted the "new institutions." We said we were "making the hills of their gain as chaff compared with scripture." He could not say "their gain," nor the words, "compared with scripture." We have asked Mr. M. if he were an Ephraimite. He answered, nay. But his omissions prove his tribe, and he ought to fall at the passages of Christian and biblical confidence. His next biblical record we notice is, from i Samuel, xv. 15. connected with Col. ii: 23. The tall monarch pretended, the people had reserved the oxen and sheep for the Lord: but the prophet knew the Lord would not accept them, for he had already given commandment to slay them. For this conduct Saul was deposed, and David anointed in his stead. So the Lord has sentenced to the slaughter, all human traditions, shows of wisdom in will-worship, and voluntary humility, &c. and every man who calls himself a minister of the gospel or a disciple of Christ, is held responsible to execute the sentence. But Mr. M. tells us that the best of these things, such as Conventions, Missionary societies, Tract societies, &c. that is, these "voluntary associations," institutions "not connected with our church relations," must be offered to the Lord. It is therefore much to be apprehended that the 26 verse of xv ch. of first Samuel, is as applicable to Mr. M. and his associates, as it was to Saul,—say these words: "thou hast rejected the word of the Lord, and the Lord hath rejected thee."

The next we shall mention of his Bible records is from ii Kings v: 22, in which he changes the phraseology thus: Tidings are come to us, that God is about to convert the heathen by means of missions and missionaries: therefore give them money plenty and it shall be done. And as oft as they are charged with going astray from the word of the Lord, they still answer, *thy servant went no whither.*

Once more. Mr. M. has made a record from i Kings xxii. 27. *Put this fellow in the prison. and feed him with bread of affliction and water of affliction till I return in peace.* Feed him with "depletion," "blister," "strait jacket," till I be exalted, and lifted up with fame and self complacency. For whether we understand Mr. M. as serious or ironical, the spirit is no better. By his records we of course mean, that the spirit and doctrine exhibited in his paper are counterparts to the spirit and practice set forth by the passages alluded to. As Ananias and Sapphira kept back part of the price, (Acts v.) so Mr. M. kept back part of what we said; and so he records Acts v: 1. And he not only kept back part of what we said, but he brought forward upon our credit, what we did not say. Hence, he is as guilty of lying as Ananias and Sapphira were. And now, if every species of error and crime in mankind demand our sympathy, and not our censure, then Mr. M.'s faults certainly place him in a pitiable condition.

Judging from his case alone, we should be forced to adopt the following maxims: scholarship and good sense are no ornaments to Christianiaity: learning and talents are no guide to truth in a minister of the gospel: promotion is not the reward of merit: science and fine parts lead men to disregard the institutions and word of God, for the sake of popular devices and human traditions: the more exalted a minister's station is in a temporal point of view, the less fidelity to the scriptures and the less devotedness to God's honor: seeking to conform to the manners and customs of the world ends in supporting religious societies entirely based upon money.—It is very questionable with us, whether a man can go the lengths of the new institutions, if he be a Christian. We do most firmly believe that the spirit of Christ does not teach men to dishonor and abuse the written word as most of the societies of the day are now doing.



## CAPPING THE CLIMAX.

The Christian Index has copied our last article concerning the "Ministers' Meeting, to which is prefixed the following poem:

*"The Primitive Baptist."*

By the professions of the Editor of this *periodical* in the set out, we were led to look for a candid and Christian like course. But we soon found he was not guided by his own proposals; but dealt in sarcasm, misconstruction and abuse. We have therefore, paid little attention to any of his representations. To justify both this opinion and practice; and to show more fully his capacity and disposition to pervert the truth, to censure the motives and designs of his opponents, and so to heap contempt on the most pious efforts, we publish his notice of the Address of the late ministers' meeting. We think this "*caps the Climax.*"

With reference to *sarcasm*, we have been taught that, without any design to taunt or gibe, it is morally impossible to give a true and full detail of missionary operations, without sarcasm; simply, because such detail is, in itself, to missionists, the keenest reproach. In regard to *misconstruction*, it is necessary here only to say that, we have but one religious interpreter, the Bible; and while the Index admits that it construes by "the exigencies of the times," and "superior numbers," it is not surprising that it charges us with misconstruction. If we have been guilty of misconstruction we believe it consisted in awarding to the avowals and plans of missionists, more virtue and credit than was justly due them. As to *abuse*, we say, we could not make a good use of a thing which is itself an abuse. The mission plans are

an abuse of the scriptures and of religion in general; and if the advocates have been abused it was done by their identifying themselves with such plans.

The Index proposes, by publishing our article, to show our capacity and disposition to pervert the truth; in other words, that we have perverted the truth. Under all the circumstances he should at least have pointed to the examples or instances of perversion; but as it stands, it is determined that, he has conferred no favor on the public, nor derived any credit upon himself. To the charge of censuring the motives and designs of our opponents, we plead guilty. For when men who profess to be guided invariably by the scriptures, declare that, the church of Christ in her church capacity and church relations, with her ministry trusting in the promise of God for the unsolicited beneficence of the brethren, and yet that she can not promote the objects of the gospel without numerous societies superadded, consisting in part of confessed unbelievers, and supported by begging and the purchase money of membership and offices, and pleading for the church to accommodate herself to the exigencies of the times,—with the faithful and discerning their motives and designs can not escape censure. The above, together with placing the preacher in Christ's stead, and the church and world conjunctly in the place of Christ's ministers, and saying, Send ye into all the world, and preach the gospel to every creature,—hiring men at \$30 or \$40 a month to travel and tell people of every class that money is wanted to send the gospel to the heathen, and hiring others with money begged to preach to a certain district at \$425 or \$600 a year,—these are some of

*the most pious efforts*, upon which we are accused with heaping contempt.

We conclude with the Index that the climax is capped; and if we are not much mistaken the gradation rises in the following manner: The missionists first despised the simplicity of that religion which *spreads the gospel by the church of God*, the pillar and ground of the truth; they next contemned the *scriptures*, and turned aside to practices which are at war with Bible tenor: they next disregarded the feelings, and judgment, and reasoning of their *brethren* who disagreed with them, alleging that their objections were founded in prejudice, ignorance, and covetousness: they next decried the *Holy Spirit* by customs designed to aid him or do his work, such as protracted meetings, anxious seats, submission chairs, the professors singling out each his particular sinner to pray for; thereby exciting their animal sympathies, and then announcing them as the spiritual seed, the regenerate: They moreover reject and disobey the *Son of God*, by perverting his commands, and assuming his authority to themselves, professing to carry him and send him to the heathen: next, in espousing and vindicating all the Romish and antichristian institutions, they are making an image to the beast, opposing in reality the Kingdom of Christ, and sitting in the seat of God; lastly, and to *cap the climax*, they mockingly tell us that by exposing these abominations, we *heap contempt upon the most pious efforts*.—*Ed.*

We have obtained Elder James Osbourn's consent to publish, in the Primitive Baptist, a correspondence betwixt himself and others, in a series of letters, which we have com-

menced, and shall continue till the whole is finished. We hope they will richly reward our readers for the time devoted to their perusal.—*Ed.*

TO ELDER JAMES OSBOURN.

(continued)

I have been reading your two last works, and have been pleased and edified with both. Your writings discovered the light and knowledge you have of the extensive spread of error, delusion, and dry formality. I think it must be with the ministry now, as it was in the days of Jeroboam, king of Israel; when the Lord's servants were cast out, and every one that consecrated himself, and offered a young bullock, and seven rams, was made a priest. But to what purpose are the multitude of sacrifices, that are not kindled by fire from off the holy altar? Previous to my desertion, I was favored with the same view you have, of the similarity that exists between the religion of the day, and the Roman Catholic church; and think any one that has light closely to observe the movements, and operations that are now going forward, will see the Roman Catholic church in disguise: although her features are concealed from view by an artful covering, yet, should the light and power of the gospel clearly go forth, perhaps, the enmity, malice, and rage concealed under a fair exterior, would make themselves manifest, (and to make use of your words,) "*the two become a unit;*" and the church of the living God be brought into a situation to understand and realize what the Lord means, when he says, "one shall chase a thousand, and two put ten thousand to flight;" or in other words to "arise and thresh the mountains, and beat them small, and make the hills as chaff, while

she rejoices in the Lord, and glories in the Holy One of Israel." Jer. 51 chap. from the 20th to the 26th verse. But how sad and gloomy things in Zion are at present! How little we see the spirit of Jesus manifested, and the unity of the spirit being kept in the bond of peace! The glory of Jacob is made thin, and the fatness of his flesh doth wax lean. What bickerings, strife, and contention, among those who are exhorted to be kindly affectioned one toward another. The precious fruits of the gospel are left, like two or three berries on the outermost branch of a tree; while desolation is clearly manifest to every discerning beholder! these things make me sigh, and teach me to realize my continual need of the arm of Jehovah, to support and guide me thro' such dark and bewildering scenes. Nevertheless, the new heavens and the new earth you remind me of, will certainly appear in due time, and all present rubbish be swept away, when the Lord takes his fan in his hand, and thoroughly cleanses his floor. What a blessed thing it is, to look beyond the things that now are, and by faith behold the holy city, the New Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband.

I fancy you will not meet with a very welcome reception, when you again visit New England, after thus exposing the nakedness of the land. But the servant *you know*, is not to be above the master; you are employed in the service of the Lord of Hosts, and engaged in strengthening the things that remain, and giving to the Lord's poor and needy family, a portion of meat in due season. And blessed is that servant whom the Lord when he cometh, shall find so doing. He shall receive the plaudit—"Well done, thou

good and faithful servant, enter thou into the joy of thy Lord!"

Mr. Paulison continues to preach at Tappan; he has many hearers, a number of whom really hunger and thirst for the bread of life. He is not well at present, complains of a pain in his side. I believe he intends going to the north next week, and will probably be gone a fortnight. The rest of your friends are well.

I hope when you come again, you will tarry longer with us and not be in such haste to proceed on your journey: let me know when you think of coming. At present it is neither darkness nor light with me, but a sort of twilight, with but just strength enough to struggle against the tide of corruption, and faith enough to wait for the appearing of Him who giveth power to the faint, and makes the weak strong. I have been for some time affected with the rheumatism; and have it now in both my arms and hands so that it has been difficult for me to pen these lines; and have also been made very uneasy, by the suggestions of the adversary, and have had such a weight and pressure upon me, that I have several times been obliged to lay aside my pen. Perhaps you know what it is, to be thus interrupted while engaged in that which is lawful and right. I hope you will excuse all that is amiss, and let your charity abound towards me. May the Lord bless you, and make you stand like an iron pillar and a brazen wall in this day of evil; and abundantly bless your labors.

Yours in the gospel.

*Louisa Moore.*

PLAIN TRUTH.

*Georgia, Fayette county, }  
Feb. 28th, 1837. }*

Dear bro. Editor: As false breth-

ren have by way of persecution, circulated untrue reports concerning my leaving the Bethsaida church, I wish you to publish this, which is a correction of said errors. That church at her session in Nov. last, was informed that one of her members had joined the Temperance Society, and was asked if she would hold that member in fellowship. The church answered in the affirmative; and some members rather seemed to commend that member for such a course. Now note that, one article of our Constitution designated the scriptures as the only rule of faith and practice: in which there is neither precept nor example for any such institutions. The church had therefore plainly departed from that article of her own faith; and having left her Constitution, of course she had unchurched herself. At an after time I pointed the brethren to their error, and labored with them for their return, but they would not hear me. I therefore pronounced them off their Constitution, and consequently not a church; after having plainly proven in open conference that they had departed from the faith of the orthodox Baptists, and told them that I was no more of them and that I should go elsewhere. And at the next meeting of the Hopeful church, I joined them on a confession of faith. Enquiry was made at Bethsaida the day I quit there, if there was aught against me; and the church in public session answered, no. And now some of her members are spreading abroad the news that they have me under censure, &c. and are also saying I quit them for nothing: whereas they had agreed to fellowship the principles of the institutions of the world. I now subjoin a certificate from the only visiting members who were present;

and also one from the Hopeful church in proof of the facts stated; after which I shall add a few remarks of plain truth.

*E. S. DUKE.*

*Georgia, Fayette county.*

We do certify that, we were at a regular meeting of the Bethsaida church on the 14th inst. and that bro. E. S. Duke, then a member of said church, did in open conference charge the church with having departed from the principles laid down in her own Confession of Faith in her Constitution, which he did most clearly establish before them: after which he labored earnestly with them, and humbly and vehemently urged the necessity of their steps being retraced. But they refused to hear him; and when he saw that he could do nothing with them, he pronounced them off their Constitution and consequently not a church, but a body of heterodox persons; and told them that he was no more of them, as he was the only member remaining on the Constitution of the church; and forthwith went out from them. The church having previously stated during the same conference, that bro. Duke's standing was good, and there was nothing against him.

We do further certify that, bro. Duke remained calm and orderly throughout the whole conference, and we think possessed a meek and Christian-like spirit.

*J. J. Wood,  
Matthew Yates.*

January 15th, 1837.

*Georgia, Fayette county.*

We, the Baptist church of Christ at Hopeful, do certify that, Joshua J. Wood and Matthew Yates are members with us in fair standing, and are men of truth whose words may be relied on.

We further certify that, we are acquainted with the circumstance of bro. E. S. Duke's leaving the Bethsaida church, and cannot attach any blame to him in that case, as we have sufficient testimony before us that she (Bethsaida) has departed from both the spirit and doctrine of her own Constitution.

Done in conference, at our regular session, on Saturday, the 11th of February, 1837; and assigned by order of the church.

*James E. Dodd, Mod'r.*

*M. Yates, Clk.*

Now, bro. Editor, you may judge whether I quit that church for nothing, as some are wont to say. The fact is, when I established my charge against them, they became confused and some seemed quite angry, and hardly any two of them understood each other: and finally, they broke up in confusion and disorder, without any regular dismissal, the Moderator having left the seat because of their disorder.

And now, bro. Editor, that church concludes as touching the missionary question that, it is best to go neither way. And, sir, those middle grounders, or mongrels, are they who in this country beset us the worst of all; and I have no more fellowship with them than with the missionaries themselves. We in this section had six or seven warring against the false principles of general atonement doctrine, and having got rid of that doctrine and its advocates, I thought we had no more enemies on our coasts. But I was mistaken. And now having soon to shoulder my arms and knapsack again, I expect through the assistance of the Lord, to see that none shall be spared who seem likely to become at an after time, inimical to the principle of Christianity, or to bring on another revolution. And

those middle grounders who are willing to go with each or either party, are they who make much disturbance among us. They are half Israel and half Ashdod—part mission and pretend to be part old school—half one thing and half another—half of each party and joining neither—not knowing themselves, nor many knowing them. And just such people cannot get into the ranks of the primitive party. Their business is trying to join together two houses, and they themselves live out of doors without enjoying either: and I have the least use for such a party of all others.

Please correct and publish this, and expect me at the ruins of Jerusalem's wall, with my sword in one hand and trowel in the other.

*E. S. DUKE.*

The Baptist General Tract Society have offered a premium of \$100 for the best tract on *the injurious effects of theatrical entertainments*. What scuffling now to serve God: and what a pity that all that service (except that of the successful competitor,) tempered with so much benevolence, should be lost. Could not Mr. Allen save all and throw them all into the supererogation Treasury?—*Ed.*

Three classes or kinds of grace at table.—1. Some with grateful heart, thank God for his favors, without regard to quality or quantity of fare.—2. Others apologize for the coarseness of their diet, from a sincere wish that they had something better for their friends: they would better eat along and say nothing about it.—3. Others, through vain glory, apologize in order to hear their table praised. Such a grace as that is "mighty poor;" and not worth an Amen.—*Ed.*

# POETRY.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION IV.

The believer's safety under the covert of Christ's atoning blood, and powerful intercession.

(continued.)

God on these terms is reconciled,  
And thou his heart hast won;  
In Christ thou art his favor'd child,  
Thy Husband is his Son.

Vindictive wrath is whole appeas'd,  
Thou need'st not then be mov'd;  
In Jesus always he's well pleas'd,  
Thy Husband's his Belov'd.\*

What can be laid unto thy charge,  
When God does not condemn?  
Bills of complaint, though foes enlarge,  
Thy Husband answers them.

When fear thy guilty mind confounds,  
Full comfort this may yield;  
Thy ransom-bill with blood and wounds  
Thy Husband kind has seal'd.

His promise is the fair extract  
Thou hast at hand to shew;  
Stern justice can no more exact,  
Thy Husband paid its due.

\*Matth. iii. 17.

(to be continued.)

### RECEIPTS FOR VOL. II.

S. Tison,	\$1	A. Holloway,	\$10
B. Briley, Sr.	1	L. B. Bains,	1
L. P. Beardsley,	1	M. W. Sellers,	5
Rich'd Smith,	1	Henry Avera,	3
K. C. Gilbert,	5	P. Pucket,	5
John Lovett,	5	Arch. Skipper,	1
Wm. W. Carlisle,	5	Elijah Benson,	1

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispeasable that our accounts should be kept with the volume and with the current year.—Ed.]

### AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. Williamston. Joshua Robertson, Gardner's Bridge. John Bryan, Clark's Store. R. M. G. Moore, Germantown. Foster Jarvis, Swindell's P. O. Wilson Mizell, Plymouth. John Lamb, Camden C. H. Jacob Swindell, Washington. Francis Fletcher, Elizabeth City. J. A. Atkinson, Bensboro'. James Southland, Warrenton. Alfred Partin, Raleigh. Stephen I. Chandler, McMurry's Store. James Wilder, Anderson's Store. Benj. Bynum, Speight's Bridge. William Exum, Waynesboro'. Henry Avera, Avera'sboro Parham Pucket, Richland. John H. Keneday, Chalk Level. Barwell Temple, Wake county. Obediah Sewell, Rogers' P. O. Geo. W. McNealy, Yanceyville. W. R. Larkins, Long Creek Bridge. James Dobson, Sarcata.

SOUTH CAROLINA.—Wm. Hardy, Edgefield Dist. James Hembry, Anderson C. H.

GEORGIA.—William Moseley, Bear Creek. Edw'd S. Duke, Fayetteville. A. Cleveland, McDonough. James Henderson, Monticello. A. B. Reid, Brownsville. John McKenney, Forsyth. Anthony Holloway, Lagrange. Patrick M. Calhoun, Knoxville. J. M. Rockmore, Mountain Creek. Edm'd Stewart, Calhoun's Ferry. Rowell Reese, Eatonton. Thos. Amis, Lexington. Jonathan Neel, Macon. Gray Cumming, Union. John G. Willingham, Hallock. Charles P. Hansford, Union Hill. Bryan Bateman, Pine Level. Moses Johnson, Fort Valley. John F. Lovett, Mount Pleasant. E. H. Mathis, Adairville. R. Toler, Upatoic. Wm. R. Moore, Mulberry Grove. Clark Jackson, Blakely.

ALABAMA.—L. B. Moseley, Caharba. A. Keaton, McConico. John Blackstone, Chambers C. H. John Davis, Portland. Wm. W. Carlisle, Mount Hickory. Henry Dance, Daniel's Prairie. Wm. W. Walker, Liberty Hill. Daniel Gafford, Greenville. Samuel Moore, Snow Hill. William Powell, Wetumpka. John Kelley, Bragg's Store. John G. Walker, Milton. Seaborn Hamrick, Corinth.

TENNESSEE.—Gray Haggard, Kingston. A. V. Farmer, Wrightsville. Charles Galloway, Indian Tavern. M. H. Sellers, Ten Mile. William Patrick Cherryville. Pleasant McBride, Oats Landing. Asa Biggs, Denmark. Thos. K. Clingan, Smith's Roads.

MISSISSIPPI.—Jesse Battle, Meridian Springs.

LOUISIANA.—Peter Bankston, Marburyville.

MISSOURI.—Samuel D. Gilbert, Portland.

ILLINOIS.—Richard M. Newport, Grayville.

INDIANA.—Peter Saltzman, New Harmony. Jeremiah Cash, Bethlehem. M. W. Sellers, Jeffersonville.

OHIO.—Joseph H. Flint, Preston.

KENTUCKY.—Jonathan H. Parker, Salem. Thos. P. Dudley, Lexington.

VIRGINIA.—Kemuel C. Gilbert, Synnorsville. Rudolph Rorer, Berger's Store. John Clark, Fredericksburg. E. Harrison, Herringsville. William W. West, Dumsfries. Theo. F. Webb, Callaway's Mill.

DIS. COLUMBIA.—Gilbert Beebe, Alexandria.

PENNSYLVANIA.—Hezekiah West, Orwell. Joseph Hughes, Clingan's Roads.

NEW JERSEY.—Wm. Patterson, Suckasunny.

WISCONSIN TER.—M. W. Dardall, Mineral Point.

### TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, JULY 8, 1837.

No. 13.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

By JOSHUA LAWRENCE.

### PART II.

ON MEN MADE PREACHERS.

(continued.)

A, B, and C, three fathers of three sons; A puts his son to the study of medicine, B puts his son to the study of law, and C puts his son to the study of theology to make a preacher. Now all men will say that A and B had the design to make their sons profitable to society, and to make money for themselves in the bargain; but for to make money A and B put their sons to school no man can doubt. Then what was the design of C, in putting his son to the study of theology? It could not be to make him a Christian, or to make him a minister of God; for nothing short of the power of the spirit of God can make a Christian, and it takes the same power to make a minister of God. Then is it not reasonable to suppose, that C had the same design as A and B, that his son should be profitable to society and make money for himself by theology, as the sons of A and B by the practice of law and medicine? But, sir, the father of C has missed the mark a long way in his son, all but that of his making money by his ministry and

getting a rich wife; for instead of his being profitable to society he is among the greatest curses that ever fell on society, as the history of all the nations of Christendom showeth. He is a drone in the hive of civil society, he eats up the labor of the laboring part of the community and adds nothing to the common stock; he is a well without water, a tempestuous cloud without rain; he is a Balaam preacher for reward; he is a Cain, a hater of the righteous; he is a Korah, assuming the office without God's call; he is a wolf in sheepskin; he is a whited sepulchre, full of the stench of dead men's bones; he is a rotten egg, looks well outside, but within full of covetousness and sinful stench of all kinds; he is proud, high minded, and a lover of pleasure more than God. In a word, he is the worst man in society, a thief, deceiver and hypocrite, a devil in human flesh like Judas; he is a blind guide so that men have to pay ministerial toll at his gate to fall into the ditch and go to hell; he relieves not the distressed as the lawyer and doctor do; he cheats mankind in his trade, in that he sells moral lectures for the gospel of life and salvation. The lawyer and doctor sell law and medicine and their services, and the people that trade with them are not deceived in the trade; but C, or this man-made teacher sells his nostrums for the best of medicines, and his falsehood for truth; and his head-acquired knowledge for heart religion, and his hypocritical services of deception for the ser-

vices of a gospel minister; whereas there is as much difference as between God and the devil, so he thereby deceives the sick sinner for his money, and also gets the money of his client, yet leaves him in the lurch to die and be damned. For being blind himself he can't see the ditch, so then for money he falls in the ditch and drags the sinner into it too, where they both lie. And in reality this man says, the devil take you all, so I get the money; for I have been to school to acquire theology on purpose to deceive you and get your money. This is the truth, and the father of C is as guilty of the crime as Paul was for minding the clothes while others stoned Stephen; he is an accessory before the fact, the cause of men being deceived out of their souls and money, as far as in him lies, by making C a minister to deceive. In a word, C is a deceiver and seducer, he is a quack doctor never having graduated in the school of Christ and obtained his diploma from him nor his ministers, but from men of his own sort; that is, men-made ministers and bishops who are of the said cursed trade of deception and hypocrisy. The church is to guard against such men and take heed to not be spoilt by their vain philosophy; and Paul says, from such turn away—and Jesus, let them alone, they be blind leaders of the blind; and, beware of those that come to you in sheep's clothing, but inwardly are ravening wolves. These are the men, these are Paul's grievous wolves that should enter the church and not spare the flock in life nor money. These are the curse of nations, a band of robbers and purse plunderers, blood suckers, hirelings that care for the fleece and not the flock. These are the dogs Paul bids the Philipian church beware of; these are the dogs of which John speaks, that are without the city; they are the dogs spoken of in 56. 10—11 of Isaiah: His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11. 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. This is the mark of men-made teachers by Isaiah, and it also will apply to missionaries, for they look for their gain every one from his quarter, from the agent to the printer.

A hundred other marks I could give you from the Old and New Testaments, but I think what is said is full sufficient for any man to know men made teachers by; and that more is unnecessary, if you will not receive, believe, and act on these marks, I doubt you would not if there were more. I thought to write about fifteen pages on this head of men made ministers, but the various subjects have forced themselves on me and I have put them down; it is for you to judge of their truth, reader, and not me, as no man is a judge of his own writings. I ask nothing for my labor or candles, my design is make truth appear and clear away the rubbish of popery and tradition, and set things in apostolic order.

### PART III.

#### ON DEVIL MADE MINISTERS.

I am now in the third place to take notice of devil-made ministers. And that there are such, read 2 Corinthians, 11. 13: For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. Verse 14. And no marvel, for satan himself is transformed into an angel of light. Verse 15. Therefore it is no great thing if his ministers (mark that word, his ministers) also be transformed after the ministers of righteousness. And we read in 2 Chronicles, 11. 15, of ordaining priests for the devils. And in 1 Corinthians, 11. 21, of the cup of devils and the table of devils. And in 1 Timothy, 4. 1, of the doctrine of devils. And in Revelations, 9. 20, of the worship of devils. And in 18. 2, same book, of Babylon, or the church, becoming the habitation of de-



vils. Surely all these proofs from scripture are enough to convince and prove satisfactory to any man, that the devil had his priests, had his apostles of which Judas was one; has his ministers, also his cup, tables, his doctrine and worship, as well as a church on earth, for the habitation of himself and the rest of his black colleagues and ministers. Many more proofs I could bring of these things being so, but these I deem every way sufficient. For the devil has always mimicked God in church affairs, and as God has kept a standing prophecy and priesthood and ministry and church in the world, from Enoch to this day, so has God permitted the devil to keep a standing band of false prophets, heathen priests, and a standing ministry, church and worship in the world; and although we can't tell the reason why God has done so, yet we may be sure of this, that God sees it best so to do; for the judge of all the earth will do right. We then say, that it is certain the world is full of devil ministers from scripture, and that he has his doctrine, table, and worship also. And how all-important that the church of God and world of mankind should know them from God's ministers; that when a man sits down to hear another preach, he may know whether he is a minister of God or devil. For if he is a minister of God, he is an ambassador of God sent to negotiate a peace with offending sinners, and pray them in Christ's stead to be reconciled to God, and by the foolishness of his preaching to save them that believe, and has in his earthen vessel the rich treasure of the gospel of life and salvation to dying men. But if a minister of the devil, he is a false apostle, a deceitful worker, and an intriguer sent by the power of hell; a transformed wolf in sheepskin, to deceive men out of their souls and keep them at enmity against God. And in his earthen vessel he has the treasure of lying, falsehood, death and damnation, and ought not to be listened to for a moment. Yet now a days, every man in holy orders passes for a min-

ister of God, when hundreds and thousands are nothing more than the black ministers of the devil; gospel speculators, hirelings, and wolves in sheep's clothing, of which Christ with solemn charge has bid his followers beware.

No man can doubt on reading the Old Testament, but what the devil has had his prophets and priests in the world, from near its commencement up to the beginning of the gospel dispensation. For when God had his prophets in the world, the devil had his prophets or made use of Ahab's prophets by going and being a lying spirit in their mouths. So he had at his command 850 to one poor old Elijah, and the great number to one Micah. And when God has had his priests, temple, and worship in the world, the devil had also his temples at Babylon, at Ephesus, at Delphi, &c. his heathen priests and worship, as well as God and more abundant; witness the priests of Baal, of Apollo, Jupiter, Dagon, Moloch, Ashtaroth. And when God had his oracle in the temple and Jewish priesthood, the devil had his oracles in his temples and priesthood in great abundance in all the populous heathen cities of the world, and gave answers to the people as Aaron did. Thus you see the devil mimicking God all along up to the gospel dispensation, and so nice was he in this matter of patterning after God, that as God required Abraham to offer his son Isaac on the altar or to burn him in sacrifice, as the greatest and most acceptable offering Abraham could make; so he persuaded the heathens, and the Jews in some instances not excepted, that to offer their children in the sacrifice of fire, or burn them in the fire, was the best offering they could make to appease their angry heathen gods, or procure their friendship and favor. So to imitate God and Abraham, they burnt thousands of their children in the fire to Moloch and other idol gods. Thus you can see that the devil will a ways have scripture or God's ways for his pattern, and so will his prophets, priests

and ministers; yet they are sure to pervert the very truth, spirit and intention of them all to the worst of purposes.

But when God ceased instructing his church and world by prophets, priests, oracles and temple worship, and established a gospel ministry in the world, the devil whips about also immediately and commences to mimic and pattern after God in this also, and pokes in Judas into Christ's church or among the first apostles, as the first devil apostle. And although Christ knew him, he lets him go with the rest for good to others and his own damnation. And from that time to this, the devil has had his false apostles and ministers in the Christian church; and I think there were never more at any one time than at the present among all sects. And I shall mark them out by scripture so they can be known, if you will believe the marks given in scripture, which is unerring. The devil also tried to push in Simon Magus, but he was a little too fast for the bag; so that Peter found him out before he got into the ministry. Yet the devil, unwilling to give up the ground in heathen countries he had held for ages unmolested, in prophets, priests, temples and lying oracles, and thinking he had not ministers enough to carry on his work and withstand God's apostles, he raises war in all heathen countries by his heathen priests against the apostles, to expel them out of all the coasts of heathen priests, temples and worship; witness Ephesus, Athens, Philippi, &c. Not being as yet prepared by a sufficient number of false apostles to withstand God's apostles, having only had one poor devil of a Judas and he had hanged himself, he tried hard to get Peter on his side; but his master loved him too well and sent him to feed his sheep. So that although the devil knocked him down, yet his master raised him up and restored him to favor; for he was called of Christ to fish for men and not for the bag, the sum and bonus of the devil's ministers' religion. Thus the devil raged and raved in his

heathen priests and made war by them in all towns and countries where the apostles came, being the best force he could raise to hinder the effects of the gospel; for as yet he had not a sufficient number of false apostles and ministers to resist the truth and withstand God's apostles, as Jannes and Jambres did Moses.

Thus for three hundred years of the first ages of the church, the dragon fought against Christ and his ministers, with some few sectaries, by heathen priests. In this the devil played the fool, for the very means he employed against the church was overruled for her increase and furtherance. But when Constantine established religion by law, heathenism was struck dead as a door nail. Then the devil had to start anew, not to fight the church with prophets nor heathen priests; then he set in and joined in with the church to making ministers of the gospel as fast as possible, and persuaded her to have them learned in Greek, Latin, philosophy, astronomy, and all science; and to make them generals, colonels, captains and squires, and enough to supply all nations. And in this he well succeeded, so much so that in a little time he had about seventy ministers for one minister of God. And so he has quit fighting with heathen priests, and prophets, and oracles, except a few old fortune tellers that the devil himself don't believe; and now fights the church and resists the truth and withstands God's ministers, by his transformed ministers speaking lies in hypocrisy. And thus he will continue to do until the commencement of the thousand years, when he shall be bound in hell and all his army of ministers cast into the lake of fire. Many a gownsman will wallow there in flames of torment, there can be no doubt.

Then for fifteen hundred years God has been multiplying his ministers, and so has the devil from Judas until now, as 2 Peter 2. 1, showeth: But there were false prophets among the people, (yes, and a great many of them too, as Ahab's 550,)

even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them; (and mark these words,) and through covetousness shall they with feigned words make merchandize of you. Judas made merchandize of his master, and was so covetous as to steal out of the bag; and he was the first devil apostle. And Simon Magus wanted to make merchandize of the Holy Ghost, and would have done so if he could have drawn Peter into the copartnership. Thus you see again, that a plain mark of a devil minister is money; that they will sell even Christ or the Holy Ghost for money, much less memberships, agencies, absolutions, and indulgences; and carry on thievish tricks in the church as did Judas, the first devil minister. They are of the same stamp to this day, devil from the beginning of their religion, and thieves to steal out of the bag, Judas like.

And can it be possible that the devil has one single minister in the church? Yes, sir, tens of thousands, I have no doubt; and more at this time than usual. And there will be more and more as the fleece increases, for it takes this to induce them to minister, either honor or profit; on this their eye is set, as I shall show, as was Balaam's and Judas's. And if a little handful break off from the church on account of corruption in the church, and form again into a new sect, as the church of Christ according to their views of scripture, then it will not be long before the devil will have his ministers in this little party. And so some sects have split fifteen times, but the devil still pursues all sects and keeps his ministers among them; and it is to be believed that some sects have become so corrupt, that the greater part of their ministers are devil ministers, and devil professors, and devil doctrine, and devil worship; and it will wax worse and worse, until the beast and false prophet shall be taken; as the parable of the virgins showeth, that half the church shall be foolish virgins,

take the church in the broad sense of the word. And I am persuaded at this time, that not one third of the preachers and professors of the gospel are Christians; that put the self made, and men-made, and devil preachers together, and I doubt very much if they did not count throughout the world fifty to one of God's ministers. But I will not detain you with my speculative opinions, but come to my subject, and give you the scripture marks of a devil minister as proposed.

Leaving the marks of devil made prophets and priests untold for the present, we come to Judas, he was the first devil-made apostle. What were his marks? Some people have got so wise as to say, Judas was a Christian, and that he only apostatized from his religion by the sins he committed. Did you ever know that the words apostate and apostatized were not in the scriptures, and are phrases that the Holy Ghost and translators never used in writing nor in translating the scriptures? I tell you these words are not in the scriptures, and there is good reason why they should not be; for an apostate is one who forsakes his religion, a thing that never was nor never will be, of a saint or Christian. For if a man has religion, he is kept by the power of God through faith unto salvation; God has bound himself by oath and promise to save him, and to perform the work in his heart until the day of Jesus Christ. The mistake lies here: a man may forsake his profession and apostatize like Judas from his profession, but not from religion; if he has that in truth, he cannot forsake it; which I could prove by fifty texts of scripture, such as—I will put my fear in their hearts, and they shall not depart from me; as I live ye shall live also; he that believeth on the Son hath passed from death to life, and shall not come into condemnation; this is as the waters of Noah, so have I sworn that I will not be wroth with thee nor rebuke thee; I give unto them eternal life, and they shall never perish, &c. &c. But Judas had no reli-

gion at no time, nor has one single one of the devil's ministers; they have the practice and profession of religion, which is the sheepskin. This is proved by the Saviour's own words—he was a devil from the beginning; that is, from his beginning to follow him. And again it is proved by the testimony of the evangelist, who says, he was a thief and had the bag; by which it is certain that the evangelist knew some of his thievish tricks before he betrayed our Lord; and he was a son of perdition, and fell and went to his own place. So then it is certain he had no religion, save only the profession and practice; but inwardly he was as hollow as a horn, and therefore the devil could probe him with thirty pieces of silver. Then no religion in principle is one mark of a devil minister. There is not one text in the New Testament, as I remember, that will show that Jesus ever called Judas from his occupation and state of nature to follow him; then he crept in among the apostles, he came in privily of his own accord to get money and by the stimulating power of the devil, as all the devil ministers do for the bag and honor. Then to come into the church without conversion, or as Christ has it, except it was given of his Father—both these texts have reference to Judas, and show that God had not given nor drawn him to Christ and his church. Then the third mark of a devil minister is to get into the church and ministry without God's drawing him, and Christ knowing for what end he had come into his church, he permitted him to take part of the ministry that the scriptures might be fulfilled; for he knew from the beginning who should betray him. The fourth mark of Judas was, that all the time he was in the church he was a devil and a thief, and a lover of the bag; for the bag he came into the church, and for money he sold his Saviour; and for the bag he threw away his profession and hanged himself. Thus you see the most prominent mark of this first devil minister was the bag, he was

hot on the bag, money he must have by his religion. So then money by religion is the plain and never failing mark of a self-made, a men made, and a devil-made minister; in this mark all the prophets and apostles agree, that the man that seeks money by his religion is a false minister, a Balaam and a Judas, a devil-made minister. You don't see nothing like the love of the bag in the other eleven apostles, which were God's ministers; so then God's ministers and the devil's, are to be distinguished by this mark; the devil's are hot on the bag by their preaching and religion, God's ministers have not this mark. Not one of the prophets nor apostles, nor has he a minister in the world now that has got this mark of money nor ever had, to make money by their religion. This then is a sure mark, by which we cannot be mistaken. Then if you see a minister taking all advantages to make money by his religion, selling his prayers and preaching for the best price he can get, you need not hesitate a moment, but say devil minister, and turn away from him as such, and it will not miss the mark once in five hundred times; for the Holy Ghost, that has all along in the Old and New Testament put this mark on them that the church might know them from God's ministers, knows better than you and I. For God's ministers will preach if they get nothing but persecution, afflictions, poverty and reproach for it; and they are thankful for such things as the people have a mind to give them, and then think often they are undeserving of that for their poor preaching, for God has laid the necessity of preaching on his ministers—but more of this in time and place.

I shall now come to the 11th chapter of 2 Corinthians, for the marks there given by Paul. From reading this chapter it is clear, that some preachers had come to the church at Corinth, which was planted there by Paul's year and six months labor; and wished to charge that church for preaching for them, which he had not done but tells the church in this second epistle that he had robbed other

churches taking wages of them to do them service; and that he had kept himself from being burdensome to that church, and that while he was preaching for them the church of Macedonia had supplied his wants, and that no man in the regions of Achaia should stop him of this boasting, that is, of his preaching to that church freely; and that this he would do that he might cut off occasion from them that desire occasion, that was, charge the church for preaching. And then, in the 13th verse, drops in these words: For such are false apostles—and then goes on to make them ministers of satan. Then to charge the church of God for preaching is an apostolic mark of a devil minister; and if this be a true mark, of which there can be no doubt, we have devil ministers by hundreds in the United States; but their end is to be according to their works, as they serve the devil Judas-like, they must go to their own place. False apostles, says Paul, and this is right, I know; for what has the devil to do with truth? Does he want truth preached? No, indeed; it is God's ministers that preach the truth, and not the devil's; they preach falsehoods. For Christ says, you shall know the truth, and the truth shall make you free; and again, I am the truth. Then it follows that the devil don't want Christ nor truth preached, as this makes sinners free. Then the devil's ministers don't preach Christ nor truth, but lies and falsehoods, as they are false apostles. And because lies and falsehoods will never free a sinner, but keep him in the devil's chains, therefore the devil sends out his host of ministerial liars to counteract the truth preached by God's ministers, and to resist the truth and the force of it by his lying ministers, and thus keep the truth from setting sinners free. Then this fifth mark is a sure mark of a false apostle or devil minister, that is, that the devil's minister will be sure to preach lies, in doctrine, ordinance, or discipline; he will be sure to preach lies some where, in part or whole, nor will he preach all the truth, nor all lies; but he will preach so much truth as will make his lies pass for truth. The devil is said to be a liar and the father of lies; so then these men show themselves to be his ministers by preaching lies. The devil will and has told some truth, although he be a liar and the father of lies and liars; so will his ministers tell some truth, or in other words, will repeat scripture truth like the devil; but by far the greatest part will be lies in their preaching. For the Holy Ghost has in another place set

this mark on them: Speaking lies in hypocrisy, whereby they lie in wait to deceive. Yes, sir, lies in hypocrisy is these ministers hiding place, where they wait to deceive men out of their money, and will their souls also, if not guarded against. And thus you may know every devil minister by his preaching lies, or contrary to express scripture, or things the scripture don't require or command for the observance of Christians.

I give you a specimen how to know when they preach lies. You recollect Paul says, some should preach forbidding to marry and to abstain from meats; this he calls preaching lies in hypocrisy, and why? Because it crosses God's word and stands opposed to his general grant to mankind to eat meats. So then these ministers of the devil will be sure to preach across God's word in doctrine, ordinance and discipline; yet will they quote scripture to make it show for truth, as these lying teachers did in past times. For, to prove men should not marry they would quote Paul: I would that all men were even as I—and that it was good not to marry; whereas this was only the apostle's opinion, and not given by him as a command from God. And to prove men should abstain from meats, they would quote the Jewish laws and customs; whereas the Jewish laws and customs as respects ceremonies, were never given to nor intended for the Gentile nations nor Gentile Christians. Thus under such shows of scripture the devil's ministers preach all their lies in hypocrisy, when if you will examine the scriptures they quote you will find they have no such meaning, but are only a hatched up pack of lies in hypocrisy. And in this way they lie in wait to deceive, and get their living by preaching lies in hypocrisy; and I tell you this is the sixth mark of a devil minister, and it will not fail once in a thousand times. Then you have only to observe when you hear a man preach, whether he proves his doctrine by express scripture, that means as it says, as pointed proof to the doctrine advanced; or whether he brings his proofs from scriptures that have no such meaning; and whether he wrests the scriptures and puts on them a forced construction to make them prove what he wants to prove, or whether he picks and culls the scriptures, and by far-fetched arguments from scripture, foreign to the point wanted to be proved, he endeavors to prove his doctrine; or whether the proofs he advances will harmonize and agree with the general tenor of scripture. If it don't, say, devil preacher; for thus

by scriptures foreign in their meaning from the point wanted to be proved, has the devil and his ministers carried on their trade in the church and preached lies in hypocrisy in all ages. Witness the popes in the same way claiming the power to forgive sins, because Christ said to Peter, whosoever sins ye remit they are remitted unto them, &c. whereas Christ meant only men's sins as members of his church, that if the church acting according to his laws forgave a member, he forgave it also. The same with the consecrated wafer or bread in the Supper of the Lord, the Roman priest said it was the real body of Christ after the priest had consecrated it; whereas Christ knew it was but bread when he said, this bread was his body, take ye all of it. Its being used in the Supper did not make this bread his body, nor did the prayers of the priest or thanks of Christ make it so. Bread was bread, and his body was gone into heaven and sat down at the right hand of God; but because Christ said, this is my body broken for you, when he meant, this is the emblem or figure of my body broken, &c. thus under this color of scripture the popes and priests have preached up for ages that in the Supper we eat and drink the real flesh and blood of Christ. Good God! what a lie; contrary to a man's very senses. Yet thousands and millions have and yet believe these lies of these devil priests. And thus all the devil's Protestant preachers act, under scripture color; and by this mark you can't fail knowing them, if you will observe them narrowly. All the scriptures they quote and by which they endeavor to support their tenets, views and schemes, will if examined be foreign from the thing to be proved, and have quite a different meaning. And this is the way the missionaries do to support their schemes of money, it is by quoting scriptures that have no such meaning as they apply them too. In this way therefore, in all parts of religion the devil's ministers preach lies in hypocrisy, and if this be the truth, of which I think there is no doubt, good God! how many thousand devil ministers in the world!

The seventh mark Paul puts on devil ministers is, deceitful workers; that is, in their schemes to get money, or in charging the church for preaching, or in their ministry in general—these will in these men be deceitful working. I am sure Paul tells the truth here in this mark of a devil minister: deceitful workers. Yes, pretending to be God's ministers and at the same time the devil's; what

great deceit this, pretend to be doing God's work and at the same time working for the devil! What deceit this, pretend to be a sheep and use such deceit as to put on the skin of a sheep, at the same time a wolf in heart, foot, teeth, and nature; pretend to love the flock, but yet at the same time it is the fleece. What deceit this, pretend to be working for the good of the flock, yet it is at the same time for themselves to get hold on the bag. What deceit this, these men are always deceitful to God as well as men, and may be known by handling his word deceitfully; which you may easily discover in their preaching in quoting and expounding scripture. If you will let express words of scripture pass for truth and the general tenor, you will find this man won't do so; he will wrest scripture, put on forced constructions, pick his parts and turn about, appeal to ancient customs of the church that were as much devil as he, go out of the scripture for proof, or even change the common acceptations of words to support his errors or hypocritical lies, or doctrine contrary to express and the general tenor of scripture; and thereby if you will watch them you will be sure to find them handling the word of God deceitfully. These men are deceitful to men, pretend to know the way to heaven and are as blind as a bat, having learned of the devil's spirit and not God's; for the natural man receiveth not the things of the spirit, for they are foolishness to him and so are they to this devil teacher, therefore he is a deceitful worker, a resister of truth, a wrester of the scriptures, a preacher of tradition, falsehoods, lies and hypocrisy—and the lust of his father the devil he will do, and if you will watch this man you will soon perceive his deceit in many ways.

*(to be continued.)*

---

## PRIMITIVE BAPTIST.

---

TARBORO', JULY 8, 1837.

---

FROM THE BIBLICAL RECORDER.

*A query for the Antis.*

Shall the following request be granted or not? Shall the imploring heathen have missionaries to teach them the way of salvation? or shall they be told that all missions are contrary to the scriptures—that God will do his own work in his own time—and that for the present they must be content to die in their sins and go to perdition?

tion? What would this simple hearted Christian think, were he informed that there are men in this country calling themselves Christians, who are employing all the means in their power, both fair and unfair, to close the door of salvation to the heathen? And all this, forsooth, because the *mode* of operation does not happen to suit their *enlightened* views of orthodoxy!! Brother "Primitive," what say you?

#### APPEAL FROM A NATIVE OF INDIA.

The foregoing paragraph is from the report of the English Church Missionary Society. It is a touching appeal from a converted heathen, called William Churrun, to which Christians in England and America should respond.

Tell English Christians, says this native of India to Rev. Mr. Wilkinson—tell them that William Churrun, by the grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them my heart thanks them. Oh! when I think, that had not the English Christians sent Jesus Christ to me, I must have been forever lost, I cannot help loving them. Next tell them, we wonder much that they only send one or two missionaries. What are one or two? Do they not know how many millions of my poor Hindoo brethren are yet without God? Oh! tell them that William, who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England; and then I think—Well! many millions; and only one, two or three missionaries come to India to save millions of those who are perishing in sin! Tell them we have three hundred and thirty millions of gods, whose slaves we are. And oh! tell them, that though these gods never spoke before, yet in the day of judgment, the God of English Christians, who is the God of the whole world, will give them a tongue, to condemn them, for not sending them the gospel, and more missionaries to India."

#### REMARKS.

We will first examine cursorily, the appeal which appears to have suggested to Mr. Meredith's mind, the query for the *antis*. William Churrun (if such a crea-

ture exist,) says he was once the servant of sin—is now the servant of Christ—and that by the grace of God. There is a contingency, however, for the existence of which he had still been a sinner: that is, if English Christians had not sent Mr. Wilkinson to tell him of Jesus Christ. For this he sends his thanks to them, the English Christians. Churrun loves them—his love for them is insuppressible; but for one thing he had been forever lost—this one thing is that, English Christians *sent Jesus Christ* to him. Upon this, he makes a demand for missionaries to come to India, to *save millions*.

This appeal puts Jesus Christ and Mr. W. upon a footing—both are *sent by the English Christians*: with this difference however, that Christ is passive altogether, while W. is active, telling of Jesus Christ's death. English Christians are thanked and loved, but no expression of thanks and love to Christ. Churrun mentions nothing of Christ's sending men; but says they sent Christ. He says nothing of Christ's saving the men of India; but speaks of the missionaries' coming to save them.

Secondly: we shall now attend to the query. Incorporating Mr. M.'s first question into his others, we will first notice his second, namely: shall the imploring heathen have missionaries to teach them the way of salvation? We answer: If the Lord will. For he will send by whom he will send. Those whom he sends will go; and when arrived in India or elsewhere, they will teach the way of salvation. But does Mr. Wilkinson teach the way of salvation? Let Churrun answer: "Missionaries come to India to *save*," &c. "English Christians *sent Jesus Christ* to me." To the parts of his third question: "or shall they be told that all missions are contrary to the scriptures—?" Yes, except the *one*, and that one *only*, in which Christ and his apostles were concerned. All missions are contrary to the scriptures which teach the

doctrine of purgatory, and salvation by missionaries---by men sending Christ to the heathen. "That God will do his own work in his own time"---? Yes, none hindering, and none doing it for him, and none hastening it. Mr. M.'s question holds forth an insinuation, that missionaries *can* do God's work, or assist it, or hasten it; and if societies are not reared, and missionaries do not speed them to the heathen, that God's work will not be done. "And that for the present they must be content to die in their sins?" Mean insinuation, miserable subterfuge. The O. S. Baptists deem it no part of their business to tell either Christians or heathens that they *must* be saved, nor that they *must* be damned. But better tell them they must be content to die in their sins, than to tell them, "missionaries come to save" them, and "Christians have sent Christ" to them. To Mr. M.'s fourth question, we answer, that, since this simple hearted Christian has been taught that missionaries may "save millions," and that English Christians can "send Christ" abroad, he would probably consider us very *uncharitable*. But Mr. M. intimates that some are using all possible means, *fair* and *unfair*. If he thinks missions are right, what means are fair to use against them? He argues that missions are the door to salvation, inasmuch as he intimates that opposers thereof are trying to close the door.

He declares in effect that the only objection we have raised, or can raise against missions is, in the mode of operation. Mr. M. may recollect that we view them as corrupt, *root*, *branch*, and *fruit*. They are evidently prompted by avarice, or a false zeal, or both; their *mode of operation* is unscriptural and impious; their tendency is, to *cause the earth and them which dwell therein to worship the first beast*, whose deadly wound was healed.---*Ed.*

E. Battle, of Mississippi, writes to the Editor of the Index as follows:

"My principal object in this letter is, to request you to try, if possible to get some of the Missionary Societies, to have an eye on this country. It is too much neglected by all denominations. If there was a learned and pious Baptist preacher at Spring Hill, who would devote his whole time to the Ministry, and visit Washington, and go as far North-east as Little Rock, 130 miles, and over Red River into Texas, there is an unbounded field. And it would be a great advantage to have the good seed *early sown*, in so productive a soil. How deeply I regret I *cannot*. Such a preacher as this is needed here! I did not hear of one such preacher, nor any other sort in this part of the State. One missionary had been here. I do not know where one could be more needed. I could write much on this subject, if necessary. Our cause is suffering, and religion almost prostrate for want of learned, active preachers---you have many in Georgia; I think some could be spared. I am truly pleased to find you are, humanly speaking, qualifying young preachers for the field. Texas, I expect, will soon be free and admitted into the Union, and none can tell the tide of emigration from all countries that will flow in. We ought to have qualified preachers to take an early stand in so fine a country. Do, my dear brother, talk on this subject in your public councils, write on it, pray on it, talk on it when in presence of your young preachers, talk of the many towns and villages that are destitute now, and the many more that will spring up in the 'Far West.' "

#### REMARKS.

Mr. Battle appears to possess the spirit of the prophets, as he can describe what kind of a preacher is



wanted. There is, it seems, in his view, an unbounded field for a learned preacher, but no ground for an illiterate man. Rich Texas, and his section of Mississippi, for the productiveness of their soil, appear to possess additional claims for a learned preacher. Religion is almost prostrate for want of learned and active preachers. He is truly pleased to see that Georgia is, *humanly speaking*, qualifying young men for the ministry. He may justly say, *humanly*, for he can not say, divinely speaking; he can not say, according to the oracles of God they are qualifying them. He may say, after the manner of Italy and France and Spain they are qualifying them. He thinks they ought to have qualified preachers, that is, *learned* preachers, to take an early stand in so fine a country. He exhorts the Index to talk, write, pray, talk, and talk, on the subject, with intent it should seem, to stir up some in Georgia to go over and possess the land. But if the pecuniary prospects in Texas and Mississippi are only *moderate*, or if the Convention of Georgia will be answerable when time for drawing of rations shall come, they will not find it difficult in the latter State to start enough to fill a pretty considerable field. For upon all that is true money makes the learned missionary go.—*Ed.*

#### THE BEAST OUT OF THE EARTH.

*And I saw another beast coming up out of the earth—and he exerciseth all the power of the first beast before him—and he had power to give life unto the image of the beast.* Rev. xiii. 11—15.

Until the mission plans received practical sanction from the protestant community in Europe and America, the influx of Roman Catholics

into the United States, and the progress of popery generally, were comparatively very trifling. But since the rage for protestant missions became notorious throughout the Romish hierarchy, that beast, pleased to see his darling institution which he operated so successfully to check the reformation, adopted by those who had obstructed his way, felt himself invited to this country, by the nation's religious zeal and enthusiasm for such plans. Hence, the 'first beast' has thought it meet to send his missionaries to the United States, to convert the heretics and infidels that once fled from his cruelty across the Atlantic. Thus 600 Catholic priests, as missionaries, landed at New York at one time. And the annual immigration into this country of papal subjects is about two hundred thousand. The image is now acquiring life, and the power of the first beast begins to be in exercise.—*Ed.*

TO ELDER JAMES OSBOURN.

*Hackensack, March 16, 1837.*

Beloved, in the Lord,

May grace, mercy, and peace, be multiplied unto you, from God our Father, and from the Lord Jesus Christ; in whom, you are blessed with every spiritual blessing, and enabled to make manifest the savor of his precious name, which is as ointment poured forth, reviving and cheering, to the souls of his dear children. I had so long been expecting a letter from you, that I had almost concluded you had given up your intention of writing to me; but rejoiced greatly, when your epistle arrived, with the assurance of your good health, and spiritual prosperity. It is indeed a precious privilege to rejoice in Christ Jesus, having no confidence in flesh, and to the enjoyment of this privilege, my soul

desires to attain; He is the chief among ten thousand, the one altogether lovely.

When utterly abased in myself, in him I am exalted; and when stripped of all my own righteousness, in him I abound, in every good word and work, and having nothing, I possess all things. Since I had the pleasure of seeing you, I have passed thro' many changing scenes, of adversity, and prosperity also, but in all and through all, I have found my dear Lord Jesus the same; no variation nor change in his love, nor the least shadow of turning a way from me, to do me good. His everlasting love snatched my soul as a brand from the burning; and the same almighty love appointed all my trials, and afflictions, in their exact weight, measure and duration; and the very same love now watches over me to support, sustain, comfort and cheer my soul, in the midst of all those groundless fears and misapprehensions, into which I am prone to fall. The Lord will be glorified, in all and by all that he does; and his name shall be great. Upon this ground I can stand, when every thing else proves like sinking sand under my feet. He will not, he cannot, lose the glory of his great name; and to this end all things are tending, however trying and perplexing they may be to our souls at present. When we shall see him as he is, we shall be fully satisfied with all that he has done, and sing loud praises to him who now sitteth upon the throne, doing his will in the armies of heaven, and amongst the inhabitants of the earth.

The note you wrote to me in New York, I did not receive until the last of Jan. It did not reach Hacken sack, until several weeks after you left, and then I was on a visit in the

city, and did not get it until I returned. You said, you intended writing to me in the course of the winter, and as it was then so far advanced, I waited several weeks to hear from you and then should have written. Since then, I have been ill with the inflammatory rheumatism; throughout my whole system I have had a good deal of pain, but am now thro' the tender mercy of my compassionate Saviour, almost recovered. The Lord is good, and his mercy endureth forever. He deals so kindly with me, a poor sinner, that I know not where to begin to speak of his goodness. Very gracious hath he been to me; during my sickness I was deprived of all Christian fellowship, but in Christ I had strong consolation, and found it good to put all my trust in him, and have my expectation only from him. Oh! magnify the Lord with me, and let us exalt his name together. I find in him a peaceable habitation, a quiet resting place, and a sure dwelling place. In him I am safely housed, from the violence of every storm and tempest, and kept quiet from the fear of evil, secured from every foe. It has been good for me to be afflicted.

I have not seen Mr. Paulson since the last time I was at church, about a month ago. I sent your letter to him the next day after I received it, he said he would write to you immediately.

I long to hear you preach again, and feel very glad you purpose visiting us shortly. We were very much disappointed in not seeing you in September; your Tappan friends could hardly think that you would return to Baltimore without going there; however, I hope we shall all see you the next time you come on. I shall expect to hear from you very soon;—write me a

long letter. Christian fellowship is a precious privilege, which I love to enjoy. Your letters have been very much blessed to me, and may the Lord continue to grant his blessing on our correspondence, and keep our souls knit together in the love of the gospel. It is a truth very evident, that the love of many is waxing cold; the fellowship of saints becomes more and more scarce; (that which is really and truly Christian fellowship);—some are contending for one thing and some for another; prejudices are imbibed and cherished; while few, very few, are for Jesus Christ and his crucified—the grand centre point of Christian unity. Here we can walk together and rejoice in him who is all our salvation; this holy converse, which lays the creature low in the dust, while Christ alone is exalted. The adversary hates, and aims to destroy; and very far has he succeeded in his endeavors. But the Lord is above him, and when he appears in his glory, we shall see it was not without cause that he hath brought all this evil upon Jerusalem. May the Lord preserve you my father, blameless from all those things which corrupt and tarnish his precious gospel; may you remain steadfast and immovable, and be always abounding in his work, and boldly declare all the truth as it is in Jesus, and continue to be the highly honored instrument of building up, and establishing the souls of his dear children in their most holy faith.

According to your request, I informed Miss Bell where your books were to be had. When I was in New York this winter, I sat under Mr. Reed's preaching, and had my soul fed as with marrow and fatness. Give my love to your friend Mrs. Norris,—may she rejoice in the Lord her God, and live most

happily on his fulness. I should be glad to hear of her welfare. May the Lord be with you in all places whithersoever you go, and bring you to his dear people here, in the fulness of the blessing of the gospel of Christ. Adieu.

Yours in love,

*Louisa Moore.*

North Carolina, Lenoir county, }  
January 14, 1837. }

Brother Bennett: Having heard of the state of religion in many places through your paper, and perceiving that the new schemers possess the same spirit here and elsewhere, I feel disposed to inform the public through your paper of their proceedings here. Some of the great pulpit men here say, all that can write are writing in the Primitive Baptist, and those that can't write are dipping their pen in the gall; and as I am one of those that can't write, I would advise those great men to keep their mouths shut, that the bitterness may not enter.

Brother Bennett, we have a class of professing characters occasionally amongst us, that we think are as fond to hear the money jingle as Saul of old was to hear the bleating of the sheep and the lowing of the oxen; and like Saul of old, if inquired of, will point you to the treasury of the Lord—destitute places, souls going to hell, &c. But the fine and charitable feelings of those characters are easily accounted for; every one looking to his own quarter for gain.

Brother Bennett, I understand that, known unto God are all his works from the beginning; yet those men seem determined to improve his plan and make it more convenient for them to count gain for godliness. But there is another class of professing Christians, that hold with

neither side, because they say both sides are honest. I mean the seceders from the Contentnea Association, who humbly profess to occupy the middle ground where they can enjoy more liberty, their side being too straight for them; but it does not require a very keen look into their conduct, to see the side they take. The leading characters of this class when coming out, for the sake of obtaining followers declare that, Associations were useless assemblies, and that from their origin they had been the cause of disturbances in the churches, and for that cause they would never sit in another; but after having used their best exertion in unfairness, and falsehood not excepted, they assembled at Bear Creek meeting house, and formed themselves into a body claiming the title of an Advisory Council; which I understand to mean an associate body; giving themselves liberty to participate in any of the schemes of the day, State Conventions, Sunday schools, and Freemasonry not excepted. Now the liberality of these men seems to me calculated to take the childrens' bread and cast it to dogs, which is not lawful; as there are, in the above named societies every variety of characters. But to show the inconsistency of these great men—they will tell us they are as much opposed to missionary operations as we their opponents are, yet at the above annual meeting of their Advisory Council, one of their advices was to open a correspondence with the Goshen Association; and Elder Wallace, who had publicly declared he would never sit in another Association, did accept the appointment of corresponding delegate to the above Association. Now who is so blind as not to see, that the intention of these men is to obtain numbers, and stand fair am-

ong the great men of the world? They remind me of the characters pointed out by the apostle, who by good words and fair speeches deceive the hearts of the simple—and those having men's persons in admiration because of advantage—having itching ears, &c.

Brother Bennett, if you think the above worthy a place in your paper, you can give it the necessary correction and insert it. So I conclude by subscribing myself, yours affectionately.

*Alfred Ellis.*

*Clingan's Roads, Chester co. Pa.  
April 10th, 1837.*

Dear brother Bennett: I am glad to say that I receive the Primitive Baptist quite regular, although the distance is great.

I find that the Old School Baptists meet with much opposition in the South, as well as in these Middle and Northern States, and it is no more than what we might expect. For the carnal mind (in every age and clime) is enmity against God; for it is not subject to the law of God, neither indeed can be. And we must not think it strange if in this world we shall have tribulation.

The enemies of gospel truth and holiness are strong and numerous: what an array of Arians, Unitarians, Pelagians, Fullerites, Campbellites, Universalists, Infidels, Roman Catholics, and what not, we have to contend with. No wonder that the inspired penman wrote the following words: "My heritage is unto me as a speckled bird; all the birds round about, are against her." Jer. xii. 9. But when we can by faith behold our Redeemer a triumphant conqueror, we can adopt the language of the prophet and say, Look upon Zion the city of our solemnities: Thine eyes shall see Jerusalem a quiet habitation, a tabernacle

that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Isaiah, xxxiii. 20—24.

My brother, it is pleasant to know that we are enlisted in a glorious cause, the cause of God and truth, and that there are yet a few faithful watchmen on the walls of our beloved Zion, that will not give up the citadel to the enemies, nor hold their peace in this dark night of apostacy. They are blowing the trumpet in Zion, and sounding an alarm in God's holy mountain; and although that period spoken of in scripture seems to have arrived when many should depart from the faith, yet the time of God's righteous judgment against these workers of iniquity will assuredly come also.

Then, New Schoolism, the hour will come,  
Thy strong delusions must give way,  
And thy eternal overthrow  
The triumphs of the cross display.

And are there any children of my heavenly Father that have been scattered in this dark and cloudy day, that are entangled with the heresies or inventions that infest the Baptist churches? Oh, may they hear the great Head of the Church saying, "Come out of her, my people:" and may they get such a look as he gave a backsliding Peter, a look that will cause them to weep bitterly, and to abhor themselves in dust and ashes. A few words to my Southern brethren who are girding on the gospel armor, and I have done for the present. Remember, it is your duty and reasonable service to contend earnestly for the faith which was once delivered unto the saints. No matter how rich, learned, or puffed up your opponents are, cry, cry to the strong for strength, put on the whole armor of God, and bear in mind that the

captain of our salvation has provided no armor for the back in our conflict with the powers of darkness and spiritual wickedness in high places. Take unto you the sword of the Spirit which is the word of God, and in the strength of your leader, the Lord Jesus Christ the eternal Son of God, one of you shall chase a thousand, and two put ten thousand of the haters of Christ's imputed righteousness to flight.

Dear brother, I hope that you as the editor of the Primitive Baptist, will be enabled by grace to set a proper estimate on the reproaches that have been and will be heaped on you for a faithful and conscientious attachment to the cause of Christ. I hope that the Primitive Baptist will yet have a wide circulation, and that our brethren will see the importance of such a periodical to the saints in their scattered condition.

I remain, dear brother,

Yours, truly,

*Joseph Hughes.*

*A Fact.* A certain lady round a quilt seemed anxious to draw all the company into religious conversation, and to lecture them into righteousness whether or not. At length an elderly lady, who was no professor, remarked to her zealous junior: "I always thought that those who had most religion said least about it."—*Ed.*

While religion remains to be true and soul felt, it is cherished as a private and individual treasure. But when it becomes sordid, men are sure to make a public property and joint stock of it. In the former case people will worship God in secret, if no body joins them; but in the latter case there is no worship but before the public gaze.—*Ed.*

# POETRY.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

*Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.*

### SECTION IV.

*The believer's safety under the covert of Christ's atoning blood, and powerful intercession.*

(continued.)

No terms he left thee to fulfil,  
No clog to mar thy faith;  
His bond is sign'd, his latter-will  
Thy Husband seal'd by death.

The great condition of the bond  
Of promise and of bliss,  
Is wrought by him and brought to hand,  
Thy Husband's righteousness.

When therefore press'd in time of need,  
To sue the promis'd good,  
Thou hast no more to do but plead  
Thy Husband's sealing blood.

This can thee more to God commend,  
And cloudy wrath dispel,  
Than e'er thy sinning could offend;  
Thy Husband vanquish'd hell.

When vengeance seems, for broken laws  
To light on thee with dread;  
Let Christ be umpire of thy cause,  
Thy Husband well can plead.

He pleads his righteousness that brought,  
All rents the law could crave;  
Whate'er its precepts, threat'nings, sought,  
Thy Husband fully gave.

(to be continued.)

### RECEIPTS FOR VOL. II.

Peter Saltzman, \$5 | Wm. Hines, \$1  
Burwell Temple, 5 | Wm. E. Pope, 5

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—Ed.]

### AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, Sen Williamston. Joshua Robertson, Gardner's Bridge John Bryan, Clark's Store. R. M. G. Moore, Germanlan. Foster Jarvis, Swindell's P. O. Wilsun W Mizell, Plymouth. John Lamb, Camden C. H. Jacob Sandell, Washington. Francis Fletcher, Elizabeth City J. A. Atkinson, Bensboro'. James Southerland, Warrenton. Alfred Partin, Raleigh. Stephen I. Chandler, McMurry's Store James Wilder, Anderson's Store Benj. Bynum, Speight's Bridge William Exum Waynesboro'. Henry Avera, Averasboro Parham Pucket, Richland John H. Keneday, Chalk Level. Burwell Temple, Wake county. Obediah Sewell, Rogers' P. O. Geo. W. McNealy, Yancyville. W. R. Larkins, Long Creek Bridge James Dobson, Sarecta.

**SOUTH CAROLINA**—Wm. Hardy, Edgefield Dist. James Hemby, Anderson C. H.

**GEORGIA**—William Mosely, Bear Creek Edw'd S. Duke, Fayetteville. A. Cleveland, McDonough. James Henderson, Monticello. A. B. Reid, Brownsville. John McKenney, Forsyth. Anthony Holloway, Lagrange. Patrick M. Calhoun, Knoxville. J. M. Rockmore, Mountain Creek. Edm'd Stewart, Calhoun's Ferry Rowell Reese, Eatonton. Thos. Amis, Lexington. Jonathan Neel, Macon. Gray Cumming, Union. John G. Wittingham, Hallock. Charles P. Hansford, Union Hill. Bryan Bateman, Pine Level. Moses Johnson, Fort Valley. John F. Lovett, Mount Pleasant E. H. Mathis, Adairville. R. Toler, Upatoie. Wm. R. Moore, Mulberry Grove. Clark Jackson, Blakely.

**ALABAMA**—L. B. Moseley, Cahawba. A. Keaton, McConico John Blackstone, Chambers C. H. John Davis, Portland. Wm. W. Carlisle, Mount Hickory. Henry Dance, Daniel's Prairie. Wm. W. Walker, Liberty Hill. Daniel Gafford, Greenville. Samuel Moore, Snow Hill. William Powell, Wetumpka. John Kelley, Bragg's Store. John G. Walker, Milton. Seaborn Hamrick, Corvuth.

**TENNESSEE**—Gray Haggard, Kingston. A. V. Farmer, Wrightsville. Charles Galloway, Indian Tavern. M. H. Sellers, Ten Mile. William Patrick Cherryville. Pleasant McBride, Oats Landing. Asa Biggs, Denmark. Thos. K. Clingan, Smith's Roads.

**MISSISSIPPI**—Jesse Battle, Meridian Springs.  
**LOUISIANA**—Peter Bankston, Marburyville.  
**MISSOURI**—Samuel D. Gilbert, Portland.  
**ILLINOIS**—Richard M. Newport, Granville.  
**INDIANA**—Peter Saltzman, New Harmony. Jeremiah Cash, Bethlehem. M. W. Sellers, Jeffersonville.  
**OHIO**—Joseph H. Flint, Preston.

**KENTUCKY**—Jonathan H. Parker, Salem. Thos. P. Dudley, Lexington.

**VIRGINIA**—Keinuel C. Gilbert, Sydnersville. Rudolph Rorer, Berger's Store. John Clark, Fredericksburg. E. Harrison, Herringsville. William W. West, Dumfries. Theo. F. Webb, Callaway's Mill.

**DIST. COLUMBIA**—Gilbert Beebe, Alexandria.  
**PENNSYLVANIA**—Hezekiah West, Orwell Joseph Hughes, Clingan's Roads.

**NEW JERSEY**—Wm. Patterson, Suckasunny.  
**WISCONSIN TER.**—M. W. Darnal, Mineral Point.

### TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

## "Come out of her, my People."

VOL. 2.

SATURDAY, JULY 22, 1837.

No. 14.

FOR THE PRIMITIVE BAPTIST.

—  
TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

—  
PART III.

ON DEVIL-MADE MINISTERS.

(continued.)

The eighth mark given by Paul is—transformed after the ministers of righteousness—that is, God's ministers. Transformed after the ministers of God is, to put on all the appearance of God's ministers; and it is appearance only, and not reality. It is show, appearance, sham, mimic, deceit, hypocrisy, in these men; sheep skin only in form, without religion or God's call to the ministry. First, this transformed after God's ministers will appear in a devil minister, by his trying to preach the experience of a Christian; but if you will watch him, he will miss the mark a long ways. He will only touch experience here and there, as he has read or learned it, for this man has no experience of grace and can't preach it; but he tries to mimic it sometimes but not often, for he had rather preach any thing else besides experience. Hence you may know them by this mark, never preaching a whole experience of grace but only striking at it at random; but God's ministers will have it less or more in every sermon

they preach and often the whole, for their experience is so interwoven in the gospel system they can't help preaching it. For all God's ministers have an experience of grace to a man, but the devil's have none, not one of them.

The next mark in transformedness will appear in their affectation. God's ministers earnest soul's desire and prayer to God is, for the salvation of sinners; and this will be often proved in their preaching, weeping over and most earnestly praying and exhorting their congregations; will get engaged with their whole heart's desire for the salvation of souls; will be felt, as well as seen in their countenances and gestures by their congregations. But the devil minister has no heart's desire, no earnest soul praying, no weeping tears of sorrow, no engagedness of his whole soul for the salvation of sinners. Does he want them saved? No, but he wants them deceived. So what have the devil's ministers to do with the salvation of sinners? Do they want them saved, never having tasted salvation themselves? No, but to deceive is their aim for money. Thus if you will watch them you will observe affectation, much stiffness and unfeelingness; no weeping but what is affected, no sorrow nor tears nor engagedness of soul; but such as you can't feel, such as will often appear to a nice observer to be nothing but affectation in all they say and do; sometimes an affected voice, affected words, affected prayers, affected feeling, and affect-

ed sympathy, and often an affected tone and eloquence, to come up to and be like God's ministers. But you will discover the whole heart in the work of God's ministers, but not so in the devil's; theirs will appear a work carelessly done, without life and feeling, show only.

This transformedness will again appear in the devil's ministers, by a disfigured face, much sanctity, and great zeal for the externals of religion; mere trifles in religious practices like the pharisees they will condemn, while the weightier matters of doctrine, ordinance and discipline will be things of not much avail with them; for they are for the outward form, appearance, show, parade, pomp, and high things, and great rich folks in religion; and why? because they mind high things, and are void of the gospel spirit to condescend to men of low estate, and are for the fleece of rich folks. Real piety in a person is nothing in their esteem, because they are lovers of pleasures more than lovers of God; and the holier a person is and the more he stands up for truth, the worse this devil man hates such a person; and the reason is, the devil his father hates these the most. And this man is a fierce despiser of those that are good, and as proof see how many thousands these devil ministers have put to death in past ages of the church. Thus they may be known by their great zeal for the profession and externals of religious practice, while heart religion is seldom or never contended for by them. But God's ministers will contend for both the internal principle and practice of religion together to make a Christian, and without which no man can go to heaven.

Ninth mark, by Peter, as 2d epistle 2d chapter. Peter calls them false teachers, bringing in privily damnable heresies. Paul calls them false apostles and transformed after the ministers of righteousness. See how nigh they agree in the description of these men, of the devil-made teachers; both call them false, and of course alluded to the same men. And Peter

shows what I have said, that their great mark is to preach lies, damnable lies, and that they bring these damnable lies into the church privily. For what is heresy but lies, and a certain sort is damnable lies; because they are of a damnable nature, as all false doctrine is; because truth saves, but lies damn. One of the principal errors or heresy alluded to by Peter, is mentioned in this chapter: Denying the Lord that bought them. This is a mark set on them by Peter. In this mark are involved all Unitarians and Humanitarians and Deists; and antichrist spoken of by John alludes to these same men. Mahometans are also here involved in this mark. And the Jews that denied Jesus was the promised Messiah, and all those men that deny he is God, the only God, the true and living God, the God man, Christ Jesus; for, says John, who is a liar but he who denieth Jesus is the Christ? He is antichrist that denieth the Father and the Son. If I understand John, this is his meaning: who is a liar but he who denieth Jesus is God or Christ, or the Christ that should come into the world. He is antichrist that denieth the Father and the Son; that is, that Jesus is both God and man, or both Father and Son, as God Father, as man Son. Hence, says Christ, he that hath seen me hath seen the Father; the Father that dwelleth in me he doeth the work; I and my Father are one. So that he that denieth Jesus is God, denieth both Father and Son, or denieth this relationship between God and Christ. Then all Unitarians, Humanitarians, deists, infidels, Jews that deny Jesus to be God, Mahometans that believe in Mahomet and that Christ was only a prophet or as one of the prophets, half salvation workers, and self-righteous persons belong to this class of devil preachers and devil Christians. It is a large sweep, but no larger than true, if you will consult the scriptures for proof. One text I will give you: Except you believe I am he, you shall die in your sins. For mark, all must believe he was a man, for all saw him to



be so; and of this, none could doubt their own eyes. But if you will read the gospel, you will find this was the point contended for by Christ, to believe he was God. Then all these come under the mark, denying the Lord that bought them. To this we add a more definite mark, which I think was intended for these same devil-made, men-made, and self made preachers; and a text from Paul: Though we or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed. And John: If any man come unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed. Your preaching houses are meant, as we are commanded not to be forgetful to entertain strangers. So then he that preaches another gospel, or brings another doctrine than the summary I have laid down, is a false teacher; he is a heretic, he preaches a damnable heresy, a lie, and may be marked as a devil preacher. Come to the scripture, don't be mad, weigh by the balance of the sanctuary; that is the place to try doctrine by, and not your opinion, and think soes, and other men's books; no, not mine neither. Let God be true, and every man and book be a liar. To this I will agree and abide. You may wish to know what is meant by these words, bought them. Suffice it to say, that Christ bought the field of the world for the treasure that was in it; that is, his beloved, given, and elect people. And those men that thus deny the Lord, says Peter, bring upon themselves swift destruction; exactly corresponding with God's dealings with the Jewish nation, for denying Jesus to be the Christ.

Peter in this second chapter has marked out these false teachers, nearly with the same marks as Jude and Paul. First mark: privily bring damnable heresies in to the church; 2. denying the Lord that bought them; 3. their success in teaching--many shall follow their pernicious ways; 4. by reason of whom the truth

shall be evil spoken of; 5. and through covetousness shall they with feigned words; 6. make merchandize of you; 7. but chiefly them that walk after the flesh; 8. in the lust of uncleanness; 9. and despise government. 10. Presumptuous are they; 11. self willed; 12. they are not afraid to speak evil of dignities; 13. but these, as natural brute beasts made to be taken and destroyed, speak evil of things they understand not, and shall utterly perish in their own corruption; 14. and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. 15. Spots they are and blemishes, 16. sporting themselves with their own deceivings, while they feast with you; (you, Christian, is meant.) 16. Having eyes full of adultery, 17. and that cannot cease from sin. 18. Beguiled, 19. unstable souls, 20. and heart they have exercised with covetous practices. 21. Cursed children, 22. which have forsaken the right way, 23. and gone astray, 24. following the way of Balaam, the son of Bosor, 25. who loved the wages of unrighteousness. 26. These are wells without water, 27. Clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever; 28. for when they speak great swelling words of vanity, 29. they allure through the lust of the flesh, 30. through much wantonness, those that were clean escaped from them who live in error. 31. While they promise liberty, they themselves are the servants of corruption. 32. They have escaped the pollutions of the world; 33. the latter end is worse than the beginning; 34. for them not to have known the way of righteousness; 35. turn from the holy commandment delivered unto them; 36. the dog to his vomit; 37. the sow to her wallowing in the mire.

Now here are 37 different marks laid down by the Holy Ghost on Peter, of these false teachers that should arise in the gospel church. Do you at some leisure hour compare these marks of Peter with

the third chapter 2d epistle to Timothy, and with Jude, and see how near the marks of these self-made, men-made, and devil-made teachers come to one another. You find Peter and Jude both pointing out money, Balaam-like, as a proof of these men being false ministers. You hear Jude say, they speak evil of those things they know not; and speak evil of dignities, despise dominion, and know things as brute beasts. And Peter says also, they are Balaams for reward, despise government, speak evil of dignities; and calls them, like Jude, natural brute beasts. Jude says, these men deny the only Lord God; Peter, the same. Jude says, they are spots in your feast of charity; Peter, they are spots and blemishes. Jude says, they speak great swelling words of vanity, having men's persons in admiration because of advantage; Peter says they speak great swelling words of vanity, and make merchandise of you. Jude, they are clouds without water, carried about of winds; Peter says, they are clouds that are carried with a tempest. And in many other things these holy men agree in the marks and description of these men exactly. Paul also agrees with them that they are covetous, proud, boasters, false accusers, resisters of the truth, and withstanders of God's ministers, and in their supposing gain is godliness. Now does it seem possible, that the gospel church with so many plain marks of these men could not know them? It does not. Yet these devil and self-made ministers are so nicely transformed after the ministers of God, that the church is put to her wits end to know them apart from God's ministers. And many of these devil ministers thus pass not only with the world, which is no great marvel since the world will love its own, for ministers of God; but for them to pass with the church for God's ministers is marvellous, yet many have done so and are doing so, they are so nicely counterfeited by the devil. But yet I will give you some marks out of this great number

by which they are to be known, being so marked by the infallible Holy Ghost. And you see there are so many marks I can't speak of them all, but will choose the most conspicuous and certain; and leave you to compare the other marks with men you may suspicion to be these false teachers of the devil and men.

And the first mark, in which all three of the apostles agree, is that of covetousness. Then this is a certain mark, to know false teachers by. What is covetousness? It is not as some missionaries have said, a withholding from giving away any part of our property. A man may not give one cent of what he possesses, and yet not be a covetous man. Covetousness is a lustful desire after that which is another's, a lustful anxious desire after that which is unlawful for us to have. Thus says Paul, I had not known lust except the law had said thou shalt not covet. Thus says Jesus, whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. What says the law of God, which is the standard? Thou shalt not covet thy neighbor's wife, his ox, his ass, or any thing that is his. So then you can see by the law what covetousness is; that it is an earnest burning, greedy desire of that which is another's right, or of unlawful things, which another has no wish or right to part with. Read covetousness portrayed to life in the case of Ahab's coveting Naboth's vineyard; there you may see it in its black, quinking, intriguing, horrid colors. Thus a devil minister is constantly coveting more money, he wishes and anxiously desires more money and makes use of every plan and scheme to get it, that can by human ingenuity be devised to obtain it, as did Ahab Naboth's vineyard. And when men won't give it, they fall to killing, as did the pope and his devil gang. For if the Protestants had given their money freely, and enough to have satisfied their money stomachs, we should have heard but little about heresy from them. So with the church of England, if the Ca-

tholics and others had satisfied their covetousness of money, we should have heard but little about their persecution in Europe or America. But it is this cursed principle in false priests that burns, kills, drowns, and destroys the lives of opposers, as Ahab did Naboth, because he would not let him have his vineyard for a kitchen garden. First he tries to buy it, then to swop for it; see how mad he gets, how he frets, how melancholy and sad, how he schemes to get hold of this poor man's vineyard. So the popish priests, so protestant priests, so missionary priests. Are not missionary priests dividing schemes and plans of various sorts, as did the Roman and Protestant priests, and making propositions to the public to get their money, just like Ahab did his various propositions to Naboth, to get his vineyard? Did not Ahab earnestly desire and covet Naboth's vineyard? Surely. In it he violated the law, and his wife murdered the poor man from his covetousness, and he was glad of it and went to take possession of the coveted vineyard in his wickedness. Read the case. So have all the devil's prophets, priests and ministers been covetous to a man, whether heathen, Jewish, or Christian; and they have slain their millions to obtain money, as did Ahab and Jezebel. I could produce you a hundred instances from scripture and history of the fact. And covetous devil priests would do it now, if it were not for the laws of the nations. And I regard the mission spirit as the same devil spirit, for is it not a moneyed spirit, as that of the popish and high church spirit? It is then a covetous spirit, and it is fairly and plainly seen in the plans, schemes and propositions devised to get it, that an honorable man would blush at to be found guilty of. And it is further proved to be a covetous spirit by the great quantity consumed by the priests, and they still, like the priests of old, cry, more, and never say, enough. And it is further proved to be a covetous spirit, by

the division that they make among themselves. And it is further proved, by the laborious tours taken to get it. And it is further proved, by their being displeased with those that won't give, and oppose their schemes as Naboth did Ahab; and then they try to frown down into contempt all that oppose them in their schemes of getting money. And it is further proved, by their reproaching of those that oppose their schemes, as infidels, cold hearted Christians, ignorant, want sense. And it is further proved by calling them covetous that won't give, but the boot is on the missionary leg. Then whenever you see a man devising schemes and laying plans to make money by preaching, say, brother to Balaam; say, devil preacher; or else Paul, Peter, Jude, and the Holy Ghost are all mistaken. Or if he charges the church for preaching, say, and mark him, he is a devil preacher. I mean, if he won't preach for a church unless they hire him, he is a covetous devil priest as certain as there is truth in scripture, no matter what sect or no sect he may belong to. For this mark is not found on one prophet nor apostle, for the gospel minister is to preach freely, and the gospel Christian spirit is to give freely and bountifully; thus both make an offering to God of free will. But where hire and pay is, it is often grudgingly, sparingly, and not of will on either side; but by constraint and for filthy lucre the flock is fed, and not willingly and of a ready mind. So then he that preaches for hire is a covetous hireling, devil priest, the scripture being judge.

There is another mark of these men connected with this mark, and that is, feigned words. That is, soft and pleasant words; words of hypocrisy, words pathetic, seeming to come with love and much desire; words seemingly graced with feeling, truth and religion; rather more zeal than common, seemingly mighty fair like Ahab. These kind of words always accompany the cursed principle of covetousness, as a dress to this black devil of covet-

tousness, that it may pass unsuspected. And here let me drop in a word of 57 years experience, that I have never known among mankind a man with a honey and pancake mouth a good man nor an honest man in that time, in all my dealings with mankind; these feigned, sweet tongue fellows be afraid of, for they will be sure to take you in if they can, and their sweet mouths are for that purpose to deceive. And here again let me drop in a word—in 33 years in which I have been a bit or sort of a preacher, I have never known one man who in his conviction and repentance made a great outcry as if he was shaken over hell, but has disgraced his profession or turned out a hypocrite; and let me add, I never baptised a person that I had not a Christian feeling for at the time; but they all turned out bad to a man. And again I will add, I have never seen but one professor who was more than ordinary zealous, but soon disgraced their profession, and never returned to the church. Then I take it for granted, that both Jude and Peter are right; where they point out a preacher by feigned and swelled words; which means hypocritical and big words, words made use of to hide their devil foot and to make their hearers think they are in good earnest and great divines, by the swelling big words they use; when it is all feigned pretence and hypocrisy. By which words they lie in wait to deceive, as says the apostle; that is, to deceive their hearers out of their money; they are such honey loving good saints, and feel so much and are so holy, so zealous, and preach so good, and wish their hearers so well, when it is all devil and hypocrisy and transformation appearance only. Then when you find one of these fellows with an over sweet mouth and big words, say, devil preacher and go your way; for this man will make the way to heaven very easy, much more so than the scripture. This man will put bolsters under your arms, and cry peace, and heaven, where God has not said peace. This man is over good

if you will watch him; he is mighty good, better than his neighbors, but he can tell you lies for money and you may catch him at it if you will take the scripture for your standard.

I ask if missionary writings, pamphlets, and papers, and mouths, are not full of these pompous, swelling, sweet, feigned words? Don't these kind of words accompany their begging for money? You that have given to them know, you that have heard them preach money to every creature, to men, women, children, widows, and negroes. You ought to know, when Peter says, it is to make merchandise of you. I ask you, have not the missionaries, then, if they have thus feigned you out of your money through covetousness, made a trade of it with you? Have they not traded off to you memberships, tracts, periodicals, &c. &c. and thus merchandised with you? If so, is not the prophecy fulfilled in them? Say, and tell the truth, for the judge is at the door. What, make a trade and traffic of the goods of God's people, or a poor widow's £5, of orphan children and negroes' old handkerchiefs? For heaven's sake, has the church of Christ come to this? Have hale, hearty young men come to this, to live on the widow's and negro's pittance, rather than work? Covetous, Ahab like, who was a king, had large possessions, yet coveted a poor man's little spot of ground. So these covet even the sixpence of the poor widow and negro. This I should say was a dirty business and contrary to the honor of a gentleman, much less a professed Christian. But merchandizing is merchandizing, whether you trade in broadcloths and silks, or pins and fish hooks, all the same. All the same then in the church, whether the pope trades by purgatory and absolutions, or the Church of England in her thousands and church livings, or the missionaries in handkerchiefs, not using sugar with coffee, bracelets, rings, knives, old rags, Irish potatoes, or with widows, negroes, or Congress. Trade-

is trade, whether loss or gain; but I warrant a devil priest don't lose by trade, for that is what he goes for, to make gain by his trade in the church. So have all devil preachers in times of old, and they are now of the same old family of traders.

However, I will take notice of two more marks, by Peter—which have forsaken the right way, following the way of Balaam, who loved the wages of unrighteousness; and, cursed children. Here in the first mark, these men are said to forsake the right way; that is, first in preaching as a gospel minister, which right way is to preach as did Christ and his apostles, as being sent of God, and as their duty to God and for the good of souls of men; and not to preach as sent of the devil, nor for money or hire like Balaam did. Therefore are they compared to Balaam, by Peter and Jude, as loving money, as preaching for money, as a curse to God's church; as Balaam would have cursed God's Israel for money, which is by Peter and Jude called the wages of unrighteousness, because it is unrighteous to love money. To preach for money is also unrighteousness, and this was the very conduct of Balaam, and thus to Balaam are these devil preachers compared. So then these hireling preachers that are seduced by hire as was Balaam, are to be marked by the church of God as so many Balaams and cursers of God's church; they have forsaken the right way, or right doctrine, for money, as the preaching of the truth will not get a man so much money as preaching lies. God's ministers have always preached the truth gratis, but they that preach lies must be paid for it; for he that would have a false witness must hire him. Judas was the first devil preacher—the bag, the bag he must have, as did his old brother Balaam. Preaching for money is an infallible mark by the Holy Ghost, for a false devil preacher. The other mark is—cursed children. Christ said to some in his day, you are of your father the devil. Then these devil priests are devil children; and

therefore they do the devil's work, and may be known by preaching lies in hypocrisy, as did their father to Eve, &c. Then another sure mark of a devil preacher is to preach lies, therefore are they cursed children of the devil; for their father is a liar and the father of lies and liars, therefore they preach lies to support his kingdom in the world.

Another mark of the devil's minister—he has as much zeal as God's minister. As Christ said in his day, they compass sea and land to make one proselyte, although they make him twofold more the child of hell than themselves; but they do it for the bag—but God's minister as his duty to God, and for the good of the souls of men. Another mark in the devil money minister—if opposed he will defend his religion with fire, sword, cruelty and death; and the civil power if he can—while the weapons of God's minister are not carnal, but persuasion, argument, scripture truth, and proof, reason and submission; and then leave men with hearts of pity to account with the God that made them, and after all abuse pray to God for them. The devil ministers are full of pride and boasting and vain glory, and their trust is in an arm of flesh; while God's ministers often cry, my leanness, my little zeal, my cold heart, and bewail their weakness and little engagedness and devotedness in so good and great a cause as that of winning souls to Christ; how little their hearts feel impressed with the worth of souls and the honor of God. Yea, they often bemoan the barrenness of their hearts and their unprofitableness in preaching the word, and their inward and outward infirmities, combined with the cares of the world, the corruptions of flesh, and temptations of the devil, that harrass them almost day and night.

Again: a devil minister will resist the truth of plain and express scripture, and explain it away to make his own dogmas of lies stand, that he may please men, avoid persecution, and obtain the bag, and go with the popular current of the rich of this world; while God's ministers will contend for express scripture truth before friends and foes, in fair weather and foul, and bear joyfully scorn and reproach from scoffers, for the sake and in defence of God's truth.

Again: a devil minister will be sure to scatter the flock, or divide brethren, wolf like, wherever he goes. For sure it must be that God's ministers gather and feed the flock, and that not for lucre's sake as they are sent of God for that purpose. And thus all God's ministers may be known by their preaching,

for they will be sure to feed the flock, care for the flock, oversee the flock; because they love the flock and God has made them watchmen over the flock—therefore I am crying to the flock, wolf in sheep skin. But a devil minister will not feed the flock in his preaching, but he will feed devil professors; I mean carnal professors, for such Paul speaks of. Then a sure mark of a devil minister is to scatter Christians, some fleeing one way and some another; for Jesus says, the wolf cometh to kill and destroy, yea to scatter the sheep; and further says, he that gathereth not with me scattereth. So then let this man's talents be what they may, and no matter to what sect he may belong, be sure when you see Christians thus scattering and dividing that there is a wolf about; for this man proves himself to be a wolf by the sheep's fleeing, and you know Christ has charged his church to beware of wolves in sheep's clothing, or, I say, this devil minister. So then I say wolf, wolf in sheep skin, if this man has the tongue of Gabriel. And the churches of all denominations should reject a man of this stamp, and turn away from him; for the churches are commanded by Paul to mark them that cause divisions among them, for such serve not our Lord Jesus but their own belly. Ah, wolf preacher, the belly, the belly did ruin poor Judas, or in other words, carried him to his own place.

The devil ministers may be known by their over zeal for the externals of religion, outward show, pomp and parade; like their old brothers, wolf priests of the Pharisees, who shed the blood of the son of God, and were very strict for the Sabbath, &c. And their practice and doctrines will be vexatious to the godly soul like the Sodomites to Lot; their pomp, fine show, great swelling words, fair speeches, high ideas, fine address, good language, but false doctrine, have no life, feeling, comfort, nor consolation to the soul that is born of God and knows the truth by experience on his own heart. For these men can't preach an experience of grace, know not the gospel of Christ, therefore can't bring the joyful sound to the believer's ear, and give him his meat from the gospel in due season; but all he preaches is flat, dead, and insipid, and hurts the saint's feelings rather than comfort and strengthen him.

These men preach first one doctrine and then another, therefore Paul speaking of devil doctrine calls it, the doctrines of devils, in the plural. But God's ministers preach, to a man, doctrine and not doctrines, from the time they

begin to preach to their death; they never change, because they are taught by the Holy Ghost to preach the doctrine of Christ, and they know all others are false and doctrines of devils and men. And all this and much more agrees with the prophecy of these men; for, says Paul, evil men and seducers shall wax worse and worse, deceiving and being deceived. Yea, another prophecy saith, some shall depart from the faith, (what faith but apostolic faith) giving heed to seducing spirits and doctrines of devils. Surely then when a man preaches contrary to apostolic faith or doctrine, he has a sure mark of a devil minister; he may quote scripture and seem to make it his guide, devil like; but you must watch him close, for he will be sure to wrest their true meaning, cut and shift, twist and turn them from the general current of the scriptures and their plain sense; in a word, if you don't watch him close and compare what he says with the scripture that you remember, he will be sure to raise a smoke over your eyes and then go off leaving you in the smoke of the pit. But I will give you one text that has this smoke upon it by their old father—skin for skin, all that a man has he will give for his life. Is this a lie or the truth? I have heard many say, in this the devil told the truth. No, sir, it is a smoky lie; for thousands and tens of thousands have given up their lives, before they would their religion, liberty, or property. I could give many of this sort of the devil's smoky lies and his priests too, but dare not. Now at the first mention of the above text, it seems as if it sounded as the truth; and in the same way the devil's preachers preach, it sounds like the truth but examine his preaching by the great and good book and you will find his preaching smoky lies. But as the devil don't like the truth and can't live in the truth, nor his kingdom stand by telling the truth, but he loves darkness rather than light, therefore he must raise a smoke where the sun of truth shines, to darken truth, and make a smoke over his lies to make them appear truth. And thus it is about as old George Whitfield said, the devil loves to fish in muddy waters; just so it is with the devil's ministers, their lies pass for truth in the smoke of first appearance and in first muddying the waters of the gospel, and then for catching fish: first perverting the truth, then for lies drawn from false premises. And this may be fairly known by their not preaching the whole council of God, his eternal unchangeable love, election, predestination, &c. or salvation by grace and

faith from the foundation to the cap stone; for God's eternal purposes and decrees to save his elect people by grace alone these men can't endure, because this doctrine is the truth; and what has the devil or his ministers to do with the truth, but, to vilify and resist the truth, as their old brethren Janes and Jambres did Moses?

I have a thousand things more to say on this head, but dare not. When you find a man with the marks laid down, say, wolf in sheep skin; charge him with assuming it, for he has got it on. Say, devil minister, for his lies and money in preaching prove the charge on him, by witnesses from scripture whose veracity is not to be doubted.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', JULY 22, 1837.

---

*Go ye into all the world, and preach the gospel to every creature.*

This passage of scripture, taken in connection with the lives of Christ and the apostles, is clear in its import, and easy to be understood. And yet, remarkable, not a word in the passage except *and* and *the*, but that has been made the subject of warm controversy. It is not the object of the present article to bestow a critical, nor even a superficial notice upon every word; but to examine the fitness or unfitness of the quotation, as a whole, to missions.

1. These are the words of the king of kings and Lord of lords. He possessed all power, and all authority, in heaven and in earth. He confessed, at the time, no superior power; he admitted no equal, no adjunct power. With him, the authority to command in all divine things commenced, and with him it remains. "All power is given unto me." What he commanded they were bound to obey; what he commanded, no other was at liberty to command. Hence, all who take up his language in the present day, saying, Go ye, &c. for the purpose of enforcing Christ's command and sending the gospel to all mankind, all such transcend the limits of

human authority, and usurp the throne of Christ. If any is truly impressed with Christ's injunction, if he feels the command with all its weight and solemnity, he will do as the apostle did, *straitway preach Jesus*; he will not say to others, *go ye*; nor yet will he tarry, saying, *send me*.

2. The apostles were to tarry in Jerusalem till they were endued with power from on high. They had been commissioned to preach to the Jews before Christ's suffering: for which they were prepared by Christ, they being clothed with the authority of the miracles which he himself wrought before the Jews. But the Lord had wrought no miracles in presence of the Gentiles, neither had his apostles; consequently, they did not, even after their commission was extended to *all the world*, possess the requisite power to preach the gospel to the gentiles and to every creature. But on the day of pentecost, *cloven tongues as of fire—sat upon each of them*, [the apostles,] *and they were filled with the Holy Ghost*. Henceforth they were endued with power from on high; they preached among all nations; their sound went into all the world, and their words to the ends of the earth. And before the city of Jerusalem was destroyed, before the death of all the twelve, the Lord's command, "Go ye into all the world, and preach the gospel to every creature," was literally accomplished. (Acts 2: 5. Rom. 10: 18. Col. 1: 6.) Admitting that the missionaries neither deny that the gospel has been preached to every creature, nor that they are trying to amend that which the apostles did; but that they are endeavoring to carry out the Saviour's command and extend his kingdom; then they must insist that they already are, or must be hereafter, endued with power from on high, before the words, *Go ye, &c.* will fitly apply to them: otherwise, they are unfit to go to the heathen. The Lord beheld his apostles unfit till they were so endued; and he must likewise see

the present age of ministers unfit. But the missionists say, the gospel has not been preached to every creature, and that they are carrying out the commission; carrying the bread of life to the dying, famishing heathen. If the apostles had gone to the Gentiles before the day of pentecost, they had disobeyed Christ, and been unqualified to preach to the Gentiles; because miracles were necessary, and especially the gift of the Holy Ghost, to establish the gospel among the Gentiles. Equally so with the present missionaries. If they are carrying out the divine command, and go to the heathen without the power, they disobey Christ, and go to the heathen unqualified to establish a church for him.

3. The apostles were to *go*, not to *send*; the Saviour bade *them go* themselves, not to send *others*: "Go ye." The missionaries apply this passage as though it read, *Send ye*, &c. The history of missions furnishes us with no instance of a missionary going to the heathen, who did not in effect say to men, Sirs, send me. All their ministers teach the people to construe the passage, *Send ye* into all the world, and preach the gospel to every creature. They teach the church, and even the unregenerate to believe they can send, and have sent, to accomplish that which Christ commanded his disciples, his apostles, to go and do. And they teach too that the gospel cannot be sent without money, and that the money requisite cannot be obtained without begging societies. Consequently, the country is filled with filthy lucre institutions; and nine ministers in ten are filling agencies, or some new and unscriptural office, to beg money with which to send men to do what, agreeably to the text, they ought to go and do. They tell us, farmers, mechanics, schoolmasters, and merchants, can send the gospel to the heathen!

4. We do not believe that present missions will carry the gospel to heathen nations; because, first, they profess to be car-

rying out, or extending to all the world, that gospel which has already been preached in all the world: secondly, because the advocates thereof take upon them to enforce upon each other, the words which Christ addressed to his own apostles, in other words, they renew his commission: thirdly, no man who is sent of Christ, will wait to be sent of men: fourthly, no man who is sent of men, will preach Christ's gospel, but men's gospel, that is, he will be a man pleaser or a self pleaser: fifthly, the institutions and practices used for the purpose, are unscriptural and antichristian, and prove satisfactorily that those who advocate and practice them are not influenced by the spirit of the gospel.

We believe that notwithstanding the apostles literally fulfilled their commission, it is nevertheless through the above commission, the duty of Christ's ministers to preach the gospel. And that wherever the Lord in his providence casts their lot, or whithersoever his word and Spirit bids them go, they will preach Jesus Christ, whether in Asia, Africa, or Europe. Like Christ's first ministers, they will not go, when he bids them stay; nor stay, when he bids them go. And if the Lord have sent them, he will put it into their brethren's heart to help them forward, or open a door of support among the heathen. Let the Lord's minister remember, *his bread shall be given him, his waters shall be sure.*—*Ed.*

#### THE SABBATH.

From the creation time began to be numbered and divided. The first division was into day and night. The second was into weeks. The Lord's work of creation finished the first week, of laboring days. To these he added the seventh day to make the week complete. On this day he rested from all his work; he sanctified and hallowed it. He set it apart as a day to be observed to



the Lord, a day on which no servile work was to be done. Through all time down to the present, the Sabbath has been observed by some, with more or less strictness. It was made for man, and for his use, not for his abuse. The obedient both among Jews and Christians, have accounted of it and kept it properly.\* But among those who profess to reverence the Sabbath numbers have been found, who have made either too much or too little of it. The Jews at one time opened the gates of Jerusalem, and suffered the merchants to enter, and to come and go with their waggons on the Sabbath. For this conduct the prophet reproved them, commanded the gates to be shut, and ordered the merchants to come no more on the Sabbath. The people at another time became so zealous of "the sanctity of the Sabbath," that complaints were urged against Christ himself for healing people on that day. The present day is fruitful of people equally zealous. The Biblical Recorder has copied our remarks on the article from the Buffalo Spectator, respecting the "5000 Sabbath breakers;"<sup>†</sup> for the purpose, it would seem, of letting "the reader decide how much respect we have for the divine command,—'Thou shall keep holy the Sabbath day;' or how much scruple we would find in profaning this institution ourself." The Editor of the Recorder says, he much doubts whether a more barefaced attack upon the sanctity of the Sabbath, or a more wanton and silly attempt to justify its desecration can be found in the annals of infidelity. Our remarks in question are open

\*With this exception; we are of opinion that the Romish church changed the Sabbath from the seventh the first day of the week; and that the Protestants keep the same Sabbath with the Romish church.

to perusal in the 2 vol. Prim. Bap. 2 No. p. 26 We have carefully examined their bearing again; and we find in them so little to justify Mr. Meredith's remark, that we do not believe him sincere. If, however, he is serious, he certainly ought to make no pretensions to being well versed in the annals of infidelity.

As to the passengers alluded to, if they had violated the Sabbath, the Editor of the Spectator should have sought some opportunity to persuade and exhort them not to do so any more. If he contend that they who sin publicly should be rebuked before all, that others may fear; a question arises in our mind, whether one in ten of the passengers will ever hear or see the rebuke in the Spectator. As we said before, we do not suppose they were guilty of any civil statute; for we do not believe there now is, or ever ought to be, a statute or State law to compel people to observe actively any religious rite or ceremony. Besides, travelling on the Sabbath if necessary, has been practised from Christ's day till now, without a murmur from any quarter, if we except such as complained of our Lord when he and his disciples went through the cornfields on the Sabbath day, together with those who desire to stop the mail and steamboat and passengers in modern times.

There is no doubt but that thousands do not keep the Sabbath as we could wish; but then let us try to persuade them, without attempting to pull down civil institutions and privileges. The truth is, Mr. M. and the New School speak evil of civil dignities; and they do not like to be taken notice of. They would have evaded the State laws of Georgia. They would have stop-

ped the mail on the Sabbath, and thus have brought Congress and the country to yield to the dictates of a religious sect. Those who are so benevolent as the Editor of the Spectator, to publish 5000 Sabbath breakers; and so beneficent as the Editor of the Recorder, to defend him in it; and so clamorous about the Sabbath as they and their friends are, while they have their numerous missionary societies to distract all conditions of people of the last cent they can command to fill their treasuries; while they open anew the gates of Jerusalem to let the merchant waggons go to and fro with all kind of traffic in souls, in children, black people, white people, professor, non professor, vicious, moral, old, young, bond, free; all may pass in steamboat, coach, horseback, in ox cart, waggon, or on foot, if they will but turn themselves to these societies and become members, directors, &c. whether the widow be afflicted or the child cry for bread, or the naked and the needy remain so: we say, those who clamor about the Sabbath, while they indulge in such as above described, can lose nothing by reflecting what Christ said to the ruler of the synagogue, Luke 13, 15.

As to Mr. M.'s personal remarks about ourselves, we shall not deny him the privilege of saying any thing he please. Our readers will not overlook one fact, that is, he has dealt in little else for the last twelve months. He carefully stands aloof from the *subject*; and it would appear, thinks to gain his cause by diverting attention from that to an *individual*. We hope our readers will keep the subject steadily in view, and let him enjoy his dignified sallies.—*Ed.*

—————  
LITTLE RIVER ASSOCIATION.

The Little River Baptist Associ-

ation held its last session with the church at Willow Spring, Wake county, N. C. on the 14, 15, and 16 of October, 1836. Burwell Temple was Moderator and John H. Keneday, Clerk. This Association corresponds with the Kehukee, Contentnea, White Oak, Country Line, and Abbot's Creek Union; visiting brethren from all except the Kehukee, were present. The two churches at Cedar Grove and Juniper were added to the Association. The corresponding brethren from Country Line were S. I. Chandler, Robert McKee, John Stadler, Thomas Gibson and Joel Bolton: from Abbot's Creek Union, Ashley Swain and John R. Craven: from Contentnea, Benjamin Bynum: from White Oak, Parham Pucket. The next session is appointed to be held with the church at Reedy Prong, (county not named,) commencing on Saturday before the 3rd Sunday in October, 1837, at 11 o'clock.

In place of a Circular Letter this body has set forth some of the passages of scripture upon which her faith is built. From this summary of inspired foundation, it will be seen that amidst the present widespread and grievous departure from New Testament divinity, the Little River Association are favored from on high to continue in *the doctrine of God our Saviour*, while they hold and defend the belief in the gracious principles of the triune, eternal, unchangeable and sovereign God—the everlasting covenant of redemption—election particular, eternal, and unconditional on the creature's part—special redemption by the blood of Christ—the total depravity and helplessness of unregenerate man—the sovereign and effectual calling of sinners from darkness to light, from the power of satan to God—the predestination

of sinners to conformity with Christ's image, and to the adoption of the children of God—the necessity of repentance—justification by the imputed righteousness of Christ thro' faith—the final perseverance or preservation of the saints to glory—immersion only as baptism, and believers only as the proper subjects—the duty of observing the Lord's Supper, of regular and strict discipline, of faithful, scriptural and tender dealing; to consult the church respecting the propriety of any intended religious procedure, and finally to disown entirely all the popish institutions which are so wonderfully revived and promoted under professions of benevolence and charity. We would gladly insert the whole, but we lack room.—*Ed.*

#### TO MISS LOUISA MOORE.

Dear child, I arrived safe home from Virginia and found my family well for which, and ten thousands of other favors, I desire to bless my maker God. And but few people, I sometimes think, can surely have greater cause to praise the Lord and to be humbled in the dust, than I have; and yet to do my very best, I cannot feel so thankful and humble as I ought, and wish to be. Indeed I at times feel quite otherwise than thankful and humble, but it is not to my credit to say so, but I can make free in speaking of religious exercises to Louisa, for I know she is acquainted with an abundance of them.

Your letter to me, dated May 14th, I found when I got home, and I was glad to see it, and thankful to the Lord that he makes my letters a blessing to your soul, and you say he does. Give him all the praise, child. You speak of a pleasant gale from the south, and then again you talk about feeling fretful, &c.

Why you change amazingly, and yet it is no way strange, for we are all kind of changelings, and hence we cannot expect to excel, though we may be numbered with the first-born, and be considerably dignified as was Reuben of old; yet as he was unstable as water, he was not allowed to excel, Gen. 49. 3, 4. But there is One who excels all the human race in wisdom, in strength, in goodness, in beauty, in riches, in honors, in worth, in pity, in love, in mercy, in truth, in grace and in stability, for he is the same yesterday, to day, and forever. And this excellent, yea, superexcellent person, is the elect of God, the anointed of the Father, the bright and morning star, the messenger of the covenant, the fountain of life, the admiration of angels above, the chief delights of saints below, and the scorn of wicked men and the indignation of devils.

In this our glorious Christ you will find all you need for time and eternity, and all without money and without price; and there is no excuse for your keeping away from this august plenipotentiary, this great fountain of immortal life, this eternal God. He himself says, Come; and the church says, Come; and your miseries, and wants, and afflictions, and temptations, and weaknesses say, Come; and your affectionate friend and father in the gospel says, Come, Come; to this dear Saviour of sinners come, my daughter come. I, in deep distress, and with a soul surcharged with despair, and borne down with sin a heavy load, have gone to this glorious Immanuel, and in him I have found a home, a home for my soul, and a pardon for my sins, and a balm for my smart, and a discharge from prison, and peace with God. But do read my poem which is re-

corded in what is commonly called my life, page 56: but especially read the 5th, and the twelve following verses of that poem.

I can truly say that the religion which the Lord has put my soul in the possession of, is more than whim, and more than bare speculative notions, and far more than mere doctrinal truths received only in the head, or as Paul says, *in word only*, 1 Thess. 1. 5. It is to be feared that the religion of many among us amounts to nothing more than head knowledge, or merely truth in the letter; no holy unction on the soul, no pardon of sin, no peace with God, no witness of the Spirit, no communion with the Lord of life and glory. With most professors and preachers, these matters are passed over in silence. They are seldom or never preached, or written, or talked of; and hence it is that pulpits and religious newspapers are so dry and lean as we find them to be. But not so the Holy Bible: here we discover much of the Spirit's teaching in the soul, and of his rich anointing, and soul refreshing perfumes. Much, very much was the mind of that evangelical prophet Isaiah led into this department of the gospel; I mean, the god-head, and the personality, and the office-work of the Holy Ghost. And hence he speaks so sweetly of *Christ the head* being anointed by him; and also of the *church the body* being anointed by the same divine agent. And what sweet, and how many precious things of the gospel, and of the office-work of the Spirit are signified unto us in many parts of his prophecy. It was the eternal design of Jehovah, that God the Spirit should, in an especial manner, preside as prime minister in the gospel church; and that all the glory, and honor, and wisdom,

and power, and goodness of eternal deity, which should be disclosed to the church, should be done through the agency of this prime minister, or God the Spirit. And all the life, and light, and beauty, and charms, and glories which there are in Christ and the gospel, and which were designed by Jehovah to be savingly revealed to the sons of men, should be savingly effected by the same agency. And hence, he, God the Spirit, is the glory and the light of the gospel church in its present militant state; and upon all this glory shall be a defence," Isa. 4. 5. Under this Spirit's teaching, all is well, and all will end well; but without it, all religious knowledge, and light, and understanding, will at last go out as did the lamps of the foolish virgins.

By the will of God I shall be with you all in the course of a few weeks. I have now in the press, and will be soon out, a volume of Old School Hymns, and I shall have them with me when I visit your State and New England.

Peace be with thee. Amen.

*James Osbourn.*

Baltimore, June, 1836.

*Macon, Ga. April 6, 1837.*

Brother Bennett: the brethren at Mount Paran, Crawford county, Ga. gave the following resolutions to me to send to you, and wish you to give them a place in your paper the Primitive Baptist, if you think them worth so doing.

Yours, as ever.

*Jonathan Neel.*

*Crawford county, Ga. }  
Feb. 4th, 1837. }*

The Committee appointed by the church of Christ at Mount Paran, to whom was referred the subject of the various societies of the present

day, called benevolent, Report: that we have had the same under serious consideration, and have come to the conclusion, that the time has come when all Christians should strictly adhere to the command of God, and come out from among them and be separate from them. And as we believe that each individual church is independent in matters of church government, and all other organized and standing bodies civil or religious, designed to manage the affairs of the churches, or in any wise to interfere or take part in governing of them, are destitute of scripture authority and should not be countenanced by any church, believing them to be the inventions of men and the fulfilling of those prophetic expressions found in 1 Tim. 4. 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 6: 5. Supposing that gain is godliness; from such withdraw thyself. Acts 20: 29, 30. For I know this, that after my departing shall grievous wolves enter in, not sparing the flock; also of your own selves shall men arise, speaking perverse things to draw away disciples after them. 2 Peter 2: 3. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not—with many more such passages. These are our reason for coming to the conclusion we have. And as we believe that the State Convention, with her entire brood of institutions, has been a fruitful source of discord and division among brethren, and it is a matter

that should interest all: We therefore recommend the adoption of the following resolutions. The Baptist church of Christ at Mount Paran—

*Resolved*, that the benevolent (so called) institutions of the day, such as Bible, missionary, temperance, and tract societies, &c. are unscriptural, unsupported by divine revelation, and therefore antichristian. This is therefore to declare and make known to our brethren composing the Echoconnee Association, and all whom it may concern, that we have no fellowship with those human institutions, neither do we have fellowship with Associations, churches, or individuals that are in connection with them.

*And be it further resolved*, that it shall be the duty of this church when any person applies for membership by letter, or experience, to examine them whether or not they are connected with any of those institutions; and if they are, they shall not be received, except they will come out from among them and be separate; for we have no church fellowship for any who have joined themselves to any of the above named institutions, and neither suffer them to preach in our pulpit.

<i>S. B. Burnect,</i>	} Com- mit- tee.
<i>Simon Parker,</i>	
<i>Wm. H. Lowe,</i>	
<i>Sam'l Vining,</i>	
<i>Wm. Dunn,</i>	
<i>James Hoye,</i>	
<i>Hen'y Newsom,</i>	

The above resolutions were unanimously adopted by the church in conference, February, 4th, 1837.

*Wm. H. Lowe, C. Clk.*

NOTICE.—*For Sale*, at Tarboro', the following works, by Jas. Osbourn. Old School Sonnets, price 50 cents. Present dark and sickly state of the church of Christ, 25 cents. Fac Simile, or The Religion of New England pourtrayed, 12½ cents. (North Carolina or northern money only can be received in payment.) Apply to *Coffield King*. 4 July, 1837.

# POETRY.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION IV.

The believer's safety under the covert of Christ's atoning blood, and powerful intercession.

(continued.)

Did holiness in precepts stand,  
And for perfection call,

Justice in threatenings death demand?  
Thy Husband gave it all.

His blood the fiery law did quench,  
Its summons need not fear:

Tho' t' cite thee Heaven's awful bench,  
Thy Husband's at the bar.

This Advocate has much to say,  
His clients need not fear;

For God the Father hears him ay,  
Thy Husband hath his ear.

A cause fail'd never in his hand,  
So strong his pleading is;

His Father grants his whole demand,  
Thy Husband's will is his.

Hell-forces all may rendezvous,  
Accusers may combine;

Yet fear thou not who art his spouse,  
Thy Husband's cause is thine.

By solemn oath Jehovah did  
His priesthood ratify;

Let earth and hell then counterplead,  
Thy Husband gains the plea.

(to be continued.)

### RECEIPTS FOR VOL. II.

Joseph Hughes, \$1	G. W. Jeter,	\$5
John Gaiden, 5	Wm. Griggs,	5
T. A. Sullivan, 5	M. D. Holsonbake,	5
John Caffey, 1	S. I. Chandler,	10
Peter Bankston, 5	Fred'k Ross,	1
Henry Dance, 5	Philip Sieber,	5
A. Keaton, 5		

### FOR VOL. I.

Peter Bankston; \$5.

### AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, Sen. Williamston. Joshua Robertson, Gardner's Bridge. John Bryan, Clark's Store. R. M. G. Moore, Germantown. Foster Jarvis, Swindell's P. O. Wilson W. Mizell, Plymouth. John Lamb, Camden C. H. Jacob Swindell, Washington. Francis Fletcher, Elizabeth City. J. A. Atkinson, Bensboro'. James Southerland, Warrenton. Alfred Partin, Raleigh. Stephen I. Candler, McMurry's Store. James Wilder, Anderson's Store. Benj. Bynum, Speight's Bridge. William Exam, Waynesboro'. Henry Avera, Averasboro'. Parham Pucket, Richland. John H. Keneday, Chalk Level. Burwell Temple, Wake county. Obediah Sewell, Rogers' P. O. Geo. W. McNealy, Yanceyville. W. R. Larkins, Long Creek Bridge. James Dobson, Sarecta.

**SOUTH CAROLINA**—Wm. Hardy, Edgefield Dist. James Hembry, Anderson C. H.

**GEORGIA**—William Moseley, Bear Creek. Edw'd S. Duke, Fayetteville. A. Cleaveland, McDonough. James Henderson, Monticello. A. B. Reid, Brownsville. John McKenney, Forsyth. Anthony Holloway Lagrange. Patrick M. Calhoun, Knoxville. J. M. Rockmore, Mountain Creek. Edw'd Stewart, Calhoun's Ferry. Rowell Reese, Eatonton. Thos. Amis, Lexington. Jonathan Neel, Macon. Gray Cumming, Union. John G. Willingham, Hallco. Charles P. Hansford, Union Hill. Bryan Bateman, Pine Level. Moses Johnson, Fort Valley. John F. Lovett, Mount Pleasant. E. H. Mathis, Adairville. R. Tolcr, Upatoie. Wm. R. Moore, Mulberry Grove. Clark Jackson, Blakely.

**ALABAMA**—L. B. Moseley, Cahawba. A. Keaton, McConico. John Blackstone, Chambers C. H. John Davis, Portland. Wm. W. Carlisle, Mount Hickory. Henry Dance, Daniel's Prairie. Wm. W. Walker, Liberty Hill. Daniel Gafford, Greenville. Samuel Moore, Snow Hill. William Powell, Wetumpka. John Kelley, Bragg's Store. John G. Walker, Milton. Seaborn Hamrick, Corinth.

**TENNESSEE**—Gray Haggard, Kingston. A. V. Farmer, Brightsville. Charles Galloway, Indian Tavern. M. H. Sellers, Ten Mile. William Patrick Cherryville. Pleasant McBride, Oats Landing. Asa Biggs, Denmark. Thos. K. Clingan, Smith's Roads. Wm. E. Pope, Aaron Compton.

**MISSISSIPPI**—Jesse Battle, James D. Williams.

**LOUISIANA**—Peter Bankston, Marburyville.

**MISSOURI**—Samuel D. Gilbert, Portland.

**ILLINOIS**—Richard M. Newport, Granville.

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

**OHIO**—Joseph H. Flint, Preston.

**KENTUCKY**—Tho P. Dudley, Lexington.

**VIRGINIA**—Kemuel C. Gilbert, Sydnorsville. Rudolph Rorer, Berger's Store. John Clark, Fredericksburg. E. Harrison, Herringsville. William W. West, Dumfries. Theo. F. Webb, Callaway's Mill.

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

**PENNSYLVANIA**—Hezekiah West, Orwell. Joseph Hughes, Clingan's Roads.

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

**WISCONSIN TER.**—M. W. Darnall, Mineral Point.

### TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, AUGUST 12, 1837.

No. 15.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

By JOSHUA LAWRENCE.

PART IV.

ON A CHRISTIAN THAT MAKES HIMSELF  
A MINISTER, NOT BEING CALLED OF  
GOD TO THAT OFFICE.

In the fourth place I am to take notice of a Christian man, who makes himself a minister, without the call of God to that office or gifts for the ministry. This kind of men have always been a great plague to the church of God, and the more so, because half right and half wrong; and it has been hard for the church of God to distinguish these sort of men from God's real called ministers. And the reason is again, because of that diversity of gifts given to God's ministers severally, as the Spirit will, either great gifts or small. But the minister of God's make that possesses the smallest gift among them, is as much a minister of God's make as the greatest. But the main reason why the church can't tell this man from God's real called minister is, because he can preach an experience of grace as well as God's real called minister. And what else this man preaches as to doctrine will be sound and in favor of the truth with all his might, and oppose error though it may be in a bung-

ling manner, so as to make God's saints cringe for their awkward way of doing it. For this man honors the truth and loves the truth, when he hears it preached by others that can preach it clearly, although they themselves have no gifts to preach and explain it to others. But I think I can so point out this man that he may be known by the church of God, and that this man may know himself.

These kind of men go to preaching and are neither called thereunto by God, men, or devil; these are desirous, very desirous, for the salvation of souls, and it is this desire that deceives them. Having tasted the sweets of salvation and the wondrous love of God that cheers their long sorrowful hearts more than wine, and enjoyed for a moment the powers of the world to come, combined with hope of ineffable glory, the beauty of religion, and the preciousness of Jesus Christ, and a fullness of the consolations of the blessed gospel of God, they want all others to taste its sweets. And this makes them try to preach and think they are called to preach; for they feel how precious souls are, and want to do something to save sinners' souls and for the cause of God; while they under the flow of their feelings think they can preach pretty well, which is apt also to give them a good stock of self-conceit; and their flow of feelings generally keeps them along for some time, until they become conceited they are called to preach or else they should not have such feelings.

All this is but mistake, hence these may be known by the following marks: 1st, by having no gifts for the edification of God's people save what little of their experience they preach. 2. By having no gifts to feed and comfort God's people. 3. By no aptness to teach neither saints nor sinners. 4. By having no gift to explain and expound the scriptures and give their meaning. 5. By no gift to teach any particular line of doctrine, but jumble all together, law, gospel, works, grace, and every thing that comes to hand; but can preach their own experience pretty well, seem to have great desire for the salvation of sinners—Christians will feel them in part of their sermon, yet be left unedified. 6. There will be something wanting in all or any sermon they may try to preach. 7. But may principally be known by, when they take a text they can't stick to it, they can't explain it or bring any doctrine out of it; every time they come to it and try to explain it they will get bothered and then hum and haw and run off on any thing and every thing, and explain nothing—but when letting the text alone and going on any thing and every thing that comes to hand, seem to get along smooth and easy to themselves, so that the people that hear can't say much for or against them, because half right and half wrong—he is a Christian, but not a minister. If exhortation is this man's gift, tho' he may pass with himself and the people for a minister, yet they will perceive at all times there is something wanting in his preaching to give full satisfaction to those that hear, whether saint or sinner.

These men might be very profitable to the minister, church, and people, if they could be humble enough to attend to their proper gifts, to pray, sing, and exhort; for when they do that they get along easy and all seem to approve—but their stock of self-conceit won't let them. These think they ought to preach while the church can hardly say whether they had or not, hoping that they are called of God and fear-

ing to stop them and so do wrong. But here is a mark by which they can certainly be known. These men never grow in their preaching and gifts in the ministry, but will for ten or twenty years be about the same old seven and six pence; never rising higher, nor sinking much lower than their first standard. While all God's ministers that have gifts for the ministry, be they weak or strong, will grow in their gifts of preaching, knowledge of Christ and his gospel, and in understanding and explaining the scriptures more or less, to a man, and to the perception of those that frequently hear them. But as this is a matter of great importance with the churches, I will be here particular; for God forbid that what I should say here should prevent one man from preaching, who is called of God to that great and good work; or that any should continue to preach who is not called of God to that office.

So then we will suppose that in some certain church there is a man who has just commenced to exercise his gifts, or commenced preaching. Now how shall the church know whether such a man is called of God or not, to the work of the ministry, is the great question to decide by the church; for if he is not called of God he ought not to preach—if called, the church should encourage him onward.

Then I will lay down the marks more distinctly how a church is to know. 1 Timothy 3. 2: Apt to teach. This mark the church can't help knowing, that often hear the man preach; whether she is taught or no, or whether in this man's preaching she is taught in the scriptures or mysteries of the gospel or not; or whether there is an aptness in his preaching to teach saints or sinners in the plan of redemption and the fall of men, or whether he seems to have a talent or not to explain the scriptures and give their true meaning. Titus 1. 7: Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Then if this man



preach sound doctrine, if his preaching has a tendency to convince or confound gain-sayers, or stop the mouths of those that oppose the truth with clearness from scripture proof, we may safely suppose he has gifts.

John, 21. 15, 16, 17: Feed my lambs—feed my sheep. No other kind of minister on earth can feed the saints but a minister sent, called, and qualified of God for that purpose; and this is the greatest and best gift in the ministry, to feed lambs and sheep, nor are there but few ministers that possess this gift—Peter among the twelve. If therefore the church perceives that the man who has begun to exercise his gifts in the church, has a tendency in his preaching to feed, comfort, and strengthen Christians, drive away their doubts, remove their fears, and strengthen and revive their hope, and fill saints with joy, peace and love; rest assured he has gifts; and is called to feed sheep. Happy for that church that is blest with such a man, esteem him very highly for his work or gifts' sake, for he is a man of God and his master has given food to give his lambs and sheep—see thou do so.

Acts, 4. 36: Which is, being interpreted; **the son of consolation.** Now if this man so preaches as to console the saints in their distresses, and bear them up and bear them along in their tribulations, and support them under temptation and trials; and his preaching seems to be calculated to this end, to console and comfort the children of God and make them rejoice in all their tribulations, and strengthen them to move onwards with more alacrity and delight, the church may say, a gift from God for her comfort, in this man.

Mark, 3. 17: And he surnamed them Boanerges, which is, sons of thunder. Now another gift of the ministry is, sons of thunder. Then if this new begin preacher has a gift to warn sinners with awfulness and terror, and alarm and convince them of their danger, and make them stand awed and trembling before him,

and feel with power the word preached by him with conviction and sorrow for their sins, thundering the curses of the law and then with clearness pointing them to the hope of the gospel, and the all atoning blood of the Lamb, and salvation by faith and the grace of God for helpless and lost sinners, then the church may say, a gift from God.

Ephesians, 4. 11, 12, 13: And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. 12. For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, (or church of God, is meant by the body of Christ.) 13. Till we all come to the unity of the faith, &c. 1 Corinthians, 14 4: But he that prophesieth, edifieth the church. I won't trouble you under this head with more scripture, when I can single out all the New Testament on this ground under two heads; one is, the edification of the church, and the other is, to save sinners by the foolishness of preaching.

Now when a man don't preach to edify Christians, or comfort or strengthen them; but they can say when he is done, I am no better off in my feelings than when you begun; and that after frequent hearing if this is the case, say, very doubtful whether God ever sent you or not. Because one of God's designs in sending preachers is, the edification of his church; in this channel the New Testament flows. Read for yourself. Then I say God never sent that man to preach, who don't edify his church, or is a means of convicting sinners and alarming them of their danger, so as to make them less or more flee from the wrath to come. Then say, for the edification of the church and to save sinners, to defend the truths of the gospel and be a witness for Christ, is the end and design of God in all preachers he sends; and if they come not to these marks, how shall they be sent? For some are not sheep feeders, but sheep killers; some are false witnesses, and their not preaching accord-

ing to the word prove it on them. Some hurt the feelings of both saints and sinners. Some don't comfort sinners, but lull them to sleep in falsehood. Read my gentleman preacher, and God preacher, for further information on this head.

#### PART V.

##### ON MY GENTLEMAN PREACHER.

These kind of men have been the greatest curse to me that I have ever met with in the pulpit, except that of a cold, barren, dead and lifeless heart; for they have hurt my feelings, and the feelings of the congregations, until I have been so out of order that I have had a good mind or a bad one, to not preach at all when they were done, by these high-minded, would be preachers if they could, for popularity and greatness in the churches and world, to be called Rabbi. These may be known from thirty-five years experience by the following marks: 1. by their proud external carriage, and great affected airs and words. 2. In their pompous manner and airs in singing, praying and preaching; you will see affectation and airs in all they do and say, in which there will be no life nor feeling to the audience, but rather their feelings will be cramped and hurt, both saint and sinner. 3. These will borrow other people's ideas, and such too as contain the most pompous expressions they will be aptest to repeat, for these men have scarce any ideas of their own; and when they have preached any thing and every thing, it is all in amount nothing to their hearers, though you may see by their self complacency that they think they have done wonders; yet in all they have said there is neither doctrine, life, feeling, comfort, nor edification to saints nor sinners; although the preacher will affectedly appear to feel mightily, yet no one will feel but himself; and you if you will open your eyes may see that it is all affectation, and dead and flat is all this man says. And all the lawyers in the State can't make a system out of all they say nor put

it together; for it will be neither Greek nor grammar, law nor gospel, grace nor works, good reasoning nor good sense; but a hodge podge mess of any thing and every thing that comes to hand, without the sincere milk of the word, or the bread that came down from heaven to give life unto the world.

4. This man may be known by his great forwardness to preach, always in the way of preacher, church and world; for you can't find the man, saint or sinner, that wants to hear this man preach, if they can possibly hear any body else, for this gentleman preacher does his hearers more harm than good. And this man is offended and thinks he is slighted, if he is not asked to preach in the greatest congregations, and preferred to the highest offices in church; no matter as to him what preachers are present, he is ready I warrant you and would be in the stage, without feeling for the people's being entertained or much persuasion. Yea, it is but speak, and my gentleman preacher is ready at all times, and feels always he thinks prepared to preach; and would preach, if Doctor Barrington was there to preach after him, or if the people preferred to hear Doctor Barrington. I warrant you my gentleman preacher shut the Doctor in the back ground.

5. These men are known by their great boldness, for they don't seem to fear saint nor sinner, God or devil, nor tremble at the greatness of the work of the ministry; just say preach, and they are ready to show themselves, and will take up much time and will have it too, if Doctor Gill had to preach after them. For they think they are as capable as the best, and this will be seen by their bold air of assurance.

6. These men will shut gray headed ministers out of the pulpit who the people want to hear, to be heard themselves; for they think, a greater than Solomon is here.

7. These men will be ever telling how they can and how they did preach great

sermons, for in their own esteem they are great preachers; when at the same time you could not find man, woman, nor child, that either liked to hear them preach, or wanted to hear them. For these men never have their downs like God's ministers to humble their cursed pride, these men take pleasure and pride in letting it be known they are preachers, while God's ministers are often ashamed of themselves, of their preaching, and of the very name of being called a preacher; and oftentimes so ashamed of their poor lifeless preaching that they are almost tempted to quit, they feel so mean and mortified that they could slip into the bushes where no eye could see. But this gentleman preacher is stiff and bold, at all times in his own estimation a great preacher.

8. It will make a man's back ache to hear one of these fellows puff for about two hours, while he will be inwardly saying, I wish you would be done, do quit, well now be sure you will quit; but he still goes on, on every thing from Genesis to Revelations, until some are mad, some hurt, some grieved, some disappointed; so that the whole congregation are hurt, less or more; and the pastor mad, if they would speak out as they ought to do. Yet this man goes on, and is so self-important he can't see it nor feel it; nor does his pride let him feel for the cause of God, the people, or the feelings of his brethren.

9. These men may be known by their thinking they ought to preach, when every body else thinks they ought not, if they would come out as they ought to do; and more especially the church to which such men belong. They generally are overbearing too, where they have the chance. Such preachers as these the church ought not to suffer to preach, much less to go abroad to preach, to impose on preachers, churches and people abroad; but the churches to which such men belong, after giving them a sufficient trial and finding these marks, should use their authority and stop them; for I doubt this man's religion,

much less his call to the ministry. For such men are neither exhorters nor preachers, in my opinion, and have gifts for neither to the edification of saint or sinner; for neither saint nor sinner gets any benefit from all their puff of noisy breath, although they talk a heap. And if such will not stop, and very often you will find this clear mark on him, that he is not willing to stop preaching, or be ruled by the opinion of the church; for he thinks he knows more than all the church put together, and wants to rule the church, and often will tell the church he must and will preach if they turn him out; that God has called him to preach, and preach he must. Yet perhaps there is not a member in the church that believes he is called to preach. But the truth is, this man is neither called by God or devil; but his call is his pride and want to be called Rabbi, for he thinks preaching is a very honorable, gain making and popular calling; therefore he takes it up, and don't seem to care, whether he hurts the feelings of saint or sinner, or reflects disgrace on the cause of religion. Therefore, as the church is Christ's spiritual court on earth, out with this man if he don't stop preaching at the order of the church; for it cannot be right that a thousand feelings of saints and sinners should be hurt at home and abroad, to gratify the feelings of one proud and selfish professor; for this man is a disgrace and a disparagement to the ministry, a hurter of the feelings of his brethren and hearers, a tiresome fellow, and renders the sacred desk unprofitable and contemptible, which reflects contempt on the holy and sacred office of the ministry. Much more I might say, but read the next, the God-called minister, and I think you will be satisfied in what I have said.

I have been trying to preach 35 years, in which time I have baptised 6 or 700 persons; and in that time I have known about 15 persons of this description—the greater part are dead, and none have died without first disgracing their profession;

the balance are yet on hand, and time will reveal that every plant my heavenly Father has not planted shall be rooted up, or whether a star, in Christ's right hand or not.

## PART VI.

### ON GOD'S MINISTERS.

In the next place I am to speak of God's ministers, and mark them out. These are the men, these are the none-such in all the earth beside; for speak you of the parentage, birth, or blood of princes, kings, or emperors of the kingdoms of the world, of all the have been majesties and mighty rulers of empires, they are but brutes in birth, blood and descent in comparison of the smallest and weakest minister of God. For every minister that God ever had in the world is born of the spirit of God, without one exception; is a child of God by his spiritual birth, being born again, born of God and not of flesh, nor of blood nor the will of the flesh, but of the word of God that liveth and abideth for ever. His high parentage is not from the royal brute of men, but from the divine royalty of the king of kings, the king of heaven and earth, the king of angels and men, the Lord of all the hosts and armies of heaven and earth, the mighty God is this man's Father, and he is his son, heir, and a joint heir with the Lord Jesus Christ; and all things are his, and he is Christ, and Christ is God's. Thus this man in his parentage is as far above the kings of the earth in his birthrights, as the greatest emperor is above the brutes of the earth; they are sons of God and partakers of his divine nature, however contemptible a proud world may look on them in their ministry, they soon shall possess crowns, thrones, a kingdom and dominion, and reign forever over the wicked, sin, satan, world, hell and death; while men and self and devil-made ministers shall be cast into hell where their worm of conscience will never die, and the fire of divine wrath will never be quenched; for they are ministerial liars, and all liars though they may wear a gown

shall have their part in the lake of fire and brimstone. Oh, man! repent quickly, and seek the salvation of thy soul, instead of the bag, if peradventure God will grant thee repentance for the black sins of deceiving men out of their souls for money.

If we speak of a minister of God as a man of honor, of high station, and dignity of office—the kings, emperors, generals, dukes, lords, and nobles, or Buonaparte with all his titles and plumes of majesty and imperial dignities, is no more to compare with the high office of a minister of God, than a chimney sweeper with the dignity and office of Augustus Cæsar; for he is the herald of salvation, the light of the world, the salt of the earth, the servant of the most high God, that shows to mankind the way of salvation; the messenger of Christ, bearing the news of peace, joy, life and redemption to an imprisoned and condemned world, proclaiming liberty to the captives, and preaching the acceptable year of release; and the ambassador of Christ sent from the Court of the most high God, bearing his credentials in his heart, witnessed by the Holy Ghost of his appointment to office, carrying official letters and terms of negotiations of peace between an offended God and his revolted, disloyal and rebellious subjects, who have enlisted under the banner of the prince of darkness, praying them in Christ's stead to be reconciled to God. What minister of any Court may compare with these for office or conferred honor, or high station?

All power in heaven and earth is on their side, for Christ is with them always; and when he pleases for their safety and deliverance, he shutteth the lion's mouth, stops the vehement heat of a fiery furnace, bursts the iron bolts of prisons, shakes the earth to her centre, and makes their persecutors bow at their feet; gives them power to heal the sick, the lame, and raise the dead; every angel in heaven is their friend and protector, and ministers to their comfort. And the Lord of hosts says, do my prophet no harm for he has rebuked the kings of the earth for their sake; and bids them shake off the dust off their feet as a wit-

ness against them that refuse to receive them.

If we speak of wisdom, this minister of God has more wisdom and valuable and profitable sense for mankind, than every worldly natural man in the world, put all their heads together. Yea, bring all the wise men of the east, and philosophers of Greece, and men of science and art of all descriptions, soothsayers, astrologers, and magicians, and he has more valuable wisdom than them all; for the highest wisdom of this world is foolishness with God. Yea, the world of mankind while in a state of nature, put all heads together, know not God; hence it is said, the world by wisdom know not God. But this poor old chunk of a fellow, that is not worth \$25 in all the goods and chattles he possesseth on earth, and don't know a from z, if he is chosen, called and qualified of God for a minister of his, no matter how little his gifts may be, nor how stammering his tongue, nor how awkward his gestures, nor with what broken language he may preach, this man excels in wisdom all natural men on earth in profitableness; all the rest may be profitable, but his more so. This man knows God, the three-one God, the God manifest in the flesh, the God of Abraham, Isaac and Jacob; the God that made, the God that redeems, the God that regenerates, sanctifies, and prepares for glory; and he knows that these three are one, and this one three, a summit of wisdom to which neither Zoroaster nor the natural philosophers of Greece could not climb; nor all the wise men of the world beside. But this man knows this God by the Spirit's revelation to his heart; he knows this God by a feeling sense of his love in his heart, and by his heart's holding communion with God. He knows this God by the washing of his blood, in removing his soul-distressing and hell-exposing guilt; he knows this God by his influence on his soul feelingly, and the light and comfort and strength he affords his soul; he knows the scriptures, he knows himself and knows all mankind, their state and condition, by knowing himself. He knows the things of Christ, his life, death, person, offices, blessings, suitability, and sufficiency, as well as the unsearchable riches of Christ and his abundant grace and glory, and the mind of Christ. In a word, all natural men are but fools to this man; for in this man God has treasured up wisdom to give to the world. And here from these kind of men alone has been learnt all true knowledge of God, and the world has none beside. From prophets, Christ, and

apostles, and ministers, stand the world indebted for the light they have on religious subjects; all the wisdom of the world, and men and devil made preachers have of religious truths and realities, are only conjectural and supposition. But this man's wisdom in religion is real, experimental, and demonstrated facts by feeling sense, witnessed by the Spirit of God to his heart, and the testimony of the scriptures. All the wisdom of the world is only profitable and valuable as to this life, but the wisdom of God's ministers is not only profitable in this life, but more abundantly so in that which is to come. Hence, let the kings, emperors, and nobles of the earth, with all their vassals hear—yea, call for this Paul, like Festus, Bernace, Felix, and Agrippa—and hear him like Cornelius did poor fishing and unlearned Peter; for he can tell the words whereby thou and thy house can be saved, for God is with him, his message is in his mouth, and the treasure of heavenly wisdom is in his heart for the salvation of men. And all the men-made, self, and devil-made ministers, with all the wise men of this world, can't come up to this. So I say this is the greatest and wisest man in the world, although counted fools, hated, reproached, scorned and contemned, and their names cast out as evil, and they a laughing stock, a gazing spectacle, and counted as the filth and off-scouring of all things to this day; and bear patiently being called fools, for Christ's sake. But the day is at hand that will show the folly of the wisdom of the world, and the wise shall shine as the sun in the kingdom of their father.

These God-made ministers are like Elisha to Israel, horses of fire and chariots of fire, the bulwarks of a nation. They are like Moses to Israel, when Aaron and Hur stayed up his hand; their uplifted hearts and hands in prayer avails with God for to prevent vengeance on the guilty. Had ten of such men been in Sodom, the cup of fire and brimstone had not been given the wicked thereof to drink. In a word, a faithful minister of God bestowed on the world, is the third greatest blessing that God ever did bestow on the world. The first and greatest blessing is Christ, and the second is the Holy Spirit, and the third is the minister. But self, men-made, and devil-made teachers, are among the greatest curses that ever fell on a nation; for they are the helpers of the darkness, death and damnation of mankind.

A minister of God, no matter how weak nor how foolish he may appear in the eyes of a proud and high minded world, has, like a mi-

nister plenipotentiary to a foreign Court, his choice and call of high authority from the supreme authority of the most high God, and not from men, church, or bishop. His commission is from heaven, and not of men, and like ministers of state he has his letters of instruction from the king of kings—As ye go, preach, saying, the kingdom of heaven is at hand—Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither two coats apiece (much less two gowns)—And into whatsoever house ye enter, there abide, and thence depart—And he that don't receive you, when you go out of that city shake off the dust off your feet. Go your ways, behold I send you forth as lambs among wolves—Carry neither purse, nor scrip, nor shoes, and salute no man by the way; and into whatsoever house ye enter, whether private or public, or house of saint or sinner, say, peace be unto this house—and in the same house remain eating and drinking such things as they give you—(and why?)—for the laborer is worthy of his meat. And be sure not to be running from house to house. Drink rum, brandy, whiskey, cider, or good old Madeira; and be sure never to ask when they give you any sort, if they have got no better. Drink such as they give you, and into whatsoever city ye enter, eat such as they give you; if it be bread, meat, beef, hog, fowl, lamb, turtle, or fish; and if none will receive you, wipe off the dust of your feet, for in the day of judgment Sodom and Gomorrah shall stand a better chance than the men of that city. He that heareth you, my ambassador, heareth me; and he that despiseth you, despiseth me, and treats the Court from which you are sent with contempt. I say unto you, take no thought what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on; depend on the charity of the world and stores of heaven, like the fowls of the air, for your heavenly Father knows ye need all these things; he will make for you a store house and barn, like he has for the fowls; or make way for you and clothe you as the lilies of the field. For after all these things do the Gentiles seek—(yea, the missionaries, self, men-made, and devil-made teachers too—money, fine clothing, and fine fare, pomp, show, and fine equipage.) Don't you be like them, for your Father knoweth you have need of all these things, and he will provide for your needs while you faithfully serve him. Then seek ye first the kingdom of God. To spread the gospel far and wide take up all your time in this, care for nothing

but this, living like the fowls every day dependant for your meat on the stores of heaven, and for clothing like the lilies on the warm beams of a spring sun. Then be not concerned for riches or wealth, or superfluity; having food and raiment, be content. Be careful for none of the things the worldly Gentiles call good and great, but seek the spread of the gospel, the good of man, and the building up of my church on earth; and as for the rest, be careless about to-morrow, for the day shall take thought for itself, and all the rest of the things shall be added unto you. And as for your conduct towards mankind, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Be perfect, as your Father in heaven is perfect; as wise as serpents, but be sure to be as harmless as doves. Preach my gospel to every creature, black or white, male or female, rich or poor, publican or harlot, murderers or adulterers, fornicators or thieves, drunkards or gamblers, swearers or liars; for the greater sinner the greater need he has to hear my gospel, by which he can be saved. And if you find any man or woman, no matter how bad he has been, that repents and professes to believe in me as his Saviour, and gives you a satisfactory account thereof, you shall set my seal of baptism on his forehead, taking good heed that he gives you an evidence that he has first been sealed with the Holy Spirit of promise before you mark him, and then teach that man to observe all things whatsoever I have said to you in my life time. On these terms I proclaim forgetfulness and forgiveness of all former rebellion, and ill treatment, and disloyalty committed by any of my subjects; and will forever hereafter be at peace and in love and friendship, as if nothing had happened between us. And lo! I am with you alway, even to the end.

Now, Sirs, bring your self, men-made, and devil-made ministers to this standard, and see how they fit, either in past ages or the present—Eckel, weighed in the balances and found wanting Old Lorenzo Dow will come nigher this standard, I believe, than any other man in the United States. But there are thousands whose conduct when brought to this standard prove them ministers of men and the devil. And I am sure that the day is at hand when the sheep skin shall only be worn by the sheep, and not wolves to deceive the sheep to get their fleece.

*(to be continued.)*

**PRIMITIVE BAPTIST.**

TARBORO', AUGUST 12, 1837.

*To our Correspondents.*

We have a number of communications from different quarters, which shall appear as fast as they can have room.—*Ed.*

From different quarters the intelligence is cheering. The work of winnowing advances apace; churches and Associations are renouncing the new schemes; and it is hoped the unsound and unregenerate will be measurably sifted out from the true church.—*Ed.*

**ENCOURAGING.**

Brother E. Harrison, of South Quay church, Southampton county, Va. informs us that said church has adopted the following preamble and resolutions:

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

1. *Resolved*, that we in future will not correspond with her, neither by letter nor delegates; nor will we hold in fellowship any individual who will patronize any of the above alluded to schemes of the day.

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

Done at June Conference, 1837.

E. HARRISON, Mod'r.

L. C. DOUGHTRAY, Clk.

We have received a letter from brother Clemons Sanders, of the Sweet Water Association, East Tennessee, accompanied with a copy of the Minutes of that Association for 1836. The Minutes contain a query touching the Convention, and the answer given by the Association to said query. Brother

Sanders wishes us to give our views on the subject. In compliance with his request this article is written.

The query as it stands on the Minutes, reads thus: Whereas, there has been a declension among us, ever since the Baptist State Convention has been amongst us; Is it right to close our doors against the preachers and lay members who belong to that body of people, yea or nay? To which is appended the following answer: The *Church* has no right to close her door against any Minister or lay member of the United Baptist church, without first taking the gospel steps, given in the 18th chapter of Matthew, and 17th of Luke, also, 1st Timothy, 5th chapter, 20th verse.

As we understand the query, it was designed to inquire whether the Sweet Water Association would continue its fellowship with the Baptist State Convention. This understanding of the question is the more reasonable, because the phrase, "to close our doors," in its widest sense, signifies, to deny or refuse any entrance into our houses, even to hear preaching, and because of the answer given it. The Association scarcely meant to inquire whether she should not refuse the Convention people admission into her meeting houses, as spectators and hearers; but whether or not they should dissolve union and communion with them. She possibly might intend by it, to deny them the special use of her pulpits and meeting houses for worship.

But it is evident, whether we take the query in a wide or limited sense, in express or implied construction, that the Association gave it both an unjust and evasive answer. It is unjust, because the query embraces only the Baptist State Convention; whereas the an-

answer includes all who are called the United Baptists throughout the world. It is evasive, because the query asks short for *yea* or *nay*; but the answer is longer—more verbose than the query itself. The Association too was interrogated, to say what *she* would do in regard to the Convention; but she replied by declaring what the *Church* has not a right to do.

Taking the query in any of the above senses, we should answer, *yea*. Because, whether the Baptist State Convention has caused the declension or not, it is a religious body not known amongst the first Baptists of this country, nor amongst those of the New Testament. The spread of the gospel by moneyed societies, such as the Convention advocates, sets forth doctrines and practices utterly inconsistent with the genius of the gospel. Such institutions are manifestly papal and antichristian in their character and tendency, inasmuch as they were the first successful weapons used by the See of Rome against the Reformation to check it; nor have we any example of like character in the scriptures. True, they pretend, in such essays as that of R. B. C. Howel, [in his letters to Watson,] to shew the claims of the Convention to scripture authority; but they always omit to develop the real character of the new schemes, and also neglect to show us a scripture parallel. In his letters to Watson, instead of laying down the true principles of the Convention, such as a religious society distinct from the Church, made up of professors and non-professors of religion, granting membership, directorship, and so on, for a fixed rate, Howel laid down several propositions remote from the subject, which he seems to prove, and after this play

upon words, would wish Watson and Tennessee and the world to believe he has established the principle that the Convention is apostolic in character.

The scriptures forbid the church to have fellowship with such institutions. The Convention brings not the doctrine of the Bible; and the church should not receive it into fellowship: "If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." ii John 10, 11. The Convention is not in the order of the 'apostles' doctrine,' it obeys not the epistles; hence it is disorderly and disobedient to that degree that the Church is bid to withdraw from it: '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. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.' ii Thess. iii: 6, 14, 15. The Convention has not submitted itself to the government of Christ's word, hence it is 'unruly,' it does not show that the moneyed societies are such as existed in the apostles' time; so all its labored treatises in vindication of such societies, is but 'vain talking;' 'For there are many unruly and vain talkers & deceivers—whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy hire's sake. —Wherefore rebuke them sharply; that they may be sound in faith; not giving heed to Jewish fables and commandments of men that turn



from the truth.' Titus i: 10, 11, 13, 14.

The passages in the xviii of Matt. and xvii. of Luke are inapplicable to the query, and to every question between the Association and the Convention. Our Lord there pointed out the course to be pursued in cases of individual and personal offences. But where religious bodies or individuals sin against the church or scriptures, that is, where they are openly guilty of disorder, either in doctrine or practice, if 'after the first & second admonition,' they persist in such disorder, they are to be in all cases rejected from the fellowship of the faithful.

That the Convention is guilty of the disorder which we have herein alleged against it, we will copy the resolution of compromise between that and the Sweet Water Association, which is as follows: "Whereas, great difficulties have arisen on the subject of the Baptist State Convention, and mode of operations; and there being a number of the Convention brethren present, who stated that the Baptist churches being remiss in their duty, was the cause which gave rise to the Convention, and now if the churches, or Association, will agree to go into the work, they will abandon the Convention, and assist with the churches or Association in the spread of the gospel, by the unanimous vote of the committee." [Our readers are informed that this compromise was entered into by the Baptist State Convention and the Sweet Water Association at her last session.] The Convention was not calculated to stir up the Baptist churches to their duty, because that body encouraged an amalgamation with those who were not of the church. If the churches would not do their duty, no other body could do it for them. If the churches would

not spread the gospel, the Convention would not do it. If the 'church is the pillar and ground of the truth,' no other body can be such; and if there can be no substitute for the church which is the pillar to support the truth, the Convention cannot support the truth; inasmuch as it is a different body *substituted* for the church, to do her duty. And since the Convention is a distinct body constituted upon different principles, and can neither stir up the church to her duty, nor perform that duty for her, the church ought to close the door of fellowship against it, both in the Sweet Water Association and throughout the world, whether the Convention people be called "United Baptist" or not; and against all others of what name soever, if they have departed as widely from the New Testament as the lucre institutions have done.

With reference to the "Compromise," we do not consider it justifiable upon any principle. For, if the Convention was an institution of the Lord, its friends are traitors in selling it: and if the Sweet Water Association were not doing their duty, they are now poor servants to be hired to perform it, and that too with what they considered 'the wages of unrighteousness.' For this is evidently the nature of the compromise! The Convention agrees to abandon its name only, however, if the Association will agree to go into the work. And where is the use in opposing the Convention, if the Association enter into the same work? For the Convention professes to be doing the churches' duty, and it will not be put off with less in the Association than what it was doing for the church. But it has happened in this, as in all other compromises in religion: "the truth loses all—error has nothing to lose." To be rid of the name, the Associa-

tion has agreed to go into the Convention's work; and to secure the co-operation of the Association, the Convention has agreed to surrender its name.

The truth in faithful hands has no compromise to offer. It has enough of its own; it sees no other possession so valuable. It is jealous of any exchange proposed, and dreads its own sacrifice more than the loss of life itself.

No union, no substantial or lasting union, can be effected by this "compromise;" for the doings of the Convention will grate upon the feelings of the Old School Baptists, if such there be amongst them, this will excite complaining of its unhaltawed practices, and these things will soon leave the churches where they were, or worse. We close our remarks with the following reflections: That body which charges the churches with delinquency in duty, and confesses it has created an institution as a substitute or remedy, has no claims upon God's people for their fellowship or compromise. Any compromise between it and the church will be at the expense of truth, and will be a hurt slightly healed. No honor to Christ, nor peace to the church can grow out of a union or fellowship between such body and the church of God.—*Ed.*

*Stanhope, Nash county, N. C. }  
Feb. 15th, 1837. }*

Brother Bennett: I am pleased and I hope thankful that you are yet blessed with strength of body and mind to continue your paper: for it seems in this day of trial, if we had none to defend the ever blessed cause of Christ, that such poor ignorant creatures as myself would be led astray by cunningly devised fables. For it seems to me, that of late years there has arisen a new set

of preachers that call themselves missionary. But I say the name money-hunter would suit their character better. But they have bro't a new kind of doctrine, such as, "the world can be evangelized by the aid of money," and that "it is as easy to believe as disbelieve." Such as this we had delivered to us the past year by our keen-eyed itinerant preacher. But I suppose we shall hear no more of this from that quarter unless we cash up, (the grand sine qua non;) but thank God, we have some who will preach for us without money. Though I must tell you, that the church at Sappony is left, or has got into a prodigal situation. In 1830, if memory serves, the church at Sappony with a number of others above the Falls of Tar river, applied to the Kehukee Association for letters of dismission, which were granted. Though previous to this time, in May 1830, there was a meeting called and held and Mearns' Chapel, in Nash county, to form a new Association, as they said, for convenience; at which time I was delegated and sent. And they gave it the name of the Tar River Association; and I do know that it was formed on these grounds: that whenever one or more churches applied for letters of dismission, they would be granted. And then it was agreed to apply to the Kehukee for letters of dismission. And it appears every time said Association has met since that time, that there has been some new plan brought in to raise money. This I know, for I have been a delegate almost every session since, and it is money, money, money.

The church at Sappony, of which I am a member, not countenancing the money-making schemes of the day, or religious traffic, in 1836 I was delegated to said Association,

to convene at Shilo Glen, at which time we asked for a letter of dismission from that body. And also the precious stuff accompanied our letter. But the Association would not grant us a dismission; and all the excuse they had was, 'because we did not render our reason for asking for dismission.' So it seems as if they intend to hold us bound whether we will obey or not. It was the wish of the church at Sappony to go to the Kehukee, if they could receive a returning prodigal. But we have not decided yet, whether we will again ask them for dismission or not. If the church does agree to ask them again, and will allow me to dictate, they shall have our reason in fair colors.

I have heard of many ways and schemes for men to get their living without work; but of all I ever did hear of, the various missionary plans of the day are the most low life. I know that the prime object of a great many who are now going about in the name of a preacher, is to get money; for without it they refuse to preach. I recollect very well, some few years ago, that Mr. J. Finley came round and had an appointment at Sappony in the day, and could not get hearers; but he would not be put off; he stayed until night, and had the people sent for; and after he was done, the loud appeals for money, money, came rolling and he seemed to insinuate that, there was a heavy judgment hanging over the people's heads, if they did not pay the preacher. He left a subscription with a promise if we would raise \$10, we should be entitled to a delegate in the coming Convention, to be held away yonder somewhere; but if we did not raise \$10, we could not be entitled to this great honor. But he never got any of the sine qua.

I have not room on this sheet to write more. I feel thankful to God that he has yet a people scattered over the United States that will not bow the knee to the image of Baal. I think it does my soul good when I hear them so earnestly contending for the faith once delivered to the saints; and I pray God that they and you may hold out faithful unto the end.

It seems as if the Editor of the Recorder is acquainted with fishing for the finny tribe, if he is not with fishing for men; as he appears to make use of the words 'get off the hook, and 'coming ashore,' and 'nibble;' but it appears when he throws out his bait, it is to catch money.

May the great head of the church be with you and all that are in the bounds of mercy, for a dear Redeemer's sake.

*A. B. Bains, Jun'r.*

*Fredonia, Chambers co. Ala. }  
February 20th, 1837. }*

Brother Bennett: I receive the six copies of the "Primitive Baptist" tolerable regularly, and it is a gratification with me to distribute those rich truths found and coming from brethren at the extremes of our Union, among my brethren; and I am of the opinion that great good will result from the circulation of the Primitive Baptist as well as the "Signs of the Times," to poor afflicted Zion. The money institutions of the day, falsely called benevolent, have progressed slowly in this part of God's moral vineyard, and seem to be getting into the back ground. As an evidence, the churches met at Lafayette in September last and formed an Association, denominated, *Liberty Baptist Association*, and one of the articles of her Constitution declares that this Associa-

tion shall not engage in any of the missionary institutions of the day. And some of the churches in this section have declared a non-fellowship, and I have no doubt but others will, against all those speculative plans to extort money from the orphan boy and poor widow, to support some gay young fortune hunter in idleness. My desire is, that those on the Lord's side will come out from among those *Simons*, and raise the standard of discrimination. I remain yours, having no continuous city here below.

*Wm. W. Carlisle.*

*Georgia, Troup county, }  
June 6, 1837. }*

Brother Bennett: I have taken up my pen in order to let you know what is going on in this section of country. On Saturday before the second Sabbath in April last, a query was found at Providence church, which read as follows: "Are, or are not, the benevolent institutions of the day authorised by the word of God? and if they are not, should they not be a matter of fellowship?" Which query was taken up by vote: and before investigation, the Moderator took up the query and read it and gave it the following explanation: The institutions, the institutions of the gospel is the inference, answer: they are authorised by the word of God; therefore, they should not be a matter of fellowship. As you do not know as much about the Moderator as I do, I would just let you know that he has a rare knack of twisting matters and things entirely out of shape, and altering their meaning so as to answer his purposes: for he is a decided go-between, which is provable from his own language in the answer to Mount Zion church, at our last Association at Long Cane meeting

house, Troup county; which answer or resolve, stands under the 17th article, which article reads as follows: "Took up the request from Mount Zion, in regard to the benevolent institutions of the day; and after considerable deliberation on the subject, adopted the following: Resolved, that in the opinion of this body, both members and churches should exercise their own discretion—to support or not support those institutions according to the dictates of their own conscience, and those supporting or not supporting them should not be considered a breach of fellowship."

Now, br. Editor, you see plainly that this champion Moderator, as I before stated, possesses a rare quality of twisting. And well he may, for I think that the ground he occupies is of all the most difficult and dangerous, and takes more quackery to appear straight in the sight of men than any other ground that is occupied at this day: for it does appear to me that such go between have men's persons in admiration, and in a good degree have forgotten that their accountability is to God. For they have according to their stand to speak a mingled dialect, so that their lingo is so hard to be understood that it is almost impossible for a real heaven born soul that knows nothing else but the true watchword, to understand them. I acknowledge that I can hardly understand them, for I learn from the word of God they are all taught by the same Spirit, at the school of Christ; and if this be the case, and it certainly is, how is it that there is such jarring in the language of Baptists in these latter days? For if God has purposed the salvation of his people in Christ, where is the necessity of giving such a large amount of money for the spread of

the gospel? For ye are not bought with corruptible things, such as gold and silver, but with the precious blood of Christ. And now, those go-betweens who occupy a middle ground, it seems to me, have denied altogether the use of money and God's purposes too, for the conversion of sinners. For you know that the primitive Baptists believed in the purpose of God according to the election of grace: and that God will in due time bring them all in according to that purpose, which purpose is not a middle ground. For it is one side of every thing else, but his purpose; and on the other hand they have denied the use of money, for the open and avowed missionary says that there are thousands of souls in hell for the lack of its use in spreading the gospel. And I am sure, br. Editor, that the missionary is as justifiable for his ground as the go-between. But I am not disposed to believe with either, but that he will work according to his purpose.

*J. Hendon.*

#### CHRIST IS WITH US.

'Then if a man shall say unto you, Lo, here is Christ, or there; believe it not.—Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not.' Matt. 24: 23, 26.

The Sunday School Union says, "Parents! encourage your children to enter the Sabbath School.—Young men! enrol yourselves as members. It is the gate of heaven; here sinners are born again and fitted for endless joy.—"

These S. S. Union people, with enthusiasm and impatience cry, Parents! Young men! Lo, here is Christ, in the S. School. How many of the present generation fall un-

der the character which Christ warned his people not to believe. Some are saying, Behold, Christ is in the Missionary Society: some are crying, Lo, he is in the Bible Society: others are saying, Come and see him in the Tract Society: others again, Lo, he is in the Wake Forest Institute: Behold he is in protracted meetings: Here he is, in camp meetings: Behold he is in all societies and congregations and liberal principles, in all the benevolent Associations of the day; see how our numbers increase; lo, how many more baptisms we have than the anti-missionaries.—Now a Christian who is resolved to abide by the word of Christ, and having the scriptures before him, will find it extremely hard to believe what all these say. For ourselves, we would rather believe one declaration of Christ, than the proclamations of twenty societies, though all were truly benevolent. He bids us not believe these lo here, and lo there Christians. And candidly, if they can bear with us, we do not believe them.—*Ed.*

*Faithfulness.* We are informed by a correspondent in New Hanover county, that a church in that quarter has dismissed her pastor for advocating the New Institutions. This was right. No doubt but other churches have suffered greatly, and the cause too, through fear of dealing with the man, because he was a preacher.—*Ed.*

Lazarus had his evil things first, and his good things last; but the rich man had his good things first, and his evil things last. And weeping and mourning in time is succeeded by joy in eternity; but laughing through time is followed by weeping and lamenting.—*Ed.*

# POETRY,

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION V.

*The Believer's Faith and Hope encouraged, even in the darkest nights of desertion and distress.*

The cunning serpent may accuse,  
But never shall succeed;  
The God of peace will satan bruise,  
Thy Husband broke his head.\*

Hell furies threaten to devour,  
Like lions robb'd of whelps;  
But, lo! in ev'ry per'ulous hour,  
Thy Husband always helps.

That feeble faith may never fail,  
Thine Advocate has pray'd;  
Though winnowing tempest may assail,  
Thy Husband's near to aid.

Though grievous trials grow a-pace,  
And put thee to a stand;  
Thou may'st rejoice in ev'ry case,  
Thy Husband's help at hand.

\*Rom. xvi. 20.

(to be continued.)

### RECEIPTS FOR VOL. II.

Shadrach Jones, \$5	A. Keaton,	\$5
Wm. Meronay, 5	Myron Ellis,	5
James L. Lewis, 5	Wm. R. Moore,	5
Edmund Webb, 5		

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—Ed.]

NOTICE.—For Sale, at Tarboro', the following works, by Jas. Osbourn. Old School Sonnets, price 50 cents. Present dark and sickly state of the church of Christ, 25 cents. Fac Simile, or The Religion of New England portrayed, 12½ cents. (North Carolina or northern money only can be received in payment.) Apply to *Coffield King*. 4 July, 1837.

### AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. Williamston. Joshua Robertson, Gardner's Bridge. John Bryan, Clark's Store. R. M. G. Moore, Germantown. Foster Jarvis, Swindell's P. O. Wilson W. Mizell, Plymouth. John Lamb, Camden C. H. Jacob Swindell, Washington. Francis Fletcher, Elizabeth City. J. A. Atkinson, Bensboro'. James Southerland, Warrenton. Alfred Partin, Raleigh. Stephen I. Chandler, McMurry's Store. James Wilder, Anderson's Store. Benj. Bynum, Speight's Bridge. William Exum, Waynesboro'. Henry Avera, Averasboro'. Parham Fucket, Richland. John H. Kennedy, Chalk Level. Burwell Temple, Wake county. Obediah Sewell, Rogers' P. O. Geo. W. McNealy, Yancyville. W. R. Larkins, Long Creek Bridge. James Dobson, Streeta.

SOUTH CAROLINA.—Wm. Hardy, Edgefield Dist. James Hembry, Anderson C. H.

GEORGIA.—William Moseley, Bear Creek. Edw'd S. Duke, Fayetteville. A. Cleveland, McDonough. James Henderson, Monticello. A. B. Reil, Brownsville. John McKenney, Forsyth. Anthony Holloway Lagrange. Patrick M. Calhoun, Knoxville. J. M. Rockmore, Mountain Creek. Edm'd Stewart, Calhoun's Ferry. Rowell Reese, Eatonton. Thos. Amis, Lexington. Jonathan Neel, Macon. Gray Cumming, Union. John G. Willingham, Hallco. Charles P. Hansford, Union Hill. Bryan Bateman, Pine Level. Moses Johnson, Fort Valley. John F. Lovett, Mount Pleasant. E. H. Mathis, Adairville. R. Toler, Upatoi. Wm. R. Moore, Mulberry Grove. Clark Jackson, Blakely.

ALABAMA.—L. B. Moseley, Cahawba. A. Keaton, McConico. John Blackstone, Chambers C. H. John Davis, Portland. Wm. W. Carlisle, Mount Hickory. Henry Duce, Daniel's Prairie. Wm. W. Walker, Liberty Hill. Daniel Gaffard, Greenville. Samuel Moore, Snow Hill. William Powell, Wetumpka. John Kelley, Bragg's Store. John G. Walker, Milton. Seaborn Hamrick, Corinth.

TENNESSEE.—Gray Haggard, Kingston. A. V. Farmer, Wrightsville. Charles Galloway, Indian Tavern. M. H. Sellers, Ten Mile. William Patrick Cherryville. Pleasant McBride, Oats Landing. Asa Biggs, Denmark. Thos. K. Clingan, Smith's Roads. Wm. E. Pope, Aaron Compton.

MISSISSIPPI.—Jesse Battle, James D. Williams.

LOUISIANA.—Peter Bankston, Marburyville.

MISSOURI.—Samuel D. Gilbert, Portland.

ILLINOIS.—Richard M. Newport, Granville.

INDIANA.—Peter Saltzman, New Harmony. Jeremiah Cash, Bethlehem. M. W. Sellers, Jeffersonville.

OHIO.—Joseph H. Flint, Preston.

KENTUCKY.—Tho P. Dudley, Lexington.

VIRGINIA.—Kemuel C. Gilbert, Sydnersville. Rudolph Rorer, Berger's Store. John Clark, Fredericksburg. E. Harrison, Herringsville. William W. West, Dumfries. Theo. F. Webb, Callaway's Mill.

DIST. COLUMBIA.—Gilbert Beebe, Alexandria.

PENNSYLVANIA.—Hezekiah West, Orwell. Joseph Hughes, Clingan's Roads.

NEW JERSEY.—Wm. Patterson, Suckasunny.

WISCONSIN TER.—M. W. Darnall, Mineral Point.

### TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, AUGUST 26, 1837.

No. 16.

FOR THE PRIMITIVE BAPTIST.

—  
TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

—  
PART VI.

ON GOD'S MINISTER.

(continued.)

Then I shall lay it down as a point that can't be overturned, that every prophet and every apostle and every evangelist and every minister that God ever had in the world, was chosen, called and qualified in that way and with such gifts as God chose to give him, great or small; and that God does first call all and every one of his ministers by his Spirit, from nature to grace, from darkness to light, and from death to life, and from the power of sin and satan unto the knowledge of God in Christ; or is savingly converted to God and born again, before God ever calls him to preach. And that there is a call of God, first to save his soul like all other saints and then a call to the ministry after conversion; and every man not thus prepared is a minister of men or the devil, or self-made, and has no right to the holy office. And that such a man is a blind guide, a wolf in ministerial orders, a varnished hypocrite, a child of the devil, whose damnation slumbereth not, and whose end is destruction, and whose God is his belly, as the scripture has said.

First, then all God's ministers are chosen of God and that before the world began, as was Paul and Timothy; and Jesus chose the twelve and seventy. Second; they are called to the ministry as were Paul and Timothy, and others, as the effect of this choice. Third, they are qualified of God with gifts of grace, gifts of the Holy Ghost, understanding in the scriptures; with a tongue of utterance, knowledge of the mysteries of the gospel, some less and some more, severally as the Spirit will; some for feeding sheep, some sons of thunder, some sons of consolation, some for the defence of the gospel, some for exhortation, &c. &c. Of all this there can be no doubt from scripture.

But as Judas the first devil minister obtained part of the ministry with the apostles, and as all devil ministers may have gifts and no grace, or be as clouds and wells without water, which is the same thing as ministers without grace, for God's ministers are wells and clouds with the water of life and salvation; we come to mark out God's ministers according to the scriptures, so you can know them from all others.

Read 1 Corinthians, 9. 16: For though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is me if I preach not the gospel. Then you can see by this text that God's ministers don't preach for hire, for money or popularity; but of necessity are forced to do so for their own peace, and to pre-

vent the chastisements of God upon their own consciences and otherwise, as was the case of Jonah. That the impressions and burden of the word, and distress of mind, with convictions that God requires it at their hand, lays them under the necessity for the good of man, the glory of God, and their own peace, to preach the gospel. For woe is, or miserable are they in their feelings and consciences at home and abroad, asleep or awake, if they do not preach to dying men. So you can see God's minister, forced of God by necessity or God's call to go and preach like Jonah to Ninevah, and Paul and Barnabas to the heathen. How different this from an eye to the bag.

Read 2 Corinthians, 4. 5, 6, 7: For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Here you can see the principle from which God's ministers preach, or for what cause they serve the church or mankind; that is, ourselves your servants for Jesus' sake. It is for the love we have for him, and the obedience we owe him that we serve you. How different this from the marks laid down of men and devil made teachers; yes, and how shall a man preach from right principles except he be sent of God

Read 1 Peter, 5. 2: Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly and not for filthy lucre sake. Here you see the same principle taught again that ministers are not to serve churches for money; but that they are to do this thing willingly and of a ready mind, money or no money. So I think I have said enough and proved enough to satisfy any man, that to preach to make money by it is a mark of a devil minister; and I have said and proved enough to satisfy any man, that to preach without any eye to money is a mark of a minister of God. And corresponds this mark does with the prophets, Christ and his apostles, and the true minister of God in all ages. Enough more

I could give you, but having proved both sides of the question, that's enough.

The next mark of a God-made minister is what they preach. We preach not ourselves—not our strength, our good works, our words, or our righteousness, or our ability—but Christ Jesus the Lord. Again: he began at the same scripture and preached unto him Jesus. Again: we preach Christ crucified. Again: daily in the temple and in every house they ceased not to teach and preach Jesus Christ. Then to preach Christ is a mark of a minister of God. Yet the devil and his ministers here try to counterfeit the God-minister; but I will show you here how to distinguish them. The devil minister preaches Christ of envy, supposing says Paul to add afflictions to my bonds, or the chains with which he was bound for the gospel sake. Now the devil minister preaches Christ of contention, contending against the truth of a whole, perfect, and complete Saviour and salvation; will be sure to preach a part of a Saviour. He will sometimes preach Christ middle and end, but not in the beginning; sometimes neither beginning nor end, but the middle; sometimes man, and not God; sometimes as a help Saviour; sometimes as a changeable Saviour; sometimes as a mere additional Saviour to his own works, &c. Now all this is preaching Christ of envy, for it is the enmity of the man's heart against Christ as a whole, complete, and all-sufficient Saviour that makes him preach these lies; because his heart has not been humbled to stoop to the gospel of God for salvation. But the minister of God preaches Christ of good will, and he will preach a whole Christ, an unconditional Christ, a God-man Christ, and an unchangeable and all-sufficient Christ, and a complete and eternal salvation Christ. In a word, he will preach Christ as set forth in the scriptures, the beginning, middle and end of salvation; this is the God-minister's mark. But for the most part the men and devil-made preachers won't have much



Christ in any of their sermons, but will be made up of morality, science, good works, fine words, their dead daddy's and mamma's hear says, and a hundred other things that will make out their time and thing of what they call preaching. But God's ministers can't make a sermon but Christ crucified must be the sum and bonus of all; yea, his life, death, person and offices must grace the whole.

Again: there is another sure mark by which you may know God's ministers from men and devil-made ministers; and that is, by preaching his experience of grace, or the work of God on his own soul, and how the Lord brought him to the knowledge of salvation, and also of his Christian feelings. For you know Paul often preached his even before the kings and queens, and councillors of state. Now men and devil made teachers have none of this, but what they have learnt from others or out of books; and can't preach you a work of grace on the heart of a sinner throughout, but will strike at detached parts. Here you may easy discern between a God made and a devil made preacher: for you will not hear a God made preacher many times, I warrant you, before he brings his experience into his sermons, as did Paul.

Romans, 9. 2: That I have great heaviness and continual sorrow in my heart. Romans, 10. 1: Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Here, sir, are marks that no men nor devil-made teachers on earth possess; sorrow and heaviness of heart for the salvation of sinners, and heart prayer to God for sinners' salvation, are marks that belong alone to the regenerate soul, the soul of all God's people, and to every minister of God; but the devil minister has the form of prayer, and head and book prayer have self and men-made teachers; but heart prayer they have not. For what has the devil to do with the salvation of sinners? Does he want them saved? You know not. Does the devil

send his ministers to save sinners? You know not. Do they pray, have they heart prayer that sinners might be saved? No, sir, no more than the devil has; for like devil, like priest. Do self and men-made teachers have this mark, this heart prayer and heart sorrow for the salvation of sinners? No, sir. Can a man want and have heart prayer and sorrow for a sinner's salvation, that never tasted the sweets of salvation himself? No, sir; these men never had that sorrow and heart prayer for their own salvation, how then can they have it for others. So then self-made, men-made, and devil-made ministers have form prayer, lip prayer, book prayer; but to heart-heavy and heart sorrowful prayer they are entire strangers, for they never prayed this prayer once in all their lives. And hereby you may distinguish between God's ministers and all others, you will never see self, men, and devil made teachers engaged with their whole soul weeping with pity and sorrow and tears over sinners, warning, persuading, and beseeching them by all that is dear to come to Christ and be saved. Neither will you see them pouring out their hearts like water in prayerful tears of sorrow, and enlarged desire for the salvation of sinners. But this will often happen with God's ministers, if it does not at all times. But the devil and man-made minister will storm and rage, and speak great and eloquent words, and scatter hell-fire and brimstone, whirlwind and tempest, as a cloud driven with a tempest; tears, heart-sorrow, and heart-grief you will seldom or never see; for it is not souls these want, that these desire, but money. And to show God's ministers differ from such, take Paul again: I have not ceased to warn you day and night with tears. Again: of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ. And altho' a man or devil-made minister may sometimes try to put on this appearance, you may, if you will open your eyes and attend

to the feelings of your heart, see it is all affectation in them.

Another mark of a God-made minister is, that of a witness for God. Read Acts, 1. 8: But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Again: Luke, 24. 48: And ye are witnesses of these things. Acts, 2. 32: We are witnesses. Acts, 10. 41: Not to all the people, but unto witnesses chosen before of God. And in a great number of other places of scripture are the prophets and apostles called God's witnesses, and so, equally so, are all his ministers from then until now; and will be to the end of the world. But self, men-made and devil-made ministers are all to a man false witnesses, all testify to falsehoods, and are hired witnesses and thereby resist the truth. Christ said to Paul: for as thou hast testified of me at Jerusalem, so must those bear witness also at Rome. But mark this, Paul was not hired by no man nor set of men to bear witness neither at Jerusalem nor Rome, (that is, to preach the gospel; for that is what is meant by his bearing witness of Christ at both places.)

Now if there was any lawsuit depending in any Court in the State, and a witness was brought into Court by the defendant to swear in the case depending, who you knew was a hired witness to swear in the case depending, would you credit his evidence? would not the judge, jury, and lawyers set aside his evidence as nought? And why, but because he was a hired witness, and of course it was to be expected he was to swear in favor of the man that hired him? For the base hire proved him to be a base man, a false witness, and a liar; for there is no need to hire men to swear to the truth, but there is great need to hire men to swear to lies, for they don't like to do it without. And no man of truth would be hired to be a witness, it is only liars that can be hired to swear

false. Then you see the same old mark of a devil made teacher, money—money for preaching lies. Then it follows that all men that enter the ministry for hire, or to make money by being hired to preach, and that hire themselves out for the best price for preaching, are liars and false witnesses, and unworthy of credit, and their preaching ought to be set aside by the church of God and world as false witnesses or preachers. For if hired it is to be expected that they will handle the word of God deceitfully, and give in a testimony favorable to them that hired them. Hence so many false doctrines in the world, because all these hirelings are trying to please them that hire them. And indeed every hired minister lays himself under a degree of obligation to please them that hire him, for if he don't please he is to be hired no more, of course. This is one reason why sound doctrine is set aside and vilified, because truth don't please; it is lies that are wanting to make the defendant's case good; truth he is afraid of, so he must hire to get lies in evidence, for truth needs no hire. So the church and world are afraid of truth. God's ministers never were hired. Then if the church and world want their case made good, they must hire ministers to witness and preach lies for them, for God's ministers won't do it. So then when the church could not endure sound doctrine from her lust of pride and wealth, she had to make ministers to preach lies to her liking; and thus came hirelings into the ministry, false witnesses, and ministerial liars, to preach lies for money. This is truth, and a hired preacher is no more to be credited than a hired witness.

On the trial of our Saviour the testimony of the then hired witnesses did not agree; and therefore Pilot, who presided as judge, set their testimony aside. And this is certainly the case of all the hirelings that ever were. The false prophets prophesied falsely for pay, and the priests divined for money that were false; and

false ministers preach lies to suit the people to get money, or hire themselves out as witnesses for God, wear the sheepskin and bear a false testimony for the bag. But God's ministers are duly summonsed by the Spirit of God, and forced of necessity to give evidence of the truth, the whole truth, and nothing but the truth, in behalf of God, the plaintiff against the defendant, whether his church or sinners, and testify that their deeds are evil, and bear witness to the truths of the gospel in doctrine, ordinance, and discipline. And their pay is duly laid down by the law of the gospel, which is gift and not hire.

But again: suppose a man as a witness comes into Court voluntarily and gives in evidence unsummonsed, (what would you think of him?) This is the self-made preacher. And yet every word he swears to is the truth; yet after he is sworn and gone out, it is by other witnesses equal in character satisfactorily proven to the Court and jury, that he had no personal knowledge of, nor was not an eye witness of the facts sworn to, but was in another place when the facts sworn to happened. Is not such a witness a perjured witness? Surely. Then if a self-made, or man-made, or devil-made minister comes forward to preach the gospel, and altho' in his preaching every thing he says is the truth, and nothing but the truth; yet if he has not been born again, and knows not these things experimentally on his own heart, and by the revelation of the Spirit of God, and has been an eye witness by faith, he in like manner is a perjured witness, and will be treated as such by the high court of heaven. For at best all the evidence that a self-made, man-made, or devil-made minister can give of the reality of the gospel and Christian true religion, is but hearsay evidence, or what they have heard others say, and not the parties at law, and at best is but random shot that may hit right. But with God's ministers it is not so, for they have felt the power of the blood of Christ to cleanse their con-

sciences from sin and make their peace with God, with all the blessings of the gospel in train to their own salvation; and seen Jesus Christ by the eye of faith in his suitability and sufficiency as the Saviour of sinners; and seen and felt in their hearts that they were just such sinners as the scriptures represent them to be. So that God's ministers speak as Jesus said: speak that which they do know, and testify that which they have seen. And therefore are worthy of credit in any court of law on earth, and by the church and world. Yet the pride and wealth of the church will not let her receive the witness of God's minister, but will credit the devil's, like Ahab, in preference. So let it be, lest they should be converted and be healed. For says Christ, if one comes in his own name him you will receive. And John—they are of the world, therefore the world heareth them; but he that is of God heareth us. Then here is a clear mark, if you are a saint you can't nor don't love to hear any kind of a preacher but God's; and they are known by their not being hired; they are known by their testimonies being according to express scripture; they are known by their preaching according to your experience, which others can't do; they are known by the proud and wealthy in the general not liking to hear them; they are known by the world and a worldly church abhorring their doctrine; they are known by their declaring the whole council of God; they are known by the heart-awakening power of their summons; they are known by their not being able to preach without God helps them.

Some more marks, and I hasten to a conclusion. 1 Corinthians, 2. 3, 4: And I was with you in weakness, in fear and much trembling. Verse 4: And my speech and preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power. Here in these verses we have the marks of the God-minister Paul. Then God's ministers are known and may be known

by the church by these marks, that when they begin to preach, yea, and for years after they begin, they feel great weakness and how incompetent they are to do or speak and preach as they ought. Yea, the work of preaching is a great work in their eyes, and therefore the second mark follows, which is a mark of a God minister: much trembling. Yea, so much trembling about God's ministers, that they can hardly see to read or hold the book still, or a joint in them, or speak intelligibly; and you will be sure to see them hothered at times and much confused and mortified in attempting to deliver their message; and the more of the spirit of God they have, the more they will feel this fear and trembling. Filled with the fear of God, their brethren, great rich men, and old preachers, and a fear they should say something wroog to wound the cause of God; which these would not do for a world. And again: there will be no smooth and enticing words, which man's wisdom deviseth to make the sound harmonious to the ear, in this minister of God's preaching; but all plain, common, every day words, such as the Spirit of God gives him utterance to speak, and ofttimes in a hothered, humming and broken manner; so that the learned and eloquent of this world are ready to laugh and make sport of this man's language, it is such jargon. So let it be. Have you not read that text: howbeit in the spirit he speaketh mysteries. And again: let us hear what this babbler will say. And again: the world by wisdom know not God; the wisdom of God is foolishness with men. Thus God's ministers may be known from all others by using no enticing words, no hypocritical words to get gain; but plain, candid, decisive words—words which the Spirit that is upon them dictates with power to the hearers; while men and devil made teachers come forward exactly the reverse. Instead of weakness they feel the strength of a Sampson, having got all their sermon by heart or in a book before them; and instead of

trembling with fear, they come forward with boldness and self-assuming greatness, confident, fearless of God, devil, or men. No trembling of joints and book about them, but great swelling words, pompous and eloquent expressions, such as men devise to show their greatness, pride and self importance, and learning to gain honor and popularity and the purse. How different then are the marks of God and devil ministers. The minister of God sometimes has light and liberty, and feeling of heart; and then his tongue is set at liberty as the pen of a ready writer, and then his hearers feel it too with joy, strength, and comfort to their souls. Then he soars aloft, he unlocks the mysteries of the gospel, and draws water from the wells of salvation and pours it forth to the multitude. Then he is encouraged to go on and preach, for the work is pleasant and sweet to his soul; then perhaps at the very next time he tries, and he thinks too like Sampson he will shake himself and be strong as at other times, yet he finds to his grief his God has forsaken him, his head gets in the bag, it is as hard as manling black gum logs; his ideas all in the dark, his heart hard and without feeling, no light on his subject, he confused, stutters, grunts, hums and haws, stops and can't get along; says any thing to keep a doing, belonging to his subject or not; is confused, ashamed, hurt to the heart, and quits terribly mortified in his feelings, ashamed of his preaching himself and every body else, and wants to get away where he cannot be seen. Here it is plain that this man is a minister of God, for he feels, and knows by what he feels; that he cannot preach unless God helps him; for he has felt the help of God in preaching, and therefore knows when he lacks this help. Now he goes off discouraged, cast down, and mortified greatly, and thinks of quitting; doubts his call to the ministry, that his preaching is of no account, that he don't feel it nor the people, and that he might as well quit preaching for

good. Don't fear, thou minister of God, your hair will soon grow out again—go on, you will find God will help you again and that he will be as good as his word, not to leave nor forsake you but be with you alway. He only does this to let you know your weakness and kill your pride, and keep you dependent on him where your store of strength lieth; and the best remedy for this is to preach more. Here is a man that has walked this path before you. Glad frames to lift us up and then how proud we grow, till sad desertion makes us droop and down we sink as low. This is God's minister. But the devil's minister knows nothing of all this, because he does not preach as of the ability that God giveth, but of their own ability and by the dint of study; therefore their preaching is always about the same, not much higher nor much lower than their common standard, form of words only and at all times lifeless and flat. While God's ministers are sometimes on the wings of the spirit, and are borne upward and soar aloft and seem to have heaven at hand, and break the bread of life to the hungry children, so as to give every man his portion in due season.

But having little money to spare, I must here desist from further general marks of God's ministers, and give you the sum of the whole in miniature. Read Galatians, 1. 11, 12. God's ministers preach by revelation; the self, men, and devil-made ministers by the dint of study and ideas of dead men's heads. In a word, God's ministers are bones with the marrow in them; all other ministers are bones and no marrow. God's ministers the fine flour, the devil's the bran. God's ministers the wells and clouds with water from the rock of ages and the heavenly showers of divine grace; the devil's and others, wells and clouds without water. God's ministers are vessels filled with the rich treasure of the gospel of life, salvation and glory; the devil's, with the cursed trash of falsehood, damnable heresy and death. God's

ministers care for and watch over the flock; the devil's ministers for the fleece. God's ministers are the light of the world; the devil's the darkness, and do darken the world. God's ministers are the salt of the earth; the devil's the putrefaction of the souls of men. God's ministers eat of the milk of the flock, which the flock can well spare without injury; but the devil's eat flock, fleece, milk and all. God's ministers gather, lead and feed the flock; the devil's scatter, devour, and perish the flock. God's ministers are the peace and unity of the flock; the devil's the war, strife, and division of the flock. God's ministers fight for the truth and the flock; the devil's against the truth and the flock. God's ministers are humble; the devil's proud. God's ministers are lowly-minded; the devil's, with all others, high-minded. God's ministers all to a man are in a state of final salvation; all others under a state of damnation, under the curse of handling God's word deceitfully. God's ministers are servants of the church; others the lords and hirelings of the church. God's ministers ride white horses; but others, black horses. God's ministers have a sharp sword with two edges; others, swords and no edge. God's ministers by the foolishness of preaching save sinners; others damn sinners. God's ministers oppose the enemies of the church; the others join the enemies of the church. God's ministers spend their services freely for the church; others sell their services to the church for money or honor. God's ministers are a blessing to the church; others a curse to the church and all mankind. God's ministers lead to heaven; others into the ditch. God's ministers are the workmanship of God; others the workmanship of the devil. God's ministers are all honest men; others are thieves and robbers to a man, God's ministers go into the fold to take care of the flock by the gate; all others climb over the wall into the fold. God's ministers are every one sheep to a man; all others are wolves in sheep's clothing to a man. God's ministers are Christ's army; others are the devil's army. God's ministers love the flock and the owner; all others hate the flock and the owner. God's ministers are all shepherds; others are all merchants. God's ministers carry spiritual weapons; others only carnal. God's ministers are few; others are many. God's ministers love God and souls; others love loaves and fishes. God's ministers are full of eyes within and without; the others have eyes and see not. God's ministers are well broke oxen, that

tread out the gospel grain; others are wild jack asses, that snuff up the wind and know not their master's crib. God's ministers are harmless doves, feeding on the pure seed of the word of God; others are a generation of vipers, feeding on the serpent's meat the dust of covetousness. God's ministers are going and leading souls to heaven by Christ the way; all others are going and leading souls to hell.

Now all these distinguishing marks are easy proved by the scriptures, for from them the most of these marks are given. And if this is truth, what a dreadful curse must a false minister be. Well might Paul say: O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteous, wilt thou not cease to pervert the right ways of the Lord? For this was one of these devil teachers. And well might Christ say: Woe unto you, ye scribes and pharisees, hypocrites; how shall ye escape the damnation of hell. And Peter: Whose judgment now of a long time lingereth not, and whose damnation slumbereth not. See what harsh expressions these holy persons pour upon these wolves in sheep's clothing; and indeed the greatest damnation is the portion of the cup of these self, men, and devil-made teachers. And well it may be so, since they are trading in the souls of men, and leading them to hell to make money thereby. And I am of the same opinion with these holy men, that if there should be one part of that awful, unquenchable, fiery lake hotter than the other, these men should be consigned thereunto, and deserve it more than any other set of men on earth. And I have no doubt, that hell will resound with cur-es from the mouths of the damned, and be poured forth on the heads of this cursed band of deceivers, for the part of deception and seduction by which thousands have been betrayed, deceived, and seduced to ruin by listening and trusting their falsehoods and lies for salvation. While there will be no preaching lies in hypocrisy in hell for to make money, for then the sheepskin shall be torn from every back and all such wolves howl in the agonies of hell forever, as the just portion of their cup from the righteous distributive judge of quick and dead, that rewards these men for the part they have acted in the ruin of souls and resisting his truth and ministers on earth.

*(to be continued.)*

"Being born of water," has no more to do with baptism, than Ishmael had with Isaac, or Esau with Jacob.—*Ed.*

---

## PRIMITIVE BAPTIST.

---

TARBORO', AUGUST 26, 1837.

The Country Line Association of Old School Baptists have appointed to hold its next session at Flat River M. H. Person county, to commence Saturday before the third Sunday in August, 1837.

The Abbot's Creek Union, at Pine M. H. Davidson county, Saturday before the fourth Sunday in August.

The Kehukee, at Lawrence's M. H. Edgecombe county, Saturday before the first Sunday in October.

The White Oak, at M. H. Saturday before the second Sunday in October.

The Little River, at Reedy Prong, Saturday before the third Sunday in October.

The Contentnea, at Old Town Creek, Saturday before the fourth Sunday in October.—*Ed.*

---

MR. W. H. HOLCOMBE AND MR. T. MEREDITH.

Mr. Holcombe complains to Mr. Meredith, and to us through the Biblical Recorder, that, we have accused him with acting in the dark, with having crept into the columns of the Primitive Baptist, with acting like the Philistines who were secretly working with Delilah, with being found in a crouching posture, and with figuring in the Convention; that we have made these assertions without proof; and that we have denied him a place in our paper, and refused to publish his communication, and that too after making our remarks upon his letter: and finally he denounces us as dishonest, for not publishing his letter.

As the chief cause of Mr. Holcombe's dissatisfaction lies in our neglecting to publish his letter, we will just observe that, we do not recollect to have seen any letter addressed to us with his name subscribed, since that published in the 14th No. of the Primitive Baptist. We did receive since

then, one letter from Alabama signed, Philanthropos; but it is very probable that Mr. H. would not own that letter, as the fictitious name annexed to it would afford him but a frail protection against the charge of crouching.

But he is so averse to "assertion without proof," that he has given us, in his letter through the Biblical, testimony against himself. He then says, "I refer you to my letters in the Primitive Baptist; you will there see that I took your own position. Now it will not take a vulture's eye to see that my design was, to show the absurdity of your course." Yes, Mr. H. you took our own position. How? [Mr. Holcombe's letters may be seen in full, Prim. Bap. Vol. 1. Nos. 8, and 14.] He says, "Some are crying, Lo, here—and lo, there. Does not Paul tell us of these characters in the last times? then let us not follow their pernicious ways, but let us go to the old Bible, that tells us enough. Does it not tell us that, the Lord will carry on his own work, and that in his own time all his elect shall be saved? What has got into the Baptists of this day? Some of them seem to think God won't save his people: they are crying that, sinners are going to hell, as if they thought there was danger of some going to hell whom God intended should go to heaven. Now, Brother Editor, have not such Baptists as the above named, departed from the primitive faith?" Mr. H. continues: "Brother Editor, I would be glad for you to give us your views, telling us how we should do towards those who advocate missionary matters; for I am right in the midst of them. Please give me some direction how I must act, for it seems to me that the missionaries will take the country; for they have some scoring preachers, who can almost make the acorns fall before they are ripe." Mr. H. speaking of a certain preacher, remarks, "Although he is a missionary, I tried as much as possible to lay a-

side prejudice and to judge impartially:"—"they invited me to preach among them." This is evidence or proof against himself.

Now it is manifest that, he holds the warning of Christ, Lo here! &c. the predictions by Paul, and election preached by him; in short, the "old Bible;" as our position, and condemns it as an absurd course. For he does not inform us what part of his letters exhibited our position. If he intended to say the whole of them ran into our position, then he crouched very low; if only a part of them were designed to mark out our position without designating, then he both fawned and dodged.

But perhaps he means to say he took our position in such expressions as the following: "I would be glad for you to give us your views"—"please give me some direction"—"I am right in the midst of them"—"although he is a missionary, I tried as much as possible to lay aside prejudice"—"although there is much craft practised at this time, I believe that the Lord is able to blast it in an instant," &c. Or rather, is not this the manner of Mr. Holcombe's letting us know he has our own position?

After these testimonials of his apertness, he tells us in the Biblical that, he had a design—to show the absurdity of our course.

For our own part, we judge the evidence taken from Mr. Holcombe's two letters in the Primitive and that in the Recorder, to be sufficient to convict him of covertness, of using the Primitive Baptist as the Philistines did Delilah, and of crouching to get his letters into that paper for the intent of catching or getting some hold of the Old School Baptists. And we think it would be better for his own case if he had not stirred the question, because it has brought the evidence again under examination. However, we hand over the witness to others for their examination; meanwhile, reciprocating Mr. Holcombe's war-

ing exhortation, namely: "there is one thing that you and I should feel sensible of—that is, that we must soon appear before the judgment seat of Christ, to be judged according to our works:" Of this, we surely ought to feel sensible: and if we are sensible of the reproach of being accused with crouching, we ought to walk with countenance erect. Tell us, if for the Primitive Baptist you write, like you have in the *Biblical Recorder*, namely: "as to our practice, (i. e. the missionary operations of the present day,) when compared with the Acts of the Apostles, it is the same: this no person can deny, who readeth and understandeth." Why not tell us so, when you wrote for the Primitive Baptist? You might have been rejected, and therefore you crouched and entered its columns. Speak plainly, among Old or New School: you will be thought none the lighter of.

With respect to Mr. Meredith, we have but a word or two to say in this place.

He does not think that Mr. Holcombe needs to give himself much concern about the Primitive Baptist. He supposes the dispraise of that paper is equal to commendation. Mr. M. says, "Our word for it no man will be thought the worse of, by intelligent and unprejudiced men, because he is denounced by such papers as the Primitive Baptist." Upon the veracity, if not the immutability of this same *word* rests the following assertion of Mr. M. in reference to Mr. H. and the Primitive Baptist: "An Editor who impugns the character or doings of another person, and then refuses to let him speak for himself in the same paper, is neither an honorable nor an honest man." Right—precisely. Will Mr. M. disabuse

the public of his insinuations, by inserting this article? (For we have seen no letter from Mr. Holcombe.) Or will he choose to act as he did in the case of the Contentnea Association, which he charged with the guilt of unjustly and wantonly driving away certain ministers; (who afterwards confessed they seceded;) and after publishing this charge, then refused to publish our defence of said Association. But admitting Mr. Meredith goes upon the supposition that we had received Mr. Holcombe's letter, and then refused to publish, still Mr. M. condemns himself by his own sentence. for he received our defence, after his publication impugning the motives of the Contentnea Association. So these two men it seems are presented by their own contrivance before us, the one crouching, and the other winking to conceal him.—*Ed.*

Wilmington, N. C. }  
May 23d. 1837. }

TO THE EDITOR OF THE PRIMITIVE  
BAPTIST

Dear brother: As there are many misrepresentations in circulation with regard to our character, which we consider not only injurious to us as individuals, but in every respect designed and calculated to injure the cause of the truth, we are thus obliged to appear before the public, as much as it may be against our inclinations, in order to defend ourselves, and more particularly the doctrine and faith we profess to believe, against the slander of its enemies.

We wish to be as plain and as simple as possible in the relation of our case, and present it to the public fearlessly, knowing that we are stating the truth, and are willing to trust our cause in the hands of that God who is able to judge correctly



of our intentions. No vain pretensions, no envious motive has actuated us in this matter; but we have thought that a short account of our situation was due to the feelings of others as well as ourselves.

We will therefore state that we were formerly members of the Baptist church in this place, which was constituted by Elders J. C. Grigg and John Armstrong; and after Elder Grigg left us, we were without ministerial help for some considerable time, except by occasional visits from transient preachers.

Elder W. J. Finley who frequently came amongst us, proposed that himself and Elder David S. Williams should attend us quarterly, and the most of the members appeared pleased to accept their offer. But before we had the opportunity of holding a meeting to decide upon the matter, there came amongst us one A. W. Chambliss, who called himself a Baptist preacher, who was so highly recommended by one in whom we thought confidence might be placed, that we were induced to call this Mr. Chambliss to the pastoral care of the church. It is true we were not unanimous in this matter, but it was urged by those who were in favor of retaining him, that the church would be ruined without him; and his character being represented by a minister who we thought would not deceive us, as being "*as fair as a sheet of blank paper,*" we of course for the sake of peace submitted to the wishes of our brethren. And to our cost we soon found this same Mr. Chambliss to be blank enough of every qualification which we consider necessary for a minister of the gospel.

We shall endeavor to make a true statement of our reasons for leaving the Wilmington church; our

principal object in this is, that our brethren at a distance may understand something of our sufferings, and of the means used by our persecutors to deceive us, and tyrannize over us at their own discretion. Our first intention is, to expose the duplicity of Mr. Chambliss, and then to state our objections to the principles which himself and all of his friends and supporters pretend to advocate.

Mr. Chambliss on being apprized by a committee, that he was called to the pastoral care of the church immediately stated his conditions, which was, that he must have a certain sum for his services which he specified, we think not less than \$60 per month, and must have security for the payment of the same; that he should be allowed the privilege of inviting preachers of other denominations into our pulpit, let them be whom they might, without consulting the feelings of the members, and that he should deny the use of the pulpit to any Baptist preacher, unless he should first examine them and find them properly qualified to preach. He even went so far as to name some Baptist preachers in a particular manner, who had been amongst us and who felt very dear to us; among others were Elders Lewis Whitfield and David S. Williams, alleging that they would be well enough to preach in the country, but would not answer to preach in town.

These unreasonable and unchristian conditions of course displeased some of the members and deeply wounded their feelings; but for a while they kept their peace, with faint hopes that better things might come; and it was urged by his friends that he was a young inexperienced preacher, and would alter his course in a short time. But his

conduct soon became so overbearing, that we could no longer remain in silence; he commenced in such a high handed and overbearing manner to impose upon the church his absurd and unscriptural principles, as to confirm us in the opinion we first formed of him.

But as glaring as his inconsistencies were, yet a majority of the members were still in his favor, and gave him all the countenance and support in their power.

He proposed to open a negro Sunday School, and we have no doubt of his doing it, had he not timely discovered the unpopularity of the measure.

He endeavored to bring every member under an obligation to support the schemes of the day, or the benevolent institutions (as he termed them;) and openly declared from the pulpit that every member who refused to do so was a hypocrite.

We did not think we could bear these oppressions any longer, and in fact we could not, with justice to our conscience; and consequently a church meeting was called, in order that we might state our grievances and seek that redress which the scriptures would entitle us to; and to ascertain whether the church upon a reconsideration was willing to have a pastor to lord it over them in this tyrannical manner. For the church did not invest him with any such authority, nor had any idea of his assuming such lordly power when they agreed to hire him to preach for them, but were sadly mistaken. For instead of hiring a preacher we found that we had hired a master, and was obliged to become beggars to the whole community to get money enough to have ourselves abused every Sunday, and that in the face of the whole congregation. We beg to be excused

for these remarks, if they appear too harsh and uncharitable to some persons; our design, as we have stated before, is to show the absurdity of setting a price on, or of making merchandize of the gospel. Far be it from us to cast a slur upon those who do preach the truth, and depend upon the Lord for their support; those who are indeed sent of the Lord. To such we would say, brethren, visit us as often as you can, and whatever we have to spare you shall be welcome to.

The church meeting took place for the purposes above stated in June, 1835. When a long debate took place, without our obtaining any satisfaction; and seeing no alternative, eight of the members withdrew from the church, with the intention at that time of joining some church in the country of our faith; for we plainly perceived that Arminianism prevailed to such an extent among part of the members, that we could no longer commune with them, even leaving Mr. Chambliss out of the question.

In this situation we remained a short time, holding social meetings at our several dwellings, in the meantime suffering all the slander and ridicule that could be possibly invented by our late brethren, and the Rev. Mr. Chambliss into the bargain; until Elder Piram Puckett visited Wilmington, with the intention of preaching in the Baptist meeting house, knowing nothing of the split in the church previous to his arrival. His appointment had never reached us, but it appeared that the Lord had sent him for some good purpose.

To bro. Puckett we related our difficulties, and requested him to come as often as he could, and hold worship at some of our dwellings; for he was one of those, who was

not allowed to preach in the Baptist meeting house, being a predestinarian, and opposed to the missionary and other religious humbugs of the day.

We applied to Elders P. Puckett and William Armstrong to be constituted a church or society upon the predestinarian principles, and in accordance with our wishes, it was done in Feb. 1836, when 10 more of the members of the Wilmington church (who were absent at the meeting the division took place) joined themselves to us, making in all 18 members; since which time several have been added. We then solicited and obtained the services of Elder Puckett, who has attended us quarterly ever since as our pastor; and we know in visiting us he does not, or has not as yet, received enough to pay his expenses. We are poor, but that has not caused him to cast us off; however, some of the *good* folks have been so charitable as to take into consideration our poverty, and have paid him for us—not in money, nor food, nor raiment; but in *slander* and *abuse*—and that in advance. They have accused him of sowing the seeds of discord amongst the churches, &c. This is a falsehood as regards the Wilmington church at any rate, and the balance of these tales about him amounts to just about the same; we know it to be so as far as our knowledge extends.

After we left the church as above stated we were invited to return, but we were not inclined to accept their offer; and after we were constituted, their anger we suppose grew still warmer. We were represented in the Goshen Association as excluded members—Mr. Chambliss knew this to be false, at any rate we can prove it to be so. And this was not the only misrepresentation he has

made: he was called in the printed Minutes of that Association *an ordained minister*, but he was not ordained till the April following. We know not who was the author of these falsehoods, if it was not Mr. Chambliss himself; for he was a delegate from the Wilmington church, and bore the corresponding letter. He must have been acquainted with the contents, even if he did not write it himself, which is very probable, to say the least about it. Then the falsehoods contained in the Minutes of the Goshen Association (of 1835) must have been made by either of these three persons, viz: the writer of the letter from the Wilmington church, the person who prepared the Minutes for the press, or the printer. But we shall say no more about this, except in our opinion Mr. Chambliss was the cause of this things being published; because we know him to have been guilty of violating the truth in other matters, for he has slandered us in the columns of the *Biblical Recorder*, in the State Convention, and every where else where he thought his lies would take. Now we are not complaining of mere mistakes, but cool, deliberate falsehood. For we contend that no man in his proper senses can tell a lie without knowing it, and we do not accuse him of insanity; nay we would not even say as Festus said to Paul, “much learning hath made thee mad”—for notwithstanding his boasting, we do not think that his great learning will ever hurt him, if he make a proper use of it.

Mr. Chambliss after ranting and boasting in Wilmington as long as he could get support, was obliged to leave the place. Since his departure he has spread his miserable malicious fabrications all over the country, not only against us but also

against brother Puckett, representing him as a disturber of the churches, and induced others to join him in these falsehoods.

We here in justice to our own consciences, have to notice the calumny contained in the minutes of the Goshen Association of 1836, touching the character of bro. Puckett. We are sorry to see such statements, and they sanctioned by the name of Elder Geo. Fennell as Moderator, and Elder G. W. Huffman as Clerk. The shortest way we can get over this matter, not giving people the lie, which, we think looks unmannerly, is merely to say we do not believe it; for we think it much easier to make false assertions than to prove them to be true.

We have been plain in this matter, and we have abundant cause to be so. We wish to flatter nor deceive no man—the truth is what we wish to see established, whether it may affect ourselves or others; justice is all we ask of any man or any set of men, and for this will endeavor to contend when it becomes our duty, if we must oppose principalities and powers.

We have no desire to dictate to others, nor can we allow others to force us into their measures. All we claim is the privilege of worshipping God according to the dictates of our conscience; knowing to God we shall have to give account of our actions, whether they may be good or evil.

On behalf of, and with the consent of, the members.

*D. Collins, Clerk.*

*Preston, Ohio, March 8th, 1837.*

Brother Bennett: Having been favored with the privilege of reading your paper the Primitive Baptist,—I think it is rightly named; for I believe it contains the very same

doctrine that the apostles together with all the primitive saints, believed, preached and practiced, and for which they were persecuted by idol worshippers and hypocritical professors, and were compelled to suffer the loss of all earthly enjoyments for the name and sake of their Lord and master. And many of their lives also were sacrificed by them in the cause of truth, from which we learn that the truth of God or the gospel of Jesus Christ has always been an unpopular despised doctrine, in the view of the world; and God's children have in all ages of the world been hated and persecuted by worldly men. And no marvel when we consult the oracles of God on this subject: for our Lord there informs us that his kingdom is not of this world; and also that his subjects should be hated of all men. And that there is a fixed enmity between the church and the world, is plainly impressed in the threat to the serpent, Genesis, 3d chap. 15th verse: "I will put *enmity* between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." Without entering into an investigation of this passage, I will here remark that the seed of the woman here spoken of represents Christ and his church which is his body; for it takes all the heirs of promise with Christ their head to make the one seed according to Paul's definition of the subject, given in his epistle to the Galatians, 3. 16: "He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." Again, 29: "And if you be Christ's then are ye Abraham's seed, and heirs according to the promise." The serpent's seed are those that constitute the *Man of sin*, which embraces antichrist to-

gether with all ungodly men. For says John, "He that committeth sin is of the devil." And Jesus said to the pharisees in his day, "Ye are of your father the devil, and the lusts of your father ye will do. And this enmity will remain as long as the two seeds remain on earth. And such is the nature of this enmity that there cannot be any love, friendship, or union between the two. Therefore the world cannot love the gospel of Christ, for it belongs to the church and is called the "gospel of the kingdom;" neither can the world feed upon it, for it was designed to feed the church. It is spiritual food, and the natural man receiveth not the things of the Spirit. Hence the man that preaches the gospel cannot please men; for says Paul: "If I yet pleased men I should not be the servant of Christ." "Woe unto you when all men shall speak well of you," is the language of our Lord. And this is an infallible mark to know a false preacher by; that is, when the world loves his doctrine. And he is well calculated to feed and nourish up hypocritical and graceless professors, and to spoil the peace and happiness of Zion's children. And I assure you, my brother, there are not a few of such graceless preachers in our day. And from this source it is that such a host of new and unscriptural institutions have been introduced to make proselytes, which have filled the churches with Ishmaelitic children; who fail not to persecute the legitimate children and heirs of promise, and will continue to vex them and mar their peace until the bond woman and her brood are *cast out*.

Therefore, let every lover of Jesus, the meek and lowly Lamb of God, look well to their standing, and see whether they stand in Babylon, or Jerusalem; and if in the former, let them speedily obey the command of the Lord: "Come out of her, my people; that ye be not partakers of her sins, and that ye re-

ceive not of her plagues." And let every church look well to her discipline, that she does not suffer that woman Jezebel, which calleth herself a prophetess, to teach and seduce the Lord's servants, to commit fornication and eat things sacrificed to idols; for the world is full of Jezebels or false teachers, and they have an extensive assortment of idols (mission institutions) adapted to the various passions and dispositions of men. And they have their craftsmen also, whose occupation it is to make shrines (membership) and sell for their idols. And if a few like Paul should oppose them by preaching the gospel, they will raise as great an uproar as Demetrius and his crafty gang raised at Ephesus. And why? Because their craft is in danger, and they are afraid of losing their wealth, which is the sole foundation and support of their societies or idols.

And the love of money constitutes their burning zeal for the cause they have espoused: remove the foundation and the whole fabric will fall. Take away money, and the whole mission machine would cease to move. The Bible distributors would no longer sympathise with the poor and destitute, who they say are perishing for the want of the Bible. The tract pedlars would no longer encompass the earth to carry Christ as they call it, into the infidels' houses. The theological seminaries would no longer be crowded with graceless striplings, thirsting for the priest's office. The domestic mission preachers would no longer infest the church of God by trying to impose upon them their damnable heresies. The foreign missionaries would soon lose their great love and zeal for the salvation of the poor heathen, which they say without their efforts would sink down to hell: and to hell they might go for them if their idol, *money*, was taken away. Therefore I say let the church of God stand aloof from them and touch not, taste not, nor handle any of their abominable merchandise, which all are to perish. And if you have any of their stuff in your houses, cast it to the moles and the bats, & thus wipe off the filth from your garments, having even the garments spotted by the flesh.

And let the ministers of Christ remember their responsibility to God the judge of quick and dead; and that they stand as witnesses for God to testify the gospel of his grace. And that they are bound to tell the whole truth and nothing but the truth, let it offend who it may; and that they are not to seek the friendship of the world at the sacrifice of one gospel truth, but they must renounce the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth commend themselves to every man's conscience in the sight of God. You are not only to feed the church by unfolding to them the rich stores of the gospel, but also to warn them of approaching danger by pointing out false doctrines and counterfeit religions, and idol worshippers, and devil's ministers: and don't be afraid of being too plain; for the plainer you do it, the better; for the church may then the better know them. And when you faithfully discharge your duty you may expect to receive your portion of persecution which is the common lot of all that will live godly in Christ Jesus. But when these come to pass, be not discouraged but rejoice and be exceeding glad for great is your reward in heaven. And when you have faithfully discharged your duty and the great shepherd shall call you hence, you will finish your course with joy, and can then say with Paul, "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 Lord the righteous judge shall give me at that day; and not to me only, but unto all them that love his appearing." JOS. H. FLINP.

## POETRY.

FOR THE PRIMITIVE BAPTIST.

**BROTHER BENNETT:** If you think the following verses worthy of a place in your paper, they are at your service. I know not the author of them, nor is that any great matter. In them I discovered a typographical error, which I have corrected as you will see. I am yours, &c.

J. OSBOURN.

### *Dying Reflections of an Infidel.*

What shall I be?—Where shall I go?  
I'd give a thousand worlds to know.  
Shall I exist, or shall I not?  
Ceasing to be—I dread the thought;  
Does death in fact destroy the whole,  
And with the body kill the soul?  
*Reason*, I choose thee for my guide,  
I heard thy voice and none beside.  
Come now decide the doubtful strife,  
'Twi'x endless sleep and endless life.  
Some who thy sole dominion own  
As nature's brightest, eldest son,  
Say, thou hast taught the soul will live,  
And her account to God must give.  
Others deny that this will be,  
And both for proof appeal to thee.  
I feel, I know, that I have sin,  
And conscience rages here within,  
If there's a God—(I fear 'tis true)  
Does he the creature's conduct view?  
And if the soul immortal prove,  
Can sinners ever taste his love!  
Will they have nothing more to fear,  
Because he governs there and here?  
If he is good will he destroy,  
And kill with evils human joy?  
Are parents hurried to the tomb,  
Merely to give successors room?  
If he regards our actions here,  
Why not revenge the oppressed tear,  
And crush the cruel and unjust,  
With pride and malice in the dust?  
These thoughts an anxious doubt create,  
That this is not our final state.  
If there's a God, then who can tell,  
There may be heaven, there may be hell.  
The Bible doctrine may be right,  
If so, I sink to endless night.  
(to be continued.)

## AGENTS,

### *For the Primitive Baptist.*

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Auderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exam, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yanceyville*. W. R. Larkios, *Long Creek Bridge*. James Dobson. Stephen Rogers.

**SOUTH CAROLINA**—Wm. Hardy, *Edgefield Dist.* James Hembry, *Anderson C. H.*

**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. R. Toler, *Upatoie*. Wm. R. Moore, *Mulberry Grove*. Mark Jackson, *Blakely*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*. Seaboin Hamrick, Henry Williams. Wm. Stevens.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick Cherryville. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*. Wm. E. Pope, Aaron Compton.

**MISSISSIPPI**—Jesse Battle, James D. Williams.

**LOUISIANA**—Peter Bankston, *Marburyville*.

**MISSOURI**—Samuel D. Gilbert, *Portland*.

**ILLINOIS**—Richard M. Newport, *Granville*.

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

**OHIO**—Joseph H. Flint, *Preston*.

**KENTUCKY**—Tho P. Dudley, *Lexington*.

**VIRGINIA**—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Herringsville*. William W. West, *Dumfries*. Theo. F. Webb, *Callaway's Mill*.

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

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

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

**WISCONSIN TER**—M. W. Darnall, *Mineral Point*.

## TERMS.

*The Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,  
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, SEPTEMBER 9, 1837.

No. 17.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSIUA LAWRENCE.

### PART VI.

ON GOD'S MINISTER.

(continued.)

I will now lay down one mark or give you one metaphor, by which every man in the world that pretends to preach or thinks he ought to preach, may know whether he is called to preach and is a minister of God or not; and also in the same mark all saints may know him, with three exceptions.

Now a true minister of God, and all God's are so be they great or small, are mothers and nurses of all God's children, less or more; but all false ministers are only hired nurses, and not mothers—they have no milk for God's children. Then a God-minister is like a mother that gives suck to her child; the God of nature has so ordered it, that every mother by a secret process unknown to her, that her breast should be filled with milk; which milk is not for herself, but for her children. Yet what a mystery this, that the food she eats should first support her own life, then a certain portion thereof should be converted into milk and transferred to her breast for her children, and although

she cannot tell how this wondrous process goes on within her, yet she knows it is so. So in like manner every minister of God first eats and feeds on the spiritual food of God's word, gospel, &c. which like the mother supports his own spiritual life; yet by some unknown process to him and within his heart the same wise God carries on that secret process to convert this same food upon which he himself lives in his heart as milk for his children—like the milk of the mother for her children. Now every mother knows that this milk does her no good to keep it, but to give her pain and distress; so every minister of God knows for him to withhold the milk of the word of God does him no good, but like the mother to give his heart pain and distress. Every mother is under the necessity of suckling her child for her own ease as well as the good of the child; so is every one of God's ministers under the necessity of preaching the word for his own ease and peace of mind, as well as for the good of the children of God. When mothers withhold their milk too long, it becomes stagnated in the breast, it does not flow so freely, nor is it so easy come at by the child, nor is it so nourishing to them; just so by God's ministers when they withhold preaching, it becomes stagnated in their hearts, it does not flow so freely nor so easily from them, nor is it so easy to come at by God's children, nor is their preaching so sweet and nourishing as if suckled at proper intervals. Milk thus

withheld and stagnated produces an inflammation and much pain in the breast of the mother; so when a minister of God withholds preaching, it produces inflammation in his conscience and much pain of heart day and night. Sometimes mothers that give suck complain to her little dear crying child, I have no milk for you, my dear child; can she make milk come into her breast when she wants to, or is it at the command of the child? No. So, equally so, with God's ministers that give suck; they often feel that they have no milk of the word in their hearts for God's dear children; say they, I don't feel that I can preach, I have nothing, I feel that my heart is empty. Nor can a God minister no more make the milk of the word in his heart, than the mother the milk in her breast; nor is it at the command of the children of God.

Then what shall a mother do to her crying child, when she has no milk in her breast? Why, give it the skin; it will stop it perhaps from crying if it gets no milk. So I say to God's ministers, when you feel you have no milk of the word in your hearts, I say give them the skin—the skin will perhaps pacify them. You know when a mother suckles her child when she has no milk it gives her much pain; equally so for God's ministers to preach when they have no preaching in them. And you also know, that when a child thus sucks the mother when there is no milk, it is no satisfaction to the child, all dry skin and no milk; so with God's children when they hear a minister of God preach, who is in the frame of no milk in his breast, all dry skin to the children of God, and no sincere milk of the word—a pain to the preacher and no satisfaction to the saints—all skin.

But when the mother's breast is full of milk even to paining, and flowing out untouched by the child, oh, then how she longs and wishes to let her child suck for her own ease; then she also thinks, now, my dear child, you will get your fill. So

with God's ministers, when filled in their hearts by some secret process with milk of the word; they, like the mother, feel that their breast is full, although they can't tell how it came there, yet they know as well as the mother it is there. Oh, then how the minister is pained, how he longs and wishes to preach; yea, then he feels and thinks God's children will get a good mess, and it seldom fails to suckle the children to the full. And while the child is thus sucking the full and pained breast, how sweet and pleasant it feels to the mother, how it eases the pain, she enjoys giving out her milk as much as the child does its reception. So with a God full-breasted minister, while thus giving out his preaching it is pleasant, sweet, joyous, easing and comforting to the minister, and the children of God do not receive the preached word with any more comfort than the minister. Then God has so ordered it that the happiness, nourishment, strength, growth, and comfort of the child should be the comfort and joy of the mother; so with God's minister and the saints. Some mothers have too much milk for their children's stomachs, more than they can digest, then they will puke it up; so with some ministers, they have such fruitful minds that they give more milk than the children can receive, they preach too long—thus they belch up part and this minister is often blamed when there is no blame, for it is owing to the fruitfulness of their minds, so that sometimes they are more at a loss to know what to leave out than they are what to say. In this case it is best for mothers to suckle other children, so should ministers travel abroad and suckle other children; for by often suckling, the breast will not get so full nor preachers preach so long. Some mothers don't give milk enough and leave the child crying; so some preachers are too short for some saints and they complain, I wish you had preached longer. But mothers should always take the child from the breast as soon as her milk



is gone; so should preachers always quit when they are done.

The mother may have every drop of milk drawn from her breast, yet more will come; so the preacher, he may preach himself clean out of feeling, texts, and ideas, but more will come and keep coming until his heart is as full as ever. The more a mother suckles her child, the more milk she will have; so the preacher, the more he gives away the more he will have. A mother may keep her child from sucking, until her milk dries up; so the preacher, he may neglect preaching until he don't care to preach, and all his ideas dry up. I shall say, that mother that refuses to suckle her child is worse than the brutes; so I shall say that minister that refuses to preach, is worse than a brute. Milk in the breast of the mother is the gift of God, it costs her nothing; so the milk of the word in the heart of God's ministers is the gift of God, and cost them nothing. What would you think of a mother who would sell her milk to her child, or would not suckle her child without hire? Oh, worse than brute. What then can you think of that preacher who sells his preaching to the children of God, or won't preach and suckle the children of God without hire? Oh, hellish brute! God gives the milk to the mother to give to her child for its support; so God gives the milk of the gospel word to his ministers to give to his children—and as, says Christ to the apostles, freely ye have received, freely give; yea, as free as a mother gives her milk to her child—give, not sell. And that mother that loves her child and husband as she ought to do, will do so; so that preacher that loves Christ and saints as he ought to do, will suckle God's children freely without hire.

There is no food nor nourishment on earth so suitable and so quieting to the child as the breast; here the little creatures dry up all their tears, all their sorrows are soothed; here their cheeks feel the warm paps of life and strength; here they find a

friendly, sympathising, loving, soothing mother. So to God's children there is nothing like the warm paps of a preached gospel; here they find in God's ministers a soothing, loving, friendly mother to feed and comfort their souls with the sincere milk of the word, that dries up their tears and drives away their tears and sorrows, and hushes into silence their every doubt, and lulls them asleep in the arms of the promises of God, to wait in hope of eternal life. But self, men-made and devil-made ministers are hired nurses; they have no milk for the children, God has given them none, they can't make it, they have no breast nor milk in their paps, and therefore never were pained with the milk of the word, have no necessity for preaching nor nursing the children but their hire; they never bore any, therefore never had no milk; then all they can feed the children upon is nothing but bread, meat, pot-liquor and dumpling. So then every saint can know a minister of God just as well as a child can know the breast of its mother from the pot-liquor and gar-broth of the nurse or false minister. This I believe is a figure of every God-minister in the world, and will apply to them all; and also the nurses a true figure of all false ministers.

Now if a saint hears a God-minister preach and gets no benefit, no milk of the word, there are three exceptions for it; one is, the minister's breast may be dry, as before stated; but you cannot often hear a God-minister preach, and get no milk; nay, not four times in five, but there will be milk and not skin. But other ministers are always skin and no milk. The second exception is, some of God's children eat too much dirt; for God has dirt-eating children as well as others. And if the heart of the child of God is too much filled with the things of this world, they will not desire the sincere milk of the word to grow thereby; for dirt-eating children don't love milk but fat meat, and the fatter it is the better they relish it. So

this is one cause why a saint may hear a true God-minister and get no more comfort from him than if he was only a nurse; yet with this difference, the saint can say it is all truth but I can't feel it, I don't enjoy it, I get no comfort, my strength is not renewed as the eagle's—for once a year the eagles shed their feathers, then they are weak and helpless and can hardly procure their food until their feathers grow out again, when their strength is renewed. So whenever God's children become dirt-eaters they become weak and helpless, and can hardly procure food from the preaching of any minister; so quit eating dirt, thou child of God, and you will feel a desire for the sincere milk of the word, and feel your strength renewed and get milk from all God's ministers less or more.

The third exception why a saint may hear a God-minister and get no milk of the word is, because he is like king David's son Ammon; he was lean from day to day, although a king's son, because he had fallen in love with an unlawful object, even his sister Tamar. So with some of God's children, they sometimes fall in love with unlawful objects, and this is the cause of their leanness of soul and why they can't get milk from a God-minister nor relish his preaching; but to such saints the gospel word is sapless and dry. I say saint put away your idols, bury them under the yoke of resistance and hide them in the ground of absence, like Jacob did his; and then you can suck in the milk of the word from a God-minister, and become fat and flourishing like the three children who refused to eat prohibited meat and thereby displease their God.

Now to prove the above metaphor to be a correct idea, take the following scriptures in all the prophets, for they speak of the Holy Ghost being on them to prophecy, saying, the burden of the Lord, the burden of the Lord; meaning the impressions of the word of God in their hearts, that it was as much burden to them not to

speaking, as it is for a woman not to suckle her child. Speak they must, being moved by the Holy Ghost, for the word of God in their hearts is as a burden they must let out for their own ease; like a mother her milk. And Paul says: Necessity is laid on me, yea, woe is me if I preach not the gospel. So you see the same necessity for Paul to preach, as there is for a woman to suckle her child; and woe is the woman in pain of her milk that don't. But false prophets and false ministers feign this burden for money, but never have no milk for the children.

Now to conclude on this part—the day is not far distant when Christ who sitteth on the white horse, and his ministers the army that followeth him on white horses, shall take the beast and false prophet with the whole train of self, men-made and devil made ministers; and they shall be cast alive into the pit, and the rest shall be slain with the sword of him that sitteth on the horse, and the fowls of the air shall be filled with their flesh, when called together by the gospel angels that standeth in the sun of righteousness, to eat the flesh of these mighty captains and kings of the earth. Then, and not until then, will Christ and his ministers reign triumphant over all devil teachers a thousand years. Then fight on, ye ministers of God, and bear a faithful testimony to the truths of God; if you die like the saints of old leave a faithful testimony behind you, this is all that is required of you by the captain of your salvation. Our successors shall triumph in victory, if we die on the field of battle, over all men and devil-made teachers and their falsehoods by and by. For hear your captain's animating voice from on high: Be thou faithful unto death and I will give thee a crown of life, while the smoke of the beast and false prophet and all their train of followers shall ascend up for ever. Fear not then, nor be dismayed then, brethren, if some do depart from the faith and give great heed to seducing spirits and follow by thousands false teach-

ers. Be strong in the Lord, stand fast in the apostolic faith, acquit yourselves like men of faith, zeal and courage; for the scripture tells you of these false teachers, their end and followers, and I have marked them out that ye may know them and turn away from them, and not be seduced and spoilt in your faith by their falsehoods and vain philosophy and damnable heresies for money, and to make merchandize of you. Remember Paul's expression: A little leaven leaveneth the whole lump. Error spreads like a gangrene, so one error will corrupt your whole faith, yea a whole church; wherefore put all errors out of your churches, and reject all heretics after the second admonition, and you shall do well. For though we or an angel from heaven preach you any other gospel than that preached by the apostles, let him be accursed or cut off from your churches, that it spread no farther. And if any man come into your preaching houses and bring not apostolic doctrine, receive him not nor encourage him there, lest you be partaker of his evil deed of spreading falsehood and corrupt doctrine in the world, and thereby be instrumental in damning the souls of men.

And what would you say of that child or children, that a mother has suckled, nursed, and spent her strength and time to feed, clothe and raise, that when she has become old refuses to work for her or support her in her old age? Would you not say, disobedient and ungrateful children? And what can you say of that church or churches, whom a minister has spent his strength, time and constitution to serve and feed with his preaching, until he is worn down, that refuse to give and supply him with the necessaries of life in old age? I say, disobedient and ungrateful church. Yet how many such I have known, that as long as a minister could serve them he was a fine fellow, he lived on their fat things; but when unable to serve them, root pig or die—and not the foot of a professor has been at the house of his widow to know

how times go there, although they have had the preacher's time, when he might have been providing for his wife and children. Ungrateful churches! bread eaten soon forgotten. And to the honor of religion these things ought not so to be. And perhaps this is one reason that so many churches are destitute of pastors, because the churches have treated them they have had so ungratefully, that God in his judgments on them inflicts this chastisement. For some churches I have known that were favored with eminent pastors, muzzled them to the full; but since their death have not been able to get another. And it is right they should not, until they learn to feed the ox that treadeth out the gospel grain for them.

## PART VII.

## ON THEOLOGICAL SCHOOLS.

*That prolific source from which many of these kind of preachers, (self, devil, and men made,) come—and enquire into the origin of theological schools for the Christian church.*

I now come to enquire into the origin of theological schools. There can be no doubt but the people before the flood had some way of instructing their youth in matters of their religion and other things; but history furnishes no proof of schools before the flood. After the flood, the Chaldeans founded the first kingdom, if my memory serves me; and to them the origin of astronomy and the worship of idols may be safely attributed—of which kingdom was Abraham, Isaac, Laban, Lot and Jacob. From this kingdom or nation was Abraham called, to get out into a strange country. To this country Jacob returned for a wife, and from thence she brought her father Laban's gods. And from this first of nations idolatry overspread the surrounding nations. And however strange it may seem, idols have not been found in any savage nation on earth, so far as my memory serves. In North America there are and have been

near 200 tribes of Indians, and an idol has not been found among them so far as has come to my knowledge. But I think there cannot be much doubt but the patriarchs had some mode of instruction, but what that was, whether by hieroglyphic figures, or as do the savage nations in their councils and by beads, &c. I know not; nor is there any authority to say they had schools of any kind in these ages of the world. The most ancient sentence on record I can find is this: And Moses was learned in all the wisdom of the Egyptians; and was mighty in words and deeds. Yet this will not authorise me to say they had schools so to do, in which Moses was learned. And I have long been of the opinion, after all my researches, that the writing on the two tables of stone given to Moses, was the first specimen of writing ever in the world, and which laid the foundation for all others. Yet it is said that Sanconiathon, who flourished about 1040, before Christ, that he wrote in the language of his country a history in nine books, in which he treated of theology and the antiquity of the country of Phenicia, and neighboring places. But I don't believe that he wrote as early as that. It is further said, that the Phenicians were the inventors of letters; this I don't believe—some few reasons I will give, and then proceed. And first, the country called Phenicia was little more than a strip of land lying between Mount Libanus and the sea shore. It was bounded by Syria on the north and east, and Judea on the South, and the Mediterranean on the west. Thus you can see that this country lay broadside on the south of Judea, where from the Israelites they could obtain the Hebrew letters, or become familiar with the writings of Moses. Second, because in the year 1491, before Christ, Moses brought the children of Israel out of Egypt, and wrote his history while in the wilderness; for he was 80 years old when God sent him to Pharaoh, and died on the Mount at 120—so in the last 40 years he

wrote his five books. Thirdly, historians agree that Cadmus, the Phenician, brought the alphabet of sixteen letters into Greece in the year 1519; then subtract 1491 from 1519, leaves a balance of 28 years.

Now how long the Phenicians had been in possession of the alphabet is no where said, or where they got it from, before Cadmus brought it into Greece. But to say the best and most that can be said on the subject with any certainty, there is but little difference as to the time ascribed by historians of credit of the invention of letters and that of God's writing on two tables of stone; which I give as my opinion was the first specimen of writing in the world, and by which God himself taught Moses to write his laws for the whole world, instruction in his statutes and commandments for their obedience to him, &c. and that the Phenicians being an adjoining nation to so celebrated a people as the Israelites were at that time, first obtained from them the art and then laid claim to the invention. This is my opinion—you may have yours and welcome. Then I shall say from creation up to this date of the year of world 2513, there were no schools of any kind of our common sort.

A considerable time after this, some writers have endeavored to prove theological schools from 1 Samuel, 19. 18—24; from 2 Kings, 11. 3—5, and from the 4. and 23; and from Ezekiel, 14. 1, 2, and the 20. 1—3. But there is no more proof there, in these chapters and verses, of theological schools, than there is that a hen has got teeth. Read and examine for yourself. Yet I acknowledge the Jews had famous schools before our Saviour's time and after, at Tiberias, Jabneh, and at Babylon, Bethhobob, Jewina, &c. and that the Egyptians, Chaldeans, Greeks, and Romans, all had schools, as well as many other nations; but none of these were for the Christian church. But that the Jews had schools to educate their priests and theological mosaic law teachers before our Saviour's time, I do not deny: for Paul was brought up at the feet of Gamaliel, &c. And Moses hath them that teach him in the city every Sabbath. And besides the proofs I could bring, the reason is very obvious; all false churches and spurious doctrines have need of false teachers; and God never did nor never will make a false teacher nor a spurious church—he is not the author of them. Then the churches that are false and are founded on false doctrine must make such teachers, and the way they have taken to do it is by schools, that these false teachers may be able thereby to cope with God's teachers. Thus the sects of the Pharisees and Sadducees had schools to educate their learned Rabbies before and in our Saviour's

time. But these all possessed the spirit of persecution, as witness the New Testament is full of proof that both sects persecuted Christ and his apostles, who had not learned their theology in the schools. But more under the next head, in which I hope to prove beyond contradiction, that theological schools are the nurseries of persecution in all countries; and that school priests ever did and ever will possess the spirit of persecution and oppression.

And that the Egyptians had schools at Alexandria, the Romans at Rome and at Milan, and the Greeks at Athens, &c. &c. in which were taught philosophy, mathematics, magic and heathen astrology. In all their schools less or more, were heathen priests educated to prepare them for their attendance on their idols, and to preach the genealogy and divinity of their gods, and announce the mind of heathen oracles, offer sacrifices, &c. &c. Many of these schools might be called heathen theological schools, or schools to teach heathen mythology; because heathen priests were taught there magic, astrology, mythology, with all other priestcraft and divinity of their gods and goddesses. The New Testament shows us that there was a school at Ephesus, when Paul came there; in which he disputed about the space of two years. And the text says: Many of them which used curious arts brought their books together and burned them. Now there cannot be much doubt by reading this 19th chapter of the Acts, but that the priests and priestesses of Diana were educated in this and other schools, and also at Athens—see Acts of the Apostles. But none of these schools were for the Christian church, but to make heathen priests by thousands, all of which possessed the spirit of persecution; as is fairly proven by their persecution under the ten Roman emperors. For school priests are at the head of all persecutions, ever have been in Jewish, heathen, and Christian; of this the history of nations proves beyond a doubt. So that I shall put it down as a fact that cannot be overturned, that Jewish school priests persecuted Christ and his apostles, and that heathen school priests persecuted the Christians, and that Christian school priests have persecuted Christians. Then Jewish and heathen theological schools were the nurseries of persecution, but none of these were schools to make Christian priests or preachers for the Christian church.

We now come to the subject before us: when were theological schools first invented to make preachers for the Christian church? That they were not invented by Christ nor his apostles, is clear from the New Testament; since therein there is neither example nor command by Christ nor his apostles, is clear to any man that will with candor examine it. And you know I have already anticipated myself, having said so much in some of my back numbers on theological schools, that it supercedes the necessity here of saying much. When we travel over the pages of the Christian church, from the close of the New Testament up to Constantine, which is a space

of 323 years after the birth of Christ, I do not find one solitary theological school to make preachers for the Christian church. And the reason is very clear, for during this time the church waded through blood by heathen kings and heathen priests; and while the church was in this persecuted state, the ingredients were wanting to make school men, which were wealth and honor. The church was poor and afflicted, and could endure sound doctrine—look under that part in a back number. Then I shall say as I have said, that after the Christian church became established by law, and wealth and honor poured in upon her from many sources, then for schools to make preachers. For the church had become proud and wealthy under her establishment, and could not endure sound doctrine. Then for making preachers, then for heaping up to herself teachers having itching ears, to preach false doctrine to her liking. Here then, about this time, was the origin of theological schools. Then with Christ and his apostles these schools did not originate, nor by their directions. I am sure of that, for it is expressly contrary to the advice and law of Christ, laid down to get preachers for the supply of the Christian church. For his directions to his apostles to get preachers was, to pray the Lord of the harvest to send more laborers into his vineyard. Then the way for the gospel church to get gospel preachers is, for her to pray for them; for as the scripture has said: How shall they preach except they be sent? Then according to this text, God has reserved the right and prerogative of sending gospel preachers to his church, and will be prayed unto by his church for them. This is the good old way, God's way, and the best way, and the right way, and there is no getting a God gospel minister without You may get self, men-made, and devil-made preachers as you want by schools and salaries; but there will not be a God-minister among them. They will be lying and moral preachers, but not gospel preachers. Schools to make preachers is like Sarah's putting Hagar in the bed of Abraham; she got a scoffing, mocking Ishmael, and not a promised Isaac; but a bond child, or a law preacher. She brought a curse on herself by so doing, and so did and so will the gospel church, by trying an expedient to get and make preachers, as she did to get the promised son. For God has promised preachers to his church, as he promised a son to Sarah: I will set watchmen on thy walls, oh Zion, that shall not hold their peace day nor night. Ye that make mention of the Lord keep not silence. But Sarah's patience became threadbare, so out of the wisdom of her own head to work she went. So with the church—she wants more preachers, she like Sarah can't wait the promiser's time, nor for God's promised preachers; but must fall on an expedient to make them by schools, and so help forward God's promise, Sarah like. But I will warrant you they every one to a man are Ishmaels. And of this Peter prophesied when he said: "Know ye there shall come scoffers in the last days,

saying, *where* is the promise of his coming; and count God slack concerning of his promises. Let the church of God cast out these Ishmaels, for they are a mocking crew, the seed of whoredom; wild archers whose hand is against every man for booty and money; persecutors in past ages. This is true—and mockers of God's children, or children of the promise as Isaac was; or preachers of God and resisters of God's truth on earth. Christ's kingdom is not of this world, then of course his church don't need worldly-made preachers; but spiritual, God made preachers.

I deem it unnecessary to speak of the many hundred schools founded by the Roman Catholics to make preachers, from the days of Constantine up to 1527, in Spain, France, Ireland, England, &c. Such as thirty or forty universities in Spain, many in Portugal, Dublin in Ireland, Oxford and Cambridge in England, and the Parisian seminary in France to educate missionaries, &c. &c. It is sufficient at the present, as I shall in my next part have much to say on the tendency of theological schools, to say that thousands of men have in these schools been here it was supposed prepared for the ministry of the gospel, when they were only prepared for debauchees, and murderers and oppressors of mankind; as the general tenor of church history shows, from 606 up to 1527, that these school men drenched these nations in blood and deflowered the virgins of nations, if the general voice of history is to be credited—Montreal not excepted. For what Maria Monk has recorded is about the voice of historical narrative for a thousand years, according to my reading.

When did the Christian church most need schools to make preachers? In her infancy and first state of weakness, or now when she has become strong and flourishing like the grain of mustard that became a tree? Why, surely in her infancy she needed them most. Why then did not Christ go to the schools for his first preachers, instead of the sea of Gallilee for fishermen? So he made not education a test in a gospel minister, nor did he by his conduct require this as a prerequisite in them. Then theological schools is the invention of the church, and were not invented until she became proud and wealthy, and thus could not endure sound doctrine. Then pride and wealth were the cause of the invention of theological schools, and the churches not liking to endure sound doctrine, as I have told you before—and to this day these same cursed causes continue them. While the Baptists were a poor despised, persecuted people in this country we hear nothing, nor was there one theological school among them; yet they increased and spread abroad like a trodden bed of camomile. Then they were low and humble, but since pride, wealth and fashion has become her lot, she like the church of Rome can't endure sound doctrine; so for theological schools to make proud and fashionable preachers like herself, that can't endure sound doctrine. Thus theological schools originated in this cursed cause, pride and

wealth, and not liking to endure sound doctrine; so for making preachers that would preach for her rotten false doctrine, which she could endure; and for this she will make schools and pay them well in the bargain to preach lies rather than have the truth for nothing. If theological schools were not necessary in the first age of the Christian church, they can't be now necessary. If Christ and his apostles did not make it a test in a gospel minister, by what authority did the church ever do it? Theological schools were never necessary to support the gospel and Christian church in the world, nor are they now necessary; but were invented to support lies, tyranny, despotism, rotten doctrine, pride, highmindedness, oppression, and a false ministry in the world; for it takes a pretty smart fellow to dress rotten doctrine in such a manner as to make it pass current with the people for sound doctrine. So learning is necessary by theological schools to make this kind of men for the church; but any old fisherman or farmer can tell the truth, and make truth appear truth. Therefore the gospel church don't need no such an appendage as a theological school to make preachers; but theological schools are quite necessary to make preachers to tell divine lies and make them pass for truth and gain money thereby.

Then from a little after the days of Constantine, theological schools spread far and wide with the Roman Catholic religion. It had its origin in law religion, and has gone hand in hand with that cursed bloody monster to this day. And from this scarlet-colored bloody beast antichrist, Protestant churches have learn it, and are thus patterning after the beast, and are turning all their churches antichristian, to vie with antichrist. Folly indeed to think to overcome antichrist, by filling up their wasted ranks with the friends of the devil and antichrist. Theological schools had their origin in moneyed religion, and hand in hand have they gone and spread in all the countries where they have been established. Money, much money, must be given to this theological preacher for preaching, or he can't preach, to support him in style, pomp and grandeur; which money must come and has always come out of the laboring part of the community. So much for the origin of theological schools.

(to be continued.)

---

## PRIMITIVE BAPTIST.

TARBORO', SEPTEMBER 9, 1837.

### "HUMAN INVENTIONS."

The missionists say, in an article under the above head,

"The devices of men are either *good*, or *evil*, according to their designs or tendencies, in reference to the institutions of God. When they are intended to point out or lay down, some more easy way, or better mode of doing the command of God, than that which is plain

ly laid down in the command itself, then they are an abomination; because they set aside the commands of God, and erect themselves in their stead. But when they are employed to carry into effect any injunction, the mode of which is not laid down in the divine Law; or to do in the best manner, any good work, then they are good, and to be patronised, as pious in themselves and acceptable to God. The following Scriptures will justify this position. *Wisdom is profitable to direct. Without counsel purposes are disappointed. The liberal deviseth liberal things, and by liberal things he shall stand.* The Apostle would have Titus constantly to affirm certain christian duties, that they who believed in God, might be careful to maintain good works, (or good institutions, or devices, and because they were) good and profitable unto men. And again, *Let ours also learn to maintain good works (or wise counsels, because they are) for necessary uses; that they be not unfruitful.*"

In the above, is clearly set forth the doctrine, that, the Scriptures contain many commandments to do things, the manner of doing which is entirely suppressed. To us this doctrine appears erroneous & monstrous. For we had tho't the Decalogue conveyed the manner of obedience, as clearly indicated in each commandment; or that if any explanation was needed, it was uniformly given. The mode of conducting every duty pertaining to the Ceremonial Law was laid down and penned with uncommon precision. The precepts of the Judicial Law were not wrapped in obscurity, as to their manner of performance.

The same may be said of gospel commandments. Which of the gospel precepts leaves the mode of its performance to human wisdom, or human device, or wild conjecture? Does the command to teach, to preach, to exhort, to minister, to pray, to sing, to read, to hear, to search the scriptures, or to relieve necessity? Who has been commanded to render service or duty without receiving rule or direction by which to be governed? Has the member of the church, the pastor, the citizen, the husband, the wife, the master, the seryant, the parent, the child, or the neighbor?

It is not reason that Christ should leave the economy of his church so defective; for discrepancy of opinion would destroy concord, and even union itself. In the absence of a rule to act by, the badness of some unregenerate heart would claim the right to prescribe and dictate to all the rest. And this has been already exhibited in the Pope of Rome, and we

view it as the fruits of this construction and mode doctrine of carrying divine injunctions into effect by human device.

The Scriptures oppose the doctrine. They are profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' But if man must tax his own wisdom and devices to find out how to do the Lord's commandment, he seems not to be 'thoroughly furnished;' nor yet does he possess a 'perfect' system of good works. 'For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.' But it is said, God has laid down the manner of doing some of his commandments, and omitted the mode of others: to do these we must devise the manner. It seems to us that the 'man of God' should acknowledge himself thoroughly furnished, and manifest no desire to add.

In regard to the Scriptures quoted above: *Wisdom is profitable to direct:* Where is this wisdom to be obtained, to guide us in the method of executing the Lord's commands, if it be not laid down in the Scriptures? *Without counsel purposes are disappointed.* Where shall we find this counsel, if not in the Scriptures? *The liberal man deviseth liberal things, and by liberal things he shall stand.* And where shall liberal things be experienced, if not in the Scriptures? Shall men devise things more liberal still than the Scriptures express? And what is it to devise them, but to do and enjoy them as they are there laid down?

If these passages were not cited to prove that there is a wisdom, a counsel, and a device, exclusive of Scripture, necessary to fix upon the mode of executing God's commands, we know not why they were cited: and if this was the object, as it appears to be, then where are those qualifications to come from? If the Scriptures do not afford them, what will?

The same article brings forward an argument after this manner and kind: Agabus prophesied there should be dearth throughout the world—the church at Antioch determined to send relief to the brethren in Judea—the missionists suppose, they counselled—they decided that every man according to his ability, should contribute—they sent this by Paul and Barnabas. "But," adds the article, "these were new measures, and had no pattern in scripture, and of course according anti-effort men, they were guilty of human inventions!!"

This argument stands thus: The church a

Antioch, influenced by the spirit of prophecy and of the Lord, sent relief to the brethren in Judea; therefore the *new measures* of missions in Georgia and elsewhere, are divine, and must not be spoken against.

Article in question brings another argument, "still more in point:" the saints in Jerusalem had become poor—the Gentile churches associated together—Titus labored at Corinth for them—Paul sent the "*collector of their subscription*," &c. to assist the church in Judea: The article continues: "Now here were certainly *new measures*—some *new schemes*! and just such as are now condemned as *unscriptural*, speculative and hypocritical!" This article impudently and impudently speaks of the churches' choosing a brother to travel as collector of their subscriptions. This is the fruit of his invented wisdom, counsel and device. But let us see his argument.

The Gentile churches associated together to alleviate the poor saints' distress at Jerusalem, and sent it to them, which was something *new*: therefore the moneyed schemes of this day are scriptural and divine.

The whole of the said article exhibits, not only a repetition of impertinent and warped arguments, but also, another proof that the missionists are without scripture testimony for the deformed and filthy lucre institutions of the age. Nothing but the hideous departure from scripture track which stares through all their reputed benevolent plans, could force them to the brazen-faced shift of devising and inventing schemes to carry into effect the commandments of heaven. The article tells us, the proceedings of the apostles and of the churches of that day were '*new schemes*,' and admits that the mission plans also are new schemes. And for what? to command us not to condemn the latter, unless we would first denounce the former. Will it tell us that missions demand from us the same veneration as those practices which passed under and were guided by inspiration? Alas! It has attempted to shove apostolic transactions between missions and us, that we should condemn the former first! Yes, impelled by a mad devotion to the cause of missions, and hard pressed for proof, to silence the word of God, which startlingly rebukes them for burdening the cause of Christ with their unhallowed schemes, regard even for modesty itself is slaughtered in their course, and the sacredness of scripture is wantonly sported with, by placing their own idolatrous practices upon the same sacred claims. Tell us your schemes are inspired; or else

abandon them for Christ's sake and the gospel's.—*Ed.*

#### MONROE ASSOCIATION.

From the Circular Letter of the Monroe Baptist Association, which is copied into the Biblical Recorder of Feb. 15, we make the following extract;—

"The preaching of the gospel it is also necessary to the conversion of sinners: 'It hath pleased God, by the foolishness of preaching, to save them that believe.' (1 Cor. 1. 21.) Three truths, then, must be kept constantly in view, viz. the gospel must be preached in order that sinners may be saved; its success however, depends on divine influence; and that influence is granted in answer to prayer. But churches sometimes act as though the conversion of sinners depended exclusively on the preaching of the word; and therefore, if the work of conversion does not go on, they are disposed to impute it to some defect in their pastor, rather than to any neglect in themselves. Whatever may be said in favor of special means, every church, who have the gospel faithfully preached among them, ought to believe and feel satisfied that they already enjoy the appointed means for the conversion of sinners: if therefore they perform their part, and accompany the word preached with prayer, they may expect the blessing."

The argument contained in the above extract, is, that the blessing of God and the salvation of sinners depend upon prayer, and are effected by prayer. It expressly declares, the success of the gospel depends on divine influence, and that influence is granted in answer to prayer. Of consequence, prayer secures the divine influence, that influence gives success to the gospel, and that suc-



cess saves sinners; in other words, prayer saves sinners. The extract further affirms, that "every church who have the gospel faithfully preached, enjoy the means for the conversion of sinners; if therefore they perform their part, and accompany the word preached with prayer, they may expect the blessing." This does not inform us what the church's *part* may be. It would appear to be something either partially, or wholly, distinct from prayer; as the connective word, *and*, is used to associate it with prayer. We judge however, that the conjunction *and*, is used in the connection as an explanatory word, possessing the meaning of, *that is*. Be that as it may, the conversion of sinners is made to depend upon human effort. *If*, says the extract, they *perform their part, &c.* they may *expect the blessing*. This falls into the system of salvation being, partly by God, and partly by man: that each (he and they) have a part to perform: that God *has done his part*, and now we must do *ours*: that *if* we do not perform *our part*, he will do nothing more for us, and we shall be lost. We do not blame any for exhorting churches and Christians to their true and scriptural duty; but when they inculcate such sentiments as the above, if they do not contradict and oppose holy writ, we are at a loss to understand the plainest language. The declaration that, churches have the *means*, is purely Arminian; for *means* signifies, *power, procuring cause*. Then what is the *part* we are to act, and what the *means* we enjoy? All our *part* and *means* is *work*. But God hath saved us and called us—not according to our works; but according to his *grace* as well as purpose. And *to him that WORKETH*, (whether he prays,

or preaches, or sings, or reads, or meditates, or performs any other part,) *the REWARD is not reckoned of GRACE but of DEBT*: whether it be a saint or sinner that works for any spiritual reward. Therefore, the above Association, instead of exhorting their brethren to their duty for love's sake, for the gospel's sake, for Christ's sake, and for a good conscience's sake, and telling them, after they have done all, they are unprofitable servants,—instead of doing this, they are telling their churches to pray that they may obtain salvation for sinners as a reward—they are telling them their prayers are so profitable as to purchase salvation, to control the divine influence, to give success to the gospel, to induce God to the performance of his part. And yet these people insist that they have not departed from the old Baptist faith. Go read the Confession of Faith of the Kehukee, Charleston, and Philadelphia Associations when they were first formed. Go read that of the Norfolk and Suffolk Associations of England. But especially, and by all means, that of Christ and the apostles. If the Monroe Association could see and be persuaded of their real position, we positively think they would find themselves vindicating the doctrine of the pharisees, and possessed with a zeal far in advance of knowledge. Immediately, after repeating the scripture that, it hath pleased God to save them that believe by the foolishness of preaching, they tell the churches they must save sinners by their prayers.—*Ed.*

Alabama, Butler county, }  
May 23d, 1837. }

Brother Editor: A few days past the 9th No. Vol. 5th, of the Christian Index, was sent to me by a

friend; in which I find an extract of a letter from me to you, published in the Primitive Baptist, Vol. 2d, No. 3, with some remarks by the senior Editor of the Christian Index, which appear as usual, to portray the missionary character. For it seems to be dictated by a seducing spirit of contradiction, discord, abuse, ridicule, and darkening council. I should therefore not have paid any attention to it; but knowing the Christian Index has a wide circulation, and the senior Editor a very popular man in the missionary cause, throughout the United States, and perhaps in other countries: I concluded that perhaps some might take it for granted, by my silence, that his statements were the whole truth in the above named remarks. And knowing that the Primitive Baptist also, has a wide circulation, I have concluded to answer his remarks; if you think the answer worthy of a place in your paper.

In his first set out, the senior Editor seems to insinuate that, I have little regard to truth, and am mad with party zeal, and remarks: "It is strange, and should be written for a lamentation, that any one professing godliness, should take upon himself to affirm what he does not know." In which remark I acquiesce with him, except in his intended application. As to my having but little regard to truth, it is not becoming me to say. That part I will leave for my numerous acquaintance, that have known me for near sixty years. As the senior Editor seems to be a critic, I will say more or less of my acquaintance have known me near that time. And as to party zeal, I should be glad to know how it was possible for a man to be madder with party zeal than one that spends a great portion of his time in trying to es-

tablish it. I also wish the senior Editor while he is writing lamentations (as he is a good hand to write) to write several chapters of lamentations, on the distressed situation of the church of Christ at this time, in Associations, churches, and amongst individuals; and I may further say, families, by the new schemes and inventions of the day, and partly through his influence, whether he preaches them or not.

In his further remarks he seems to think it "questionable whether I ever saw Daniel Marshall, as he had been dead more than fifty years. The acquaintance he had with Silas Mercer was in his boyhood, and before he was acquainted with religious society, as he has been dead more than forty years. And with A. Marshall he could have had no more than a passing acquaintance, as he lived 30 miles distant." As to which of them I was acquainted with, I refer you to my letter of which the extract was taken. But will now ask if the senior Editor could possibly know (as he was in those days frequently abroad trying to spread the gospel, and not the missionary schemes,) how many times his father Silas Mercer, and Abraham Marshall were at my father's house, and what was the conversation between my father and them, in my presence? I also wish to know, how it came to pass that Timothy learned and was assured of and knew the holy scriptures, and that from a child, if he learned them not of God? Or do you say he learned them at the Sunday Schools? Could it be possible that the senior Editor kept a record of how many years I heard them preach, and how often when at my father's they conversed on religious subjects? And how often I had heard them say and advise my father (as he was young

in the ministry at that time) never to advance any thing (which was a rule they followed) except he had a thus saith the Lord for it. Though A. Marshall might have deviated from the rule, when in the memoir of his father, he called him a missionary. The general acceptation of the word missionary as far as my knowledge extends, in this day, is one that publishes, and declares either in the pulpit, the press, or in private conversation, whether he or she pretends to be a preacher or not, the new schemes of the day, with all their train of societies, and offices, or any of them. For if any person in these parts, begins in conversation, writes, or preaches, as you please on religious subjects, and mentions his friendship, or approval, of any one of the train of societies, the bystanders whether missionaries or others, say he is a missionary. "For by their fruits you shall know them—and he that offends in one point is guilty of the whole," &c. I ask was this the case in these departed worthies' days? The answer must needs be, no: even by the senior Editor himself. He has already acknowledged in his remarks, that "the missionary operations were not in those days abundant among us." Strange it is that I never heard the name mentioned in those days, if there was any of it. I had read the scriptures of the Old and New Testaments over in those days, as well as since, and never have been able to find the name missionary in them yet, except Saul's letters and commission from the High Priest, to persecute the church of Christ. But so much for theological schools. And further, I have been acquainted with the Baptists ever since I can recollect, but never have known a Baptist Association or church, con-

stituted yet, without a declaration that they "believed the scriptures of the Old and New Testaments, to be the word and the revealed will of God, and the sufficient and only rule of faith and practice;" or words to that amount: then away with all the missionary trash for religion.

The senior Editor appears to rely greatly on the memoir of Abraham Marshall going amongst the Mohawk nation of Indians as a missionary, &c. in which memoir the senior Editor has kept back a part of the price. For if you will examine the memoir as published in Benedict's History, 2d volume, page 351, you will find also the following: "Great must have been his faith, great his zeal, when without the least prospect of a temporal reward, with a much beloved wife and three children, he exchanged his commodious buildings for a miserable hut; his fruitful fields and loaded orchards, for barren deserts; the luxuries of a well furnished table, for coarse and scanty fare; and numerous civil friends, for rude savages," &c. Is it the case now with modern missionaries? You must answer, no. I have heard A. Marshall tell of many other moves of his father also, for the purpose of spreading the gospel, without money and without price. And as to A. Marshall's being appointed one of a committee to form a General Conference at Powelton, it is very possible; but I very much doubt its being for missionary purposes. I was not at the above named Conference; but heard there were some difficulties, but do not recollect the cause now. He also relies on his father Silas Mercer's establishing an academy at his own residence, for ministerial education, &c. Jesse Mercer was taught at said school amongst all the neighboring children that were

sent to school, and what of all that? I have been so busy a few days past in trying to establish a school near me, that I had not time to write; and have hardly time now. We will take in any preacher that wishes to go to school among our other children. But does that make me a missionary? I am sure even all the missionaries that are acquainted with me, as well as others, will answer, no.

And further, he appears also to rely on the word preach. I will leave him, as he is a far better scholar than myself, to define the word preach. And will only cite you to his own writings, and the connections he has with societies, &c. In his closing remarks he says: "It is a figment of the imagination which reports our change of faith. We hold firmly and unaltered the faith upon which the denomination is constituted in Georgia, and we believe in the United States." As to the change of faith, I think I have already fully given my opinion above, in the common acceptation of the word missionary, &c. &c. Only he keeps us in the dark as to what faith, and what denomination he means, is constituted in Georgia.

I now close by recommending the senior Editor to read and study the 4th chapter of Paul's first epistle to Timothy in connection with the former prophecies, the words of our ever blessed Saviour and his apostles, and immediate followers. And I pray God that he may give him a right understanding in the same, and guide and direct him and still make him useful in his day, and the present generation, in the pulling down the strong holds of satan and the building up the kingdom of our blessed Redeemer on the ruins thereof. I remain yours, with due respect.

*Daniel Gafford.*

TO MISS LOUISA MOORE.

My dear daughter in the gospel;  
Grace be with thee.

Your kind letter came safe to hand in this town, Williamston, and its contents refreshed my soul, and I can but admire how you grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. It does my soul good to see the thriving plant, even the plant which the right hand of our heavenly Father hath planted in the garden of grace. May the Holy Spirit continue to instruct, and to guide, and to comfort, and to strengthen, and to enlighten, and to build up my Louisa in the faith of the precious gospel of the Son of God. Your eternal welfare is mine; and not only mine, but every one's who belongs to Christ and is united to him by a living faith. For as Christ is the head and the church the body, so all the living members of the church are identities of this mystical body, and all alike stand firm and fast in him, and by him are loved alike, and alike taken care of, and alike provided for in the everlasting covenant and in the glorious gospel. And as all true believers are thus one in Christ, so there is one and but one covenant of grace for them all, and but one hiding place for them all, and but one atonement for them all, and but one stepstone for them all to stand on, and but one Saviour for them all to boast of, and to rejoice in, and to draw comfort from, and to be saved by at last.

And so likewise, all our trials and afflictions here below, though they may and they do, differ in the form they assume and in their weight and measure; yet, under God, they all tend to the same end, namely, the declarative glory of the Lord of hosts and the church's good. And all things under the sun, must, and

do, and will, in some way or another, subserve to the accomplishment or promotion of those two important points in the great system of theology. In those things we may—we must—we will—we do rejoice, and greatly rejoice, for if God be for us who can be against us? And that he is for us in his providence and in his grace; and that he consults our best interest in all his divine proceedings in heaven above and on earth beneath; and that he taketh pleasure in them that fear him and in those who hope in his mercy; and that he will be with us to the end of this our mortal race and then receive us to himself in the mansion of eternal felicity, are such palpable facts that we cannot call them in question without more or less reproaching that august being whom we pretend to adore and love.

Let us look into those things closely for they will bear examination—bear to be tried and pressed hard, and the more we press them with the hand of faith, the more divine nutriment shall we find them to yield, and the more also shall we thrive and grow in the garden of God. In the gospel system are charms and beauties of the most enchanting kind, and well calculated they are to do us all the good we need for time and for eternity. Well calculated also they are to ennoble the soul and to give us right apprehensions of our relation to Christ the Lord of life and glory, and of our standing in him the true and living vine. Indeed they are such charms and beauties as are to be found only in the gospel, and only by true gossellers are they admired and loved and seen: and it seems to me that they, or we, do not see them so clearly as we should, were we to look a little sharper than what we do in general. And before these things, you know, our own comeli-

ness is turned into corruption and we look quite deformed and dried up. So much so however that we loathe ourselves and cry out, *unclean, unclean*. And it must needs be so when we, in and of ourselves considered, are contrasted with the gospel & its charms & beauties, for the disparity is great to amazement.

Well now then, as we in ourselves are deformed and quite unsightly, and yet in the gospel there are perfect beauties, so let us gaze on those beauties, and trace their origin, which is far back and of honorable connection; and also mark well their tendency, for they are sure to create in us a kind of an ambition to know yet more and more of him who loved us and washed us from our sins in his own blood, and made us kings and priests unto God. And you know that the more we know of this heavenly lover, and the power of his life, and death, and resurrection, and the fellowship of his suffering, the more shall we resemble him, and the more also shall we be disjoined from terrestrial things and from all the gay phantoms and airy spectres of Arminianism. I hope your mind will be much enlightened and led deeply into the secrets of the Lord, and be inclined to seek diligently after precious treasure, such I mean as no "fowl knoweth, and which the vulture's eye has not seen." I also hope you will be ably sustained under all trials and difficulties which your heavenly Father may see fit to exercise you with. And be you sure to look more to that friend who loveth at all times and sticketh closer than a brother, than to all the earthly friends you are acquainted with. And also remember well, that as was this friend in this world, so are we—reproached, hated, cast out and forsaken. (*to be continued.*)

*James Osbourn.*

# POETRY.

FOR THE PRIMITIVE BAPTIST.

**BROTHER BENNETT:** If you think the following verses worthy of a place in your paper, they are at your service. I know not the author of them, nor is that any great matter. In them I discovered a typographical error, which I have corrected as you will see. I am yours, &c.

J. OSBOURN.

## *Dying Reflections of an Infidel.*

(continued.)

I hate that God which they declare,  
His holiness is too severe.  
I hate the law, which says I must  
Be holy like him or be curs'd.  
Once I could laugh at what I feel,  
And scorn the thought of heaven and hell,  
But reason shines as clear as day,  
Although my outward man decay;  
Yea, it may shine and never stop,  
And misery fill my future cup;  
Draw near, my friends, if friends indeed,  
You will assist me now in need.  
With you I spent that jovial day,  
And cast the thought of death away.  
O can you screen my soul from harm  
Against the power of any arm!  
Ah! wretches stop—deceive no more,  
I've heard all you can say before—  
I scorn'd the christian and his God,  
And trampled on his Saviour's blood,  
With him I now no part can claim,  
For still I hate the very name.  
Yet he must be more safe than I,  
And more prepared to live or die,—  
If I was right still *he* is well;  
But if, he's right—I sink to hell.

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—Ed.]

**NOTICE.**—For Sale, at Farboro', the following works, by Jas. Osbourn. Old School Sonnets, price 50 cents. Present dark and sickly state of the church of Christ, 25 cents. Fac Simile, or The Religion of New England portrayed, 12½ cents. (North Carolina or northern money only can be received in payment.) Apply to *Coffield King*. 4 July, 1837.

## AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, Sen. Williamston. Joshua Robertson, Gardner's Bridge. John Bryan, Clark's Store. R. M. G. Moore, Germantown. Foster Jarvis, Scindell's P. O. Wilson W. Mizell, Plymouth. John Lamb, Camden C. H. Jacob Swindell, Washington. Francis Fletcher, Elizabeth City. J. A. Atkinson, Bensboro'. James Southerland, Warronton. Alfred Partin, Raleigh. Stephen I. Chandler, McMurry's Store. James Wilder, Anderson's Store. Benj. Bynum, Speight's Bridge. William Exum, Waynesboro'. Henry Avera, Arcrasboro'. Parham Puckett, Richland. John H. Keneday, Chalk Level. Burwell Temple, Wake county. Obediah Sewell, Rogers' P. O. Geo. W. McNealy, Yanceyville. W. R. Larkins, Long Creek Bridge. James Dobson, Stephen Rogers.

**SOUTH CAROLINA**—Wm. Hardy, Edgefield Dist. James Hembry, Anderson C. H.

**GEORGIA**—William Moseley, Bear Creek. Edw'd S. Duke, Fayetteville. A. Cleveland, McDonough. James Henderson, Monticello. A. B. Reid, Brownsville. John McKeeney, Forsyth. Anthony Holloway, Lagrange. Patrick M. Calhoun, Knoxville. J. M. Rockmore, Mountain Creek. Edm'd Stewart, Calhoun's Ferry. Rnwel Reese, Eatonton. Thos. Amis, Lexington. Jonathan Neel, Macon. Gray Cumming, Union. John G. Willingham, Hallowa. Charles P. Hansford, Union Hill. Bryan Bateman, Pine Level. Moses Johnson, Fort Valley. John F. Lovett, Mount Pleasant. E. H. Mathis, Adairville. R. Toler, Upatoie. Wm. R. Moore, Mulberry Grove. Clark Jackson, Blakely.

**ALABAMA**—L. B. Moseley, Cahawba. A. Keaton, McConico. John Blackstone, Chambers C. H. John Davis, Portland. Wm. W. Carlisle, Mount Hickory. Henry Dance, Daniel's Prairie. Wm. W. Walker, Liberty Hill. Daniel Gafford, Greenville. Samuel Moore, Snow Hill. William Powell, Wetumpka. John Kelley, Bragg's Store. John G. Walker, Milton. Seaborn Hamrick, Henry Williams. Wm Stevens.

**TENNESSEE**—Gray Haggard, Kingslon. A. V. Farmer, Wrightsville. Charles Galloway, Indian Tavern. M. H. Sellers, Ten Mile. William Patrick Cherryville. Pleasant McBride, Oats Landing. Asa Biggs, Denmark. Thos. K. Clingan, Smith's Roads. Wm. E. Pope, Aaron Compton.

**MISSISSIPPI**—Jesse Battle, James D. Williams.

**LOUISIANA**—Peter Bankston, Marburyville.

**MISSOURI**—Samuel D. Gilbert, Portland.

**ILLINOIS**—Richard M. Newport, Granville.

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

**OHIO**—Joseph H. Flint, Preston.

**KENTUCKY**—Tho. P. Dudley, Lexington.

**VIRGINIA**—Kemuel C. Gilbert, Sydnorsville. Rudolph Rorer, Berger's Store. John Clark, Fredericksburg. E. Harrison, Herringsville. William W. West, Dumfries. Theo. F. Webb, Callaway's Mill.

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

**PENNSYLVANIA**—Hezekiah West, Orwell. Joseph Hughes, Clingan's Roads.

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

**WISCONSIN TER.**—M. W. Darnall, Mineral Point.

## TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,  
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, SEPTEMBER 23, 1837.

No. 18.

FOR THE PRIMITIVE BAPTIST.

—  
TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

—  
PART VIII.

ON THE TENDENCY OF THEOLOGICAL  
SCHOOLS.

I now am to enquire into the tendency of theological schools in all countries where they have been established. One tendency of theological schools is persecution; for if we refer to the New Testament we find that the first persecution of the Christian church was from the scribes, pharisees, Jewish priests, and learned rabbies and doctors of the Jewish nation. These were for the most part school men in religious orders. Of this sort was the persecuting Saul, who was brought up at the feet of Gamaliel, a noted doctor of the law; which is not to be understood of the civil law, but of the mosaic moral law. Of this law were the sect called the pharisees, of which profession Paul professed he was one of the strictest or most rigid sort. To teach which law these were noted doctors, or teachers to expound it to the people, for which Gamaliel no doubt was famous. Therefore this young man Paul was put to study under him to make a teacher or preacher of the law. And it is to this sort of preachers no doubt James al-

udes when he says, Moses hath them in every city that preach him, being read in the synagogues every Sabbath. Now then it is I think full clear, that the first persecution of the Christian church was from school doctors and rabbies, and the scribes and chief priests and elders of the Jews; of this no man can doubt, it is so abundantly set forth in the New Testament, that on this part I need not dwell.

The second persecution was from heathen priest. This is also clear from the New Testament, for proof of which read the 19th of Acts. And there can also be no doubt but that the heathens had their schools for teaching their preachers of mythology; for at Ephesus, a city of Asia, there was a school kept by one Tyrannus, in which Paul disputed daily. What think you could this dispute be about to last so long, for it continued for two years? A long dispute this. Why if you will read this 19th chapter, you will see that this dispute must have been between Paul on the one hand a priest of Jesus Christ, and the priest or the goddess Diana on the other; and as a proof they had their schools to educate the heathen priest of mythology. This school is a proof, as well as the 19th verse of same chapter: Many of them also which used curious arts brought their books together and burned them before all men—and they counted the price and found it fifty thousand pieces of silver. Now these books of the priests prove they had schools, for how came these books on

the curious arts written if no schools? What use are books, if no schools? So I think it is clear that the Asiatics had schools, and schools too for educating their priests. Now when Paul by his disputes with the priest of Diana had turned many Jews and Greeks to believe the gospel and profess and embrace Jesus Christ instead of Diana, see in that chapter what a terrible hubbub is made by Demetrius and these priests of craft against Paul, and what persecution they raise against him. So follow after the Christian church for 300 years, and you will find these school heathen priests stimulating and exciting persecution against the Christian church. But after Constantine had drove heathenism out of all the chief cities of the Roman empire by law, and it still lingered in the smaller villages and country, then it was called paganism; it still continued to persecute less or more, and these school heathen priests struggled for lost power over the people to make money.

Now we come to take notice of persecution from another quarter; for you recollect I told you that it was pride and wealth that was the cause why the church could not endure sound doctrine; and then for schools to make preachers to her own liking and after her own heart. And this pride you know was abundantly manifest in the church and in these school divines, for they soon were not content to be humble ministers of Christ, and content with the dignified titles of preacher, bishop, presbyter, elder or minister. But as a proof of the pride of the church and ambition of the clergy, they soon were so bloated with pride that these theological school divines must get higher dignity, and so came arch-bishops, cardinals, lord bishops, universal bishops, suffragans, metropolitans, monks, friars, lord god the pope, vicar of Christ, and the dear knows what all for dignified titles. In a word, these school divines were not content with dignity, pride, wealth and power, until they laid hold on the keys of heaven, hell, and

purgatory, dethroned God and set in his seat. And the church divorced Jesus Christ her head and husband, and married Boniface III. and put the crown royal on his head as lord of lords and king of kings, lord god of the whole earth; and ruled over the kings of the earth and sent whoever they pleased to heaven or hell, or held them in chains in purgatory until their passport to heaven was paid down in good gold or silver by some of their friends. Wealth poured into the hands of the ministry by law, by the sale of indulgences, by absolutions, by praying men out of purgatory, offices, by pardons, by confiscations, by tithes, by military offices, by war and pillage, and a hundred other ways, until the church and ministry became so rich and proud, and so far above enduring sound doctrine, as to repeal the laws passed by Jesus Christ, and make new laws, statutes, doctrines and commandments for the whole world. And whoever would not submit his conscience to be bound thereby, as with a band of iron, and bow down to the image of this hellish bloody beast and worship his image, should be disfranchised of all privileges, should neither buy nor sell, unless he would receive the mark of the beast in his hand or forehead. Thousand and millions were found who were too honest to God and men and posterity to sell their consciences for gold, the rights of Christ to reign in and over his church.

Now, sir, who persecutes? Is it not these hellish theological school men! who erected the hellish inquisition, that earthly hell and dungeon of darkness and abode of human misery? Who erected those seraglios to sacrifice chastity and virtue to beastly lust? Who carted wood and erected fiery faggots, stakes, and chains for the virtuous and conscientious citizen?— Say, sirs, was it not these Latin school men, these monsters of cruelty in garbs of sheep skin or ministerial orders? Who in the city of Paris were the stimulators of that awful butchery of 60,000 persons in



one week—princes, nobles, men and women? Were it not these school priests, who ran about the city with crucifixes in their hands, crying, Down with heresy—Kill heretics and do God and the world service? Who were the bloody butchers in England in the reign of Queen Mary? Were it not theological school priests? Who in the reign of Queen Elizabeth? Why, school men. Who were the cause of a John Rogers being burnt, and many others; and the imprisonment of John Bunyan? Were it not school men? Who persecuted Roger Williams and banished him and forced him to seek refuge among savages, where he found more humanity than among theological school men? Who whipped and banished the Quakers from the State of Massachusetts? Were it not school men that came out of the theological schools of Oxford and Cambridge? Who persecuted the Baptists in the State of Virginia, and imprisoned them and stimulated the governor to build a brick wall twelve feet high round the prison, and set its top with glass bottles? Say, were not these school made preachers? And what is here said is not the thousandth part of the black and infernal deeds of theological made preachers. This every historical reader knows. And well school men may persecute: money is their object, their pride is great and self-interest is their predominant passion. So they are not to be opposed, if they are, then for fire and sword; for they are right and all the rest wrong, and their consciences are the infallible guide for all men. For school theology is in their esteem the wisdom of God, when it is but the foolishness of men and the curse of the world.

But let me ask you of late things. Who put in the petition to stop the mail—that grand establishment that is the life's blood and sinews of our government? Were not these school men? Who set up a line of opposition stages and boats, to force down the authority of the government? Were it not school men? Were they not at the

head of it? Did not these school men combine to support it until their love of money prevented their going further? Who stretched chains across the streets in the northern cities and stopped the weary traveller in his journey, and thus would take away his privilege and right from the common highway? Were not these theological school bred men? You shall shut your eyes or I will make you see. Are not these the buds of persecution that if not attended to will blossom and ripen into the fruit of law religion, prisons and death? Who appointed guards to prevent Sabbath breaking—and thus broke the Sabbath themselves, to prevent Sabbath breaking? Were it not these zealous school men? Were they not the instigators? Was it not done by their influence? You know it is so. What have these school men to do with the Sabbath any further than their own household? for the law that enjoins the Sabbath says, thou shalt do no work on the Sabbath day, neither thy ox, nor ass, man or maiden servant, nor the stranger within thy gates. Yet these zealous theological school preachers must break the law by going out of their own gates to command; and they think they have such high authority as to go into the streets and highways to prevent every body from breaking the Sabbath, when the law of God has only given them authority within their own gates to restrain Sabbath breaking. Look at this usurped power and gird on your sword, for I tell you these things are only the beginnings of sorrow from school men; for I tell you, you can see by these things the spirit and temper of a theological bred man, that he is not contented with the power, rule and authority God has given him, but wants the power of heaven and hell, and the keys of both church and state; and this will not satiate their cursed proud hearts, as in case of the popes as proof. Do not all these things show you as plain as the nose on your face, that all that is wanting to persecute even unto

death, is civil power, law power; and these school men want to get that, are trying to get that. That is what they always wanted, what they now want, to make money and roll in' luxury; and you can see by what these theological school men have done, that no stone will be left unturned to procure from government legal power to persecute—then for cutting throats, like wolves as they are.

Suppose for instance, that Congress should pass a law to stop the mail, or travelling on the Lord's day, would not these zealots be the first to bring any man found in violation of such a law, to the magistrate and the prison. Yes, sir, if they now are so zealous as to stop the high ways, and thus with impunity violate the law themselves, and send out their guards to prevent Sabbath-breaking when there is no law, I ask, what they would not do if they had law on their side? I need not go further on this head, for the history of all nations where these theological schools have been established, go to prove in their united testimony for more than a thousand years, that theological schools are the prolific source and nursery of persecution, and that the spirit of persecution does always belong to a theological school man, proportionable to the power he possesses; and that all that is wanting in our country to drench our fields with blood and fill our prisons with convicts in religious matters is, law power. And be as sure as there is a heaven over us, that this these men will get if they can; for their spirit and temper and love of money will prompt them thereunto. I set it down then as a point that cannot be overturned, that theological schools have had, now have, and ever will have, a tendency to persecution.

For you that are historical readers cannot help knowing, that when the pope had lost much of his power in Europe, by the opposition of many of the kings to the papacy or See of Rome, that he endeavored to regain his lost power by four different stratagems: the first was by that cursed

band of theological school men, called the Jesuits, which was formed in 1540, by that Spaniard, Ignatius Loyola, who were to go forth as supporters and advocates of this beastly power. The second stratagem of the pope was no better, which was to Christianize the heathen in Asia and South America. And the third was still worse, which was to regulate the internal affairs of the church with more prompt laws and severe mandates. The fourth still worse, which was to persecute the protestants, with fire and sword in all countries where they might be found. And in going over church history there is scarcely a country that protested against these popish school men, and the pope's foolery and money getting projects, but was the bloody scene of awful sufferings, that would have disgraced even Nero or Domitian, much less theological school preachers that professed to be the humble servants of Jesus Christ. It is computed by many historians that at least fifty millions of protestants perished by papal vengeance; mostly in Italy, Germany, the Netherlands, France, Spain and England. Now you cannot help seeing that all this originated from law religion and theological school bred preachers; they were the main promoters to all this infernal butchery of mankind—and so I end this head.

A second tendency of theological schools is, to support despotism and tyranny in the nations of the earth. Were it not Jewish priests that excited Herod to kill James and cast Peter into prison? Were it not these men he pleased thereby? Who stimulated the ten Roman emperors in the ten great and general persecutions of the Christians, but the heathen priests? And why were these emperors such fools to do so, but because they were under priestly influence and played into each other's hands to fleece the people out of their hard earnings. And why have the Spanish, French and English kings been so forward to support theological schools, and make school preachers by thousands? And why

docs the king of England make them lords, and lord chancellors of the realm, and lord bishops, and settle on them an emolument of tens of thousands a year, but because they find these theological school bred preachers useful auxiliaries to support their tyranny and despotism in the world, and preach the divine right of kings to rule? What said Buonaparte when he invaded Italy and took the pope, and said, hold on the revenues of the church of Rome? When requested to shave the pope of his plumes of power and dignities, no, said he, no bishop no king. Why did he send for the pope after that to crown him, but because his maxim was true; to support his despotism, tyranny and bloodshed in the world? Thus despots and scholastic divines play the same game to tyrannise over the people, and live in pomp and style on the hard earnings of farmers and mechanics in all countries. You preach for the people to be submissive in their lost rights to my majesty, and I will make laws to fatten you like calves of the stall, or hogs of the sty; you shall be dressed in purple and fine linen, gowns and broadcloth, and have your carriages to ride in and your purses bloated with English guineas; while the rest of my subjects shall labor for you like slaves and grind in poverty, want, wretchedness and oppression, you shall share the loaves and fishes with me. Thus school divines are one of the most important supports of despotism, and the kings and emperors of the world have found them tools of great use to help them tyrannise over men in their lost rights and liberties. What would the king of England now do with his murmuring subjects for redress of tithes, if it was not for the assistance of these spiritual lords, these theological preachers from the theological universities of Oxford, Cambridge, and Dublin? And yet at the same time they and the king are playing the same game in fleecing the poor people, until they have skinned them to bone and gristle. And yet this unfeeling band of

wolves in sheep's clothing, hold fast the yoke of tithes on their necks, and will, unless they rise like hungry tigers to their prey in mass; which will be the case ere long, I feel assured. Of all animals man can bear the most, yet there is point to which the human heart can bear oppression, and then nothing short of death can damp the flame that arises there. Then these school men are helpers and supporters of tyranny and oppression and poverty in the world; and surely then the theological schools of Oxford, Cambridge, and Dublin in Ireland, are just what I have said they were, supporters of despotism and tyranny; for they have been one of the supports to the king of England to tyrannise over the people and oppress them with burdens too grievous to be borne.

Third, theological schools support hypocrisy, deception, lying, falsehoods, blindness, intolerance, bigotry and error in the world. That it supports hypocrisy, no man can doubt; for who more plays the hypocrite than he who undertakes to preach, never having been born again or called of God to the work of the ministry; than he who pretends to point the way to heaven and knows not the way by the revelation of God; than he who pretends to talk about Jesus Christ and his gospel, and has never experienced the efficacy of a Christ on his own soul; than he who pretends to be an ambassador of Christ, and yet comes of his own accord; than he who undertakes to preach for the good of souls, and yet it is for money; than he who pretends to be a sheep, and yet is a wolf in sheep's clothing; than he who comes with his mission from schools and bishop, instead of heaven and Jesus Christ; than he who says to the people, this is the way to heaven, when he has never seen Christ the way, the truth and life, by the revelation of the Spirit? Surely this man is a blind guide, and plays the hypocrite all the way for money. Yet he is from the school that can't make him a Christian nor gospel minister, it only makes hypocrites

and blind guides. And that it supports deception is equally clear, for this man deceives the people, saying, he is a minister and comes to them as a minister of God, when there is no such thing that he knows the way to heaven, that he has come for the good of their souls, when every word is deception and lying falsehoods; for he neither went to school for that, neither did he study theology for that, neither does he preach for that, but to make money. So that schools support deception and lying falsehoods all the way, from beginning to end, in preaching also; for a man can't learn nor know the truth from the schools, for Christ says, I am the truth. Can a man then learn Christ and know Christ in the schools? If he can, away with you sinners every one to theological schools, that you may know the truth, or this Christ and the truth shall make you free. But this is all lying falsehood, for Christ who is the truth is only known by the revelation of the Father.

And that theological schools have a tendency to support blindness, indolence, bigotry, and error, is equally clear; for who more blind than an unconverted school divine? And yet he undertakes to lead the blind, when he himself needs leading. Yea, the blind trust to him for a guide, and are led by him until both fall into the ditch. So of course he is a supporter of the blindness of the world, for if he did not take hold of the blind and say, this is the way, walk ye in it, they would submit to be led by those that have eyes perhaps, and so escape the ditch. And who more indolent from manual labor than the school men? Their boots cleaned, their horses fed, chairs ready, breakfast, dinner and supper all free, to work two hours in a day or two, or twice a week, with \$1000 a year? If Paul had been thus honored, instead of persecution, stripes and imprisonment, surely he would have thought his lot had fallen in a pleasant place. And as to bigotry and error, the devil himself has been beaten by these men for this. Wit-

ness the pope's bigotry. These school men's opinions are the dogmas standard of the world, for kings and all others; their consciences have been made the infallible guide of the world, and the standard of all truth. And as for the errors of school men from Constantine until now, it is a question if hell itself was searched, whether there is another error behind.

Theological schools have a tendency to make poor folks, and the poor poorer, and the rich richer. I need only point you to Spain, England, and Ireland, to prove this truth; where the laboring part of community are so oppressed with tithes to support these school men, and have been so for centuries, that standing armies are necessary to quell the murmuring tumults of poverty and want; yet the poor are getting worse from day to day, and the fat bishops are rising on their labor, and rioting in luxury, pride, pomp, show and wealth. It was so in France before the revolution, and the late state of affairs in throwing the burdens of tithes to support school men on the broad basis of government instead of the people's shoulders, may quiet and help awhile until that people shall once more feel the galling yoke of scholastic tithes men; then I feel assured they will break their yoke forever. I do think it is a hard matter that a poor man should thus be oppressed and forced to poverty and to labor for a fat pursed bishop, who he believes God never sent to preach, and has no more religion than a wolf; and who he never hears nor wishes to hear, and what is still worse, to be compelled by law to hear this man of school theology against his will and pay ministerial toll at his gate though which he don't enter. And thus his right of labor taken away, which is a God-given right to men for the support of themselves and families. Surely there is neither justice nor humanity in this act of law, nor school divines receiving it, to thus take tithes from poverty and want and render their case more miserable. If this is religion, God help the world, say I. And yet it is something better than missionary religion, which in some instances is half brother to stealing.

A fourth tendency of theological schools in all countries where they have been established in cou-

nection with law religion, has been to powerfully support oppression and poverty of the laboring part of the community. First, in depriving them of the civil privileges of citizens, or not holding offices under the government of which they are members. I ask where and from what source did such a practice of oppression originate? Did it not come from school men? For you must know that when religion was established by law, that theological schools were established also. Because law religion cannot be supported in any nation without theological schools, to constantly breed these vermin oppressors to preach up submission to tyranny and the glorious national church, for the church of God. Thus to protect them in their works of darkness, which is to maintain despotism, oppression, add poverty in the world, these school men must by law be set higher than the ministers which come with the credentials of heaven in their hands, and not from pope, bishop, or king. And that a professor of law religion is so far preferable to a professor of any other religion, that he must have this privilege of office in government; while no matter how virtuous or meritorious other professors or citizens may be, they must be excluded from office because he does not belong to law or school religion. Then out of law religion and theological schools grew this oppression, and it is theological school men combined with despots and tyrants, that yet maintain this oppression on some of the nations: which nations are, first, Spain; second, Portugal; third, a great part of Italy; fourth, Denmark; fifth, Sweden; sixth, Norway; and lastly, England. All these nations are yet suffering under this theological school oppression, that no man unless he be a member of the national church can hold or be eligible to any office of emolument under the government of these nations. What oppression this on perhaps the best and most respectable citizens in those governments. Much more I could add on this point from the laws of England which are now before me, as regards the oppression of theological schools, in disabling citizens from holding offices and possessing all the rights in common with their fellows; but forbear. For it is certain that this oppression had its origin in law and school religion, and that these school teachers in England and other countries will hold on this yoke of oppression as long as they can on the necks of the people, because it sets them in a higher seat, yea the chief seat in the synagogue; and to be enthroned and enrolled in parliament as lords spiritual, and have their purses filled out of the labor of the people.

Thus from the year 1534 until now, England has been suffering under theological schools; and as long as the theological schools of Cambridge, Oxford, and Dublin, keep multiplying these locusts, so long the people of England and Ireland must groan in their fetters and property; unless they rise in mass and assert the rights of freemen, with which spirit may God inspire them, if a more peaceable way will not do. But a still greater oppression has come and still continues on the nations from theological schools,

which has for its cursed half brother law religion and tyranny; which I come to show next. And that is tithing, or taxing the people to pay the priests. Ah in a thousand instances to fatten them to make them rich; not merely to support them with food and raiment, wherewith their greedy stomachs should be content, and not oppress the poor, a thing God abhorreth. But, sir, let me ask a question; can you find tithing in the New Testament? If you can, do turn down a leaf and let me look at the text; for I have never seen one there, much less any text that showeth that men's money, tobacco, calves, hogs, poultry, greens, goods, mint, rue, and cummin is to be distrained by law to pay the preacher. The gospel system calls for a voluntary offering, and not a law or grudging offering; nor has any man, or set of men neither in church nor state, a right to set the amount, or quality, or quantity of what a man may or may not give a preacher. He has a right to do as he pleases with his own, to give or withhold as his heart dictates to himself. This is gospel law. But school men have found the old law of Moses and Aaron, whereby they lay their claim to tithing; which has long been repealed by the king of kings. For he broke this yoke from off the neck of the gospel church, and says his yoke is easy and his burden light. But school men have made it heavy and galling to even the sinews of the neck, as I shall show by their reviving and enforcing this old law of tithing, which Paul says neither him nor the fathers were able to bear.

So then we must go back to the fountain of all corruption, and that is the establishing of religion by law by Constantine. Here he for the first settled salaries on gospel ministers—(before his day it was not so.) Then the next thing, how were these salaries to be paid, and by whom? Then comes tithing. So in every country where one of these preachers were stationed, that country or parish or precinct must pay the preacher, whether sent of God, men, or devil; and whether the parish believed he was a jack or mule, they must down with their good nugs for him, since the king and parliament by law say so. Then for assessing every man's property according to worth, to pay this school priest in broad cloth or black gown. So came tithing of the tenth hog, calf, poultry, potatoes, corn, wheat, &c. to maintain this drone in the hive of civil society. Now go to work, ye dirty fellows, for me, your heavenly guide. I will guide you right for your money, I will cure your souls for your fat pigs and plump pullets, I will open the gates of heaven for your tobacco and stall beef and fat lambs. I will warrant you now, my good parishioners, I tell you the way to heaven, for I have just come from the study of theology. Here is my credentials from the bishop, and he you know is a great man; yea, greater than John the Baptist, who came preaching in the wilderness of Judea, or than Peter, from the sea of Galilee. You know the bishop holds the keys of the church, he can let into the ministry whom he pleases, and you know he must think well of my long studied borrowed scrip-

mon, or else he would not have ordained me a parson. So good heavens you can't expect me to preach for nothing, I must have your good things. I must study and write my sermons, and you must work for me like slaves. I must eat meat if you eat bread, I must wear the gown if you go in rags, I must fare sumptuously if your widows and children cry for bread; the king, bishop, law and parliament say so, and so it must be. So then here is a titling incumbent fixed for life, to oppress the people with labor and poverty; which I shall proceed to show. But before I proceed, I have one question to ask—is Christianity true? If you say yes, then I say this is also true, that the natural man receiveth not the things of the Spirit, neither can he know them, being spiritually discerned. What a folly and imposition then on the world to educate men for the ministry; what a curse and oppression then is the world bearing at this time on the account of these theological schools! Oh heavens, the tears they have caused would form a pool as that of Heshbun; the groans that they have caused if united would be as the loudest thunder; the blood they have causelessly shed would roll along like a redundant river; the money these schools and school men have consumed, only to be blind guides and deceive men out of their souls would pay the national debt of all nations. This is not hyperbole. Yet all this is done for God and the world. Oh, heavens, sad proof of the truth of scripture: Have eyes and see not. Are we blind also? Yes, sir, blinded by the god of this world, money, money.

We will now proceed to point out the oppression of theological schools in different countries. And first we will begin with the church of Rome, as this church was the first inventor and establisher of theological schools, and continues them until this day. Nor could this Roman Catholic religion live long without them, nor the dignity of the pope, nor the absurdities of this church exist without such theological jugglers to blind the eyes of men by their pomp religion and vain unscriptural ceremonies.

And first then we come to Italy, the seat of the beast. Here the Italians, except that part which is ceded to Austria, is paying to the Roman Catholic school men \$3,400,000. Is not this oppression? In Spain, the Spanish laborers are paying them nearly \$5,000,000. Is not this oppression? In France, which was a Roman Catholic country, the French pay these Roman school men from the lowest statements made, \$1,500,000. Is not this oppression? But since the late revolution, in which the clergy of all denominations were put on the same footing, and are all paid out of the public treasury instead of tithing, I think the case is but little bettered, for it comes out of the labor of the people now as it did before. I have thought I wished I could have been near our old American friend and patriot Lafayette, to have just suggested in his ear while they had the pay of these school men in debate, to have told him not to pass a law to pay a preacher of any sort; for those that were wroth having the people would vol-

untarily support, and as for the others, let them go to work for their bread. What an immense amount of money the French would have saved for other useful purposes, and prevented blind guides from leading others into the ditch for the sake of making money. I say that moment you attach money to religion you corrupt her principle and practice. Do not these four millions oppress the French? Portugal, another Roman Catholic country, pays \$1,300,000 to these school men. Don't you think this sum will oppress them? Time would fail to more particularize from various European documents before me. Let it suffice to say, that the Roman Catholic school men are scattered in all the countries of Christendom, for there are near 90 popish ministers in the United States. So that if we were to reckon the amount paid them in those countries where their religion is the established religion of the country, and the countries where it is not established, I feel sure it could not from various documents fall short of \$25,000,000—all this for school men, for the Roman Catholics are so perhaps to a man. I am sure this sum must much oppress laborers in many countries, for labor is the tithe. At last, turn it which way you will. If twenty-five millions don't cost a deal of labor, oppression and less of sweat, I am cheated in my view of things. And all this too to support a church and ministry in the world that John in his Revelations shows very clearly shall be cast alive into the pit, with Mahomet the false prophet and his train. Read for yourself that book.

(to be continued)

---

## PRIMITIVE BAPTIST.

---

TARBORO', SEPTEMBER 23, 1837.

The "Circular Address" of the Alabama Baptist Missionary Society, amongst other ventures, makes the following assertions:

"The cause of Missions is the cause of God. It originated with Christ and his Apostles, and he who would deny it, only betrays his ignorance of the Scriptures or prejudice against a term, the import of which he does not understand. The English word Missionary (one sent) though of Latin origin answers precisely to the Greek word Apostle, chosen by our Lord to designate the office and the duties of the first ministers of the gospel."

The circular affirms that the cause of Missions is the cause of God. And to prove this maxim of Missionists, it affirms that, it originated with Christ and his Apostles. To prove this last proposition, it admits that, the English word, Missionary, is of latin origin. The Circular argues that, the cause of Missions is the cause of God, because the term *Missionary* is of latin origin: and, that, it originated

with Christ and his Apostles, because it is of latin origin.

Again the Circular argues that, *Apostle* is the word chosen by our Lord to designate the office and the duties of the first Minister of the Gospel, but *Missionary* is the word chosen by the Latin or Roman Catholic Church, to designate the office and the duties of one sent to propagate her religion, therefore, the cause of Missions is the cause of God.

The Roman Pontiff called his Missionaries by the name of Apostles. The translators before us say that, the English word Missionary, answers precisely to the Greek word Apostle. Will they call their Missionaries by that name? But if Missionary answers precisely to Apostle, why not apply that term in preference, since it was chosen by our Lord to designate their office and duty?

Loyola, Xavier, and Dominic were Missionaries; Peter and Paul were Apostles. Will the Missionists please to let things stand in their proper places?—*Ed.*

*The General Assembly of the Presbyterian Church* at its last session, cut off four Synods, embracing from 400 to 500 Churches. Differences on doctrinal points are said to have led to this act. But the "plan of union, by which Churches and Presbyteries, partly Congregational, and partly Presbyterian, were admitted to representation in the Assembly," was made the question upon which the act of exclusion was based. Moreover, some of them were opposed to the Mission plans, and some were the warm supporters thereof. The Synods excinded are the Western Reserve, Ohio, and three others in Western New York. The parties are known by the names of Old School and New School. The Old School profess to maintain a close adherence to their creed and catechism. The new take more latitude in their construction. The excluded part are of the New School, the Old School having constituted a majority of the General Assembly.  
*Ed.*

#### "Thoughts of a Pilgrim."

An article in the Religious Herald, headed "Thoughts of a Pilgrim," closes as follows:

"Some of the young under-shepherds seem to be more particular and nice about their station, than was the Great Shepherd himself when he tabernacled among men! This certainly looks very ill. When a man, just out of the Theological Seminary, is hard to be suited, and rejects one good offer after another, (good I mean so far as the opportunity of usefulness is concerned,) the church-

es begin to feel that he is looking to his own, rather than to his Master's interests, and is wanting in that cardinal ministerial grace, a willingness to be "least of all, & servant of all."

We apprehend that the Pilgrim in the present day will not be under the necessity of travelling far, before he may lay aside his pilgrim's coat, and turn his thro'ts into sight.—*Ed.*

#### "Temperance Defended."

The Temperance Advocate of June 1837, contains an essay under title of "Temperance Defended," and signed, "B. Y \* \* \*," from which we make the following extracts:

"And yet, there is a class of Ministers, who flatter themselves, that they are, the only true Ministers of the Gospel; while all others, in their narrow lighted opinion, are only men-made and devil-made preachers; who pass resolutions—not only against the temperance reform, but against all other benevolent institutions. As, I have one of these resolutions before me, I will transcribe it, for the gratification of those who may wish to see it, which is as follows:

"The Baptist Church of Christ, at Ephesus, Monroe, co.

*Resolved*, That the benevolent (so called) institutions of the day, such as the Bible, Missionary, Temperance, Tract Societies, &c. &c. are unscriptural, unsupported by divine Revelation, and therefore improper; this is therefore to declare and make known to our brethren composing the Flint River Association and all others whom it may concern, that we have no fellowship with those human institutions; neither do we have fellowship with Associations, churches, or individuals that are in connexion with them."

"However well intended, the above Resolution might have been; yet, I am candid, when I say, that I believe if there had been an *infernal council held*, and all the wits of *HELL* had been consulted, that they could not have passed a resolution, that would have more effectually, operated against the spread of the gospel, the conversion of the world, and the universal triumphs of grace."

*Remarks.*—To Temperance we are wont to consider ourselves not only the advocates, but the true friends. It is certainly the interest and benefit of the citizen, and the duty and wish of the Christian to be temperate. It is a most amiable virtue, and a most advantageous policy. To be temperate is needful, even in the heat of battle.

But after giving the writer of the above extract credit for candor, we hope he will not consider it gratuitous, if we account him rather an intemperate temperance man. His

terms we think are of that kind as to cause moderation to retreat a little. If the Church at Ephesus, Ga. is opposed to temperance indeed, she has our disapprobation. But if said Church is opposed only to the forming and joining of Societies, called Temperance Societies, by those who profess the name of Christ, and especially to the uniting of the Baptists with them, and that upon the ground that such union reflects upon the word of God and is discreditable to the Christian Religion,—for the reason that no human device, constitution, nor association can help a man to live like a Christian, if the New Testament fail,—if this be the ground of their opposition, then can we attribute no other than a good motive to their resolution.

But the writer in question indicates that, he believes in the universal triumphs of grace. Universal? Where does this term reach to? Perhaps he did not intend to say so. If he did, then I must consider him an inconsistent Universalist. For a consistent Universalist, so reputed, holds that "the infernal council and all the wits of hell" cannot prevent the triumphs of grace. He further indicates that he believes the world can be converted, provided such things as the resolution of Ephesus Church and the Councils of the nether domain, do not defeat it. For our own part we believe that when the field [world] is reaped, the tares will be burned. (Matt. xiii: 30.) Nor can the resolution of a Church even though it be adverse to God, nor the armies of the lower habitations [under the earth;] prevent the spread of the Gospel nor the salvation of Christ's Church, all the elect of God. (Matt. xvi: 18: 18. John x: 11, 15. Rom. xi: 26.) But if men can save sinners by benevolent societies, men can also prevent their being saved. And if they would have been saved had not men opposed, then both they and those who would have saved them are excusable. And if God would save them for men's sake, then he will save them for their own sake. And if he will save them for men's sake, there will none be lost.—*Ed.*

"Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Acts, 19, 35.

The gains people of Ephesus well knew that religious enthusiasm

would place the citizens more completely in their power than any other means. How to infuse this into their hearts they were not long in devising. An image which should please the eye of all would unite the people, their artisans could cast, carve, or engrave, such an image. But then the builder, if known, would receive more honor than the image, provided he was honorable; but if he were despicable, his image would be proportionably despised. Now, to fix upon an author out of sight, unknown, and equally famous among all, would secure the object in view. Jupiter, with them, was the great first cause of all things. Those who pleased him most would insure most happiness; and those who most honored an image from him would please him most; and those who presented the most abundant and most precious gifts to this image [that is, to the priest,] would honor Jupiter most. Under these circumstances it was only necessary for the people to be told that the image of Diana fell down from Jupiter.

Missionists say that missions was let down from heaven; that in heaven the parent society was formed. A missionist, over signature of J. S. B. and calling himself an old school Baptist, says,

"The first missionaries employed, to make known to the children of men the will of God, were sent out by the Parent Society in heaven. The prophets of old, John, the fore-runner of the Saviour, and Christ himself were thus sent out. Angels were sometimes employed by this Parent Society."—*Ed.*

"CIRCULAR LETTER  
Of the Flat River Baptist Associ-



ation, written by Thomas B. Barnett."

This Circular is on the subject of ministerial support. In the course of their remarks the Association declare that, "should there be a minority who do not of choice sit under the ministry, they are by no means exempted from this obligation," [that of supporting their preacher,] as it is the duty of the minority to submit to the majority."

This sentiment, (as is most of the Circular,) is much at variance with ours. A church may not always agree in the choice of a pastor, (though they ought if possible before they call him,) and the minority may choose to go to meeting, and sit under his preaching rather than to separate from the church, while they view his preaching unsound, and feel it a grief to them to hear it. In such case there is no law of the New Testament which enjoins it on them to pay him. If said minority find his doctrine to be corrupt, they are commanded to reject him instead of remunerating him. (Tit. 3. 10. ii John 10, 11.) The principle assumed by the Flat River Association, if carried out to its full extent, would condemn Luther and the reformers, the protestants, and the dissenters from the established church: indeed it would criminate the orthodox and faithful of every age, the apostles not excepted, for the course they have pursued; for such have almost invariably been in the minority.

The Association again says: "If we neglect to support our minister from the want of an inclination, to God we are accountable, and that accountability will be aggravated by all the weight of the Saviour's anger, who will call them to answer for their sins when pastor and people shall be judged at his bar."

This latter quotation certainly conveys the idea that, Christians will be damned for neglecting to support their preacher: for the Association do not say that such neglect is evidence of unregeneracy; and *all the weight of the Saviour's anger* cannot fail to banish the objects thereof from his presence. We had thought that the rod was for Christians, and that in love while in time; *for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

The Association again remark: "Brethren, it is high time we were examining the subject more closely, for be assured the religion which costs nothing, is worth nothing. As well might we think of crossing the ocean in a worm eaten boat, as to think of getting to heaven with that religion which costs nothing."

This extract contains the following doctrines: that there is no religion worth having but such as we purchase: that we must purchase our religion either of the preacher, or of the Lord by paying the preacher: that he who pays the preacher most will receive the most valuable religion, as it is the most costly.

The above extracts are liable to the following additional strictures: that the Flat River Association, if she should reduce her theory to practice, would tax people to support the clergy; inasmuch as she asserts the principle that, members of a church are bound to pay a preacher under whose ministry they do not sit of their own free choice: that the minority must be obsequious to the will of a majority, at the risk of sacrificing their fidelity, consciences, and even truth itself: that if an Association can claim pay of people under such circumstances, they could easily with one step say how much each ought to pay: that

heaven depends upon paying or supporting the preacher: and finally, that nothing was more likely to force the Association into such doctrines, than inordinate desire of the ministry for filthy lucre.—*Ed.*

#### TO MISS LOUISA MOORE.

(continued.)

Our best condition and best things are yet to come, and come they will; and death will be the wide opening gate through which we shall have to pass in order to possess them all quietly and forever. Adieu then to all noise and strife.—No sin, no sorrow, no dark clouds, no tempting devil, no enemies, no perfidious friends, no sickness nor death there; but all is one eternal noon, one blessed abode, one happy home, the home of the soul, everlasting life in folio. And this is where my female correspondent is bound to, and I also;—so I hope, and so indeed I verily believe.

I sympathise with my brother De Wolf and his companion on the loss of their child, and I can mingle my sorrows with their's; but still it is by no means my wish to infuse fresh anguish into their present bitter cup, which I know must already be full to overflowing; but contrarywise, I fain would, if it were in my power, draw away their minds from the heart-rending contemplation of the death of their oldest son, to the pleasing reflection that, "the ways of the Lord are right, and the just shall walk in them." (Hosea, 14. 9.) And while I would by no means renew their woe by expressing the sympathy of my soul on their behalf, I wish not in any wise to arrest the yearnings of paternal bowels, since there is nothing in christianity to chide, far less to stifle, the emotions of nature. Tears are often a gracious relief to a throbbing heart,

and hence I would say—"Let them flow." Our Divine Redeemer wept, and he has, if I may so say, consecrated our tears, and we therefore will weep, but not inordinately nor in displeasure, but from the power of sympathy we will weep whenever God in his providence gives us such abundant reason so to do. Why the Almighty should have made this chasm in their lovely family we know not, and we will forbear to ask the reason why, since he will no reason give. It is enough for us to know that he has done it, and that he has reasons for it, and if it were really necessary, he would explain to us those reasons; but he does not do it, because as we would suppose, there is no real necessity for it. We therefore in this case will, as David was, be "dumb with silence." Psa. 39. 2.

There can be but little, if any at all, solid consolation in affliction and under bereavements, till our spirits bow before God's sovereignty, and confess that he does all-things well; and I hope their hearts have this recourse, and that they find the Lord to be their "refuge and strength, and a very present help in trouble," Psa. 46. 1. It is quite certain that the world with all its promises, and fair speeches, and inviting charms, possesses no suitable prescription for people in a similar situation as that of David's when he said, "Thine arrows stick fast in me, and thy hand presseth me sore," Psa. 38. 2.

From a source paramount to a world lying in wickedness, relief must come to a soul that is overcharged with pain and sorrow. To him whose soul is cast down by reason of affliction, the enjoyments for which the sons of mirth and sons of pride unceasingly pant, are unspeakable insipid—annoying—dis-

gusting—coarse, far worse than nothing.

I wish the death of the child may, under God, tend to beget fresh feelings of eternal life in the bosoms of the happy pair, whose property the child was so long as it was mortal. for then they will be sure to be still and know that the Lord is God. A believing father was once heard to say when he was in the act of pointing out to a friend, the spot where his son was buried; "There he lies, and in him all my earthly hope; but if the moving of a straw would bring him back, without the will of my heavenly Father, I would not be the mover of that straw for a thousand worlds." Sweet submission this! and to learn it by heart felt experience is far more honorable than to "speak with the tongues of men and angels," and to possess the gift of prophecy, and to understand all mysteries, and all knowledge, and yet a stranger to divine submission. And yet what efforts we see some men do make in order to cut a figure in the church with those things wreathed about them which St. Paul has enumerated in 1 Cor. 13. 1, 2, and which he makes so light of when only known in theory; while at the same time that they are making those powerful efforts, as above named, little or nothing is ever done or said by them concerning gospel submission, the rich anointing of the Spirit, sweet communion with the Father and with his son Jesus Christ.

God Almighty grant that you and I may know Jesus the Lord by the special teaching of the Holy Ghost, and that this spirit may sweetly, and also most powerfully operate on our souls, and thereby increase our gospel comfort and submission, and we be enabled to come boldly to the throne of grace, and lean upon

the bosom of the shepherd of Israel, and live to his honor and die in his favor. I fully intend, by the will of God, to be in the city of New York about the middle of May next. The large work which I got subscribers for when I was with you last August, is now nearly ready, and I shall have it with me when I come on. Brother De Wolfe and family must see this letter. I can truly say I long to see you all again. My undisguised love to one and all of the friends about you.

I am yours affectionately.

*James Osbourn.*

Martin county, North Caro- }  
lina, March, 1837. }

*North Carolina, Wake county.*

Brother Bennett: I feel under some impression to address you a few lines, in order to convey some of my views of the passing events. Sometimes my feelings remind me of an anecdote of the man in the city: in good weather he was seen walking the streets with groans and every appearance of discomfort. Being asked what was the matter, he said, "Ah, it is good weather now, but bad is coming." And, when it was bad weather he would be seen bare headed walking the street in the rain, with countenance uplifted, whistling, &c. Being asked why he was so merry, "Ah, it is bad weather now, but good weather is coming." The latter attitude of the man is something of my own feelings at present.

It is a time of darkness and distress among the churches, particularly in the Raleigh Association. It seems the more part of her churches are in a tumultuous state, on the account of false doctrine, oppression of her preachers in discipline, and money; together with the mission schemes of the day. There appears

to be a spirit of coming out amongst them. In all this bad weather I entertain lively feelings, and hope that the blessed good Shepherd is leading out his sheep and going before them—while I hear the pitiful bleating of the lambs and sheep, saying, “what shall we do?” I am filled with mixture of joy and sorrow—sorrow because I am aware of the truth, that her professed preachers have brought on her this distress, and of course they are the authors of confusion. But our Lord said: “It must needs be that offences come, but wo to that man by whom they come.” I would not have you to believe that all her members are Ishmaelites; for I hope the time is not far distant when a number of her members will speak better things by their conduct. For I see here and there her lay members are contending even with the preachers for the faith once delivered to the saints. “If the Son therefore shall make you free, ye shall be free indeed.” And may God Almighty make them free from all false doctrines and disciplines and unscriptural mission schemes of the day, professing to convert sinners, while they feed themselves and not the flock.

I will now notice the proceedings of the Raleigh Association at her last session, as I have one of their Minutes before me. The first thing I shall notice is, the 2d article of their constitution, and their coming together on it. The article is as follows: “In the letters from the different churches shall be expressed their numbers in full fellowship, &c.” Now, brother Bennett, where there is division in principle, can that church give the full amount of her members in full fellowship without lying or hypocrisy. I leave them to be judges themselves.

The second thing I notice is, the great deficiency of not having one single article of faith whereby they shall decide whether churches applying for admittance are orthodox, and whether those composing her body remain so. I would recommend to them an amendment, and that upon a thus sayeth the Lord, to be adopted in each church; and that every preacher who does not preach accordingly, after the first and second admonition, be counted as a heretic; and by so doing, the churches would deliver themselves from a great deal of imposition.

The next thing I notice is, the fifth item of the article, which reads thus: “To appropriate those monies by the churches contributed for an Association fund, to any purpose they may think proper.” This, brother Bennett, is taking great latitude, and ought to be amended so as to prohibit those monies from being paid out in printing reports and circulars in their Minutes, adapted to the promotion of missionary institutions, contrary to some of the principles of the contributors. For I see that the missionaries are taking every advantage of the dear lambs of Christ they can, to get money; which is manifest in the Minutes before me. I ask in the name of common sense, can they love the flock and seek advantages on them too? What say you?

I next notice the 8th resolve in their proceedings on Monday, Oct. 5th, 1836: “Resolved, that a committee of three be appointed, consisting of Elder Samuel Wait, Elder Henry S. Spivey, and William M. Crenshaw, to inquire for the cause of the low state of religion amongst us,—and to inquire for the appropriate means for the removal of these causes.” Of course I shall notice some or all of the causes na-

med in the report, and the means of their removal; and perhaps add some causes and means of recovery. The first cause of the low state of religion is family prayer neglected. To prayer I have no objection, if it is orthodox and the product of the Spirit of God; if not, it is indeed no prayer. To pray for more people to be saved than Jesus did, is not orthodox, and never will be answered; and as such we ought to be careful how we pray or preach before our children or congregations. For if we pray for God to give sinners repentance and reform their lives, we should not preach that sinners can do this. To be consistent, these things are of great importance, as the first scripture quoted by the committee is:—"Train up a child in the way he should go, and when he is old he will not depart from it." It is not the training of man that will diffuse the Holy Ghost in regenerating the infant, for spiritual children are taught and led by the Spirit of God. The report, section 12th and 1st clause, states how much is lost to the church by the habitual disregard of these holy injunctions; and then near the close of said section it says: "Such children have always been found unless prevented by a miracle of grace, to advance in sin as they have advanced in life." Then the idea seems to be two ways, one without a miracle of grace, and the other by a miracle of grace. But the greatest stress is laid on training by man. For there is no loss to the church by *grace perchance miracles*, but the training of man if it be indeed chance. Such language seems to make grace the last alternative, the last shift instead of the first, and is dangerous to be relied on. Such language or doctrine coming from Elder Wait, the head of Wake Forest Institute, may

be readily drunk by children, men & women, that have not been instructed in the school of Christ; but not by those who have their hearts established with grace. *How much is lost to the church.* Such language is so conflicting with the word of God which says, "the ransomed of the Lord shall return and come to Zion, &c." John 17. 3. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Mat. 20. 23. "And he said unto them, ye shall drink indeed of my cup and be baptised with the baptism that I am baptised with; but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." John 6. 37. All that the Father giveth me shall come to me, &c. Again he said, "I will lose nothing, but will raise it up at the last day." Then there will be no loss of the members of the body of Christ.

How many pious and godly fathers and mothers who have prayed before their children, and lovingly admonished their Thomases and Marys with weepings, have at length discovered they know nothing at best of their teachings but morality, (which is good in its place,) and are yet travelling along the broad road to destruction—like Absalom, the son of David, a man after God's own heart. For notwithstanding all David's godly conduct, see Absalom hanging on an oak. Hear the language of David, O my son Absalom, O Absalom! Like many pious parents until the present day, weeping in the bitterness of their souls, O my William, O my Martha, sometimes almost ready to despair of their ever being a Christian, fearful that the Lord would not hear their prayers. *(to be continued.)*

*Burwell Temple.*

**POETRY.**

From Erskine's Gospel Sonnets.

**THE BELIEVER'S JOINTURE.**

CHAPTER I.

*Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.*

SECTION V.

*The Believer's Faith and Hope encouraged, even in the darkest nights of desertion and distress.*

(continued.)

Trust, though, when in desertion dark,  
 No twinkling star by night,  
 No ray appear, no glim'ring spark;  
 Thy Husband is thy light.

His beams anon the clouds can rent,  
 And through the vapors run;  
 For of the brightest firmament,  
 Thy Husband is the sun.

Without the sun who mourning go,  
 And scarce the way can find,  
 He brings thro' paths they do not know;\*  
 Thy Husband leads the blind.

Through fire and water he with skill  
 Brings to a wealthy land;  
 Rude flames and roaring floods, *be still,*  
 Thy Husband can command.

\*Isa. xliii. 16.

RECEIPTS FOR VOL. II.

Daniel Briggs, \$4	W. L. Gooch, \$1 00
S. Castellow, 5	G W. McNeely, 4 00
R. J. Chester, 5	Alex. Lunsford, 1 00
F. Pickett, 5	Thos Peede, 50
C. Jackson, 5	J. Johnson, 33
Josiah Fort, 1	Wm. Vanhook, 50
Wm. B. Alfred, 1	Nathan Manning, 75
Jos. H. Eanes, 7	

FOR VOL I.

Evan R. Harris, \$1	Perry Henry, \$1
Chris. Gwin, 1	S. Harris, 1
James Edding, 1	T. Edmondson, 1

[Persons subscribing or re-nwing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—Ed.]

AGENTS,

For the Primitive Baptist

NORTH CAROLINA.—Jos. Biggs, Sen. Williamston. Joshua Robertson, Gardner's Bridge. John Bryan, Clark's Store. R. M. G. Moore, Germantown. Foster Jarvis, Swindell's P. O. Wilson W. Mizell, Plymouth. John Lamb, Camden C. H. Jacob Swindell, Washington. Francis Eletcher, Elizabeth City. J. A. Atkinson, Beusboro'. James Southerland, Warrenton. Alfred Partin, Raleigh. Stephen I. Chandler, McMurry's Store. James Wilder, Anderson's Store. Benj. Bynum, Speight's Bridge. William Exum, Waynesboro'. Henry Averá, Averasboro. Parham Pucket, Richland. John H. Keneday, Chalk Level. Butswell Temple, Wake county. Obediah Sewell, Rogers' P. O. Geo. W. McNealy, Yancyville. W. R. Larkins, Long Creek Bridge. James Dobson. Stephen Rogers.

SOUTH CAROLINA.—Wm Hardy, Edgefield Dist. James Hembry, Anderson C. H.

GEORGIA.—William Moseley, Bear Creek. Edw'd S. Duke, Fayetteville. A. Cleveland, McDonough. James Henderson, Monticello. A. B. Reid, Brownsville. John McKenney, Forsyth. Anthony Holloway Lagrange. Patrick M. Calhoun, Knoxville. J. M. Rockmore, Mountain Creek. Edm'd Stewart, Calhoun's Ferry. Rowell Reese, Eatonton. Thos. Amis, Lexington. Jonathan Neel, Macon. Gray Cumming, Union. John G. Willingham, Hattoeca. Charles P. Hansford, Union Hill. Bryan Bateman, Pine Level. Moses Johnson, Fort Valley. John F. Lovett, Mount Pleasant. E. H. Mathis, Adairville. R. Toler, Upatoie. Wm. R. Moore, Mulberry Grove. Clark Jackson, Blakely.

ALABAMA.—L. B. Moseley, Cahauha. A. Keaton, McConico. John Blackstone, Chambers C. H. John Davis, Portland. Wm W. Carlisle, Mount Hickory. Henry Dance, Daniel's Prairie. Wm W. Walker, Liberty Hill. Daniel Gafford, Greenville. Samuel Moore, Snow Hill. William Powell, Wetumpka. John Kelley, Bragg's Store. John G. Walker, Milton. Seaborn Hamrick, Henry Williams. Wm Stevens.

TENNESSEE.—Gray Baggard, Kingston. A. V. Farmer, Wrightsville. Charles Galloway, Indian Tavern. M. H. Sellers, Ten Mile. William Patrick Cherryville. Pleasant McBride, Oats Landing. Asa Piggs, Denmark. Thos. K. Clingan, Smith's Roads. Wm. E. Pope, Aaron Compton.

MISSISSIPPI.—Jesse Battle, James D. Williams.

LOUISIANA.—Peter Bankston, Marburyville.

MISSOURI.—Samuel D. Gilbert, Portland.

ILLINOIS.—Richard M. Newport, Granville.

INDIANA.—Peter Saltzman, New Harmony. Jeremiah Cash, Bethlehem. M. W. Sellers, Jeffersonville.

OHIO.—Joseph H. Flint, Preston.

KENTUCKY.—Tho P. Dudley, Lexington.

VIRGINIA.—Kennel C. Gilbert, Sydnersville. Randolph Rorer, Berger's Store. John Clark, Fredericksburg. E. Harrison, Herringsville. William W. West, Dumfries. Theo. F. Webb, Callaway's Mill.

DIS. COLUMBIA.—Gilbert Beebe, Alexandria.

PENNSYLVANIA.—Hezekiah West, Orwell. Joseph Hughes, Clingan's Roads.

NEW JERSEY.—Wm. Patterson, Suckasunny.

WISCONSIN TER.—M. W. Darnall, Mineral Point.

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 2.

SATURDAY, OCTOBER 14, 1837.

No. 19.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

### PART VIII.

#### ON THE TENDENCY OF THEOLOGICAL SCHOOLS.

(continued.)

In the 18th century the theological schools had so multiplied these Roman Catholic school men, that there was one clergyman for every 150 persons in the kingdom. What a dreadful state of society was this. No wonder that there was a revolution in France immediately succeeding the American, to rid the French of such a pest and oppression. Yet they still have hobbled along, groaning under oppression connected with toleration, until the late revolution. Nor are they yet free. I say, ye sons of liberty break your yoke and trample under your feet all law to pay school men. You also recollect the Americans before the revolution were thus oppressed with these school men and tithe gatherers; but they have outstript all other nations in this, and in the revolution broke all their bonds and cast all the cords of school men from them. But yet watch, Americans, lest you fall asleep in the laps of these school men, like Sampson in Delilah's, and you should be again

bound and grind in the prison house of oppression, as did our fathers; for the clergy are erecting their forges to mend the broken chains of priest craft.

In Spain, before the revolution, these theological schools had multiplied so many school divines, that their incomes from tithes, rents, real property in lands and buildings, taxes, &c &c. amounted to near £200,000,000. For this same property when put to sale after the revolution to pay the national debt, as stated by the Cortes, amounted to £140,000,000. Now I would ask you to speak the truth, then don't you think theological schools must be oppressive, where such enormous sums are in the hands of and paid to the clergy, and that to the ministers of a single denomination? I think so. Much less to speak of the oppression of the inquisition, chains, banishments, confiscations, imprisonments, fires, fines and forfeitures, that these schools and school men have imposed on mankind; and worst of all the oppression and depression that these have and are still imposing on the world, as regards the oppression of the mind.

Leaving many things of moment here, we will glance at popish school men as the effects of theological schools in England before 1534, when England dissented from popery. It is said in the preamble of the laws of England against popery, that the pope was acknowledged as universal head of the church, and that so extensive was his authority that considerable

sums of money were drawn out of the kingdom of England and sent to Rome, for first fruits and tenths of ecclesiastical livings, Peter-pence, investitures of vacant bishoprics and other preferments in church, appeals and divers other pretences, whereby a great revenue was raised for the gown gentry. No civil court could try a clergyman for the basest crime; any man pronounced a heretic was to be burnt alive. These and many other things too numerous to relate, were the baneful effects of theological school men in England. I ask if not oppressive and partial, and perverters of the rights of men? But Henry VIII. king of England, intending to procure a divorce from his queen Catharine, who was the relic of his elder brother prince Arthur, solicited the Court of Rome several years for a divorce, which the pope would not grant, because the queen herself was opposed to it. But no thanks to Henry for casting off popery, for he had written a book against Luther for which the pope had conferred on him the title of Defender of the Faith. It was his own gratification of his beastly appetites to get rid of his brother's widow and marry the beautiful Anne Boleyn, that he had conceived such a passion for. Yet after Henry married her she was condemned and beheaded in less than three years.

Thus popish schools and tithes had an end in England for the present. Yet it is a great question whether the nation was bettered as to oppression, by a change of masters and a change of theological schools and school men, from popery to episcopacy. For the king became head of the church instead of the pope, and theological schools were yet established to train young men void of the grace of God for Episcopalians, instead of popish priests. And at best I think it was only swopping the devil for a witch, only shifting sides and keeping the pain of oppression. The University of Oxford was founded by king Alfred in 878, and Cambridge in 915; these had been nurseries for popish school

men, but have since 1534 been nurseries for Episcopalians. And it is impossible for me to say how many men have here been taught to lie and impose themselves on the world for ministers of God, and oppressed England and America with tithing. But it is sufficient for my purpose to state, that the number must have been immensely great to fill all British ships and armies with chaplains, and the colonies with parsons and all towns and villages with clergymen and bishops, as well as the countries dependent, with theological school men. So that the expenditure of these school men for England & Wales amounted long since to £7,500,000 sterling, and that of Ireland to £1,300,000. Now I ask if this is not oppression on these people to the full? Almost nine millions of pounds sterling, the rise of thirty-nine millions of dollars, to be paid by the labor of these people to one single sect, and then their own minister into the bargain, should they not think with these school men in black gowns. And then their king, state, and county and rent taxes to pay in the bargain. I can't see for my life any thing else but oppression and poverty must be the result to the farmers and mechanics of those countries.

Hence only read the journals of England and Ireland, and hear the complaints of these poor people, complaining of the tithes of the bishops. How great? The bishop of York, \$62,000; the bishop of Canterbury, \$88,000; the bishop of Durham, \$94,500; and so on for twenty six bishops, besides 36,000 under school men. I ask you how a poor mechanic can help complaining, or farmer either, to fatten these school men thus. Say then, don't you think theological schools are a system of oppression, yea the oppression of poverty itself, the depriver of the orphan and widow of bread? For I state it on respectable authority as recorded in black and white, that in Ireland it is said when the tithe-gatherer was going round to collect the tithes for one of these school men, that



he came to a poor man's house that had a wife and three children; they were so poor they had nothing in the house but an old pad of a bed and an old ragged sheet, and none of them had but a single suit of clothes; and that the poor woman had washed the children's clothes and put them to bed naked, and hung out the clothes for to dry. And when the tithes-gatherer demanded of the poor man his tithe, he told him he saw he was worth nothing and could pay nothing. So he went out of doors and took the clothes and carried them off to pay the school man his tithe. What name will you give this? Oppression, or worse than savage brutality? And yet this is mercy to innumerable acts that I could give, as the effects of theological schools. Don't say it is owing to law religion—for I tell you law religion cannot exist without theological schools to support it in its oppression; they are twin-brothers, yea, both devil in their principles and practice. Nor is there any need of law religion where there is not a despot and school men to support by the hard earnings of the laborer.

Who procured the edict to banish the Moravian Baptists and Picards from Bohemia? Was it not the school man Jesuit, Carafa? to more than the number of twenty thousand, and reaped all the fruit of their industry, he and the king. These poor creatures conveying their sick and women newly lain in with sucking infants at the breast, in carts and old carriages, such as the hurry of the moment could procure. Was not this oppression? Who stimulated Henry IV. to pass a statute to burn heretics, but the school man Chicheley the Archbishop of Canterbury, and his brother school men? Who expended £280 to build a prison for Christians, but he? Who had those vast staples and rings made to tie them to, before they were led to the burning stake? Who stimulated Henry VIII. to burn and drown hundreds of men and women in the sixteenth century, but these school men? And why did

they so? Because there were some such men as there are now, that tell the truth on these wolves in sheep's clothing, and point out their corruptions; and for this they feared the loss of their craft, therefore, oh king, help by law, burn these heretics and save us the loaves and fishes, and we will preach for the people to obey you.

My blood boils with indignation within me, to see men professing to be the humble followers of the meek and lowly Saviour, guilty of such hellish intrigue; and for a little money broil the bodies of men in the fire, and drown helpless feeble women in the rivers, and leave helpless little children and widows on the charity of a merciless world. For these devilish school men often went to the house of the heretic, no doubt with the civil officer, to lay hold on all his property as it was confiscated by law on his being a heretic. Yes, sir, and among this gang of school men was bishop Latimer, and he was a chip of the same block, however much others may boast of his goodness.

Time would fail me to write and you to read, in citing the many particular cases in all countries where theological schools have been established; of the oppressions, persecutions, poverty and wretchedness that they have directly or indirectly been the cause of among mankind. Read the late speech of Lord King in the house of Parliament, on the subject of the oppression of the English people to support the clergy by tithes, livings, &c. Read the proceedings of the British Parliament, February 1833, with respect to the sufferings of the poor Irish, and how oppressed they are with the taxing tithing system to support theological schools and school men. The burden of tithing school men has become so great and grievous, and so impoverishing to the people of England and Ireland, that they can hardly be quelled by kings or lords of Parliament. So that the king of England begins to see his danger, and a bill was introduced in the house of Parliament to abolish tithing—

when read, a burst of loud applause. The bill makes much change in the tithing system, and would afford relief to the Irish of £70,000 sterling; and by abolishing the deaneries and lessening the number of bishops from 22 to 12, £60,000 more would be saved to the poor oppressed Irish. Then on hearing this, prolonged applause. So you can see something of the present effects of the oppression of theological schools.

I tell you that among the men-invented curses of nations, this of theological schools is next to law religion. Indeed the one requires the other, and naturally seeks the other for its support. Then look out, law religion bred theological schools, and I say unless Congress and the States keep a constant vigilant eye, that theological schools in this country will breed law religion. Mark what I say. For you know I have said they are twin brothers, both devils in sheepskin, and can be proved from scripture from Nebuchadnezzar to the close of the New Testament; and then proved by 1500 years of church history. Perhaps you are not yet convinced that theological schools are oppressive. If you are not, let me ask you who drafted and obtained petitioners and presented a thousand petitions to Congress to stop the mail? Will you dare say these were not school men? If Congress had been fool enough to have granted these school men their petition, for they were at the head of it, would it not have been oppression? Where are the Jews and seventh day Baptists, of this country? Would they not have been oppressed? Surely. Have they not the same rights as these over-zealous school men? Yes. Why then did they devise this system of religious oppression? Are they more righteous than their neighbors? Shall school men give law to the nation? Don't you see in this their poisoned fangs? Thanks to Col. Johnson for his prompt stand against school men. I tell you, and I am an old man, I have seen the sun rise and set many times, there is much more

danger in school men than there is in the devil; they are more to be watched against, they can do you more harm than all the devils in hell put together. This is truth. Therefore the devil has in all ages made them his edge tools, to do that he could not do.

I would ask again, if school men missionaries don't oppress and press hard too by their begging system, and endeavor to frown down every whisper of enquiry and every opposition by their periodicals, and spurn and pour forth their fiery breath like dragons at any man that dare call in question their money schemes, or even whisper about their damnable money-corruptions, church dividing, peace destroying, family distressing, Christian contention, cavilling projects to make money. If many of these don't go to hell I should say there is not much use for hell. For if many of them and Judas and Balaam were to measure feet, I think it would be six of one and a half dozen of the other, as to money matters. So then if truth in the good book, look out, boys, there is danger before you; of this I forewarn you. I am not mad, but speak the words of truth and deliberation for your good.

A thousand proofs on this head I could bring from history and scripture, but let it be sufficient to say, that theological schools have been a national curse in all nations where they have been established; a system of speculation to the priesthood, poverty to the people, the upholder of despots and thrones of tyrants, a persecuting spirit, a system of oppression, hypocrisy, lying, falsehoods, error, blood, fire and faggot, chains, imprisonment, banishment, confiscation of goods, with a train of all the cruel sufferings of men, women and children in all the horrid and heart rending, disgusting forms that the devil and wicked school men could devise; from the fiery furnace of Nebuchadnezzar up to the Spaniard Cortes broiling the Mexican king Montezuma on the coals, and from then until now. Only review church history

for the truth of what I say, and I fear not but your assent must be granted to what is here said. Therefore men-made preachers are such a curse to the world, not having been obtained in the way he has laid down; which is to pray the Lord of the harvest to send more laborers into his vineyard.

## PART IX.

## CAN THEOLOGICAL SCHOOLS BE SERVICEABLE TO THE CHURCH OF GOD.

I now come to enquire whether theological schools can be so conducted as to be serviceable to the church of God. And first, it is necessary to premise, that all churches are not the church of God. For John in the Revelation speaks of one under the figure of a whore, and all protestant writers agree that this is the Roman Catholic church alluded to, because she has divorced her husband Jesus Christ, and married the pope and owns him as head. And further, she is said to have committed fornication with the kings of the earth, and this she has done by taking them in Christ's bed, to wit, the duties and ordinances of religion, and perverting his laws. And secondly, by suffering herself to be embraced and caressed in the arms of the kings of the earth, and lie in their bed instead of Christ's. And she is said to be the mother of harlots, which must mean daughters or churches, descending from the church of Rome. These daughters or churches descending from the church of Rome are called harlots, and why? but because they play the whore as well as the mother. What churches are these harlots? First, the Greek church or churches, have descended from the church of Rome; and she has played the whore as well as the church of Rome, in that she the Greek church has married the patriarch of Constantinople, and of course divorced Jesus Christ. For the patriarch of Constantinople is as much the head of the Greek church as the pope is the head and husband of the Roman or Latin church.

The church of England is also another

harlot daughter of the church of Rome, and has descended from her; and she has played the whore, mother-like, for she married Henry VIII. king of England, and publicly owned him her head. And she has like her mother committed fornication with all the kings of England to this day, and is governed by the laws and statutes of the king and parliament, instead of the laws of Jesus Christ.

I won't beat the bush—the Methodist church is also a descendant of the church of England in a great measure, and she plays the harlot some little in that she owns or has for her head a bishop, by whose mandates she is often governed in her members and ministry. And this is a fault among you which you should put away; for can you find one text of scripture for a presiding elder, or a bishop, to govern your ministers and say unto them, you shall go here or there; or to give these men power to take in or push out of the churches who they please. I think all ecclesiastical power is vested in the church collectively, and not in bishops and elders. Go tell the church—if they neglect to hear the church, says Christ, (not a bishop or elder.) So then this is utterly a fault among you. Quit this whoredom, and let the laws of Jesus Christ be your guide in all things, for you are to own no master but Christ, nor no father but God, nor have no members in your church but believers, if you know it. If you would put away these evils of your doings, you would be a worthy respectable church, for a speck of blood on your garments is not found. Can you find one text of scripture that will show any distribution of power or inequality in God's ministers? If you can, I should like to see it. Here I leave you, wishing you may take my advice.

Then we come to a true church of God, the church of John the Baptist, which was the beginning of the gospel of Christ, says Mark. What sort of church was this? They were such as were baptised in Jordan and Ænon, confessing their sins; and

not baptised out of basons, nor pitchers, nor pails, nor gourds or porringers. This church was lost or swallowed up in the church of Christ and the apostles, as is easily proved from the New Testament. On the eve of Christ's ascension, the first apostolic church met in an upper room, and Peter stood up and said over the names, and they were an hundred and twenty that believed. What sort were added to this church at the day of Pentecost? There was cutting to the heart, and as many as gladly received the word were baptised, both men and women; and the same day there were three thousand added to the church. Thus the church of God is baptised believers; gladly gospel receivers, both of men and women; and any church not built after this sort, owning any other head but Christ has no right to call herself the church of God.

Thus God's church is a congregation of believing men and women, where the ordinances are duly administered in apostolic form by a man called, qualified, commissioned and sent into the ministry by Jesus Christ, and not by theological schools and bishops. Such were the churches at Corinth, Ephesus, Sardis, Jerusalem, Galatia, &c. vested with power by Jesus Christ her head in all matters of discipline, and governed by his laws and the laws of no other. Now can theological schools or unconverted school men be profitable to such a church as this? No, sir; because these are spiritual men and women, and the school man is carnal and his mind at enmity against their God; he knows not the things of the Spirit, he then can't preach the things of the Spirit to these spiritual men and women, whose great work is to mind the things of the Spirit, and walk after the Spirit; while such a preacher minds the things of the flesh, and walks after the flesh. Thus they can no more agree than Christ and Baal, or darkness and light. So then carnal preachers for carnal churches, but God's spiritual preachers for spiritual churches.

On this part I need not dwell, for an unconverted preacher is no more fit for the church of God than the devil. No matter how full his head may be stuffed with school theology, he is a wolf and can't feed sheep, he is a cloud without water, a dead tree with withered fruit, a lover of pleasure more than God, a child of the devil, a mocking Ishmael, a cast out of the bond woman.

Then leaving theological schools and unconverted school men, we come to take notice of them under different circumstances and in another light, as believed by the Baptists; and that is, can they be serviceable to the church of God, by educating young men for the ministry who in the judgment of the church are called of God to the ministry? Some Baptists think that theological schools can be serviceable to the church of God and these young men, to prepare them for the ministry and greater usefulness to the church of God. I differ from this opinion in many respects, which I come to show if you will read with patience.

There are more than twenty theological schools in the United States. The Congregationalists have 4, the Presbyterians have 8, the Protestant Episcopalians 2, the Dutch Reformed church 1, the German Reformed 1, the Lutherans 1, the Evangelical Lutherans 1, the Baptists 4, and the Quaker college, with some others of lesser note—all of which are busily engaged in training young men for the ministry. Now I do not certainly know, but am inclined to think, that there are some of those sects that require no satisfactory account of the conversion of the soul and call to the ministry in a candidate for one of those schools, but the Baptist; if not, our country will soon swarm with blind guides. Nor have I any data by which I can say, how many young men are now in those several schools, preparing for to be a curse to the nation; but am inclined to think that their number is pretty great for a certain reason, and that is, I see a num-

ber of these young school men riding from post to pillar looking where they can get a good stand and rich wife, and where the people will pay them for what they call gospel, when it is nothing but head theology. And again I judge so, because the chief cities are filled up and I see them pushed out to little towns; and of late there are so many they are forced on the country people, and to take often a stand there, being the best they can do, because of the many that have filled the towns. These fellows like towns better than country.

Now let us suppose these schools are multiplied, which they will be, and the number of students—and go on for fifty or an hundred years, how then? Think, pause and think seriously. Shall we not be overstocked with them, even in every neighborhood? Shall we not be as France has been, a school man for every 150 or 200 persons? Shall we not be in chains of tithing and poverty, like Ireland and England? For you know and see, and see enough of these fellows before your eyes now, to know they can't and won't work. Then the people surely must maintain them, in some way or other; either voluntarily, or by salary, or their begging, or else they will put all their heads together to distract it from you by law. Thus I say this affair will end, whoever lives to see it. And you know there have been some attempts and bold avowals to this end, already made.

Then one grand design of the Baptists in educating their young men for the ministry is, to keep pace and maintain ground against and with other sects. And I judge so from what I have heard some of their best men say, and from a small sketch in their Minutes of the N. C. State Convention, in endeavoring to station a Baptist preacher in Wilmington, Raleigh, and Halifax. I assure you the Baptists have grown proud like other sects in this day of their prosperity, and don't like to be shut out of the towns and give them up to other sects. But here let me say a word to them: other sects have got much the advantage of you, in that you won't educate no man for the ministry but such as you think are called thereunto of God. If so, how are you to keep pace in number with other sects, when they have the wide world to get theirs in, and will always find young men enough willing to receive an education, to obtain loaves and fishes. You are forced to be behind other on your own plan. Another design of the Baptists is, to oppose other sects force to force, and fight

with the same weapon. In this they are wrong, for if others fight with carnal weapons they should not do so, but with spiritual, which is mighty through God and not through schools to pull down strong holds. For gospel preaching is not with enticing words of man's wisdom and school's devising, but by the Holy Ghost devised. The preacher's faith should not stand in the wisdom of men, but in the power of God. Thus under the preaching of an unlearned fishing Peter, there were more souls converted at a sermon than all or any learned doctor in the world can boast of. And this is a good way to destroy the wisdom of the wise, the wisdom of the world, and by the preaching of those men the learned of the world call fools, save them that believe; and with the weak things of this world confound the strong, and bring to nought the boasting of this world.

But we will come nigher to the point in enquiry. Can the Baptists who will educate none for the ministry but such as they in a judgment of charity think are called of God, conduct a theological school in such a manner as to be serviceable to the church of God? For, for schooling unconverted men for the ministry that have been a curse to all nations, ten thousand proofs can be brought. Then we have our enquiry now to the last point. I say in my opinion they cannot. But to give an opinion unsupported by reasons is mere vanity, hence I shall offer my reasons to support such an opinion distinctly and plainly; for if they cannot do it on the ground they have taken, it is useless to say others can.

First reason. Theological schools originated in the corruption of the gospel church, and have become one of the most important supporters of that corruption until this day. How then can you Baptists bring a clean thing out of this unclean practice! Does it not rather show that the Baptist church is turning antichristian like all others, and is fast tending to corruption, since she is beginning to tread in the footsteps of the church of antichrist, and be foul herself with her practices? I think so.

2d. I have made the Bible my companion for near 40 years, and if there is one text in the Old Testament that will show that ever a prophet went to school to qualify himself the better to prophecy, I have never seen it; nor can there be such an one produced, I think.

3d. Perhaps I have read the New Testament twenty times through, and often noted with my pen every text in it on the subject of the ministry; and if there is one text in the

New Testament, which is alone the law and the whole law for the gospel church and gospel ministry, that will show that ever an apostle, or evangelist, or minister, went to school to qualify himself better to preach after being called of God to the work; I have never seen it. Nor is there example nor command in the whole book of God for one's so doing, as I have seen. Moses and Paul were both learned before called, but by far the largest part of prophets and apostles were not, Jesus Christ himself not excepted out of the number. Then by what authority from scripture do you do these things, to corrupt the Baptist church, as I know it will! If you will go without scripture command or example and jump the fence, I tell you the serpent is in the ditch there, with the corruption of the whole frame of the Baptist church. Mark what I say.

4th. God did not make education nor require it as a qualification in a prophet or apostle, as he chose and sent some of both sorts, and that was right. And suppose he chooses, qualifies, and sends an unlearned man for a preacher, for he knows what sort to send and what sort such and such people need, and then you take this unlearned man of God's choice and sending, and put him to school and learn him, I ask you if you are not fighting against God and perverting his end, design and choice in so doing; and depriving that people of the very kind of preacher God saw they most needed. I tell you that the same principle is at the bottom of all theological schools among the Baptists, that was in the church of Rome when she erected theological schools for educating priests, and that is, pride and wealth; these lusts are the cause why she must have educated preachers as did the church of Rome. And these same lusts and preachers will make the Baptist church not endure sound doctrine. This is now fast beginning to grow. This cause and these men I assure you will soon put the Baptist, the long standing Baptist creed, under their feet. Mark what I say. And you trest your cause to education and schools, instead of revelation, and you will soon see what a proud, pompous and formal church you will have, and how vital, heart, spiritual godliness will wither and decay, and all be metamorphosed into showy forms and parade. This will be the end of your labor.

5th. I will come to things I know. I knew a young man who was in a certain church called to preach, as it was supposed by the church and others. And he was sent to a theological school, and when he returned he was above

his father and mother in a good degree, and laughed at their talk and thought so much of himself he would not keep company with his former companions; and went about hunting in the towns until he found a place he could get \$500. Here he settled down. This is one effect I know of theological schools. Now let me ask you a question: Can you say that God did not call this man to preach for that church and neighborhood, for this church at that time greatly needed a preacher? But the school here fought against God, for aught I can say, and deprived this church of a preacher. So money makes theological preachers go. Another young man I know and often heard him preach before he went to school and afterwards, and so far as I am a judge he was much more an acceptable preacher in town and country before he went to school than afterwards; he also manifested too much of that pride that belongs to theological schools, in carriage, dress, company, manners, words and gestures, than becomes the gospel minister. Many other school divines have I heard preach, and so far as I am a judge I can pick up many old lightwood-knot fellows that don't know Greek nor grammar, that can preach more gospel and heart-felt satisfaction to Christians in one hour, than a half a dozen of these fellows can in a whole day. Preaching is a gift, the inditing of the Spirit, the utterance of the Spirit given and not the utterance of the schools. God has a theological school already established for all his preachers, and that school is temptations, trials, and sufferings. Here God put his Son Jesus Christ to school forty days in the wilderness, before he entered on his public ministry. Here Christ put Peter to school, before he sent him to feed sheep. Here he put Paul to school, with a thorn in the flesh. Here God puts all his ministers to school less or more, that they may comfort others with the comfort wherewith they themselves are comforted. Here they learn to understand the scriptures more in one week, than they can in a theological school of men in a thousand years. Here Christ keeps most of his ministers in this school of temptation and trial and revelation, all the days of their lives. Here they learn obedience like he did, by the things which they suffer. Here they learn humility and meekness, and not pride and high-mindedness. Here they learn their weakness themselves, and the hearts and natures of other men by their own. Here they learn to meditate and study the scriptures, and look into them in every nook, hole,

and corner. Here they learn gospel, and its doctrines and truths and promises. Here they learn from the Spirit, and not from books. Here they learn by the teachings of God, and not theologians. This is God's school, and while he reveals to them the great mysteries of godliness these things keep them humble; yea, their thousand trials lays them in the dust. This is the way, walk you in it. Then all theological schools are in perfect opposition to God's school, and all men schools put together can't make one God minister, nor one that will be serviceable to the church of God. But I am not done with you yet.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', OCTOBER 14, 1837.

---

*They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. xii. 3.*

From the above quotation, and some other passages of scripture, some, nay many of the Baptists, have appeared to enter fully into the opinion that, in the kingdom of ultimate glory, there are degrees of happiness and distinction of honors; and that those who have been most active, and most successful in reforming men, will occupy the higher seats and feel the greater enjoyment. Though this opinion is not much contended for, verbally, yet by action it finds probably, more advocates than it ever had. Thousands in their religious career, conduct themselves as though they were persuaded that the chief part, if not all their religion consisted in trying to make other people religious; they appear to think no religion worth having but that which they possess in other men.

True religion can never be public property; it must forever be a private, if not a secret possession. There is no direct and absolute conveyance of it from one person to another; nor can one person possibly hold any part or title in another's religion. Its channel lies directly from God to every man, and from every man to God,

without any outlet or inlet. Every responsible injunction proceeds immediately from God. No religious command of men is of any force. The law of God embraces the whole duty of all mankind. The good we render to men is in accordance with the divine law. (Call me antinomian, thou Pharisee!) All duties not embraced therein were created by men, and are utterly antinomian, antichristian, and atheistical. Every gift in grace's treasury, every blessing in gospel's system—every enjoyment in creation and redemption, in earth and heaven, in time and eternity, is from God. These gifts cannot be bestowed by man! Naked he enters the world, and naked he leaves it. Too poor to borrow, the Lord claims no reward from him for what he bestows. He has commanded our obedience, and he gives us what he please. *Man's obedience is better than sacrifice, and his hearkening than the fat of rams.* His heart given in love to God, is religion. All else is worthless, except as a testimony of our love, and as its certain effects. Before God, every man must be fully persuaded in his own mind, and worship God as his word directs. What then are we to think of those whose religion consists in noise and show, in apparently trying to make others religious; in other words, trying to form them to certain practices produced either by misplaced zeal, or rampant avarice? What shall we determine concerning those who spend their time in publishing either what themselves or others ought to do, can do, must do; what they have done, are doing, or intend to do, hereafter?

True religion is humble, modest, and retired; is more solicitous to be good, than to appear so to others. Our Lord advertised his disciples of the pharisees' public manner of worship, of their sanctified and devout appearance; but warned his people against following such example. He told them, that when they prayed they should go from human view,—*enter into thy closet, and when thou hast shut to the*

door, pray to thy Father. He bade them not to let it appear when they fasted:—*when thou fastest anoint thy head and wash thy face*, as at other times. He also commanded them to give alms in a secret manner: *when thou doest thine alms sound not a trumpet before thee—let not thy left hand know what thy right hand doeth*.

Amongst what shall we class prayer meetings? Instead of seeking the closet, people called Christ's followers, proclaim, we will meet together on such a time to hold prayer meeting; sometimes telling what special object they intend to pray for. Sometimes a despatch or message is sent across our whole country, sometimes half round the globe, in ship or mail, to tell people that they prayed—"the sisters had seasons for prayer"—"their monthly concert," &c. Many appoint and publish fasts also; and tell the world, "meet us at our meeting house to see us fast, and hear us pray." Concerning what some would call alms, the trumpet ceases not to sound. They insist that their good deeds shall not be forgotten. They request a certain editor to set down so much as given by such a body. They reverse what our Lord commanded; they are resolved the right hand shall publish the left hand's deeds. (This proves the erroneousness of missions: missions cannot be well conducted without records; and to record or publish any act of alms, or "benevolence," is Anti-christian.) Indeed, alms in this day are out of the question. The term signifies, "What is given in relief of the poor." This object is not embraced in all the benevolent plans of the age. To give bread to the hungry, water to the thirsty, to take in the stranger, to clothe the naked, to go to the sick, and the prisoner, are benevolent acts. The Societies for missions shun these. All that is given or begged is to hire men to worship God, or rather to pay them for pretensions of that kind. They would in their strange kind of alms,

take bread from the hungry, (even the proceeds of "potato skins,") clothing from the naked, (down to old rags,) money from the stranger, (into the missionary box,) leave the sick and the prisoner to languish untended and unmourned,—they would do all this in their own country, to show as they say, "benevolence," to people they never saw. If a man love not his brother whom he hath seen, how can he love God whom he hath not seen, or love the heathen either?

The passage at the head of this article admits of a double bearing: 1st. Those who under the Old Covenant or Mosaic economy, set orderly examples or used kind persuasions to reclaim the swearer, sabbath breaker, disobedient child, &c. from the violations of the moral, and judicial or civil laws, were forever, worthy of all excuse and free from guilt as citizens. 2nd. To those who, under gospel dispensation, and as servants of God, under him, are instrumental in shewing sinners the way of salvation, these things shall be evidence of their being ministers of God, and an earnest of their future happiness.

To suppose the advocates of the new schemes were incited by a belief that they should be rewarded with the higher seats in glory, and outshine their brethren who were *lazy and do nothing* people, would be the most favorable construction we could place upon their motives. But when we consider the objects from whom money is received, the condition of those upon whom it is bestowed, and those objects which are to be accomplished; and at the same time reflect that they violate the most meritorious rules of God's word, it is to be feared that avarice works with an impetus beyond the power of their hope for distinction in heaven.



The religion of the present times however, at the best, is for the most part such as described above: that is, each one expects the deficiency in his own religion to be made up by the zeal, action, &c. which he can create amongst others. Their almost daily propositions are to this amount: if you will be religious so much, I will be pious so much. Mr. James C. Furman, says a brother, considers himself bound to pay, during the year 1837, to the Treasurer of the Baptist Triennial Convention, the sum of one hundred dollars; *provided*, four thousand, nine hundred and ninety-nine other persons report themselves by the first of May 1837, as willing to assume the same obligation." This challenge purports to be for the purpose of raising money to print the Burman Bible. But this brother cannot be zealous to the amount of \$100 unless 5000 persons more, lacking one, should unite their zeal to his. What a pity his benevolence is so weak as to need 4999 props. If the widow with her two mites had lived in this day, she could not have been a member of the \$500,000 club. But her name shall be precious when the names of this club shall be enrolled among the Crusaders of the 19th century; or rot, and be as though they never had been.—*Ed.*

#### HANS EGEDE, MISSIONARY TO GREENLAND.

Mr. Wm. J. Snelling, author of 'Tales of the Northwest,' and 'Polar Regions,' informs us that America was first discovered by Icelanders. A certain Gunbioern, driven westward by a storm shortly after the Colonization of Iceland, first saw the shores of Greenland. Eric Raude, or the *Red*, to escape justice for murder which he had committed, fled to Greenland in 982;

the first land he saw was Herjolf's Ness. In process of time Greenland became colonized. But by a pestilence called Black Death, which prevailed about the year 1350, its population was greatly reduced; and by a change in the fifteenth century, in the position of the ice which had bordered the eastern coast, all access to the coast was cut off; and in a short time, it is probable, that this dreary land was entirely depopulated of white men, as no intelligence was ever after received concerning them.

In 1721 Greenland was recolonized. Hans Egede "addressed a memorial to Frederic IV., praying to be employed in the conversion of the Greenland savages." His petition was unsuccessful. At length, under him, an expedition was fitted out by private persons, "with the double motive of fishing for whales and converting the Esquimaux." This project, however, was approved by the king, who "gave Mr. Egede an annual salary of sixty pounds." The native Greenlanders were distrustful of the new comers, and unwilling that they should make a permanent settlement. But after a time Egede so far overcame their obstinacy as to induce some of them to receive baptism. The author above named, concludes the account in these words: "Of good fishermen and Greenlanders, Mr. Egede made a good many bad Christians, and the Danish authorities keep them nominally such to this day."

The above account, including the motive, pay, and success, of Egede, we think a fair commentary upon missions, and as favorable to the cause as the advocates ought, in justice, to ask. Indeed, of the two, (his and later,) we conclude Egede's was the more commendable.—*Ed.*

*North Carolina, Wake county.*  
(continued.)

But better judgment tells them that the judge of all the earth will do right: while on the other hand observation brings this truth to mind—that wicked fathers that never set the example of prayer before their children, nor religious examples, living as they listed, have raised up children, and independent of man's training the blessed Lord hath, in divers instances, broke into their hearts with his light of grace and the matchless power of his love, and made them his meek and lowly followers. Then away with the idea of the church of Christ not being complete, as in his purpose, from eternity. Then to train up children to deny the word of God, is deceitfully working or handling the word of the Lord. But without a miracle of grace, children being trained up in a pharisaical manner in Sunday Schools, and to favor all the Societies of the day help God to save with money, when they get old will not depart from it.—If this is the object in training children, there is a more consistency if it consist in error:—but after all it is said that, a remnant according to the election of grace, shall be saved. The next cause found to lower religion is, that of the temperate use of ardent spirits as a preventative of the Lord's converting sinners, or the churches reviving. Brother Bennet, is it so powerful that the Lord cannot, will not enter, on the account of a moderate use of ardent spirits? I am opposed to excessive use of drink or food; but, since the temperance societies have existed, there have been souls born of God, and great many before: as such, I think God's work is going on, and the devil's too: and very often the excessive use of ardent spirits delivers the

church from dead weights. I am no friend to drunkenness.

The next cause of the low state of religion is, 'the want of respect for the feelings of brethren.' If the committee indeed have found this cause, it will be hoped they at least will desist from wounding feelings, by pursuing those unscriptural institutions and practices;—such as educating men to the ministry, North Carolina Baptist Convention, Tract Society, Bible Society, Sunday Schools, Armenian, Fulleritish doctrine,—which all are to perish with the using—'not in honour to the body, to the satisfying of the flesh;' begging for money, causing divisions and offences, contrary to the gospel rule. I hope the committee having found out that, 'debates, envyings, wraths, strifes, backbitings, and whisperings,' disturb the peace of churches at this day, will appear no more on that ground. We are told that, 'because iniquity shall abound, the love of many shall wax cold.' The committee has also found out that the scripture, in regard to the matter, is perfectly plain and simple: 'Let all bitterness and wrath and anger and clamor and evil speaking, be put away from you.' Now, would it not be well first to remove the cause; and the effect would cease, in a great degree. The missionaries have been the cause; then let the churches come out and stand 'steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' In the 20th section of the report of the committee, they have found that for the want of just such knowledge as their best periodicals afford, there is much to be deplored. We further learn from the report that, in the absence of the information of which we now speak, a heavy loss is sustained. I pre-

sume the meaning is that among the Old School and Primitive Baptists that do not favor the money getting plans, a heavy loss is felt. And what can that loss be in the end, but money—and that too by Old School and Primitive Baptists telling the people plain gospel truth, and unmasking their ‘deceivableness of unrighteousness’ which they work ‘in them that perish.’

Having, brother Bennett, just sketched the report as far as the causes that affect the prosperity of the churches or religion, the first thing or remedy the committee find to restore the state of religion is, the deepest sense of self abasement before God, with an acknowledgment of having wandered from God. But where is that self abasement? Is self denied to human appearance in all their show, pomp and parade, still going on in pursuit of their gain each one from his quarter, at the expense of the fellowship of the churches? Does this look like deep contrition before God, while they are sinning against the weak brethren for whom Christ died, and lording it over God’s heritage? I trow not. Then ‘that servant which knew his Lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.’

I shall notice a few of the cures, and dismiss this part. The committee has gone back on the same ground to cure the wound, to observe and promote tract and Bible societies, religious periodicals, and so on; and declares, that that professor that has not done so, has not done his duty. Is this evil speaking, or not? I was a little astonished when I saw the names of the committee and read their report, and brought to mind some former discourse that took place between

Elder Spivey and myself. He said he was no missionary; he would have nothing to do with it. We also had a brief conversation upon the cardinal points of the gospel of Jesus, and agreed. Then to be found advocating the several missionary societies of the day in the report, looks like Bunyan’s old Mr. Facing-both-ways.

Brother Bennett, you and I have found some that have taken a decided stand on one side the fence, and some the other; and some straddle the fence; but this man would appear a getting-over man from side to side. There is another thing I would mention by way of healing the wounds that religion has received—that is, that the churches composing the Raleigh Association, refrain from all the new inventions missionaries have invented, disown false doctrine, and the propagators thereof; and in the meekness of a Christian spirit, acknowledge their errors with repentance for trespassing against even one of God’s little ones. And I have no doubt but those they have so deeply wounded are ready to forgive. This being done I hesitate not to say I believe there would be a revival in the hearts of God’s children; and O what a pleasant day that would bring to view, to see the Baptists gain like a company of horses in Pharaoh’s chariot, all feeling the same way.

But before I close my remarks, I must gently reprove the Raleigh Association for one other error she has committed, in my opinion, and I expect in the opinion of others; and in so doing, I expect no Christian will be angry for being told in a right way his faults. It is generally the principle of Christians, if they are wrong, to wish to be righted. Psalms 141. 5. ‘Let the righte-

ous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil.' Proverbs 10. 17: 'He is in the way of life that keepeth instruction, but he that refuseth reproof erreth.' Prov. 12. 1: 'Whoso loveth instruction, loveth knowledge; but he that hateth reproof is brutish.'

In the 29th resolve, page the 7th, are to be found these words: 'That this Association ascertain the number of ordained and licensed ministers within its bounds, and that their names appear in these Minutes.' In looking over this list of names I have found five names if no more, which in my judgment, do not belong in the bounds of the Raleigh Association, if it be admitted that the churches which compose that Association mark its bounds; the five members or names are Littleberry Horton, Samuel Wilder, Mark Nowel, E. Mcacham, and Solomon Terrell. These members if I mistake not, belong to Hephzibah and Lee's Chapel. These churches it is well known, have not represented themselves in the Raleigh Association for some years, perhaps not since 1825 or 1826. It is equally well known, that the Raleigh Association from time to time, has made exertions to procure their representation, but has failed until now. What does this manifest, a good spirit or a bad one? Let the apostle James say. James, 4. 16: 'But now ye rejoice in your boastings. All such rejoicing is evil.' See how this differs from charity. 1 Cor. 13. 6: 'Rejoiceth not in iniquity, but rejoiceth in the truth.' (not a lie.) Beside, I know not that all the young preachers at Wake Forest Institute have their membership in the bounds of the Raleigh Association. So I add no more, but will leave others to judge.

Yours in the bonds of the gospel.  
*Burwell Temple.*

*Blue River, Grant county, Wis. }  
consist. Ter. May 25, 1837. }*

Dear brother Bennett: It is with no small degree of pleasure that I undertake to give you a few lines in relation to the Primitive Baptist. Being many miles from you and destitute of the company of the little flock whom I dearly love, this is the only method by which I can speak with you, and I feel that I ought to be thankful to him that works all things after the council of his own will, for this privilege. I have been enabled through the columns of the Primitive Baptist and the Signs of the Times, to converse with many of the afflicted servants of the Lord whom I dearly love and should have never known any thing of, if it had not been for the publication of those papers. What heart-cheering pleasure it is to me to find so many valiant soldiers of the cross fighting for the truth, contending for the true faith and order of the gospel, strictly adhering to the word of God as the man of their counsel in opposition to the many lo here's and lo there's that are crying out in this day of iniquity.

Before I read the Signs of the Times, and the Primitive Baptist, I thought that a few old regulars in the West were all that were left in the field to fight against the popular religionists of these days, and we were under so many reproaches that our enemies thought us nearly extinct. The Signs of the Times gave me the joyful information of many precious brethren in the East who had continued stedfastly in the apostles' doctrine, &c.: who loved the good old way so well that they could not be enticed by the cunning

craftiness of those who lie in wait to deceive; and I assure you that I was not only pleased but surprised to find by reading the Primitive Baptist, that there were so many valiant soldiers of the cross in the South and elsewhere. All these as with one voice speaking the same things, brings to mind the words of the prophet Isaiah: 'And all thy children shall be taught of the Lord, and great shall be the peace of thy children.'

Amongst all the communications which I have read in the Primitive Baptist, I have found (with one exception,) nothing but what gave me pleasure. The expression to which I allude is in Vol. 2d; No. 4, page 62, in a letter from brother William Patrick; where brother Patrick in giving information of the different Associations says, the Predestinarian is antimissionary but holds the wicked and nefarious principles of Parkerism. By this expression it is inferred that the doctrines held by brother Parker are wicked and nefarious. I should not trouble you with a single remark on that subject, if brother P. was permitted to speak for himself; but as he is gone to Texas, and consequently deprived of the privilege of speaking in his own defence. I hope you will allow me to say a few things for him. It will be necessary to glance at the ministerial character of our beloved brother Daniel Parker.

Brother P. has been a minister of the gospel for more than thirty years, he has uniformly maintained that the Baptist church is the true and living church of Jesus Christ, and that all other religious sects are antichristian. Your unworthy brother has often received inexpressible comfort by his preaching, and that is probably the reason why I regret to see any thing done that is

calculated to prejudice the minds of your readers against him. When I find the servants of the living God reproached by the enemies of the truth, I try to bear it with Christian fortitude as that is what I expect of them; but when I see them reproached by the real lovers of truth for want of information I feel like trying to prevent it. But to return to the subject.

Brother P. has always manifested an unyielding opposition to the (reputed) benevolent institutions of the present day; such as, missionary societies, Sabbath schools, Bible societies, &c. When the missionary phrenzy broke out in the far West, brother P. was among the first to oppose it: he not only opposed it from the pulpit, but from the press. He published several pamphlets on the subject; the first was, A public Address to the Baptist Society and friends of religion in general, on the principle and practice of the Baptist board of foreign missions: (this was in the year 1820.) He afterwards published the Author's defence, and another by the title of Plain Truth, &c. In each of these he exposed the principles of the missionary system and the conduct of the Board and its abettors, so that he was continually the object of their hatred.

Brother P. afterwards published a pamphlet entitled, Views on the two seeds, taken from Genesis 3d chapter and part of the 15th verse: And I will put enmity between thee and the woman, and between thy seed and her seed. In it he maintained one or two points of doctrine that were new to many of the Baptists who read the pamphlet, and consequently different erroneous constructions were put on the doctrines contained therein.

(to be continued.)

## POETRY.

From Erskine's Gospel Sonnets.

### THE BELIEVER'S JOINTURE.

#### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

#### SECTION V.

The Believer's Faith and Hope encouraged, even in the darkest nights of desertion and distress.

(continued.)

When sins disorders heavy brings,  
That press thy soul with weight;  
Then mind how many crooked things  
Thy Husband has made straight.  
Still look to him with longing eyes,  
Though both thine eyes should fail;  
Cry, and at length, tho' not thy cries,  
Thy Husband shall prevail.  
Still hope for favor at his hand,  
Though favor don't appear;  
When help seems most aloof to stand,  
Thy Husband's then most near.  
In cases hopeless-like, faint hopes  
May fail, and fears annoy;  
But most when stript of earthly props,  
Thy Husband thou'lt enjoy.  
If providence the promise thwart,  
And yet thy humbled mind  
'Gainst hope believes in hope, thou art  
Thy Husband's dearest friend.

(to be continued.)

#### RECEIPTS FOR VOL. II.

P. H. Edwards, \$5 | D. W. Patman, \$5  
A. Compton, 5 | Mr. Blocker, 1

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—Ed.]

NOTICE.—We have yet on hand a few pamphlet copies of the writings of Elder Joshua Lawrence, viz: The Patriotic Discourse—Mouse trying to gnaw out of the Catholic Trap—No other than Baptist churches have a right to be called Christian churches—and, a Basket of Fragments. The price for the Basket is 25 cents single, or \$2 50 per dozen—the others, 10 cents single, or \$1 per dozen.

Apply at this Office.

#### AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. Williamston. Joshua Robertson, Gardner's Bridge. John Bryan, Clark's Store. R. M. G. Moore, Germantown. Foster Jarvis, Swindell's P. O. Wilson W. Mizell, Plymouth. John Lamb, Camden C. H. Jacob Swindell, Washington. Francis Fletcher, Elizabeth City. J. A. Atkinson, Bensboro'. James Southerland, Warrenton. Alfred Partin, Raleigh. Stephen I. Chandler, McMurry's Store. James Wilder, Anderson's Store. Benj. Bynum, Speight's Bridge. William Exam, Waynesboro'. Henry Avera, Averasboro'. Parham Pucket, Richland. John H. Keneday, Chalk Level. Burwell Temple, Wake county. Obediah Sewell, Rogers' P. O. Geo. W. McNeaty, Yancyville. W. R. Larkins, Long Creek Bridge. James Dubson. Stephen Rogers.

SOUTH CAROLINA.—Wm. Hardy, Edgfield Dist. James Hemby, Anderson C. H.

GEORGIA.—William Moseley, Bear Creek. Edw'd S. Duke, Fayetteville. A. Cleveland, McDonough. James Henderson, Monticello. A. B. Reid, Brownsville. John McKenney, Forsyth. Anthony Holloway, Lagrange. Patrick M. Calhoun, Knoxville. J. M. Rockmore, Mountain Creek. Edm'd Stewart, Calhoun's Ferry. Rowell Reese, Eatonton. Thos. Amis, Lexington. Jonathan Neel, Macon. Gray Cumming, Union. John G. Willingham, Hulloca. Charles P. Hansford, Union Hill. Bryan Bateman, Pine Level. Moses Johnson, Fort Valley. John F. Lovett, Mount Pleasant. E. H. Mathis, Adairville. K. Toler, Upatoi. Wm. R. Moore, Mulberry Grove. Clark Jackson, Blakely.

ALABAMA.—L. B. Moseley, Cahawba. A. Keaton, McConico. John Blackstone, Chambers C. H. John Davis, Portland. Wm W. Carlisle, Mount Hickory. Henry Dance, Daniel's Prairie. Wm. W. Walker, Liberty Hill. Daniel Gafford, Greenville. Samuel Moore, Snow Hill. William Powell, Wetumpka. John Kelley, Bragg's Store. John G. Walker, Milton. Scaborn Hamrick, Henry Williams. Wm. Stevens.

TENNESSEE.—Gray Haggard, Kingston. A. V. Farmer, Wrightsville. Charles Galloway, Indian Tavern. M. H. Sellers, Ten Mile. William Patrick Cherryville. Pleasant McBride, Oats Landing. Asa Biggs, Denmark. Thos. K. Clingan, Smith's Roads. Wm. E. Pope, Aaron Compton.

MISSISSIPPI.—Jesse Battle, James D. Williams.

LOUISIANA.—Peter Bankston, Marburyville.

MISSOURI.—Samuel D. Gilbert, Portland.

ILLINOIS.—Richard M. Newport, Granville.

INDIANA.—Peter Saltzman, New Harmony. Jeremiah Cash, Bethlehem. M. W. Sellers, Jeffersonville.

OHIO.—Joseph H. Flint, Preston.

KENTUCKY.—Tho P. Dudley, Lexington.

VIRGINIA.—Kemuel C. Gilbert, Spymorsville. Rudolph Rorer, Berger's Store. John Clark, Fredericksburg. E. Harrison, Herringsville. William W. West, Dumfries. Theo. F. Webb, Callaway's Mill.

DIS. COLUMBIA.—Gillert Beebe, Alexandria.

PENNSYLVANIA.—Hozekiah West, Orwell. Joseph Hughes, Clingan's Roads.

NEW JERSEY.—Wm. Patterson, Suckasunny.

WISCONSIN TER.—M. W. Darnall, Mineral Point.

#### TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be post paid, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 2.

SATURDAY, OCTOBER 28, 1837.

No. 20.

FOR THE PRIMITIVE BAPTIST.

—  
TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

—  
PART VIII.

ON THE TENDENCY OF THEOLOGICAL  
SCHOOLS.

(continued.)

6th. I shall now venture on your own ground, and if you don't stand back a little I shall tread on your toes. We will now suppose here is a young man, in some church, just converted and beginning to preach; and from all the church and from what we can hear from others, God has called this poor young man to preach his gospel—high office indeed. Now can this man, who is a member of some Baptist church, be more serviceable to the church of God and be better qualified to preach his gospel by sending him to a theological school, or not? You say, yes; this is your ground. I dispute the point. And first, is he now called to preach, or is he called to preach after he gets his education? If you say he is now called to preach, every example in scripture shows he should go immediately to the work; that of Jonas as proof, that of Paul as proof, he strait preached Jesus Christ was the Son of God—and the whole of the examples of the Old and New Testament, of

prophets and apostles, prove this doctrine. And if this young man is found in a theological school, may not God say to him as he said to Elijah, what doest thou here, Elijah? Or as Saul—he is hid among the stuff. Or as Jonah—cast him overboard. Take care of your toes. If you say he is not called until he gets his education, then you are wrong to send him to school according to your own plan, not having the call, since you are to educate none but such as you think are called—not those you think will be called after they get an education. Take care of your toes.

Again: Do you think God ever sent a minister to preach that he did not think qualified, or that he thought could be better qualified for the work for which he qualified him? What say you? I wait for you to pause. If you say, yes; then God don't do his own work as he wants it, nor as he sees would be best for the end and design for which he intended it. How preposterous and vain! If you say, no; then can you better God's work in qualifying a minister? Take care of your toes. Christ said to Peter, go feed my sheep—stop, says the Baptist, go to school first. Christ said, go thou rather and preach my gospel—stop, says the man, suffer me first to go and bury my father. So Christ said, you are not fit for a gospel minister, is the meaning. Thus you can see that this going to school is a worldly principle, a fleshly, devilish principle for a man that is called of God to be actuated

by; and the contenders for it the same. If education qualifies a man to preach better, then it is an essential qualification; if so, why has God so long overlooked it as a qualification in prophets, apostles, and ministers? For I am fully persuaded he has done in all cases of qualifying them, in the manner he thought best for the world and people to whom they were sent; to say not, would be little short of blasphemy. I know that in some men's esteem they think education qualifies a man better, but not so in God's esteem or else he would have sent all of this sort; that, that is highly esteemed among men is an abomination to the Lord. Give back, or I tread on your toes. I ask when God called Abraham to go to Canaan, and Saul and David to the throne of Israel, and Moses to lead Israel out of Egypt, and Aaron to the priest's office, and the prophets to prophecy, and Jonah to go to Nineveh, and Peter to Cornelius and the Jews, and Philip to the Eunuch, and Paul and Barnabas to the heathen, whether any of these men needed any further qualification to obey their respective calls and prosecute their several missions, than those already given them of God? or, whether you hear a word in scripture of additional qualifications required, or sought, or given? Yes, Moses said he was a man of slow speech. God answers, who made man's mouth? And this was offensive to God, therefore to punish this crime in Moses, he gave Aaron for his spokesman. It is the height of folly in men and a reflection on God's wisdom and work, to say he has called a man for any work, and yet has not fully qualified him in his own mind for the work intended. Give ground, or I shall mash your toes. You Baptists won't deny but that it is the work of God to choose, qualify and call a man to the work of the ministry; if so, can you point out to me one instance in all the works of God where his work is not finished in the most perfect manner, or where he has left his work unfinished? For, says the scripture

of the saints, ye are his workmanship, created in Christ Jesus unto good works--as well ministers as private saints. Can you find a particle in creation unfinished? If so, then you may in the ministry or regeneration. See your folly.

7th. We will suppose here is a neighborhood of extended limits of poor and unlearned people for the greater part, which is very commonly the case. In this neighborhood God calls to the work of the ministry a man of this class, and you then take him and send him to a theological school and well educate him, and then send him back. Now this is a fair statement. Was he better prepared to preach to this people before he went to school, or is he now better prepared since he has got his education and come back. I give you time to think. I know you must choose the latter to be consistent with your plan. I am for the first, for reasons I will give. In his first state he was on a level with the neighborhood, but you have made him above them in his education, he thinks. Secondly, he can't condescend to men of such low estate, and thereby he is censured with pride and his usefulness among them destroyed. Third, he now comes to them a barbarian, for they can't understand his school words. This I know to be a fact, having often been where learned men preached. I have made enquiries of many of their audience at different times how they liked the preacher; why, said the negro saints, I had a heap rather hear our negro preacher. How so? why, I can understand him better; as for this man, I hardly know what he says. And the poor unlearned white people and sauits when I have asked them, one would say, he is a highflyer; another, he is too deep for me; a third, I don't know the meaning of half the man's words; a fourth, I suppose he is a pretty smart preacher, but I don't care ever to hear him any more; a fifth, he is too proud for my use; a sixth, I had rather hear old Such-an-one, who can scarce read intelligibly, &c. Now these



are common and every neighborhood facts. Then by sending this man to school instead of making him more serviceable to the church of God, you destroy his usefulness by your theological schools, by putting words in his mouth the poor people can't understand.

Again: the most of God's people are among the poor, for says the scripture, God hath chosen the poor of the world rich in faith and heirs of the kingdom. And Paul: you see your calling brethren, that not many mighty or noble after the flesh are called. And Christ: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, (or the poor and weak of the world.) Then theological schools instead of qualifying men to be serviceable to the church of God, is exact the reverse. Instead of qualifying them to feed sheep and lambs, like unlearned Peter, it qualifies them to feed goats and take the children's bread and give it to the dogs and scatter their pearls to swine. Take care of your toes. This is one of the main reasons why God chooses, calls and qualifies a great many more unlearned and poor men to preach than he does learned and rich; because nine-tenths of his people are of the poor and unlearned class of men and women. So that theological schools in their design are set right to work against God and his choice of people and preachers, and therefore must be of man and the devil's contrivance. And there is no must be in the case, since there is no example nor command in the book of God for such an appendage to finish the qualification and complete a gospel minister for his work.

This brings to my mind a certain case that transpired with a certain man in a certain town. He was walking near a spring under a shade, and two poor old looking women came to the spring after water, and looking at the man one said, sir, are you not a preacher? Madam, said the man, what makes you think I am a pre-

cher? why, said she, you look like a preacher, and are you not going to preach for us before you leave town? Why, said the man, you have a preacher living in town; he is to preach for you to-morrow. Yes, said the woman, but we poor folks don't go to hear him, he preaches for the rich folks. And so it was, for the man went the next day to hear the preacher and see the truth of what the woman said; and there were no poor folks nor negroes there, but the lawyers, doctors, judges, and merchants, and rich of all descriptions. And it was a theological preacher that preached for them, and that in just such a style as their proud hearts could wish. Now how reverse this is to Christ: And the poor have the gospel preached to them. That preacher had his hundreds of dollars for preaching to these rich folks, and I ask you could these poor folks buy gospel at that price? No, sir; you poor folks and negroes go to hell, for us; we preach for money's sake, but gospel ministers for Jesus' sake—therefore the poor have the gospel preached to them, otherwise if no money old satan take you, all for us theologians. So that the truth of the case is just this—theological schools were erected to support priests in getting money, and by them they are getting it out of the people to this day; and will yet continue to do so until the pride of the church shall be humbled. And I feel assured as there is truth in scripture, that God is filling with his wrath the vial of the angel, and that he will pour it out on the world ere long, as in the pouring forth of a volcano of fire and thunder. Then those that live will see better days. And the world is so blind they had rather pay money for lies from a learned minister, than have the truth of the gospel from an unlearned one without money. What a pity this, to their own ruin.

Then if I rightly understand your scheme in theological schools, it is to make preachers for the towns. Very good. God grant they may stay there, for I have

showed plainly they won't do for the country folks; nor will they like to live in the country on sop, potatoes and hominy, red-fins and herrings. They will be too high bred for that. But you say you are going to make them work; do, for the Lord's sake keep them well at it, while you have the chance; for I warrant you they don't work much, once they leave you. For I have never seen one yet that could work, or even pretended to work after he left school; for he thinks he deserves to be maintained for his knowledge of theology. But let me charge you, when you get enough to stock the towns, stop your dressing mill; for the country people have now to work very hard to dress their sons and daughters in silk and broadcloth, and buy fine horses, saddles and gigs, and other equipage to make them show in style. Besides they have in a good degree to work for the town people, doctors, lawyers, and merchants, and to the last some are almost slaves for superfluities and not necessities. And they have also to cast in their mite of labor to grease the wheels of government. And now for heaven's sake if you add to their labor by putting a host of theological beggars on them to maintain, I think the country people might as well be in sweet Ireland, to mourn with them that mourn in like chains. So don't make any more than will fill the towns. But I reckon you have another view of the case, that can you stock the towns this will diffuse itself thro' the whole pone of the country also. But let me tell you that there are so many making of different sorts, the towns can't hold them all; for they are now getting like hogs in a bed of a cold night, crowding each other out, and you ought to be sure to make large ones, least yours should be overlaid in the crowding. And further, be sure to have your mill under good command, so she can be stopped at will when you get enough for the towns, and not let her be like old Buntin's mare, that after he made her run away he said the devil

sent her an end, for he could not stop her. You see this was the case of the Romish theological schools, and also in France; for the devil sent them an end until so many school men were made that they possessed one-third of the property of the kingdom. Nor could those mills be stopped until the French had to rise in mass and lay hold on this bull by the horns.

In England, Ireland, Spain, Portugal, and many other countries, it must soon be the case; for these devilish dressing mills when once set going never have been stopped, because the priests mind the mill and get the toll. Some people boast they are not priest-ridden, but I tell you there are but very few in the world but some priest or other rides, and that with his cudgel too; but as for my part I had as lieve be rid by a witch as a school man whose pocket I must be filling every time he calls, or I am spurred in the side. I am not done with you yet, although you may be willing to get off; for I don't like your mill although it is upon a different construction from some others, both in this country and Europe. Yet the principle upon which she is built and the power that moves her is the same—money. One fault I find of her, she don't grind toll free; and another is, she has respect to persons; she grinds for the poor and not the rich, yet she picks the pockets of the rich to learn a poor man to pick the pockets of his neighbors; and yet you call this charity! A devil charity this to train up men to live on the sweat of the brow of his neighbor, and sell gospel contrary to Christ's command, who told his disciples, give it freely. Do you know one theological preacher that don't sell his services? I know many, and I don't know one but preaches for hire and divines for money. I hope it will be a long dry time at your mill, after you get enough for the towns at least, for there are as many beggars now as I think the people are willing to maintain in the country.

8th. I am opposed to your theological

schools, although they differ from the Romish, the Episcopalian, and Greek schools; because they are impelled by the same power—money; and much for the same. And, secondly, because in no country they never have been put down in their oppression of the nation, but by a revolution, war and bloodshed; as proof, in France under the revolution in two instances—the first, after the American revolution; and the second, the last, under the Duke of Orleans. In Spain, as proof, under the war of Buonaparte in the capture of the king of Spain by intrigue. In America, by our revolution under Washington were tithes for school men abolished. In South America, by the revolution and under the emperor Augustin Iturbide, was the hellish inquisition, erected by the influence of school men, abolished and toleration granted in 1820. And they cannot nor will not be destroyed in England and Ireland, and other countries, but by a revolution and war. It is fair reasoning to say so, from the evidence of other nations, which you dare not deny. And before the first revolution in France the oppression was intolerable, for it was a triple oppression of kings, nobles, and clergy, all combined as the effect of theological schools in a great measure to fleece the French people to the skin. In fact, theological schools are a pest and curse and source of oppression to the nations; and if this be the nature of the gospel system, I give my vote to vote it out of the world. For I thought the gospel system came into the world to bless men, and save men's lives and souls; but theological schools and school men have turned it into a curse to the nations, a system of oppression, blood, despotism and slavery. And can I with all these facts of 1500 years history of theological schools and school men, and that from all nations where they have been established, be in favor of theological schools? I cannot—I will not. For instead of being the seat of light they are the seat of the beast, and have been his upholder to per-

petuate acts of bloodshed and cruelty in the nations, and oppress mankind. And you can't deny it and tell the truth. They are the synagogues of satan, the abodes of darkness for the most part where the chains of nations and men have been forged for men for ages. This is truth, and I don't doubt you think yours is a lamb; so were the first established theological schools thought to be; and were intended, as yours is, to promote the gospel and the religion of Jesus Christ. Yet you see what dreadful havoc they have made in the nations, and what a curse of oppression at this time to England, Ireland, and many other nations. Deny this and tell the truth, and then I will see you again. So you can see by the light of the history of nations, that theological schools are not, nor can not, be serviceable to the church of God. Nor are they serviceable to nations, but were invented for priests and are only serviceable to priests and despots; this is truth, to tyrannise over the world, get money for priests, and support hypocrisy and oppression in the nations of the earth.

9th. Who had the inquisition built? who filled it with convicts but the inquisitor general and his gang of confessors? were not these school men? what is the present cause of contention in the house of Parliament—the cause of the groans, tears, sorrows, murmurings, and tumults, and mobs, in England and Ireland? Will you dare deny that it is not the effects of the tithing laws, for to support the clergy of England and Ireland, which is proved by almost every packet from England? You dare not deny these facts. This tithing has skinned the people to the bare bone so they can't bear it longer; and why? because these theological schools have increased the school men and their tithes, until the people are ready to starve to death. As a proof, Lord King says: reduce the number of bishops from 22 to 12, this will lessen the sufferings of the people £70,000 in Ireland alone; and then they must further retrench tithes. £70,

900 in order for government to get along, or else Ireland and England will be blown to a flame of civil war. And I ask you on whose side will the elergy be? Why you know the king's, as they were in our own revolution. For he and they are chips of the same block—you wash my feet and I will wash yours; we can't work and are ashamed to beg, so John Bull we will stick to you my good fellow, since your laws pay us well for our printed prayers and written sermons. Now, sir, who are these tithes for? why you dare not deny but for the elergy. What sort of elergy? why you dare not deny but alone for the clergy of the theological schools. Is not this the truth, and the right truth? Yes, sir. Then, sir, here is proof enough for all the world to satisfy them; except the clergy, and them they have blinded, that theological schools are a curse, oppression, a peace destroying, a damnable despotic system of cruelty and suffering to England and Ireland, and all other nations where they have been established; this is the truth; but the priests make them out the very reservoirs and fountains of light. But have you never read that text: They put bitter for sweet, and darkness for light, and vice versa? Yes; sir, and this is the ease here; mankind are so priest-ridden that they will believe what the priests say, whether it be in the Bible or not. Oh yes, he's a very learned man, he knows; if it is not in the Bible it must be so, because the priests say so; and they never put themselves to the pains to enquire, but take all for truth, when all the priests say, if brought to the Bible, is found to be nothing but a pack of lies. The gospel system is not a tithing system, by law or otherwise; but leaves every man at his free will to give, or let it alone. Nor does the gospel system show or point out fine, penalty, or forfeiture, if a man don't give a cent, to be inflicted by church or government; for the support of the gospel is a religious act, and religion stands alone between man and his maker, and not

between man and government. Then if you compel me to pay a preacher I don't believe God ever sent, there is no religion in that; for religion is a voluntary offering of the heart. Then to give to such a preacher by compulsion is hypocrisy, or in other words, I am compelled to play the hypocrite. Then make the best you can of theological schools, as fairly evidenced in other nations, they are the fountain head of sorrow, suffering, poverty and oppression of the people. This is truth, and the history and facts of nations prove it; and I beg you to think well on this subject, before you are led by the tithe rope of the priests. For school men have been, in all ages a band of purse plunderers, deny this, living on and grinding the face of the poor, and wresting from him by law and otherwise, the hard earned sixpence that should have clothed and fed his wife and hungry and naked children. Nor have I ever in all my reading, read or seen the place recorded, that one of these men possessed a relenting and relaxing heart; but always as staunch and as sturdy to his tithes as the robber to his plunder, or the murderer to his blood.

10th. But perhaps you will say, theological schools have never had these sad effects in this country, nor never can. Stop, sir, don't be too fast in your assertions. Remember my head has grown gray with years. What were the effects of theological schools in this country, before the revolution? Were it not tithes? Yes, sir, the tenth calf, pig, lamb, goose, turkey, chicken—corn, wheat, tobacco, money, with fine, forfeiture, imprisonment, stripes, banishment, courts, jails, and reproach, scorn and stigma—and who were at the head of all this? King James, Parliament, lord's spiritual, and English school men. Deny this, sir, and tell the truth. And, sir, it was the blood, the heroic, precious, patriotic blood of our fathers, that purchased our redemption from all those cursed oppressive evils of school men. Deny this. This is written at home, in memory

of some of the living in those days that tried men's souls and hearts as with fire. Yes, sir, and the documents of courts, and law books of those times, stand as evidence; and I call them this day as witness against theological schools and school men. This deny, sir, and the living and the dead will rise up against you and curse theological schools and school men, as a copartner of their sufferings and loss of blood. Yes, sir, the cries of orphans and widows, and weeping wives for absent and lost husbands, would be witness and curse theological schools and school men, as a joint cause of their sorrow, grief and tears; being a joint cause with the tea, stamp, and other taxes, against which the sons of liberty fought, bled and died. Shall I then be in favor of theological schools? No, sir, I will give both of my ears to the pillory, my body in the prison to be eaten by rats, and my heart to be taken out of my body and burnt and the dust thereof scattered to the four winds of heaven; and stake down every cent of the property I possess at the disposal of government, to wage war against theological schools, school men, and law religion; for it has been, and now is, one among the greatest curses of nations. But, say you, theological schools has never had this effect in this country since the revolution. And in the name of heaven who is to thank for that? Not King James, nor his school men. No, sir, nor the school men of this country neither; but our thanks are forever due, nor can we pay that gratitude due to Washington, and the bleeding, barefooted and frosbitten soldiers, and those patriots of such a noble cause, who staked down their substance and counted, their gold, beef, corn, or bacon, nothing worth to liberty of conscience and the rights of free men. Then you can see as with a sunbeam, that nothing short of a revolution, blood, sufferings and death, can break the hellish chains of theological schools and school men, once the rope is on your neck. Deny this, sir. If then this is truth, oh, North Carolinians, I call on you to say, had it not have been for the bloody suffer-

ing struggle of the revolution, should we not now have been grinding in the same galling poverty chains of tithing as the people of England and Ireland. Yes, sir, I bring the thing to your door, so you must see it; and I hope also you will feel it and act accordingly, as for ever to keep this yoke from off your necks, which the blood of our fathers redeemed us. You will say, it has never been so since the revolution, although there have been and now are twenty theological schools in the United States. No thanks to the schools, nor to the temper, will, nor wishes of school men; for they are the same breed they always were, and I tell you there is a heap in the breed, for school men have shown since the revolution in some of their acts the truth of what I say, that they are the same bad breed. But our thanks are owing to that great bulwark the Constitution, which the patriots of those days set up, who had felt the shoe pinch and of course knew where to cut out a piece to render it easy; and to the statesmen of those times, over whom school men had rode rough shod. But they by the Constitution have unhorsed them, and put them to work for their bread. God be blessed for this, so let it be for ever; or turn beggars, as many of them are doing. Yea, and we owe thanks to our statesmen, who have been too stout to let the priests ride them from the revolution even till now. And so I say, heaven bless you, and those that follow after may America never want for statesmen that love themselves, posterity, their country and liberty too well to squat down and take a school priest on his back. England has seen for a long time, but king and ministry now begin to feel, they must lower sail or their national bark will soon plunge into the whirlpool of a revolution; and that tithing and school men are the cause. But what are the school men saying to all this? Are they willing to lower sail, give up their tithes, and save the nation from a bloody revolution? No, sir, the documents from England, almost wet from the press, show to the contrary, that they are using every thing in their power to hold on upon their loaves, and care not for groans, poverty, or wretchedness, or nation so their roast beef and puddings come forth to them. I tell you a revolution is the end—mark what I say. The king and clergy may now give an inch or two to stop the present fury of the people, yet it has to come to it, as no nation has broke the chains of priestcraft but by a revolution. Then can I, with such evidences before my eyes, be in favor of, or think that theological schools

can be serviceable to the church of God in any way they can be conducted, or serviceable to a nation, since in them are the seeds of revolution and wars? As says James: From whence comes wars and fightings among you? come they not from hence, even of your lust? Yes, sir, that's truth; the lust of school men produce wars, as well as the lust of kings and emperors of the earth.

But you will say, the constitution, laws and people of this country have too much light ever to let theological schools or law religion oppress the people. Stop, sir, you must know that theological schools and law religion have gone hand in hand through all the nations of Christendom, and in this country before the revolution; and that law religion can't exist without theological schools, and that here now they exist without law religion. And why so, but because of the revolution? I am ready to acknowledge, if it were possible that any kind of theological schools could be serviceable to the church of God, that the plan which the Baptists have laid down and on which they have proposed to proceed, is the only one that could be of any possible advantage to the church of God or any nation under heaven. For, as for the plan of educating unconverted men for the ministry, as other sects do, it is the worst of curses to nations and the church, as can be proved in a thousand instances. But I am opposed to them on the ground the Baptists have taken, and will lay down my reasons plainly and particularly:

1st. Theological schools did not commence with the gospel church, nor originate with her in her pure state, but after her corruption; and have been one of the most important means of her continued corruption to this day, and will to the expiration of the 1260 years.

2d. Jesus Christ did not go to theological schools for his first preachers of the gospel, nor consider it a qualification essential in a gospel minister; nor has he nor his apostles left an example nor command that the church should be governed by this rule of theological schools to qualify men for ministers of the gospel. This is very important, since he gave command to his apostles to teach whatsoever I have commanded you. Now, sir, show me in the New Testament such a command, for the church to erect theological schools for qualifying young men for the ministry; but you know you cannot.

3d. I shall not ask you to acknowledge, that theological schools if not on the Baptist plan yet on the plan of other sects, have been a

curse to the nations and the church of God, the darkeners of the gospel, the blinders of the world, and the source of error, hypocrisy and blood to the nations; for it is provable by 1500 years' history of the church, and history of nations.

4th. That theological schools are the chief, the great, the most important weapon of anti-christ, and by which he has most prevailed, and out of which have come all those unmeaning forms and ceremonies in religion that have beclouded the church of God. Deny this, sir.

5th. That law religion can't exist without theological schools, but have a natural tendency to gender them, is so plain from 1500 years history that it needs no comment. So also, that theological schools have a tendency to gender law religion, or unite church and state, there can be no doubt on my mind; and many attempts in this country go to prove the fact—and that school men being of the same bad breed will unite their efforts and fall into the same ranks of a union of church and state, no matter to what sect they may belong, since they are men of like occupation and self interest.

6th. I have never seen a theological school preacher in thirty years, and I am acquainted with many, that would or could work; and therefore they will bite at law religion as quick as a jack fish at a roach, to get money by a union of church and state rather than work. And I feel no doubt that can their efforts bring about such a state of things, that theological school Baptists would be found in the ranks, as well as others of the same breed.

7th. When we review the history of the Baptists in the United States, and the mighty work and increase which has been achieved by the Baptist ministers, I ask, have they arrived to 100 Associations and 3000 churches by theological schools, or has not this great work rather been effected by a very great majority of ministers who could scarce read, and not one in ten that even knew grammar, and by such as had to work five days out of seven to support their families? Say, is not this the truth? And can you say that school men will do more than they have done? I don't believe a word of it. They may be a means of making more hypocrites to get money, but not real saints.

8th. And further, when we take a retrospective view of that zealous and laborious sect the Methodist society, since their introduction into this country by Mr. John Wesley until now, have they effected the mighty, the great work and change in men and manners with

the numerous increase of that respectable society by theological schools? Or has it not rather been done by young men taken from the handles of the plough and other occupations, who have entered immediately on the work of the ministry without going to a theological school, through whose zeal and laborious perseverance this society has arisen to three hundred thousand, and the high state of respectability at which it at present stands, living only on the pittance of \$60 a year, and often not that, and thus commending themselves to every man's conscience and evincing to the world it was souls they were in pursuit of to salvation, and not \$500 or \$1000 a year, like school men? Shall then these sects for whom God has done so much whereof they are glad, now distrust God and trust theological schools? God forbid. Seeing God has heretofore chosen thousands of these young men which a scoffing world count fools, as well as proud school men, to destroy the wisdom of the world and build up his church? And with these weak young men he has confounded the wise and strong of this world, and brought to nought things which are. Then let God have his way, because his way is best; and I had rather trust God and one of these young men with David's shepherd's bag and sling, than clothed in all Saul's armor. He that hath ears to hear let him hear.

9th. Theological schools gender and foster pride in a minister, which makes him smell frownish in the eyes of the poor of this world.

10th. Theological schools have a tendency to destroy all real piety and scriptural devotion, and heart-spiritual worship and experimental religion out of the world; and change the whole frame of gospel worship of God into formal godliness, show, pomp, parade, and fashionable religion. Witness the Roman Catholic church, Greek church, Episcopalian, &c. as proofs.

11th. As theological schools originated in the corruption of the church, and have been a means of continuing that corruption, is it not a proof that the Baptist church has become corrupted by their establishment among them! I say so. And they will be a means of furthering that corruption as they have been among other sects.

12th. Suppose the Baptists, the Presbyterians, Episcopalians, Methodists, Free Will Baptists, Roman Catholics, and all other sects establish a theological school in this State a piece, and each and all of

them set to making preachers as fast as they can by hundreds, what is the probable result? First, as proof of the probable result, in France when they set these manufacturing mills going, they multiplied preachers so fast until there was a preacher for about every 150 persons. These school men soon had about one-third of the property of that kingdom in possession. In Spain, England, and Ireland, you read almost every day oppression and poverty is the result. But what will be the result in this country, where there is no law to distrain it from the people? First, a useless set of drones in the hive of civil society; secondly, they will be to maintain by the people in some way or other, by begging, by salary for selling what they call gospel—or be sure they will unite to unite church and state, so they can live on the people without work by law religion. And this I say is the end of theological schools, whoever lives to see it, should not the outpouring of God's vengeance on antichrist prevent it.

13th. Such men are unprepared to preach to the poor of God's people; or, if better prepared, their pride and school words won't let them condescend to men of low estate.

*(to be continued.)*

---

## PRIMITIVE BAPTIST.

---

TARBORO', OCTOBER 28, 1837.

---

We are anticipating the publication of a few numbers of our paper, to guard against a similar delay from sickness to that which we encountered the last fall—and also to insure the termination of the present volume with the year, as the Primitive Baptist will be discontinued after the close of the second volume.—*Ed.*

BETTER LATE THAN NEVER.

The article below is copied from the Religious Herald. It reminds us forcibly of the moral and religious condition of the in-

habitants of London, and of the temporal and civil condition of those in Ireland; as represented by a letter from Mr. Breckenridge to Mr. Wardlaw dated, Paris, August 1836. Mr. B. states in his letter, that there are more people in London alone without opportunity of hearing the gospel, or as he expresses it, destitute of the means of grace, than there are in the United States. Accordingly, there was in the domestic days of Dr. Carey and others, a field closer home than the East Indies; and sufficient room for benevolent application of the hundred thousand pounds recently subscribed. But Mr. B. further states, that in Ireland between two and three millions of people are without employment 32 weeks in every year, and hundreds of them naked except a single piece of an old garment. — Thus, while true benevolence, and, strictly speaking, all good works, consist in ministering to the time wants of our fellow men, London and different sections of the United Kingdom are engaged in Foreign Missions. The voracious clergy of that kingdom have largely assisted to eat out the starving yeomanry of Ireland; and they then leave them, if they possess strength or means to straggle across the Atlantic to the United States to seek a better lot. A plan, if it could be brought to bear, to allow Irish tenants at least half their products for themselves and families, we would think better deserving the name benevolent. — *Ed.*

#### NEW CHURCHES IN LONDON.

The subscriptions for the building of new churches in London, on the plan proposed by the Bishop of London, have increased to £100,000, "a magnificent proof," says the London Morning Herald, "of the benevolent anxiety which a large portion of the possessors of metropolitan property, and other wealthy residents of London and its vicinity, feel for the moral and spiritual welfare of the poorer classes. This

fountain of Christian charity has been opened by the judicious and eloquent appeal of Dr. Bloomfield, and will hereafter diffuse the living waters of Christian truth, in many fertilizing streams, through the moral wastes that surround this great city. — *Epis. Recorder.*

#### SHEARING THE WHOLE FLOCK, WHETHER OR NOT.

The New-York Baptist Convention has the following standing resolution :

##### STANDING RESOLUTION.

"*Resolved*, That we earnestly solicit all the churches of our denomination in this state to open a Book of Benevolence, containing a list of the names of all the members of the church, and separate columns headed with the leading objects of benevolence patronized by the denomination, viz. Bible Society, Ministerial Education, Domestic Missions, Foreign Missions, Sabbath Schools, and Tract Society: to cause the several objects to be explained to every member, the obligations to sustain them urged upon every communicant, and all suitable and scriptural arguments employed to induce them to subscribe what their circumstances will allow."

According to the above resolution, the members of the churches have their choice one of six projects to subscribe to; or they may subscribe to all if they please, or else feel the pleasure which necessarily springs from seeing their names opposed to a blank, while other people's names are prefixed to certain sums in some one of the six columns. This is truly a plan, and a scheme too. For there are people who would not give any thing to the support of the institutions mentioned in the resolution, for various reasons,



provided they could escape the exposure to which the above resolution lays them liable.—We are utterly at a loss to know what device they will work next; we had thought their powers of invention as well as convention were already exerted to the uttermost. But when the wits of preachers are set to work to seek out inventions to get money, there is no stopping place, till 2,385,000 Irishmen are without employment, and destitute of daily food; their children lying on straw beside the city walls; and parents and children literally perishing and starving to death in their rags and lice; no stop, short of sacrificing fifty millions of lives, as the Roman Catholics have done.—If the churches of N. York would consult the scriptures, they would find that that blest Book abhors such practices as are recommended by the above Resolution. Will they never examine this subject!—*Ed.*

*Laborers sent forth into the Vineyard.*—Mr. V. M. Mason, General Agent General Association, in an appeal to the Baptist Ministers and Churches in Virginia, represents the destitute in that State as crying to the General Association in the following language; “Send us a Missionary—we have no one to break unto us the word of life, &c.”

Our Lord says, If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. (John 8: 31, 32.) Has the General Association been made free? They have, provided they have known the truth. Have they known the truth? They have, if they are Christ’s disciples, if they have been taught by him. Are they his disciples indeed? They are, provided they have con-

tinued in Christ’s word. Have they continued in his word? They have not. For Christ said, Pray ye the Lord of the harvest that he will send forth laborers into his vineyard. The General Association has taught the destitute to pray said Association to send forth laborers. The Lord said, Tarry ye in the city, &c., till ye be endued with *power from on high*. The General Association taught her preachers to wait till they should be provided with *money or schooling, or both*. Christ said, Freely ye have received, freely give. But the General Association will send only those whom can be paid. Our Lord said, Ye are my friends if ye do whatsoever I have commanded you. But they will not freely give. Let no man say we judge the General Association of Virginia: the scripture itself is judge.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Dear Brother Editor,—This is the first time I have ever written any thing in defence of truth, and for the public: but seeing how matters are going on, I thing it time for me to write. I am sorry I have to write. But I am induced or constrained to do so, by the proceedings of the Goslien Association, held at Beaver Dam, Duplin County, 30 Sep. & 1, 2, & 3, of Oct. 1836.

It is well known that I have, ever since I joined the Baptist Church, which was in 1824, been opposed to the new fangled schemes of the day. And the more I see of the spirit of them, the plainer I have to treat them,—believing that, unworthy as I am, God has called me to stand upon the walls of Zion.—But, Mr. G. W. Hufham who appears to be a great stickler for the new schemes, told me, if I came out so plain I should lose my friends. It seems

he had forgotten what Paul says: (ii. Cor. iv: 2.) 'but have renounced hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully.' You see by this text there are hidden things of dishonesty: and it appears that missionists are against plain truth: then they must be for hidden dishonesty, which the Apostle and ministers of his day renounced. And so do all faithful preachers of God unto this day. But Ahab preachers can dissemble for a little jingle, or honor from men. Indeed, if they were to act honest and plain, it would bring to nought their false schemes and tumble their priest-craft to the ground.

Mr. Hufham and myself had a controversy at Riley's Creek; after which it seems he was not willing to meet me again upon the same subject, although he had promised to do so. And it appears he has since done what he could; but if he had paid that regard to the truth which he ought, his back-biting and cowardly proceeding would not be noticed so much. It appears from account, that he had influence with the Goshen Association to induce her to do what she did in advertising me. For he and the Association say in the advertisement, "resolved *unanimously*," whereas some have said that it was by only a majority, after being strongly opposed. Now which statement is true, I will leave with those who were present to decide.

I have heard that some of the members of said Association have spoke of suing me. That they can do here, or defer it to hereafter, as they may see proper.

But let's look at the note in their minutes against me. It begins thus: "Whereas, one Parham Pucket formerly a member of this Associa-

tion, who withdrew without any just cause." Now it is well known that a part of the churches that compose the White Oak Association, did represent themselves in the Goshen Association, until there was so much contention about those unscriptural schemes, that they and several churches in the bonds of the Neuse Association, withdrew from those bodies, and were organized into what is now called the White Oak Association; to which I belong. Now do you not see they have not a just regard to truth, to say in the outset, we had no just cause to withdraw, when I am commanded to withdraw myself from every brother that walketh disorderly? They must suppose we are bound to bow to the lustful God of missions. I had just cause to leave them. For, to live in peace with them is out of the question. As soon may light and darkness be united. But those sticklers for priest craft may demand what I mean by disorder. I will tell them a few things among the many which I consider disorderly. Mingling professors and non-professors in religious societies; selling membership and offices in said societies; appointing men to travel and beg all classes of people to support the gospel; lying to support one's cause,—as saying that W. J. Finley did not receive \$20 per month, and that Armstrong wrote his letter incompatible with the board; while the minutes of said board stated that said Finley had received his wages, according to Armstrong's letter. (See minutes of the Convention for 1834.) It does not stop here. It was said, the Convention had nothing to do with the Tract and Temperance societies: whereas, the minutes name the men appointed to each. Does this look like they regard the truth? Judge ye. Such as the a-

bove, and every unscriptural device, I count disorderly. I hope and believe there are men and women of veracity among those people; but he who has said the above in favor of [in truth against] the Convention, you see has done violence to truth. I pity him in such a case.

But let us notice the minutes again. You will see that they accuse me of "sowing the seeds of discord among their churches leading to division;" and with being "guilty of frequent misrepresentations amounting to palpable falsehoods." How is it that I have divided the churches, and yet they record in their corresponding letter: "It affords us much pleasure to say, that peace, union and brotherly love seems to pervade our body." And for any assembly of men to advertise a man as a teacher or setter forth of false doctrine, and yet not describe what kind of doctrine he advocates, it is ungenerous and unjust, it is monstrous; and to charge a man with falsehood, and not specify or tell wherein, seems as if the accusers were afraid of truth, lest it should blight their own honor. If these people would come out like men, I should like them better.

They deny that their disapprobation to me is on account of my anti-missionary principles; and say, they love the brethren, though not of their opinion respecting the benevolent efforts, now making for the spread of the gospel. Now if you knew how they have tried to secure me to their interests. Notwithstanding the immorality they accuse me with, they have tried to induce me to go to Wake Forest on free cost. But seeing they cannot change my mind, they are willing to load me stigma and reproach. They say, "we love our brethren;" and show it by destroying their appointments, and falsely accusing them.

To the brethren that compose the Goshen Association—Do you think you have treated me justly, after inviting me and sending for me to preach for you, and then act as you have? The Lord lead you out of your mistake, and forgive you this wrong. I only add that I look for nothing better from the spirit that governs missions.

Yours, in Christian love.

*Parham Pucket.*

*Blue River, Grant county, Wis- }  
consin Ter. May 25, 1837. }  
(continued.)*

Brother Parker, in order to remedy this evil and to show what he really designed, published A Supplement to his views on the two seeds, in which he set forth his principles in a clearer light. This removed some of the prejudices that existed against his views on the two seeds. Brother P. afterwards published The Second Dose of doctrine on the two seeds, which also contributed to allay the prejudice that existed against the doctrine of the two seeds.

It may be necessary to mention, that brother Parker lastly published a monthly paper called The Church's Advocate. This publication was read with great pleasure by the Regular Baptists in Illinois, Indiana Kentucky, and elsewhere.

Now, brother Bennett, as brother Parker was in reality an Old School Baptist and maintained the doctrines which the Old School Baptists maintain, I think it best to either take up the subject of the two seeds and try the sentiments by the standard of truth, or let it rest. If we are unable to confute the doctrine by the word of God, we had better let the matter alone. Brother P. requested those who thought his views on the two seeds errone-

ous, to show what was the true meaning of those texts of scripture, to which he had adverted in proof of his sentiments; but if any person ever done so, I never knew it.

I will just name that I want yours or brother Lawrence's views on the parable of the tares and the good seed, and the exposition of it as recorded in the 13th chapter of St. Matthew, through the columns of the Primitive Baptist; as that is one of the texts that brother Parker's views rest on, and my own mind is not clear on the subject.

I remain your unworthy brother and fellow soldier,

*Moses W. Darnall.*

FOR THE PRIMITIVE BAPTIST.

*Influence of Arminianism.*

From Jamieson's Inquiry into the causes of the rapid progress of Infidelity in our present age.

*Alarm to Britain.* J. JAMIESON.

While Socinians have contributed so liberally to the support and even to the spread of deism, Arminianism cannot be entirely acquitted from the charge of encouraging the same system. I am far from supposing that they have any design to do so. I will not presume to impute this even to Socinians. \* \* \*

\* \* \* The Arminians are convinced of the tendency of the *Socinian* scheme to support infidelity. But inasmuch as their own leads to Socinianism, it must eventually have the same fatal tendency. They may not indeed perceive that it is friendly to Socinianism, but the fact is indisputable. The denial of absolute predestination necessarily leads to the denial of divine prescience. For as faith is not of ourselves but the gift of God, it is impossible that he could certainly foresee that some should believe, with-

out a certain determination to confer on them this good gift. The doctrine of universal redemption directly tends to the denial of the atonement. For if many for whom Christ died finally perish, it must follow that a sufficient satisfaction was not made for their sins. If the full price of their redemption was paid, why are they not liberated? If this work fails as to any, the ransom was not of infinite value, and he who paid it could not be the Son of God. The denial of the perseverance of the saints has the same issue with the doctrine of universal redemption. It supposes a failure either as to purchase, or a defect as to the power necessary for the preservation of the redeemed. If the will of man in his natural state had a freedom to what is spiritually good, it will be difficult to prove that his understanding should not also know it, and of consequence, that any work of the Spirit is necessary.

If the act of his own will made him to differ from others, and be the immediate cause of his justification, the Socinian doctrine must be true, that a man is justified by his own works. "But if righteousness come by the law, then Christ died in vain." If the Spirit may be resisted in his gracious operations on the heart, it follows that our destruction is more a human than a divine work; which is the very soul of the Socinian scheme. For in any business that must be the principal which is eventually victorious. \* \* \* \*

\* \* \* Popery has been greatly to Arminians. I need scarcely say that this scheme, although it has received its name from Arminius, as he was the great instrument of its propagation among Protestants, had been adopted as an essential part of the antichristian system long before

Arminius had a being. The doctrines of predestination on the ground of foreseen faith and good works; of the self determining power of the will in conversion; of the possibility of resisting efficacious grace, and of perseverance as the effect of our own goodness, necessarily open a wide door to creature merit. But the doctrine of merit is the great basis of the antichristian fabric. The complicated system of indulgences, dispensations and pardons, of prayers for the dead and to the dead, of penances and pilgrimages, nay of purgatory itself rests on this broad foundation. What but this inexhaustible mine of spiritual riches has made Rome the mistress of the dross treasures of nations. Therefore we need not be surprised that she hath still kept the doctrines formerly mentioned as the apple of her eye; that she hath reserved her fulminations and kindled her fires, for all who dared irreverently to touch them. From the history of the church during the dark ages it appears undeniably evident, that in general those who opposed the tyranny of antichrist, equally opposed the doctrines now called Arminian, and they were condemned as heretics and suffered martyrdom on this ground as well as on the other.

Need I say that under God the great means of the glorious Reformation was the faithful preaching of justification through the righteousness of Christ alone, to the exclusion of faith itself considered as a work, or as having the least degree of merit. Nothing is more certain than that however the worthy reformers differed in other respects, they all cordially agreed in leaving to the mother of harlots, "the corrupt spawn of Pelagius," as her natural property. Not only the writings of the Reformers, but the confes-

sions of all the Protestant churches, however different their tongues, however distant their situation, however adverse their rites and discipline, will stand to the end of time as irrefragable proofs of the unity of their faith as to salvation by sovereign grace.

A man, it is said, observed to a wealthy woman who was a professor of religion, Madam, you possess a great deal of this world! She replied, It is true, yet this world possesses not much of me!

To use this woman's words is not very difficult; it may be done by people who are strangers to their meaning. But cordially to feel the truth of what she uttered, is a sensation worth desiring, and worth aiming at: not merely to feel a hearty approbation to such a sentiment as we hear it expressed; nor to feel emptied of the world for a few moments following it; but habitually to feel the deepest assurance that we *are strangers and pilgrims in the earth*; and that our inheritance is not here, but we are travelling to it. This would help tribulation to work patience, and patience experience, and experience hope, till we feel the love of God shed abroad in our heart, and shame would be gone. Reader, how much of you does this world possess? The more it has of you, the harder parting will be.—*Ed.*

The poor of this world are fortunate: as they cannot obtain any preaching but such as preach the gospel indeed. The gospel was never preached thus for money; hence, those who preach for money do not preach the gospel as of sincerity, in the sight of God.—*Ed.*

## POETRY.

*From Erskine's Gospel Sonnets.*

### THE BELIEVER'S JOINTURE.

#### CHAPTER I.

*Containing the PRIVILEGES of the Believer  
that is espoused to Christ by faith of di-  
vine operation.*

#### SECTION V.

*The Believer's Faith and Hope encour-  
aged, even in the darkest nights of deser-  
tion and distress.*

(continued.)

Art thou a weakling, poor and faint,  
In jeopardy each hour?

Let not thy weakness move thy plaint,  
Thy Husband has the pow'r.

Dread not the foes that foil'd thee long,  
Will ruin thee at length:

When thou art weak, then art thou strong;  
Thy Husband is thy strength.

When foes are mighty, many too,  
Don't fear, nor quit the field;  
Tis not with thee they have to do,  
Thy Husband is thy shield.

Tis hard to fight against an host,  
Or strive against the stream;  
But lo! when all seems to be lost,  
Thy Husband will redeem.

(to be continued.)

#### RECEIPTS FOR VOL. II.

Wm. Bowden,	\$5	S. H. Dwight,	\$5
Wm. Rowe,	1	D. S. Reasons,	5
Jacob Proctor,	1		

[Persons subscribing or renewing their subscrip-  
tions are desired to pay only for the remainder of  
the present year, as it is indispensable that our ac-  
counts should be kept with the volume and with the  
current year.—*Ed.*]

NOTICE.—We have yet on hand a few  
pamphlet copies of the writings of Elder Josh-  
ua Lawrence, viz: The Patriotic Discourse—  
Monse trying to gnaw out of the Catholic Trap  
—No other than Baptist churches have a right  
to be called Christian churches—and, a Basket  
of Fragments. The price for the Basket is 25  
cents single, or \$2 50 per dozen—the others,  
10 cents single, or \$1 per dozen.

*Apply at this Office.*

#### AGENTS,

*For the Primitive Baptist.*

NORTH CAROLINA.—Jos. Biggs, Sen. Williamston.  
Joshua Robertson, Gardner's Bridge. John Bryan,  
Clark's Store. R. M. G. Moore, Germanton. Foster  
Jarvis, Swindell's P. O. Wilson W. Mizell, Plymouth.  
John Lamb, Camden C. H. Jacob Swindell, Wash-  
ington. Francis Fletcher, Elizabeth City. J. A. Atkin-  
son, Leno'sboro'. James Southerland, Warrenton. Al-  
fred Partin, Raleigh. Stephen I. Chandler, McMir-  
ry's Store. James Wilder, Anderson's Store. Benj.  
Bynum, Speight's Bridge. William Exum, Waynes-  
boro'. Henry Avera, Averasboro'. Parham Pucket,  
Richland. John H. Keneday, Chalk Level. Barwell  
Temple, Wake county. Obcdiah Sewell, Rogers' P. O.  
Geo. W. McNaly, Yanceyville. W. R. Larkins, Long  
Creek Bridge. James Dobson. Stephen Rogers.

SOUTH CAROLINA.—Wm. Hardy, Edgefield Dist.  
James Hembry, Anderson C. H.

GEORGIA.—William Moseley, Bear Creek. Edw'd  
S. Duke, Fayetteville. A. Cleveland, McDonough.  
James Henderson, Monticello. A. B. Reid, Browns-  
ville. John McKenney, Forsyth. Anthony Hollo-  
way, Lagrange. Patrick M. Calhoun, Knoxville.  
J. M. Rockmore, Mountain Creek. Edm'd Stewart,  
Calhoun's Ferry. Rowell Reese, Eatonton. Thos.  
Amis, Lexington. Jonathan Neel, Macon. Gray  
Cumming, Union. John G. Willingham, Hallco. A.  
Charles P. Hansford, Union Hill. Bryan Bateman,  
Pine Level. Moses Johnson, Fort Valley. John F.  
Lovett, Mount Pleasant. E. H. Mathis, Adairville.  
K. Toler, Upatote. Wm. R. Moore, Mulberry Grove.  
Clark Jackson, Blakely.

ALABAMA.—L. B. Moseley, Cahawba. A. Keaton,  
McConico. John Blackstone, Chambers C. H. John  
Davis, Portland. Wm. W. Carlisle, Mount Hickory.  
Henry Dance, Daniel's Prairie. Wm. W. Walker,  
Liberty Hill. Daniel Gafford, Greenville. Samuel  
Moore, Snow Hill. William Powell, Wetumpka.  
John Kelley, Bragg's Store. John G. Walker, Milton.  
Seaborn Hamrick, Henry Williams. Wm. Stevens.

TENNESSEE.—Gray Haggard, Kingston. A. V.  
Farmer, Wrightsville. Charles Galloway, Indian  
Tavern. M. H. Sellers, Ten Mile. William Patrick  
Cherryville. Pleasant McBride, Oats Landing. Asa  
Biggs, Denmark. Thos. K. Clingan, Smith's Roads.  
Wm. E. Pope, Aaron Compton.

MISSISSIPPI.—Jesse Battle, James D. Williams.

LOUISIANA.—Peter Bankson, Marburyville.

MISSOURI.—Samuel D. Gilbert, Portland.

ILLINOIS.—Richard M. Newport, Granville.

INDIANA.—Peter Saltzman, New Harmony. Jere-  
miah Cash, Bethlehem. M. W. Sellers, Jeffersonville.

OHIO.—Joseph H. Flint, Preston.

KENTUCKY.—Thos P. Dudley, Lexington.

VIRGINIA.—Kemuel C. Gilbert, Sydnorsville. Ru-  
dolph Rorer, Berger's Store. John Clark, Freder-  
icksburg. E. Harrison, Herringsville. William W.  
West, Dumfries. Theo. F. Webb, Callaway's Mill.

DIS. COLUMBIA.—Gilbert Beebe, Alexandria.

PENNSYLVANIA.—Hezekiah West, Orwell. Joseph  
Hughes, Clingan's Roads.

NEW JERSEY.—Wm. Patterson, Suckasunny.

WISCONSIN TER.—M. W. Darnall, Mineral Point.

#### TERMS.

The Primitive Baptist is published on the second  
and fourth Saturdays in each month, at One Dollar  
per year, (or 24 numbers) payable on receipt of the  
first number. Six copies will be sent to one Post Of-  
fice or neighborhood for Five Dollars. All papers  
will be discontinued at the end of the year from the  
time of subscribing, unless otherwise directed. Cur-  
rent Bank Notes will be received in payment. Mo-  
ney sent to us by mail is at our risk.

Communications must be *post paid*, and directed to  
the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENTLEY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

## "Come out of Her, my People."

VOL. 2.

SATURDAY, NOVEMBER 11, 1837.

No. 21.

FOR THE PRIMITIVE BAPTIST.

### TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

By JOSHUA LAWRENCE.

### CONCLUSION.

I now come to take notice of my last proposed part in bringing truth to light, &c. &c. and to bring up some things left out. First, as to wolves in sheepskin or sheep's clothing. This in the scripture sense of it is a man that professes religion and uses the practical part, but in heart has never been born again, or changed by the Spirit of God; or in other words, he is a formal professor, or a right down carnal sinner, under the profession of religion, and has enmity in his heart against God, his truth, his people, and his word. This man is a wolf. I told you wolves had teeth and holders above and below like dogs, for wolves are wild dogs; and that sheep had only front teeth below. In Psalms, 22. 20, the word dog is no doubt put for the devil, and he is a devourer and destroyer; therefore, false teachers and false professors are put in the scriptures under the figure of dogs. As in Psalms, 22. 16: For dogs have compassed me; the assembly of the wicked hath enclosed me; they pierced my hands and my feet. This was a prophecy of David, who compares the Jewish priests to dogs; and the wicked

mob that barked at, flew upon, and pierced the hands and feet of the Son of God. These priestly wild dogs devoured the life and raiment of our Saviour, like greedy, fierce dogs. They proved themselves wolves with long holders and teeth, in devouring our Saviour and the apostles. Thus a wolf is known from a sheep by his killing and devouring other professors of religion.

Again: in Isaiah, 56. 10, 11: His watchmen are blind—dumb dogs. 11. Greedy dogs, loving to slumber. This means the same kind of false teachers that devoured the prophets. Philippians, 3. 2: Beware of dogs, beware of evil workers, beware of the concision. Here in this text there is a beware of three sorts of men; first, dogs, barking, railing, devouring, false teachers. Second, of evil workers, such as under the cloak of religion and zeal for God and his cause, commit the greatest evils on earth in murdering the innocent and conscientious for their religion. And the concision, the persecuting professing Jews, who by their rejecting the Messian cut themselves off from the good olive tree, or Christ.

In 2 Peter, 2. 22: The dog to his vomit. Revelations, 22. 15: Without are dogs. Matthew, 7. 15: But inwardly they are ravening wolves. Acts, 20. 29: Grievous wolves shall enter in among you. And much more proof from scripture might be adduced to show that the devil, false teachers of religion, and unholy and wicked

men under the profession of religion are compared by the holy writ to dogs and wolves, for their sheep devouring nature, their barking, night rambling, long teeth, &c. Then the metaphor stands thus: all false teachers and false professors love darkness rather than the light; or in other words, they love any thing better than plain scripture proof, and the reproof of their crimes by the truly godly; this they never could bear without anger and the fiery rage of a hungry wolf to devour their opposers. Second, it never has been known that sheep preyed on wolves, and I think it would take an old ram some time gnawing to kill a wolf or dog; but don't forget the teeth of the wolf. So then wolves are known from sheep, altho' they have on the sheep skin, by the teeth. Thus all false and devil teachers are known from God's ministers by their teeth, or devouring saint disposition. Look at the prophets, Christ, and apostles, and a thousand other godly ministers; have they showed any teeth in devouring men's lives, characters or property? Say and tell the truth. No, sir; no such teeth, holders, nor ravening spirit is found in all their conduct. But, sir, go to the Jewish priests, the scribes, pharisees, sadducees, heathen priests, Catholic priests, English high church priests, and see there their teeth—see their ravenous, devouring, dog, wolf, sheep-killing spirit. And why all this? Let Christ answer: The world hateth me, because I testify their deeds are evil. Yes, sir, this is the main cause why the wolves have killed the sheep. And a second is, because God's ministers have ever testified against false teachers making a gain of the gospel of Christ, or money by their false religion; and this has in all ages filled them with anger, as if hell had blowed its last influence on them. Then for butchering these sheep of God and bloating their purses with their effects. Thus for the testimony of the prophets against evil and false professors and teachers. Jezebel against Elijah, Ahab against

Machia, the prophets against Jeroboam's calves at Bethel, with hundreds of instances in the Old Testament and in the New. John the Baptist against the vices of King Herod, Christ against the pharisees, sadducees, and Jewish priests; Paul against Diana and the gods of the heathen, and ten thousand other instances from history I could give of the truth of this fact, that to testify of the evil deeds of false teachers and false professors, sets them to killing saints as wolves do sheep. And this I take to be the reason why old William Mosely, James Osbourn, John Taylor, Thomas Dupree, Mark Bennett, William Hyman, the Contentnea and Kehukee Associations, with Burrel Temple, Beebe, and old Lawrence, are barked at by the dogs of this age. The wolves howl as if hungry for their prey; they gather together in their councils as wolves to attack a buffalo, and their howling periodicals denote they are on a hot scent and in full pursuit to ruin these men's characters if they can, and put them out of the way of testifying of their money-making evil deeds. And if any old mouldy law could be found to suit their purpose, then for prisons, fines and forfeitures, banishment and death. Nor do the gray hairs of these men find any mercy in the eyes of these young scholastic divines who bark at us, and ery out, opposed to the spread of the gospel and scriptures, infidel, &c. when the lives and conduct of these men prove for years you are liars, and of your father the devil. And to rail at those that contend for scripture truth and testify of your money-coveting schemes, is the cause of your hate. Bark, grin, growl, howl and prowl, we wish you a better spirit and temper than you possess, to continue to destroy the peace of the church for loaves and fishes.

The next thing is the wolf's foot to distinguish him from a sheep. This he can't counterfeit, although he puts on the skin. The foot is a decisive mark to know a wolf from a sheep. Find the track and you



can at once tell which walked there. Therefore said the Saviour, by their fruits you shall know them. A sheep's foot is not found on a wolf's leg, nor do men gather grapes of thistles.

Now you know under the Jewish law no beast was a clean beast but such as part ed hoof and chewed the cud. The rabbit chews the cud but don't part the hoof; it is a figure of those priests and professors who have their heads full of scripture knowledge and seem by their great talk on scripture to chew the cud; but mark whether this man parts the hoof or not, that is, to part with the ways of sinners. Now if he don't do both, chew the cud and part with the ways of sinners, he is an unclean professor. Many of this sort I have seen, the more brandy in the stomach the more religion they have—unclean, unclean rabbit. But the sheep chews the cud and parts the hoof, that is, chews God's word in his system of a gracious salvation, his promises, his threats and commandments, and his own experience; and then parts with the ways of sinners. This is the clean professor, or sheep. Drive up a sheep in the evening, and when he can get nothing else to eat he can chew the cud, or live on that he has eaten in the day. So the Christian when he can get nothing else to eat, he can feed on past experience; thus chews the cud of God's past dealings with his soul. Thus the sheep feeds on the rich pastures of God's word, where he muses day and night on the promises, on the system of salvation, on his own experience and the love of God. And the life, death, blood and righteousness of Jesus Christ are rich pastures where they graze and lie down in peace and union and love with the whole flock, if it were not for the wolves. But wolves neither chew the cud nor part the hoof; that is, neither feed their souls from God's word, nor part with the way of sinners. What then is their food? what was the food of the pharisaical wolves? why, tithes, mint and cummin, long prayers,

traditions, doctrines, and commandments of men; and to devour widows' houses, and persecute Jesus and his apostles, is their track. What was the food of the popish wolves? why, the same—the traditions of the fathers, the inventions of the priests; such as the sale of indulgences, absolutions, praying out of purgatory, mass for the dead, &c. &c.; and by all this traffic to make money for the priests, and persecute, kill, burn and destroy the Waldenses and protestants. This was the food and track of these wolves. What was the food of the High Church priests? Why, a fine black gown, a seat in parliament, marriage and funeral fees, and salaries, tithing, and American tobacco, sir, if you please, with burning, drowning, whipping, banishment and confiscation. This was their food, this the track of these wolves. What is the food of wolves in this day of light? Why you can see that tradition, inventions of men, and doctrines and commandments of men, and to make money for the priests by schemes, was the food of all the wolves above; and ours are not a new breed but the same as was in Christ's day, when he said, Beware of them that come to you in sheep's clothing, for inwardly they are ravening wolves. Wolves may seek new places and new schemes to get their food, but their food is always the same; it differs from that of a sheep and ever will, as long as sheep is sheep and wolf is wolf.

And wolves are the same this day as they were when old Jacob had to mind Laban's flocks, and their food and track the same. They killed sheep then and would now if they were not in the pen, as I told you before. Then if we have not got a new breed of wolves in this day, their food and track, or dog foot, are the same as in former ages—to which we now come. That the pharisaical priests and popish priests and heathen priests and high church priests were wolves in sheep's clothing, none can doubt—by the blood of the saints they shed this is clear enough.

But as wolves in this day are prevented from killing sheep, because they are penned by the glorious constitution and laws of the land, and therefore can't be known by their teeth and the blood of the sheep being spilt, therefore I have taken this method to find them out by their food; because as I told you in the outset, it would be a wonder to see wolves grazing on pastures like sheep, or sheep gnawing bones like wolves. So that the food of sheep and that of wolves is as much a distinguishing mark, as that of the teeth and foot.

Now by looking for the food of those ancient wolves, you can see what they fed upon—first, tradition; second, doctrines and commandments of men; thirdly, new and unheard of schemes to make money for the priests, not found in the scripture; fourthly, prayers and tithes, alms, new offices in the church, &c. This, sir, no man can doubt that reads the scripture and history, was the food of the wolves of old time, and where they fed. And have we any men of this east in this gospel land, whose food is the same? Yes, sir, where is the tradition of missions by money? This is not in the scriptures by Christ nor his apostles, but from popery. Where are the new offices in the church, such as agents, presidents, secretaries, and my lords what all? Where is the sale of memberships in various societies? Where are the new schemes of begging, travelling missionaries, at one dollar per day; with all the hundred new traditions, schemes, doctrines, gifts, alms, tithes of old rags, potatoes, and tithes of yearly and life memberships, and all the train of those cursed new schemes to make money for the priests and destroy the unity of the churches, with long prayer meetings and protracted meetings, with the whole system of beggary, duplicity and hypocrisy? I ask you as before God, don't missionaries feed on these new schemes? Are not their pockets filled from them? Don't they teach these traditions & new schemes

for doctrines and commandments of God, when they are nothing but the inventions of men? Don't they hold their councils and use all their energy, as did the pharisees and popes to overthrow the old Baptists, as they did Christ, his apostles, and the Waldenses? Yes, sir, and their stigmatising the old Baptist preachers is a fair proof of their persecuting spirit. I ask any man to compare the food of ancient wolves with the wolves of this age, and say whether or not it is not the same; two points settle the matter, that of doctrines not found in the scripture, and that of new schemes to make money for the priests. This is ancient wolf food, and I say this is the same food that wolves live upon in this day. And as a fair proof, those that have fed on this food have scattered the flock throughout the States and churches. I charge you, sirs, with wearing the sheepskin. I think I have proved it upon you. Take it, it is yours. Take it, tail and hide. I give it up as your right, from food, teeth and track; from persecuting the old Baptists, from your unscriptural doctrine, from your new schemes to make money for the priests, from your priests making merchandize of the saints, from your whole traffic in religious matters, as did the wolves of old time. But more especially the pharisaical wolves joined church and state to get their food, the heathen wolves joined church and state to get their food, the popish wolves joined church and state to get their food, and the high church wolves joined church and state to get their food, and the missionary wolves have joined church and world in societies to get their food. So I renounce forever all further claim to the sheepskin. I will tug no more for it. Wool or no wool, it is yours.

I am now done throwing stones to make truth appear on the sheepskin, but shall draw my two-edged sword and try to bring truth to light on theological schools, from scripture proof, &c. Come, reader, read slow, think deliberately, and speak

your mind according to scripture, when I get through.

To talk about teaching men in schools that are unconverted to preach the gospel, is the greatest piece of foolishness, nonsense and blasphemy that I can conceive of. You might as well tell me about singing psalms to a dead camel to spur him up in the caravan, or charm dead snakes with music, or learn vultures to refuse carrion, or teach wolves to feed in the meadows, or a blind man to distinguish colors, or a dead man's drinking milk and honey, as to tell me that an unconverted man can be learned to preach the gospel. I tell you it is an error and a damnable error, and I am willing to face any man on this truth. And I think the idea so foolish, and the practice so devilish and so contrary to scripture, that it is beneath any minister of God to take notice of it in the way of investigation, or proving from the scripture the falsity of such an opinion; as all the calls of the prophets, Christ, John the Baptist, and apostles and God's ministers in all ages prove to the contrary.

But some men are so prone to stick to their own opinion and the opinions of others, although there is line upon line and precept and example throughout the scriptures, they will not give up such an opinion's however contrary to the whole tenor of scripture; to these a few words may be necessary. Did not all the prophets speak in old time as they were moved by the Holy Ghost? How then can a man learn to speak the things of the Spirit by school teaching? Can the schools give the Holy Ghost? You know not. Can the schools move a man to speak the things of God by the Holy Ghost? What foolishness, to think to make a prophet or a preacher by the schools, when such an one is only to be made by the gifts and movings of the Holy Ghost.

Did not Christ say the Spirit of the Lord is upon me, or as by the mouth of the prophet, because he hath appointed me to preach the acceptable year of the Lord.

If the Spirit of God was necessary to qualify such a divine personage as the Son of God to preach, how much more blind and sinful man.

Were not the apostles sent to preach after they were chosen, called, and sent of Jesus Christ? Did he not tell them to tarry in Jerusalem, until endued with power from on high? And did not the Holy Ghost fall on them, to qualify them with those extraordinary apostolic gifts, which they had not before, although they had those ordinary gifts by the Holy Ghost. And all gifts for gospel preaching are by the Holy Ghost and not by the schools. The schools may give gifts to preach a man's self, and morality; but the Holy Ghost must give a man the gift of preaching Christ Jesus the Lord, and that man the servant of the church for Christ's sake, and not for money's sake. Let Paul decide this case, Gallatians, 1. 11: But I certify you, brethren, that the gospel which was preached of me is not after man. 12. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. Can the schools then make a revelation of Jesus Christ? If they can, sinners, sinners, away with you every one there. But Jesus said, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto you, but my Father which is in heaven. And Paul: When it pleased God to reveal his Son in me—How shall they preach except they be sent. Again: God has revealed them unto us by his Spirit. Again: Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. With hundreds of other scriptures to show that God has reserved to himself the sovereign right of choosing, qualifying and sending prophets, apostles and ministers of his own choice to serve his churches; and has not given this power to the churches, the schools, nor men. Nor can their combined power, and hell and angels to assist them, make one gos-

pel minister, as the whole Bible of God's former conduct in this point proves, in the call and sending prophets and apostles to supply the church of his own free gift. I deem this point unworthy of any further notice.

Then as I have said, if there is any use of theological schools to make preachers, or in other words, to qualify preachers the better to preach, it must be the plan the Baptists have fallen upon. For to erect a theological school to make unconverted men preachers of the gospel, is nothing short of the invention of men and the devil; but to erect theological schools as the Baptists have done, to aid indigent young men to obtain an education as preachers, or young men who the church or churches think are called to preach that are poor and unlearned, to help them by theological schools to an education, is the point now that I am going to investigate. For I take it for granted, from the plan the new school Baptists have adopted, that it is the general opinion both of the old school and new school Baptists, that no man ought to preach nor can preach the gospel unless he is called of God to that work, and born of the Spirit of God. Then putting the matter in the clearest manner I can, according to their plan, and granting them all they can wish for and ask, and that is, that here is a young man that is just converted and in the judgment of the church is born of the Spirit of God, and so is baptised and received into the church as a member; and then presently this man thinks he is called to preach and commences exercising his gifts in the church, and then after he exerciseth awhile the church believes he is verily called to preach, but he is poor and has not much learning. Then the new school Baptists say, send him to a theological school; the old Baptists say, no. This is the ground of dispute, if I understand it, between the old and new school Baptists, of the propriety or impropriety of theological schools. Then it follows that the

new school Baptists think by sending this poor young man to a theological school and giving him a good education, that he will be made the greater preacher. I beg leave to differ in opinion, and show why from the scriptures.

You will not understand me here as being opposed to that learning that is necessary for any man to understand his own tongue or language; but of what I call the dead languages and all the train of science, to make a better minister. And it is doubtful with me, whether or not any learning, even of a man's understanding his own tongue, is of any account to make a better minister of the gospel. And I am sure of one thing, that the learned man does not bring as much glory to God by his ministration as the unlearned, nor do mankind stand so convicted before a minister of learning as they do before the unlearned; for when they hear the mighty works of God delineated from an unlearned man, they stand in amaze as did the Jews at Jesus, saying, whence is this, seeing this man is not learned? Or as the Jews did at unlearned Peter. And it was because they knew Peter the fisherman was not learned that they took knowledge of him that he had been with unlearned Jesus. Then so much more is the conviction of the truth and power of the gospel from an unlearned man than from a learned one that they said of learned Paul, much learning doth make thee mad, thou art beside thyself, &c. But remember Paul had his learning before he was converted or entered on his ministry, and he did not take time to go to a theological school but, straitway preached Jesus Christ was the Son of God; which knowledge of Christ being the Son of God he had by revelation in his conversion to God, and not from the schools before nor after.

Another substantial reason that I give, that no learning of any kind is an essential qualification in a gospel minister is, that the Spirit of God qualified Christ and Peter as able ministers of the New Testa-

ment, and blind Bartimeus in the bargain, and ten thousand others that had not learned their own tongue. And another reason is, and that of great propriety, the unlearned man speaks in his preaching an hundred times more of the workings of the Spirit, of the truths of the Spirit, and of the power of the Spirit; and his words are abundantly more spiritual than the learned man's, who makes up great part of his sermon with history, science, fine flourishes, pompous expressions, Greek, Latin, and fables: and there is seldom much experience, or gospel, or sound doctrine in learned men's discourses. This I have observed for thirty-five years. And I have heard many negroes out-preach as to an experience of grace, the pure gospel, the true meaning of scripture, sound doctrine, the things of the Spirit, the offices of Christ, far beyond many grammar, Greek and Latin preachers that I have heard.

The man that preaches by the Spirit without learning, holds the world in awe; for, say they, God must have sent this man or he could not preach so; while the world say, if I had the learning that man has, I could preach too. So that the unlearned man brings more glory to God than the learned, and while the unlearned man depends on God and his Spirit for help in weight and worth of souls, in diction and utterance, the learned man leans on his own arm of learning, and it is but a poor shift, aided by dead men's heads and all the old brains he can put in his sermon. And to say that little or much learning is an essential qualification in a gospel minister, is in my esteem but little short of blasphemy against the Holy Ghost; because he has the power and has made thousands of gospel ministers who had no learning. Then to say that learning is an essential qualification in a minister of the gospel, is at once saying that the Holy Ghost has sent thousands of ministers who were not qualified to preach, because they lacked an essential qualification, which was learning—which I think would be little short of blaspheming the work of the Holy Ghost. For this you new school folks must confess, that learning is essential or not essential, one. Then take any side you please, none is right but the old school folks, who say it is the Spirit of God that makes a minister, and not learning in part nor the whole as an essential qualification. And I think as the Holy Ghost has given us an example in Christ and Peter, and some thousand others, that learning is not even necessary to make a gospel minister, much less an essential qualification, I rest the mat-

ter here that the Holy Ghost knows better than our new school folks about this matter.

Again: the mass of God's elect lies amongst this rubbish of poor and unlearned folks, as says the scripture: God hath chosen the poor of the world. Again: I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things (gospel things) from the wise and prudent, (that is, men of learning and science,) and revealed them unto babes—or, the weak, the poor, the unlearned and ignorant. And again: You see your calling, brethren, that not many mighty, noble, &c. All of which three scriptures prove the mass of God's beloved, chosen, predestinated people lie among the poor and unlearned of this world. Then question, which is best qualified to preach to these poor folks the gospel, an unlearned or a learned minister? I say, an unlearned one. First, Christ had no human learning, nor is there any reason from scripture to say John the Baptist had; and Christ said, tell John the poor had the gospel preached to them, but the rich scribes and pharisees had the law preached to them. And so it is to this day, learned ministers for the most part preach law, but unlearned ministers always preach gospel; for unlearned men are made to preach by the Holy Ghost and therefore they always preach gospel; for there is no other learning necessary to preach gospel but to be taught and learned of and by the Spirit. Human learning is necessary for a law preacher, but not for a gospel preacher, is clear from the scripture and the conduct of the Holy Ghost in a thousand instances.

But here is the truth of the matter—as the mass of God's people are poor and unlearned, so are the mass of his gospel ministers, and I see the wisdom of God in it. But as some few of his elect are rich and learned folks, so God has some few rich and learned ministers to suit their case; and here also is the wisdom of God again. This is fairly proven from the Bible, and church history of all ages, and I tell you new school folks, I think you had better let God have his own way and not be putting your smutty fingers on God's ministers; if you do, you will bring a curse on the church and world; for a learned ministry has never failed of being a curse to all nations where it has been carried on. I cite you as proof, Spain, France, England, Portugal, &c. &c. The history of these nations will tell an awful tale on learned clergy. And all this arose from this one point, that human learning was necessary to make a gospel minister; and this being once

admitted, just shunts the greatest part of God's ministers out of the pulpit, and puts the devil's learned clergy in their place. This is the reason that a learned clergy has been such a curse to the nations, for the world joined in with that opinion and thus they went to killing God's ministers. Just so it will be again, and even in this country; for the world is joining in to learn the clergy to heap up teachers by theological schools—same cause, same effect: Look out, boys; I am writing for the unborn as well as the living. Time will tell the truth of what I say.

Leaving further remarks on this head, and coming to the point in hand with the new school Baptists, the argument stands thus: you say that learning a poor unlearned young man that is called to preach, or sending him to a theological school, will make him a better and a greater preacher. Now this of course you cannot deny, because if you tho't it would not make him a better and greater preacher, of course you would not send him and spend your money for his education. This is the point. I deny that a theological school can make this young man a better preacher, for God, church or world; it may make him a more acceptable preacher with the rich and high-minded of this world, but a better and a greater one it cannot—and to blows from scripture we come. And the first text I offer is: Pray ye the Lord of the harvest that he will send forth laborers into his harvest. This text showeth how the church is to get preachers, she is to get them by prayer from God; if so, then all true preachers are sent of God. As proof take this: How shall they preach except they be sent. Yes, sir, sent of God. Have a third: I will set watchmen on thy walls, O Zion, that shall not hold their peace day nor night, &c. Have a fourth: for Christ sent me not to baptize, but to preach the gospel. In a word, God sent the prophets, Jonah to Nineveh, &c.; he sent John the Baptist and Christ, and Christ sent the twelve, the seventy, and Paul and Barnabas to the heathen. All this you won't deny, I presume, for the whole Bible proves it.

Now let me ask you a few simple questions; will you dare say that God sent the prophets, and that they were not fully qualified for their several work? Did God send John the Baptist and Jesus Christ? Will you dare say they were not qualified by God for their work? Did Christ send the twelve and the seventy, and will you dare say they were not fully qualified for their work? Did the Holy Ghost send

Paul and Barnabas to the heathen, and will you dare say they or any of them were not fully every way qualified for their respective work? or will you now dare say that a little more learning for Christ and Peter they would have been greater and better preachers, and better qualified than they were? If you say so, of human learning after God calls and qualifies and sends a man to preach, I say you blaspheme the work of the whole trinity and in effect say you have more knowledge what makes a gospel minister than God, for you or God is wrong as you don't agree; for he sends them as already prepared for their work of preaching, you say he is not prepared as well as he might be, send him to a theological school to make him a better and a greater preacher. God sent Christ—could your schooling prepare him or Peter better? See your folly. When God sends a man to preach, he has a work for him to do; and will you dare say he is not prepared for that work before he goes to a theological school? I would not say so for my right hand. But you say so, by sending him to a theological school. I tell you, sirs, that theological schools in all their shapes are the devil's contrivance and manufacture; and the old school Baptists are right in opposing them. For can any man dare say that the Holy Ghost all along fully qualified the prophets, Christ, and his apostles, but now-a-days he has changed his mind and don't fully qualify his preachers for their work whereunto they are called, but leaves the schools and scholastic divines to do part. What sophistry! God has not changed, all his work is perfect, whether Father, Son, or Holy Ghost, in times past or present; and theological schools are only the devil's tavern, that calls off God's ministers from their work to lounge about there, to become proud instead of humble, to beg instead of work, to please men instead of God and neglect his work. And thus they hide like Saul among the stuff, or as Jonah in the hull of the vessel. I say young man, as God said to Elijah, what doest thou here? Has God called thee to preach? My impressions tells me he has. Well, then, what doest thou here? Why it was thought best by the church and preachers that I should come here to get an education. For what? That I might speak well. Young man, have you ever read what God said to Moses—who made man's mouth? Have you ever read that word—Go into all the world and preach the gospel to every creature? Do your impressions tell you so? Then arise and linger no

longer in this Sodom for your life. Suffer me first to go and bury my father—suffer me first to tell them farewell. And you are saying two things, God has sent me to preach, but has not fully qualified me; you are saying, suffer me first to go to a theological school and then I will follow thee. Hear, and let it sink in thine heart, the voice of thy Saviour: No man that putteth his hand to the plough and looketh back, is fit for a gospel minister. Then if God sends a young man to preach, he qualifies him by the teachings of his Spirit before he sends him. And thus the teaching of the Holy Ghost is sufficient to fully qualify a gospel minister for the work, without any human learning. This is truth, or else God would not send such to preach. Then in the pride and wealth of the church theological schools originated, and not with God from precept nor example, is clear from the scriptures. And they who send a young man to a theological school say in effect, we can better God's work. But the truth is, God's ministers never did please proud men, nor a proud church; then for hammering and polishing over God's work to make him to suit their pride. And they seldom fail to do it, and deface and ruin the man as a humble minister of the cross; for it seldom fails that education don't gender pride, and make this poor young man above the mass of God's poor and unlearned ones, and this destroys his usefulness as to them. Much more I might add here, but I pass on.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', NOVEMBER 11, 1837.

---

In reply to the many inquiries respecting the discontinuing the Primitive Baptist at the close of the present volume, we will remark that, the distance at which we live from the printing office and post office, say fourteen miles, renders us unable longer to attend to it. We hope

our brethren in a location more favorable, will take up and prolong this medium of defending innocence and truth, and of remote and comfortable Christian intercourse.—*Editor of the Primitive Baptist.*

### TAR RIVER BAPTIST ASSOCIATION.

The Minutes of this body are now before us, according to which, its last session was held at Shiloh m. h. Franklin County, N. C.

From a letter to the editor of the Biblical Recorder, which appeared in that print some time prior to the above session, signed Jos. J. Finch. It would appear that the Tar River Association is wholly benevolent; as it was stated in that letter, that all the churches in said Association were friendly to the benevolent institutions. But at the session above named, it seems that two churches petitioned for letters of dismission to join the Kehukee, and three failed to represent themselves.

Upon their benevolence or liberality, it would seem that the state of their treasury is a commentary. In the hands of their former treasurer was found \$3 55. The churches contributed \$19, making \$22 55. Out of this, they paid the former treasurer \$4 35, leaving \$18 20 to pass into the hands of his successor, and the Clerk \$12. [Perhaps the latter item was intended for subsequent services, and to be paid when the treasury should be again replenished.] The printing of two articles in their Minutes was omitted for want of funds. Notwithstanding the emptiness of their treasury, they took measures and formed resolutions in favor of Missions, Sabbath Schools, supporting an itinerant, raising funds to sustain Judson's translation of the scriptures, to enlarge the patronage of the Biblical Recorder, &c. They resolved to take measures immedi-

ately to secure the services of Eld. James Delk, as an itinerant. But as the principal difficulty in the way of itinerancy is the want of sufficient funds—"to remove this difficulty, they think it expedient to adopt some plan different from their present mode of leaving it discretionary with the churches, to send up to the Associations their contributions."

"They say "knowledge is power," that christians are powerful in proportion to their knowledge, that they ought "to know what means are best calculated to bring men under their influence", "that the increase of benevolent feeling, of activity and zeal for the cause of God—in the world in general, is to be ascribed to the—circulation of newspapers." Alas, where is the Bible! "Religious intelligence through newspapers," has inspired activity and benevolence which the scriptures failed to do. And this is the authority for the benevolent plans, the Tar River Association being witness.

They consider Sabbath Schools to be "excellent means of grace"—that the "insilling of correct religious principles," and "training to habits of virtue," are the "objects of such schools"—that "they have done much good." Grace, then, must be in, or descend thro', this instilling or training, as the procuring cause, this same Association being witness.

How natural it is for people to fall into an awkward situation, when guided by the religious intelligence of newspapers, instead of the New Testament.—*Ed.*

*Orwell, Bradford Co. Pa. }  
March 17, 1837. }*

Br. Bennett: Sir, since you have taken so much notice of the few imperfect lines that I have sent you as

to publish them: I have thought that I would send you a succinct sketch of my history, and of the observations that I have made while tossing on the waves of the tempestuous sea of life.

At the port of birth, I entered the barge of Arminianism, with full disposition as soon as I was sufficiently qualified to manage a vessel, to go master of, or mate in that fine looking, varnished and lettered, fast-sailing trading ship, self-righteousness. Though some few old peeked beards—ironsides—iron-jackets—hickory Antinomians, that would trim off every thing that was too long; and stretch every thing that was too short, to suit their iron bedstead; said that it was dangerous. Yet what did I care for their whining—muttering—teasing—finding fault with, and complaining of every thing that did not exactly square with their whims: they were esteemed a low set of weak, odd, simple, ignorant, old fashioned, out of fashion, and of very little consequence among the polite, who moved in a much more estimable circle. Besides their number was so small, and they were so imperfect, and had so much to complain of themselves: indeed, they were looked upon as the off-scouring of all things, and filth of the world.

While many of the high priests—heads—supercargoes and rulers—captains—mates—mid-shipmen, and almost all the officers—sailors, and passengers on board the whole fleet were such fine respectable folks; and had such fine breezes, and pleasant winds; talked so loud of what they had done, and much more so about what they were going to do in trading upon the stock they had on board. Moreover it was such a fine thing to have such a fashionable religion, to sail in so



large and respectable a company; where notwithstanding they did not all speak one language, nor at all agree as to the rules laid down in the chart; yet they could help each other so much by their union; make so much more show and noise; and do so much more for the Lord of the ocean; that nothing that could be said against it, by any of the clownish low bred set of creatures that opposed it was thought worthy of much notice. Another thing that loudly called my attention was, the notion of being righteous myself; for if I had not a righteousness of my own, all that the Lord had done, and all that the priests—Levites and high priests could do, would avail me nothing. Under the law; the transgressor must bring an offering of his own; every man should bring as he was able; David would not take that which was another man's for the Lord, nor offer burnt offerings without cost. It must also be brought to the priest, who should offer it for the transgressor to make an atonement for his sin that he had committed against the Lord.

Such a view of the subject, without being particular in some other respects; feeds the vanity of the mind, swells the heart with pride, self-confidence and vain-glory. Especially when taught by one that is in high esteem for his skill in giving lessons to young sailors, and is responded to by all his admirers. Thus I was taught that I must do, and it pleased me well, that so small an offering as two young pigeons would answer for a poor little boy; who, when he was grown rich by trading in so sightly a vessel, might be able to bring a much more respectable offering. As some that were rich had brought of their flocks and herds, a multitude of bullocks, rams,

lambs, he-goats and heifers, &c. so was I in hope of doing. With such crazy, rattle-headed, proud, self-sufficient, confident boasters, it is a fine thing to get a stock of righteousness by working, and rowing in an Arminian barge awhile; and then lade a fine gilt and varnished ship of self-righteousness with a capital in stock for trade; coasting along the sea of life, in hopes of being able at last to arrive at the port of endless pleasure, with a claim on King Immanuel for a seat in his dominions: for the aid they have afforded him in bringing the slaves of satan to his service.

So when I thought I could handle a barge pretty smart; I began to fit myself for office in the big ship, by attending some to study in the chart, and map of the sea of life. You must know that I had not the advantages of a polite navigation school; nor did my wild fancy at that time, think it so very important to know all the quaint turns, cirques, puns, quillets, quirks, obscure, and obsolete notions that were, and had been in practice and out of practice, in different countries, and among all the different nations, at different times; where I never expected to sail. But being heady, high-minded, &c. thought I might with my chart, &c. on board, be able to slip along among the fleet, and obtain such help as I should need to explain such parts as were necessary for the present case, by conversation now and then among them as we passed along, or lay at anchor in some port in a calm, or for trade. Thus I fancied that I could navigate my craft along with the fleet, so as not to dash against the rocks, and that I should be able to shun the shoals; having but few fears of the storms driving me out of the road, or upon any strange coast, or hold-

ing me behind so as to lose sight of the company.

But, sailing along by the side of Sinai's Mount, (for the whole fleet choose to sail on that coast, but they do not love to come too near,) a dark cloud covered me, except when the lightning blazed; and when the roaring thunder sounded, so long and loud I was terribly frightened; and the storm beat so heavy upon me, and the waves covered me, I thought I should sink immediately. But recovering a little from my fright, and discovering by the blaze of lightning that my fine costly gilt lettered and varnished ship was but an old-rotten shell of a thing, not safe for coasting in fair weather: and that the storm, thunder and lightning had shattered it so badly, I would have been right glad to have been almost any thing that I was not, and almost any where else where I could have been safe from the fears that troubled me. But I was where I was, and what I was, and in great distress and danger; so I mustered all hands, and with all the courage I was master of, fell to work with all my might to try to mend up my broken vessel, and patch up the frail bark so as to get away. But work as hard as I would, and do all that I could: with wind and tide against me, I could not leave the place. The waves would beat in my sides faster than I could patch them; and the thunder would shiver my masts, and the lightning burn my rigging: and had not infinite mercy supported me when my vessel sunk, I must have perished along the coast as multitudes of others have done. I have since learned that no self-righteous fleet, or vessel, has entered the port above, nor ever will while Jesus reigns.

How amazing that grace which reveals an omnipotent arm to save

the poor tempest-tossed—broken hearted perishing things, that are permitted to float on the waves, and not sink with their self-righteousness beneath the storm in the gulf of endless despair: but from their wretched state brings them to his bosom that is able to walk on the foaming billows; and calm the raging ocean; and delivering the lawful captive, and taking the prey from the mighty! After having my vessel dashed, and losing all my stock in trade, and becoming a real beggar, my kind deliverer taught me some things about those who had undertaken to sail in such a vessel long before.

And if I mistake not, he called them over-much righteous, over-much wise, &c. And detailed some of the consequences. A few of them I will here notice. He said that God was a spirit; and they that worship him, must worship him in spirit and in truth. And he pointed out to me a very great company sailing in the fleet of self righteous ships, that were sensual, not having the spirit. And said, this people draweth nigh unto me with their mouths, and honoureth me with their lips; but their hearts are far from me. But in vain do they worship me, teaching for doctrines the commandments of men. Against these he warned me, and taught me to beware, lest any man should spoil me through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Their voluntary humility—worshipping of angels—intruding into those things which they had not seen, and being vainly puffed up with their fleshly mind—being subject to ordinances after the commandments and doctrines of men: are vain things; which have indeed a shew of wisdom in will-worship, and humility. And concerning these; he charged

me, saying, "Touch not; taste not; handle not;" these all are to perish with the using. As fine as they look, as gay as they appear, as reasonable as they seem to be, as much as they that use them may boast of their great usefulness: and as much as they may plead that they are certainly right, because God blesses them: yet they are but vain words, vain worship, vain inventions of men of corrupt minds—reprobate concerning the faith. All the religious observances, commandments, rites, ceremonies, ordinances, institutions, and societies, that are not found as given by precept or example, in the gospel of Christ, are vain inventions of men. And all the outcry and great cry of prosperity solemnity, sympathy, sanctity, zeal, passion, affection or affectation, fear, terror, love, joy, or pleasure, profit or advantage; with all the sanctimonious parade, fuss and ostentation they create, are all vain. For the Spirit of God has not dictated them: hence they are not in the Spirit, they therefore are, and must be, vain. The abracadabra which produces these things, betrays a want of confidence in the wisdom and veracity of God in them that are under its influence: hence while they profess to believe in him, they make him a liar because they believe not the record that he gave of his Son. And as whatsoever is not of faith is sin, all that any man, or set, or company of men do, with a profession to worship God; that is not of faith, is vain. It is not in the Spirit, nor in the truth; and being destitute of both; when both the spirit and the truth, are necessary in order to be accepted; it cannot be otherwise than vain. That such over-much righteous swindlers have existed, and do exist; that such juggling, has been practised, and con-

tinues to be practised; and that souls have been cheated, and still are cheated by it, abundantly appears in the sacred words.

Early in the history of mankind, we have for our instruction the record of Cain and Abel, in their religious exercises. I can see no reason why Cain had not as good a plea for bringing of the fruit of his ground, an offering to the Lord; as any now-a-days have for bringing the same, or its substitute cash. I know not why, the Lord should want corn, wheat, or money now, more than he did then; and as it is certain that Cain's offering was not accepted: what reason can be given why it should now be more acceptable to God, than it was then? And since there is nothing in the gospel to support their vain over-much righteous institutions. His abettors are now in many instances making the commandments of God of none effect by their traditions. Of these are they that are saying, that the Lord is now calling upon us to give him our cash, that he may expend it as he did his heart's blood, for the salvation of a perishing world. But if we were told the truth, according to the sentiment they profess to act upon; we should be told that men wanted the money to pay them for helping the Lord save those that otherwise would be lost, or to give the heathen to his Son. They seem to possess the same principle that Sarai did, when she invented the plan to help the Lord fulfil his promise to Abram. And I have no doubt their converts will be as well accepted of the Lord as Ishmael was. Another instance of being over-much righteous, is found in Lot's pious daughters; and shocking as the account is; it is not more so, than some of the accounts I have read of late, of the cunning

craftiness of men who lie in wait to deceive. And I have serious doubts whether in the end they will be better received by the Lord than the Moabites, and the Ammonites were; concerning whom it was written, that they should not come into the congregation of God forever. I know that many of them can speak well; probably as well as Aaron; and doubtless would make a calf as quick: only give them gold enough.

Another instance of being over-much righteous, occurs in the case of Nadab and Abihu, two of Aaron's sons. A couple of smart, active, talented, zealous young men, who had just been consecrated to the priest's office. In holding a protracted meeting, in company with their uncle Moses—their father, and the elders of Israel; when certain of the ceremonies were accomplished; and their father and uncle had come out of the tabernacle of the congregation, and blessed the people, the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces. It was a glorious time no doubt: and the young men were as active and zealous, doubtless, as many in these days, whom no employment suits better than the ministry. And they were really engaged, it was a powerful meeting, a melting, shouting time; the glory of the Lord was evidently manifested. But notwithstanding this, the young men were over-much righteous, they wanted to be doing, helping the work along; were so much in a hurry, they could not, or would not wait on the direction of the Lord: they followed a human invention, offered strange fire before the Lord. And there

went out fire from the Lord, and devoured them. And as sure as the Lord is the God of truth, all the humanly invented religious societies, ordinances, and ceremonies, with their stores, riches, pleasant fruits, and delectable things shall all be consumed by the Lord of hosts.

Next I will just notice Korah and all his over-much righteous company. They said that Moses and Aaron took too much upon them, seeing all the congregation were holy, every one of them, and the Lord was among them, &c. They manifested the same disposition that many of the over-much righteous do now, and have done of late, they were aspiring to a work that did not belong to them; they claimed it by virtue of a holiness they did not possess; they told lies in the name of the Lord in order to obtain it: and they stood in opposition to those whom God had chosen, and qualified to the work.

The next that I shall notice, is, Uzzah's over-much righteous act: for which he was slain. It was only attempting to steady the ark of God, at the threshing floor of Chidon, because the oxen stumbled. The object appears to be good, it was only to steady the ark, of which the Lord had been so careful as to command that the priests should bare it. But as the Philistines had conveyed it from one place to another on a new cart, David seems to think it more convenient for him to bring it home in a new cart, than to trouble the priests to bare it. But David's undertaking to bring home the ark in a cart, seems to be the occasion of Uzzah's error. And the king stands corrected by Uzzah's death. For he would have the priests prepared to bring it up the next time he undertakes, saying to them, For because ye did it not at

the first, the Lord our God made a breach upon us, for that we sought him not after the due order. King David's deviation from the command of God, in substituting an ox team for the shoulders of the sons of Kahath, appears to me much more plausible than some of the deviations from divine rule practiced by many that profess to follow Christ at present: and yet it is marked with divine disapprobation. And how men that read, and believe their Bibles; can follow the new inventions that many are following in these days, is a serious question. But I must pass to notice Uzziah's over-much righteous act in attempting to burn incense. He had sought the Lord. And he had done that which was right in the sight of the Lord, according to all that his father Amaziah did. He had been prosperous in wars, he had flourished in building towers, he digged many wells—had much cattle—God helped him against the Philistines; &c. &c. Can so good a man be over-much righteous? Yes. When he was strong, his heart was lifted up to his destruction—he went into the temple of the Lord to burn incense. And he was wrath with the priest that withstood him. And as he was king, and had sought the Lord, and the Lord had helped him so marvelously; he wanted to be very religious: somewhat too much so, as it appears, for he was smitten with the leprosy for his over-much righteous attempt.

Let all those would-be religious people, whose over-heated zeal leads them to attempt religious duties to which God has not called them, and for which he has not qualified them; tremble, as they follow the institutions, and inventions of men: lest they should be inquired of, saying, Who hath required this at your hand? And they prove to be fools at the last, who have rejected the rock, and have built on the sand.

I am dear br. yours in gospel bonds.

HEZEKIAH WEST.

N. B. I would have proceeded much

further with the subject, and have followed it into the New Testament, but, my sheet would not hold it. Peradventure I have written already more than you wish, you may do as you think proper about publishing it. H. W.

Religion's great business 'is betwixt the heart and God. Consequently no man can ascertain precisely, in what degree another's deportment which is apparently holy and pious, is influenced by the feelings of his heart. It is true, the scriptures describe the practical results of a heart imbued with the principles of Christ's religion; yet the scriptures are not familiar to most people. The externals only of religion are open to public view. Hence, that religion which combines the most specious ceremonies, may conceal a heart deceitful with itself and God. And this is the ground on which the pharisees were condemned.—*Ed.*

"In truth," says one, speaking of the Uskee, or native of Greenland, "had European luxury and its allurements been withheld, he would still have remained in aboriginal simplicity and happiness."

A question here arises, namely: Whether the science and refinement of the Danes have done the Uskee more good; or their luxury and allurements have done him more harm? The Uskees "appear to conform to the manners and religion of their masters;" the Danes; "yet little doubt of their insincerity exists." The same question may be asked, in reference to any people whose moral or religious condition is attempted to be improved by a civilized and enlightened, yet gay and luxurious people.—*Ed.*

Many things in life can be known only by experience. He is aptest who learns to shun evil before he feels it.—*Ed.*

# POETRY.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

*Benefits accruing to Believers, from the offices, names, natures, and sufferings of Christ.*

### SECTION VI.

Art thou by lusts a captive led,  
Which breeds thy deepest grief?  
To ransom captives is his trade,  
Thy Husband's thy relief.

His precious name is Jesus, why?  
Because he saves from sin \*?  
Redemption-right he won't deny,  
Thy Husband's near of kin.

His wounds have sav'd thee once from woes,  
His blood from vengeance screen'd;  
When heav'n, and earth, and hell were foes,  
Thy Husband was a friend:

And will thy Captain now look on,  
And see thee trampled down?  
When, lo! thy Champion has the throne,  
Thy Husband wears the crown.

Yield not, though cunning Satan bribe,  
Or like a lion roar?  
The Lion strong of Judah's tribe,  
Thy Husband to the sore.

\* Matth. i. 21.

(to be continued.)

### RECEIPTS FOR VOL. II.

R. M. G. Moore, \$1	A. Keaton, \$5
Matthias Bell, 1	R. M. Newport, 5
Samuel Clark, 1	Henry Lile, 5
Josiah Harris, 1	Elias Daniel, 2
W. C. Loftin, 1	James Marshall, 5
John Morgan, } 2 50	Ezra McCrary, 5
Wm. Morgan, }	

NOTICE.—We have yet on hand a few pamphlet copies of the writings of Elder Joshua Lawrence, viz: The Patriotic Discourse—Mouse trying to gnaw out of the Catholic Trap—No other than Baptist churches have a right to be called Christian churches—and, a Basket of Fragments. The price for the Basket is 25 cents single, or \$2 50 per dozen—the others, 10 cents single, or \$1 per dozen.

Apply at this Office

### AGENTS,

#### For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. Williamston. Joshua Robertson, Gardner's Bridge. John Bryan, Clark's Store. R. M. G. Moore, Germanton. Fester Jarvis, Swindell's P. O. Wilson W. Mizell, Plymouth. John Lamb, Camden C. H. Jacob Swindell, Washington. Francis Fletcher, Elizabeth City. J. A. Atkinson, Bensboro'. James Southland, Warrenton. Alfred Partin, Raleigh. Stephen I. Chandler, McMurry's Store. James Wilder, Anderson's Store. Benj. Bynum, Speight's Bridge. William Exum, Waynesboro'. Henry Avera, Avera'sboro'. Parham Puckel, Richland. John H. Keuday, Chalk Level. Burwell Temple, Wake county. Obediah Sewell, Rogers' P. O. Geo. W. McNealy, Yanceyville. W. R. Larkins, Long Creek Bridge. James Dobson. Stephen Rogers.

SOUTH CAROLINA.—Wm. Hardy, Edgefield Dist. James Hembry, Anderson C. H.

GEORGIA.—William Moseley, Bear Creek. Edw'd S. Duke, Fayetteville. A. Cleveland, McDonough. James Henderson, Monticello. A. B. Reid, Brownsville. John McKenney, Forsyth. Anthony Holloway, Lagrange. Patrick M. Calloun, Knoxville. J. M. Rockmore, Mountain Creek. Edm'd Stewart, Calhoun's Ferry. Rowell Rees, Eatonton. Thos. Amis, Lexington. Jonathan Neel, Macon. Gray Cumming, Union. John G. Willingham, Hallock. Charles P. Hansford, Union Hill. Bryan Bateman, Pine Level. Moses Johnson, Fort Valley. John F. Lovett, Mount Pleasant. E. H. Mathis, Adairville. R. Toler, Upatoe. Wm. R. Moore, Mulberry Grove. Clark Jackson, Blakely.

ALABAMA.—L. B. Moseley, Cahawba. A. Keaton, McConico. John Blackstone, Chambers C. H. John Davis, Portland. Wm. W. Carlisle, Mount Hickory. Henry Dance, Daniel's Prairie. Wm. W. Walker, Liberty Hill. Daniel Gafford, Greenville. Samuel Moore, Snow Hill. William Powell, Wetumpka. John Kelley, Bragg's Store. John G. Walker, Milton. Seaborn Hamrick, Henry Williams. Wm Stevens.

TENNESSEE.—Gray Haggard, Kingston. A. V. Farmer, Wrightsville. Charles Galloway, Indian Tavern. M. H. Sellers, Ten Mile. William Patrick Cherryville. Pleasant McBride, Oats Landing. Asa Biggs, Denmark. Thos. K. Clingan, Smith's Roads. Wm. E. Pope, Aaron Compton.

MISSISSIPPI.—Jesse Battle, James D. Williams.

LOUISIANA.—Peter Bankston, Marburyville.

MISSOURI.—Samuel D. Gilbert, Portland.

ILLINOIS.—Richard M. Newport, Granville.

INDIANA.—Peter Saltzman, New Harmony. Jeremiah Cash, Bethlehem. M. W. Sellers, Jeffersonville.

OHIO.—Joseph H. Flint, Preston.

KENTUCKY.—Thos P. Dudley, Lexington.

VIRGINIA.—Kemuel C. Gilbert, Snydersville. Rudolph Rorer, Berger's Store. John Clark, Fredericksburg. E. Harrison, Herringsville. William W. West, Dumfries. Theo. F. Webb, Callaway's Mill.

DIS. COLUMBIA.—Gilbert Beebe, Alexandria.

PENNSYLVANIA.—Hezekiah West, Orwell. Joseph Hughes, Clingan's Roads.

NEW JERSEY.—Wm. Patterson, Suckasunny.

WISCONSIN TER.—M. W. Darnall, Mineral Point.

### TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be post paid, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, NOVEMBER 25, 1837.

No. 22.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

By JOSHUA LAWRENCE.

CONCLUSION.

(continued.)

Theological schools are fighting against God, I shall attempt to prove next. 1 Corinthians, 1. 17: For Christ sent me not to baptize, but to preach the gospel—(but how was Paul to preach it? Let the same verse answer,)—not with wisdom of words, lest the cross of Christ should be made of none effect. Now, sir, you can see by this text how the gospel is to be preached, even by a learned Paul—not with wisdom of words. And why? Because the wisdom of words destroys and makes the preaching of the gospel or cross of Christ of none effect. Then those that send a young man to school to get the wisdom of words, fight against God's plan of preaching; for it is in the schools that the wisdom of words, that, man's wisdom of words, is obtained. So then, human learning is the wisdom of words that is, the apostle was not to use; the wisdom of words is the wisdom of the schools, and this Paul was not to use in preaching of the gospel of Christ, for in so doing he would make the gospel of none effect. And I know by experience of the many

learned teachers that I have heard, that the apostle here tells the truth, for I have always found that these men preach less gospel and with less effect, than any other sort of preachers I have ever heard. So then, they that send this poor young man to school to get the wisdom of words, fight against God; and of course this is all he is sent for, for he can't be sent there to get the grace of God, nor the teachings of the Spirit, this your plan says he has before. Then he is sent to school to get the wisdom of words, the wisdom of scholastic divines, the wisdom of the world. But why does God do so? Because he don't see as proud professors see. And let the 19th verse reprove you: For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Yes, sir, even by men who preach without the wisdom of the schools, without the wisdom of the world, this has and shall be done. Then let the 20th verse speak: Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 verse: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. And as a proof of the facts, that the wise, the scribe, the disputer of this world, all this comes under the head of learning, or the wisdom of this world, which Paul says God has made foolish. And that the wise, the scribes, the

disputers, and such, are the new school folks, who dispute for education to make or polish a minister; that these wise scribes, which he calls the wisdom of this world, knew not God. And the 21st verse sheweth that it pleased God, by the preaching of these fools (so esteemed by the wise scribe world) to save them that believe. For this cause the apostle calls preaching foolishness, because God had sent men to preach that were not wise, were not scribes, were not disputers; for these were the learned men of Paul's day, if you will examine history. So that learned men were the wise scribes, disputers, the wisdom of the world; and this God had made foolish, or of none account in preaching the gospel, nor was the gospel to be preached by this wisdom of words, lest it made the cross of Christ of none effect. And yet by the preaching of God's chosen fools, it pleased him to save them that believe.

And all this is proven by the 23d verse: But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness. Let it be here understood that the Greeks were the most learned nation of that age. Well then, if the Greeks, with all their learning and worldly wisdom could not understand the preaching of Christ crucified, but it was to them with all their learning foolishness, can you tell me how learning in this day can help a man to preach the gospel, when it did not help the Greeks to understand Christ crucified? So then, learning neither helps a man to understand Christ crucified, nor to preach Christ crucified. Then it is clear that learning, which is the wisdom of this world, is not in God's esteem necessary to qualify or polish a gospel minister. And the example of the prophets, John the Baptist, Christ and the apostles, with a thousand others, prove the fact and that only the teaching of the Spirit of God is necessary for to qualify a gospel minister. And the 24th verse fully clears up this point: But unto them which are

called, both Jews and Greeks, Christ the power of God and the wisdom of God. So then you can see the strain of the apostle's argument, that these foolish and unlearned preachers in the wisdom of this world, which wisdom of the world God had made foolishness, and by which worldly wisdom the world knew not God; yet unto the called of God, (the believer in Christ,) these foolish preachers taught by the Spirit preached Christ crucified the power of God and the wisdom of God. So that to a learned Greek untaught by the Spirit, the preaching of the cross by these unlearned foolish preachers was foolishness, and to a learned Jew a stumbling block. So then he that learns a preacher opposes God's plan of preaching and thus fights against God, as I shall further show. For the apostle clears up this matter to a demonstration, in the following verses of same chapter—25th verse: Because the foolishness of God (or these foolish preachers, or this foolish method of God's choosing to preach gospel not by the wisdom of words,) is wiser than men. (That is, than the wisdom of the men of the schools, or men of this world.) And why and wherefore, the apostle gives his reason, saying: The weakness of God is stronger than men. If so, then is the wisdom of God wiser than men; yes, sir, than all you new school Baptists put together. And the apostle goes on still to prove and clear up the matter in the 26th verse, saying: For ye see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are called. Now some men think this has an allusion to the general calling of the saints, but there is no such thing; for Paul if you will read the chapter has here a particular allusion to ministers, and their being called to office. This is clear from every verse I have quoted, nor does he change the subject. Then the truth of the apostle's argument is this, that not many wise men after the flesh, that is, of fleshly or worldly wisdom, are called to be min-



isters; and who are esteemed to be the wise of this world, the wise after the flesh, as the apostle has it and he has it right too. For worldly wisdom is fleshly wisdom, and serves to pamper flesh and stands in perfect opposition to spiritual wisdom, or the wisdom taught of the Spirit of God. Not many mighty for science, literature, or parts; not many noble for birth, blood, or office, and high station, are called; that is, to be ministers, is the true meaning of this verse. And whoever will take the pains to examine the scripture or church history, will find this truth verified. And even our own observation proves the fact, that a large major part of God's ministers are not of the wise, mighty, or noble men of this world. Then if you new school Baptists set in to make them by the schools the wise, the mighty, or the noble, you fight against God.

But the apostle don't leave the matter here, but clears it up fully in the three following verses—verse 27: But God hath chosen the foolish things (or men) of this world to confound the wise; (the wise men of this world)—and God hath chosen the weak things (men) of the world to confound the things (men) which are mighty. The above verse has a special reference to God's choice of ministers, and the sort of men he calls to the ministry; the verse before this classes them, and shows that not many wise, mighty, or noble are called; and this verse shows the major part of God's ministers that they are the foolish and weak men of this world before called of God, that is, in the eyes of the wise and learned men of this world. These sort of foolish and weak men make the major part of God's ministers in all ages of the church.

And the apostle goes on in the 28th verse: And the base things of the world, and things which are despised, (that is, by wise and carnal men,) hath God chosen; yea, and things which are not, (that is, in themselves so, to bring to nought things that are. That is, things that are in the

world's esteem wise, mighty and noble; these are all brought to nought in God's esteem, in his choice and qualification of a gospel minister. And the 29th verse puts on the cap stone and shows why God does so: That no flesh (that is, no minister,) should glory in his presence. That is, of birth, blood, station, parts, or learning.

Nor does Paul stop here in his arguments on this point, but in the 30th verse tells his Corinthian brethren: But of him are ye in Christ Jesus, who of God is made unto us wisdom, (what then, if Christ is made wisdom to the preacher and saints, do they want with worldly wisdom to make a preacher?) and righteousness, sanctification, and redemption. And the 31st verse drives down the nail to the head: That according that as it is written, he that glorieth let him glory in the Lord. Thus you can see the whole design of God in choosing the mass or major part of his preachers of the foolish, the weak, the base, the despised, and the things that are not, or that in themselves are not fit for the work of the ministry. Three reasons are shown by Paul for the conduct of God: the first is, to bring to nought the wisdom, nobility, mightiness, science, and learning of this world, as being no qualification in his esteem in a gospel minister; that the teachings of his Spirit and grace alone were sufficient. Second, that no man should glory in his presence, or boast of his qualifications. Third, that all glory of the ministry should be in the Lord, and not in the minister's self, his education, or the schools. Now I say all this is right, and if you act in opposition to this out of your proud heart, you fight against God.

Here I wish you to recollect, that the New Testament when it was first published was not divided into chapters and verses as it now is; but that this first epistle to the Corinthians was written in letter form, and so were all the epistles. They were letters sent by Paul to the churches, and the dividing of these letters into chapters and verses, was the invention of after

ages for the mere convenience of finding any particular part of that letter.

And thus in the second chapter he continues the subject in his letter saying, in the first verse: And I, brethren, when I came to you, came not with excellency of speech or of wisdom, (that is, he means the wisdom of this world, of which he had been treating in the foregoing verses,) declaring unto you the testimony of God. Here you see that Paul explains the method of his preaching when he came to Corinth as a preacher, to preach to the people of that city; that it was not with excellency of speech nor wisdom, that is, the wisdom of this world; for he could not mean spiritual wisdom, for if he preached the gospel unto them he preached wisdom, for the gospel is the wisdom of God and the power of God. So then the excellency of the learning of the schools and the wisdom of this world Paul did not bring into his preaching, and this is shown by the 2d verse: For I determined not to know any thing among you, save Jesus Christ and him crucified. That is, I determined not to preach with excellency of learning or worldly wisdom, which I know is the course of all learned preachers after going to school, and stands in direct opposition to Paul's method of preaching. 3d verse: And I was with you in weakness, and in fear and much trembling. Ah, good proof, Paul, you spoke by the teaching and wisdom of the Spirit; for the reverse is the case of scholastic divines—bold, fearless, self-important, school and scholarship dependent, they come forward bloated with excellency of speech and the wisdom of books, dead men's brains, the wisdom of science and scholastic theology, bigotry, and all the train of wisdom that this world calls great—flourishes, spoutings, harangues and exhortations on morality, fables, science and philosophy—with scarce any crucified Christ in all they say, except here and there a scrap or dry bone. A fig for a cow pen full of such preachers as these, for they are not Paul preachers,

nor saint preachers, nor God nor Christ preachers; but worldly preachers, and the world heareth them.

And thus the schools can make or polish preachers for the world, but not for the church of God; which is shewn by the 4th verse: And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Here Paul again recites the Corinthian brethren to his method of preaching, that it was not with enticing words of men's wisdom. I ask you if the arts and sciences are not man's wisdom? I ask you if the wisdom that you expect your poor young men to get from the schools is not man's wisdom, the wisdom of the world. I ask you if scholastic divines have not in all ages, by the assistance of the schools, made use of enticing words to draw people into errors, and to secure their money in more abundance? Witness the scholastic teachers of heathenism, of popery, and of the high church, and missionaries not excepted; for their mouths are full of enticing words to get money, as I could show in a hundred instances from the periodicals of the day. And above all I have heard many of them myself, make use of every enticing word they were master of, to get the people to give their money to the schemes of the day; and then I have known that these very priests have put the greatest part of that money in their own pockets, and thus paid for using enticing words.

And this is what theological schools are fit for, to fit men with worldly wisdom and enticing words to get the people's money. I say this is truth, and the history of nations prove the fact. And all this the apostle disclaims and reminds his brethren that when he preached to them he did not use worldly wisdom nor enticing words, neither to draw them to his opinions nor to deceive them and get their money; as is the practice of school divines in all ages, and so live on the fat of the land without labor.

But Paul sheweth the method of his preaching, that it was under the superintendence of the Spirit and power, and then in the 5th verse shews why this was his method of preaching: That your faith should not stand in the wisdom of men, but in the power of God. Here then he assigns the reason, and thus all and most of the scholastic preaching and school religion, both of preacher and professor, stand in the wisdom of man, the wisdom of the world, the wisdom of the schools, the wisdom of their tenets and orthodoxy; and not in the gospel system, the wisdom of God, and the power of God, and the power of the Holy Ghost sealing the blood of Jesus Christ to the heart, for the forgiveness of their sins by the powerful witness of the Spirit; or in this evidence of facts which is the demonstration of the Spirit in bearing witness with our spirits that we are the children of God.

Paul does not yet quit the subject of his preaching—6th verse: Howbeit we (I Paul and my colleagues as preachers) speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. Here you see Paul again declaims against worldly wisdom, even the worldly wisdom of princes; and says, it all comes to nought. Yes, sir, and all worldly wisdom is nought in preaching of the gospel; because God has made it nought, and because the natural man receiveth not the things of the Spirit, neither indeed can he know them, being spiritually discerned. Then see the folly of theological schools to teach divinity, or the things of the Spirit, since they can only be discerned by the Spirit's aid on spiritual men. And if our gospel be hid, it is hid to them that are lost, and if God hides, who can reveal? And I thank thee, oh Father, that thou hast hid these things (that is, gospel things) from the wise and prudent, and revealed them unto babes—or, the poor, the weak, and unlearned. What school with all its teachers then, can reveal the

gospel or the things of the Spirit, when God hides them from the worldly wise and learned prudent? And because God has made foolish the wisdom of this world, and because he taketh the wise in his own craftiness. But I won't dwell here.

Paul further sheweth, 7th verse: But we (the preachers of God's gospel) speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world to our glory. Ah, this is the marrow mystery, it is a hidden mystery; ah, it is the hidden wisdom of God; ah, it is a hidden gospel with God before the world to our glory. Who then, if God devised the system and mystery of the gospel before the world, who could have revealed it? The gospel is older than the world, God's wisdom devised the plan and it was hid with him, and the gospel of godliness is a great mystery that no angel could scan until God revealed it; and then they desired to look into it and see how God could be made manifest in the flesh, seen of angels, believed on in the world, and received up into glory. And it would eternally have remained hid with God, had not God by his Spirit revealed it to the prophets, the apostles, and Paul; and also to me by his Spirit. Hid? Yes, sir, hid, forever hid from all men that the Spirit don't reveal this crucified Christ to. And all the schools, and all the ministers, and all the saints, and all the wise and learned world combined together, can't reveal this mystery, this God manifest in the flesh, this crucified Christ, to one single sinner. They may tell him ten thousand times over, and he may profess all the creed of telling, and give his assent to all you tell him; yet all is nothing without the Spirit's revelation, and the Spirit's work on his soul to quicken his dead soul, open his blind eyes, unstop his deaf ears, and give him the eye of faith to see this glorious and blessed crucified Christ, and enable him to eat his flesh and drink his blood, and then into his heart flows salvation like a river and washes all his filth

away; and by this means he sees and handles the Christ, the word of life, and lives by him as he lives by the Father; that is, by union.

Now all this is proven by the 8th verse: Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. Here you see even the wisdom of the princes of this world knew nothing about Christ. No, sir, the wisdom of this world is therefore counted foolishness; and surely it is the wisdom of this world that is to be learned in the schools, for spiritual wisdom cannot be learned there, since all spiritual wisdom comes by the teachings of the Spirit. Now see how Paul will prove this idea correct—10th verse: But God has revealed them (the things mentioned in the 9th verse laid up for them that love God,) unto us by his Spirit. Mark that word, his Spirit, not the schools—for the Spirit searches all things, yea, the deep things of God. Then you cannot help seeing that the Spirit is the teacher of all God's ministers, the searcher and revealer of all the deep things of God to the preacher—and not the schools.

Now as proof of this fact the 11th verse is full to the point: For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God (that is, Christ and his gospel,) knoweth no man, but the Spirit of God. The 12th verse clears the point beyond all contradiction: Now we (we, God's gospel ministers,) have not received the spirit of the world, (are not the schools the spirit of the world? were they not invented by the world?) but the Spirit of God—(and why?)—that we might know the things that are freely given us of God. Then you can see no man can know the things of God freely given him in the gospel, unless God gives him his Spirit.

But the 13th and 14th verses burn up the brush of theological school teaching, and blows the ashes to the four winds—13th verse: Which things (gospel things)

also we speak not in words which man's wisdom teacheth—(how then?)—but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Here you cannot help seeing how God's ministers preach, and how they are taught to preach; not by worldly wisdom or the schools. How then? The text tells you, by the teaching of the Holy Ghost. And will you dare say the teachings of the Holy Ghost are not competent fully every way to qualify a gospel minister for the work of the ministry, without the aid of theological schools. If you do, sir, you rob the Holy Ghost of its honor and give it to the schools; and hold a doctrine contrary to the whole example of scripture and Paul's method of preaching. And all theological schools ought to be shut up, if the foregoing verse be true and the 14th verse that here follows: But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither indeed can he know them, because they are spiritually discerned. Or, in other words, only discerned by the Spirit of God. What foolishness then, as I said in the outset, for to undertake to make a preacher out of a natural man by the schools. If he receiveth not the things of the Spirit—if gospel things are foolishness to him as they were to the wise Greeks—and if he can't know them, the things of the gospel, but by the discerning of the Spirit—and the schools have not got the Spirit of God to give, all must acknowledge—then, as I said, I cannot conceive of a greater piece of foolishness than to undertake to make a gospel minister out of a natural man. And it is equally as foolish to undertake to add and qualify a poor young man for the ministry by the schools, if the schools have not got the Holy Ghost to give; and if the Holy Ghost teaches all God's ministers, which it doeth, as Paul sheweth.

So then theological schools to make or polish ministers, are nothing but the houses of pride and vanity, and in direct opposition to all this doctrine of Paul speaking by the Holy Ghost, and not by the wisdom of the world nor the wisdom which man's wisdom teaches. All is condemned by him as being no part of the qualifications of a gospel minister, and contrary to God's choice of preaching.

Then you will say I am opposed to an enlightened ministry. say it is false; it is you new school Baptists that make the mistake. For there is no other enlightened ministry but by the teachings of the Holy Ghost; and the wisdom of the world, the wisdom of the schools, the wisdom of princes, and the wisdom of men, don't or cannot make it more so. For Paul says, all this is foolishness with God, and that by this wisdom men know not God, and that God has made foolish the wisdom of this world. If so, how then can the wisdom of the schools make this young man a more enlightened preacher. It is an entire mistake on your side, for instead of the schools making a more enlightened ministry, they have made the darkest ministry that ever was; and the dark ages of the world in a great measure sprung from them. And by this learned ministry the king-

dom of the beast was filled with darkness, and scholastic divinity has filled the world with errors and darkness to this day; for there has scarce ever been any error or damnable heresy ever broached, but a school man has been at the head of it. This is truth. Then those who preach by the teaching of the Holy Ghost are the light of the world, and theirs is the only enlightened ministry on earth; and those that preach by the teachings of the schools, are the darkness of the world and the only dark ministry in the world. This is so clear from scripture and church history, that it need not be proved. Read these two chapters attentively, and the 18th, 19th, and 20th verses of the third chapter, and see if I am not right.

But I object, says Tom—and why? Because in 2 Timothy, 2. 15, it is there said in the advice of Paul to Timothy about his conduct as a minister, Study to shew thyself approved unto God. And from this verse our new school Baptists think they can prove theological schools, and actually quote this verse to support their opinion about educating ministers in theological schools. What nonsense! Let me set the whole verse before you—it reads thus: Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth. Study to shew thyself approved unto God—oh, that's the point the apostle would have Timothy do. Approved unto God, not approved unto the church or men, or the great and wise of this world. Not approved unto men for learning Greek, Latin, grammar, science, or philosophy; but approved unto God—that's the biting word. For there are hundreds of ministers approved unto men, when they are nothing but the devil's ministers and ministers of men's make. Therefore, says John, the world heareth them; but he that is of God heareth us. How different these two kind of preachers: the scholastic scholar by his learning tries to show himself approved unto men for learning, science, philosophy, rhetoric, history, geography, eloquence, and hair's-breadths of metaphysics, and nice distinctions in words of the wisdom of this world; which wisdom of the world God has made foolishness, in preaching of the cross of Christ. And why? as I have shown, because this wisdom, as Paul says, makes the cross of Christ of none effect. And the wisdom of this world is foolishness with God, and the world by all this kind of wisdom know not God. For to the learned Greeks; and also to the learned Americans, the preaching of the cross of Christ is foolishness; and they by all their learning know not the three-one God. Nor can a man by all the wisdom of this world know this three-one God, but by the Spirit's teaching. Then the teaching of the Spirit is sufficient to make a gospel minister without human learning every way fitted for the gospel ministry, without the aid of theological schools; since a man can only understand the things of God by the teachings of the Spirit of God. For the Spirit searches all things, yea even the deep things of God, and reveals them to the preacher of God's make.

which the schools can't do. While the unlearned preacher, sent of God, shews and tries to shew himself approved unto God and not unto men, by preaching the things of the Spirit's teaching and not the teachings of the schools or science of any kind. And again, by preaching as of the ability that God giveth and not as the ability of the schools. And again, when the unlearned man speaketh by the teachings of the Spirit, he speaketh as the oracles of God and not as or of the wisdom of the schools, or as school preachers speak of their science, &c. Again, the unlearned man speaks God's truth by the Spirit, for this is his learning and all he has to depend upon; and being governed by the Spirit's witness to his own conscience, he feels himself approved unto God in his own conscience when he speaks the truth as the Spirit teaches him; and thus as the Spirit taught the word and also teaches him, he is sure to speak according to the word and by the teachings of the Spirit, which taught the word by prophets, Christ and his apostles. He is only able to rightly divide the word of truth and give saints, sinners and hypocrites their portion in due season.

So then it is only the man that preaches by the Spirit that is approved unto God, and the only man that can rightly divide the word of truth. For it is written, then opened he their understandings that they might understand the scriptures—that is, in their spiritual and true meaning, which all the schools in the world can't do. For you are bound to confess that the prophets spake by the Spirit—as proof, 2 Peter, 1. 21: For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. Again, this text sets schools all aside—1 Corinthians, 12. 3: And that no man can say that Jesus is the Lord, but by the Holy Ghost. Read this 12th chapter, and it will show you that all gifts, however diversified, are from the Spirit and not from the schools in whole nor part, as the 11th verse sheweth: But all these worketh that one and self-same Spirit, dividing to every man severally as he will. Read—28, 29, 30, 31 verses, makes the matter as plain as the nose on your face, that all the gifts for the benefit of the church, are of the Spirit and not of the schools. But the 4th of Ephesians, 10, 11, 12, 13, puts the matter beyond all doubt—10. He that descended is the same that ascended up far above all heavens, that he might fill all things. 11. And he gave some prophets, and some evangelists, and some pastors and teachers. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—(the church of Christ is meant by the body of Christ) 13. Till we all come—(all under the Old and New Testament)—in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness in Christ. Here you cannot help seeing that God supplies his church with prophets, evangelists, pastors and teachers, for the perfecting of the saints for the work of the ministry in the present age, as well as in the prophetic age.

And will you dare say that these men, whether prophet, evangelist, teacher or minister, that God sends, are not qualified for their several works of perfecting the saints; or must they be sent to a theological school to qualify them better and give them the last polish? If you say so, then the just inference is, God has only partially qualified them for their several work; but your school is to do that which God has left undone. Can you show he has in any instance left part of his work undone, when he pronounced all his work in creation very good? This could not have been the case if his work had been partly completed, or needed the hands of man to finish it, and thus complete that he had left undone. But it is said, in six days God created the heavens and the earth, and the seventh day he rested from all his works and saw them very good. But foolish man has always been finding fault with the work of creation.

The Saviour on the cross cried out, It is finished. Thus redemption's work was finished at the Saviour's death, but foolish man has always been trying to add his works to the Saviour's to make redemption complete, when it is full and every way complete and finished to the salvation of him that believes, without works. Just so all the work of the Holy Ghost, whether to make a saint or a minister, all his work is very good, complete and finished; but you new school folks think not—the young preacher is now pretty good, but he may be made better; the Holy Ghost has begun to make him a preacher, but he has not finished his work as did the Father and Son, but he has left it to the schools to finish his work. The Holy Ghost is God and equal with the Father and the Son, and therefore I say, to say a young man may be qualified better by sending him to a theological school after he is called to preach, is blasphemy against the Holy Ghost and not rendering that homage to him as is due, or the same honor as you do the Father and the Son—forasmuch as you new school Baptists are to finish the work he has begun. What sophistry! what speaking and acting against the work of the Holy Ghost! Take care—for he that speaketh against the work of the Holy Ghost in not qualifying a minister, is in as much danger as he that speaks against the work of the Holy Ghost in casting out devils. Render to God the Father the finished work of creation; render to God the Son the finished work of redemption; so also, render to God the Holy Ghost the finished work of regeneration, and gifts of prophets, teachers, evangelists and ministers, for the perfecting of the saints and edification of the church. Nor dare you school men to take his glory, nor glory in his presence, lest you commit this sin of blasphemy against the Holy Ghost by speaking against his work.

Read 2 Timothy, 3 chap. 14, 15, 16, 17, verses—14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. Now what kind of learning is this that Paul the aged preacher advises this

young man to continue in?—(not the schools, nor the learning that comes from them, but)—the 10th verse of same chapter shews what kind of learning is here meant by Paul. 10. But thou hast fully known thy doctrine, manner of life, purpose, faith, long-suffering, charity, patience. 11. Persecutions, afflictions which come unto me at Antioch, at Iconium, at Lystra; what persecutions I endured, but out of them all the Lord delivered me. And then seals all his instructions on this point by saying in 12th verse, Yea, and all that will live godly in Christ shall suffer persecution. These were the things that Timothy had learned of Paul and been assured of, and not human learning 15 verse: And from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 17. That the man of God (or preacher of God's sending) may be perfect, thoroughly furnished unto all good works.

Now, sir, these verses seem to me to clear the whole ground. Paul first points Timothy to his own doctrine, faith, charity, patience, persecution, afflictions and purpose, as the things he had learned of him, and been fully assured of by him; and tells him he might expect the same persecution if he lived godly. And further assures him that the holy scriptures were able to make him wise to salvation, (and not school theology;) and that they were given by inspiration. How then? Can the schools give a right interpretation of the scriptures? No, sir, nothing but the same Spirit that gave the inspiration, can enable a man to understand them, and not the schools. And he further assures this young preacher that, out of a knowledge of the scriptures that the man of God (the preacher) is thoroughly furnished unto every good work. If so, then from the teachings of the Spirit and from the scriptures the preacher is fully prepared for the work of the ministry in all its parts and unto all good works, without the aid of theological schools.

*(to be continued.)*

---

## PRIMITIVE BAPTIST.

---

TARBORO', NOVEMBER 25, 1837.

---

### *Correction.*

In Elder Pucket's letter, p. 316, first column, it ought to read: Some had said, if they were in Pucket's place they would sue—instead of "Some of the members of said Association have spoke of suing me," &c.

We have visited several Associations, since we announced our determination to discontinue the Primitive Baptist at the

close of the present year, and have received such pressing solicitations from our Old School brethren to continue it, that we feel reluctantly compelled to forego our previous determination. We have therefore made arrangements to continue the Primitive Baptist on the same terms as heretofore, to issue it with greater regularity, and to improve its typographical appearance.

There having been considerable complaints made of the regulations we adopted at the close of the first volume, to discontinue all papers unless the subscriptions were renewed, we will hereafter pursue the usual method—that is, to discontinue those only which we have been so directed to do, at the close of the subscription year.

We shall complete Elder Lawrence's work, "Teeth to Teeth," in this volume—which will enable us hereafter to insert a larger number of the favors of our correspondents.—*Ed. Prim. Bap.*

*Williamston, N. C. Oct. 15, 1837.*

Brother Bennett: I have received some intimation of the probable discontinuance of the Primitive Baptist at the close of the present year; and feeling so much regret at the anticipation of such an event, I cannot well refrain from corresponding with you, and through you with the brethren in general, and making some few suggestions on the subject.

I object to its discontinuance, because there is but one other paper of like tenor in the United States, and notwithstanding the smallness of the number of those who come under the character of Old School Baptists in this country, in comparison with the large body of religious professors; yet they are too numerous for that one other paper to contain their Correspondences—the Circular Letters of their Associations—the Resolutions—the vicissitudes and fiery trials of their churches—

the spread of divine truth or the increase of heresy and modern practice, in this, that or the other quarter, and their diversified feelings and exercises of mind under the various ordeals through which they have to pass in this land of darkness and death. All of which information, together with the frequent elucidations of scripture that accompany such correspondence, is consoling or edifying to the brethren in general, and truly acceptable. To prove the truth of my position, that is, the deficiency of one printed medium of intercourse for the brethren in this country, I have but to refer to the various valuable communications that you and Brother Beebe now have on hand, which for the want of room, has not been attended to, while both papers have been in operation; and certainly will not, and cannot with propriety, be attended to, should one cease to exist. I object to the discontinuance of your paper, because it hath been called into existence by brethren who are zealous and steadfast in the cause of truth—who well know the usefulness of such a paper—who have with heartfelt satisfaction witnessed its beneficial results—and who would experience great mortification by its discontinuance.

I object to its discontinuance, because it is published in the central State of North Carolina, a majority of whose Associations have at length thrown off the yoke of Protestant Jesuitism; and because it is also sent forth in every direction, from within the bounds of the Kehukee Association, one among the oldest in the Western world, and one of the first to take a decided stand against the unscriptural rites of modern priestcraft; and inasmuch as unto her, many of the brethren scattered abroad look up for precept

and example, while contending against the innovations of the day.

I object to its discontinuance, because of its salutary influence in separating the precious from the vile; and in urging upon those who are adherents to the principles and practices of primitive christians, to draw the line of demarcation and come out from amongst the false fire zealots of the day, who are rejoicing in a thing of nought. Wherever the Old School are in the majority to cast such zealots off and let them go to their own company, and wherever they are in the minority to withdraw and form separate communities, wherein they can maintain the unity of the spirit in the bond of peace—see eye to eye, and speak one and the same thing in Christ.

I object to its discontinuance, because at this very period, an interesting scene is exhibited in the house of Israel, and its influence may be calculated to aid in a happy termination thereof. In divers instances throughout the length and breadth of this land, (this State we notice particularly,) where the churches retain disaffected members or self styled benevolents; there is a feverish restlessness, a shaking in the midst, and a strong tendency to entire separation. The embers are covered with the ashes of compromise and a false peace, 'tis true, but they burn and burn, and will burn until a flame shall arise therefrom to consume the adversaries, and confound the wire workers. You have but to examine many churches and Associations, who are now ranked with the New School, to discover that they are upon the eve of a solemn declaration of non-fellowship with modern inventions: when each party will be seen in their own proper light, and bear the merit or demerit of their own proceedings.

This is the principal scene now beheld in the Baptist denomination. You discover not much ingathering—not many revivals of Religion—few rare endowments—and a diminished store of christian graces: but a pretty universal expurgation—an extensive process of refining, wherein the silver and dross are separated, and such a thorough disentanglement is taking place, that principles, practices and names can be more immediately identified with any party, and all crews more likely to sail under their own colours.

These are among the reasons for the continuation of the Primitive Baptist, and now for the practicability of accomplishing the object.

If no Printer will undertake the work, under existing circumstances, that is with the present number of subscribers and at the present rates; seeing it has hitherto proved a losing business; perhaps they will agree to issue it once a month for the same price of subscription, which would lessen the labor and price of paper one half; and thereby reduce the matter within the bounds of a reasonable compensation. It would also, Brother Bennett, lessen your gratuitous editorial labours, (which cannot be too well appreciated by the brethren,) and afford you more time to attend to your ministerial and other obligations.

I have such confidence in those who already patronise the Primitive Baptist, that I believe they will not hesitate for a moment to put up with a number once a month, at the price they now pay for it semi-monthly, in order to insure its existence until a larger number of subscribers can be obtained. The list will, without doubt, be increased during the ensuing year; at the close of which, in all probability, the paper



might again be issued as often as it now is.

The present number of subscribers for a new *unpopular* paper, I think sufficiently flattering; and although its further existence is requiring much at your hands not to be requited in this life, yet Br. B., I urge upon you to fill the measure of your usefulness and work while it is day, for the night speedily cometh when you will cease from your labours, and reap the everlasting reward of the saints' inheritance.

I should be glad to hear the sentiments of others on the subject, and your determination as early as convenient.

Yours in love,

C. B. HASSELL.

*Bear Creek, Ga. Sept. 15th, 1837.*

Brother Editor: I have just returned from the Western Association, which, like all others, has been troubled with the institutions of the day, (falsely called benevolent.) The primitive brethren tried last year to bring them to a discussion, promising that if the word of the Lord supported the institutions, they would cease their opposition to them; but all was in vain. During the last associational year several churches met in convention, and drew up a preamble and resolution which were submitted to said churches and by them adopted; and a copy sent to the other churches informing them that they believed the institutions were a violation of the Constitution of the Association, from the fact that one article of the Constitution said, We believe the scriptures of the Old and New Testaments are the word of God, and only rule of faith and practice—and there was no warrant there, neither in precept nor example. And unless the churches friendly to said in-

stitutions did withdraw from them, they should be compelled to withdraw from the Association.

The body met last Saturday at Emeus church, Troup county, and so fearful were the institutionists, that they changed the usages of the body and refused to elect their Moderator and Clerk, and attempted to contest the seats of the complaining churches. And thus they struggled till near night, and then proceeded to appoint committees; and in appointing the committee to arrange preaching the Moderator threw a wrong ball, and every man was old school. And notwithstanding the confusion that prevailed in the house, the preaching seemed to have a powerful effect.

On Monday morning the contest was resumed, and the society men had sufficiently come to their senses to proceed to the election of Moderator and Clerk, letting the committees stand; and then took up the matter of contention. And the Association refusing to go into discussion, notwithstanding they had their learned characters to array against a parcel of ploughmen, and giving for an answer something that did not meet the case, the old school brethren after welcoming them to the house and to partake of their temporal things, withdrew to the stand, where a brother delivered a short and appropriate address. And while he spoke of the Waldenses withdrawing for the sake of Bible truth, and wandering in sheep skins and goat skins, destitute, tormented, afflicted, &c. of whom the world was not worthy, the spirit of God seemed to fill each heart; and I verily think that Paul and Silas did not rejoice more that they were counted worthy to suffer persecution for his name's sake, than these brethren.

That night we had the presence of the Lord with us again. The next morning the brethren met in an academy that was near, and chose their Moderator and Clerk, and appointed one to preach and one to write a circular, and some to draw up their reasons for withdrawing—and adjourned till the Saturday before the second Sabbath in November next, at which time they expect to be greatly reinforced. They then all repaired to the stand, and a farewell address was delivered from 2d Cor. 13th chap. and 11th verse; and I assure you if there is any thing in feeling or in appearance, the Lord was there. Saints rejoiced aloud, and sinners trembled and cried out, pray for me, a poor sinner. The congregation was then dismissed, and we left the society folks still in session.

All the primitive brethren that I heard say any thing about it, expressed that they had lost, or felt like they had lost, a load they had been carrying for years. And really I was ready to say, the Lord has done great things for us, whereof we are glad.

The Flint River Association comes on the 3d Sabbath in October. We have many go between or Ashdodites, that are misrepresenting things to answer their ends, which may take for a time; but the Flint will ultimately come out, for I believe there are four-fifths that are truly old school.

Dear brother, pray for me and all my old school brethren; for I have much to encounter and contend with, but none of these things move me, &c. Still to be found at the old corner post, while I remain yours in the best of bonds.

WILLIAM MOSELEY.

*Mark Bennett.*

*Shelbyville, (Ky.) Aug. 23, 1837.*

Brother Bennett: A few months ago I received several numbers of the Primitive Baptist, edited by yourself, and was much pleased. Since I received them I have been very little at home, having been almost incessantly engaged in traveling and trying to preach the gospel. I entered Kentucky and commenced my labors at Elk Creek church, on the 3d Saturday in June; since which time, I have travelled extensively through the upper counties of the State. I have preached generally once, frequently twice, and not unfrequently three times in a day or night, during the time I have been here.

The Baptists are in a truly deplorable situation in this State. The leaders of the people are causing them to err in many ways. Some thirty years ago there was an unnatural marriage that took place between the Regular and Separate Baptists. The one were predestinarians, and the other Arminians. Both parties lost their *name* in this strange and unaccountable marriage, and the unnatural amalgamation took the name of the United Baptists. But it is "union no union," for there is no more real agreement between them than there is between light and darkness; and while Kentucky stands conspicuous for genteel deportment, for industry, and especially for hospitality to strangers, she is also conspicuous for contention and strife in the matters of religion. Like the Israelites, when they intermarried with the people of Ashdod, of Ammon and Moab; they exhibit a strange mixture of dialect, and there are almost as many strange sounds amongst the Baptists, (so called,) as there were at the dedication of the great image set up by Nebuchadnezzar;

and all claiming protection under the all-engrossing name of "*United*" Baptists. Amongst them, however, there are an afflicted and poor people who trust in the name of the Lord; and it is a desire to search them out, and to try in the strength of the Lord to strengthen and encourage them, that has induced me to visit Kentucky at this time.

I reached Shelbyville on yesterday, and was refused the use of the Baptist meeting house by a little easternly manufactured pope, styling himself "pastor of the Baptist church in Shelbyville;" under which title he claims the entire direction of the pulpit, and insists that no person is to preach there without his consent. And as I am reputed a Dudleyite, (because I have travelled considerably with Elder T. P. Dudley, and our doctrinal sentiments are the same,) the people, of course, were warned against going to hear me. The Presbyterians, however, kindly opened their doors and invited me to preach in their meeting house. I did so, to a very respectable and attentive congregation. And as the people about Shelbyville are supplied abundantly with fulsome heterogeneous matter about the *spirituality* of Adam when he was originally created—the bounden duty of unregenerated men and women to repent and believe the gospel, EVANGELICALLY—the great *modern* fundamental doctrine of "MEANS," such as Sunday School, Tract, Missionary, &c. societies, I thought it might be well enough to scatter a little counter medicine among them. And as they are well supplied with a little thing called 'The Baptist Banner, I recommended the "Signs of the Times," and "Primitive Baptist."

I have reached Louisville. The Baptists here are a motley mixture

as well as elsewhere. But I am in great haste, having to preach in 25 minutes from this time. I am yours in the best of bonds.

RICHARD M. NEWPORT.

Mississippi, Marshall Co. }  
August 19, 1837. }

Brother Bennett: After my respects to you, I shall attempt to write to you something concerning the state of religion in this country. I have been very particular for four years listening for the sheep bell and have not heard it, and the sheep are so scattering, that it is hard to find two together; for this is a new country, and the wolves are very plenty and hunters scarce. We have tolerable plenty of dogs, but when they get out of our sight they will run sheep.

I can inform you that there is not an old school Baptist church in the northern part of Mississippi to my knowledge, and it is thought by the missionaries that they soon will have all the sheep. I am glad to say that I receive the Regular Baptist, or Primitive, and it is so well beliked in our neighborhood, that I have concluded to send for six numbers.

Dear brother in Christ, I am well pleased with the Primitive Baptist, and earnestly desire that your faith fail not and your pen cease not in making the truth appear, and pointing out the difference between gospel preachers and men-made preachers. Yours, respectfully, &c.

D. S. REASONS.

Tennessee, Meigs county, }  
May 8th, 1837. }

Dear brother Bennett: We read in the scriptures that when Sarah had given Hagar to Abraham to wife, her mistress was despised in her eyes, and no doubt her language

to Sarah was something like this: God never intended you for Abraham's wife, or that the promised seed should come through you, in whom all the nations shall be blessed. The Tennessee Baptist State Convention, in their Minutes of their last annual session, have adopted Hagar's language, (as missionaries usually do.) They say, "among the churches opposed to the Convention, we have no knowledge of any indications of a revival; but among those who are favorable to the Convention, there is a better state of things—and that many of their churches are experiencing happy seasons of refreshing—and that the Lord is giving them evident tokens of his blessing upon their efforts," &c.

We also read in the good book, that Sarah saw the son of Hagar mocking. Just so now, for as soon as one of these Ishmaelites is born, he begins to mock the church and her children; calling them ignorant, prejudiced, covetous, advocates of drunkards, opposed to the spread of the gospel and the conversion of sinners, &c. which has compelled the churches generally in this section of country to cast out the bond woman and her son. And although they boast of having one half of the churches in the State, and more than one-half of all the denomination on their side; yet out of seven Associations that I have knowledge of in this part of the State, all except two have declared against them, and many of the churches in those two have shut their doors against them. And yet they acknowledge in their Minutes, that their cause is more prosperous in this than either of the other divisions of the State. Such is the course our effort people are going, in misrepresenting the state of things here.

The Convention also tell us that, one of the greatest causes of discouragement they meet with is, "in obtaining suitable persons to labor as missionaries;" although they say there are "one hundred ministers in the State favorable to effort."—Strange that out of one hundred they cannot select a sufficient number to supply the destitute places in the State, when they tell us in the same report that there are five hundred and twenty or thirty churches and 265 ordained ministers in the State. But the difficulty of obtaining suitable missionaries, I presume, arises from the following causes: 1st. there are but few Baptist preachers in Tennessee whose conscience is sufficiently seared with the love of filthy lucre to go out and preach for pay to a people already instructed in the New Testament, that describes the hireling in his true colors. 2d. There are but few but what are ignorant and unlearned men, and learned their theology in the Bible; and that won't teach a man how to give lectures and preach sermons on Conventions, missionary, temperance, and Sabbath school societies. No, it takes a dubbing from the hand of a good mammonite in a theological seminary, to make "suitable missionaries" for such purposes, and they are trying to work on the minds of the people, to get them to assist in erecting such a manufactory to make suitable missionaries.

There are in this country a third class of Baptists, that say both sides are wrong and have departed from original principles, while they are standing on old Baptist ground; and they complain that people misrepresent them, by calling them fence riders. And truly I think also they are misrepresented, for with few exceptions they have proven

they were all on the missionary side of the fence, and have caused more difficulty and distress than the missionaries. And for about the last two years, the churches have been wading through much trouble and distress on account of these things; and we believe the Saviour is sitting in his temple as a refiner's fire and a purifier of silver, and that when he has separated the dross from among the silver, then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in former days; believing that these afflictions will bring the church to a greater state of purity and primitive glory.

Brother Bennett, the Primitive Baptist is read with much interest here, and ever since I have been a subscriber I have endeavored by every prudent measure to promote its patronage; but among Baptists who are opposed to speculation in things of religion in every shape, there have existed honest jealousies that prevent many from supporting any religious periodical. But these fears with regard to your paper are gradually subsiding, and the brethren beginning to believe it is doing good; not only in exposing the errors and corruptions of the present times, but also affording the Baptists of the old school faith, a valuable medium of intercourse and information. For before its circulation among us, we were often made to feel as though we were a little, despised band alone, while nearly all our brethren elsewhere had become missionaries; as we were constantly receiving such information through missionary documents. But since we have been favored with correspondence with our brethren abroad, through the Primitive Baptist, we believe the Lord has yet reserved unto himself seven thousand who have not bowed the knee to Baal.

I remain your affectionate fellow laborer in the afflictions of the gospel.

DANIEL BRIGGS.

*Clark co. Indiana, May 6th, 1837.*

Dear brother Bennett: I have received your valuable paper regularly, and have endeavored to circulate it as much as possible; and we, the old school Baptists or regular Baptists, are well pleased with its contents, and believe it is necessary that such a paper should be largely circulated; hoping that God our Saviour will bless the means to the strengthening of his dear children in his most holy cause, and to the turning many people from the error of their ways unto the pure and living stream of Christ's gospel. Many of our Associations have taken a decided stand against the new plans of the day, and are determined to keep a separate people from all other names, trusting in the Lord God of Israel to bless his gospel and his ministers that bear the same. The harvest is great and the laborers are few, but faithful to feed the flock of God which he has purchased with his blood. Surely the time is at hand when men will not endure sound doctrine, but heaping to themselves teachers having itching ears, having men's persons in admiration because of advantage, whereby they lie in wait to deceive and would deceive the very elect if possible. But it appears that God's ministers in this part of the world are determined to know nothing but Jesus Christ and him crucified, to preach the word instant in season out of season, reprove, rebuke, with all long suffering and doctrine, and not count their lives dear unto themselves. And though we have no societies formed to raise us funds, yet we have plenty and to spare; for wherever the Lord has his ministers he has a people, and their hearts and souls are open toward them, and therefore are supplied with food and raiment for soul and body; therefore are calculated to feed the hungry and clothe the naked, with spiritual food. The Lord is still carrying on his work in some parts of our country. In White River Association there is a great work. May God smile upon your labors, is the prayer of your brother and servant of Christ.

M. W. SELLERS.

# POETRY.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION VI.

Benefits accruing to Believers, from the offices, names, natures, and sufferings of Christ.

(continued.)

And that he never will forsake,\*  
His credit fair he pawn'd;  
In hottest broils, then, courage take,  
Thy Husband's at thy hand.

No storm needs drive thee to a strait,  
Who dost his aid invoke:  
Fierce winds may blow, proud waves may beat;

Thy Husband is the rock.

Renounce thine own ability,  
Lean to his promis'd might;  
The strength of Isr'el cannot lie,  
Thy Husband's pow'r is plight.

An awful truth does here present,  
Whoever think it odd;  
In him thou art omnipotent,  
Thy Husband is a God.

Jehovah's strength is in thy head,  
Which faith may boldly scan;  
God in thy nature does reside,  
Thy Husband is a man.

Thy flesh is his, his Spirit thine;  
And that you both are one,  
One body, spirit, temple, vine,  
Thy Husband deigns to own.

\* Heb. xiii. 5.

(to be continued.)

### RECEIPTS FOR VOL. II.

Ashley Swaim, \$1	James Griffin, \$1
Solomon Barnes, 1	Laneir Griffin, 1

### FOR VOL I.

Jacob Swindell, \$8 30.

### AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, *Sen. Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Flymoult*. John Lamb, *Cawden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Ayers, *Averasboro'*. Parham Puckett, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNaly, *Yanceyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson, *Stephen Rogers*.

**SOUTH CAROLINA**—Wm. Hardy, *Edgefield Dist.* James Hembry, *Anderson C. H.*

**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calhoun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. R. Toler, *Upatoi*. Wm. R. Moore, *Mulberry Grove*. Clark Jackson, *Blakely*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*. Seaborn Hamrick, *Henry Williams*. Wm. Stevens.

**TENNESSEE**—Gray Haggard, *Kingslon*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick Cherryville, *Pleasant McBride, Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*. Wm. E. Pope, *Aaron Compton*.

**MISSISSIPPI**—Jesse Battle, *James D. Williams*.

**LOUISIANA**—Peter Bankston, *Marburyville*.

**MISSOURI**—Samuel D. Gilbert, *Portland*.

**ILLINOIS**—Richard M. Newport, *Granville*.

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

**OHIO**—Joseph H. Flint, *Preston*.

**KENTUCKY**—Tho. P. Dudley, *Lexington*.

**VIRGINIA**—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Herringsville*. William W. West, *Dumfries*. Theo. F. Webb, *Callaway's Mill*.

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

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

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

**WISCONSIN TER**—M. W. Darnall, *Mineral Point*.

### TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENTLEY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, DECEMBER 9, 1837.

No. 23.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

CONCLUSION.

(continued.)

Now, sir, if the prophets preached by the teachings and movings of the Holy Ghost, and Christ by the Spirit of the Lord being upon him, and the apostles by the Holy Ghost being sent down from heaven on them, all which you dare not deny; and that they were fully thereby furnished for every good work of the ministry, without the aid of the schools; pray, sir, tell me if God has changed, or has changed his plan? or show a command or example from scripture that he has done so, in now-a-days qualifying his ministers in whole or part by schools instead of his Spirit, and that will suffice. But, sir, you cannot. And out of the pride and wealth of the church this invention of theological schools came. Then corruption in the church was the source from which theological schools came; and her not liking to endure sound doctrine and this corruption put her upon turning away from the truth unto fables. And there is corruption among the new school Baptists, and thus same cause same effect, to make or polish preachers suitable to the pride and corrupt

state of the church. 1 John, 2. 20: But ye have an unction from the holy one, and ye know all things. (That is, all things necessary for life and salvation.) And what more is necessary for a preacher to know? If the saints in general know all things by the anointing of the Holy Spirit, how much more the preacher of God's sending and qualifying for the perfecting and edification of the church? Read as proof, John, 14. 26: But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. Now, then, if the Holy Ghost is the teacher and is to teach God's ministers all things, that is, all things necessary for them to know as preachers of the gospel of God, can you tell me what is left for the schools to teach a young man to aid him in his ministry, or polish him, or to make him more approved unto God as a minister, when the Holy Ghost teaches him all things, and brings all Christ's words of truth to their remembrance. It is this, sir, that qualifies a minister of God for his church, and your schools are but to ruin and deface God's work, and please men and a corrupt church. This is truth, sir, and theological schools are but the invention of the devil and corrupt professors, to turn men away from the truth unto fables, and destroy God's workmanship in his ministers in their right qualifications, and then for them to come forward with the

qualifications of men to please men; and be approved unto proud men and not God. As proof, read Ephesians, 2. 10: For we are his (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Who are here God's workmanship? Why, Paul tells: For we, I Paul and you the Ephesian church. So then to make a minister or a saint is God's work. Yes, sir, the work of God the Holy Ghost. If so, pray tell me, whether God has finished and completed his workmanship on your poor young man? If you say yes, then, sir, your theological schools are useless and foolish; if you say God has not finished his workmanship on this young man, then you reflect dishonor on God and make him but a bungling workman at best; that is all you can say for your plan of schools. So then take which side you will, your schools fall in the mire and fight against God and blaspheme his work on a minister; for the result must be this, according to your plan of schools, that God begun to work to make a minister for the perfecting of the saints; but the young man was poor and he did not finish him, he has left that for the schools and scholastic divines to do. See what folly; for can you tell me how much of God's workmanship is lacking to make this poor young man a gospel minister to God's own liking, and to the edification of his church? If you cannot tell what God has left undone, how will you know where to begin, or when you have finished off this poor young man? For if you know not what part of God's workmanship he left unfinished in this young man, I am sure the schools can't tell where to begin nor where to finish.

But this plan to help a young man to an education to make him a better preacher, has something in it worse than all this, and that is, God the Holy Ghost is the cobbler or under workman, but schools and school men are the master workmen, as they are to give the dressing off stroke

to this young man to fit him for the ministry. I ask you is any of God's works left unfinished, in creation, redemption, or regeneration? If not, then in his workmanship of making a minister it is also finished, and schools and school divines are but a hobby to get money and deface God's workmanship in making ministers for his church; and at once saying, God is the under workman but we schoolmen the master workmen, the polishers and finishers of God's work. There is no plan of mankind that does appear to me more abominably foolish, than that of making an unconverted man a preacher by the schools, whom God has fitted and finished for his own work and the benefit of his church. It is dog eat dog—both smell of the devil and proud men's works to my nostrils, and from this source you new school folks have got it, scripture and history being judge.

Now I cite you to 2 Corinthians, 2. 17, 18, to show you the difference of the operation of the Spirit on the hearts of ministers, and that of the schools. 17th-verse: Now the Lord is one Spirit, and where the Spirit of the Lord is, there is liberty. Yes, sir, liberty of ideas and utterance. Liberty from condemnation, guilt and damnation, and the curse of law and hell, and the sting of death. Can the schools do this? Why you school folks ought to know better. 18th verse: But we all (both saints and ministers) with open face beholding as in a glass the glory of the Lord, (Christ) are changed into the same image from glory to glory;—(mark how!) even as by the Spirit of God. Can Greek, Latin, philosophy, or all the sciences put together do this, with the aid of all the schools in the world? Why I believe if you think so, the shell of carnal reason is yet on your head. But the Spirit of God by opening up and revealing Jesus Christ the Lord and his glory to the saint or gospel minister, changes the heart of the sinner or gospel minister into the same image from one degree to another; which all the



schools in the world can't do. See your folly, then, of schools in their operation on young ministers; for instead of changing them into the glory and image of Christ, it puffs them up with pride, self-importance, arrogance, and mighty I, a scholastic divine, of which there is none such as I; stand by, ye unlearned fellows, and let a school divine come forth in his eloquence—and he pours forth his elocution, bombast, fine flourishes, science, history, philosophy, Greek, Latin, and the devil don't know what all. And when he is done his harangue it is neither mush nor great homony, but the puking of a mere vulture that makes the saints sick with his errors. This I know to be a fact, for I have heard many of those starched, stiff, strait laced dunces in the gospel system try their Sampson strength. For I tell you again, that God has ordained that although his choice of ministers in the eyes of this world be weak and contemptible, that their message by his Spirit should be the wisdom of God and the power of God to the salvation of them that believe. And that although by these preachers of his choice the gospel in its being preached by them is not adorned with excellency of speech and beautified with the wisdom of this world, nor swelling words of man's wisdom, which is enmity to God and his cause; yet the preaching of these men of his choice should be in the demonstration of the Spirit and power to saints and sinners. Such was the preaching of an unlearned Peter, and blind Barnes, and a thousand others.

But stop, Lawrence, says Dick, I will give you a scripture that shows to the contrary in 2 Peter, 3, 16, it is there said as follows: As also in all his epistles speaking in them of these things, (that is, of things that Peter had before mentioned,) in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction. Here, Lawrence, you can see the necessity

of learning, to enable a man to understand the scriptures and prevent his wresting them to his own destruction. Very good. Now, sir, if I shall prove and make it appear that human learning is not here meant, will you give up the point? And first, if human learning or the learning of the schools is here meant by Peter, as enabling a man to understand the scriptures, or the things that were spoken of by Paul in all his epistles, then Peter contradicted himself; for you know the scriptures say that Peter was unlearned, that is, in human learning. So then if he here meant in this text human learning, he made himself one of those that were unstable, and that did wrest the scriptures to his own destruction, for he was unlearned in human learning; then he of course could not in this text mean human learning. What then did he mean by learning here? Why he meant those that were unlearned of the Spirit; to these the scriptures are hard to be understood. This is clear, and proved by men of all ages that without the teachings of the Spirit they cannot understand the mind of God nor the scriptures. And so far from Peter's meaning here human learning, that he meant all mankind however learned in human learning untaught by the Spirit, that alone has and can teach a man the things of God; and with all their human learning, being without the teachings of God's Spirit, cannot understand the scriptures no more than the learned Greeks, but count them foolishness. As proof, our Saviour thanks his Father that he had hid these things from the wise and prudent. Who are these in the world's esteem? why the human learned. Who are the babes but the unlearned and ignorant part of the world. Who are the learned in the eyes of the saints? why, the taught of the Spirit to know the things of God. So then human learning stands in opposition to spiritual learning, or the teachings of the Spirit to know the things freely given us of God.

And again as proof: For unto them (them that are taught by the Spirit,) it is given to know the mysteries of the kingdom; but unto others it is not given—however learned in human learning. And it is still more clear from Colossians, 2. 8: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. I ask you if schools are not the tradition of men in which philosophy is taught, and which nine times out of ten puffs up men with vain deceit? I ask you if all human learning is not the rudiments of the world? And then let me ask you, if all the teachings of the Spirit are not after Christ, and teaches Christ God-man his life, death, person, and offices, and merits to sinners. Then if a man has the teachings of the Spirit this is after Christ, and of these teachings he learns Christ and the scriptures, and is the learned man in the things of God by the Spirit, and not from the rudiments of the world or schools; for the learning or wisdom of this world is foolishness with God.

Then however learned a man may be in human learning, he is of God counted a fool; yea, says Paul, is any wise, let him become a fool that he may be wise; as it is written, God taketh the wise in their own craftiness. So then you can see that the human learned wise man is the fool, and the Spirit learned is the wise man, in scripture sense. I will vouch for this truth. Then the unlearned and unstable that wrest the scriptures, are the human learned, and not the Spirit learned, this is truth. Then the human learned are the unstable, because they have not been Spirit taught to establish and settle and root and ground them on Christ, the rock of all ages of the church. And the human learned are in Peter's text, the unlearned and unstable that wrest the scriptures to their own destruction; witness the human

learned scribes, pharisees, and sadducees; these wrested the scriptures and made the commandments of God of none effect by their traditions; witness the popish priests, they were human learned, yet they wrested the scriptures; witness the learned Jesuits, the high church priests, and I will add many learned missionary priests. These, although human learned in a high degree, the unlearned Peter alludes to, that are unstable, wrest the scriptures from their true meaning to their own destruction; or, as the Saviour said of the human learned scribes and pharisees, shall receive the greater damnation.

Then the true meaning of Peter in this text is, to be Spirit learned and not human learned, as he was; and as Paul was, when he said, it pleased God to reveal his Son in me—and again, Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. So you can see by these and an hundred other scriptures that I could quote, that the Spirit's teaching, revelation, and gifts of the grace of God, are the learning, the true learning meant by Peter; whereby all Christians learn the things of God and come to that sound knowledge and perfect understanding of the things of God, that he becomes established in the truth of Christ and taught the true meaning of the scriptures. This man thus Spirit-taught is not nor never was unstable, that is, of two minds or of many minds; or sometimes of one faith and then of another. Nor does this man ever wrest the scriptures from their true meaning, because it is given him by the teachings of the Spirit to know the mysteries of them and the kingdom; but to them that are without the Spirit, however human learned, it is not given; but hid to these learned unstable ones, that always wrest the scriptures to make their weather bird faith stand, to get money and suit the times in foul or fair weather. But as to Christians, their conversion is of the Spirit,

and as the scripture has said: They shall all be taught of God the Spirit, and by the Spirit's taking the things of Christ and showing them to the sinner, he becomes established, rooted and grounded and settled in the doctrine and ordinances of Christ; and as he advances in his pilgrimage, the Spirit continues to show him more and more, by which he grows in grace and in the knowledge of Christ: And as he advances thus in knowledge of Christ by the Spirit's revelation, he becomes more and more steadfast and immovable in the faith of Christ; and from his conversion to death is steadfast in the faith, being guided and led by the Spirit into all truth.

And if so, where is the use of your polishing shearing mills? since the Spirit leads into all truth—and takes the things of Christ and shows it to the minister—and by this anointing he knows all things, and has no need that any man teach him. And why? because this Spirit teaches them all things necessary for them to know as gospel ministers.

Then your schools are vanity and pride,  
And shearing mills beside;  
Invented by the doctors they surely were,  
That they might of the toll from rich and poor  
get their share.

For on their plan, if a rich young man you be,  
You must shoulder your bag and at this mill  
pay your toll, you see;

But if a poor young man you be, you can mount  
the steed of begging charity,  
And ride to this mill and have your toll entirely  
free.

And I ask why this difference between rich  
and poor you make?

Is it not all for money's sake?

For of the rich young students the doctors are  
sure to have their fee,

And of the poor by the begging system their  
toll they get you see.

Just so hungry wolves on a cloudy day,  
On fat or lean sheep will prey;

For this is a cloudy day to the gospel church,  
And for the truth God's people have the scrip-  
tures for to search.

I have long since noted this, that all errors are now brought into the church side ways, or as under a covering of truth; but to be more plain, all errors in all their shapes, windings, turnings and bearings,

have this one mark on them, by which they may be known in all ages of the church, and by every Christian in particular: that is, all errors have this mark, auxiliary to help God save his people, or to help Christ or the Holy Ghost perform their work in salvation's plan or regeneration, on the heart of the sinner. And if so, then not saved by grace as the scriptures assert. So that it is an error, a gross error to say, that theological schools are necessary to aid the Spirit in qualifying a gospel minister for the work of the ministry. For our Saviour says, that when he shall have sent the comforter, the Spirit of truth to them, that then he shall lead them into all truth. And can you say what else is needed for a gospel minister, than to be led into all truth? John, 16. 7, 13: Then we may safely conclude, that nothing more is necessary; because; if led into all truth by the Spirit of truth, they of course were led out of all error, and of course their teachings by the Spirit were independent of all human means. As in John, 6. 45: That they shall all be taught of God. And this is all the learning a gospel minister needs to know, the things freely given us of God. So then all ends here, that those taught of the Spirit understand God's mind and scriptures are the truly learned. And all human learning is foolishness with God to make a gospel minister, and although the world and scholastic divines may oppose this, yet Jesus Christ justifies it, and thanks his Father that he has hid these things from the wise and prudent, (learned ones) and revealed them to babes. And further, Jesus tells his disciples that all things were given him of his Father to reveal; and so tells them blessed be the eyes that see the things you see, that wise men and kings had desired, yet saw them not. And it is as plain as the sun at noon-day, that the things of the gospel and the gospel ministry, with all its gifts and requisite qualifications, were revealed by Christ and given by the teachings of the Holy

Ghost to an unlearned and ignorant Peter and John, while they were hid from the kings of Israel, the learned scribes, pharisees, saducees, rabbies, and learned counsellors of the Jewish nation. Of this no man can doubt, that reads the New Testament.

But the point most in dispute is—is human scholastic learning an auxiliary to help the Spirit qualify a gospel minister? Is it according to scripture, or not? Does the Spirit need the aid of theological schools to help him finish a minister for his work or not? Say. Come right to the point at once, as I want to finish. If you say that theological schools are necessary to help, or finish, or better qualify a minister to preach the gospel of Christ, I say both the Old and New Testament give you the lie. For you cannot find one prophet nor apostle going to such schools after being called of God to their respective sacred offices; nor has it been God's method of procedure from creation to this day. And all such schools, and all such helps to aid the Spirit, or in any wise polish off or better prepare the gospel minister for God's work of the ministry, is of men and the devil; and to these their origin can be traced, and not from the scriptures. So says old Tom Thumb, tugging for the sheepskin.

Now I have merely cited the point of dispute to refresh your memory; keep it in view while I pass on to a close, for now I shall score down. Colossians, 2. 8 verse: Beware lest any spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. Are theological schools after Christ? You know better. And if it were not to make false teachers for an unsound church, and for the ministry to make more money, they had not been heard of. 9th verse: For in him (Christ) dwells all the fulness of the godhead bodily. And not memberly, as one

person, but as three-one. If so, then there is a fulness of the wisdom from above, to reveal to ministers for all and every department of their office, by the revelation of Christ by the Spirit's teaching. And the 10th verse caps the climax: And ye are complete in him, (Christ) which is the head of all principality and power. If so, complete either as being saints or ministers for Christ, the wisdom of God and the power of God to them that believe. And what more? why—Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. Is not this enough for a gospel minister, if Christ is made unto him wisdom? Why then, go learn from scholastic fools, to prepare for the ministry, when God counts the wisdom of this world foolishness. The reason is, they may be counted wise according to the course of this world, and have the praise of the men of this world. So let it be, the world will love its own, the wisdom of the schools; but not love the wisdom from above. This is truth in all its ramifications—dog eat dog. If one come in his own name, him you will receive.

1st Timothy, 6. 20: O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. 21: Which some professing, have erred concerning the faith. Now what was Timothy to keep so sacred? Why, it was the true Christian faith taught by the Spirit and word of God; and then wishes Timothy to beware of science, which is human learning you must agree, or as he has it in the text, profane babblings. And he could not hit on a better name for it, for what else is it, when a minister gets up to preach Jesus crucified, and instead thereof preaches in part or the whole, of the sciences? I ask you what is it but profane babblings, in comparison of the gospel? It is called by Paul in Colossians, philo-

sophy and vain deceit; and it is so for a minister of God to preach thus, instead of the sincere milk of the word. And here it is called profane oppositions of science, but falsely so called. But mark what follows: Which some professing, have erred concerning the faith. Then this is the amount, so far from the study of the sciences helping aiding or perfecting ministers in gospel knowledge, and in the knowledge of the mind of God and the scriptures, that they hinder and oppose, and cause such as seek after and profess them to err from the faith; for all science is but the wisdom of the world and in opposition to the wisdom of God, and is foolishness with God. And when said of use in preaching the gospel, it is profane babblings, it is opposition, it is science, falsely so called, by men who think it will better a God minister in his work. Then my point yet stands, that it is the teachings of God's Spirit that can fully make a minister, without human aid of schools; if so, theological schools are a curse, a nuisance, and unnecessary; and are not an appendage of the gospel church, but an appendage and auxiliary to the church of antichrist, and her main support. Remove these, and down falls Sodom, Babylon, Egypt, and the whore will no more make the nations drunk with the wine of her fornications, or intoxicating errors.

1st Corinthians, 3. 18: Let no man among you deceive himself. If any man among you seemeth to be wise in this world, (mark that, in this world's wisdom,) let him become a fool, that he may be wise. Now this verse is as clear as the sun, that all men must come to this; that they must own that there is nothing in all the wisdom of this world, that can help a man to the attaining and believing and comprehending and seeing the wisdom of God in Christ Jesus, and to help him to attain the revelation of Christ to the salvation of his soul; and that all his thoughts and plans of religion before conversion

were wrong and nothing but foolishness, compared with the way of salvation he now sees through Christ. For I ask, what can be more foolish and appear more so to an unconverted man, than to tell him there is nothing in all the wisdom of science, nor in all the wits of men, that can reach to the knowledge of a Christ savingly; but by the revelation of the Spirit of God. And yet this is true. So then this worldly wise man must become a fool, that he may be wise by learning Christ. The sure mark of a fool is to be ignorant and without knowledge of things in this worldly wise man, he knows nothing about Christ, but in mere speculative theory. Then no fleshly wisdom nor human learning can teach a man Christ, who is the wisdom of God; and all men must become fools before they can be wise, to know Christ; for this wisdom is given from above, and those that have it are counted wise, and those that have it not are counted fools in scripture sense. Then whatsoever encomiums the world and theological schools may heap on worldly wisdom for ministers, all ends here—the young student goes to a theological school to learn foolishness, according to scripture sense. So argues Paul: professing themselves to be wise they become fools. 1st Corinthians, 2. 10: The Spirit searches the deep things of God. 1st John, 2. 17: And ye need not that any man teach you, save as that anointing teaches you. Then if these texts be true, of which you will not doubt, I shall and do most certainly conclude, that the Spirit's teaching and anointing is fully and amply sufficient to make Christians or gospel ministers, as he searches the deep things of God; and by the Spirit they are said to know all things. And further, have no need of that that men teach them, but that the anointing was sufficient to teach them, and this is fully shown in Paul and the apostles at the day of Pentecost, and in the seventy that Christ sent out. But stop, says a band of purse plunderers to the seventy, you ought to go to a theological school before you go; although Christ has sent you out, like all other gospel ministers, without the gift of miracles or tongues since that time. It is plead that this is not a day of miracles, as in the days of the apostles; but, sir, show me if you can, where the seventy have

any power to work miracles or speak with tongues, any more than gospel ministers have in this day and the days' gone by. Were they directed to go to a theological school when Christ sent them? Say, and tell the truth. No, sir; Christ qualified them and sent them without the aid of theological schools, and without those imaginary attainments to be had at schools to make money by the professors, or the student in being called Rabbi and getting a fine birth after he leaves school to fleece mankind of their earnings and he live in idleness and luxury as a drone in the hive of civil society, and sell his services to lead the blind into the ditch and thus pay him ministerial toll to go to hell by his road. So then to conclude on the last texts, I am fully persuaded that gospel ministers have no need of being taught by the doctors nor any of their gang, for they learn of Christ Jesus the truth and of him they receive the Spirit of God, that they may know and by which alone they do know the things freely given them of God in the ever blessed gospel. And if this be truth, ministers may very well do without schools, or human doctor learning; having no need for schools, being fully and perfectly taught by the Spirit of Almighty God the things of the Spirit, and not the things of the schools to make money; but to be the churches' servant for Jesus sake. Much more I have here.

I shall now hasten to a finishing of this piece, by giving you many scriptures with short comments: Luke. 4. 18: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. 19 To preach the acceptable year of the Lord. Then I affirm that Jesus Christ as man was taught to preach and qualified to preach by the anointing of the Holy Spirit, without human learning; as is proven by John, 7. 15: And the Jews marvelled, saying, how knoweth this man letters, having never learned. 16th verse: Jesus answered them and said, my doctrine is not mine, but his that sent me. 17th verse: If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself. 18th verse: He that speaketh of himself; (that is, of his own ability, or of the ability of the schools,) seeketh his own glory. The above texts show that Jesus preached by the teaching and learning of the Spirit's being on him. They further show he was not human learned, and this was the grounds of the Jews' marvelling, seeing he could read and preach, having never learned letters. Thus he read by the power of the godhead, and preached by the anointing of the Spirit; or in other words, was learned by the Spirit to preach the gospel to the poor. Now Jesus says, Matthew, 10. 25; It is enough for the disciple that he be as his master. If so, then ministers need only to be Spirit taught to preach the gospel to the poor. And this is fairly proven by the twelve apostles being filled by the Spirit, and thus were fully qualified for their ministry without schools. It is fairly proven by the seventy, and ten thousand others of days gone by, that were able ministers of the New Testament and profitable

to the church of God. So then all ends here again, that Jesus Christ did not institute schools to learn his preachers, nor give command nor example by himself nor his apostles. And it is further proved by his choice of ministers for 1800 years, that he does not regard scholarship as a test in a gospel minister, but chooses men to preach without this qualification. Then it follows as with a sunbeam, that schools to train or assist men to preach, are of man and devil; of this there can be no doubt.

Now a text from 1 Peter, 4. 11: If any man speak, (that is, as a minister,) let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; (and why?) that God in all things may be glorified through Jesus Christ, to whom be praise (yea, even praise for a God minister,) and dominion for ever and ever. Amen. This text proves beyond all contradiction what I have asserted, for Christ spake and preached as the oracles of the Old Testament and as of the ability that God gave him by the teachings of his Spirit. This you can't deny. The apostles did the same, the seventy did the same; and here Peter recommends this course to after ministers, to speak according to the scriptures (or oracles of God) and that he that preaches should do it as of the ability (or teachings and impressions) of God's Spirit. And the reason why is given by Peter, that God in all things (the ministry as well as the rest) may be glorified through Jesus Christ, to whom all praise and dominion belongs, (both over churches and ministers.) Then it follows that those who speak for God according to schools, and according to human learning; and of the ability that the schools give, do not preach as did Christ, nor as the twelve, nor as the seventy, nor as God's unlearned ministers speak of the things of the Spirit and by the Spirit's teaching, nor according to Peter's recommendation; this is clear, matter of fact. And this is the reason that theological schools, from the heathens until now, and scholastic divines have been such a curse to the world; for they have been and are a curse to all nations, and drenched the world with blood. For it is a perversion of God's order in preaching, hence the curse of such men; but the world will love these worldly preachers, so let it be—he that is of God heareth us.

Now please have a text to prove all this—2 Corinthians, 10. 3: For though we (we ministers) walk in the flesh, we do not war after the flesh. And why? 4th verse: For the weapons of our warfare are not carnal, but mighty through God, (mark that word through God, not through man or men,) to the pulling down of strongholds. 5th verse: Casting down imaginations and every high thing (of which learning is one,) that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Now is not human learning a carnal weapon? Then ministers are not to war with this weapon, for this is a fleshly weapon; human learning is a high thing that exalteth itself against the knowledge of God, this is proved by the writings of many hundred infidels. This then is cast

down with all its train of imaginations, in preaching the gospel according to God's plan of preaching; for human learning, tongues and arts are carnal weapons, but the teachings of the Spirit are spiritual weapons for God's ministers, that are mighty through God and his word to pull down the strongest hold of the devil in the sinner's heart that all human learning can't do. The truth of the case is just this, that carnal preachers with their carnal weapons make carnal professors; and spiritual preachers with their spiritual weapons, through God make spiritual men or Christians.

(to be continued.)

---

## PRIMITIVE BAPTIST.

---

TARBORO', DECEMBER 9, 1837.

There having been considerable complaints made of the regulations we adopted at the close of the first volume, to discontinue all papers unless the subscriptions were renewed, we will hereafter pursue the usual method—that is, to discontinue those only which we have been directed to do, at the close of the subscription year.

FOR THE PRIMITIVE BAPTIST.

Dear brother Bennett: I have just returned from a tour of preaching, (which, perhaps, you saw published in a late number of *The Signs of the Times*,) and find from the last number received of the *Primitive Baptist*, that you expect to discontinue the publication of that paper at the expiration of the current volume. This is a move, my brother, considering the state of affairs among us at present as a denomination, much to be regretted, and I deeply deplore the necessity which forces you to it. The want of patronage, or failing to comply with the terms of publishing, or perhaps, both, is no doubt the principal cause which has led you to that result.

And is it possible that the anti-christian kingdom, in all its variety of forms, have their *scores* of papers, and the saints of the primitive faith

and order, cannot support *two* in all North America! Tell it not in Gath! Brethren! *These things ought not so to be.*

Although we are few in number compared to the great mass arrayed under the banners of anti-christ, yet our resources are ample, if we arise and exercise the zeal which the cause we are engaged in demands. Let us come up at once to the work, and redouble our diligence, and also our subscriptions, rather than let the *Primitive Baptist* stop. In my recent tour, I obtained for you some few additional subscribers, and if you shall yet conclude to go on with the work, which I trust the brethren will enable you to do, I shall send you in all about ten subscribers. I am yours in the bonds and afflictions of the gospel.

JOHN CLARK.

*Fredericksburg, Va.* 8th Nov. 1837.

FOR THE PRIMITIVE BAPTIST.

*Bear Creek, Henry county, Ga.* }  
Oct. 30th, 1837. }

Brother Editor: As a man of candor and professedly a Christian, I deem it my duty and privilege when I find a fellow being is bothered, to attempt to set him right; and this seems to be the condition of the Rev. Jesse Mercer, as appears from his review of a report of a committee appointed to reply to certain reasons assigned by churches for seceding from the Flint River Association. On his first page he appears much pestered to find out who appointed this committee; and finally arrives at the conclusion that it was a sub-committee appointed by the Sharon Committee. How the learned gentleman could come to that conclusion is to me equally as strange as some of the rest of his statements in the *Review*; for he

well knows that the Sharon Committee, as he calls it, made their report in the fall of 1829, and their conduct was investigated by the Flint River Association, Oct. 1830, at which time the Association sustained the committee, and those churches withdrew; whose reasons for withdrawing were replied to by this committee, and of course when the acts of the Sharon Committee (so called) were sustained, the committee ceased to exist, and could not appoint a sub-committee to answer reasons for an act that never existed till then, by the seceding of those churches. Notwithstanding I believe Mr. Mercer knows all about the matter that puzzles him so, I will avail myself of this opportunity to tell him and the public all about it. When those reasons appeared, setting forth the cause of those churches seceding *as they said*, and the Georgia Association having espoused their cause the Flint River Association, believing she was misrepresented and falsely accused, appointed Mosely, Beal and others to draw up an answer to said reasons and present it at her session held at Shoal Creek, Pike county—at which time Mr. Mercer and others were present as a delegation from the Georgia Association, to deal with the Flint River for her conduct towards the Teamon and Sharon churches. This report that he now reviews was then ready, and the committee on arrangement of business to come before the body, reported on Monday morning, and their report was adopted by the body; and in that arrangement the report of the committee to answer those reasons was called for, with the annexed certificates before the complaint of the Georgia Association. And had the Flint River Association pursued

her regular course of business as arranged, figuratively speaking, the Georgia delegation would have been at court without a witness; for all her allegations would have been disproven before presented, by the certificates that accompany the report and the verbal testimony of many other brethren then present. I will now tell the Rev. and bewildered gentleman the reasons that the report was not called for, although he undoubtedly knows it, for he was present. The reasons were these: some of the Georgia delegation seemed anxious that an interview should be had with some of our members and some of their delegation, and see if we could not come to a better understanding; which was the cause that brother John H. Milner, if my memory serves me, moved to postpone calling for the report until we saw whether an adjustment between the two Associations could take place. An adjustment did take place, as published in the Minutes of the Flint River, and the Georgia withdrew her complaint. And these, Sir, are the reasons that the report you have reviewed was not called for by the Association; and you undoubtedly know it, for you was there in person, and these things was not done in a corner. And now for heaven's sake, do not try to bewilder and mislead others any more. I now give the reasons why the report appeared, notwithstanding they have been given; they are these: notwithstanding the professed settlement between the Georgia and Flint Associations, and they the Georgia delegation withdrew their complaint, for reasons perhaps best known to themselves, some of them continued to reap the old matter up again; and you, as Editor of the Index, gave publicity to certain things over ficti-



tious names to the prejudice of the Flint River Association and its members, that I am bound to believe you knew was not so. In consequence of which the report that was still in my possession was published on the responsibility of myself and brother Allen Cleveland, as you could have seen if you had noticed the Primitive Baptist; for I am far above that low, sordid and unchristian like course of doing things behind the curtain. I shall now make an humble request of Mr. Mercer and ask him a few questions, and then leave him and his review in the hands of God.

As you have extracted from the report, please give the report in full a place in the Index; and this document also.

Question 1st. Did not a member of the Flint River Association shortly after the appointment of White and Wilson say to you in a letter that he feared the appointment of White and Wilson would do more harm than the Convention would ever do good, for if they preach the doctrine that you preached at the Oakmulgee Association, at Hepsibah, Jasper county, then himself, Henderson, Nicholds, Colley, Pace, and others are no part of judges?

2nd. What is the definition of the term agent?

3rd. Did or did you not some five weeks after the Oakmulgee Association, at which time you state White and Wilson stated they could no longer act for the Convention, say in the Flint River Association at Forsyth, that Wilson was in the employ of the Convention, and you wished the Committee to go as soon as possible, and have their report published in the minutes?

4th. Did you not then and there state in answer to a question asked

by old brother Pitt Milner, say, if the Committee found five members at Sharon that held to original principles, they were the church, and the Committee had a right to acknowledge them as such? Please give direct answers to the above questions.

Brother Bennett, please publish this immediately, and oblige your poor afflicted brother in the bonds of the gospel of our blessed Redeemer.

WILLIAM MOSELEY.

*Person county, North Carolina, }  
November 8th, 1837. }*

Brother Bennett: I visited several churches in the Flat River Association not long since—their Association has divided after a considerable contention. At her last session, which was the third Sunday in October, I am creditably informed that Mr. William Jordan, of Raleigh, stated publicly in said session, that the Country Line and Kehukee Associations were drunkards and biggots; and that they were establishing blindness and idolatry among them. Now I think, if Mr. Jordan would clear himself from lying, there would be no such charges against us. There were five preachers and six churches seen to maintain the old primitive ground, and stand aloof from all such religious swindlers. Some of the members of said churches seem to regret the discontinuance of the Primitive Baptist, as they considered that to be a source of consolation to them in such distresses. I expect to visit them in a few weeks. No more at present, but yours respectfully in love.

S. I. CHANDLER.

*Snowhill, Ala., Wilcox county, }  
August 25th, 1837. }*

Dear brother-in the Lord: I now take my pen in hand to let you

know that there are yet some in this world that believe God is able to carry on his work without money or societies; I therefore send you a list of subscribers names to your paper, hoping that it still may be the means of doing good in our part of the world, for there is considerable confusion in Alabama about those new inventions of worshipping God.

Yours, &c.

SAMUEL MOORE.

Brownsville, Monroe county, Ga. }  
October 13, 1837. }

Dear brother Bennett: On Monday evening last, the division between the new and old school Baptists took place in the Flint River Association. The Association at her session in 1836, inserted in lieu of a circular, the letter from the Lebanon church, and the resolve from Ephesus, requesting the churches to take the same under consideration, and report their decision to the Association this year; which decision should be final. During the year, therefore, there has been much excitement in the churches; when the letters were read, there seemed to be so much ambiguity in many of the decisions sent up, that it was impossible for me to determine whether the church was of the new or old school. Expressions like these were sent by several of the churches! We have no fellowship for the benevolent (so called) societies of the day as appendages to the gospel; yet we hold it good that every brother has a right to give as he purposes in his heart. This is in amount the decision of several churches. By referring to the Lebanon letter and the Ephesus resolve, you will discover that neither of those churches have said any thing about giving: it is the *connec-*

*tion* with which we are at war. This decision did not therefore amount to a separation. But, sir, when this liberty to *give*, was explained in the Association by one no doubt who was instrumental in having the churches answer in this way, it was that every member has not only the right to give his money, but also to give his *name*. Agreeably to this interpretation, members have a right to join any and every society he or she may think proper.—

Whether this was a large or a small place to get out at, I will leave for others to determine. After the vote was taken, and we were found to be in the minority, one of the brethren who had not voted with us arose and said, (as well as I now recollect,) that if it could be proven that the societies (called benevolent) claimed to be religious societies, that he would go as far as any other man in declaring non-fellowship. The moderator and one other, then stated that they were, or that they viewed them, only as moral societies. On hearing this, I arose and told them that they were claimed by their advocates as *religious* societies, and I had then documents of their own in my pocket, by which I would prove it; but I was not permitted to produce the evidence. I am sure you have plenty of proof that will go to show that the advocates of the society system claim for at least some of them, the honorable appellation of religious societies; therefore, be so good as to lay some before the public. No sooner than I was denied the privilege of producing my evidence, than we all arose, and after bidding them a friendly farewell, quietly left the house. What followed you will find in the annexed minutes, which I send for publication. It is earnestly requested that you give it as early an inser-

tion as possible. Respectfully your brother in gospel bonds.

A. B. REID.

MINUTES.

October 17th, 1837.—Fifteen churches having withdrawn (on the previous evening,) from the Flint River Association, their delegates met at the school house at half after nine o'clock, A. M. with many other brethren. They then retired singing as they went to the woods, some few hundred yards from the meeting house, after having arrived at a suitable place all bowed down, while the throne of grace was addressed by brother Gresham, in a truly feeling manner. After which, it was moved and carried that brother J. Grier act as moderator, and that brother A. B. Reid, be the clerk. Moved and carried that every brother present of our faith and practice, be requested to participate with us in our consultations. Moved and carried that four Union meetings be appointed, and that there be a Convention of the churches for the purpose of agreeing upon the principles and practice upon which we will associate. The 1st Union meeting to be held at Sandy Creek, Butts county, commencing on Friday, before the 5th Sunday in the present month; 2nd at New Hope, Upson county, commencing on Friday, before the 5th Sunday in April; 3rd at Shoal Creek, Pike county, commencing on Friday, before the 3rd Sunday in May; 4th at Hopefull, Fayette county, commencing on Friday, before the 2nd Sunday in July. The Convention of the churches to take place at County Line, Pike county, commencing on Friday, before the fifth Sunday in July next. After having gotten through with the business, a hymn was sung, during which, the hand of cordial fellowship was freely sha-

ken throughout the assembly. All seemed grateful to their heavenly parent that they were once more one people. All once more bowed upon our mother earth, while a throne of God's rich grace was addressed by brother Bateman, all were then regularly dismissed.

J. GRIER, Moderator.

A. B. REID, Clerk.

*Query.*—How do the old school Baptists in your State receive members into their churches coming from the new, and who have been baptized since the separation? Do you re-baptize on an experience, or do you receive them on a confession of their faith and practice? This question will be agitated no doubt amongst us, and it is very desirable we should all adopt the same plan.

A. B. R.

In answer to the above query, we would respectfully refer brother R. to the Circular attached to the Minutes of the Kehukee Association for this year, a copy of which we forward him.—*Ed. Prim. Bap.*

Alabama, Chambers county, }  
August 22nd, 1837. }

Brother Bennett: I receive the Primitive Baptist tolerable regularly, and I am of the opinion that great good will result from the circulation of the Primitive Baptist as well as the Signs of the Times; I therefore feel anxious for its more extensive circulation. I wish to inform you that we are still contending for the faith, and I think the Missionaries are brought to a stand, and the old school cause is somewhat on the advance. I must conclude by subscribing myself your affectionate brother in gospel bonds.

JOHN BLACKSTONE.

Georgia, Monroe county, }  
October 21st, 1837. }

Brother Bennett: Grace and

mercy be unto you, and peace be multiplied from God the Father and from our Lord Jesus Christ. I have received successively, to include the twentieth No. of the Primitive Baptist, richly fraught with good-old Apostolic doctrine, and well seasoned with the gracious promises of God. We learn from the wise man, that a word seasonably or fitly spoken, is like apples of gold set in pictures of silver. Prov. 25. 11. I can of a truth say, that with great anxiety, I hail the arrival of each succeeding No. as a messenger bearing good tidings from a far country. It is like the merchant ship; she bringeth her food from a far. Prov. 3. 14. Spiritual food to the poor, afflicted, hungry and thirsty sons and daughters of Zion. To read the communications of your correspondents who have touched on the doctrine of election, effectual calling, final perseverance of the saints in grace, and the glorious promises of an all-wise wonder-working God, I am made to acknowledge that it has been, to my poor soul, a feast of fat things like honey, and the honey comb which is sweet to the taste. Prov. 24. 13. And I have eat to the fill, and went in the strength of that meat forty days and forty nights, and came to Elim, where were twelve wells of water, and three score and ten palm trees; and I sat down under his shadow with great delight, and there with exceeding great joy drew water out of the wells of salvation. 1st Kings, 19. 8. Exodus, 15. 27. Songs, 2. 3. Isaiah, 12. 3. Thus have I, through the efficacious grace of God, derived spiritual strength, edification, comfort, and consolation from that little periodical, the Primitive Baptist, and thereby have grown in grace and in the knowledge of our

Lord and Saviour Jesus Christ. 2d Peter, 3. 18. Now, brother Bennett, the Holy Ghost by the mouth of the prophet saith: Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to the sons and daughters of poor afflicted bleeding Zion. Strengthen ye the weak hands, and confirm the feeble knees. Say to them of a fear heart be strong, fear not, behold your God will come and save you. Isaiah, 40. 1, 2—35. 3, 4. Go on my brother, and sound the great and glorious gospel trumpet.

It was spoken by the mouth of the prophet, that in that day, (pointing to the ushering in of the glorious gospel dispensation or day,) the great trumpet shall be blown, and they shall come who are ready to perish. Many of the tender lambs of God are now ready to perish for lack of the sincere milk of the word; they have been fed on green bitter gourds until they are almost famished, and are cying, my leanness, my leanness. O, my brother in the strength of Elijah's God go on; cry aloud, spare not, lift up thy voice like a trumpet. Isaiah; 58. 1. And may the sound thereof, reach from Maine to Mexico, and from the Atlantic to the far West. As it is now bed time, and I am tired from hard labour, I must close; and may the great head of the church ever be with you, uphold and sustain you in all your trials, and enable you to surmount every difficulty you may have to encounter with becoming fortitude, is the fervent prayer of truly yours in gospel bonds.

VACHAL D. WHATLEY.

*Marion county, Georgia, }  
July 15th, 1837. }*

Dear brother Bennett: I am compelled to tender you my thanks for your attention to our call or request.

I wrote you some time since for six copies, to come regularly for twelve months. I am happy to state to you the receipt of your papers.

As we are not in our settlement harrassed or perplexed with the Creepers, as Lawrence terms them, (and properly too,) I deem it unnecessary to draw my bow at them. Yet some might contend and say shoot, for they are in sight; but I don't wish to waste "powder" at them. It is an observation which some have made concerning the moral law, that it teaches us our duty to *God* and our neighbour, but says nothing of ourselves. To this it may be answered, that we then derive the greatest blessings upon ourselves when we are most observant of our duties to *God* and our neighbour; for then are we most secure of that love and protection which alone can make us happy. However, there are in holy scriptures several precepts of honesty and virtue, which are more especially intended for the welfare of our souls and bodies, and which may all be comprehended under that general head of sobriety laid down by saint Paul, Titus the 2d chapter and 12th verse; in contradiction to that piety which is owing to *God*, and that righteousness and charity we are to discharge towards all men. I shall endeavor to represent this duty in the several branches of it, as it respects both soul and body. The welfare of the soul consists in the good government of its affections & passions, in order to which the exercise of many virtues is required.

I could say much more, but will close at present. I will after this, if *God* will, write you more fully in relation to the above. I shall begin with that of Humility, as that which may justly claim the precedence of all the rest, as being the foundation

whereon they must all be built, and without which the candidate of virtue will prove like that foolish man our Lord speaks of, Luke the 6th and 49th, who built his house upon the sand.

Yours in the bonds of gospel love and truth. *S. H. DWIGHT.*

*Mississippi, Noxubee county, }  
June 22d, 1837. }*

Dear brother Bennett: Two packets of your excellent paper have just come to hand, and I am gratified to see that the cause of truth is gaining ground in some parts, and may it be the case universally. There is a great display of thirst for money in some parts of Mississippi. The last session of the Pearl River Association it declared that the work of the Lord should go on, and that if the churches would not go into it, they would form societies. The subject of the State Convention was brought in and voted out. From the decree above, it seemed that the work of *God* had stopped, and I have been waiting to see how it would start and where it would steer its course; and behold one wheel of the carriage begins to move. It has been said to the lucre brethren, when trying to force their moneyed schemes on the people, sweep round your own door first, and not be like the man that cuts down the tree and goes to the top and begins to trim; so in order to remove all objections they are determined to begin at the butt, and we find a society formed and for what? why to get money to pay a man to go and preach.

Beloved brother, I am glad to say that the churches that I have the care of are of the old school, and that your paper finds a welcome reception here. Yours with respect,  
*SHADRACH JONES.*

# POETRY.

From Erskine's Gospel Sonnets.

## THE BELIEVER'S JOINTURE.

### CHAPTER I.

Containing the PRIVILEGES of the Believer that is espoused to Christ by faith of divine operation.

### SECTION VI.

Benefits accruing to Believers, from the offices, names, natures, and sufferings of Christ.

(continued.)

Kind he assum'd thy flesh and blood  
This union to pursue ;  
And without shame his brotherhood  
Thy Husband does avow.

He bore the cross thy crown to win,  
His blood he freely spilt ;  
The holy One assuming sin,  
Thy Husband bore the guilt.

Lo ! what a bless'd exchange is this !  
What wisdom shines therein !  
That thou might'st be made righteous  
Thy Husband was made sin\*.

The God of joy a man of grief,  
Thy sorrows to discuss ;  
Pure innocence hang'd as a thief ;  
Thy Husband lov'd thee thus.

Bright beauty had his visage marr'd  
His comely form abus'd.  
True rest was from all rest debarr'd,  
Thy Husband's heel was bruis'd.

The God of blessings was a curse,  
The Lord of lords a drudge,  
The heir of all things poor in purse :  
Thy Husband did not grudge.

The Judge of all condemned was,  
The God immortal slain :  
No favour, in thy woful cause  
Thy Husband did obtain.

\* 2 Cor. v. 21.

### RECEIPTS FOR VOL. II.

S. I. Chandler,	\$5	Alex. Preston,	\$2
Jos. Biggs, Sr.	2	David Johnston,	2

### AGENTS,

For the Primitive Baptist.

**NORTH CAROLINA**—Jos. Biggs, Sen. *Williamston*. Joshua Robertson, *Gardner's Bridge*. John Bryan, *Clark's Store*. R. M. G. Moore, *Germanton*. Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth*. John Lamb, *Camden C. H.* Jacob Swindell, *Washington*. Francis Fletcher, *Elizabeth City*. J. A. Atkinson, *Bensboro'*. James Southenland, *Warrenton*. Alfred Partin, *Ruleigh*. Stephen I. Chandler, *McMurry's Store*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. William Exum, *Waynesboro'*. Henry Avera, *Averasboro'*. Parham Pucket, *Richland*. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville*. W. R. Larkins, *Long Creek Bridge*. James Dobson. Stephen Rogers.

**SOUTH CAROLINA**—Wm. Hardy, *Edgefield Dist.* James Hembry, *Anderson C. H.*

**GEORGIA**—William Moseley, *Bear Creek*. Edw'd S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calloun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Calloun's Ferry*. Rowell Reese, *Eatonton*. Thos. Amis, *Lexington*. Jonathan Neel, *Macon*. Gray Cumming, *Union*. John G. Willingham, *Halloca*. Charles P. Hansford, *Union Hill*. Bryan Bateman, *Pine Level*. Moses Johnson, *Fort Valley*. John F. Lovett, *Mount Pleasant*. E. H. Mathis, *Adairville*. R. Toler, *Upatoie*. Wm. R. Moore, *Mulberry Grove*. Clark Jackson, *Blakely*.

**ALABAMA**—L. B. Moseley, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *Chambers C. H.* John Davis, *Portland*. Wm. W. Carlisle, *Mount Hickory*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Daniel Gafford, *Greenville*. Samuel Moore, *Snow Hill*. William Powell, *Wetumpka*. John Kelley, *Bragg's Store*. John G. Walker, *Milton*. Seaborn Hamrick, *Henry Williams*. Wm. Stevens.

**TENNESSEE**—Gray Haggard, *Kingston*. A. V. Farmer, *Wrightsville*. Charles Galloway, *Indian Tavern*. M. H. Sellers, *Ten Mile*. William Patrick, *Cherryville*. Pleasant McBride, *Oats Landing*. Asa Biggs, *Denmark*. Thos. K. Clingan, *Smith's Roads*. Wm. E. Pope, *Aaron Compton*.

**MISSISSIPPI**—Jesse Battle, James D. Williams.

**LOUISIANA**—Peter Bankston, *Marburyville*.

**ILLINOIS**—Richard M. Newport, *Granville*.

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

**OHIO**—Joseph H. Flint, *Preston*.

**KENTUCKY**—Tho P. Dudley, *Lexington*.

**VIRGINIA**—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Herringsville*. William W. West, *Dumfries*. Theo. F. Webb, *Callaway's Mill*.

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

**PENNSYLVANIA**—Hezekiah West, *Orwell*. Joseph Hughes, *Clingan's Roads*.

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

**WISCONSIN TER.**—M. W. Darnall, *Mineral Point*.

### TERMS.

The *Primitive Baptist* is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

# THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,  
TARBOROUGH, NORTH CAROLINA.

“Come out of her, my People.”

VOL. 2.

SATURDAY, DECEMBER 23, 1837.

No. 24.

FOR THE PRIMITIVE BAPTIST.

## TEETH TO TEETH,

*Tom Thumb tugging with the Wolves  
for the Sheepskin.*

BY JOSHUA LAWRENCE.

## CONCLUSION.

(continued.)

Wishing to convince you if I can, for I feel conscientiously assured I am right in my opinion about this matter, I will offer you a few thoughts on the fitness of things and the simplicity of the gospel plan. Christ says it won't do to put new wine in old bottles, nor new cloth in old garments—so vice versa. Then you can see by these expressions of his, he is for the fitness of things—old wine old bottles, old garments old patches, then they fit. Now let's bring this to the gospel. 1 Corinthians, 1. 27: For God hath chosen the foolish things of the world—the weak things of the world. 28th verse: And the base things of the world, and the things that are despised hath God chosen. James, 2. 5: Hearken, my beloved brethren; hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? verse 6th: But ye have despised the poor, &c. Now let us fit things like Christ. That God hath chosen the foolish things (or men, is the meaning of Paul,) to salvation in Christ before the world began, is

easy proved from Ephesians. Then out of these foolish ones, in the eyes of a wise world, that he has chosen to salvation in Christ he makes the choice of his ministers. Here see how things fit. Then to fit all things like the wine and bottles, garments and patches; foolish men chosen to salvation, foolish preachers chosen to preach to them; base men chosen, base preachers chosen; despised men chosen, despised preachers chosen; weak men chosen, weak preachers chosen; poor men chosen, poor preachers chosen; unlearned men chosen, unlearned preachers chosen. Now, sir, if this is not God's way and choice of doing things from the beginning of the world, for the most and greatest part there is no truth in scripture nor history, and I am a fool; or you one, that contend for theological schools to aid or qualify a man for the ministry. Here gospel things fit, and here is the gospel's simplicity brought down to the lowest capacity of God's chosen poor. And that moment you take a poor young man that God has chosen for a minister, and send him to a theological school, you unfit him for his work, and therefore I have already told you, that you fight against God in such schools. And all this matter is clear from Samuel's being sent to anoint David king; he was the most unlikely and unfit, to Samuel's judgment, of all Jesse's sons; yet he is God's choice, for God did not see as Samuel did. And so in this matter. And you that think that a young preacher

must go to a theological school, are as much in the dark as Samuel was. Let God take little David in hand and he can bring him to the throne through all enemies, and make him a king after his own liking. So let God take the young minister in hand, and he can bring him into the ministry to his own liking; and I charge you, doctors, not to put your smutty fingers on him, if God has called him to the work; for if you do, the smut will be there as long as he lives, and all the soap in New York will not wash it out.

But, says Tom, stop, Lawrence, don't be too bold and confident in your assertions; for there is a text in 1 Timothy, 3. 6, which says that a bishop must be not a novice, lest being lifted up with pride he fall into reproach and the snares of the devil. Well, sir, have I not proved all along that it is the un-spirit taught that is this young learned fool, this young scholar in theology; and old ones too, that are these wise fools, these novices in theology, these learned fools in the wisdom of this world, that are the fools and novices in scripture sense. And in this text Paul has the same allusion as elsewhere, only using different words, novice instead of fool. For I ask you who is a fool, and who is a novice in the ministry in scripture sense, as I have proved, but he that is untaught by the Spirit of God in the things of Christ, however learned in human learning. This is the fool, this is the novice that is not to be admitted a bishop by no sect whatever; for human learning puffs men up, but Spirit learning makes men low in their own eyes. And human learning always did make men unsound in the faith, and they will ever be found to be so, and the most lofty and puffed up in their own conceit; and so puffed up, devil-like in heaven, were rejected of God and cast down to hell, as is proven by 2 Peter, 11. 4. And it is this example Paul has his eye upon, I think, while he is speaking; for a bishop or preacher in the militant church on earth, may be said to be in favor

and fellowship with God, as the devil was, in heaven. And should the church of Christ (not the school of men) choose such a scholastic divine untaught by the Spirit, he is the very man in danger of the snare of the devil, for he is the man that is most likely to fall into it; because human learning puffs up, but Spirit learning humbles in the very dust: For God resisteth the proud, but gives grace to the humble. 1 Peter, 5. 5. For if Paul meant by wise bishops human learned men, then he ought to have told Timothy so, and that the church ought to choose such men and reject the unlearned, however much Spirit taught; or else his instructions to Timothy are certainly defective in choice of a bishop.

Now we find in our Saviour's time the learned scribes and pharisees counted the common people accursed, as not knowing the law, not being learned as they were; and they the scribes and pharisees thought they were the blessed ones, and therefore they said, in the highness of their minds being puffed up with human learning, John, 7. 48: Have any of the rulers or of the pharisees believed on him? As if these learned ones thought they knew the truth, and none but they; and all others without their human learning were accursed. But let us hear our Saviour's opinion of this matter; he calls them blind guides, and so little did he think of them and their learning he calls them blind leaders of the blind; and further told them he came into the world that they which saw might be made blind. So then there are none so seeing, as think these learned clergy; but, sir, they are as blind as young puppies, yet can make much more noise when they can't see. But here the case is fairly opened, in John, 9. We read of a blind man that was made to see, by Jesus Christ opening his eyes as the free gift of God; and yet the pharisees, these learned ones, refused the knowledge, light and instruction of this seeing man who Christ had made to see, and contemned and upbraided.



ed him as being born in sin and dare teach such great learned ones as them—34th verse. Yea, they scorned that such learned folks as they were should be taught of such a man as Jesus had made to see, and that had made him learned in the things of salvation; and they cast him out, as contemning all his experimental knowledge of Christ, and were too learned to be taught by this seeing man by the gift of God.

And thus it has been ever since; the learned men of this world think they are too wise to be taught by an human unlearned teacher although Spirit taught to teach the things of God with precision. And more especially the learned school doctors, for they are the blindest mortals on earth, as were the pharisaical priests; for their school theology has puffed them up with such conceit of their human learning, that it has blinded their eyes to their own damnation, prejudiced their hearts against the truth by which they turn away their ears from the truth, and condemn all preaching not of human learning. For I can say with truth, that the most foolish things in religious matters that I have found, from being a bit of a preacher for thirty-six years, is the human learned—I mean in knowing the things of the Spirit. In this they are as blind as young rats—don't be mad, because I tell the truth. Are we blind also? said the learned pharisees. Yes, sir, in the things of God, without the teachings of God's Spirit to open your eyes, however human learned you may be, you are as blind in the true and saving knowledge of God as young kittens. A Spirit taught negro that don't know a letter in the book, is a wiser man in things of God than the best of you in all your plumes. For who makes up the mass of scoffers, contemners, ridiculers, and rejecters of religion? Are they not among the human learned of this world? And among whom are the resisters of the truth found? Are they not among the learned clergy and school doctors of all

ages? Yes, sir, this is truth; with some exceptions, as in all other general rules. And one reason is enough for all this, and that is, it is impossible for them to go beyond their principle: For the natural man receiveth not the things of the Spirit, neither indeed can he know them, being discerned alone by the Spirit.

Now to show you I am right, take the following scriptures. John, 11. 19: Jesus said, destroy this temple and in three days I will raise it again. 20th verse: Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days. Now here you see in these texts the natural Jews could not understand the spiritual saying of our Lord, for they understood him to mean the temple of Jerusalem; whereas the spiritual matter they understood not, for that was his body. Again, John, 6. 52—60: The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat. 60th verse: Many therefore of his disciples when they had heard this, said, this is an hard saying, who can hear it? Here you see again the natural man could not receive the things of the Spirit spoken by Christ, nor understand his spiritual sayings, how then can they understand the scriptures and discern the things of the Spirit. No, sir, the natural man can't rise above his sphere. All this was because they were without the Spirit's teaching, for in the spiritual sense Christ spoke it. Another case full to the point is the case of Nicodemus, a pharisee, a learned man and a counsellor, and a teacher, a rabbi. This learned doctor when Jesus Christ tells him that he must be born again or he could not see the kingdom of heaven, this natural learned great man seeing no farther than natural things, or a natural birth, cries out and demands with astonishment how that can be, that a man when he is old should enter the second time into his mother's womb and be born again; so entirely destitute was he of the meaning of Christ in speaking of spi-

ritual things, or speaking by the Spirit, that he is as blind as a bat with all his scholarship. These three places I have given you, with twenty more I could bring to show you that the natural man receiveth not the things of the Spirit, and that he cannot know them, being spiritually discerned; but that the natural man has a natural bias of mind to interpret all scripture naturally, and that he cannot see the spiritual gems couched in the spiritual sayings of scripture, nor gather from the natural metaphors of scripture the spiritual things meant thereby. If this be truth, what fools must those be who educate natural men for the ministry; they thus educated are the curse and darkness of the world, and without the grace of God damnation is their portion as sure as there is a God, with all their scholastic divinity. For it is the worst work in the world for a natural man to meddle himself with the interpretation of the scriptures, as he will be sure without the teachings of the Spirit to abuse the scriptures and wrest them to his everlasting destruction; for the word of God is a sharp two-edged sword, and when the natural minister meddles with it he only prepares his heart against the day of wrath of God Almighty, seeing it only hardens his heart, and he perverts its true meaning to his own damnation.

Again, 2 Timothy, 3. 15: And that from a child thou hast known the holy scriptures, which is able to make thee wise unto salvation, through faith which is in Christ Jesus. 16. All scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. And why and wherefore? 17. That the man of God (or minister) may be thoroughly furnished unto all good works. That is, works of the ministry. Now then if the scriptures as the text declares, is able to make men wise unto salvation, how are the schools necessary? And if they are given by inspiration, how is a man to understand them but by the inspiration of the same Spirit

that dictated them? And if they thoroughly furnish the man of God (or minister) unto all good works, how are schools necessary? See your folly, by scripture truth. Oh, ye children of vanity, how long before you will cease to pervert the right ways of the Lord.

But you will say, the schools are necessary to make a preacher eloquent, for Apollos was an eloquent man. True, sir, I do not deny the truth of the eloquence of Apollos, nor of Moses, nor of David the shepherd; yet, sir, mark the words joined to the eloquence of Apollos: Being mighty in the scriptures. Then the eloquence of Apollos lay in being mighty in the scriptures and the explaining them, as Acts, 18. 28, shows: For he mightily convinced the Jews and that publicly, shewing by the scriptures that Jesus was the Christ. Go thou and do likewise, and not be mighty in the schools instead of the scriptures. And beside all this, after he was instructed in the way of the Lord more perfectly, we hear no more of the eloquence of Apollos.

Once more and I am done, not because my matter is out nor scripture proofs deficient on this point; but because I am tired in this work and not of the work. For the more I examine the scriptures and investigate the subject, the more fully am I convinced of the folly and curse of theological schools to the nations of the earth in supporting the kingdom of darkness and of the beast in the world. 1 Timothy, 4. 6: If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in words of faith and of good doctrine, whereunto thou hast attained. What things did Paul here mean? Why those things mentioned in the chapter, that some should depart from the faith, giving heed to seducing spirits and doctrine of devils, speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats, &c. So then you can see my character as a minister, brethren, in its true light. Put

the brethren, says Paul, in remembrance of these things; and why? because the brethren are very apt to not remember and forget these things. Then all good ministers should be the church's remembrancer, which if they are, they are a good minister of Jesus Christ, nourished up in words of faith and good doctrine for the church's benefit and advantage. Then think on what I have written, that they are neither errors nor lies in hypocrisy, nor am I false teacher that speak against these things, but a man of faith and sound doctrine; because I have in these pages set before the church the things taught by Paul and recommended to Timothy as a young minister of the gospel of God our Saviour. And I further say, that all God's old and faithful ministers ought to be very careful of putting his church in mind of these things, knowing the faithful and solemn charges given in the scriptures to this effect, and of whom they are to receive the reward. Be faithful therefore unto death, and you shall receive a crown of life that fadeth not away. And seeing therefore, beloved brethren, you now have these things before you and seeing ye know these things to be true from the scriptures, beware therefore and take good heed to yourselves as well as the church of God, lest you be plucked away from your own steadfastness as well as others, by the errors of the wicked from the true mysteries of God set forth in the scriptures of divine truth.

Now having gone through, I submit this piece to the perusal of the church of God, expecting nothing for my labor nor asking any thing, nor having received nothing for all my writings, nor ever demand or expect nothing in time nor eternity; having only done my duty to the church of God, and I wish I may have done that. To the church I submit it, and should she derive any benefit give God the praise; and the printer and the editor are with my whole heart welcome to all the emoluments arising therefrom, for their labor,

expenses and toil. And although the missionaries have defamed my character both from pulpit and press, and written me a great number of letters of abuse without any name assigned to them, for which abusive letters perhaps I have paid \$25, they are welcome to all their pains and my money they have cheated me out of—God will reward them sooner or later. And as to all they have said in their writings against me or my writings, it is not so much to my feelings as the buzzing of so many musketoes; for I have a conscience void of offence that I have done it from my duty to God and his church, and that I am pleading the cause of millions unborn, and to make truth appear and set things in apostolic order before the church of God, and not from ill will to any man or sect on earth. And I feel no doubt that this piece will be read with delight when my bones shall be crumbled into dust; and that the generations that are to come after us will be void of our prejudices, to whose judgments thus unwarp'd by party spirit I submit my candid remarks; at whose bar let it stand or fall, by the scriptures of truth.

I have seen about fifteen pieces written against me and my writings, and among them I have not seen one worth answering except Nehemiah of Georgia. Him I have answered, in title, the North Carolina Whig's Apology for the Kehukee Association; to which I refer any that wish to know whether I could answer the missionaries or not.

---

## PRIMITIVE BAPTIST.

---

TARBORO', DECEMBER 23, 1837.

---

### *To Subscribers.*

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

culated, or for money they may have forwarded which has not been received, as all such deficiencies will be made up agreeably to our terms.

**TERMS.**

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

*Lawrence county, Alabama, }  
Nov. 6th, 1837. }*

DEAR BROTHER: I see in your last No. that the *Primitive Baptist* will be discontinued after the close of this year, for what cause I cannot tell, unless it is owing to a neglect of the subscribers in not supporting its issues by remittances. If you should continue the paper we wish ours sent to this office; we will try and not neglect our duty hereafter. There are a goodly number of brethren that wish to read the *Primitive Baptist*, if they knew how to get it. The Lord is still carrying on his work in this part of his vineyard. We have since the commencement of the present year received by baptism thirty eight to our church, and I was at a meeting yesterday where there were four baptised and some ten mourners. All appear to be looking for the upper kingdom. May the Lord carry on his work until all shall know him in Spirit and in truth.

Dear brother, pray for us that we may be delivered from all man worship, and that the Lord may be worshipped in spirit and in truth. There is a considerable division in the Baptist churches in this country on the missionary principle. I continue to be opposed as I always have been to an union of church and state, which the present situation of things tend ultimately to unite; but the god of this world (money) is wielding a powerful arm, and I am very fearful will fight a hard battle; but I still have faith to believe that the walls of Jericho will fall to the ground. May the Lord uphold, support and defend you from all your enemies, is the prayer of your obt. servt.

DAVID JOHNSTON.

*Georgia, Troup county, }  
May 25th, 1837. }*

BROTHER BENNETT: I have thought that I would not send you any more of my scribbling for publication, but I keep seeing letters from different parts of America published in your paper, informing us of the condition of the Baptists; and believing that brethren in other parts of the country are desirous to hear from us, I have therefore concluded to write a few lines, thereby giving you some more information of our difficulties here. And in the first place we as Baptists are very much divided, some missionaries or rather institutioners, and some entirely opposed to all the new schemes of the day; and there are a considerable number of what we call ridge poles, which belong to neither side but wish to keep both sides together; and the latter class, I believe, cause more confusion than any other. But I heard one preacher tell another that it was the opposers of missions that caused the confusion amongst the Baptists here, for, said he, if none would oppose there would be no fuss. Now, brother Bennett, agreeably to that doctrine if I was to come and steal your horse and you was to prosecute and send me to the penitentiary, you would be the cause of my punishment; for if there was no prosecution I could go in peace. But, brother Bennett, I believe the time is near at hand when the Baptists in Georgia will have to say on which side they stand; for I know several churches and a great many individuals that are determined to take their stand and only be on one side.

Now, brother Bennett, in conclusion I will say this much; the missionary institutions are either right or wrong, scriptural or unscriptural; therefore I wish every Baptist to read and determine for himself, &c.

I am, dear brother, yours in Christian love. ANTHONY HOLLOWAY.

*Missouri, Crawford county, }  
July 20th, 1837. }*

DEAR BROTHER BENNETT: The mission cause seems to prevail in some degree in this country as well as others; but I have not heard any of them preach since I came here. I find though it is not without opposition here, as there are some that stand firm and are earnestly trying to contend for the faith that was once delivered

to the saints. I will conclude by subscribing myself your sincere but unworthy brother in gospel bonds.

*CALVIN NEWPORT.*

*Madison county, Tennessee, }  
May 19th, 1837. }*

DEAR BROTHER BENNETT: I have lately moved to this country from North Carolina, and instead of Christendom it seems as though I were in a waste howling wilderness and desert land; for the churches in this section of country are in the same condition that Israel was in, on the death of Ahab their wicked and earthly king, according to the prophecy of Micah when he said, he saw all Israel scattered upon the mountains, having no shepherd. And as I am strong in the belief that your little paper, titled the Primitive Baptist, would be a means of purging; cleansing, healing and gathering the sheep of Christ in this section of country, you will please, therefore, to send me six copies of it from the commencement of the present year.

There is a church in this neighborhood that I would be glad to join, but under present circumstances I am obliged to forbear, on account of a part of said church being friendly to modern priestcraft and pharisaical doctrine. But I hope the time is near at hand when there will be a final separation among them, and then, if I live, I shall be a candidate before the party that holds to the doctrines of Christ and his apostles, and who will not bow their knees to Baal. So may the Lord bless and save you, may he give you boldness to fight the good fight of faith without wavering, may he strengthen your cord and enlarge your border, for Christ's sake. Amen.

I remain your loving brother and obdt. servant.

*WILLIAM CROOM.*

*New Harmony, Indiana, }  
May 11th, 1837. }*

BELoved BROTHER IN THE LORD: I have nothing of importance to relate to you at this time, except I give you an account of a certain missionary gentleman that has lately come to these parts, who preaches in our town every other Lord's day. He some time past gave information to his audience, that he intended to preach a missionary sermon to them when he

came round again; I happened to be present at the time he delivered his missionary sermon, as he called it, but by the by he presented the case in a very favorable light for the missionaries, which I cannot now give a detail of. But in a very unfavorable light to those that stand opposed to the heaven-born institution, as he was pleased to call them. His text was: Thou shalt not bear false witness against thy neighbour. When he made the application of his text to those that stand opposed to the mission institution, he said we bore false witness against them. On the next day I wrote him a letter inviting him to a public discussion on the subject. He answered my letter, but has not made up his mind whether he will accept said invitation or not; he seems, however, to express a great surprise to have received a challenge of that nature from a professed disciple of Christ, or a preacher of the gospel; had it come from a deist or an atheist it would not have been so strange a matter. He concludes, however, that if the cause of true religion can be promoted by a discussion of the kind he will not decline it. I have written to him again in answer to his letter, but have not heard from him since. When I hear from him whether he accepts the discussion or refuses it, I shall endeavour to lay the same before the public so far as I can. Should he refuse to accept the invitation, I shall only send you a copy of the letters that passed between us, and you may dispose of them as you think best.

May the God of heaven grant to bless his glorious cause, and prosper his faithful ministers of the gospel of Christ, that he may cause his glorious light to shine upon Zion, that she may arise from her low and languid condition, that she may once more appear glorious in the earth in consequence of the presence of Jehovah and his divine glories. May the Lord charm the hearts of his children with his divine perfection, that they may be willing to follow him in rendering obedience to all his divine commands; and that human traditions and commandments of men may be laid aside by his heaven-born children—especially by his ministers of the gospel of Christ, that they may be strong in the Lord and in the power of his might; that they may be able in the power and demon-

stration of his Spirit to preach the unsearchable riches of Christ Jesus; that his name may be glorified, his truth illustriously to shine forth, his kingdom on earth to be extended, and his saints edified and instructed in the ways of Jehovah; and that he may take us into his parental protection and divine direction, and choose all our changes for us. O God, reconcile us to thy will and providential dealings on earth, be with us in the shades of death and in eternity, enable us to praise thee for redeeming grace for ever more, is the humble prayer of your unworthy brother in the Lord.

PETER SALTZMAN.

Sydnorsville, Franklin county, Va. }  
May 12th, 1837. }

FROGGERY.

DEAR BROTHER BENNETT: Some may think that they have seen enough of froggery in the Primitive Baptist already, and too much too; but I hope that they will suffer me to make a few remarks on that subject as it bears on my mind, and I cannot be satisfied until I say something on the subject. In the first place, I will name my reason for thus doing: The reason is, because some Baptists have condemned the Primitive Baptist paper because old brother Lawrence was so vulgar, as they say, to write about such things as frogs, and say a paper to contain such writing is ridiculous. Now I want to show my reasons for writing on the subject, which is as follows:

First. Because I see mention made of frogs, or frog-like spirits in the 16th chapter of Revelations; and I have seen and understood from reading the scriptures, that the scriptures are given by inspiration and are profitable, &c. So I conclude that all things written therein are for our benefit, and it is our privilege and duty to search into and find out the meaning of all the scripture. And now, brother Bennett, I think that some people have got too much refined in manners and in modesty, and such like for the scriptures to suit them in this enlightened day. According to many people's whims and nice feelings, great many passages of scripture must remain a riddle to us through time, because no one must be allowed to explain them. If any old Baptist should, like old brother Law-

rence, undertake to explain them, they will be condemned for so doing. I think that those refined folks may, by this time, understand what I am hinting at; but I do think, that if our Saviour was here on earth at present, he would be reproved by many of them; or, if they had lived in the days of Christ, when he made wine out of water, they would no doubt have grumbled very much and said, see how he eateth and drinketh with publicans and sinners; look what a wine bibber. I want some people to compare some of the proceedings of the present day with that of the self-righteous pharisees in that day, and see how well they agree. The great zeal and many things which are going on at the present day, must be those spoken of in the New Testament. I must come to a close. I remain your brother and friend in gospel bonds.

KEMUEL C. GILBERT.

Conecuh county, Alabama, }  
April 21st, 1837. }

BROTHER BENNETT: The 11th day of next month, I shall be 66 years of age. I formerly lived in South Carolina, Barnwell district, where I lived for upwards of 30 years. In 1810, I joined the Baptist church, and was a member of the Edgefield Association for several years. There I could hear the gospel preached in its purity; there was no disputing then about State Conventions, theological schools, foreign and domestic missions, and temperance societies, as there is in this country. I feel gratified that there is some division amongst the preachers, though those that are for all these societies and money traps boast they are the most talented and do all they can to mash the others down. From these few hints you may see what situation the churches are in, in the Bethlehem Association. There is no peace, harmony, and love as formerly, but a constant jarring and disputing about societies and money. I often think that religion has fled from us, and has become like the politics of the day. Yours affectionately, in Christian love.

ADAM M'CREARY.

RECEIPTS FOR VOL. II.

L. B. Bennett, \$2

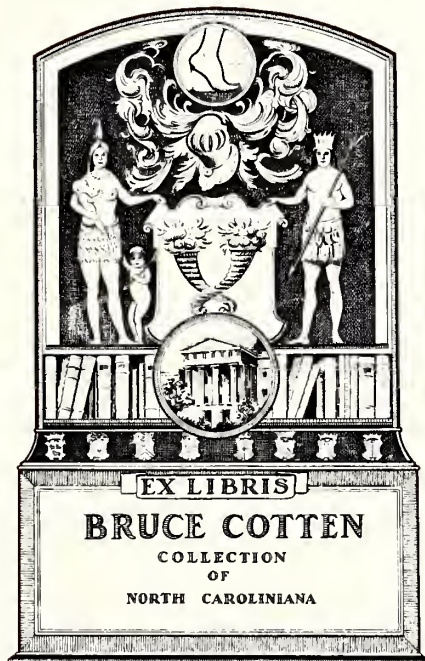












EX LIBRIS

BRUCE COTTEN

COLLECTION  
OF

NORTH CAROLINIANA

